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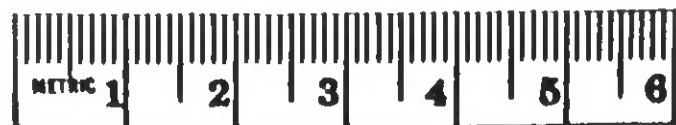
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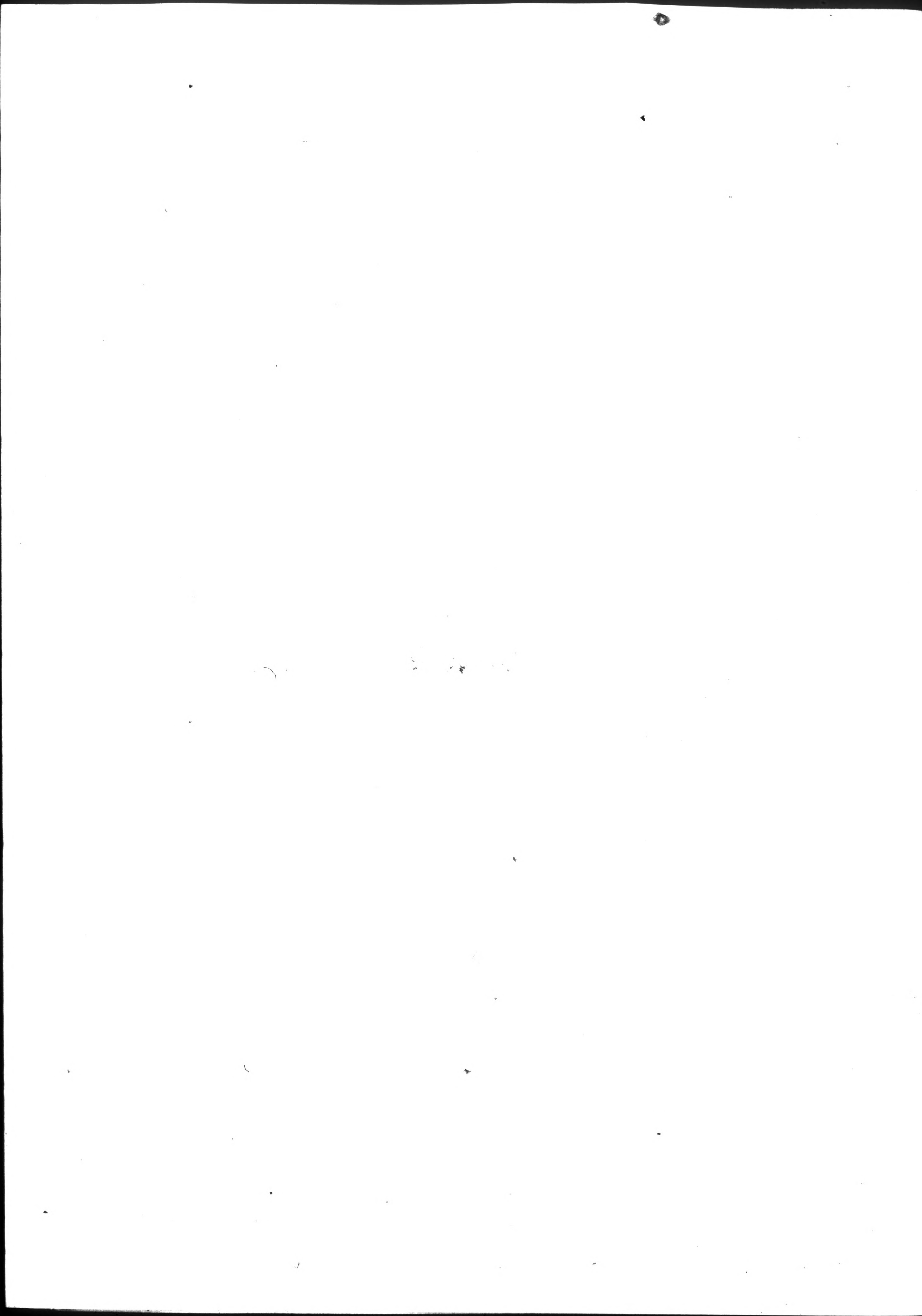
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CONGRESSMAN WILLIAMS ON THE NEGRO

At the close of the senatorial contest of the State of Mississippi we stated that John Sharpe Williams would be able to do the Negro more harm than his opponent, Governor James K. Vardaman. Mr. Vardaman is an extremist, open in his attack, and confesses his antipathy to the development of the Negro. Mr. Williams is insidious in his attacks, veneered with a sort of justice all for a purpose, and because of his astuteness will bring to his way of thinking a certain class of people. Both men are avowed enemies of the race: they differ only in methods; and, of the two, Mr. Vardaman is the less dangerous, measured by what he would be able to accomplish.

This is borne out by a recent article which appears from the pen of Congressman Williams as published in the *Metropolitan Magazine*. The argument that has been used by the South so effectively, and which is borne out by a semblance of fact, is that the South really knows the Negro better than the North is renewed. Mr. Williams says that it is not "race prejudice" at all, but "race knowledge" that justifies the South's attitude toward the Negro. That proximity to the Negro will change the opinion of the North, and that the South's attitude comes of a "conviction born of experience." There is just a grain of truth in this, and a sort of open frankness and veneered justice that halts the attention of the readers who, without a chance to investigate the other side, would conclude that Mr. Williams is right. Of course, there are at least two classes of the Negroes who come under the observation of any investigator: Those who are of the upward grade, who are seldom referred to by men of Mr. Williams' school, and a lower strata to be found in every race. The proximity is a proximity to the lower, lascivious, criminal classes of Negroes. To get an idea of Mr. Williams' use of the terms "race prejudice" and "race knowledge" as synonymous, it will only be necessary to quote a single bit of a paragraph. He says:

"A Chinaman, well dressed and behaving himself, taking dinner at a Mississippi hotel, might excite some little remark, but nothing more. A Negro, if he were a graduate of Harvard College, spotlessly clothed and just washed, would, if he were admitted to the dinner table at a hotel in my State, excite a riot."

Here is an inconsistency that the brilliant Congressman needs to explain. A Chinaman can eat in a Mississippi hotel without an excitement, but a Negro graduate of Harvard, clothed spotlessly, admitted to a dining room in the South, would excite a riot. Why? Is this race knowledge or race prejudice? What sort of knowledge makes this Harvard Negro graduate, cleanly attired, so objectionable? But Mr. Williams falls again in his self-made trap in his novel use of the term "race knowledge" when he tries to prove that the Negro is of a particularly low order of the human race;

and, really, the inference is that he is so low in his order that he is not a member of the human race at all. Well, there has been some considerable mixing up of the Negro and the white man, and strange the mixing is if the white man knows the Negro to be less than human.

In reference to Mr. Williams' attitude on the repeal of the fifteenth amendment, he is positive that the amendment should be repealed, but is afraid to appeal to Cæsar on the ground as, he declares, that there would be only partial jurisdiction, and that Cæsar—the North—would decide upon his own views. He confesses that all the South desires the repeal of the fifteenth amendment, and suggests the novel method for the same—namely, the bringing of the people from the North into the South.

Mr. Williams touches upon one of the serious drawbacks to the Negro's position in this country—namely, the going of the worse sort of Negroes to the North. The Negro with property and education seldom breaks up his home and home ties and moves to the North, but it is the Negro without responsibilities and without affiliations that appeal to higher life who goes North and infests the slums and dives of the Northern cities. (Let it be understood that some good people go North, but the percentage is small.) This bad type of Negro going North is the grain of truth which carries Mr. Williams' argument home to the heart and judgment of his readers. This is the race knowledge to which he refers; this is the proximity which changes opinion, and he is right if all the Negroes were of this type. But the good Negro, to which he refers in an incidental way at the close of his article, constitutes a larger per cent of the aggregate population of the race than he is inclined no doubt to accept.

Mr. Williams' contention that it is race knowledge, and not race prejudice, is novel; for the South has made no apology for its race prejudice, and has been open in its confession that there is an inherited antipathy to the Negro that is born of the slavery relations.

The Negro has nothing to fear at the hands of race knowledge; the truth is, if it were possible to get as wide publicity of our growing virtues as has been possible to magnify our sins and shortcomings, the Negro's position, North and South, would be far more secure. The unvarnished truth is this, the Southern white man comes in contact with the lowest type of Negro, and because of his race prejudice he shuts his eyes to the growing virtues of the better class of Negroes; and because of the "much ado" about social equality and the alleged effort on the part of the Negro to intrude into the civilization of the white man, the better element of the Negroes, the most conservative and most unobtrusive members of the Negro race, have less contact with white men. Hence the white man knows little or nothing of the growing, white-souled, social, mental and religious life of that element of the Negro race that is upward. Could the beautiful home life of the good Negro be known, the "race knowledge" would be all to the advantage of the Negro, and not to his detriment.

THE MARRIAGE OF BISHOP TURNER

It is the policy of this paper not to enter into controversies that concern especially the polity of other denominations. We leave that to the official journals of the several denominations. But there are questions of morals and precedents from which there is no escape. The marriage of Bishop H. M. Turner, the senior bishop of the African Methodist Episcopal Church, to Miss Laura P. Lemon, has attracted no little attention, and has been the subject of much comment, much of which is adverse to the church of which Bishop Turner is a representative, and to the race with which he is identified. The *Christian Recorder*, the official journal of the African Methodist Episcopal Church, defends the action of Bishop Turner. It is alleged, on the one hand, that the bishop married a divorced woman. This in a way is denied by the bishop and his friends. That there is something not quite clear on this point is shown by the fact that Bishop Turner secured the opinion of, as he says, a competent jurist. The judge consulted alleges that Miss Lemon is not a divorced woman. It would appear that a judge would not be necessary to determine whether Miss Lemon was a divorced woman or not. The question can be settled by records.

The *Christian Recorder*, referring to this incident, says:

"In defense of Bishop Turner and the church of which he is the Episcopal primate, we contend that by marrying the woman of his choice he has violated no law, neither that of the church nor of the land. The bishop's bride, from the records, has neither been married before nor divorced, as far as we have been able, after a sifting investigation, to ascertain. Therefore she was eligible to wed, the gratuitous opinions and interference of others to the contrary notwithstanding. Such being the case, the *Recorder* proposes to stand by the senior bishop and his bride until it is shown from the records that the pair had no legal right to wed."

There is something wrong somewhere. There is something mysterious, if not dark. The *Recorder* says, "As far as we have been able" to learn from records and "after a sifting investigation to ascertain" that Miss Lemon was eligible to wed. Why the sifting investigation? What made this searching of the records necessary?

The position of Bishop Turner and his relation to the morals of our people demand that the public be let into the full secret of this matter. The bishop's defense of his marriage as published in his own paper, the *Voice of the People*, mystifies one. Notwithstanding the long and useful career of Bishop Turner, if he has erred in this particular, violating the law of his church, and has done violence to the moral law, he should be suspended, and however hard an affliction this course might bring upon Bishop Turner, it would be a greater blow to the race if this case goes by unnoticed. The great African Methodist Episcopal Church owes it to the Negro race, to the code of morals to which it subscribes, to the virility of manhood to which it can lay claim, without fear and trembling to at once proceed to investigate the action of Bishop Turner and give to the public a signed statement, giving the facts in the case.

The Religions of China

By Bishop James W. Bashford

Authorities are divided as to whether the present religion of China is a decadent form of an original monotheistic faith, received from God before the separation of the races, or whether it is an advance from a natural animistic worship. Doctors Morrison, Legge, Edkins, William F. Warren, and the great body of the missionaries in China hold to the former view; Professor Teile and the great body of the German authorities to the latter view. There is truth in both views, but more truth in the former than in the latter view.

Both evolution and degeneration have been at work in China, as both forces have been at work in every other part of the world, and as both forces are at work in most human hearts to-day. Retrogression is as much a fact in nature and human nature and is as capable of scientific demonstration as is evolution. Fuller study will compel us to speak of the religions of China rather than of the religion of China; for there is worship in the empire which is clearly a decadent form of an original monotheism, and other types of worship which are slightly elevated forms of an original animism. The worship rendered by the emperor on stated occasions to Tien, or Heaven, is a survival of the worship of one God. Very old pyramidal mounds found in Shensi, the ancient seat of Chinese civilization, are supposed to be sites of the original worship of God. Tradition associates them with the worship of Shang Ti, the supreme God, and they resemble the conical mound in Peking where the emperor renders this worship at the Temple of Heaven. If this view is correct, monotheistic worship was much more widely observed in ancient China than it is to-day. The ancient books of the Chinese, and, indeed, their earliest written characters, reveal purer monotheistic conceptions than those prevalent to-day. Moreover, the ancient and even the modern literature of the Chinese is strikingly free from the glorification or even the description of sexual vice which renders large portions of Indian literature untranslatable. All missionaries who get into the hearts of the Chinese find that they have some conception of the supreme God, some belief in a future life, whose rewards and punishments are the outcome of the present life. Surely Christianity, with its doctrine of one holy God, of a future life, and with its emphasis upon morality and love, is not alien to the Chinese people.

On the other hand, observation of prevailing forms of Chinese worship to-day and conversation with worshippers forces one to recognize that the Chinese religion of the twentieth century consists largely of the worship of spirits, and that of evil rather than of good spirits. At death elaborate offerings are made to placate the spirit of the deceased, and worship is rendered all the ancestors in order to prevent the infliction of drought or floods or plagues upon the survivors.

In addition to this worship of ancestors, the Chinese also unite in worshipping the spirits of the locality in which they live, and also in worshipping heaven and earth. Doctor Legge thinks that the worship of heaven and earth is really the worship of God of heaven and earth, or at least that it is a degenerate form of monotheistic worship. Probably this is true. There are abundant signs, as I have already pointed out, of early monotheism among the Chinese. But the traces of the worship of spirits, which is general throughout the empire, are also found in the earliest literature of the Chinese. Possibly in some cases such worship was due to monotheism degenerating into evil spirits. But there are many cases of spirit worship among the

Chinese to-day which are purely of animistic origin; that is, due to the belief that trees, rivers, etc., have each its spirit, just as each human being is supposed to have a spirit or soul.

I saw in Darjeeling a tree with perhaps three or four thousand prayers, or prayers and confessions of the power of the tree, written on slips of paper and fastened to its branches. The people of Darjeeling, who indulge in this custom, are predominantly of Tibetan or Chinese origin. The Rev. Francis H. Nichols, in "Through Hidden Shensi," says that he saw literally hundreds of such trees with prayers fastened to them in that province of the empire. This custom is due to the belief of the Chinese that the tree is occupied by a spirit which has power to cause or cure disease. They attempt by their worship of the tree to enlist this spirit in their behalf, and as soon as one is healed, he attributes his cure to these superstitious rites, and often hangs a strip of paper or cloth upon the tree proclaiming its virtue. The Chinese believe that every whirlpool or river rapid is the home of an evil spirit, which will drag the boat down to destruction unless it is placated. I have often seen the Chinese burning incense and bowing down to the spirit of the river on approaching dangerous places with their boats.

Taoism, which began as a transcendental philosophy, has wholly degenerated into spiritism. Buddhism, which originally entered China as a humanizing influence, has largely degenerated into a claim to control the spirits and secure results equal to those of Taoism. And ancestor worship has become largely an attempt to placate the spirits of the dead, so that they will not inflict injuries upon the living. Confucius earnestly enjoined the observance of ancestral offerings and worship, but charged the people to have as little as possible to do with the spirits after rendering them the customary sacrifices. But Confucianism also has degenerated into a toleration of spirit worship. I recently saw at the White Deer Grotto University an image of Confucius, and in the note of dedication on the tablet the same name was used for him as Christians use for the Holy Spirit. Doctor Carl F. Kupfer, who was our guide upon the occasion, told me of meeting a student at this university who had come three hundred miles, not to study the Confucius classics at this famous place, but to worship the image of Confucius during the Chinese New Year, in the belief that such worship would secure his success at the coming examination. Thus, whatever its origin, Confucianism tolerates the worship of spirits, Buddhism practices it, and Taoists are given up to it.

When people living on from two to five cents a day for each member of the family and dividing the cent into ten one cash pieces in order to make it go further, nevertheless give often as much as one-fifth of their income to placate the spirits, one is forced to realize how greatly they need deliverance. When millions of sick people attempt to get relief by sending for Taoist priests, who in most cases are simply exorcists, striving to drive away evil spirits by incantations, nauseous drugs, and inflictions of pain upon the body, one must realize how sadly these stricken people need deliverance. When millions marry at fifteen or sixteen years of age, in order that the lad may have a son before he dies to perform the ancestral rites, and thus deliver his soul from torment and his clan from evils; when in case the first wife does not bear a son, a second may be taken, and four hundred million people are exposed to the evils of premature and at times polygamous marriages, our readers cannot fail to realize their desperate need of deliverance. When one-fourth of the human race live all their lives subject to spiritual bondage, not regarding the laws of nature, but attributing all evil to supernatural causes, and then die in darkness with a fearful expectation of a judgment to come, one cannot fail to realize how greatly they need deliverance. And these people are so human, so like ourselves in their essential traits, but especially so like ourselves after we have been subdued by sorrow; they are so patient and industrious and even cheerful when the slightest ray of light falls upon their pathway, that I am sure those who do any act or make an contribution to help in their deliverance will hear the Saviour saying on the day of judgment: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Home Mission and Church Extension Notes

At the meeting of the Board in December, Secretary Forbes presented an interesting resume of the action of the late General Committee on Home Missions and Church Extension.

The following executive officers were elected for the ensuing year: President, Bishop Cyrus D. Foss; Vice-Presidents, J. F. Crouch, J. G. Bickerton, S. W. Thomas, J. E. James, C. W. Higgins; Honorary Vice-President, James Long; Treasurer, Samuel Shaw; Recording Secretary, A. G. Kynett.

The standing committees were also appointed. A committee was appointed by the Board to meet with a like committee to be appointed by the Board of Foreign Missions, if that Board shall appoint such a committee, to consider the possibility of issuing one paper in the interest of both Boards, or publishing each paper bi-monthly, if that shall be thought best, and to consider any other matters relative to publications in which both Boards are interested.

The Board placed the Eastern Division, which had been assigned to Dr. Ward Platt as Field Secretary, for the present under the care of Dr. A. G. Kynett.

The Board also elected as editors of *The Christian Republic*, Robert Forbes and Ward Platt, and as assistant editors, Charles M. Boswell and Alpha G. Kynett.

Dr. C. M. Boswell is visiting some of the Annual Conferences in the South. He has just completed a series of meetings on the Patterson District of the Newark Conference.

Dr. A. G. Kynett has been holding a convention and a series of meetings on the Springfield District of the New England Conference. He has been assigned to visit a number of Annual Conferences in the South in the month of January.

The Methodist Federation for Social Service

The Methodist Federation for Social Service was organized in Washington, D. C., on Tuesday and Wednesday, December 3rd and 4th, by a representative group of influential ministers and laymen of the Methodist Episcopal Church.

The new Federation follows in the main the general plans of the Wesleyan Association for Social Service in England. Its objects, as stated in the constitution, are "to deepen within the church the sense of social obligation and opportunity, to study social problems from the Christian point of view, and to promote social service in the spirit of Jesus Christ."

Persons affiliated with the Methodist Episcopal Church and others in sympathy with the objects of the Federation are invited to membership in the new organization. A signed statement will be made soon covering more fully the need which has given rise to the organization and its purposes.

The Federation will meet bi-ennially after the first annual convention, which will be held a year from this fall. The officers elected are: President, Herbert Welch, President of the Ohio Wesleyan University; First Vice-President, John Williams, Commissioner of Labor, New York; Second Vice-President, Harry F. Ward, pastor of the Union Avenue Church, Chicago; Secretary-Treasurer, Worth M. Tippy, pastor of Epworth Memorial Church, Cleveland. Additional members of the Executive Committee: J. W. Magruder, General Secretary of the Federation of Charities, Baltimore; Frank Mason North, Corresponding Secretary of the New York City Church Extension and Missionary Society, and Secretary of the National City Evangelization Union; E. J. Helms, pastor of the Morgan Memorial Church of Boston. An Advisory Council of twenty-five of the best known men of the church, bishops, pastors, educators, social workers and business men, is already partly chosen and will soon be completed.

The new Federation will begin its work at once. It will not attempt to displace any existing society, but will rather attempt affiliated work with those already existing, together with certain lines of distinctive service.

The Federation was organized in an atmosphere of prayer and deep earnestness, and it was felt by all who were present that from its inception the movement has been providential.

The members of the Conference were received by President Roosevelt on Wednesday. They were introduced to the President by Vice-President Fairbanks.

The Atlanta Conference

FIRST DAY—MORNING SESSION.

The Atlanta Conference convened in the Broad Street Methodist Episcopal Church, Rome, Ga., the Rev. S. A. Stripling, pastor, Thursday, December 12, 1907, Bishop David Moore presiding. Bishop Moore announced hymn 574, after which Dr. M. C. B. Mason led in a fervent prayer. After the reading of the Scripture lesson by Dr. J. P. Wragg, the Bishop addressed the Conference, referring feelingly to his visit to this neighborhood forty years ago in command of a regiment, when Sherman was marching to the sea. He rejoiced in the fact that old things had passed away, and expressed his pleasure in coming to preside over this Conference. Sixty-eight members answered roll call. The organization of the Conference was completed as follows: R. T. Adams was unanimously elected secretary, and chose as his assistants: J. W. Bowlin, J. W. Queen. L. H. King was elected statistical secretary, and chose as his assistants: E. R. Miller, E. D. Petty, D. C. Richardson and R. T. Jackson. J. E. Watkins was elected treasurer and named as his assistants: J. A. Richie, J. W. Tharpe, M. M. Alston, A. C. Wright and S. B. Beauford. Presiding Elder Z. K. Gowen then read a list of the standing committees. Dr. A. L. Samuels welcomed the Conference in an address both eloquent and sincere. Dr. M. C. B. Mason and Bishop Moore responded. Mr. Price, of the Western Book Concern, and Mr. M. S. Davage, business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, were introduced and addressed the Conference. The following drafts were announced: Book Concern Dividend, \$727; Chartered Fund, \$22. The reports of the four presiding elders had evidently been carefully prepared and were listened to with great interest. The reports showed progress both in matter of material prosperity and in the growth of the spiritual life of the districts. The name of each pastor was called, his character passed and report presented. Doctors C. C. Jacobs and S. J. Herben were introduced and addressed the Conference. In connection with presenting the claim of the *Epworth Herald*, Dr. Herben made a strong appeal in behalf of the SOUTHWESTERN CHRISTIAN ADVOCATE.

The following were admitted to full connection: Louis N. Veil, H. W. B. Wilson and Reuben McPherson. The address of the Bishop upon this occasion made a profound impression, not only upon the class, but upon the entire Conference and all who were permitted to hear it.

FIRST DAY—AFTERNOON SESSION.

A statistical session was held at two o'clock, Dr. J. P. Wragg in the chair. The pastors handed in their reports and the business of the session was dispatched in due form.

SECOND DAY—MORNING SESSION.

Devotional exercises were conducted by J. H. Matthews. After the reading and approving of the minutes, Bishop Moore submitted several memorials touching the constitutional questions to the Conference to be voted upon. The Conference looked with disfavor upon all propositions having in view the reduction of the representation to the General Conference. These several memorials were unanimously voted down, as was also the resolution for the election of presiding elders. The New Hampshire proposition, requesting the Board of Bishops to assign a Bishop the jurisdiction of contiguous Conferences for four years, was carried, 60 ayes and 8 noes. The vote on the proposition for the election of Bishops for Races and Languages stood: none for, 68 against. General Conference election: Doctors M. C. B. Mason and G. W. Arnold were elected on the first ballot. M. M.

Alston and J. A. Rush were elected reserves. H. F. Thomas was transferred to the Little Rock Conference and Willie McWillie to the South Carolina Conference. Warren Chapel, Atlanta, Ga., was chosen as the seat of the next Conference. Dr. C. M. Boswell of the Board of Home Missions and Church Extensions, and Miss Mitchell, of Thayer Home, Atlanta, Ga., addressed the Conference.

THIRD DAY.

Because of the expeditious, though careful, manner in which Bishop Moore handled the business of the Conference, little remained by the hearing of the reports of the various committees and the reading of resolutions. The different committees performed well the work which had been entrusted to them and gave in creditable reports. L. H. King addressed the Conference in the interest of the Epworth League, and on his motion, the Conference Epworth League was reorganized. J. N. C. Coggins was elected president. A resolution was read indorsing the Legislature of Georgia for passing laws looking forward to the establishment of prohibition in that state and promising moral support in the enforcement of said laws. This resolution was unanimously adopted with great enthusiasm. The statistical secretary and treasurer reported aggregate benevolent collection of \$4,325.00, an increase of about \$400 over the previous year. It is worthy of note that this Conference raised more than \$500 for the Conference Claimants' Fund. Professor Parks of the Agricultural Department of Clark University addressed the Conference.

The Sunday Lovefeast was conducted by Fathers A. P. Melton and Joseph Sams. This was indeed a great meeting. At 10:30 the Bishop ordained the following deacons: H. W. B. Wilson, Louis G. Veil, R. S. Keller and James Demery. Immediately after the sermon he ordained the following elders: J. Jones, J. H. Davis, J. H. Matthews, H. L. Phillips, Y. T. Fredrick and Wm. Wimmis. Bishop Moore preached upon the general subject of "Temptations." The sermon was helpful, deeply spiritual and delivered with great power.

CONFERENCE NOTES.

Rev. S. A. Stripling proved himself an admirable Conference host. He returns to Broad Street Church for another year's work. This church is located on one of the principal streets of Rome, Ga., and has one of the prettiest sites of any church in the city. A new church building has been planned.

The Rev. E. D. Petty, who preached the annual sermon, acquitted himself well. His sermon was well received. The Reverends Gray, Knight and Lasiter are the sweet singers of the Atlanta Conference.

Rev. H. W. B. Wilson brought in the largest list of subscribers to the Conference, while Rev. J. A. Richie reported the largest number as result of SOUTHWESTERN day during October.

Rev. J. D. Lovejoy enters upon his tenth year as pastor of Gainesville. His has been a most successful administration. The church has steadily grown under his leadership. He has determined to make his tenth year his best year.

Dr. J. A. Rush also returns to Central Avenue Church in Atlanta for his tenth consecutive year. He reported a most excellent year's work and hopes to do even bigger things in the future.

Dr. G. W. Arnold, instructor of English in Gammon and Secretary of the Stewart Missionary Foundation for Africa, has had a year of magnificent success. He has the indorsement of the members of his Conference.

Dr. M. C. B. Mason is not without honor in his own Conference. He has reason to be proud of the esteem in which he is held by the members of his Conference. He heads the delegation, receiving 67 out of a possible 78 votes. Mr. L. J. Price and Dr. A. M. Wilkins, two representative laymen, were elected lay delegates to the General Conference. It is worthy of note that the Atlanta Conference, like North Carolina Conference, returns the same delegation as in 1904.

The Conference was delighted with the presidency of Bishop Moore. The brethren greatly appreciated his kindly spirit, and also his ability to get things done. Of course, resolutions were passed requesting his return.

ATLANTA CONFERENCE APPOINTMENTS, 1907.

Atlanta District.—Charles L. Johnson, Presiding Elder, Postoffice, South Atlanta, Ga.; Atlanta—Ariel Bowen, Sidney B. Beauford; Battle Hill, James M. Spencer; Central Avenue, John A. Rush; College Park, Alfred J. Wilson; Foss Chapel, J. T. Thornton; North, Levi V. Dixon; Oakland City, Henry M. White; University, John W. E. Bowen; Warren Chapel, Elijah H. Oliver; Enon Grove, Robert B. Laster; Fairburn, Edward C. W. Cox; Grantville Neriele J. Crony; Grantville Circuit, Henry E. Burns; Hogansville, William M. Wims; Hogansville Circuit, Jerry J. Jones; Lutherville, William B. Wood; Newnan, Matthew M. Alston; Newnan Circuit, Beunos A. Johnson; Palmetto, Anthony C. Cheerless; Whitesburg, L. A. Jones. G. W. Arnold, Instructor in Gammon Theological Seminary, and Secretary of the Stewart Foundation Fund, Member of the University Quarterly Conference. J. P. Wragg, Agent American Bible Society, Member of the University Quarterly Conference. M. C. B. Mason, Corresponding Secretary of the Board of Education, Freedman's Aid and Sunday Schools, Member of Central Avenue Quarterly Conference.

Griffin District.—Patrick H. Travis, Presiding Elder, Postoffice, 184 Little St., Atlanta, Ga. Atlanta—East, John H. Matthews; South, Lorenzo H. King; Brook Station, Albert McNeal; Decatur Circuit, Gideon Y. Flemister; East Point, Jephtha P. Lawson; Edwardsville, Julius M. Daniel; Ellenwood Mission, to be supplied; Fayetteville, John E. Watkins; Griffin, Joseph Griffith; Griffin Circuit, James H. Davis; Griffin Mission, to be supplied; Hampton, John W. Queen; Jonesboro, Elijah J. Kight, McDonough, Robert T. Adams; McDonough Circuit, Lee F. Wise; Oak Hill, Lewis F. Beeks; Stockbridge, James A. Richie; Williamson, N. J. Ross.

Gainesville District.—Zachariah K. Gowen, Presiding Elder, Postoffice, South Atlanta, Ga. Atlanta—Fort Street, Ellis R. Miller; St. Luke, John Crolley; Covington, John N. C. Coggins; Commerce, L. P. Kimball; Doraville, G. W. Lamar; Duluth, Herbert L. Phillips; Elberton, N. S. Sterling; Elberton Circuit, Willis J. Sagoes; Gainesville, John D. Lovejoy; Gillesville, David C. Richardson; Hoschton, Vincent D. Jenkins; Lenoir and Toocoa, William M. Bailey; Lawrenceville, Matthew W. Burch; Leo, R. B. McPherson; New Bethel and Flowry Branch, to be supplied; Nicholson and Athens, Henry C. Dennis; Norcross and Roswell, William M. Stallworth; Oxford, Edward D. Petty; Suwanee, Andrew J. Noland; Union Grove, Augustus G. Story.

Rome District.—Columbus W. Adams, Presiding Elder, Postoffice, Rome, Ga. Adairsville, Jesse O. Smith; Aragon, Renty T. Jackson; Austell, John N. Bowlin; Bowden, Young T. Frederick; Carrollton, Joshua W. Swain; Cartersville, James Demery; Cave Spring, John W. Thorpe; Chicamauga, John H. Brandon; Cohutta and Dalton, Charles H. Blake; Dallas and Mullen Chapel, to be supplied; Douglasville, David Gray; Floyd Circuit, W. T. Brantly; Livingston, Benjamin B. Boston; Marietta, Andrew J. Booth; Rome, First Church, Samuel A. Stripling; Rome, Second Church and Cedartown, Wm. A. Neely; Rivertown, B. G. Burks; Summerville, Wesley C. Bryant; Tallapoosa, Exeter A. Allison; Temple, Henry W. B. Wilson; Villa Rica, Wm. A. Mitchell. F. M. Gordon, Principal Deaf and Mute School, Cave Spring, Ga., Member of the Cave Spring Quarterly Conference.

Young man, God is not playing a game of shuttlecock and battledore with you, tossing your life back and forth as if He had no plan for it. He has a plan for the most insignificant life, but He cannot carry it out without your "I can," your "I will." The very circumstances you are now contending with, the very people whom you think are against you, are in your way to draw out your latent manhood, the manhood that will not cringe or fawn, that will not lean or vacillate, but will control both men and circumstances. Ability is bound to soar, talents are sure to shine, circumstances become wings to lift you up, and people like to show you the way, when you say, "In God's name I can and will." "One thousand shall flee at the rebuke of one . . . till ye be left as a beacon upon the top of a mountain, and an ensign on a hill."—*Exchang*

Could a greater miracle take place than for us to look through each other's eyes for an instant?—*Thoreau*.

THE CHRISTIAN LIFE

At Last

When I lift at last my anchor
For the unknown voyage bound
No lingering gaze cast backward
Nor care for earth-borne sound,
Away beyond the dashing
Of the surges dark and dread,
I shall be in peace and safety,
By my pilot safely led:

Through rolling of the billows,
Mid rocking of the deep,
Neath skies of fitful flashing
Where fires of danger sleep,
At last in peaceful haven
Beyond the dread despair,
My ship shall ride in beauty
Where skies are bright and fair.

For me what beauteous dawning
Of glorious green and gold,
Of bright celestial landscape,
The shining shores unfold!
What gladness for the spirit,
So weary of the past,
To see the bright outlining
Of eternal lands at last!

—Christian Standard.

"I Believe"—An Everyday Creed

I believe in my job. It may not be a very important job, but it is *mine*. Furthermore, it is God's job for *me*. He has a purpose in my life with reference to his plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God who entrusted me with it.

I believe in my fellow man. He may not always agree with me. I'd feel sorry for him if he did, because I, myself, do not believe some of the things that were absolutely sure in my mind a dozen years ago. May he never lose faith in himself, because, if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellow men—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other place in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in to-day. It is all that I possess. The past is of value only as it can make the life of to-day fuller and freer. There is no assurance of to-morrow. I must make god to-day.—By Charles Stelzle.

If you intend to be happy, don't be foolish enough to wait for a just cause.—Chap Book.

I beg you to take courage; the bravest souls can mend even disaster.—Catherine of Russia.

It is God who fights for the believer and with him and in him.—Rev. J. Ossian Davies.

"Hold thy peace or say something better than silence."

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—Lord Herbert.

Led to Christ by an Invitation

I had gone to a new charge, where I was a complete stranger to the people. The Methodists of the charge felt a little pride in having a good crowd out the first Sunday to hear and see the new preacher, so they were all busy inviting their friends to come out to meeting.

Among the number was a quiet man who never took very much of an active part in the public meeting. He went to one of his friends living near him and invited him to come out to hear the new preacher. This neighbor had not attended church for about four years, so at first he laughed at the Methodist brother for thus inviting him. But he came, and heard the gospel.

There was something in the service that pleased him, and we became friends. I called at his house and brought the subject of his soul's salvation home to him. Thank God, before Christmas that man was in the kingdom of Christ, a saved and happy man. He lived a faithful Christian for some years, and died in the faith and went home to glory, sending word to me that he would be looking out for me when I came home to the heavenly world.

Now, you see how that man got saved? Some Methodist simply invited him to come out to hear the new preacher. He came, heard, became interested, and was saved.

Methodist young people: a large number of you are guilty. You never invite anyone to go to church. Go at the business this very week.

And you people who are wondering what great thing you can do to bring men to Jesus: just commence right here by inviting persons to go to hear your pastor preach. God will bless your effort as he blessed the effort of the man in this story.—By Robert Stephens.

Between the Days

Between the days—the weary days—
He drops the darkness and the dews;
Over tired eyes His hands He lays,
And strength and hope and life renews.
Thank God for the rest between the days!

Else who could bear the battle stress
Or who withstand the tempest's shock,
Who thread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorches, and the plain
Stretches before us, parched with heat;
But, by and by, the fierce beams wane;
And lo! the nightfall, cool and sweet,
With dews to bathe the aching feet!

For He remembereth our frame!
Even for this I render praise.
O, tender Master, slow to blame
The falterer on life's stormy ways,
Abide with us—between the days!

—The British Weekly.

"Bearing One Another's Burdens"

In my pastoral work, one warm afternoon, I was walking over a rough, stony alley in a small town. A sight met my eye that will always prove an inspiration in helping the other man.

Two barefooted boys of seven and three were coming toward me. The older lad had under his left arm a bundle of stockings that he was taking to a knitting factory several blocks away. The little fellow of three could not keep up with the older one because of the sharp stones hurting his feet. All at once the older boy stooped, and the little fellow got on his right shoulder. Then the little burden-bearer straightened himself and started on with his two heavy loads. Both boys were laughing as they passed me. It came to me as a good example of bearing the burdens of others cheerfully.—By W. J. Shaffer.

Beyond To-Day

If we could see beyond to-day
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me

If we could know beyond to-day,
As God doth know,
Why dearest treasures pass away
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright!
Some day life's wrongs will be made right;
Faith tells us so.

If we could see, if we could know,
We often say;
But God in love a veil doth throw
Across our way;
We can not see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er;
Trust and obey.

—Christian Work.

Preparing for Heaven

The good are preparing for heaven. No one goes home on earth who cares nothing for home, takes no thought for it, does not plan with ardent longing for the home-coming. The very life good people live on earth is a preparation for heaven and an unfitting of them for any other future. Each soul will go "to own place." There is a legend of an Indian chieftain who, migrating with his tribe, journeyed over high mountains and through dismal swamps, and at last having reached a valley fair to behold, threw down his burdens, exclaiming, "Alabama!" meaning, "Here we rest." The true Christian is journeying toward the real "Alabama," the valley home of the redeemed, where they lay down their burdens and rest. "They rest from their labors and their works do follow them." There is such a "home of the soul."—Rev. G. B. F. Hall, D. D.

"By Grace are Ye Saved Through Faith"

To confess, to weep, to pray, to resolve—all these are of no avail unless we believe. It is by believing that we have "peace with God through our Lord Jesus Christ." It is by believing the "exceeding great and precious promises" that they are realized in our experiences. In order to receive any benefit from the work of Jesus, we must believe that he is "able to do abundantly above all that we ask or think." To the blind men who sought his help Jesus said: "Believe ye that I am able to do this?" They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened." To the ruler of the synagogue Jesus said, "Fear not: believe only."

We must remember, however, that "a nominal faith in Christ, which accepts him merely as the Saviour of the world, can never bring healing to the soul. The faith which is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, can not receive blessing from God. It is not enough to believe about Christ; we must believe in him. The only faith that will benefit us is that which embraces him as a personal Saviour, which appropriates his merits to ourselves. Many hold faith as an opinion; saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life." Believe, and live in obedience to the will of God.—Review and Herald.

Cheap literature may be too cheap even for children; but cheap illustrations are as the rivers of Damascus—no good.—Rev. Arthur Hoyle.

HOME AND YOUNG PEOPLE

I Know a Boy

BY LEANDER S. KEYSER

I know a boy whose manly ways
Are worthy of a song of praise.
At playing time no other lad
Seems half so eager, half so glad.

I know a boy—this self-same boy—
Who goes to books with equal joy,
And studies with as keen a zest
As when at play he did his best.

The study-room he does not bear
Out to his play with moody air;
Much less the playground does he bring
Into the room for studying.

When comes the time for serious work,
His tasks, I see, he does not shrink;
Nor mixes toil with play and fun,
But labors till his stint is done.

I see him hie to Sunday-school,
In which he heeds each rightful rule;
His manners reverent and sedate
As if he'd reached a man's estate.

In all he seeks to win this grace:
To do the right thing in its place.
I'm proud to know him—he's so true!
Ah! don't you wish you knew him too?
—In *Western Christian Advocate*.

An Endless Chain

BY KATE S. GATES

Marguerite Ashton stood for a few minutes on the veranda enjoying the beauty of the morning before going in to breakfast.

"It is such a lovely world," she said to herself, "and I have so much to make me happy! I do wish that I could do something to make some one else happy and better to-day. Aunt Margaret is always telling that story of Benjamin Franklin and his motto: 'Pass it along.' It is a good motto, and certainly one who has as much as I have ought to pass along a word of cheer and help every day. I don't suppose I shall do anything worth mentioning, but I'll try to make at least one person happier to-day. I haven't the least idea what I can do, maybe God will show me if I ask Him."

"Could you go to the city, this morning, and do some errands for me, Marguerite?" said her mother, anxiously, at the breakfast table. "I intended going myself, but other things have come up that I must attend to at home, and yet the errands must be done."

There was just an instant's hesitation, for shopping was not quite to Marguerite's liking, then she remembered her resolve.

"Relieving your mother doesn't really count—it is just your straightforward duty," she thought, regretfully, "and I *did* want to do something more helpful; but maybe I will be more apt to find my opportunity in the path of duty than I will out of it."

"Sure," as Bob says," she responded, brightly. "So rub that worry off your anxious face, little mother. I'll do everything you want done to the best of my ability."

"Thank you, dear, it will help me more than I can tell you. I do not see how I could get along without my dear, helpful daughter."

Marguerite's face flushed with pleasure.

"Dear me," she said, whimsically, "I'm reminded of Mark Tapley. He never could find any credit in being jolly in his circumstances, and here when I'm specially anxious to be self-sacrificing and help-

ful, you go and make me so proud and happy that there's no virtue at all in doing for you. While you are making out your list I believe I'll pick some flowers. I shall find somebody who wants them, I know."

The car was nearly full, but Marguerite found a seat with a young girl whom she had met several times, and who was a clerk in a down-town store. Hetty Cook was as unlike Marguerite as she well could be. Marguerite was sweet and dainty and modest. Hetty was cheaply and showily dressed, and laughed and talked too loud.

"Isn't this a lovely morning?" said Marguerite, pleasantly.

"P'raps," was the rather curt reply. Hetty was feeling out of sorts with things in general. "I don't commonly pay much attention to the weather—it is all one to me, shut up in the store. I've got a day off to-day, but I don't know as it will do me much good. My!" she exclaimed, as an automobile passed them, "but wouldn't I love to go to ride in one of those things!"

"Would you?" replied Marguerite; and as she said it Franklin's motto flashed into her mind. She could have Tom's auto, she knew very well, for he had said so at the breakfast table. She had thought then that she might take Isabel Carey out; but Isabel could go any time, and here was Hetty who had never been in one.

"Pass it along," said conscience, softly.

"But I don't like her—she is showy, and talks so loud; but perhaps she is my opportunity. I might try to give her the very happiest afternoon I could."

"If you have no engagement for the afternoon, won't you go for a ride with me in my brother's auto? I have errands to do for mother this morning, but if you will meet me at 11:30, we will go out home together, and after lunch we will have a nice long ride."

Hetty's face flushed, and for an instant she hesitated. Joe Dunn had asked her to go off with him for the afternoon and evening, but she had not quite decided to go. She was not over-nice herself, but something told her that she would better not go with him; and to think that she should have this invitation to ride with Marguerite, whom she admired more than almost any one she knew! She gave herself a savage little pinch to be sure she was not dreaming.

"I'd be awfully glad to go if you're willing to take me," she said.

So that was settled, and it was an afternoon that Hetty never forgot as long as she lived. She was a little shy at lunch, but the long ride with Marguerite was uninterrupted bliss for her at least. Marguerite chatted in her brightest, most entertaining fashion, and deftly drew Hetty to talk of herself, and almost unconsciously she told her much of her everyday life and associates.

"When I was a little girl," said Marguerite, "we used to play a game called 'Follow the Leader.' It seems to me that you are one who usually leads your associates, aren't you? I hope you will always lead them in right ways—it is so dreadful to influence anybody the least bit wrong, isn't it?"

Hetty remembered some things with a sharp twinge of conscience, and instantly resolved to do differently in the future. "Flo Bates won't go round the streets nights to places her mother don't like her to go with me any more, that's sure; and I won't tell a customer anything but what is just so; see if I do," were some of the thoughts she did not reveal to Marguerite.

It was months afterward that Mrs. Burton Kingsford, a leader in the very best social circles of the city, came to her pastor one day.

"I wish you would show me how to work for others," she said. "I have been shamed by the example of a young girl, a clerk in a store. She was a common, uninteresting girl at first, but she was a leader among her companions, any one could see that. Something must have happened to her, for she is an entirely different girl now, and it is simply wonderful the influence she exerts over others. I have happened to see considerable of her, and I wish with all my heart that I could be half as strong a power for good among my friends."

Marguerite did not know, nor did Hetty, nor will any of the others know, for it is going on and on in ever-widening circles. But God knows; and by-and-by, when life is over, we may be wonderfully and joyfully surprised to see how far some little act of helpfulness has reached.—In *Zion's Herald*.

Springfield, Mass.

Tired Mothers

This pathetic little poem was taken from the *Chicago Tribune* about two years ago. With it was this pathetic note: "When a young mother I could never read these verses without tears and a dread that my boy, my only child, might be taken from me. They led me to be patient with him, and I hope they may help other mothers. Alas, for me, the dreaded day has come, and though I thought I did my best I have regrets."

A little elbow leans upon your knee,
Your tired knee that has so much to bear,
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing overmuch,
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away,
And now it seems surpassing strange to me
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if some night when you sit down to rest
You miss this elbow from your tired knee;
This restless, curly head from off your breast;
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your lap again;
If the white feet into their grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown,
Or that the footprints when the days are wet
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my house once more,

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But, ah! the dainty pillow next my own
Is never rumpled by a shining head—
My singing birdling from its nest is flown;
The little one I used to kiss is dead.

—Mary Louise Riley Smith.

INTERNATIONAL LESSON

First Quarter.—Lesson II.—January 12, 1908. Title: "Jesus and John the Baptist."—(John 1:19-34.)
Golden Text: "Behold the Lamb of God, which taketh away the sin of the world."—(John 1:29.)
Hymn No. 191.

BY REV. E. B. BURROUGHS, LL. B., A. M.

What an awful, deadly thing is that which is called "the sin of the world"! Look around you and see the dreadful effects resulting therefrom! And how deep are its roots! What darkness, what pain, what sorrow follow in its wake! Because of it man is not what he was. Sin has dwarfed him mentally, morally and spiritually. It has done more than that. It has separated him from his Father in heaven and clothed him in filthiness and in rags. It is, indeed, the leprosy of the soul. As a result of its entrance into the world, man is as a once beautiful palace in ruins. But man must be saved. A remedy for the deadly disease must be provided. The love of God prompts, and the wisdom of the Eternal plans the way by which the lost child of heaven might be found and restored to divine favor. Jesus, the Son of God, the Lamb that was slain from the foundation of the world, takes upon Himself the burden of sin. He is God's remedy for the sickness, the deepest sickness of life. With a realization of this great truth, the Baptist, when he saw Him, cried out, "Behold the Lamb of God, which taketh away the sin of the world."

Our lesson to-day is a study of two of the most noted and distinguished characters in the annals of history: John the Baptist and Jesus, the Saviour of the world. One was rough and hairy, while the other was suavant and smooth. But the one was in order to the other. John was the herald, the forerunner; Jesus was the Redeemer, the King of earth and heaven. Let us mark the following suggestions:

1. Earnest inquiry never fails to bring profitable results. "And they asked him, why baptizest thou, if thou be not that Christ, nor Elias, neither that prophet." Strange news had reached the ears of the people, consequently they began to reason among themselves. Moreover, John was engaged in a work that was unusual, and they naturally inclined to the conclusion that he was the long promised and expected Messiah. Hence their inquiry. It was so with the Magi and the inquiring Greeks. Likewise with the affrighted jailer. If we would know the truth, we must inquire therefor. Doing this, we will be informed. Let us daily inquire for the "old paths," and, finding them, walk therein.

2. A truly great man will never assume unto himself that which is not justly his. "John answered them, saying, I baptize with water; but there standeth one among you whom ye know not. He it is, who coming after me, is preferred before me." In other words, "I am not the Christ." True it was that John did strange and marvellous things; yet he was honest and great enough to place himself in a proper light before the people. Thus he showed himself to be a truly great man. Let us imitate his example and accord unto every man his just dues. The Apostle says, "in honor prefer one another." A hard injunction, perhaps, but he who has a true conception of what is just and right will not hesitate to do it.

3. It is impossible for true greatness to conceal itself. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Up to this time nothing had been said concerning the Saviour. True,

His advent had been announced by a choir of heavenly voices, but the time that had passed since then and now had been comparatively obscure. Standing there in the midst of the people, John saw in Him the promised Redemer. Jesus made no effort to reveal Himself, but the greatness of His character so impressed the Baptist that he hesitated not in pointing Him out as the Lamb of God. Likewise will men point out the truly great. They need not ring bells nor fire cannons in order that their presence may be known. Nay, if they are great, truly great, it will be evident without effort on their part.

4. John knew, by divine revelation, that Jesus

was the Lamb of God. Read verses 32-34. It may be that John knew Jesus personally, but not in his Messianic capacity. It was necessary, therefore, that this should be made known unto him. Consequently God bore witness unto the fact that He was indeed the promised Messiah. Being thus informed John declares it publicly. We can only know God through Christ and the Holy Ghost. "The Spirit beareth witness with our spirit and telleth us that we are born of God. Have we received this testimony?"

5. Having seen, John failed not to bear witness. "And I saw, and bare record that this is the Son of God." Of what he had seen and heard John was not ashamed, but willingly and gladly stood forth and declared. Christians should do the same. "Ye are my witnesses," says Jesus. Having become acquainted with the Christ, we should cheerfully bear testimony to the fact that He is indeed "the Lamb of God, which taketh away the sin of the world."

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic, January 12.

"God's Revelations and How to Get Them"

(Luke 3. 21; Acts 10. 1-16; Dan. 6. 13, 20-23.)

The Theme and the Scripture—Luke 3. 21. Jesus would not begin his ministry until he had received the power of the Holy Spirit. At the outset he would have his work definitely approved by the Father. And so, being baptized, he was praying. Then came the revelation, the voice, and power. The way to get power from God is to know how to pray.

Acts 10. 1-16. Cornelius did not know of Jesus Christ, but he was a devout man, giving and praying, and seeking after God. Revelations are sure to come to such a man. He will constantly learn more about God, and one day the greatest revelation of all will come to him. He will find God in Christ.

Dan. 6. 13, 20-23. Persistence in prayer, in spite of hindrances, is one of the secrets of prayer's value. It has cumulative power. The more you truly pray, the more of meaning and reality there is in your prayer. And the more God will honor your faith. Daniel did not know that God would stop the lions' mouths, but he knew that it was better to keep on praying and risk the lions than to stop praying and lose God.

The Meaning of the Theme—Prayer secures power from God. If Jesus needed to pray at the beginning of his life-work, and innumerable times during the short years of his ministry, how may we, his disciples, expect without prayer to get power to follow in his steps? God reveals himself in power to the man who prays.

Prayer secures illumination from God. There is no specific like it for enlightenment. Many a difficulty, many a doubt, many a darkness, has been conquered by the simple expedient of giving God a chance to hear our prayer.

Prayer secures protection from God. Not protection from danger, but protection in danger. And not always protection from death, but protection in death. Daniel had only a different sort of protection than Stephen; he was not better cared for, though he lived and Stephen died.

What has these three things to do with the theme? Everything. For spiritual power is God at work in us. Light on the soul's darkness is God coming into the soul. Protection is God standing between us and harm. So each is a revelation of God.

And we get these revelations by prayer, rightly used, because prayer is just the purpose to find out the will of God, to do that will, and to trust him for the outcome. That is to say, prayer is the way which God has appointed by which he will make himself and his purpose known to us, in power, in knowledge, in protection.

Ways of Taking Part—Pray.

Tell of the joy of prayer.

Tell how you have found that Daniel's plan of a regular time and place is a good one.

Tell some experience that has shown you how God makes himself known to the one who prays.

Tell why you don't pray more.

Tell how you mean to pray more.

The Aims of the Meeting—That everybody present shall see the reasonableness of God coming to us when we come to God.

That as many as are willing shall commit themselves to a more determined purpose of coming to God in prayer.

That any unconverted ones who are interested enough in the religious life to be present shall be led to complete their interest by definitely putting their lives into God's hands.

The Leader's Task—Use all the material here provided, and as much more as you can get. But do not let it usurp your place. The best material is only a tool, and every workman is vastly more than his tools.

The Scripture may be given to six people—three to read the passages assigned and three to add a few words of comment, as suggested in "The Theme and the Scripture."

Always the leader should make plain the meaning of the theme and the purpose of the meeting. For that he was appointed to be leader.

Let somebody read Phillips Brooks' suggestive words, and somebody who can read them sympathetically and consistently. Another member should give, in his own words, the incident about Harvard's Memorial Hall, giving the comment on it in his own language.

Have so much prayer that the meeting will be truly a prayer meeting, following the suggestions given as to the scope and character of the prayers.

In asking members beforehand to be ready to take part, distribute your suggestions so that testimony will be neither monotonous nor disconnected.—*From Notes on the Epworth League Devotional Topic.*

Mrs. Carrie L. Bullock---An Appreciation

By Dr. J. P. Morris

"Why should we mourn departing friends,
Or shake at death's alarms?
'Tis but the Voice that Jesus sends
To call them to His arms."

For four thousand or more years of human history death was an enigma to the greater portion of mankind. Its voice was understood even by the wisest of men. During those days of darkness there were many hearts made sad because of the inability of man to interpret the powers of the human soul in its flight through eternity. But, in the course of revelation, God sent to this earth a new voice, that gave a new meaning to what we call death. The voice of Jesus is heard in the transporting of mortal man to the realms of immortality. He it was who brought life and immortality to light.

Since the day that the shepherds first sang their songs of triumph upon the plains of Bethlehem, death has not been such a dread to the followers of our Lord. This brings us to relate the qualities that show that Mrs. Bullock was a genuine follower of Jesus Christ.

She was a friend and neighbor, and as such no one could have exhibited more of the Christ-like spirit. Those who lived near her and came in constant contact with her, join in a unanimous verdict of testimony as to the real value of her as a kindly neighbor. Her even disposition and reflective soul sustained her in every trial, so that in no case could one hear a murmuring word or an angry expression. The command of the blessed Lord, "Do unto others as you would have them do unto you," had possession of her soul, and the real principle was demonstrated in her every act of kindness and forbearance as a neighbor. With her a neighbor meant more than the person who lived in the next house; it meant to her the man in the ditch between Jerusalem and Jericho. She was ready to assist the needy in whatever way assistance was necessary. If one was hungry, she gave bread; if sick, she gave attention and aid; if disconsolate, she gave cheer; if in doubt, she brought advice; if forlorn, she brought hope; if sick of this world and tired of sin, she pointed such a one to Jesus Christ, who takes away sin from the sin-sick soul.

Again, she was a follower of Christ, in that she yearned for the general welfare of her race and country. She had no particular fears for her own boys, but she longed to see that demon which is the foe of all humanity destroyed, so that all boys might be safe. She was a bitter enemy to strong drink and all of its associate evils. This was shown in her arduous work in the cause of temperance. During the years of her active womanhood she was a prominent member of the Women's Christian Temperance Union, which to her meant opposition to the liquor traffic—gambling, dancing and all intemperate habits that dare demand a place in human society.

She followed Christ in the missionary work of the church. For years she was the corresponding secretary of the Woman's Home Missionary Society of the North Carolina Conference and a member of the National Woman's Home Missionary Society. Among her last words to Mrs. Morris were these: "Go on, girl, and to the work which must be done; you need not hold back on my account; I would go if I were able." In a letter she wrote to her at Hickory on the day she entered the hospital were these words: "I am praying for you; I hope you are having success. Remember me to the sisters as you go." Her soul was anxious that the missionary work among the women of the church be

beneficial and successful. On that day, when one would think that she would be thinking of her own condition, she had her soul centered upon the welfare of others. This was pre-eminently the spirit of Christ, who in the throws of death on Calvary's brow, forgot himself to save others.

There is no better place than in the home to measure the Christ-life, for here the rounds of toil and perplexities come to every housewife, and her patience and temper are severely tested. There the stern realities of life and the ordeals that try our souls face us every day. But Mrs. Bullock had pleasant qualities in the home. For eighteen or more years as her nearest neighbor, I have not witnessed a single friction in the home over which she presided. With her, home happiness seemed supreme. Her home was love, joy and peace where her friends, neighbors, relatives, and even those who did not hold such dear relations to her, met and mingled in bliss.

She believed in Christian culture. With her a Christian education went a long way, and she did



MRS. CARRIE L. BULLOCK.

State Corresponding Secretary of W. H. M. S. of the North Carolina Conference.

what she could to promote its cause. She worked in the schoolroom at Bennett College for a number of years at a sacrifice in order that the good work might have no hindrance. She sacrificed personal pleasures as well as a financial income, and, in order that as many as possible might have the benefits of a Christian training, her home was ever open to some young person who desired a Christian education. She was not satisfied to enjoy the blessings of her home alone, but she wished others to share the blessings with her. The lives that have been helped by her by taking them into her home have been many, and no doubt to-day the brightest star in her crown was placed there because of the counsel and help that she gave others while in the educational work.

It seems to me that the value of such a woman to a community cannot be measured in dollars and cents; for real, genuine heart-service is far more precious than rubies or diamonds, and more beneficial than silver or gold; more durable than the rock-ribbed hills, and worketh for her "a far more exceeding and eternal weight of glory."

Mrs. Bullock is not dead, but rather she is just beginning to live. While the batteries of the telegraph operators, God's natural magnets, were sending the news East, West, North and South that Mrs. Bullock is dead, the batteries of heaven, God's spiritual magnets, were sending the anthems to the four winds of heaven that Mrs. Bullock lives.

An Elegy

BY THE REV. JOHN H. LOVELL, B. D.

(Written for and read at the funeral of Mrs. Bullock.)

What means the bated breath, the stillness round?
What means our quiv'ring hearts, the solemn sound
Of music soft and low?
What means the measured tread of reverend sire,
The saintly woman mournful in attire,
The young so quenched of all their youthful fire,
In ranks so sad and slow?

The angel Death his cruel power has shown,
Has wrapped in icy chains our loved, our own,
And boasts a victim slain.
With mocking rage his triumph now displayed,
And still in conqu'ring arms his powers arrayed
He leaves our mangled host confused, dismayed,
In sore defeat and pain.

Nay; nay! This were a heathen's faithless lay
To chant of vaunting death's victorious sway
While men are foiled in shame.
The Christian sings of One who captive led
The powers of death, and gave the sainted dead
Full triumph o'er the grave and awful dread
By trusting in His name.

'Tis not a victim dragged away in chains
To some abyss of gloom where naught remains
But shades and ceaseless night.
But by our good kind Shepherd we behold
One gently gathered from this earthly fold,
Upon His arm borne through the gates of gold
To dwell in fadeless light.

Though tear-filled eyes disclose our saddened hearts,
We trust the love of Him whose grace imparts
A glorious hope withal.
Though Sundered are these mortal kindred ties,
By faith our longing spirits oft will rise
To greet congenial souls above the skies
Until the Master call.

Then husband, mother, children, friends and all,
This one we love has heard the Father's call,
"My weary child, come home."
Lament not this her mystic, lone decease;
'Tis but from toil and care her sweet release;
She goes to claim her home of rest and peace
And beckons us to come.

The schools, the Temperance cause, the mission fields,
Thy sacred home, sustain a loss that yields
A solemn sad regret.
Still, though thy voice is hushed, thy face concealed,
Thy form return to dust; thy strength didst wield
Through years love's golden wand, and thus revealed
The life thou'rt living yet.

The children thou hast taught will bless thy name,
The youth thou hast inspired will spread thy fame
Through all their future years;
And hosts of thy co-workers far and wide
Will strive with newer zeal to stem the tide
Because in mem'ry thou art by their side
To lessen doubts and fears.

These fragrant wreaths around thy casket laid
But faintly show the kind regard that's paid
Thy honored life and name.
But sweetness blown in flowers soon is past,
E'en monuments of bronze cannot outlast
The years; but thou thy statue firm didst cast
In deeds of endless fame.

Rest on in peace! We struggle here awhile,
We meet men's frowns, greet thou the Saviour's smile,
And hear His gentle voice;
He still will bless our toil and labors here,
Will comfort give, will banish doubt and fear,
Until we all with thee and Him appear
And evermore rejoice.

These feeble lines at thy request are done,
Thy humble servant's wish and thine were one
To do this simple deed.
The pleasure, honor, joy and all were mine
To be permitted even one short line
Upon a life so rich and full as thine
For those who'll deign to read.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

WORDS OF CHEER AND COMFORT

Bishop Mallalieu has issued another book that will find ready reception at the hands of our people in the South; first, because it is from his pen, and then, too, because the messages are so arranged as to bring cheer and comfort to those who may be in need of such messages. There are twenty-two chapters in all, giving us a book of 200 pages, the opening chapter being on "Be of Good Cheer," the closing chapters referring to Heaven as a Place, "Knowing of Friends in Heaven," "The Employments of Heaven" and "Heaven Our Abiding Home." There are liberal quotations of hymns and scriptures bearing upon each subject discussed. The words of the good Bishop breathe a deep spiritual life and are admirably put. The fore word contains this very succinct statement from the author: "This little book goes forth followed by an earnest and heartfelt prayer that everyone who reads it may find abundant good cheer and real comfort in life, victory in death, and, at last, an abiding home in heaven." The announcement found on the following page will be of exceeding interest to our people. It reads: "All royalties received from the sale of this book will be devoted to the promotion of Christian education in Monrovia, Liberia, under the direction of Bishop I. B. Scott or his successor." The publishers have put this book out at the remarkably low price of 50 cents per copy net. Here is a chance to get a good book that is really worth more than its published price and at the same time helps our work in Liberia. A number of copies of this book will be at the spring Conferences, and can be purchased of the SOUTHWESTERN'S representative.

REMEMBER THE ANNEX

The Louisiana Conference at its last session pledged to complete the annex to the New Orleans University. To this end \$2,500 was apportioned the several Conferences, and of this amount something near \$1,200 was reported up to June, which was applied on the building by Dr. F. H. Knight, then president of the University. It will be noticed that a considerable amount of the apportionment remains unpaid. The amount used suggests the beauty of the annex when fully completed. A note from President Wier states that he is prepared to receive any subscriptions to the University annex yet unpaid and to give vouchers for the same, and any other further annex vouchers which the brethren may require will also be furnished. We sincerely trust that the brethren of the Louisiana Conference will remember the annex in making up their report for the coming session and see to it that this building is completed at once.

METHODIST STATISTICS

The recently issued Year Book of the Methodist Episcopal Church, prepared by S. V. R. Ford, presents the standing of the denomination by interesting tables and statistical facts, which show the progress during the past year. The number of probationers reported is 346,155; full members, 2,

957,066; total, 3,303,221—an increase of 68,697 over the previous year. For the last three years the percentage of gain exceeded two per cent annually. The total gain over 1900 is 374,338 members. In the same time the number of churches has increased 2,229, bringing the total to 29,523; last year 432 were built. The value of church and parsonage property is \$186,924,024—a gain of almost exactly \$50,000,000 in seven years. Against this there is an indebtedness of \$12,127,248. The average value of the churches, now \$5,423, has increased one-fourth since 1900. The average value of the Methodist parsonage today is \$1,051, as compared with \$1,608 in 1900. The debts on property are steadily declining, and now amount to 6.4 per cent. as against 8.7 in the year 1900.

The average age of the thirteen effective bishops now sixty-one and seven-thirteenths years, and of the missionary bishops fifty-nine and one-seventh years. The six surviving non-effective bishops are of an average age of seventy-nine and one-sixth years, Bishop Bowman, the senior member of the board, having recently passed his ninetieth birthday.

The ministry of the Methodist Episcopal Church in the year of record received 799 accessions, 65 coming on credentials from other churches. The loss for the year aggregated 550, of whom 304 were by death and 255 by discontinuance, location, withdrawal or expulsion. Of the 65 ministers received from other communions, 11 came from the United Brethren, 7 from the Methodist Episcopal Church, South, 3 each from the Presbyterian, the United Evangelical, the Methodist Church of Canada and the Wesleyan Methodist Connexion; 5 each from the Baptist and the African Methodist Episcopal; 4 from the Cumberland Presbyterian; 2 each from the Congregational, Regular Baptist, Free Methodist, and Methodist Protestant, and 1 each from twelve other bodies.

In a very thorough analysis of the changes in membership the editor tabulates the growth of the membership by Conferences for the years 1901 to 1906. The net increase in those six years was 305,641—a gain of 10.4 per cent; 1901 was the lowest year, 1906 the highest. Of all the Conferences Northwest India shows the largest gain—16,441, with Southern California at the head of the domestic Conferences, with a gain of 11,131. The deaths throughout the connection in the same sexennium aggregated 237,835. The membership of the colored and white Conferences and missions in the South for ten years is separately tabulated in an exhibit which will repay careful study. It appears that the membership in the colored Conferences in 1906 was 290,772—a net gain of about 32,411 in ten years. From the editor's analysis it would appear that the rate of increase in the colored Conferences fully keeps pace with that in the white Conferences. The membership of the Methodist Episcopal Church in countries outside of the United States is now 290,886—an increase of almost exactly one hundred thousand in seven years. The gain in some sections of India, in Korea, and the Philippine Islands, is especially note worthy.—*Christian Advocate.*

ADVANCE METHODS IN SUNDAY SCHOOLS

One of the notable events in the Sunday School world is the appearance of the first number of *The Adult Bible Class and Teacher Training Magazine*. The title is a little long, but in these days of consolidation and co-ordination, we are getting used to long titles. It may be said in justification that in this instance the title is accurate and perfectly descriptive of the purpose of the new periodical. It aims to be, and is surely destined to become, the organ of the Adult Bible Class movement in our own church, and possibly in other churches. It

will also be the instrument or agent that has long been needed for the development of classes for teacher training. One of the greatest needs of the modern Sunday School is competent teachers. This is no disparagement of the noble company of men and women who for years have given unstintingly of time and ability to the teaching of our young people. But every age develops its own ideals and its own workers, and so in preparation for the coming years, we need a corps of teachers as fully equipped as knowledge and piety can make them. The teacher training part of the new magazine will contain a course running through three years, and will deal with the physical, mental and moral nature of the child, with the newer ideals in religious education, and will also give a comprehensive course in Bible study. This course can be taken individually or in classes. All the details are luminously explained in the magazine itself.

The Adult Bible Class Department will contain full reports from the field. It will give brief accounts of successful adult classes and their method, and will in every possible way interest itself in and advance the work of this new movement. The lesson will be treated by such eminent scholars as Dr. Wm. L. Watkinson of England and Dr. Edward Everett Hale, Jr., of Schenectady, N. Y. A prominent physician, who is the teacher of a large class, and who carefully examined the initial number, writes as follows: "The Monthly has the appearance of age and strength in its first number. The young men of my class say it is what they want. We are going to order it for this next year."

Pastors, Sunday School superintendents and teachers of adult classes cannot do better than follow the example of this wise physician. Copies may be obtained from either of four publishing houses or obtained from either of four publishing houses or from Eaton & Main, 429 Carondelet Street, New Orleans.

APPOINTMENTS OF THE MOBILE CONFERENCE—1907

MARION DISTRICT.

H. N. Brown, Presiding Elder.

Eutaw and Springfield, William Jones; Gainsville and Soule's Chapel, J. A. Knox; Marion, R. E. L. Beasley; Mount Sterling, R. H. Cox; Newbern and Walthal, J. W. Martin; Oak Grove and Scott Station, E. Frazier; Old Town, Dennis Herron; Selma and Demopolis, S. D. Davis; Union and St. Paul, J. W. Knox; West Green and Clinton, Thomas S. Sanders; Wedgworth, A. R. Perry.

OPELIKA DISTRICT.

J. A. Holiday, Presiding Elder; postoffice, Alexander City.

Alexander City Station, R. S. Gipson; Benson Mission, J. H. Bankson, supply; Bethel and Electic, C. L. Dunn; Central and Riverside, J. H. Harris; Dadeville and Pleasant Hill, R. R. Williams, supply; Elmore and Shorters, J. W. Guter; Five Points Circuit, S. L. Damas; Kelleyton and Sunday Level, J. T. M. Williams; Lafayette Circuit, W. Paul; Lanett Station, S. J. Jordan; Lanet Mission, D. A. Ingersoll, supply; Opelika and West Opelika, C. D. Dickerson; Rockford Circuit, W. O. Pearson; Smith's Mission, W. E. Smith, supply; Wetumpka Circuit, Lomax, Z. A. Jackson.

MONTGOMERY DISTRICT.

P. G. Goins, Presiding Elder.

Brewton and Pollard, W. J. Smith; Brown Grove, J. C. Chuman; Castleberry, Isaac Autry; Warren Street, Mobile, A. G. Glenn; Wesley Chapel, Mobile, G. W. Winn; Montgomery, William Jordan; Pensacola, G. W. Lewis; Prattville and Booth, Joseph Winkfield; Theodore and Tensaw, F. F. Owens; Evergreen, ———; Union Springs, O. Nelson; Pine Grove and Harris Chapel, J. J. Tuggle.

Bishop Goodsell announces the change of the Washington Conference from March 11 to March 25.

Personal and General

Gammon Theological Seminary has an enrollment of nearly 100, and more expected to register in January.

Dr. W. W. Lucas passed through the city this week en route to the Mississippi Gulf Coast, where he filled a number of engagements.

The American Society of Religious Education, with headquarters at Washington, D. C., will establish a branch of its work among Negroes.

Mrs. Eliza Smith, the wife of Presiding Elder W. R. Smith of the Nashville District, is at her home in Murfreesboro, Tenn., suffering with a serious attack of appendicitis.

Mrs. Edna B. Daniels, of Stamp, Ark., is in the city, at the home of her parents, the Rev. and Mrs. D. M. Seals, 1023 St. Roch Avenue, where she will remain until after Mardi Gras.

The halls of secret societies among Negroes in certain sections of Georgia have been dynamited and threats have been made that others will meet a like fate unless they cease to hold meetings.

Prof. J. H. Brooks, formerly of the Meridian Academy, has been elected principal of the Alexandria Academy and located at Alexandria, La. We wish Professor Brooks success in his new field.

President J. W. E. Bowen, of Gammon Theological Seminary, on his return trip from Texas, was severely wounded in a wreck on the Louisville and Nashville road. At this writing he is rapidly recovering.

The Rev. J. C. Hibbler reports that the entire indebtedness of the new St. Stephen's Church at Yazoo City, Miss., has been reduced to \$240. By the meeting of the Conference it is hoped that this amount will be paid.

Dr. and Mrs. B. M. Huhhard entertained the presiding elders of the Louisiana Conference at their home December 23. The occasion was thoroughly delightful, and those present voted Dr. and Mrs. Hubbard admirable hosts.

There are still some auxiliaries of the Woman's Home Missionary Society which have not shared in the joy of the silver offering. To any such we commend the truly Christian appeal from Mrs. Delia L. Williams, found in the January number of *Woman's Home Missions*.

Cards are out announcing the marriage of Mrs. Mamie Edna Bland to Mr. J. I. Revere, the ceremony to take place at the residence of the bride's mother, Mrs. Nellie Williams, 516 Claihorne Street, this city, on Wednesday evening, January 8, the Rev. T. J. Johnson officiating.

The American Bible Society has established a new domestic agency in the South to cover the States of Texas, Oklahoma, Arkansas and Louisiana, and has appointed as the secretary of this agency the Rev. Glenn Flinn of the Texas Conference of the Methodist Episcopal Church, South.

The Princeton University, at Princeton, Ind., is still doing a land office business in selling degrees. A presiding elder of one of our Conferences was recently offered the degree of B. B. for \$10, and he showed his good sense in refusing. Any degree that can be purchased for \$10 or \$15 is an empty honor that should be spurned.

Dr. C. B. Bennett, Superintendent of Schools of the Freedmen's Aid Society, is making a tour of inspection through the South, and will report upon the character and effectiveness of the work being done in the Freedmen's Aid schools. We were delighted to have Dr. Bennett call at our office. Dr. Bennett is accompanied by Mrs. Bennett.

The Hon. Henry Augustus Buchtel, Governor of Colorado, will hold an all-Colorado New Year's reception at the statehouse in Denver on Wednesday, January 1, from 10 a. m. to 12 m. He will be assisted by the Lieutenant Governor of Colorado, the State officers, the judges of the supreme bench, members of the Governor's staff and others.

The Atlanta Conference sends back to the General Conference its entire delegation of 1904, and all on the first ballot, with votes to spare. This is a splendid tribute to the quartette of delegates that honored the Atlanta Conference as its representatives at the last General Conference. Drs. Mason and Arnold and Mr. L. J. Price have represented this Conference in the General Conference prior to 1900.

Prof. Benj. F. Leland reached New Orleans on Monday last in the steamship Antilles from New York to take his place as a member of the faculty

of New Orleans University. Prof. Leland is a graduate of Harvard University and comes well recommended. With Professor Leland and Professor Sellev, who is a graduate of Yale University, the Department of High Mathematics in our New Orleans school will be in good hands.

The widow of the Rev. Wiley C. Gibson, of the North Carolina Conference, died recently and was buried at Hamlet, N. C., by the side of her late husband. She was 80 years of age. The funeral was conducted by the Rev. W. P. Hays. By the will of the late Wiley C. Gibson, at the death of his widow the North Carolina Conference comes into possession of some \$2,000 worth of property, which will be used for the Conference Claimant's Fund.

All auxiliaries of the Woman's Home Missionary Society are studying the concert lessons furnished in *Woman's Home Missions* should provide themselves, if not already provided, with the text-book for the year, "Citizens of Tomorrow." The first six lessons of the year are based on the chapters of this book. It may be ordered from either of the offices of the Woman's Home Mission Society, and costs 35 cents in paper and 57 cents in cloth, which includes postage.

Mrs. L. G. Hodges, wife of Presiding Elder Hodges of the Little Rock Conference, died on December 11. She was a devout Christian, a faithful worker and a constant help to her husband. Her Christian usefulness was felt throughout the State. The funeral was conducted by the Rev. J. W. Jackson, pastor, and the Rev. W. S. Sherrill, presiding elder of the Little Rock District, assisted by the Rev. W. A. Smith. Brother Hodges has the full sympathy of his friends throughout the Church in this bereavement.

Much is said of the Negro's effort to secure what is termed the "higher education," but when it is considered that the statement had been sown broadcast that the Negro's head was too thick to learn, he at once—and wisely—picked up the challenge and began to pursue the intricate studies of science and of literature to meet the test that his enemies said he could not meet to prove himself to be a member of the human race. If the Negro had not accepted this challenge he would have made his position in life that of an inferior one for all time.

Zion's *Herald* publishes on its front page of its last issue a good picture of Bishop Charles G. Galloway, of the Methodist Episcopal Church, South, and also publishes in the same issue a most interesting article from the pen of Bishop Galloway on "Historic Charleston." Among the other things recorded in this remarkable article is the fact that Negroes in Charleston owned slaves. In the examining of the records Bishop Galloway found this entry: "Maria Watson, colored; real estate value, \$41,575; slaves, 14." Quite a number of colored people in Charleston during the slavery regime were slaveholders. In referring to Bishop Galloway editorially, Zion's *Herald* speaks of him as "one of the most sympathetic, brotherly and helpful representatives of universal Methodism."

In the last five years, according to the report of the United States Geological Survey, there were killed in our mines an average of 3.39 every year to every thousand employed, as against 2.06 for Prussia, 1.28 for Great Britain, 1.00 for Belgium and .91 for France. In 1906, in American coal mines, there were 2,061 men killed and 4,800 injured. Our total death record since 1890 has been 22,840. Our ratio of accidents and deaths, according to figures, has increased, while those of other countries show a decrease, notwithstanding the fact that the authors of the bulletin, Clarence Hall and Walter O. Snelling, say that more of the developed coal properties in the United States than in any other country present "almost ideal conditions for mining."

A recent Negro murderer in Atlanta was given a speedy trial and sentenced to death. The Atlanta *Constitution*, in remarking upon the speediness with which justice had been meted out to the Negro, said: "The knowledge on the part of the Negro that offenders of their race will meet absolute justice, and that no undue haste will prevail in the disposition of the case, will prompt them to co-operate more fully with the white people in the apprehension of Negro criminals." It should have been stated in this connection that this murderer, who is under sentence of death, was arrested by a Negro who, very soon after the murder was committed, at the risk of his life, rushed in upon the murderer and was instrumental in securing his arrest.

Our new church at Columbus, Miss., is said to be the best Negro church in the State of Mississippi. Besides the main auditorium it has a lecture room, pastor's study, Sunday school and library rooms and toilet all on one floor. It is to be steam heated and a pipe organ installed soon. It will be remembered that the church that occupied this site was burned February 13 last, and under the heroic leadership of the Rev. H. B. Hart the new structure has been completed. It was entered last Sunday. During the year this congregation has raised \$5,500 for all purposes. Brother Hart joined the Upper Mississippi Conference in 1894, and since that time has built five churches and one parsonage, and added many members to the church. He graduated from Gammon Theological Seminary in 1899 and was honored with the degree of Doctor of Divinity last May by Lane College at Jackson, Tenn.

Warren Methodist Episcopal Church, Atlanta, Ga., the Rev. Dr. E. H. Oliver, pastor, has the largest Sunday school of our connection in the State of Georgia. The enrollment is beyond 600. When it is stated that this Sunday school previous to a few Sundays ago numbered from 70 to 80, it will be considered a remarkable achievement. Aside from the construction of such a splendid Sunday school under the leadership of Dr. Oliver, the Warren Church is doing slum work among the colored people in Atlanta and the workers from this church have reached about 300 heretofore unreached children. The workers are largely young ladies who have graduated from Clark or Atlanta University or Spellman Seminary. The National Woman's Home Missionary Society has been attracted to this work, and has placed a Bible worker in the field under the direction of this church.

At the first regular quarterly meeting for the fiscal year of the Executive Board of the Wesley Brotherhood the following changes were made in the officary: Frederick E. Tasker, Esq., of New York, second vice president, succeeding Mr. John R. Pepper, of Memphis, Tenn., to the first vice presidency; Mr. Charles C. Stoll, of Louisville, Ky., third vice president, succeeding to the second vice presidency; Mr. John S. Huyler, of New York, succeeding to the third vice presidency; Mr. Thos. S. Lippy, of Seattle, Wash., continues as fourth vice president. Mr. N. W. Harris, of the Harris Trust and Savings Bank, of Chicago, was elected to membership on the board. Mr. W. C. Van Sant, former president of the Methodist Social Union of Baltimore, and Mr. Thomas A. Dye, treasurer of the International Savings and Trust Company, of Pittsburg, also were elected to membership on the board. The Executive Board appointed its Executive Committee under the title of "Business Committee." It is composed of the president, first vice president, general secretary, treasurer, recording secretary and six members of the board—Drs. George P. Eckman, Frank Mason North, David G. Downey, R. I. Watkins and Messrs. J. B. Dunlop and James Davison. Conference presidents elected are: Missouri, Prof. C. F. Enyard, vice president of Missouri Wesleyan College, Cameron, Mo.; Minnesota, Rev. S. E. Ryan, pastor, Albert Lea, Minn.

DR. MASON ON NAPOLEON AT WATERLOO

On Friday night, January 10, in Simpson Memorial Church, this city, the Rev. Dr. M. C. B. Mason, corresponding secretary of the Board of Education, Freedmen's Aid and Sunday Schools, will deliver his famous lecture on "Napoleon at Waterloo." Dr. Mason has not only studied all available literature on the battle of Waterloo, but has visited the famous battle field in person and studied the movements of Napoleon with the land before him. This lecture has been received with most flattering commendation in the North and East. To say this is Dr. Mason's masterpiece is sufficient indorsement to pack the large auditorium of Simpson Memorial.

GENERAL CONFERENCE DELEGATES MOBILE CONFERENCE.

Ministerial: H. N. Brown, Presiding Elder, Opelika, Ala. Reserve: G. W. Lewis, Pastor, Pensacola, Fla. Lay: Mrs. E. C. White, Mason City, Ala. Reserve: Mrs. E. M. Jones, Montgomery, Ala.

The Texas Conferences

It was our good fortune to be present at the Texas Conferences, and right pleasant was our visit. Besides the inspiration and pleasure of the association, we were much encouraged to note with what determination the men of these Conferences go about things. The various reports showed that the spirit of push and thrift was prevalent throughout the entire State. And this is well; for they who do not seek to evade duty by hiding behind some frivolous excuse, but go forward and dare to do, are the ones who count for aught in this world.

THE WEST TEXAS CONFERENCE.

The West Texas Conference met in its thirty-third annual session, November 28, 1907, at Marlin, Texas. Marlin is a growing little town on the Houston and Texas Central Railroad, thirty miles south of Waco. It is a remarkable health resort. We were much gratified to find our people holding their own so well there. In this town of about eight or ten thousand inhabitants we have two able and prosperous physicians, Drs. A. L. Hunter and J. C. Clarke, Dr. Clarke being a specialist in chronic diseases. We also have there a very brilliant young lawyer, Mr. W. A. Soders, who is steadily forging his way to the front in the jurisprudential world; and, what is equally pleasing, if not more, our folks own, operate and control a co-operative grocery business, known as the Falls County Mercantile Company, supervised by Prof. J. Washington, who has things all under way. The company has quite an extensive supply and a trade such as would warrant the same. He informed us that his establishment received kindly recognition from the leading white business places there, and that reciprocal favors were extended and granted.

The bathhouse with mineral water, opened for our people by Dr. Clarke, means a deal to those who would go in search for better health. Our people there are a progressive set. The congenial spirit which seems to pervade the atmosphere was markedly noticeable, as every delegate will no doubt agree; and by no means do the Methodists there come in for all the praise for the African Methodist and Baptist shared greatly in the responsibility of caring for the Conference. The entire session of the Conference was inspirational, but were especially delighted to witness the enthusiasm manifested by all the brethren of the Conference in their school, Samuel Huston College. Professor Lovinggood is doing a great work, and they appreciate it, as was shown by their willingness, on a motion by the Rev. D. C. Lacy, to pledge themselves to raise a purse of money and forward to President Lovinggood as a Christmas present for the school to promote the building work.

The West Texas Conference has some able workers in it, and we have reasons to believe that great good will be accomplished.

THE TEXAS CONFERENCE.

Now that the Conferences are all over and everybody has been appointed and some disappointed, we take occasion to refer to our visit.

At Galveston, in Wesley Tabernacle, December 12, 1907, at 8:30 o'clock, our bishop, William Burt, D. D., LL. D., than whom a more God-like man could scarcely be found, called the Conference to order, and, after the formal devotion, had the secretary call the roll, to which more than one hundred members responded.

It is permissible at times that we speak flatteringly of people, that we might encourage them, but it is meet and right to give honor to whom honor is due. In this regard we take the liberty to say that, notwithstanding this was Bishop Burt's first official among us, he was nevertheless equal to the emergency. He is indeed a cool, deliberate, even-going presiding officer; his cheerful yet positive manner of procedure befits him to preside over any Conference of whatever gravity.

Despite the fact that money was a scarcity owing to the financial flurry, the Conference was largely attended, and the good people of Galveston of every denomination saw to it that everyone who was there on business pertaining to the Conference was hospitably entertained. And we should not be surprised if some decent tramps posing as delegates or men of the Conference were recipients of the most cordial fare.

Galveston, since the storm, is making rapid strides

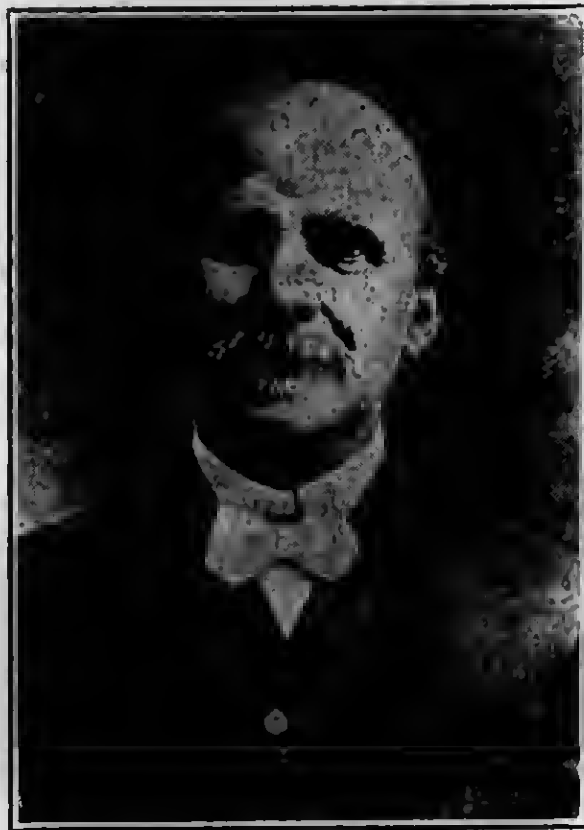
toward the Greater Galveston. The houses are more substantially built, the people are more resolute, in that they have set themselves to doing things more permanently; and the outlook for both races, with a continuous of the now existing harmonious relations, is indeed flattering. It was our privilege while there to stop with Dr. H. M. Williams, pastor Avenue L Baptist Church; a well-regulated home, it is peaceful and jolly. With Dr. Williams and others, we visited the large printing establishment there, operated and controlled by our people and doing a good work.

The Conference was in session from Thursday until Tuesday, and at no time was a person at all connected with the Conference without a home. Drs. Jackson and Parker, our city pastors there, had made many friends for Methodism. The morning sessions of the Conference were devoted to business; the afternoon to evangelical services, conducted by that heaven-horn evangelist, Dr. Brushingham. The evening or night sessions were given for the presentation of the different benevolent causes. Among the rest, Wiley University was pleasingly represented. The industrial features of Wiley are enlarging at an accelerated rate. The broom-making department, under the direction of Dean Reynolds, was tangibly represented. More than ten dozen brooms and numbers of whiskbrooms which the plant has turned out were disposed of at the Conference. The brooms are so satisfactorily made and give appearance of such a durable article that ready sale was found. Other features of the industrial work at Wiley displayed at the Conference were the millinery and pyrography departments, some of the most beautiful hats being on exhibit, and the

The Valedictory of Dr. J. E. Wilson

(Synopsis of speech made by Dr. J. E. Wilson before the South Carolina Conference on his retirement from the Presiding Eldership.)

During the year 1867, that prince of preachers,



THE REV. J. E. WILSON, D. D.
of the South Carolina Conference

Rev. Dr. J. B. Middleton, entered the South Carolina Conference, and for forty long years has been "in labors more abundant," and up to this time his mind is still vigorous and he is acceptable and in demand as a pastor in all parts of the State; but not a single member of Brother Middleton's class of forty years ago remains to answer the roll call. Save himself, they have all gone to higher appointments, and to-day receive the reward of their labors.

During the year 1870, after being first appointed class leader and exhorter by Dr. Middleton, and having been instructed by him in the preparation of sermons, I entered the South Carolina Conference, and for thirty-seven years I have tried to do what I could for the upbuilding of my Master's kingdom on earth, and have in a measure succeeded.

Not another member of my class is living to-day, and I alone am left to tell the story of those days which tried men's souls. Having been "burning the candle" at both ends for thirty-seven years, I am reminded by failing health that I am human, and that unless I am given lighter work, that I too very soon will join my comrades who have gone to

articles made by the class in pyrography, under the instruction of Miss Walton, were not only ornamental, but useful. Wiley is tending more and more each day toward the rank of a university proper. Its executive head, President Dogan, who already was very strong in the Conference, has implanted himself more firmly in the hearts of the brethren, as was indicated by the magnificent vote given him as a ministerial delegate to the next General Conference. And Wiley is destined to be even a greater factor in the alleviation of the race's condition and the amelioration of the relation between the two races than ever before. With much satisfaction did we note the indefatigable zeal expressed by the pastors and presiding elders in the welfare of the school. So well pleased were they with the president's talk, in which he enumerated some of the improvements and needs of the school—namely the Carnegie Library building as now completed, the hospital, which was occupied this fall—and referring to the action of the City Council, which was the voting for the issuance of \$5,000 worth of bonds for the extension of sewerage to Wiley, etc., that the Conference pledged to raise the same apportionment as last year, which sum is to be applied as a boys' dormitory, for which the excavation has begun. When this building is completed the school will be ready to accommodate the thousand or more students which are sure to avail themselves of the educational facilities it offers. In the not far distant future we already see coming up from out the possibilities of an enthusiastically earnest people that covetable phenomenon, Greater Wiley University.

We are much pleased with our trip; are glad that we are identified with the Texas Conference; thank both the Conference for the heartily support and cordial treatment accorded us, and ask that the interest continue.

H. J. M.

their reward. I therefore stand before you this afternoon, with my mind full of the beautiful memories of past achievements for God and humanity, to plead for lighter work, that I may for the benefit of my family remain longer to serve the church which has done so much for me.

This request, coming, as it does, so close upon my failure to be elected to the General Conference, might be construed by some to mean that I am disgruntled over my defeat, and by some it might be said that I am forced to do so by the appointing power; but I must assure you, dear brethren, that I feel as pleasant toward you as a "May morning," and assure you that this step is taken by me of my own free will and accord, and only in the interest of a longer lease upon life.

I feel to-day greatly indebted to the South Carolina Conference for the many honors which have been bestowed upon me during my ministerial life. I have heard ministers who have advanced in years, and who have failed to get from the Conference what they thought they ought to have received, speak boastfully and complainingly about what they had done for the Conference; but I am here to-day, my brethren, not to boast of what I have done for the Conference, but to tell you that the little I have done for it is as nothing compared with what the Conference has done for me. I owe all my success in life to the South Carolina Conference.

Bishop, I say here to-day, without the fear of successful contradiction, that there is no man in Methodism, who has been as highly honored as I have been, during the same period of service. Here is my record, Mr. President:

I have been sent to seven General Conferences, appointed by the Bishops as fraternal messenger to both the African Methodist and Zion African Methodist General Conferences; was appointed as delegate to the Christmas Conference at Baltimore, and have been a presiding elder for twenty-five years out of the thirty-seven I have been in the service of the church. Is not that a history, Mr. President, that any man may feel proud of?

I thank you most heartily for all of those honors, and though it gives me pain to make this request, I assure you that all of you have a warm place in my heart, only to be perpetuated through the long ages of eternity. I bid you all an affectionate farewell as presiding elder, and assure you that under God I will try to be as faithful in my new sphere of work as I have been in the pastorate, and at last receive from our Heavenly Father the "well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Business Methods in the Church

By R. L. Smith

Mt. Zion Methodist Episcopal Church at Paris has closed the most successful year in her history, credit for which must be given the Rev. W. G. Alston, D. D., the intelligent, enterprising and energetic pastor.

All the benevolent collections were raised six months before conference, the claims of the pastor and presiding elder paid by check as they became due, many accessions to the church membership and the general interests of the work looked after. The church is to have a concrete floor put in the basement and about four hundred dollars have been collected and banked for this purpose.

The funds needed to pay off all conference claims were raised and deposited some weeks before the conference session so that all anxiety on this point has been removed.

We have in the work of this church during the past year a most notable illustration of the superiority of strictly modern business methods in running a church over the haphazard undisciplinary plans usually employed and it is the purpose of the writer to call the attention of the ministry generally to this better way by the concrete example given.

Dr. Alston was assigned to this church last December. He found the church indifferent if not hostile. Very quietly but none the less effectively he organized its forces and when the moment came, he laid before the official board as the fundamental features of his financial campaign:

1st. The paying of every church claim by check.

2nd. The abolition of special Sundays for special uses. The church was to have but one fund and all claims justly due should be paid from a common fund by a vote of the official board by check. This plan was wholly at variance with the established custom of the church.

The pastor went to work with great zeal, bending every power toward the success of his plan. He took the congregation into his confidence and they saw at once that the proposition was not only feasible but an improvement. The first month no money was paid out but the entire collections banked and when the official board met at the close of the month every bill was presented and discussed and voted to be paid and a check issued for the same. This was announced to the people from the pulpit and they were congratulated upon their success. The officers found how superior this plan was to the old way and all hands got to work to keep the bank account respectable. As the months rolled by, funds accumulated and there has never been a day since the first collection was placed in the bank that Mt. Zion has not had to her credit more than enough to meet all demands.

The Easter rally was a magnificent success, three hundred and thirty-one dollars being raised, making Mt. Zion the second church in the Texas conference.

The fall rally for building purposes was even more successful. The Board voted Dr. Alston a suit of clothes for conference and a month's vacation next spring with one hundred dollars to help him enjoy it.

The poor have been looked after carefully and this congregation has done its duty in appropriating funds for the payment of a large gospel tent that our energetic presiding elder Dr. J. I. Gilmore holds his spring revivals un-

der at the preaching points on the district.

All departments of the church work are alive and in good shape and Mt. Zion takes her place this year with the best churches of our conference.

The greater portion of the money raised has been by direct contributions and there have been fewer entertainments given under the present pastor than ever before.

The effort of the leader and the officers has been directed toward systematic personal contributions and their work has been crowned with success.

The church has run smoothly because all anxiety has been removed and the official board has been turned practically into a business school where the value of forehandedness, economy, and a just estimate of the resources of the people have been considered and never has there been greater harmony than at present. There is a remarkable affinity between good business methods and spiritual life of a church. A congregation trained to do the right thing at the right time in the right way is sure to extend its habit of doing right things beyond the mere material and succeed spiritually. In fact the financial success as a result of proper business methods is invariably the forerunner of a spiritual awakening. The Methodist churches throughout the South can become more than a power house for charging our spiritual batteries. They can become valuable training schools for proper methods of conducting business; for elevated character building; for sanitary methods of living; for the best there is in this nation as applicable to our present condition and needs and not the least of the things we need and need badly is business system applied to the conduct of church affairs.

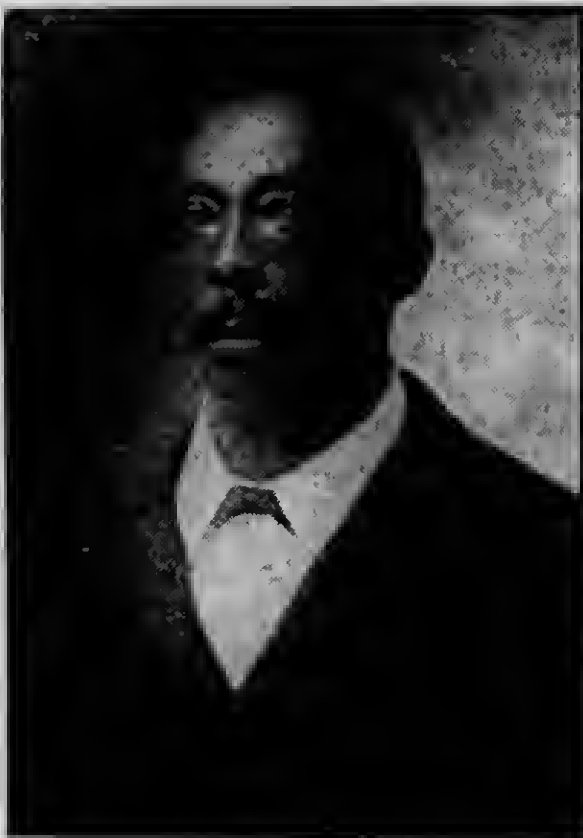
A PIONEER.

One of the strong men of the Mobile Conference is the Rev. O. Nelson who has just completed his fourth year as pastor of St. Paul Methodist Episcopal Church, Union Springs, with much acceptance. Brother Nelson is a pioneer of early Methodism in Alabama. He was licensed to preach Christmas Day, 1869, at Marion, Ala., having served as pastor four years after the war in the Methodist Episcopal Church, South, adding over four hundred to the church. In 1869 he brought four hundred members to the Methodist Episcopal Church. In 1870 he attended the first annual session at Corn House Creek, Ala., Bishop Merrill presiding, where he was ordained deacon, and at Lebanon, October 26, 1873 he was ordained as an elder by Bishop Haven.

These were dark days for the Methodist Episcopal Church in the South. The annual conferences were held in the woods, the preachers carrying tents etc. with them for they were not welcomed in towns and cities. Bro. Nelson says: "We kept men on guard at night while we slept in tents. But after the fraternal meeting at Cape May, things got better for us, and as ministers we lived on our knees with full trust in God, and many that were our enemies became our friends."

Bro. Nelson has given 37 years of faithful service in the itinerancy—serving some of the best, and, like a true Methodist preacher, some of the smaller charges. In 1879 we were appointed presiding elder of the Marion District by Bishop Scott; also served Dadeville and Ashville Districts. Dur-

ing a hard pastorate of 1872 Bro. Nelson attended the Lincoln Normal School at Marion, and also availed himself of private instruction under very competent and painstaking northern teachers. Profs. Willis, Carde, and



THE REV. O. NELSON
of the Mobile Conference

Thorburn and his brother, the Rev. W. H. Nelson, D. D. During his years as a preacher he has built and remodeled 15 churches at considerable cost. We are sure that the young preachers will be encouraged by reading of the heroic and successful career of this honored pioneer.

WOMAN'S HOME MISSIONARY SOCIETY.

CLARKSDALE DISTRICT.

The first annual session convened at Lula, Mississippi. A number of delegates were present and the program was fully carried out. The papers read were instructive and highly entertaining. The report of the district president, Mrs. A. B. Blewit, was well rendered and showed that she was doing systematic work. The women of the Clarksdale District are keenly alive to their responsibilities. From Lula we went to Indianola to the Greenville District Woman's Home Missionary Society. The president, Mrs. L. B. Strong, presided with much grace. Because of the incessant rains the program was not carried out fully. The president was aided in her work by Mrs. Ada Irvine. The Starkville District Woman's Home Missionary Society convened at Kosciusko, Mississippi, November 27. Because of the inability of the president, Mrs. Lelia Austin to be present, the conference corresponding secretary was asked to preside. She was greatly assisted by Miss Knox. These three District Woman's Home Missionary Societies are only five months old. They were asked in July to raise \$25.00 each for E. L. Rust Home this year. Within four months the Clarksdale District has been able to report \$21.90; the Greenville District \$29.15 and the Starkville District \$17.00. The conference corresponding secretary was given the privilege of echoing the National meeting recently held in Brookline, Mass. Very much credit is due the Rev. Dr. Woolfolk, presiding elder Clarksdale District, the Rev. Dr. Winbush, presiding elder Greenville District, the Rev. Dr. Davis, presiding elder Starkville District, and their loyal, faithful pastors for the success of these meetings. They have given us cause to believe that no task is too arduous, no undertaking in vain when it is for the love of Christ and in His name.

MRS. GRIFFIN G. LOGAN
Corresponding Secretary.

PERSONALS

Correspondents should address the Rev. Freeman Parker at Huittsville, Texas.

Milton J. Goins, the only son of the Rev. and Mrs. M. S. Goins, of Napoleonville, born December 28, 1885, died December 21, 1907.

The address of the Rev. J. M. Lyte, the new presiding elder of the West Tennessee District, is 47 Lewis Street, Nashville, Tennessee.

The address of the Rev. F. L. Kirkpatrick, presiding elder of the Austin District, West Texas Conference, is changed from 244 Burford Street, Dallas, to 1802 New York avenue, Austin, Texas.

Dr. I. W. Young, a well known physician of Alexandria, and a prominent layman of the Louisiana Conference, has been spending awhile with his mother, Mrs. Elizabeth Brown, at Crawford.

Central Methodist Episcopal Church, at Jackson, Miss., elected John L. Dennis their delegate to the lay conference in Jackson, January 17. Mr. Dennis is a great church worker, and stands well in his community with both colored and white.

Wesley Chapel, Troy, Missouri, has just closed one of the most successful revivals in its history. Twenty-five were added to the church and the membership greatly revived. The Revs. J. H. Boone, of Wellsville, Missouri, and T. W. Fulghem, of Springfield, Illinois, rendered valuable service during the meeting. The Rev. F. D. Avant is pastor.

The Rally at Kelley Chapel, Clow, Arkansas, on the fourth Sunday in November, and at St. Paul the first Sunday in December, on the Clow Circuit, for the pastor was nicely carried out. The first church mentioned raised \$19.20; the second, \$19.32. Total \$38.52. The work moves on successfully under the pastorate of the Rev. H. Bright.

The pastor and members of our church at Crowley, Louisiana, thank the many friends for their contributions toward the erection of a church building at that place, the results of which can be seen in the beautiful edifice on Sixth Street, corner Western Avenue. The building is nearly completed. It stands 24x42 feet. When completed it will value \$1,000. The present indebtedness is \$400. This is the outcome of eight months work, starting without a single member, under the management of the Rev. A. J. Smith, pastor.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

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Conference Notices

Special Notice

A hand grip or satchel that was left at Mr. R. Alford's, at Attalla, by some brother attending the Central Alabama Conference. The owner can get same by calling on or writing to A. Alford, at Attalla.

L. S. PRICE.

PASTORS—LOUISIANA CONFERENCE.

Brothers.—The harvest is great this year; let us not forget our conference claimant collections. Make a special appeal on each meeting night for our worn out ministers. The eyes of the general church are upon us. Remember as we sow so shall we reap. Sound the alarm: \$800 for conference claimants.

D. S. SLOAN,
Sec. Conference Claimant Fund.

ST. LOUIS DISTRICT.

First Class Charges.—The Central Missouri Conference, last year, broke its record in collecting the benevolent claims of the church. The St. Louis District collected nearly one-half of the entire amounts reported by the whole conference. Several charges and circuits on this district are in class first. Not only because of their liberality and faithfulness, but also because of their pastors' untiring efforts, devotion to duty and loyalty to our Methodism and to God. The following are our first class charges and circuits and the pastors who gave them their rank: Montgomery City, Beriah McCain; Curryville Circuit, Albert Poston; Jacksonville and Pittsfield, Q. E. Whaley; De Soto and Festus, A. A. Tolson; Union Memorial, A. E. Gillum; Irouton, A. J. Williams; Potosi, W. W. Goff; Elsberry, J. H. Noland. Well done, brethren; but—Wanted, on the St. Louis District, these eight charges and circuits to hold their rank and be kept from backsliding; also, 20 other charges and circuits to advance and join this roll of honor before March 25, 1908. May we depend on you to answer the above? Almost everything depends on the direction and push of the pastor. Yours,

B. F. ANNOTT, Presiding Elder.

EPWORTH LEAGUES OF MISSOURI DISTRICT.

Dear Fellow Workers: Our battle cry for this year, and the years to come, I hope, is "Aggressive Methodism." Methodism must be made triumphant everywhere. This must be accomplished primarily through the League. The Missouri District Leagues are in position to lead most effectively in this work. I count on your energy, intelligence and sincerity. Our work for the year is outlined beneath: A \$500 Fund for George R. Smith College, Sedalia, Missouri; at least one pupil from each league to George R. Smith College; a department of instruction in the fundamental branches for the aged and those who cannot attend other schools. This under the president of the Literary Department.

A clothing and employment bureau for the worthy poor and needy of the church. This under the Mercy and Help Department; a library and reading room wherever convenient; a Junior League in every chapter. The above work is expected to be executed in every chapter. I will send you details

and plans in a circular letter about January, 1908. Think well, act well and succeed.

Conference Rounds

FLORENCE DISTRICT.

FIRST ROUND.

Brook Green, January 4-5; Georgetown and McClellanville, 6; St. Paul, 7; Lanes, 8; Greelyville and Foreston, 9; Kingstree, 12-13; St. Marys, 14; Black River, 15; Kingstree Circuit, 16; Turkey Creek, 18-19; Cades, 25-26; Bulah and St. Paul, 27; Lake City, 28; Salem and Wesley, 30; Marsbluff, 31; St. Luke, February 1-2; Timmons ville, 2-3; Florence, 9-10; Marion, 11; Pee Dee and West Marion, 12; Springville, 13; Mullins, 14; Latter, 15-16. The pastors will be expected to arrange the hour for the conference.

I. H. FULTON, Presiding Elder.

GAINESVILLE DISTRICT.

FIRST ROUND.

Duluth, January 4-5; Oxford, 10-12; Union Grove, 11-12; Norcross and Row sell, 3-5; Lawrenceville, 18-19; St. Luke, 15-19; Covington, 24-26; Elberton Ct., Feb. 1-2; Elberton, Jan. 31 and Feb. 2; Lavonia, 8-9; Gillsville, 15-16; Commerce, 14-16; Nicholson and Athens, 22-23; Hoschton, Feb. 29 to March 1; Gainesville, 6-8; Fort Street, 8-9; Leo, 14-15; New Bethel and Flowery Branch, 21-22. Brethren: Your standing is made up by your actual work. The strongest men can bear the heaviest burdens. The District Stewards and Pastors will meet at Fort Street Church, Tuesday, Feb. 4, at 10 a. m. Make Easter, April 19, a red letter day in your charge. Raise all your benevolences then. Start now and work to that end.

Z. K. GOWEN, Presiding Elder.

WAYNESBORO DISTRICT.

FIRST ROUND.

Asbury, January 4-5; Waynesboro Ct., 11-12; Waynesboro, 12-14; Millen, 18-19; Rocky Ford, 25-26; Summit, Feb. 1-2; Herndon and Wadley, 1-2; Bascom, 8-9; Sylvania, 15-16; Woodcliff, 17; Statesboro, 22-23; Charlestown, 29 to March 1; Hagan, March 7-8; Dublin, 10; Pulaski, 14-15. Brethren: God calls us to larger victories. Let us go forth in his name Easter Sunday, April 19. Let's make it a great day for home missions and church extension. District Stewards and preachers' meeting at Millen, 10 a. m., Feb. 7, 1908. Please let all District Stewards and pastors be present.

JAMES JACKSON, Presiding Elder.

PALESTINE DISTRICT.

FIRST ROUND.

Bryan Sta., Jan. 3-5; Bryan Ct., 4-5; E. Mexia Ct., 11-12; Fairfield Ct., 18-19; Winkler Ct., 25-26; Oakwood Ct., Feb. 1-2; Palestine Sta., 7-9; Palestine Ct., 8-9; Jacksonville Ct., 15-16; San Augustine Ct., 22-23; Hemphill, 29 to March 1; Jewett and B Ct., March 7-8; Leona, 14-15; Madisonville, 21-22. Now, dear pastors, let me ask you to observe Watch Night and let each pastor arrange with each congregation to take a collection on that night for conference claimants.

M. Q. A. FULLER, Presiding Elder.

GRIFFIN DISTRICT.

FIRST ROUND.

Stockbridge, January 4-5; Decatur Ct., 11-12; Ellinwood Mission, 11-12; Williamson, 18-19; Hampton, 25-26; Jonesboro, February 1-2; McDonough, 7-9; McDonough Ct., 8-9; East Atlanta, 14-16; South Atlanta, 16-17; Griffin, 21-23; Griffin Ct., 22-23; East Point, 28 to March 1; Edwardsville, Feb. 29 to March 1; Fayetteville, March 7-8;

Brooks Station, 14-15; Martin Street Mission, 16. Brethren: A thousand souls for Christ is the battle cry. Plan your work, work your plans, and pray for the Lord to direct and bless your efforts. I hope that the Stewards and Committees on Pastor's salaries will make such recommendation as will be in keeping with the advanced cost of living. Brethren don't be afraid to recommend a good living support for the preacher. District Stewards and Pastors' Meeting will convene at Jonesboro, January 24th, at 10 a. m.

P. H. TRAVIS, Presiding Elder.

ROME DISTRICT.

FIRST ROUND.

Tallapoosa, January 4-5; Villa Rica, 11-12; Cartersville and Acworth, 18-19; Marietta, 19-20; Cave Spring, 25-26; Robertsville, 26-27; Rome and Cedar town, February 1-2; South Rome, 2-3; Douglasville, 8-9; Dallas and Mullin Chapel, 8-9; Rivertown Ct., 15-16; Bowdon, 22-23; Carrollton, 23-24; Adairsville, 29 to March 1; Rome, First Church, March 8-9; Floyd Ct., 7-8; Summerville, 14-15; Chickamauga, 15-16; Temple, 21-22; Austell, 28-29; Cohutta, April 4-5. Brethren: Let me congratulate you upon the magnificent showing made last year in your benevolent reports. We now hold third place in the Atlanta Conference, and yet the end is not in sight—\$952 was the benevolent report of the district for 1907. Now, Brethren, if we hold our place this year, every man must rally his forces as never before, and make Easter Day the greatest rally day of the year for benevolence. Get programs in hand and let us see to it that this is the best and most successful year in the history of our district. Some of our work was almost a failure last year because you failed to observe the benevolent days. I trust you will profit by past experience. The Pastors and District Stewards will meet me in the Broad Street Methodist Episcopal Church, Rome, Ga., January 29, 1908.

C. W. ADAMS, Presiding Elder.
Phone 613.

BIRMINGHAM DISTRICT.

FIRST ROUND.

Oneonta, January 4-5; Altoona, 6-7; Village Springs, 11-12; Selfville, 11-12; Warrior, 18-19; Springville and Browns Chapel, 25-26; Cardiff and Dora, Feb. 1-2; Enon, 8-9; Mason, 8-9; Irondale and Woodlawn, 15-16; St. Paul 22-23; West Birmingham, 22-23; Bessemer, Mar. 1-2; Blount Springs, 7-8; Bangor, 9-10; Mantua, 14-15; Tuscaloosa, 21-22; Avondale, 28-29. Brethren: Let us all work together for good. Put the benevolent collection before the people and keep them before them for we must raise our entire assessments. See that the SOUTHWESTERN is in every home if you want success. Start a revival fire and keep it going. See that the quarterly assessments are raised before the quarterly conference that we may have nothing before us but to help you in every way possible.

R. J. BUCKNER, Presiding Elder.

MONTGOMERY DISTRICT.

FIRST ROUND.

Warren St., Jan. 3-4; Theodora, 10-11; Tensaw, 17-18; Pensacola, 24-25; Brewton and Pollard, Feb. 1-2; Castleberry, 7-8; Evergreen, 14-15; Pine Grove, 22-23; Montgomery, Feb. 29-March 1; Prattville and Booth, 7-8; Union Springs, 14-15; Abifoll, 21-22; Troy, 28-29. Brethren: Let us begin now to raise all of our benevolence for the next annual session and each superintendent reserve Easter and Children Days especially for benevolent col-

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The Finish

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lections. Please let me find the SOUTHWESTERN in the hands of each superintendent when I come to hold my quarter.

P. G. GOINS, Presiding Elder.

A SUCCESSFUL PASTOR.

One of the most promising young men of the Louisiana Conference is the Rev. Thomas B. Cooper, pastor St.



REV. T. B. COOPER

Mark Methodist Episcopal Church, Baton Rouge. Young Cooper came to Gretna in 1879 where he was reared to

zons were converted and added to the church. One year later he was appointed to Malden Chapel, New Orleans, where for two years he had great success. In 1902 he joined the conference as a full member and was assigned to Scott Chinn Church. During this pastorate he renovated the church and baptised 62 persons and carried to conference the largest benevolent report in the history of this church. His next appointment was Hahnville, where the church and parsonage were repaired and splendid revivals held. After one very successful year at Cheneyville, where a long standing debt of \$325.85 was paid, he was appointed to St. Mark Church, Baton Rouge, where he has succeeded in building one of the finest frame churches in the State. At a cost of \$4,045, lighted by electricity. Bro. Cooper will bring to the confer-



ST. MARK'S CHURCH, BATON ROUGE, LA.

manhood, attending the public schools. After several years of private instruction he entered the theological class of New Orleans University, spending five years in this department. He was assigned to Kenner in 1899, where 17 per-

centage the largest benevolent collection in the history of St. Marks.

The Trustees, congregation, pastor and Presiding Elder cordially invites the Louisiana Conference to St. Mark for 1909.

NAVASOTA DISTRICT.
FIRST ROUND.

Clay Ct., Jan. 1-2; Caldwell Ct., 4-5; Brenham Sta., 10-12; Brenham Ct., 11-12; Somerville Ct., 15-16; Bellville Ct., 18-19; Sealy Ct., 25-26; Wallis Ct., 27-28; Brookshire Ct., Feb. 1-2; Hockley Ct., 8-9; Waller Ct., 15-16; Hempstead Ct., 22-23; Hempstead Sta., 23-24; Millican Ct., 29 to Mar. 1; Navasota Ct., Feb. 28 to Mar. 1; Navasota Sta., March 8-9; Yarboro Ct., 14-15. Pastors: Let me urge upon you to take your conference claimants collection on Watch Night. Organize your forces, begin with the year, and let the claims of our benevolences come first. Plan well and plan early. Delay in raising the benevolence often means defeat at the end of the year. We must make the best use of Easter, and try to raise every dollar of our missionary claims. Dr. G. G. Logan has arranged to hold a missionary meeting on the district in the early part of the year. We want this meeting to convene with the District Stewards and Ministers, at Anderson, and prove profitable to the district.

B. M. TAYLOR, Presiding Elder.

PARIS DISTRICT.
FIRST ROUND.

Brookston and Cooper, Dec. 28-29;

Bagwell Ct., Jan. 4-5; Greenville, 11-12; Sulphur Springs, 18-19; Honey Grove and Bonham, 25-26; Paris Sta., Feb. 2-3; Morgan's Chapel and B, 1-2; Terrell and Rosser, 8-9; DeKalb Ct., 15-16; Clarksville, 16-17; Paris Ct., 22-23; Hinkley Ct., 23-24; Clarksville Ct., 29 to March 1; Giddings Chapel, March 1-2; Free Hope and Madras, 7-8; Red River Ct., 8-9; Chicota Ct., 14-15; Medill Ct., 21-22; Wolfe Ct. and Lad, 28-29. Brethren: I am grateful to God and feel a deep obligation to the men on the field for the work done and the success achieved in the past. Again, let us go forth with the inscription upon our banner, "No compromise," and success will be ours. Do your best at all times and under all conditions. Be loyal to the church; live up to the discipline. Be earnest, be true. Don't wait for something to turn up. Go to work; organize; raise your benevolences now and thus turn something up. May God bless your efforts. Wishing you with a happy and prosperous year, I am your co-worker, JAS. I. GILMORE, Presiding Elder.

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BETTER PROTECTION FOR
NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodge

W. G. CRITCHLOW,
Grand President and Founder
of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 449 Subordinate I. L. U. Lodges and initiated over 41,142 I. L. U. members; it has also accepted over 649 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People, gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toil; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$1.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady travelling position with a good salary and all expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

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The enrollment increases rapidly; Christian school; all denominations treated alike; fine climate; beautiful and healthy locality; splendid accommodations; efficient faculty.

Courses: English, Academic, Blacksmithing a Specialty, Brickmasonry, Carpentry, Broom and Brush Making, Horticulture, Agriculture, Typewriting, Music, Cooking, General Housekeeping, Dressmaking. Low rates; all students given some work to help pay on expenses.

For further information, write,

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Has had more rapid growth than any other school in Texas. Banks now with oldest and best schools in the South. Graduates taking high rank in all professions. Enrollment past year 517. Christian school. Experienced faculty. Two additional teachers added this fall. All denominations treated alike. Strict discipline. Low rate. Fine climate. Health of students looked after carefully. Modern buildings and fine equipment. Contract just set for \$5,000 to improve dormitory. A few worthy students can get some work to help pay on expenses.

Courses: Normal, Preparatory, Bible, English, Music, Dressmaking, Cooking, Blacksmithing, Typewriting, Printing, Agriculture, etc. Special work for those who wish to become ministers. Special classes for those who wish to make certificate to teach. Fine instruction in Bible and Home for Girls.

Fall Term Begins October 1.

For Further Information, Write

R. S. LOVINGGOOD, A. M., President,
AUSTIN, TEXAS.

Doings of the Workmen

LOUISIANA

Washington.—A very pleasant affair was the reception tendered the pastor, the Rev. D. G. Taylor, and family, Mesdames Martha Howard, of New Orleans, and Carrie Decator, of Monroe. To the reception committee, the members and friends all the pastor desires to express his appreciation.

Woodside.—The Rev. and Mrs. C. E. Bradford, of Sumner Methodist Episcopal Church, thank their friends for the recent gift of 250 pounds of groceries. Such substantial gifts are highly appreciated.

Crawford.—The merry crowd that invaded the parsonage one night recently presented Pastor H. J. Wright with a choice lot of groceries and a small sum of money.

Springfield.—The services of Sunday, November 3, were greatly enjoyed by all attendants. The fourth quarterly conference was held successfully by Presiding Elder Marshall. The reports were very encouraging, indicating an increase along all lines. Sum already raised on benevolences, \$19.00; converts added to the membership, 12. Elder Marshall preached an able sermon at 3 p. m. Collected during the day, \$14.90; paid the elder in full.

Flourney.—The Rev. H. Daniel, our presiding elder, was with us and held our fourth quarterly conference. The conference was a good one. The Rev. H. Daniel gave a very impressive address. His farewell words of advice and encouragement at this the close of his term as presiding elder on this district were strong and helpful. Thanks were tendered him for the same and he was assured of the sincere good wishes of this membership. On Sunday the elder preached an able sermon. Many tears were shed. He also assisted at the funeral service of Jupiter Grant, 72 years of age, a faithful soldier, conducted by the Rev. C. D. C. Bryan.

Baton Rouge.—The pastor, officers and members of Wesley Methodist Episcopal Church take this method to thank the young ladies for their kind and earnest labors: Miss Emma J. Thomas, assisted by Miss Vergia E. Andrews, and their many friends, who felt the duty of the parishoners of the church during the winter season to the extent that they furnished the church with necessary fuel for the winter. For this the entire membership extends sincerest thanks. The membership is now busy preparing for the forthcoming conference.

ARTHUR BOOKER.

Trenton.—Dr. B. Mack Hubbard preached an excellent sermon at the fourth quarterly conference which was held October 22, 1907. We paid the presiding elder in full; have had twelve converts and have built a church at a cost of \$800.

D. S. KILBOURNE, Pastor.

Bogalusa.—Our year's work thus far has been crowned with success and every interest of the church has received our special attention. We paid presiding elder in full; raised \$21.00 benevolent money and have had five conversions. A beautiful lot was given us in Bogalusa on which to build a new church, by Mr. L. T. Richardson. My people gave me a nice suit of clothes to wear to the conference. We are sorry to lose our presiding elder, the Rev. J. F. Marshall, who has so nobly served us this 6 years. We, the people of Bogalusa pray God's blessings upon him and his family wherever his field of labor may be.

T. W. WILLIAMS, Pastor.

Marlingouin.—Our presiding elder,

the Rev. J. J. Obee, was on time December 8, and held our fourth quarterly conference, which was long and very interesting. Sunday night the Elder preached to a nice audience. He swayed the entire congregation with his words of eloquence and power. "I will overcome," was his subject. His address at the end of the sermon was needed and will prove helpful. St. Peter has opened its eyes and is rejoicing in this good man sent of God.

M. N. GREEN, Reporter.

Baldwin.—At the fourth quarterly conference which was held November 2-3, Dr. B. Mack Hubbard, presided. Reports showed marked improvement along all lines. Much had been accomplished. The membership increased, parsonage completed and partly furnished, and all debts paid to about \$40.00. The Sunday school under the superintendency of Mrs. E. Dwight, is doing fine. Gilbert College, with Prof. J. M. Matthews, as principal, is doing well. Prof. Matthews took hold of the work where Prof. Reynolds left off, and is making things hum. All the professor needs is money and a chance.

O. J. HARVEY, Pastor.

Franklin.—On November 8, 1907, our fourth quarterly conference convened. Dr. B. Mack Hubbard, presiding elder, dispatched the business with ease and dignity. Reports showed advancements along all lines. The officers were present and expressed themselves freely as to the pastor's worth to the church and community. Mr. W. M. Kennedy, our faithful Sunday school superintendent, is our lay delegate to the conference. Paid the presiding elder in full for the year; raised during the quarter, \$350.00. Seven subscribers to the SOUTHWESTERN; 24 converts and the good work still goes on. Dr. Hubbard preached an excellent sermon Sunday, November 10.

W. H. JONES, Pastor.

Baldwin.—Principal J. W. Matthews addressed the congregation at Godman Chapel in the interest of Gilbert and the people assured him of their support. Our cultured and learned presiding elder, Dr. B. M. Hubbard, held the fourth quarterly conference and from reports a very successful year's work is closed. Florence and Inez, daughters of the Rev. and Mrs. Chas. C. Landry, have again entered New Orleans University where they will resume their studies. Miss Florence was organist for the church and is very much missed by the congregation. Mrs. Carrie E. Armelin has been elected a lay delegate to the Louisiana Annual Conference; reserve, Mrs. Susan Armelin.

CHAS. C. LANDRY.

Mansfield.—This is to inform you that our fourth quarterly conference was held with Presiding Elder Daniels in the chair, on the 27th of October. The elder preached an able sermon which made the hearts of all the people glad. We paid the presiding elder up in full. I am expecting to come to the conference with a round report. On the 8th of November we were surprised by a large crowd of young and old people of both Baptist and Methodist churches, who brought to us a good many pounds of nice things to eat. This company was led by Mr. Eugene Gilbert and Sister Matilda Howard, who represent the King's Daughters and Sons.

J. A. LANDRY, Pastor.

Baton Rouge.—Sunday, November 4, 1907, was a glorious day at St. Marks. At night the Rev. T. B. Cooper preached and administered the Lord's Supper to all. We are advancing and will come to conference all right.

C. C. CANNON.

Grand Bayou.—Our fourth quarter-

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves From the Agonies Caused by Female Disease and Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Left the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-intoxicating, always reliable and effective.

Obtainable at all prominent drug stores in \$1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

ly conference convened with the Rev. H. Daniels in the chair. Most of the officers were present with written reports. The report of the trustees showed that more than \$200 had been paid on indebtedness and a parsonage costing \$500 had been built. We were pleased to have Mrs. Daniels with us. The presiding elder preached two soul stirring sermons, which made our hearts rejoice.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor.

Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

The Ozonized Ox Marrow Co.

(None genuine without my signature)

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Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once ROYAL MANUFACTURING CO., Box 1006, Detroit, Mich.

Deaths

NASH.—Evangeline Nash died at Washington, Louisiana, November 26, 1907, at the age of 20 years. She was a faithful member of the Methodist Episcopal Church at Washington. The funeral service was conducted by Pastor D. G. Taylor, assisted by the Rev. S. Greeno.

PITRE.—Joseph Pitre, a Sunday School scholar of our church at Washington, Louisiana, age three years 7 months and 26 days, was so seriously burned on November 26, 1907, that death resulted. Funeral services attended by the Rev. D. G. Taylor, pastor.

LEE.—Henry Lee, one of the founders of Mt. Vernon Methodist Episcopal Church at Beattievillie, La., passed from labor to reward, November 23, 1907. He once served as class leader, and at the time of his death he was treasurer of the Board of Trustees. He had been serving God more than forty years. He was about 62 years old. His funeral was conducted by his pastor, assisted by the Revs. Wm. Brown and John W. Smith, of the Baptist Church.

G. J. ROGERS, Pastor.

JOHNSON.—Miss Sophia Johnson, of Delaware, Ohio, died at the home of her niece, Mrs. Buzzard, in November. Miss Johnson was for fourteen years superintendent of E. L. Rust Home at Holly Springs, Miss. On Wednesday, December 11, memorial services were held in the parlors of E. L. Rust Home by the Ashury Woman's Home Missionary Society. Papers were read on "Miss Johnson's Home Life" by Mrs. Magnolia Shumpert Logan and "Reminiscences" by Mrs. Almyra Payne Blunt, both of whom had been Home girls during the superintendency of Miss Johnson. A beautiful paper, "Miss Johnson as we knew her," was read by Miss Ella C. Phillips. Beautiful eulogies were given by several ladies and by Rev. E. F. Scarboro and Dr. N. R. Clay. Mrs. B. G. Caruthers sang sweetly, "Death is only a dream." And after listening to Miss M. Ella Becker, the present superintendent of the Home, sweetly portray the life of our dear Miss Johnson, though our hearts were bowed in sorrow by the death of our friend, we came away feeling that after years of patient suffering and struggling, it was good to be with God. Mrs. M. Logan.

DILLONS.—Leola, the seven year old daughter of Mr. and Mrs. Dillons, of Clinton, Louisiana, died November 5, 1907, of burns received. Leola was the granddaughter of Mrs. Sarah Thomas, who also lost a little girl of 9 years December 18, 1907.—G. A. Payne, pastor.

ANDERSON.—Juanita Anderson, age 4 years, 7 months and 14 days, daughter of Mrs. Della Anderson, of Clinton, Louisiana, died November 23, 1907.—G. A. Payne, pastor.

ELLS.—The Rev. James Ellis, an ex-pastor of the Mississippi Conference, died October 14, 1907, at a ripe old age, after an illness of five weeks, at his home in Hazelhurst, Miss., where he has been since his resignation from the conference as a traveling preacher some 25 or 30 years ago. He lived a Christian life. To know him was to love him. He had no family to care for him and at times was very lonely. He is missed by his many friends at this place.

MATTIE BRANTLEY.

A Most Valuable Agent.

The glycerine employed in Dr. Pierce's medicine greatly enhances the medicinal properties which it extracts from native medicinal roots and holds in solution much better than alcohol would. It also possesses medicinal properties of its own, being a valuable demulcent, nutritive, antiseptic and antiferment. It adds greatly to the efficacy of the Black Cherrybark, Bloodroot, Golden Seal root, Stone root and Queen's root, contained in "Golden Medical Discovery" in subduing chronic, or lingering coughs, bronchial, throat and lung affections, for all of which these agents are recommended by standard medical authorities.

In all cases where there is a wasting away of flesh, loss of appetite, with weak stomach, as in the early stages of consumption, there can be no doubt that glycerine acts as a valuable nutritive and aids the Golden Seal root, Stone root, Queen's root and Black Cherrybark in promoting digestion and building up the flesh and strength, controlling the cough and bringing about a healthy condition of the whole system. Of course, it must not be expected to work miracles. It will not cure consumption except in its earlier stages. It will cure very severe, obstinate, hang-on, chronic coughs, bronchial and laryngeal troubles, and chronic sore throat with hoarseness. In acute coughs it is not so effective. It is in the lingering hang-on coughs, or those of long standing, even when accompanied by bleeding from lungs, that it has performed its most marvelous cures.

Prof. Finley Ellingwood, M. D., of Bennett Med. College, Chicago, says of glycerine:

"In dyspepsia it serves an excellent purpose. Holding a fixed quantity of the peroxide of hydrogen in solution, it is one of the best manufactured products of the present time in its action upon enfeebled, disordered stomachs, especially if there is ulceration or catarrhal gastritis (catarrhal inflammation of stomach). It is a most efficient preparation. Glycerine will relieve many cases of pyrosis (heartburn) and excessive gastric (stomach) acidity."

"Golden Medical Discovery" enriches and purifies the blood curing blotches, pimples, eruptions, scurfy swellings and old sores, or ulcers.

Send to Dr. R. V. Pierce, of Buffalo, N. Y., for free booklet telling all about the native medicinal roots composing this wonderful medicine. There is no alcohol in it.

Doings of the Workmen NORTH CAROLINA.

South High Point.—At Brooks Memorial Methodist Episcopal Church the past conference year was very successful. We built a very nice church with only 32 members, sent all of our benevolence to the conference and raised during the year, \$697.47.

N. M. GANNAWAY.

Randolph Charge.—This is the beginning of our third year on this charge. The Lord was with us last year, in all our undertakings. St. Peter Church was celled and two large lamps were bought. Julian Church was celled and furnished with a nice pulpit, table and a bell. There are only 10 members at Union Grove, but they are workers indeed, with W. A. Foust as leader; in six weeks they celled and seated their church. Besides this, the people at Union paid to pastor, \$35 and raised nearly \$15 for other purposes. Their church is insured and they are preparing to buy another acre of ground. We are very grateful to our many friends for their assistance, particularly the white friends at Union Grove who aided us so liberally. We are specially happy because there are but few debts to the paid off this year. Conversions last year, 14; accessions, 18; baptisms, 22. Our first quarterly conference convened November 9-10, with Presiding Elder M. J. Bullock in the chair. Notwithstanding the short time since annual conference, with but two weeks' notice we paid the elder \$10.

FILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

Marriages

MORGAN-HARRIS.—In the chapel of Central Alabama College, Birmingham, Thursday, November 14, 1907. The chapel was very crowded, for it was the first celebration of its kind held there and besides the young people are among the most popular in Cleveland and Mason City. The happy couple were Mr. Edward D. Morgan and Miss Ada Harris. Miss Harris is of the class '07—the first graduates of the college. Mr. Morgan is a promising and energetic young man. The decorating for the occasion was done by the Normal students under the direction of Prof. Winslow. Lovely chrysanthemums and foliage and potted plants were tastefully used. The couple stood under a hall made of chrysanthemums. From the door entering the chapel to the altar the aisle was covered with beautiful rugs. The impressive ceremony was performed by the president of the college, Dr. Wm. R. A. Palmer.

GAINS-CARTER.—At the home of the bride in New Roads, Louisiana, November 25, 1907, Mr. Armstead Gains and Mrs. Jane Carter, the Rev. L. L. Greene reading the ceremony.

SMITH-MORGAN.—On November 28, 1907, by the Rev. L. L. Greene, at New Roads, Louisiana, Mr. Henry Smith and Miss Mary Morgan.

CHRISTIAN-SMITH.—At the Methodist Episcopal Church of New Roads, Louisiana, Mr. August Christian and Miss Viola Smith, November 27, 1907, by the Rev. L. L. Greene.

AVARETT-HARVEY.—On November 20, 1907, by the Rev. F. Smith, Mr. W. M. Averett and Miss Flora Harvey, at the home of the bride in Edna, Mississippi. Many friends attended the elegant reception at the home of the groom the following evening at Columbia, Miss., where they will reside. (Mrs.) M. C. SMITH.

HARDEN-WILLIAM.—On November 24, 1907, at West Jackson, Miss., the Rev. William A. Oates reading the ceremony, John Harden and Miss Anna William. The bride, who is highly respected, is a member of our church at West Jackson. The groom is also highly esteemed in this section. Many friends witnessed the impressive ceremony performed by the Rev. W. A. Oates.

GREER-JACKSON.—At Grand Bayou, Louisiana, Mr. William Greer and Miss Lucinda Jackson, November 28, 1907. Mr. Green is a successful farmer of Desarc, La. Miss Jackson is one of our best girls. The Rev. Irvin B. Henderson officiated.

SMITH-JOHNSON.—Mr. F. Smith and Miss Lonnie Johnson, at the parsonage of the Methodist Episcopal Church, Farmington, Tennessee, November 27, 1907, the Rev. S. J. Jenkins officiating.

HOLLIDAY-NESBIT.—December 1, 1907, Mr. Green Holliday and Miss Hattie

Nesbit. The contracting parties are two of our best young people. Miss Hattie was one of the faithful teachers of Taylor Chapel Sunday School, at Cotton Plant, Arkansas, and a former student of Philander Smith College. Mr. Holliday is one of our most industrious young men. He is district steward of Cotton Plant Circuit and the owner of two farms. The Rev. G. N. Johnson officiated.

WATKINS-FULPS.—At the residence of Mr. Jerry Gray in South High Point, N. C., November 27, 1907, Mr. Julius W. Watkins and Miss Cora Fulps, the ceremony being read by the Rev. Daniel Brooks.

GRIFFITH-MCLENDON.—A pretty marriage at the Methodist Episcopal Church, Collins, Miss., November 3, 1907, was that of Mr. W. G. Griffith and Miss Eliza McLendon. The church was tastefully decorated. Mrs. M. L. Gay presided at the organ. The Rev. James Robinson officiated.

HAGOOD-WHITE.—At Jordan Methodist Episcopal Church, Baton Rouge, Louisiana, November 28, 1907, the Rev. F. C. Hamilton reading the ceremony, Mr. A. Hagood and Miss K. White, members of Jordan church.

FOR OVER SIXTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures whooping cough, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act June 30th, 1906. Serial Number 1088.



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ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUNGE and RHEUMATISM.

Copy of an order received.—"Baroness Meltzinger requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Prussia, Vienna, 24th March, 1899." This order was repeated in 1894, 1895, 1896 and 1898. W. Edwards & Co., 25, Queen Victoria St., London, Eng. All Druggists or H. FOUCHER & CO., 20, Newmarket St., N. Y.

Southwestern Christian Advocate

Vol. 429 CARONDELET STREET.

Entered at the Postoffice at New Orleans as second-class mail.

Cash Remittances

SUBSCRIPTIONS RECEIVED DECEMBER 16-30.

Atlanta and Savannah—W. C. Hunter, Frank Taylor, T. W. Barkley; F. L. Johnson; G. H. Lemon, 2 annual subscribers; Mrs. O. N. Samples, 2 annual subscribers; Mrs. A. L. Graves.

Central Alabama and Mobile—W. M. Gordon; W. R. Luth.

Central Missouri—B. F. Abbott, 2 annual subscribers.

Delaware—J. Cecil, Mrs. J. A. Gilmore; Isaac Bollin.

Lexington—T. R. Fletcher, Susan Barnett.

Lincoln—H. T. Canady, Francis William; N. W. Cowen.

Little Rock—L. G. Hodges, B. Prescott; J. D. Daniel.

Louisiana—Mrs. A. C. Simms; R. E. Jones, Jack Jefferson.

Mississippi and Upper—T. L. Ingraham, Aaron Moore; G. W. Baker, Albert Newton; John James.

New York—W. H. Brooks, Allen Dorsey.

North Carolina—M. Munday, C. H. McRae; Mrs. Alsie B. Dole.

South Carolina—L. G. Gregory, 2 annual subscribers; L. W. Williams; S. C. Conference, 85 subscribers; Mrs. Sallie Dawkins.

Tennessee and East—I. R. Hill, J. H. Coleman; J. M. Lyte, 2 annual subscribers; G. W. Hastings.

Texas and West—James T. Hodges, 2 annual subscribers; C. H. Mim; Harry Swann, Edward Garrison; J. A. Warren, L. V. Stewart; Frank Gary, 2 annual subscribers.

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OHIO.

Steubenville.—We have just closed one of the most successful revivals ever held in Simpson Methodist Episcopal Church. This meeting was conducted by our evangelist, Mrs. Sallie A. Ramsey of Shelbyville, Ind. It resulted in the conversion and reclaiming of 21 souls. The whole church is quickening into new life, and with renewed strength we start anew to battle for God and righteousness. As an evangelist I feel that Mrs. Ramsey stands the peer of any woman in the evangelistic work. She is unique in the art of persuasive and convincing argument. The vilest sinners melt and yield before her irresistible power. On Thursday evening the Epworth League tendered Mrs. Ramsey a reception, one in perfect harmony with the revivalistic spirit. A sacred program was rendered. The evangelist, with the District Epworth League President and a few other officers, shared in the honors of the occasion.

H. A. FOREMAN, Pastor.

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Crescent City Notes

A grand benefit concert will be tendered the Rev. A. Robinson, pastor of Carrollton Mission Methodist Episcopal Church, to assist him in meeting the Annual Conference fully prepared at Wesley Chapel Hall, Liberty near Perdido streets, Saturday, January 4, 1908. Some of the city's best talent has been engaged for the occasion.

The services at Simpson Memorial Church, Sunday, December 29, were enlivening. The fourth quarterly review of the Sunday school lesson was entered into heartily. The Epworth League met in its usual session at 6:30. An informal program was had. The time being near at hand for the convening of the Louisiana Conference, the president, Mr. D. D. Jones, suggested that steps be taken for the consummation of the plan for our anniversary on Tuesday, January 7. A committee was appointed to perfect arrangements. We are hoping to make this a grand occasion. Dr. I. Garland Penn and Dr. Stephen J. Herben will be with us. In the recent rally among the classes at Simpson, classes A and B, led by Mr. M. R. Hite and Mr. E. Duncunge, raised the highest amounts, \$121.50 and \$131 respectively. These classes were ably assisted by several sinner young men, among whom were Messrs. George Carrere, H. Freeman, E. Gaudett and Wales Beaux.

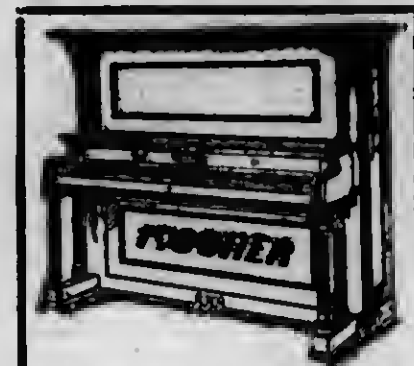
THOMPSON CHURCH.—Monday evening, December 23, a very successful concert was given by Mrs. Cora Dodd, Superintendent of the Sunday school. Miss Norma Hubbard, a faithful member of the Sunday school, and a student at the New Orleans University, raised \$5.75, and presented the same to the church for benevolent money. Her mother, Mrs. E. A. Hubbard, is a prominent member of Thompson. We are prepared for conference with a full report. The members have tried to advance the work in every department.

D. M. SEALS, Pastor.

ST. MATTHEW, Algiers.—Sunday morning, December 29, the Rev. Stephen Powell preached to an appreciative audience. The Rev. Mr. Williams, pastor of the St. John African Methodist Episcopal Church preached at 3:30 p. m., after which Mr. H. J. Mason assisted the pastor in the organization of an Epworth League Chapter. Twenty-five members were enrolled. Little Beulah Godburry will represent this department in the Epworth League anniversary at Simpson Memorial January 7. A unique program, with Presiding Elder J. F. Marshall, master of ceremonies, was rendered at night, the occasion being Founder's Day. Reminiscences by Bros. Kie, Jimmie, Mother Nancy Cooper, and Sisters Mary Dusan, Victoria Williams, Bros. Alfred Williams, B. J. Diamond and others created the greatest interest. In his closing address Dr. Marshall was at his best. So high was the spiritual enthusiasm in this meeting and the evident good to be derived by the local church that the pastor has decided to make an echo meeting one of the features of the watch night meeting, beginning at 9 p. m., to which service all the people are cordially invited.

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strict managers, etc., of the Woman's Home Missionary Society will meet at 5 p. m. Wednesday, January 8, 1908, at Simpson Church. Business of importance. All pastors will please pay their money at conference for the Society to Mrs. S. G. Chinn, the Treasurer, and get vouchers for same.

MRS. D. C. MEAD, State President.

Doings of the Workmen LOUISIANA.

Bayou La Chute.—On November 7, 1907, our dear presiding elder, the Rev. H. Daniels, and his wife, were with us. They found us making progress on all lines. The building committee is preparing to have the lumber hauled for a new building. Mr. Louis Nathan, who had recently joined our church, died October 19, 1907.

HENRY HENDERSON.

Fordoché.—On Sunday, November 3, 1907, general speaking meeting was held and at night 74 communed. Mrs. M. G. Smith and Mrs. E. T. Brigg presented the church chairs for the pulpit. The league service was first class. All the officers were present. We enjoyed very much the addresses by Mrs. M. G. Smith, and M. P. Willis. Collection \$2.85.

JAMES HYLANDER.

Lake Providence, T. H. Monson, Pastor.—Our third quarterly conference was held at St. Peter's Methodist Episcopal Church October 26, the Rev. J. O. Brown, presiding. Officers were present with written reports. This has been one of our very best quarters of the year thus far. Improvement has been made along all lines. We had nine conversions during the quarter. Paid the presiding elder's full quarterage, \$18. Stewards' reports show \$315.60 raised this quarter for all purposes. Our Russo-Japanese war was a success. We raised in all \$236.83. We are indebted to the Rev. F. D. Lampton, pastor of the St. James

African Methodist Episcopal Church and his good people for their valuable assistance given us to make our effort a success. Our young people serve much credit for their noble work and the manner in which they have stood by the church and pastor. Prominent among them is Dr. and Mrs. H. Tait. Dr. Tait is a graduate of Flint Medical College, New Orleans and is practicing here and receiving the patronage and confidence of the people, which he so richly deserves. The Doctor was among the three successful applicants who passed the State Board of Medical Examination. We feel proud to have Dr. Tait with us and bespeak for him a successful career. Miss S. L. Crawley, a graduate of Fisk University, one of our teachers in the Providence High School, has established her residence here. She also has been accorded a hearty welcome to our town and to the home of our best families. We have so very strong officers and members, well of our church, who are working with might and main to bring our church up to the very highest standard.

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Southwestern Christian Advocate

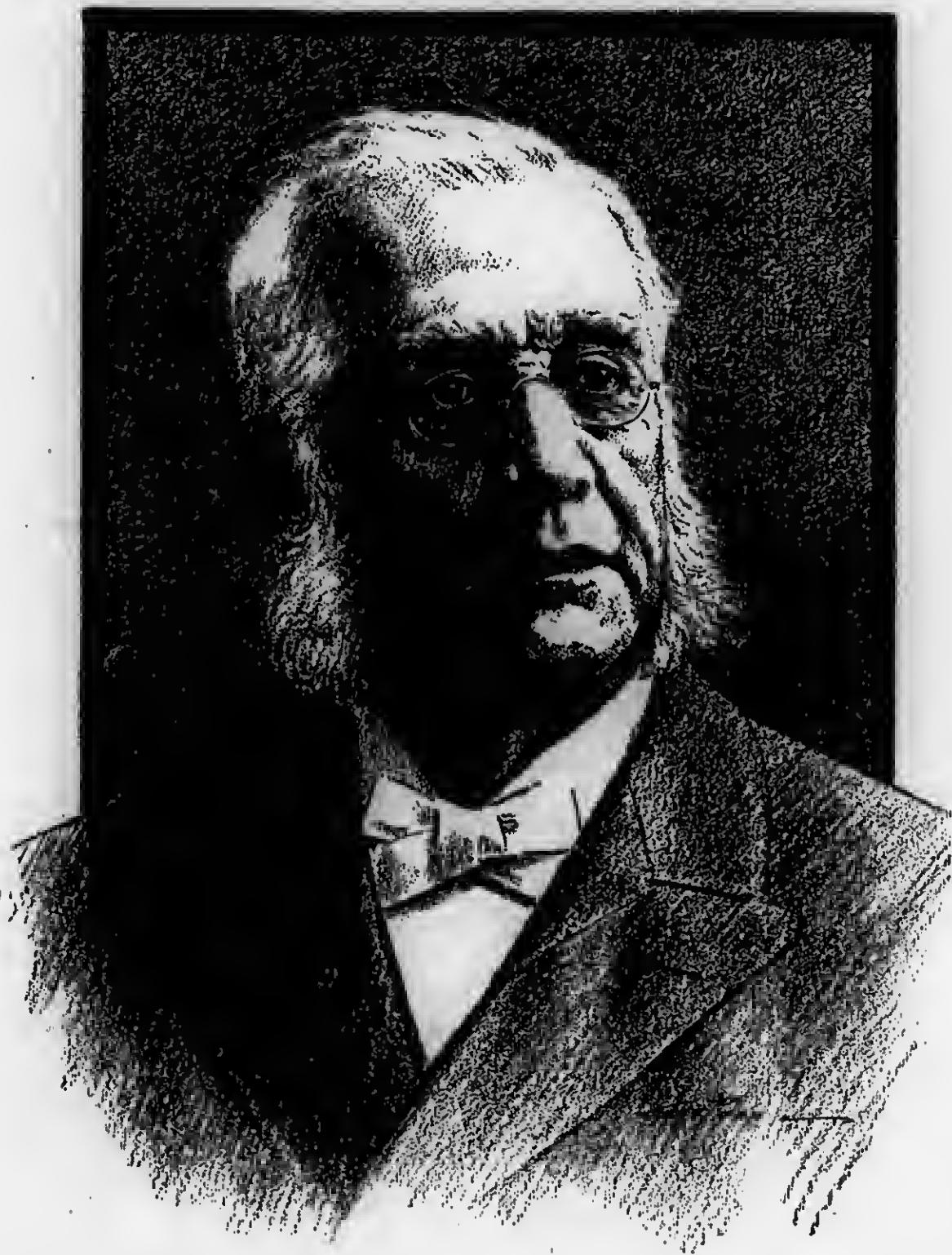
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NEW ORLEANS, JANUARY 9, 1908

Vol. 42 No. 2

GARRETT BIBLICAL INSTITUTE
EVANSTON, ILL.



BISHOP EDWARD G. ANDREWS, D. D., LL.D.

BORN
August 7, 1825
New Hartford, N. Y.

DIED
December 31, 1907
New York City

BISHOP EDWARD G. ANDREWS CROWNED

Crowned with the achievements of a successful career as preacher, educator, bishop and church statesman, Bishop Edward G. Andrews quits life and takes up his abode in the land of the triumphant,

on the morning of December 31. World-wide Methodism, in its eager, aggressive evangelistic efforts, halts long enough to pay a tribute to this princely leader who incarnated in his life of many

years, with vigor and emphasis, the high culture of Christian living and of Christian scholarship. Consecrated in 1872 he was for 35 years conspicuously
(Continued on Page Eight.)

At the Last

By William Charles O'Donnell, Jr., Ph. D., Pastor St. Paul's Methodist Episcopal Church, Newark, New Jersey

*At the last! He who would catch the swing of the author's emotions and measure the sweep of his argument must consider well the significance of this phrase. Aside from their connection with the text these words are startlingly suggestive. They flash danger signals. They are weighted with warning, they are packed with pathos. They run crimson with the blood of broken hearts. They are solemn with sad requiems.

At the last! Recall the career of Samson, the prophet, of Saul the king, of Absalom the prince, of Judas the apostle. What endowments, what splendid opportunities, were theirs. The prophet? A sightless grinder of his enemy's grain. The king? A monumental failure, a miserable suicide. The prince? A beaten rebel hanging from the oak limb, his heart pierced by Joab's darts. The apostle? A traitorous bargainer, strangled in a noose of his own making.

There are rose-arbored paths that lead to pain. Folly dances along the way while the roses nod, but at the last comes weeping and gnashing of teeth. Intemperance is such a path. Alexander walked in that way and the world's conqueror was conquered at the last. Paracelsus, founder of modern chemistry, father of modern medicine, died a drunkard. Poe, most original of all American poets, was cut down in his prime by the effects of intoxication. In that path there is no assurance of safety for any man. Wisdom hath an eye for the direction as well as for the condition of her road. On this principle the text sings its protest against the wine cup's fearful sway.

The wisdom of the Hebrews, as a distinct intellectual development, we understand to have been produced not by theologians and metaphysicians, but by practical philosophers and popular poets, men of rare gifts, studious habits, and serious purpose. They were neither prophets nor priests, but they contrived high ethical standards and produced a literature destined to become a dowry of delight to the ages and to the nations. Its language is exquisite, its logic invincible. To such a body of literature the Book of Proverbs belongs. From such a source comes this eloquent appeal ringing down the groove of time:

Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
At the last it biteth like a serpent,
And stingeth like an adder.

How beautiful in color is the wine when it is red! Red, like the royal ruby in Cleopatra's crown; red, like the Jacqueminot that glorifies the garden; red, like the cherry's cheek, or the outer rim of the rainbow's arch, or the alternating stripe of the best of banners. How fascinating! In the color, too, is the carbon dioxide fountain of diamonds. They sparkle, sparkle like the glittering stars on the curtain of night, like tiny drops of dew shimmering in the new morning. How winsome is the wine! What an inspiration for the artist's brush, the poet's fancy, the dreamer's vision. This ancient philosopher did not minimize the charms of the cup. Nor was he deceived by the apparent innocence and the bewitching beauty of the charmer.

A question or two must be answered, questions concerning possible accumulations of effect, final results, sum totals of influence. What, then, is the relation of wine drinking to the mental, physical, and moral interests of the individual and to the weal of organized society? How has it affected the issues of character, the stability of states, the purposes of civilization, the destinies of the race in all of its struggles, its hopes, its capacities, its ideals? The correct answers to these questions reveal the diabolism of drink. At the last—when it has been allowed

to work its own iniquitous work, when the reports are all in and the accounts balanced, when it is too late to undo what has been done, when the ship has gone down, when reputation has been sacrificed, and hopes blasted, and homes cursed, and fortunes squandered, and the battle lost, and ruined fragments of character indicate ironically what once was, or what might have been—at the last, there is no mistaking the truth. It culminates in disaster. "It biteth like a serpent, and stingeth like an adder."

As to the metaphor, it is woefully apt. The adder is said to be the only venomous viper known to England, hence the English translators apply the name to the fabulous creature mentioned in the original. We may learn from the naturalist about the snake's fang, through the groove of which the fatal fluid flows from the poison sack. The pathologist knows the effect of that poison when through the wound it finds its way into the circulatory system. Its noxious character is universally recognized.

Here, then, is the keen edge of the analogy. Alcohol, the intoxicating principle of wines and liquors, is a poison which acts upon the nerves and brain, affects the stomach, intestines, and liver, producing an enslaving desire for increasing quantities. Physiologists also assert that this craving may be inherited—a fearful heritage indeed! The Moqui Indian snake charmer may handle his pets with impunity, but he must not house them in my parlor. The chemist will find medicinal properties in the contents of that poison gland, but we would not make a habit of swallowing it. Whisky is an antidote for the snake bite, but whisky's bite has slain thousands and tens of thousands. The mountaineers of the South are engaged in the more or less lucrative employment of hunting and selling indigenous reptiles. The commercial element involved creates no feeling of fellowship with the rattler's fang. No more can we look with complacency upon the horrors of the liquor traffic because it figures as a source of revenue in the nation's budget.

No, no; that which was wisdom in the olden time is not foolishness in this great age of progress. Wine is still a mocker. Strong drink still rages. Because of it there is poison in the veins of the body politic—poison of vice, poison of pauperism, poison of crime, poison of idleness, poison of despair, poison of insanity, poison of disease, poison of inebriation, poison of incompetence, poison of illiteracy, poison of demoralization, poison of death! Where sparkles the wine, there crawls the serpent. It was not the voice of an ecclesiastic supposedly impractical, and traditionally fanatical, but the voice of one who spoke with the authority of reason; a voice strong with conviction, yet tremulous with emotion, and resonant with the eloquence of a noble passion, affirming, "At the last it biteth like a serpent, and stingeth like an adder."

This is the verdict of the centuries. Samuel, Daniel, and John the Baptist are among the total abstinents of the Bible. One of the precepts of ancient Hinduism was, "Drink not liquors that intoxicate and disturb the reason." When the Persians were rising in glorious conquest under the magnificent leadership of Cyrus they were drinkers of water. It was an evil day for them when they instituted the custom of drinking wine. Mohammed declared wine an abomination and snare of Satan. Charles Dickens wrote of the wine shops of Paris as chapels of the poor where hymns were sung nightly to the demon of demoralization. Shakespeare, the myriad minded, was a mighty delineator of the drunkard's dilemma, and wrote of "every inordinate cup unblest and its ingredient a devil." There is every warrant in history for the declaration of the Discipline. "The Church of God should be always and everywhere the courageous, hopeful, and unflinching foe of this enemy of all things pure and good, and should continue its warfare until, like the crime of slavery, the saloon has become a thing of the past."

The ravages of the enemy have been terrible. We may not attempt to depict them here, nor can any tabulation of statistics adequately represent them. But we are living in a day of progress and promise. The fires of reform are blazing high in every state.

The army of the better day is mobilizing. The foe is retrenching. More than thirty-three millions of our population are living in sections where the saloon has been outlawed. The great day is hastening on, the glad day when the United States of America shall stand before the nations arrayed in a new strength and with a new word of prophecy for the world, with lips touched by the living coal, and having renounced forever this accursed throne of iniquity. Before the twentieth century shall have passed the first quarter milepost there will not be found a state in all our blessed Union retaining among its statutes an act legalizing the sale of liquor throughout its borders—an anticipation possibly extravagant to some, yet one which facts make reasonable. Thus driven from its legal nest, the obnoxious thing may be hunted down and killed in the name of the Lord of Hosts.

This is no time for the poutings of the pessimist. The heart of hope and courage and patience is the requirement of the hour. O that memorable day of Rigi Kulm! The magnificent view we had anticipated was enveloped in a cloud blanket. A veritable London fog it seemed upon the heights of Switzerland. Clouds, clouds, clouds! Rolling in serried masses around us, the completely shut from our view the glories our eyes longed to see. The disk of the sun could be but faintly discerned through the mist above us. Our souls cried for the light and the far vision. Some grew impatient and descended the mountain disappointed. Others waited and watched. Hours passed before there was a noticeable thinning of the veil. Then the cloud battalions were seen to be in full retreat. One by one mountain ranges were cleared, peak after peak moved into the light, summits more and more distant lifted up their faces. Then there stretched out before us that panorama of one hundred and twenty miles of glowing, glittering, immaculate snow crowns. Rigi became to us the Mount of Transfiguration where the divinity that is enshrined in all nature broke its bounds. Above were the cloudless empyrean and the golden sun. Below were the bold crags, the wooded slopes, the fruitful valleys, the scattered lakes, the peaceful villages, while over all the landscape brooded the spirit of the mountains. Prophecy had been fulfilled. So shall we outlive the clouds of doubt and controversy, and discouragement that have attended the temperance propaganda. The clouds are breaking, thinning, lifting. Soon shall we see that for which we have long hoped and for which our fathers toiled and prayed. Blessed hope of inspiration! Deliverance draws nigh. A new baptism of freedom and power awaits us. God has not forgotten his Israel. In this faith we vow death to the serpent. The ravages of intemperance must cease. The Christian young manhood of America can consecrate itself to no holier cause. May the Church of Christ falter not, but full armored, press the charge to the cannon's mouth. No quarter! No quarter!

When God is with our righteous cause,
His holiest places then are ours;
His temples are our forts and towers
That frown upon the tyrant foe.
In this the dawn of freedom's day
There is a time to fight, and pray.

Called to Be Comforters

Everyone whose life we touch is made either stronger or weaker by contact with us. It is a awful thing to be a weakener of our fellows, stumbling-block in their paths. Therefore it is a duty to be comforters all; for "strength-added" is what the word comfort really means. Comfort is a broader thing, at root, than merely consolation of the sorrowing. It comes from two words meaning strong and together. Because "I can do all things in him that strengtheneth me," therefore the Spirit which Christ sent to take his place with his followers is our "Comforter," or "one called alongside for help." Christ would have us pass this comfort on, adding strength to every life that we touch. If we challenge our every word to or action toward our fellows, making our test-question "will it strengthen or weaken?" and resolutely bar out that which does not build up, we shall begin to be comforters indeed. And no other aim in life is worth while.—The Sunday School Times.

*From "Drew Sermons on the Golden Texts for 1908." Edited by Ezra Squier Tipple, D. D., Professor of Practical Theology, Drew Theological Seminary. Eaton & Mains, New York.

"A Voice From the Jungle"

By Ernest Lyon

While the General Conference of 1904 was struggling in the throes of death, this mischievous Rock-river proposition was proposed and adopted to so amend the constitution of the Church, as to enable any succeeding General Conference to elect Bishops for races and languages, if warranted by the exigency of the situation.

And while, charity forbids any reference to the motive which inspired its proposal and adoption, nevertheless, justice demands that the proponents should at least be admonished for the undue advantage which they seemingly took of the body during the closing hours of its existence.

The white leaders who had always stood like giants for equal rights and privileges for all the members of the Church, without any regard to race or color, have discovered no doubt when the weariness of legislation had passed, that they had made possible by constitutional enactment, the triumph of prejudice over principle, when they voted to submit the proposition during the quadrennium to the Annual Conferences for their concurrence.

In discussing the need for such a change of the restrictive rule as is proposed by this amendment we do well to find the purpose for its abnormal existence. This we think is the key to the whole situation. Its discovery will help to present the subject in its true merit before those, whose vital interests in the Church are threatened by this dangerous subterfuge, the adoption of which, by the concurring vote of the Annual Conferences, in the judgment of many, will only augment our already embarrassing position in the Methodist Episcopal Church—to the privileges of whose communion no other race, whether on the ground of fidelity in service, or loyalty in devotion has a better right than its Negro membership.

Many have alleged that the purpose for this change in the rule was to satisfy the disappointed races at the failure of the General Conference of 1904 to elect one of their members to the General Superintendency, as well as to inspire their leaders with hope for 1908. This view I think is correct in the main so far as it relates to the purpose in question, but incorrect in its relation to races, for there was no other race alien to the Anglo-Saxon race, competing in 1904 for the honor of an election to the General Superintendency but the Negro race. If there were others the Conference record does not reveal the fact.

Japan wearied in her expectation, somewhat anticipated the approaching evil and honorably requested the appointment of a commission. She has now taken refuge in ecclesiastical segregation, and henceforth will work out independently her own salvation along racial lines and under racial overseers. China will follow suit and so will India and Korea, and this *modus operandi* is in keeping with the instincts of true manhood without any regard to race or color.

It must be conceded, however, that the real purpose for the change lies not in an attempt to satisfy the races as some have indicated for the races were not in the contest; but it was an attempt to soothe the wounded spirits of the Negro members of that body, who had failed to secure the election of one of their number to the General Superintendency, after repeated efforts on their part and empty promises on the part of others, for more than four consecutive General Conferences. If the correctness of this statement is doubted relative to the purpose, then examine the candid utterance of the Rev. Dr. Potts of the *Michigan Christian Advocate* in the issue of the *Southwestern* of June 13, on the subject under discussion an abstract of which I here incorporate:

"So far as we know, the foregoing measure, (Referring to the amendment), is designed simply and solely to make possible the election of a Bishop of African descent, there being no occasion for the election of a Bishop on the score of language."

If the Annual and Lay Conferences should concur in the action of the General Conference and so change the Constitution, what guarantee has the leaders of the Negro race in the United States of America that the General Conference will in the

future any more than it had done in the past elect a Bishop of African descent? The amendment distinctly states that the General Conference may elect and Dr. Buckley, that learned expounder and astute interpreter of the law of the Church and of the mind of the General Conference declares in an editorial in the issue of July 4th, that:

"After the passage of the amendment it will not be necessary to elect any one under its provision."

We must then regard this amendment at its best only in the light of a death bed repentance made for this sin of omission, and as such it is entitled to no more consideration than that usually attached to incidents of doubtful significance.

Let us consider the terms of the proposition.

"May elect a Bishop or Bishops for work among particular races and languages or for any of our foreign missions, limiting their Episcopal jurisdiction to the same respectively."

It is in this clause of "limiting their Episcopal jurisdiction," etc., that lies the menace to our Constitutional privilege in the Church—a privilege which in the adoption of the amendment would not be denied to the members of the Anglo-American race—thus establishing in the church, under the countenance of law, a caste institution with a mongrel episcopacy.

At present the rule offers no Constitutional barrier to the elevation of a man of African descent to the office of a General Superintendent; but this change proposes to create one by statutory enactment—so that, according to its terms, he could not or would not be a General Superintendent even among his own people according to the interpretation of the law. This rule once incorporated into the Constitution would remain in it, if the conservatism which has always governed constitutional changes in the past is to be taken as a criterion. And why wouldn't it be, if the tribe of "Newman," the Baltimore correspondent of the *Zion Herald*, mentioned in the *Southwestern*, continues to increase. His prophecy reminds us of a seer without an Oracle.

Dr. Potts in the same editorial to which we have already referred says on this particular phase of the subject:

"Quite likely the election of a colored Bishop under such conditions would not at first satisfy all our colored preachers and members as the incumbent would not preside in the General Conference nor over white Annual Conferences."

..This fear of having a Bishop of African descent to preside over White Annual Conferences is the "Rock of Offence" against which alarm-bells are rung in this apple. But this really has no attraction for us, and ought not to enter into the consideration of the question, for condition and sentiment have already adjusted that, as is seen in the orderly assignment of Pastors and Presiding Elders of the different races represented in the Church. But to deny us the right to become General Superintendents, among our own race, and the privilege to preside over their deliberations, when assembled in legislative capacity as the amendment proposes is the vital question which affects us. The good which others see in the amendment pales into insignificance before this principle of paramount importance; and Negroes throughout the Church should refuse to lend their influence to its violation.

I feel confident that colored ministers in the Church cherish no special ambition to be pastors of white congregations, or to be Presiding Elders of white districts, or even to preside at the sessions of white Annual Conferences, but their manhood rebels against a restriction conceived in prejudice, and their faith stumbles at the inconsistency in those who pretend to preach the "Fatherhood of God and the Brotherhood of Man." No conference of colored men has ever yet objected to presidency of white Bishops. It has always welcomed and honored them, and God forbid that the time will

ever come when their presence shall be withdrawn. We believe, however, in the American doctrine of "Reciprocity," for history has shown that no one race enjoyed a monopoly, and supremacy has not always been the lot of the Anglo-American.

In the event that such a Bishop be elected would there be any difference between him and a Missionary Bishop as the amendment proposes? I am again compelled to turn to Dr. Potts because his utterances on the subject have been the most important to reach us as yet in the "Jungle:"

"His status," says the Doctor, "would be equal to that of Isaiah B. Scott, Bishop of Africa, and we have not heard of any colored brother objecting to Bishop Scott's election."

Of course not. Upon what ground would the "colored brother" base his objection? Bishop Scott was elected a Missionary Bishop and no rule was changed to elect him. The same rule which obtained in electing him a Missionary Bishop elected Bishop Hartzell, Thoborn and their colleagues; and it is to this change contemplated in the amendment that we offer our strenuous objection, whether heeded or not.

We need Bishops of our own race as a matter of pride, and we need them for the good of the work among us; but as members of the Methodist Episcopal Church we have a right to expect that they be elected under the same general rule which applies to the election of white Bishops.

A man of African descent could be elected without changing the restrictive rule. If this cannot be done the reason ought to be stated *ex cathedra*. The situation is too serious to be trifled with. There is nothing in the present policy of the Church to prevent his election. He could be elected and assigned exactly as other Bishops are to fields and people best suited to his temperament and disposition. Such an election would violate no principle but would rather be in keeping with a righteous standard, which finds its model in the ethics of the man of Galilee. The election and assignment of such a Bishop in the regular order would preserve the continuity of our itinerancy and the solidarity of our system. While it would impart such inspiration as would naturally come from the presence of one of our own race, yet it would not deprive us of the help and inspiration which always come from the presence of our white Bishops. Let us stand together and urge the consideration of this principle.

We do not believe that the Methodist Episcopal Church will take a lower view of the race question than the nation. The three years of struggles take a backward step by legalizing race discrimination in her communion. But will the colored leaders themselves precipitate this condition by a visible lack of faith in the wisdom and providence of God? Let us remember that God and Time have always been important factors in the solution of all difficult problems. Considering, therefore, the changes which they have already wrought in the interest of the race, in both Church and State, in less than a half a century in this country, has any one, however pessimistic, any further reason to doubt that in the wisdom of the former, and in the revolution of the latter, there await mankind still greater surprises? Will we dishonor the memories of our fathers and hamper the future of our children, by yielding to the temptation, which gratifies a selfish ambition in the hope of obtaining the election of a quasi official head?

Where are the men whom chance and fortuitous circumstances have called to the front—men who lead when the path seems clear? Is this a time to be silent when the followers call for the oracles? Perhaps they are asleep. Apropos to the occasion is the prayer of the disciple: "Master, carest not thou that we perish?" If we be leaders, let us lead unselfishly. If we be men, let us act manly. It would be better for the race to delay the question, and in the meantime to respectfully request the appointment of a joint commission to take under advisement an honorable and amicable consideration of our status in the Church of our choice and the scenes of our labors and sacrifices than to accept a Bishop in the way the amendment proposes to give him.

People seem not to see that their opinion of the world is also a confession of character.—Ralph W. Emerson.

THE CHRISTIAN LIFE

Between the Days

Between the days—the weary days—
He drops the darkness and the dews;
Over tired eyes his hands he lays,
And strength, and hope, and life renews.
Thank God for rest between the days!

Else who could bear the battle stress
Or who withstand the tempest's shock;
Who thread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorches the plain
Stretches before us, parched with heat;
But, by and by, the fierce beams wane;
And lo! the nightfall, cool and sweet,
With dews to bathe our aching feet!

For he remembereth our frame!
Even for this I render praise.
O, tender Master, slow to blame,
The falterer on life's stormy ways,
Abide with us—between the days!
—*The British Weekly.*

An Ingot of Love

On this smooth agate table are a hundred chilled steel balls. How can we make them into one? Put a cast-iron band around them? But that does not make them one. I know of no way of doing it except to melt them. Then they run together of themselves.

Proud, unsubdued hearts stand stiffly and stautly apart. How bring them into loving communion? Hoop them together by some ecclesiastical or symbolic band? They may be no nearer together than before. But let them all be melted in sweet contrition at the feet of the crucified Jesus and they flow instantly together into one blessed ingot of love.—*Addison Ballard.*

"Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in."

In the Beginning God

Everything should begin with God. His should be the first voice we hear each morning, calling us to awake and set forth on the day's journey.

We should begin each new year with God. We write in all our dates, A. D., Anno Domini, the year of our Lord. If these are years of our Lord, we should make them really such. It is not enough to write Christ's name on the years; we should make sure that he is in all the year's life—its business, its pleasures, its friendships, its work and play. To start the year with God will give us a heavenly impulse which will make the whole year mean more to us. One wrote at New Year: "I wish you a vision of God that shall make you eager to guide others to the place of vision; a vision of yourself; a vision of others that shall reveal their virtues more than their faults; a vision of life that shall make you eager to work, willing to endure, patient in waiting, a master of self and a servant of all."—*J. R. Miller.*

"Still shines the light of holy lives,
Like star-beams over doubt;
Each sainted memory, Christ-like, drives,
Some dark possession out."

"O speed the moment on
When wrong shall cease, and liberty and love
And truth and right throughout the earth be known,
As in their home above."

Working on the Wrong Side

An old paper tells the story of a man who was washing the large plate glass in a show window. There was one soiled spot which defied all efforts to remove it. After hard rubbing at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to someone in the store.

Many are trying to cleanse the soul from its stain says the writer. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality; but still the consciousness of it is not removed. The trouble is, it's on the inside.—*Harry H. Crawford.*

Genuine Christianity

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling him by great or dear names, can take the place of the plain doing of his will. We may cry out about the heauty of eating bread with him in his kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in his kingdom here and now. To remember him at his table and to forget him at ours is to have invested in bad securities. There is no substitute for plain every-day goodness.—*Maltbie D. Babcock.*

"God's ways seem dark, but soon or late
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait."

Always in Touch

The closet is a treasure house to those who frequent it, but its treasure is not marketable. Those who value life only for its earning power will not want to see God's face, and those who are persistently under the spell of worldly good will soon lose the reality of this other worldliness.

The man who seeks God first and loves him best among a multitude of lesser loves will want to pray. He will pray when the influences of his environments put the thought in his heart. And he will go into his closet when his feet are tangled in the impediments of other interests. He will not wait for moods. He knows well that prayer does not seek the man who prays, but opens it gates to those who visit its sanctuary. He will pray always and pray everywhere. The chains of undying affection bind him to this fellowship and he has no care to break them.—*Selected.*

Nuggets

BY HENRY F. COPE.

Love's losses are always gains.
Sympathy is the silken bond of all society.
The life that is poured out is always lifted up.
True friendship is always prospered by adversity.
By what we do for others we show what we think of Him.

Often it takes some tide of grief to lift us to our best.

Friendship is the expression of heaven in terms of earth.

Love can lift the lowliest life to the highest glory and power.

We can afford to lose a great deal in order to find a true friend.

When love speaks in simplest sincerity, our hearts recognize the sublimest language known to earth.

The noblest fraternity on earth is that which makes itself known by sympathy's grip in sorrow's hour.

There is all the difference in the world between the desire to do high things and the determination to do the next thing in a high spirit.

—In "The Sunday School Times."

The Cheery Heart

Though you haven't gold or silver,
Though you've neither lands nor name,
Never dream you are not wanted;
You are needed just the same.
In this world of change and sorrow
You may take the valiant part;
And the world will love and bless you,
If you have a cheery heart.

Do not look at clouds and shadows;
Watch for sunshine day by day;
Let your tones be full of courage;
Scatter gladness on the way.
Up and down the teeming present
Learn the dear and precious art,
How to meet both haps and mishaps
Ever with a cheerful heart.

God forget you? Never, never;
He will keep you to the end;
If he send a sudden tempest,
Still his rainbow he will send.
Trust in heaven; and make earth brighter
For the trust, and let no dart
Of a transient pain bereave you
Of God's gift, the cheery heart.
—*Margaret E. Sangster.*

"Through a Glass Darkly"

We must be content while here to "see as through a glass darkly," to know of things "in part," not in their fullness; but when the day breaks, and the shadows in which we now walk shall flee away, then we shall see clearly, and know more perfectly. There shall be no mysteries in that world to come. There we shall see clearly, and shall "know even as we are known." Let us pray, then, for the increase of our faith, rather than of our knowledge. Let us seek that grace which shall strengthen faith through such measures of light as may be needed by us. We are not called to the exercise of a blind, unreasoning faith. Though we do not know fully, yet we do "know in part," and sufficient for intelligent guidance. While many processes of the gospel may be mysterious, the facts stand out the same, clear and indisputable, to the acceptance of our faith.—*Christian Work.*

By What Judgment

BY REV. A. H. DENNETT, TOPEKA, KAS.

Not by what I think I am,
Nor by what my neighbor thinks I am,
But by what God knows I am,
Shall I be judged.

Hopelessness of a Good Example

What men need most is not more knowledge of the right, but more power to do the right that they already know. This power is offered to them by Jesus Christ, and by him only. In bestowing the power, he becomes their Savior. And therein is the life-and-death difference between the truth that Christ is a Savior, and the hopeless idea that he is only a unique example. As the latter, he looks upon the man in the gutter, sodden and paralyzed with sin, and says: "I am the example you ought to follow; get up on your feet, be a man, and walk as I do." But the more perfect the character of Christ as an example, the more hopeless is the outlook for the man in whom sin has destroyed the power to imitate him. As Savior, Christ reaches down to that man, puts his arm around him, lifts him up, washes him clean with his own hands, takes him home with him, and then, if the man is willing, lives with him every hour of his life. Not only that, Christ lives in him, replacing the sin-poisoned, death-poisoned life with his own sinless life that conquers sin; gives him a new will for the atrophied one, new power, new hopes, new desires. The man begins to live eternal life; he is saved. But a could never have saved him.—*The Sunday School Times.*

HOME AND YOUNG PEOPLE

"There is Yet Time"

It was with a depressing sense of dread that Hortense rang the door-bell of her friend's house. She had not been to see Miriam since the death of her father, and she felt that the visit could not be otherwise than sad. To her relief, Miriam met her with a calm sweetness of manner that at once made her feel more comfortable.

"I am so glad you have come, Hortense," she said, after a few minutes' of commonplace conversation. "I've been wishing to talk to you about papa. It's such a comfort to tell those of my friends who I'm sure will understand how good and dear he was. I want every one that cares for me to know how happy I am in the memory of such a father as mine."

Hortense took Miriam's hand in hers in silent sympathy, for gathering tears prevented her speaking.

"Somehow, as I look back," continued Miriam, "I feel that I've been more blessed than most daughters, for I have so many hours of happy companionship with my father to remember. The seven years that I drove into town with him to high school, and then later to my office work every morning and evening, when we lived in the country, have furnished me with loving recollections that will make my whole life better and sweeter. I shall never forget all our little jokes, and even the small worries we had now seem precious. Some girls do not have the chance for intimate association with their fathers that I have had, and I feel that I've been unusually fortunate."

Hortense, listening, remembered with shame how she and other friends of Miriam had pitied her for that long, tedious drive, winter and summer, through mud or dust, with no one to talk to but her father.

"I am selfish in speaking so much of myself," said Miriam, after a moment's silence. "How is your father? Well, I hope."

"Yes, pretty well, thank you."

"Does he get out much, now that business no longer takes him away from home?"

"Not so very much, but I'm going to begin walking with him every day."

A faint color rose in Hortense's cheeks as she spoke, for she recalled several of her father's invitations for a walk that she had either declined or postponed.

"Yes, now that the weather is getting pleasant, you will want to go out with him a great deal, I'm sure. How nice it is that he is at leisure, so you can be together!"

"Yes; and O, Miriam, you have made me see my neglected opportunities—how much I have lost in not passing more time with him. I came here to try to help you in your sorrow, and you have helped me. You have awakened me suddenly to the great value of father's days that are still left to me. Oh, I've been careless and blind to my blessings!"

"But there is yet time," said Miriam, softly.—*Youth's Companion*.

Boy With the Hoe

Say, how do you hoe your row, young chap?

Say, how do you hoe your row?

Do you hoe it fair,

Do you hoe it square,

Do you hoe it the best you know?

Do you cut the weeds as you ought to do,

And leave what's worth while there?

The harvest you garner depends on you;

Are you working it on the square?

Are you killing the noxious weeds, young chap?

Are you making it straight and clean?

Are you going straight,

At a hustling gait?

Are you scattering all that's mean?

Do you laugh and sing and whistle shrill,

And dance a step or two,

As the row you hoe leads up the hill?

The harvest is up to you.

Unidentified.

Nuts to Crack

In autumn there are nuts to crack,
Of every size and kind;
Hazelnuts and hickory,
And chestnuts you will find.
And if around the nursery fire
You sit and crack and eat,
And joke and spin a merry yarn,
'Tis happiness complete.

But there are other nuts to crack,
Quite different, you'll find.
From hazelnuts or hickory,
Or any other kind.
Geography, Arithmetic,
These nuts are hard, indeed,
And Spelling is another nut,
And there's to write and read,

And History and Grammar, all
These nuts are good to eat;
Though hard to crack, you'll find in each
A kernel sound and sweet.
Indeed, a bag of nuts is hid
Behind each school-room door;
Be sure you've cracked them, every one,
Before you ask for more.

—*Children's Magazine*.

A Girl's Need of Courage

What does the girl who has to make her own way in the world need most?

Some say ability, others health, others again, perseverance. Foolish people say beauty, wise ones say character.

All agree that she must have courage. That is what every woman needs, and is what few girls ever get from their early training or from their education. Physical courage will never be a feminine virtue as long as high heels, long skirts, corsets and tight sleeves are part of a woman's clothing.

You can't feel that perfect confidence in your own strength, no matter how fine your physique may be, when your heel is likely to turn any minute and your arms are kept from their natural, broad, free movements by confining bands.

A boy learns as soon as he is out of creepers that he is to be a brave man some day and must not cry. The ideal is held before him constantly.

No one tells the little girl not to cry when she is hurt. Courage is taught the boy at every step.

The girl has to learn her own lesson later, when it is harder and then without aid.

What every working woman wishes for herself is courage:

Courage to look upward and beyond the narrow limits of everyday work.

Courage to trust again when trust has been betrayed.

Courage to get out of the engulfing rut of things.

Courage to keep on seeing the good in people, despite every day's experience.

Courage to fight the destroying sense of loneliness and isolation.

Courage to help others, even where it seems to do no good.

Courage—supreme courage—to keep faith with oneself.

Courage to hold to the knowledge of the love divine, which is the source of all courage.

Courage to keep one's ideals and to fight for them if necessary.

Courage to face facts and keep on smiling.

Courage to pull oneself together after mistakes and begin again.

Courage to forgive where forgiveness will be called weakness.

Courage to bear slights and insults without complaining.

Courage, whatever comes, never to whine.—*Daily Press*.

"To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

Bedtime

Too much stress cannot be laid on having the little ones go to bed happy. Whatever may have been done in the day, or if there is some inevitable disappointment or grief ahead, large or small, say nothing about it at night. Except for some strong reason, let a mother put a child to bed herself; let the evening prayer be said at her side; let the hour be associated with story or song or loving, confiding talk. For sanitary reasons, it is very important that bedtime should be happy, and the night's rest perfect—never delayed or broken by childish grief or fear. Important, too, for mental vigor and, most of all, for the soul's life. The good-night kiss should never be omitted.

There are times when disobedience or deceit has occurred, that, in the sweet and affectionate evening talk, the child can be imperceptibly led to confide to the mother the whole story. This opportunity is a valuable one and should never be overlooked. But anything of the nature of punishment has no rightful place here.—*Mrs. Mary Johnson, in American Motherhood*.

A Thoughtful Wife

On the first night out, just as my *vis-a-vis* at table was sitting down to dinner in the beautiful saloon of the "City of New York," a steward stepped up to him and handed him a letter, saying, "With the captain's compliments, sir." Every night this performance was repeated. Sometimes the captain himself presented the letter. It was mysterious and interesting. The gentleman who received the letter seemed to be much astonished when it came to him on the first occasion, but afterwards he merely showed enjoyment on reading its contents. He was a very delightful man, and a great favorite at our table; but, though everybody was dying to know where the letters came from, nobody had enough impudence to ask him. But on the day before we reached New York I happened to be standing on the companionway with this gentleman, when the captain presented the letter, and the former said, as he tore open the envelope:

"Queer idea of my wife's, isn't it? She sent the captain seven letters addressed to me, and asked him to deliver one to me every evening before dinner. She thought I would be glad to hear from her every day; and I tell you it has been one of the pleasantest events of the voyage, this mail delivery in mid-ocean."—*Pittsburg Dispatch*.

Love and Old Age

We forget that the inward craving of old age conceives of no apologies and knows no reason why the old-time caress and fondling should be things of the past. It transmutes everything into neglect. Age softens the heart, and the soul pines for the touch of the hand that would stroke the golden locks of a prattling child. Let's love them more than by mere sentiment! What would we do without these saints? Amid these reveries, we recall the lines of Elizabeth Gould:

"Put your arms around me—

There, like that;

I want a little petting

At life's setting,

For 'tis harder to be brave

When feeble age comes creeping

And finds me weeping

Dear ones gone.

Just a little petting

At life's setting;

For I'm old, alone, and tired.

And my long life's work is done."

—*G. L. D., in Homiletic Review*.

"The eternal step of Progress beats

To that great anthem, calm and slow,

Which God repeats!"

INTERNATIONAL LESSON

First Quarter.—Lesson III. January 19, 1908. Title: "Jesus and His First Disciples."—(John 1:35-51.) Golden Text: "We have found him, of whom Moses in the law, and the Prophets, did write, Jesus of Nazareth."—(John 1:45.) Hymn No. 304.

READING LESSONS.

January 13, Monday John 1:35-51
 " 14, Tuesday John 15:16-27
 " 15, Wednesday Matt. 10:32-42
 " 16, Thursday Matt. 5:3-16
 " 17, Friday Matt. 10:1-16
 " 18, Saturday Luke 10:1-16
 " 19, Sunday Luke 10:17-24

BY REV. E. B. BURROUGHS, LL. B., A. M.

How joyful, indeed, is he who, seeking for something worth having, at last finds it! Well may he cry, "Eureka! Eureka!" Perhaps it was with such feelings that Philip, discovering in the lowly Nazarene the long promised Messiah, hastened to make known the glad tidings unto Nathaniel. For centuries His coming had been foretold. Prophet, priest and king had longed for a sight of Him, only, however, to pass away without seeing Him. It was left to the hairy man of the wilderness to point Him out, and an obscure Jew to discover in Him the Saviour of the world. True it is that Philip found Him, but is it not likewise true that He found Philip? Was not that the purpose of His coming? Yes, for He declared at a later date, "For the Son of Man is come to save that which was lost." And this saving included seeking. To save He must seek. This He did, with the result that the lost is found and everlasting life may be had by all who believe Him to be "the Lamb of God, which taketh away the sin of the world." Hast thou found Him, friend? Remember, He is seeking you even now. Delay not, but hasten to be found of Him as was Philip and the other disciples.

All beginnings are interesting. But the beginning of the re-establishment of Christ's kingdom upon the earth is, perhaps, the most interesting of all. Our lesson to-day is a study of that wonderful event. It follows closely upon the lesson of last Sunday. It occurred the day after John the Baptist had borne witness to Jesus as being "the Lamb of God." Simon Peter and Andrew, his brother, heard this testimony and at once left John and followed Christ. The day following Jesus found Philip, and bade him follow Him. He at once obeyed. After this Philip went in search of his friend Nathaniel, and finding him, tells him that he had found Him of whom Moses and the prophets had written. Let us note the following suggestions:

1. There should never be any hesitancy in our witnessing for Christ. "And looking upon Jesus, as he walked, he said, Behold the Lamb of God." John had previously borne the same testimony, and it would seem that he would for a while, at least, keep silent. But not so. He allowed no opportunity in which he might bear witness for Christ to pass unappropriated. Neither did he hesitate. The lesson is clear. The disciples of Christ should and must daily witness for Him. Jesus said, "Ye are my witnesses." By this He means that what the world is to know of Him it must be made known through us. Let us be faithful witnesses and thus help bring the world to Christ.

2. It pays to follow Jesus. "And Jesus turned and saw them following." This they did of their own accord, and with no thought of the great honor that ultimately came to them. Their reward was greater than they expected. It has always been thus with those who follow the Lord. Great has been their reward in this life, as well as in the life into which they have passed. Likewise will it be with those who follow Him now. Not only shall they have the promise of the life that now is, but also of the life that is to come.

3. To abide with Jesus is to be made better and inspired to a nobler life. "They came and saw where He dwelt, and abode with Him that day." Thus they had a heart-to-heart talk with the Master. The result was that they were filled with enthusiasm, and led to forsake their old way of living. They became better and nobler men. This

was shown in their after life, for the people took note of them that they had been with Jesus and had learned of Him. The privilege of abiding with the Master is still available. All may do so who will. And to do so means spiritual enthusiasm, a clear and holy life, and increased usefulness.

4. We can help others by inviting them to come to Jesus. "And he brought him to Jesus." It was natural that he should do this, for the first desire of those who come to Jesus is to have others come. Let us cultivate that desire more and more. Remember that someone brought you to Christ. Per-

haps it was a brother, or a sister, or a pastor, or a friend. Some one invited and helped you to come. Go thou and do likewise. Be not satisfied to be saved yourself, but help save some one else. Great will be your joy when you reach heaven to find some one there who, through your influence, was led to accept the Christ.

5. Becoming a disciple of Jesus changes one's character. "Thou art Simon the son of Jona: thou shalt be called Cephas." Thus Simon became Peter, the rash, impetuous man became a rock. Saul, the persecutor, became Paul, the greatest defender and advocate of the Christian faith. By coming to Jesus the drunkard became sober, the thief, honest, and the weak, strong. All things become new, for the former things have passed away. What a blessed change! How glorious the transformation! Thus the sinner becomes a child of God, and an heir of eternal glory!

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic, January 19:

The Secret Power for Service

Mark 1:35-39; Luke 6:12-16; Neh. 4:3-6.

The Theme and the Scripture—Mark 1:35-39.

Jesus went often into quiet, solitary places for prayer. He did not love the solitude for its own sake, but because there he could collect those supplies of spiritual strength which he bestowed so freely on all who had need. His hours of secret prayer were always followed by days of unstinted service. So he went into the desert place to hold converse with the Father, and then came back to heal and save the multitude. The desert explained the crowd, and the crowd explained the desert.

Luke 6:12-16. It was no small event, this appointing of the twelve. All the church history of nineteen centuries harks back to that simple but infinitely significant moment. No wonder Jesus spent the whole night in prayer. He who was not willing to speak words of comfort to a handful of peasants until he had first gone apart for lonely prayer, was no more willing to appoint his apostles until he had first taken them and their work to the throne.

Neh. 4:3-6. Nehemiah knew the combination that opens the door to success: prayer plus work—work plus prayer. He and his followers were too busy, and the work was too urgent, to justify a camp meeting or a protracted revival effort. They had to work. And, as they also had to pray, they met the emergency fairly, and did both at once. Who shall say what helped them most? If they hadn't prayed they would have failed. If they hadn't builded, they would have failed. But with prayer and labor they discouraged their enemies, and built up Jerusalem's wall.

The Meaning of the Theme—It can be stated in two ways, but read backward or forward, it means the same. If you don't work for God, it is no use to pray to God; conversely, if you don't pray, it is no use to work.

And the two must be related. Prayer in general is not the complete preparation for a definite task. General religious activity is not the best outcome of a season of prayer. Jesus prayed; then he healed. Jesus prayed; then He appointed apostles. Nehemiah prayed; then he plied his trowel among the stones and mortar of the city wall. And in all these cases it is fair to suppose—in one it is so stated—that the prayer bore directly on the deed.

A prayer meeting that looks for, and has, no fruitage in service, in inspiring people to holier living, in helpfulness, is a prayer meeting that may flourish, but it means nothing. It is a barren fig tree.

"Prayer," says President McClure, "is a mighty means of usefulness." That's it—usefulness. Prayer doesn't seem practical to some people; they consider it vague, visionary and unreal. But in fact, prayer never begins to be real prayer until it becomes definite, practical and bound up with some real need or real emergency.

What is the matter with your League prayer meeting? It is no answer to say that it is lively, or impressive, or solemn, or spiritual. Is it really

getting anything done? For that is the true secret of the power which God promises in answer to prayer; it is power for service.

Prayer in the Meeting—Prayer is usually important in this meeting, but do not pray without realizing that the prayer puts upon you the obligation to use the power for which you pray.

Pray for power and willingness to help those who suffer or have need, without reference to anything but their distresses. Jesus, after his nights of prayer, did not turn away from the most hopeless or the most repellent. They needed him most. As you pray, consider who these people are in your community.

Pray for guidance and wisdom in the decisions of life. Every day is a decision day as to something; pray for the help of God in all your decisions of the coming week.

Pray for power to do the work that God has given you. If you have no special work that seems God-given, pray for the revelation that will show you your work. For you have God's work to do.

—From Notes on the Epworth League Devotional Meeting Topics.

THE TRIUMPH OF SELF-SUPPORT.

The attainment of self-support in the League is an exceedingly creditable achievement. Of all funds, an administrative fund is one of the very hardest to raise. It affords little to arouse the enthusiasm or to touch the sympathies. To pay voluntarily the prosaic bills of the ordinary routine of necessary but unromantic work, when there is but a collective instead of a direct personal responsibility, calls for self-reliance and moral responsibility of a high order.

In financial ability, the adult members of our church incomparably surpass our Epworthians. Yet among them the history of our General Conference expenses, the Episcopal Fund, and the Presiding Elder's Claim, abounds in instructive illustrative material, showing the difficulty in securing administrative funds.

Then it should be remembered that our young people are but little experienced in financial responsibility, and that for many years there was so little appeal to them to meet their administrative expenses.

In the face of these considerations, the League has done wonderfully well in response to the recent that they were in effect trained away from a sense of responsibility.

appeal for self-support. In the three years it has practically attained financial independence. The first year it contributed \$3,802.49, about three times more than it had ever given for this purpose in any one year before. The next year it gave \$8,989.91, an advance surprising to its most sanguine friends and beyond what most believed possible. The past year it made a gain of over two thousand dollars. The final reports will show a total of receipts from local Chapters slightly in excess of eleven thousand dollars. The entire revenue of the League for the year cannot yet be stated, as the profits accruing from certain publications must first be determined. W

will probably fall short of meeting our entire expenses, but there should be but a small deficiency.

We might have attained self-support this year beyond doubt. Toward the close our receipts fell off relatively, being less than for the same period last year, and a part of our previous gain was lost when it should have been increased. Obviously, when some of our Chapters learned that success was within sight, they inferred that their help was not needed and neglected to contribute.

However, there is profound satisfaction in the result. We have practically gained our goal. That any small margin remaining can be covered and that the League will fully meet its bills another year, no one can raise a single doubt. To come fully up to self-support within four years is a victory beyond what our friends thought possible, and is an evidence of the virility and life within the League of which we may well be proud.

In justice to the Chapters that have remitted, those that are in arrears should still pay up. If received now, it will be credited upon the new year, and go to assure the complete triumph which the League must now achieve. Let every Chapter that, through oversight, negligence, or otherwise, is in arrears for the past year, deal squarely with its sister chapters and meet its share of the general obligations by sending its dues immediately, 5 cents a member, to 57 Washington Street, Chicago, Ill.

EDWIN M. RANDALL,

General Secretary of the Epworth League.

Our Work in Africa

Bishop Hartzell writes: "The Inhambane District of the West Central Africa Mission Conference is one of the most interesting sections of our work in Africa. The present missionaries are Dr. and Mrs. Richards and Mr. and Mrs. Buchwalter, and under their directions are thirty-three native men and their wives in charge of as many native stations. In these stations are 261 full members, 868 probationers, and 734 children in school. Beyond these central stations over 300 kraals are visited each week. Altogether, each week over 25,000 are preached to, or taught, in all these widely scattered stations and kraals. The spirit of missions has a hold on these people, and it is surprising how these native Christians will stint themselves and their children so as to permit others to come from heathen homes and live at the stations and be in the schools.

"I visited several of these stations during my last tour, and only wish that a real picture of them, especially the devotion of the native man and his wife, the eagerness of the children to learn, the well-attended morning prayers, the carefully kept reports of the attendance and the groups, sometimes a large company, of raw heathen natives, who crowd into the rear part or at the door and windows of the humble church and school house to hear and see what they can, could be given to every one of my readers. I have preached to great congregations at some of these stations. Standing under a great tree, gathered about me would be Christian workers who had come from other stations, and a hundred or more of Christian people with the scholars from several schools, and then beyond, on every hand seated on the ground, was row after row of raw heathen who had come to listen to what the 'white man from afar' would have to say about God. At one of these great meetings I ordained a native man who had shown himself to be remarkable in intelligence and tact and successful leadership. After the ordination I presented him to the people as their own pastor, who would baptize their children, marry their young people, and bury their dead. The Christians shouted and clapped their hands, and the clapping was taken up and continued among the raw heathen with great enthusiasm.

"The laws for the recruiting, transport, housing, treatment, payment, and return home of laborers are excellent, and their administration is such that only occasionally wrongs are done. The going of these people to the mines to labor lifts them out of old conditions, gives them money, multiplies their wants, leads to many of them being taught to read and write and being converted to Christianity in

the compound missions at Johannesburg. From among these we are gathering some of our best native workers, and we have several cases where, instead of returning to the mines and having \$15 to \$20 a month and their keep, they prefer to be Christian workers and take a station in the midst of their people and accept \$5 a month. With this and the labor of the scholars in the schools they raise a small garden, and, with the help of native friends, they build native buildings for churches and schools and for their own families to live in and one each for the boys and the girls. These examples of consecrated living and doing refute the criticism as to the possibility of leading these people into higher and better conditions."

Recent China Centennial News

One of the most powerful influences in China's transformation is found in the World's Chinese Students' Federation, formed two years ago for the purpose of considering all questions affecting China's progress. With the student class alert, it is gratifying to see the possibilities awaiting young men our Methodist colleges are graduating.

Immediately following the great Missionary Conference in Shanghai in the spring a revival fire broke out at Ngu-cheng. For more than two weeks a little party of workers met daily at the house of the missionary-in-charge to engage in prayer, and to pray especially that the Holy Spirit would direct in the proposed special services. Finally there was a waiting upon God and special prayer that that proper person should be chosen as leader. The Rev. Ding Hieng Ngieu, presiding elder of the Ngu-cheng District, was selected. It was proposed to conduct a series of services at Ngu-cheng, to which all the workers on the district should be invited. At the close of a two-weeks series of most blessed services the leader was unanimously requested to continue the services on the outlying circuits. As a result every circuit and station on the entire district has enjoyed special services of a very un-

usual kind. There has been such an awakening as was little dreamed of at the time of the opening of services three months ago. One of the immediate results of these services has been the gathering of several hundred souls into the church and the kingdom of God.

While the Anglo-Saxon America discusses the Yellow Peril and Chinese Exclusion, Changtsefu, Honan, China, is receiving exhortations from one of her citizens to awake and be on guard as the White Peril is imminent.

A Federation Council for the Province of Honan has been formed by twelve of the missions having work in that province.

The Russian Government has consented to pay an indemnity of R. 250,000 to Chinese sufferers from the conduct of mutinous Russian soldiers who started the riots at Vladivostok in 1905, which resulted in the destruction of considerable property belonging to them.

At Tang-tau, Hai-tang District, they are soon to dedicate a beautiful stone church building that will comfortably seat 800 people. Five thousand dollars was gotten in hand, one-half of which was contributed by the members, but this lacked nearly \$2,000 of being enough to erect the building according to the estimates of four contractors. A committee, composed of the Presiding Elder, pastor and three business men, agreed to erect the building with the money in hand and to be responsible for any amount over and above. This committee set about buying the material and managing all the detail work themselves, with the result that they have erected a building that in all points excels what the specifications called for, and to-day have a little balance to refund the Finance Committee. Such men are an honor to Methodism.

The trees now naked groaning,
Shall soon wi' leaves be hinging;
The birdies dowie moaning
Shall a' be blithely singing,
And every flower be springing.
—Robert Burns in "The Young Highland Rover."

The Mobile Conference

The seventh session of the Mobile Conference convened in the Ripley Street Methodist Episcopal Church, Montgomery, Ala., Thursday morning, December 19, 1907, with Bishop Luther B. Wilson, of Chattanooga, Tenn., in the chair.

After the usual opening exercises, the organization was effected as follows: A. W. McKinney was elected secretary; assistant, W. J. Jordan. C. L. Dunn was elected statistical secretary; assistants, William Jones, J. J. Harrison, J. C. Chuman, A. G. Glenn was elected treasurer; assistants, J. W. Martin and S. Davis. Presiding elders, H. N. Brown, J. A. Holliday and P. G. Goins presented excellent reports.

Drs. S. J. Herben, editor of the *Epworth Herald*, and W. Graham, of the Western Book Concern, effectively delivered their messages to the Conference.

Prof. W. B. Patterson, president of the State Normal School, made a brief but earnest address, and invited the Conference to visit the school in a body. This cordial invitation was gladly accepted by the Bishop and the Conference. This visit to the school, with its well-kept grounds and buildings and orderly student body, proved one of the most pleasing features of the session.

W. R. A. Palmer, president of the Central Alabama College and acting pastor of this church, presided during the statistical session.

The members of the Mobile Conference are evidently satisfied with the present policy of the church; in fact, so much so that they promptly and unanimously voted down the proposed constitutional amendments.

The election of delegates to the coming General Conference was interesting and closely contested. The result was as follows: Delegate, H. N. Brown, presiding elder of the Marion district; reserve, G. W. Lewis. On the other hand, in the lay electoral conference the election was practically unanimous. Here two ladies were elected as delegates, Mrs. White and Mrs. E. M. Jones being elected respectively delegate and reserve. A. W. McKinney, at

his own request, was granted supernumerary relation for one year.

A resolution was read by G. W. Lewis, looking forward to the reuniting of the Mobile and Central Alabama Conferences. This resolution was carried, and, on motion of O. Nelson, was made unanimous. A similar resolution was passed by the members of the Central Alabama Conference.

The Sunday services were unusually impressive. R. M. Davis, T. S. Sanders and R. E. Lee were ordained deacons. William Jones was ordained elder.

The next Conference session will be held at Eutaw.

CONFERENCE NOTES.

R. M. Davis, formerly principal of the Alexandria (La.) Academy, accomplished a remarkable year's work at Lafayette, Ala. He has won the esteem of his brethren.

Rev. H. N. Brown, who was elected delegate to the General Conference, is the author of several successful books, among which are "The Necromancer" and "Parents' Guide." These are having a large sale.

Dr. and Mrs. E. M. Jones rendered very great assistance in caring for the Conference. The brethren found welcome entertainment at their hospitable home.

Prof. W. B. Patterson, who has been in the educational work for thirty-five years, is himself an excellent illustration that a man is the architect of his own fortune, for he has fought his way up from the very bottom. Professor Patterson is a friend and true helper of the race. He has probably helped as many of our people into a higher and better life as any other man in the State. A visit to his school will also demonstrate the fact that he is a fine disciplinarian; and the uniform success of his students in after life will also show that he believes in maintaining a high standard of scholarship. Professor Patterson entertained Bishop Wilson and Dr. Herben at the Exchange Hotel.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

William James Bryan, of Pensacola, Florida, recently appointed to be United States Senator, succeeding the late Senator Stephen R. Mallory, will be the youngest Senator in the walls of the United States Senate. He has just reached his thirty-first year.

According to the ruling of a Chicago judge, four saloon-keepers must pay to the guardian of two brothers, whose combined ages are not less than twelve years the sum of \$6,500. Their father, formerly a steady workman, was incapacitated by liquor, which the four saloon-keepers persisted in selling him, and the mother forced to scrub floors in office buildings for support was unable to even properly clothe her boys. By the verdict of this judge these boys can now pursue the education of which they have been deprived.

Some time ago the daily press of this city alleged that the reason for so many Negroes being in the Civil Service of the Federal Government in New Orleans was that the Negro schools here instructed pupils along special lines that prepared them for the Civil Service examinations. There has been no special effort on the part of our schools to train their pupils for Civil Service examinations. As any individual would do, these Negroes when they are facing a Civil Service examination brush up and pay special attention to the subjects upon which they were to be examined. But now comes the announcement that a night school is to be operated in the Boys' High School of this city under city supervision, which shall devote its entire strength to the preparation of young white men for the Civil Service examination. An this movement meets the approval of the Civil Service Commissioner, Mr. McIlhenny, and to add novelty to the enterprise Mr. McIlhenny was asked to suggest the best course of study to be pursued. This is just what the press objected to as far as the Negro was concerned, and now the young white men are to have special preparation.

This week the Louisiana Conference meets in the city of New Orleans in its fortieth session, and it is very fitting that we extend to this splendid organization of Methodist preachers a most hearty and cordial welcome. The Louisiana Conference, including those on trial, has 184 members, which is the largest ministerial membership of any of our colored conferences. There are within its borders 527 local preachers and 20,041 full members and probationers. The 230 churches of this conference are valued at \$342,435 and the 127 parsonages at \$60,885. We have within this city among the colored people fourteen Methodist Episcopal Churches, including the mission, and this is the largest and most important Methodist constituency among the colored people in this, the largest city of the South. We welcome this mighty host of Louisiana Methodists with God-speed in the noble work committed to their care. Forty years ago, and now what a change! Then 12 ignorant preachers, to-day there are 184 ministers, some of whom are graduates of our best schools. Marvellously hath God led our people.

To Bishop Luther B. Wilson, D. D., LL. D., the leader of the great American Temperance movement, a church statesman of broad and intelligent views, a preacher of power and of eloquence, an administrator wise and brotherly, a noble successor of John Wesley and the distinguished Asbury, we extend also a cordial welcome and bespeak for the Louisiana Conference under his presidency the best session in all its history.

BISHOP EDWARD G. ANDREWS CROWNED

(Continued from page 1.)

before the church as one of its chief pastors, and it can be said without reflection upon others who have been chosen to this exalted position that no man served with greater efficiency and acceptability in this most trying position of Methodism than did Bishop Andrews. His administration of the affairs of the church was always firm and yet he manifested a spirit of brotherliness that not only won respect for his judgment but gave him acceptability with all with whom he came in contact. His long life, splendid preparation, social position, extensive travel, and constant and persistent research fitted him exceptionally for the great work he was to do.

At the General Conference in 1904, held in Los Angeles, California, upon the general principle of age limit Bishop Andrews was retired from the effective and strenuous service of a General Superintendent. It appeared, however, that his vision broadened, his mind strengthened and his judgment became more clear as the years multiplied. This was marked in the recent meetings held on the Pacific Coast. He was as usual vigorous in debate, and his statements almost without exception brought conviction to those whom he addressed. More than once, his illuminating judgment, reinforced by his long experience, led the various bodies of the church out of what would seem inextricable tangles. He had administered most of our conferences in the South with effectiveness and satisfaction to all concerned.

Edward Gayer Andrews was born August 7, 1825, New Hartford, in Oneida county, State of New York; graduated from Wesleyan University, Middletown, Conn., in the year 1847, and received the honorary degree from Genesee College and the degree of LL. D. from Allegheny College and Wesleyan University; he was licensed to preach in 1844 and began work as a minister in 1848 as pastor in Central New York, his first year being spent as assistant preacher of Morrisville Circuit. After six years in the active ministry he served as principal of Cazenovia Seminary for 10 years. In 1864 he was transferred to the New York East Conference and stationed at Stamford, Connecticut; subsequently serving Sand St., St. John and Seventh Avenue in Brooklyn. He was elected directly from pastorate to the episcopacy and this stood him in good stead, having sympathy with the pastors and knowledge of the problems with which they were confronted. Along with seven others Edward G. Andrews was elected Bishop on the third ballot in 1872. He visited the missions in Europe and India in 1876-77, and in Mexico in 1881, and in Japan, Corea and China in 1889-90, and resided in the city of New York since 1888, impressing himself upon the religious life of the great metropolitan city of the republic, as a dignified, high-minded, unselfish, devoted princely representative of the Methodist Episcopal Church. He was vigorous to the last. His trip to the Pacific Coast and the vigor with which he stood the strain of the trip called forth many remarks, but it was on this trip that he contracted the cold from which he was never entirely free. After a family reunion which was held in Minneapolis shortly after the session of the Board of Home Missions in Portland, Oregon—reference to which has been previously made in these columns—Bishop Andrews returned to New York, presiding over the Board of Foreign Missions, November 26, which was his last public service. The cold developed into bronchial trouble and an attack of indigestion and weakness compelled him to take his bed on December 17. He passed to his reward to be crowned by the Master, whom he faithfully served, at early sunrise of the last day of the year that has just gone.

A TRIP THROUGH ALABAMA

It is righteousness and not learning, nor material property that exalteth a nation. Mere learning and wealth are not ends in themselves; they are not the goal, but may serve as mile stones to mark the forward movement as a race or nation struggles onward in the upward way. To know and to have make it easier to be and to do. These things, knowledge and wealth, do not come of themselves, and where possessed, especially by those of our race usually stand for sacrifice and hard work; for achievement in the face of great difficulty. In proportion as this is true in just such proportion does the attainment of these things become worthy of commendation. Constant reference is made in this and in other papers to brilliant examples of those who have made good, not for the purpose of giving them notoriety, but rather for the encouragement of some poor mortal with whom the battle goes hard, and who is already faint with strife. And then, too, so much is said to take the hope and the courage out of our hearts that one must needs write or speak a cheering word and send a shout of victory down the line.

Having had occasion recently to visit several cities in Alabama. I was greatly pleased to find that not only our professional men were succeeding, but also that our business men had become actual factors in the business life of the cities in which they lived. I shall, at this writing, make but brief mention of conditions in but two of the cities—Anniston and Birmingham.

Anniston is a thriving city of nearly 30,000 inhabitants. Here are located several great manufacturing plants, among which are the Western Steel Corporation and Foundry Company; the United States Cast Iron, Pipe and Foundry Company and the Woodstock Iron and Steel Corporation. These great plants together with others give employment to about 1,500 colored men. Anniston is a beautiful city. "As the mountains are round about Jerusalem," so are they also round about Anniston. West Anniston is owned almost entirely by Negroes, as is also Hobson City, a suburb. We have here thriving drug stores, one of which is the largest in Anniston; grocery stores and dry good stores. Mr. T. J. Jackson, proprietor of the dry goods store, and other business men assured me that our people here were very loyal and for the most part patronized their own business houses. What, however, impressed me most and was to me the greatest thing in Anniston was the West Anniston public school. Professor S. E. Moses is principal, and has four assistants, all of whom are specialists. The standard of work done here is as high as any I have seen anywhere. The discipline is fine; the building is well kept and is in a thoroughly sanitary condition throughout. This school is a credit to the city and is indeed a worthy monument to the many years of faithful and efficient service which Prof. Moses has given to the building up of this great institution. I was not surprised to learn of the success of the graduates of this school.

Rev. J. T. Martin, our successful pastor here, kindly took me to all the principal points of interest in the city. Dr. J. W. Thomas, the presiding elder of the Anniston District, has a beautiful home here.

Birmingham: About two miles from the business section of Birmingham, in Mason City, which is named in honor of Dr. M. C. B. Mason, is situated the Central Alabama College, Dr. W. R. A. Palmer is the president. Here, on the 17th of December, was worthily celebrated the centennial of that great man, John Greenleaf Whittier. The chapel was tastefully decorated with holly and mistletoe. The student body, orderly and intelligent, made a fine appearance. An appropriate program was rendered, each performer not only entering fully into the spirit of the occasion but giving evidence of careful preparation and training. Some of the numbers were especially interesting. The addresses of Dr. S. J. Herben and Dr. M. C. B. Mason and Bishop Luther B. Wilson were very fine and were enjoyed by the students. It is not a difficult matter to tell whether or not students enjoy a lecture; for the young people have not acquired the art of appearing interested when they are not.

Mr. Gilrief, a prominent citizen of Birmingham and one of the wealthiest men there, was also present and spoke. He is greatly interested in the work and Dr. Palmer and the school. Mrs. Palmer proves an able assistant to Dr. Palmer in his arduous work. That the school is growing is shown by the fact that already the present building is too small to provide ample accommodation for the stu-

dents and a new building is needed. It is hoped that the brethren of the two Alabama conferences will rally to the call of President Palmer for a new building.

The business enterprises of our people in Birmingham are indeed noteworthy. I shall, at this time, be able to make but hasty and incomplete reference, hoping to go more fully into the matter later. Here we have two colored banks, each doing a profitable business and holding its own despite the stringency of the money markets. Here we find successful lawyers, doctors, dentists, teachers, stenographers, insurance men; here also are gents' furnishing stores, markets, grocery stores, office buildings modernly equipped in every respect, strictly first-class, with no mark about them to show that they are owned and operated by Negroes. Mr. Rayfield, an architect of ability and a former teacher at Tuskegee, and Mr. O. W. Thomas, managing editor of the Birmingham Reporter, made it possible for me to meet many of the eminent and successful business men of the city.

In many Southern cities they have organizations, usually known as "Progressive Unions," whose specific business it is to boost the city and see to it that only the brightest side of business facilities and opportunities, etc., are sent abroad.

Would it not be a fine thing and is it not possible for our people to devise some way by which the real advancement being made by the race along educational, industrial and social lines should be given such prominence that we should cease to be judged solely by the idlers who frequent depots, barrooms and barber-shops? M. S. D.

APPOINTMENTS UPPER MISSISSIPPI CONFERENCE, 1908

ABERDEEN DISTRICT.

F. H. Henry, Presiding Elder, Post Office, West Point.

Aberdeen, B. T. McEwen; Aberdeen Mission, John Mayo; Aberdeen Circuit, W. C. Weatherall; Athens Circuit, A. E. Franklin; Bigbee Valley Mission, A. Saulsbury; Brookville Circuit, T. L. Inghram; Caledonia Circuit, L. A. Armstrong; Center Ridge Circuit, E. T. Allen; Columbus Charge, C. W. Walton; Columbus Circuit, W. M. Chapell; Columbus City Mission, to be supplied; Crawford, B. J. Roberson; Hickory Grove, D. M. P. Hazly; Macon Charge, W. H. Whitlock; Macon Circuit, L. F. White; Mashulaville Circuit, H. A. Robinson; Shuqualak Circuit, L. F. Jones; West Robinson; Shuqualak Circuit, G. W. Baker; Strong Circuit, L. F. Jones; West Point Charge, J. W. Byrd; West Point Circuit, F. J. Tolbert; West Point Mission, to be supplied.

CLARKSDALE DISTRICT.

B. F. Woolfolk, Presiding Elder, Post Office, Holly Springs, Miss.

Bedford, A. B. Blewitt; Clarksdale, J. P. Watson; Clarksdale Circuit, P. H. Jackson; Coahoma, D. D. Shelly; Drew, to be supplied; Dublin, to be supplied; Minter City, W. H. Golden; Money, G. W. Weatherly; Phillip and Shiloh, E. M. Byrd; Ruleville, J. S. Pleasant; Shellmound, C. W. Butler; Schlater, to be supplied; Tunica, J. E. Ford; Webb, E. D. Reid.

GREENVILLE DISTRICT.

J. W. Winbush, Presiding Elder, Post Office, Winona, Miss.

Arnold and Bayles, C. E. Lamar; Baird's, G. H. Harvey; Belzoni Mission, supplied by C. W. Evans; Dahomey, R. L. Lee; Doddsville, E. D. Newton; Greenville, J. A. Slate; Gunnison, B. L. Roberts; Heads and Holly Ridge, T. B. Barnes; Hollandale, supplied by A. Marsh; Indianola, E. H. Holmes; Itta Bena, G. Orange; Shelby and Mound Bayou, Wm. Bell; Sheperdtown, C. A. Jordan; Stephensville, J. R. Nevils; Mattoon Mission, supplied by B. Stoudinger.

GREENWOOD DISTRICT.

S. H. Nevils, Presiding Elder, Post Office, Greenwood, Miss.

Carrollton, J. B. Stackey; Durant, D. A. Bragg; Ebenezer, E. J. Turner; Goodman, O. Gillespie; Greenwood, H. B. Hart; Hesterville, J. M. Nevils; Lexington, O. W. Crump; Kilmichael, M. C. McEwen; North Carrollton, S. D. Troupe; Owens, H. Y. Salter; Pickens, F. H. Bunton; Sallis, Wm. Campbell; Tchula, to be supplied; Vaiden, C. E. Moody; Vaiden Circuit, W. S. Leake; Winona, G. J. Dobson.

HOLLY SPRINGS DISTRICT.

N. R. Clay, Presiding Elder, Post Office, Holly Springs, Miss.

Abbeville, D. P. Shaw; Alesville, P. A. Lemon; Batesville, J. H. Talbert; Byhalia, Wilson Newell; Canie Creek Mission, supplied by W. H. McCarty; Duck Hill, Drew Vandiford; Elliott, L. W. Moseley; Grenada Station, W. H. Gilliam; Grenada Circuit, Green Spencer; Hernando, Loves and Horn Lake, A. J. Trice; Oxford Station, J. M. Marsh; Oxford Circuit, W. M. Lester; Kelley and Olive Branch Mission, Stewart Houston; Holly Springs Station, E. F. Scarboro; Holly Springs Circuit, W. A. Rogers; Miller Circuit, W. F. Burton; Potts Camp, J. H. Wesley; Senatobia and Cold Water, supplied by S. M. Harmon; Sardis, N. H. Isom; Thyrotia and Tyro Mission, supplied by I. C. Neibors; Taylor and Sprucedale Mission, supplied by E. D. Peagues; Waterford Circuit, supplied by S. Dargui; Water Valley and Grenada Junction, H. N. York.

STARKVILLE DISTRICT.

J. H. Everett, Presiding Elder, Post Office, Durant, Miss.

Ackerman, J. Burton; Belle, G. W. Logan; Bellefontaine, D. W. Calvert; Bradley, N. B. Blackman; Calhoun City and Cedar Bluff, W. S. Gillespie; Eupora, E. D. Cameron; Eupora Circuit, G. W. Hunt; Fentress, C. P. Ashford; Trench Camp, J. W. Davis; Hopewell, A. D. Sherman; Kosciusko, T. W. Davis; Kosciusko Circuit, W. H. H. Gallion; Liberty Hill, W. T. Wright; Louisville, G. D. Montgomery; Maben, L. V. Kinard; Maple Spring, J. E. Everett; Rock Hill, G. A. Boyd; Sand Creek, L. V. Kinard; Starkville, E. C. F. Troupe; Starkville Circuit, D. L. Tubbs; Weir, D. Green; White's F. G. Wilbom.

TUPELO DISTRICT.

W. C. Clay, Presiding Elder, Post Office, Holly Springs, Miss.

Amory, J. J. Johnson; Amory Circuit, R. B. Buckhanon; Bell Circuit, F. S. Compton; Corinth, J. M. Thompson; Corinth Circuit, supplied by D. N. Cooper; Cotton Plant, M. Young; Ecru Mission, supplied by C. Thomas; Houston, J. T. Cannon; Houston Circuit, E. D. Turman; New Albany, R. Sewell; Nettleton, D. D. Reed; Okolona, N. H. Williams; Okolona Circuit, W. C. Hilliard; Pontotoc, J. C. McGee; Pontotoc Circuit, S. T. Walker; Ripley, A. A. Wright; Ripley Circuit, J. W. Johnson; Sherman Mission, supplied; Tupelo, J. M. Walton; Tupelo Circuit, S. D. Hudson; Union Grove, W. C. Conwell.

Personal and General

Admiral Dewey has passed his seventieth birthday and is in excellent health.

Bishop Frank Warne's only daughter, Miss Edith, is fitting herself for a nurse in Wesley Hospital, Chicago.

The new song for Yale, for which the prize of \$300 was won by Brian Hooker is entitled "Mother of Men."

Bishop and Mrs. Walden are at 2015 Channing Way, Berkeley, California. They will remain West several weeks longer.

Asheville, North Carolina, a beautiful summer and winter resort, went dry by a majority of eight hundred and forty-eight.

During November the exports of the United States amounted to \$204,000,000, the largest in the history of the country.

Mrs. Mason, wife of Dr. M. C. B. Mason, is to spend a month in Texas in the interest of the Woman's Home Missionary Society.

The Lincoln School for Negroes in Leavenworth, Kansas, took the third prize in drawing (a silver medal) at the Jamestown Exposition.

Mrs. Martha P. Qualls, of Zanesville, Ohio, youngest sister of the Rev. J. Will Jackson, of the Central Missouri Conference, died suddenly December 23.

Bishop Charles B. Galloway has been invited by the Union League Club of Brooklyn, New York, to speak at its Abraham Lincoln birthday celebration February 12.

The records of the Bureau of Vital Statistics show that tuberculosis caused one-tenth of all the deaths of the year in Pennsylvania, 10,780 succumbing to this disease.

The *Sunday School Monitor* says that "Bishop Turner will be made the Historian of the Church, taking the place of Bishop Arnett, and therefore will not stand for a District."

Professor and Mrs. J. P. F. Randolph, of Wiley University, passed through the city last week for Pass Christian, Mississippi, where they spent a few days with the professor's parents.

Presiding Elder W. Hartley Jackson, of the Huntsville District, Texas Conference, has appointed the Rev. Daniel A. Rannels, an ordained deacon, pastor of the Fostoria and Timber Circuit.

The Rev. Dr. G. B. Howard, a prominent minister of Virginia, has been elected president of the Virginia Baptist Seminary and College, at Lynchburg, Va. The position pays \$1,500 with residence. Attorney Oliver Randolph, of Washington, D. C., was in New Orleans recently visiting with friends. He also spent awhile with his parents at Pass Christian, Mississippi, where a family reunion was held.

Dr. M. C. B. Mason was the orator at the Emancipation Day celebration held January 1, under the auspices of the Negro Literary and Historical Society in Bethel African Methodist Episcopal Church, Atlanta, Georgia.

The Rev. Freeman Parker, D. D., a prominent member of the Texas Conference, and Mrs. S. E. Anderson, of Muskogee, Indian Territory, were married at Muskogee Monday, December 30. They are now at their home in Huntsville, Texas.

The Rev. R. M. Davis, A. B., of the Mobile Annual Conference, Opelika District, who added to the church at LaFayette, Ala., 114 souls and led the entire state in the amount of real benevolence last year, has been returned by Bishop Wilson to continue the good work. We wish him abundant success.

Bishop W. F. McDowell visited the last session of the South Carolina Conference, held at Camden, S. C., several times. The Bishop and Mrs. McDowell were in Camden with their only daughter, Miss Olive, who was an invalid for several years. It was thought that the climate of Camden would be conducive to her health. It was during one of the visits of Bishop McDowell that the South Carolina Conference took cognizance of the illness of Miss McDowell and recorded its sympathy for the Bishop and his good wife in a series of touching resolutions, which were unanimously adopted. The action was followed by a season of prayer for the patient and cheerful invalid and for the trusting and hopeful parents. Seldom do conferences enjoy such distinct moments as this one referred to, and which gave color to the entire session of the South Carolina Conference, a moment when there was absolute forgetfulness of business and routine conference affairs and where the vast audience poured forth its brotherly sympathy to one of our chief pastors. The whole-souledness of the incident touched Bishop McDowell much. And now comes the news of the death of Miss McDowell, which took place in Camden, on Christmas eve, in the 24th year of her life. She had been ill for five years; was a graduate of the Horace Mann College, New York, and a student of the Woman's College of Baltimore, Md., but was compelled to give up her studies on account of failing health. The interment was at Delaware, Ohio, the home of Mrs. McDowell's father, Dr. Lyons. During her several years sickness Miss McDowell was patient and cheerful, and these cheerful moments were touchingly referred to by Bishop McDowell in his response to the resolutions of sympathy submitted by the South Carolina Conference. The sympathy of our brethren went out to the good Bishop and his good wife as the shadows of death were lengthening; and now, since the end has come, and their only child has gone, we may well assure the Bishop and his good wife of the deepest and fullest sympathy of our brethren throughout the South.

GENERAL CONFERENCE DELEGATES

UPPER MISSISSIPPI CONFERENCE.

Griffin G. Logan, Field Secretary Board of Foreign Missions, Holly Springs, Mississippi; Richard Sewell, Pastor New Albany, Miss.; Thomas W. Davis, Pastor Durant, Miss.; Reserves: W. C. Clay, presiding elder, Holly Springs, Miss., W. H. Whitlock, pastor Macon, Miss., H. B. Hart, pastor Greenwood, Miss.; Lay: J. B. F. Shaw, Principal Meridian Academy, Meridian, Miss.; J. T. Strong, merchant, Itta Bena, Miss., and E. H. McKissack, professor Rust University, Holly Springs, Miss.

Appointments--Texas Conferences

The Texas

HOUSTON DISTRICT.

J. M. Johnson, Presiding Elder, Houston, Texas. Wesley Tabernacle, G. A. DesLandes; St. Paul, Galveston, L. S. Blakeney; Central Mission, Galveston, to be supplied; Houston: Trinity, W. H. Logan; Malla-leu, J. T. M. Lindsay; Mt. Vernon, W. A. Fortson; St. James, C. C. Minnegan; Sloan Street, W. L. Duncan; Boynton, E. Lee; Beaumont: St. James, J. F. Barnes; McCabe Memorial, M. Fountain; Orange, K. W. McMillan; Kountz, L. E. Mitchell; Batson Circuit, C. C. Parrish; Liberty, Wm. Brooks; Kendleton, Gabriel Felder; Richmond, Jas. Jordan; Thompson, R. H. Warren; Anchor and Columbia, Wm. Mack; Wallis-ville, H. C. Watson; Roweville, E. D. Hubbard; Har-risburg and Dickinson, Wm. Josey; Crosby, J. K. Loggins; La Porte, to be supplied.

HUNTSVILLE DISTRICT.

W. Hartley Jackson, Presiding Elder, Conroe, Tex-as. Camilla Ct., Cary Davenport; Colmesnell Ct., W. W. Randall; Conroe Ct., W. E. Hutchinson; Corri-gan Ct., J. H. Kelly; Dodge Ct., Geo. S. Helm; Hunts-ville, Freeman Parker; Huntsville Ct., C. M. Moore; Jasper and Newton Ct., E. D. Blacknel; Livingston St., P. L. Jackson; Lovelady, J. H. Anderson; Ona-laska, A. Parham; Frairie Plains, R. V. Doakes; Spring, Silas D. Hackett; Willis, D. C. Halley.

MARSHALL DISTRICT.

J. O. Williams, Presiding Elder, Marshall, Texas. Dalingerfield, A. Taylor; Harleton Ct., R. Hillary; Hawkins, A. R. Luster; Jefferson, C. S. Williams; Queen City, Orange H. Hervey; Lasater, J. E. Epper-son; Lodi Ct., E. Mischeaux; Longview and Tyler, M. C. Gillespie; Marshall, Ebenezer, J. E. Bryant; Malla-leu, J. E. Beale; Wiley Chapel, M. W. Dogan; Mar-shall Ct., Jesse Jones; Mineola and Qultman, T. Scott; Pittsburg, G. W. Gill; Texarkana, E. H. Holden; Tex-arkana Mission, to be supplied; Woodlawn, G. R. Turner.

NAVASOTA DISTRICT.

B. M. Taylor, Presiding Elder, Navasota, Texas. Anderson, S. A. Kelley; Brenham, T. S. Pryor; Bren-ham Ct., P. A. Dismuke; Brookshire, G. Todd; Bell-ville, M. M. Muldrew; Caldwell and Lion, L. H. Bar-nett; Clay and Chew Bottom, Henry Wilson; Hockley, Thos. Cole; Hempstead, Wm. Bartley; Hempstead Ct.,

B. R. Booker; Millcan, W. W. Brown; Navasota, A. W. Carr; Navasota Ct., A. E. Gibbs; Somerville, E. W. Hayes; Sealy and San Felipe, W. A. Parks; Wal-ter, J. A. Tillory; Wallis Ct., H. Hall; Yarboro Ct., S. M. Bolden.

PALESTINE DISTRICT.

M. Q. A. Fuller, Presiding Elder, Palestine, Texas. Bryan, S. W. Johnson; Bryan Ct., Wesley Robinson; Hearne, P. H. Jenkins; East Calvert, A. L. Gabriel; East Mexico, G. W. White; Fairfield, G. M. Stewart; Winkler, Brown McDonald; Oakwood and Butler, F. R. Morton; Palestine, H. R. Smith; Palestine Ct., to be supplied; Jacksonville, L. L. Neal; San Agus-tine; B. F. Johnson; Hemphill, Wm. Patrick; Jewett and Buffalo, Jas. Clark; Leona, G. W. Carter; Mad-isonville, R. B. Reld.

PARIS DISTRICT.

J. I. Gilmore, Presiding Elder, Paris, Texas. Bag-well, W. D. Lewis; Brookston and Cooper, J. Hants; Chicota Ct., Bailey Owens; Clarksville, J. P. Belcher. Clarksville Ct., E. E. Hobbs; DeKalb Ct., Raphael Beaver; Free Hope and Madras, S. A. Pryor; Green-ville, Wade Hamilton; Giddings Chapel, P. H. Bailey; Hinckley, E. B. Hocker; Honey Grove, C. C. Sapp; Medill, R. E. Dyer; Morgan Chapel and Blossom, D. T. Young; Paris, W. G. Alston; Paris Ct., Chas. Wof-ford; Sulphur Springs, T. Moore; Terrell and Rosser, Wm. Wesley; Wolfe City and Ladonia, Walton Brown; Red River Ct., H. Garrett.

The West Texas

AUSTIN DISTRICT.

F. L. Kirkpatrick, Presiding Elder, Postoffice Aus-tin, Texas; College Chapel, supplied by R. S. Loving-good, Austin, Texas; Wesley Chapel, Austin, Moses Smith; Simpson Tabernacle, Austin, T. T. Sanford; Smithville and Bastrop, Jas. Harriford; Belton, Kell Brook, H. H. Qualls; Georgetown, W. B. Lott; Little, Felix Mohan; Lockhart, M. C. Cavines; Luling, T. H. Wyatt; Mt. Salem, (Sprinkle P. O.) supplied by Thos. Carter; Winchester, D. F. Vance; Temple and Moody, I. A. Morrow; Davilla and Granger, supplied by Thos. H. Hutchinson; Flatonia and Schulenburg, J. W. L. H. Roberts; Cedar Creek, B. I. Adams; Taylor and Round Rock, supplied by S. S. Frazier; Lam-

paras and Brownwood, R. H. Ponton; South Austin Wm. Allen.

COLUMBIA DISTRICT.

D. C. Lacy, Presiding Elder, Postoffice, Austin, Tex-as. Alloyton and Eagle Lake, J. W. McKenzie; Colum-bus, M. S. Jordan; Columbus Ct., C. C. Smith; Edna and Morales, G. W. Nevils; Fayetteville and Industry, P. B. Bennett; LaGrange, W. M. Mooney; LaGrange Ct., S. N. Harvey; Oakland and Brown's Chapel, J. H. Hutchinson; Flatonia and Schulenburg, J. W. Wormley; Hallettsville, J. W. Stone; Sublime, J. L. Stevens; Victoria, J. W. Warren; Welmar and Smith Point, W. M. Parker; Wharton and Bay City, S. W. Harvey.

DALLAS DISTRICT.

J. S. Wyatt, Presiding Elder, Postoffice Dallas Mexia, R. H. Duncan; Hubbard City, A. M. Mason; Felham, C. P. Westbrook; Corsicana, E. G. Hender-son; Milford and Italy, Geo. Waters; Waxahachie, D. Dennis; Ennis, T. D. Huff; Ft. Worth, A. Brown; Ft. Worth Ct., W. W. White; Pilot Point, A. T. Jack-son; Sherman Ct., Sebron Hall; Dennison, J. L. Parker; Dallas, N. J. Johnson; So. Dallas and McKin-ney, G. W. Townsend; Lancaster, J. A. Featherstone; Hillsboro, Lee Brown.

SAN ANTONIO DISTRICT.

J. W. Weakley, Presiding Elder, Postoffice San An-tonio. Belmont Ct., J. W. Wright; Ben Allen and Sa-marcos, J. G. Brown; Cologne Ct., J. T. Carper; Cuero, Albert Johnson; El Paso, F. W. Brown; Flore-ville, J. H. Napier; Gonzales and Shiner, A. L. Carper; Gollad and Beeville, W. E. Blackson; Hondo Ct., A. Lynch; Kerrville, J. T. Jacobs; Laverna, C. H. Fran-lin; Pleoanton and Rossville, C. H. Strait; San An-tonio, East End, R. Sodia; San Antonio, St. Paul, Swann; Seguin and Olmus, N. H. Townsend; Yor-town and Karnes City, J. C. Eusan.

WACO DISTRICT.

J. E. Swann, Presiding Elder, Calvert, Texas. Br-mond and Lond Branch, N. J. Moore; Calvert and M-zion, E. L. Jackson; Cameron and Rosebud, W. Mitchell; East Waco and Gurley, H. A. Jones; Gate-ville and Valley Mills, J. S. Medlock; Groesbeck and Kosse, E. Henderson; Marlin and Big Creek, T. Moore; Mart and Spring Hill, L. R. Parker; May-field Ct., I. H. Timmons; Mooresville and Chilton, J. Goff; Waco, Andrews and Majors, W. M. Rec-ord; Waco, St. James, L. H. Richardson; Waco Ct., John Pickham.

Personals

The Rev. F. R. Bridges, Presid-ing Elder of the Waycross District, de-sires all correspondents to address him: Waycross, Ga., Box 213.

The recent revival meeting at Jordan Chapel, was productive of much good, the community being greatly helped as well as the church. The Rev. F. C. Hamilton is pastor.

Mrs. J. W. Landrum, of Wedowee, Alabama, visited her sister-in-law, Mrs. Julia Landrum and other relatives at Gaylesville, Alabama, after spending a few days at the conference.

That there is a live Epworth League at Frierson, Louisiana, is evidenced by the substantial \$28.00 bell now to be seen from its tower, the Christmas of-fering of this young branch to the church. Mrs. L. S. Taylor, wife of the pastor, is president of this energetic band.

Very interesting was the Emancipa-tion Day program rendered under the auspices of the Lincoln Emancipation Club of Philander Smith College on January 1, at 10:00 a. m. The officers of this club are G. W. Hayman, M. D., President; R. J. Meaddough, D. D. S., Secretary; H. C. Beasley, Treasurer.

Program Committee: Dr. F. B. Coffin, Prof. R. C. Childress, Prof. H. H. Sut-ton, Prof. R. B. Hayes.

A reception was tendered the Rev. T. W. Davis, D. D., Presiding Elder of the Starkville District, by our people at Starkville, Mississippi, the Rev. D. L. Tubbs, pastor, during the first week in December. The following addresses were made: The Rev. T. W. Davis "As a Preacher"; Mrs. M. E. Stallings, "As a Presiding Elder"; Prof. D. E. Rodg-ers, "As An Educator." Prof. A. S. Glover. Response by Prof. M. Morris-son.

The Rev. Mrs. G. N. Johnson who has served so faithfully and success-fully as Corresponding Secretary of the Woman's Home Missionary Society of the Little Rock Conference for a long number of years is elected delegate to represent Taylor Chapel, Cottonplant, Ark., in the Lay Electoral Conference to be held in Wesley Chapel, Little Rock, January 23 and Mr. N. Darby, the proficient Sunday School Superin-tendent, reserve.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. For grown peo-ple and children. 50c.

DELEGATES, LAY ELECTORAL CONFERENCE.

Simpson Memorial, New Orleans, January 8, 1908.

Vanceville, Tom Trimble; Covington, Mrs. M. Martin; Angle, W. L. Jeffer-son; Waterproof, Wm. Moore; Litcher, J. B. Cooper; Rapides, William Tyler; Sildell, A. W. Brazier, M. D.

Doings of the Workmen ARKANSAS.

Cottonplant.—It was our privilege to be present at the Missionary Rally of Taylor Chapel, conducted by the Rev. G. N. Johnson. The day was a little bleak and the congregation not so large as anticipated, but after the services Bro. Johnson stated to his congregation that he wanted \$50.00 for Home Missions. The motto was a dol-lar from each member and 50 cents each from school children. Bro. John-son lead the contribution by giving a dollar for each of the four members of his family and without even singling his members followed his lead, many of the children giving 50 cents each. The desired amount was collected, be-sides the three dollars given in the afternoon by the Woman's Home Mis-sionary Society in their public quarter-ly meeting. The afternoon meeting was indeed an inspiration. The Wom-en's Auxiliary, Queen Esther Circle and Home Guards were all represented and the officers of the circle were in-

stalled with impressive ceremonies. The people of Cottonplant are faithful to all the departments of their church. They have been trained into the right mode and spirit of giving; they are very proud of their pastor and his faithful wife.

(Mrs.) ANNIE T. STRICKLAND, Conference President of W. H. M. Hensley.—The fourth and last quar-ter was held at this place upon the 23rd and 24th of November. On Su-urday the quarterly conference convened in the new and beautiful church planned and constructed by the Rev. A. S. Miller. Bro. Miller is one of the most energetic pastors of our confer-ence. His hammer preaches as well as his tongue, and his honest sword baptizes many a converted sinner in the roof of the church of God. This is the fourth church to his credit—the six years of his ministry. On Su-day at 11 o'clock Bro. Sherrill seem-ed to be at his best. The church was filled. Sacrament was served to most the entire audience. After which a collection of \$25.13 was taken. Hensley has never had greater enthusias-ism for Christian labor than to-day.

J. A. DAVIS

FLORIDA.

Tarpon Springs.—The Rev. J. Gray Superintendent, in making his four-quarterly round, stopped at this place and on Tuesday night preached to a large congregation, after which we

a lively class meeting. On Wednesday night we had a missionary meeting and all the pastors of the city were invited to attend but only one came. Superintendent J. Grant spoke on the cause of Missions, both Home and Foreign. The Rev. G. W. Ardris, of the African Methodist Episcopal Church, spoke and the Rev. B. Smith, of Jacksonville Baptist Church, said some good things on Missions. We had a full house. Collection, good. The quarterly conference was held at Clear Water, October 24th.

Clear Water.—The night of October 24 Superintendent J. Grant called the Conference to order. All members were present and we had a lively session. Reports were very good. Last year we had no pastor on this work, and it went down. Now we have only a few members, but we are doing all we can. The membership has increased on this work from nine to fifteen since January to the present. Despite the smallness of our work we hope to make a good report at the Mission Conference at St. Petersburg.

M. H. WITHERSPOON, Pastor.

Micanopy.—On November 23, at the home of Sister Maggie Jones, the members and friends gave a grand reception in honor of the Rev. and Mrs. A. R. Rutledge. The occasion was an unusually pleasing and entertaining one and all present were highly delighted. This is an ambitious, loyal and faithful membership, ready to co-operate with all plans that tend to bring their church to the front. Too much cannot be said of the good people at this place.

INDIANA.

Anderson.—The Second Methodist Episcopal Church held its revival the first three weeks in November, resulting in four conversions. The church enjoyed a revival awakening as it has not lately done. Fifteen have been added to the church. On Tuesday, December 22, Steward Rally Day, there was raised \$55.00 for pastor and \$20.00 for trustees; total, \$75.00.

KENTUCKY

Irvington Circuit.—At Harned, on November 8, was held our third quarterly conference. Our beloved elder, the Rev. H. W. Tate presided. The reports from the various departments showed improvement. The report by our pastor, the Rev. Joel Perkins included the completion of our new parsonage which is second to none on the Louisville District. Its value is \$500, all paid but \$12. All of this has been accomplished since our conference held at Paris. We closed a revival at Harned with five conversions, and eight accessions to the church with a similar meeting to follow at Irvington. The work of our pastor, the Rev. Mr. Perkins, was strongly commended by the presiding elder. He is an able preacher and deserves great credit. The next report of note was that of the Ladies' Aid Society by the president, Mrs. Lowie Perkins, which showed that they had raised this quarter and paid out \$11. The president of the Junior League, Mrs. Nellie Robinson, reported 39 members. They had raised and paid out for the church \$3,000. Paid elder in full, \$12.00. Paid pastor this quarter \$68.00; total \$80.00 for all purposes this quarter.

MAGGIE WATTS.

LOUISIANA.

Norwood, Ben Taylor.—Our fourth quarterly conference was held on the 31st October by the Rev. J. W. Turner, presiding elder. The reports, to the delight of all, showed improvements. The church and parsonage have been

insured for three years, the presiding elder was paid in full and the benevolent money showed an increase over last year. We have had eleven conversions and twenty-one accessions. The church is once more free from debt. Our pastor is happy over the success thus far achieved.

Rayne.—The inmates of our St. Paul parsonage were agreeably surprised on a recent evening by the invasion of a company of friends, headed by Mesdames Mary Atkins and R. Nickels. Many tokens of loving appreciation were presented to the pastor and his wife. Mr. and Mrs. Charley Patterson, of St. Martin, are among the Rev. and Mrs. Carr's most loyal friends.

Donaldsonville.—In the Rally and Contest given by St. Peter Church and Sunday School, the following amounts were raised: Class 1, \$1.00; 2, \$9.00; 3, \$13.30; 4, \$7.85; 6, \$6.50; 7, \$5.10; Sunday school, \$31.10; King's Daughters, \$2.45. A prize was given by the superintendent to each one of the Sunday School contestants. Miss Maud Foster, collecting \$3.50, received the first prize; Miss Pearl Spears, \$5.45, second prize; Miss Juliet Bizer, \$5.10, third prize, and Miss Pearl Burridge, \$3.65, fourth prize. Total amount raised on that day, \$74.30. Miss F. M. C. Tasker is superintendent.

C. SPEARS, Pastor.

The Rev. J. J. Haskins thanks the people of Zwolle for the groceries which they gave him on the morning of December 3, 1907.

The Rev. O. J. Harvey, of Baldwin, desires to thank the friends who recently were kind enough to make him a present of 1½ cord of wood and some groceries.

CRAWFORD.—The fourth quarterly conference was held by the presiding elder, the Rev. B. Mack Hubbard, D. D., December 14 and 15. The Rev. H. J. Wright, the pastor, had all reports and all matters ready, hence the business of the conference was dispatched with ease. Dr. Hubbard preached at the noon and night services two excellent sermons, which were highly appreciated. The collections were anything but what they ought to have been. The people are all out engaged in harvesting the crops. The farmers do not pay until they are through. They will not finish until January 25. Therefore, it is hard to tell how we are coming out, for those who know what that means can but realize what a predicament we are placed in. The farmers won't pay the hands for fear they will leave them before they finish harvesting their crops. Our only hope is that they will give them some for ———, or our people make a plea for the church and preacher, otherwise we will come up short. We have had forty converts this year, and ten reclaimed; total, fifty taken in; baptized all told, 27.

Zwolle.—The Rev. H. Daniels convened the fourth quarterly conference December 4, 1907. Progress could be noted along all lines. The pastor is having success and it is our desire that he return.—Laura Miles.

BASTROP.—Sunday, December 8, was a high day at Mt. Olive Methodist Episcopal Church. In the absence of the pastor, the Rev. S. McGruder, J. S. Scott, a local preacher, had charge and preached at the morning service. The class service at 3 p. m. was well attended. At 4:30 p. m. Sir John G. Lewis, the Moses of the Masonic Fraternity, delivered a very helpful and inspiring lecture. He was introduced by Grand Lecturer Legardy. J. S. Scott was asked to respond to the lecture and did so in a brief manner. At



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night the Rev. Mr. Legardy preached to an appreciative audience. Collection for day, \$20. We expect to send our pastor up to conference with a round report.—J. S. Scott.

MORGANZA.—The fourth quarterly conference was held December 1 with the Rev. J. W. Turner in the chair. Thirty dollars was raised this quarter for pastor, and \$13 for repairing church. The presiding elder was paid in full. He preached a soul-stirring sermon from 1st Epistle of John 3rd Chap., 2nd verse. Brethren, we are still on the march for lovely Zion, though we be few in numbers.

S. S. EARLS, Recording Steward.

SHREVEPORT.—The Rev. H. Daniels held the fourth quarterly conference December 6, 1907. The results were entirely satisfactory. The trustees have made some improvements on the property and have paid \$734.50 on the indebtedness. Thirty new members have joined the church. During this quarter, alone, we have raised \$513.25. The presiding elder declared himself well pleased with the work.—F. T. Chinn, pastor.

WATERPROOF.—On Wednesday, December 18, 1907, the quarterly conference convened. The presiding elder, the Rev. J. O. Brown, expressed himself as being well pleased with the work done.—Ed. Clark.

BEAUMONT.—Though the rain prevented the people from attending the fourth quarterly conference held November 16, 1907, the officers promised to meet all the claims. James Jacks was elected a delegate to the Lay Electoral Conference to be held in Simpson Memorial Church.—J. H. Pitchford.

NEWTON.—Newton is alive and I thank the Lord we can report twice the amount of benevolent money of last year. The pastor received a box of chickens from some liberal friend whom he thanks much.—D. A. Landry, pastor.

MARINOQUIN.—Our services lately

have been exceedingly good. The Spirit has been felt among us. The pastor, Rev. N. B. Venable, is a good preacher.

CLARENCE.—On Sunday, December 1, 1907, our pastor, the Rev. T. M. Lashington, preached a noble sermon to a large congregation. After the sermon a committee surprised him by giving him many good things.—E. L. Chapman.

MONROE.—On November 14, 1907, a storm struck the parsonage of St. James Church. Many pounds were left as the result. Miss Medlock and Mr. J. W. Frost made the presentation speeches, which were responded to by the pastor and the Rev. J. O. Brown.—W. J. M. Price, pastor.

HOUMA.—Wesley Chapel.—Our 4th and last quarterly conference was successful and inspiring. The Rev. B. Mack Hubbard, D. D., our affable and erudite presiding elder, was on time as usual and at his best. The reports were all good. Prof. J. A. Williams, president of the Trustee Board and the Epworth League, was elected secretary of the conference. Doctor Hubbard preached a great quarterly sermon and the people heard him gladly. The program prepared by the Board of Home Missions and Church Extension was carried out. Two persons joined the church, Brother Thomas Williams, a local preacher, had died. The quarterly estimates were all paid. Brother T. S. Singleton was elected Trier of Appeals. Mrs. D. J. Price made a visit to the city this week, visiting relatives, Mrs. Patsy Johnson, Miss Lizzio Price and friends. She was the guest of Mrs. T. J. Johnson.

REPORTER.

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Conference Notices

Special Notice

NOTICE—MISSISSIPPI ANNUAL CONFERENCE.

All delegates and visitors to the Mississippi Annual Conference, Jackson, Miss., January 15, must get certificates at starting point showing that they have paid full fare, and they will be returned on one-third fare as usual.

A. J. McNair, Secretary.

FLORENCE DISTRICT.

Fathers and Brethren: The duty of maintaining the enviable record of the Florence District devolves upon us. We owe it to God and to the holy pride of our hearts to see to it, that the district remain at the front. I come among you as a helper in the cause of Christ, begging your prayers and the privilege of co-operating with you in all your labors of love. Let us live on our knees before the Lord pleading for a revival that shall sweep the entire district, bringing thousands of precious souls in to the Master's Kingdom. Let every brother start out with a determination to win a certain number of souls this Conference year, and work unceasingly to that end. The financial record with which the district must compete is the record made by itself. Brethren, I want to put upon your hearts at the very beginning of the year the urgent Claims of our dear old Clafin. Don't forget that the last Conference requested us to urge every member to give at least one dollar to build up and maintain our own church school. I would suggest that a New Year Offering be taken for Clafin University and sent at once to Dr. Dunton. I further suggest that we plan to make Easter a great Missionary day in every Sunday School in every charge. Put out Easter cards, and envelopes, and plan in time to raise every dollar of our apportionment for Missions that when the Fall comes there will be nothing to get between the pastor and his salary. While I am anxious that every dollar of the benevolences be raised, I am equally anxious that you get every dollar of your salary and to this end I pledge you my support.

I. H. FULTON, Presiding Elder

Conference Rounds

LAGRANGE DISTRICT.

FIRST ROUND.

Odessadale, Jan. 11-12; Harris, 18-19; Culloden, 25-26; Chipley, Feb. 1-2; Whitesville, 8-9; West Point, 15-16; Greenville, 22-23; Lovelace, 29 to Mar. 1; Columbus, Mar. 7-8; Yatesville, 14-15; Woodbury and Warm Springs, 21-22; Concord, 28-29; Knot and Manchester, Apr. 4-5. Brethren: You have just closed one of the most fruitful years in the history of this District. This bespeaks better service for the future. Pastors' and Stewards' Council at Woodbury, January 24, 1908, at 10 a. m. Remember Lincoln's Birthday and Easter Day, the time to gather for God and His cause. Our Motto is: "On to Victory."

J. S. STRIPLINO, Presiding Elder.

WESTERN DISTRICT.

SECOND ROUND.

Gastonia, Jan. 18-19; Louisville, 26-27; Machpelah, 26-27; Sherrill Forde, Feb. 1-2; Newton, 8-9; Lenoir & Lenoir

Ct., 15-16; Paterson, 17-18; Hickory, 22-23; Shelby and Moorsboro, 28 to Mar. 1; Lowndale, 7-8; Forest City, 14-15; Marion, 21-22; Asheville, 29-30; West Asheville, April 4-5; Franklin, 11-12; Hendersonville, 18-19.

H. L. ASHE, Presiding Elder.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgic pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

Doings of the Workmen ARKANSAS.

CALDWELL CIRCUIT.—On the 22nd of October our third quarterly conference convened at Wesley Methodist Episcopal Church with Elder L. G. Hodges in the chair. Reports showed large success. On Sunday Elder Hodges preached, baptized two and seven new souls were added to the church this quarter. H. West was elected as lay delegate and I. R. Peoples reserve to the Annual Conference. The good sisters prepared a grand reception to the delight of the inward man. A few Sundays ago Mrs. Amanda Davis, state organizer of the Woman's Home Missionary Society, was with us and talked interestingly, touching the work of the Society. She organized one at this place. We wish Mrs. Davis success. Raised this quarter for our pastor, the Rev. S. J. Brown, \$44; paid presiding elder in full, \$14.45; raised for missions, \$4; total, \$62.45; three new subscribers for the SOUTHWESTERN.

MARY A. PEOPLES.

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INDIANA.

JEFFERSONVILLE.—Thanksgiving day was very fittingly observed by our churches. A Union service was held at the Illinois Ave. Baptist Church. Sermon by the pastor of Bethel African Methodist Episcopal Church. Music furnished by the choir of Wesley Methodist Episcopal Church. The Rev. W. C. Statesman, master of ceremonies. Dinner was served at Wesley Chapel from 1 o'clock until 5 p. m. A grand concert was given at night. Mrs. W. C. Statesman presided at the organ and rendered several fine selections. A concert troupe from Louisville also rendered an excellent program. After the concert the congregation, about 175 in number, wended its way to the parsonage of their pastor, the Rev. W. C. Statesman, laden with good things to eat, besides many useful articles for his home, as a token of the esteem in which he is held by his flock. This is the third year that he has preached here, during which time the church and Sunday school have been in a very thriving condition. A very excellent program consisting of music and literary numbers was rendered. Ben Holloway, the Sunday School Superintendent, was the promoter of the affair.

INDIAN TERRITORY.

MUSKOGEE.—The third quarterly conference of Spencer Chapel was held

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under favorable circumstances November 9-10, the people coming from far and near to hear the eloquent and profound presiding elder of the Muskogee District. The morning services were very interesting as Dr. Franklin was at his best. Reports for this quarter exceptionally good. Raised for the quarter, \$205.81. The indebtedness of the trustees was considerably reduced and everyone felt happy. Under the leadership of Mrs. Mamie Kinnerly the rostrum was beautifully carpeted. This same diligent church worker headed a storm party that struck the parsonage and when the debris was cleared away a table groaning under the weight of staple and fancy groceries and other needed and useful articles made the pastor and his family feel that they would like to be sent to Spencer Chapel for a fourth year. The church is in good spiritual condition. The Rev. W. W. Cowen, of Lincoln, Neb., assisted the pastor in a glorious revival, which resulted in 4 conversions, two were reclaimed and 8 additions made to the church membership. Mr. J. A. Cullom, superintendent of the Sunday School, rendered splendid service to that department during the quarter. Mrs. M. A. Price and Mrs. D. E. Wallace, as organists, have rendered good service. The trustees are determined to wipe out all indebtedness before they stop their financial campaign. Every claim will be raised for the coming Annual Conference. Our paper, the SOUTHWESTERN, has not been neglected. The people read it with avidity and pledge their support. During the sitting of the African Methodist Episcopal Annual Conference at this place last month two of her able divines graced our rostrum and preached eloquent sermons. Dr. J. W. Golden, of Mississippi, preached in the morning and Dr. Dobbins, of Wagoner, Indian Territory, in the evening. Our work here in Muskogee is on the upward move. We have some very representative business men on our Trustee Board and as leaders in the many departments of our church.

James N. Wallace, Pastor.

BOLEY.—At Prewett's Methodist Episcopal Church on the 3rd day of November a grand rally and corner stone laying was carried out with good re-

suits. The Rev. Dr. D. G. Franklin, our beloved presiding elder, was with us and rendered good services. At 1 o'clock he preached and three new members were received. The needs of the church were presented and many gave \$10, \$5 each and smaller amounts. At the afternoon hour the Rev. M. Smith, of Welckta, preached a good sermon. Raised \$5. At 7:30 Elder Franklin presented our cause and the rally closed with a total collection of \$211.25. We will soon have our church completed and it will be one among the best in the bounds of the Lincoln Conference. We are going to Conference with a round report.—Paul Prewett, Pastor.

KANSAS.

COFFEYVILLE.—We are still in the race for good and there is much commendable work being done. The Rev. A. Haynes, our pastor, has always a smile and an encouraging word and through the earnest efforts that he is putting forth we expect large results for this charge. Good work along all lines is being accomplished as never before and the Bible is being earnestly systematically studied. We pray that God will keep him strong for the work in which he is so much needed.

NORTH TOPEKA.—At Asbury Methodist Episcopal Church our quarterly meeting on the second Sunday was successful. Sacramental service conducted in the afternoon by the Rev. W. McDonald, who preached a splendid sermon. Collection, \$30; total raised for the quarter, \$300.—D. Smith, pastor.

CHETOPA.—Home Mission and Church Extension day was observed Sunday November 24. Our pastor, the Rev. H. T. Canady, ably presented the cause at 11 a. m. With our beloved pastor who stands for progress on all lines of Methodism, and by the help of God we will go up to conference with

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round report. At 3 p. m. the Temperance Anniversary was largely attended. The Rev. H. C. Case, pastor of our white Methodist church, delivering the Temperance sermon. It was a masterly discourse. He carried the audience at will. We were honored with the presence of the talented Mrs. Lether Mackey, of Coffeyville, who delivered the Temperance oration. Indeed it was a fitting climax to the service, and the white ladies of the W. C. T. U. (white) and the ladies of our church said that it was the best oration ever delivered in our city. Mrs. Mackey has gained here the highest respect of all. Raised for Home Missions and Church Extension, \$8.05.—(Mrs.) J. E. Green.

My \$15 tailor-made suits are the same kind you pay \$20 for elsewhere. Write for Free Samples today. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill.

LOUISIANA.

CAMPBELL.—The Rev. J. J. Obee, presiding elder, held our fourth quarterly conference, at which time we paid him in full. He preached two splendid sermons. He is loved and respected by the members and friends of Campb. We are closing our second year at this place with great success and expect to come up to conference with a round report.—W. M. Emmett, pastor.

ANGIE.—The fourth quarterly was held November 23, the Rev. J. F. Marshall presiding, all officers present. Reports showed advancement. On the 24th the presiding elder preached an able sermon before a large and appreciative audience. His going from us as presiding elder caused sad hearts and many shed tears of sincere regret. He was presented with a fine hat. The collection was \$30.

JEANERETTE.—At St. Paul Methodist Episcopal Church our fourth quarterly conference was held December 22, the Rev. P. W. Clark presiding. Reports showed marked improvements along all lines. Presiding Elder Clark has proven himself a leader of men. Our pastor, the Rev. D. S. Sloan, can well be called a successful pastor. He is closing up his third year at this charge. During his pastorate here this property has been wonderfully improved; another lot has been bought and paid for, all old debts of long-standing paid off; 51 converts added. Our church has been remodeled with an addition of 12x42 feet, giving a larger seating capacity than any church of color in our town. Collection for the church will be the best in its history, amounting to over \$1,200. Presiding elder paid in full. The new St. Paul will send the largest amount of benevolence in the history of the church.—A. Harrison.

LETTSWORTH.—Our church at this point held glorious services on Sunday, November 17. In spiritual and financial interest it was a red letter day. Total amount raised during the day, \$89.25, of which Mr. D. Hardford contributed \$1.50 and Miss Mintie Brown \$1.00. Our fourth quarterly conference was held on December 6. Reports good along all lines. Paid the elder in full. The Rev. G. W. Turner, presiding elder, was well pleased with our year's work. Mr. Jesse Bullock presented to the church here a handsome lamp, for which the pastor and members are indeed grateful. He was accorded a vote of thanks. The Rev. J. J. Woolridge, pastor, will report at the Annual Conference in good shape.

MISSOURI.

IRONTON.—My quarterly meeting held at Potosi, Mo., November 19, was a success, both spiritually and financial-

ly. Presiding Elder Abbott preached a powerful sermon, after which he baptized four children. One united to the church. Collection, \$17. My work is growing.—A. M. Todd, pastor.

TENNESSEE.

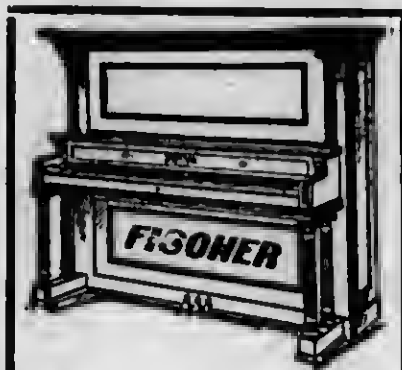
GALLATIN.—Key Chapel Methodist Episcopal Church is in good condition. We were on the ground the first Sunday after conference and were cordially received by all. There being no parsonage on this charge a meeting was held and the erection of a parsonage ordered by the Board of Trustees. A rally was set for the second Sunday in November which was a grand success. The house was well filled at both the morning and evening services. There were three solicitors and they raised the following amounts: Mrs. O. B. Franklin, \$56.65; Mrs. Elmira Kirkpatrick, \$40.35; Mrs. Ellen Bush, \$25; total for rally, \$122. The building will be a six room, concrete block cottage, (the foundation has been laid) and will be fitted with electricity throughout; matting on the kitchen floor, cabinet mantles and telephone. Many thanks to the good people of Gallatin for their liberal help. On Thursday night, October 31, a host of friends, led by Mrs. Baker, visited the parsonage, the contents of their baskets and packages adding greatly to the comfort of the inmates. The presentation was made by Mr. A. Wilkes. The pastor responded. This seemed to Mrs. Harrison who arrived from Nashville the same afternoon, a very cordial reception and the kind generosity of these friends greatly impressed her as well as the pastor. Many thanks to all.—Joseph Harrison, pastor.

FRIENDSHIP CIRCUIT.—Excellent work is being done on this circuit under the administration of the Rev. J. A. Neal. The rally which closed the fourth Sunday in November netted \$44.

UNION CITY.—I returned to my work here from conference at Memphis October 3, to serve beautiful Zion Methodist Episcopal Church another conference year, and was cheerfully received by all. Every department of the church seems to put on new life. Our new presiding elder, the Rev. J. M. Lyte, reached here Tuesday evening, October 22. He spent the week with me, arranging a program for the District Conference and shaping his plans for the district. He was with us in our prayer meeting and also class meeting and gave encouraging talks, as this is the time for his first quarterly here at Union City Station. He preached on Sunday at 11 o'clock a. m., subject "Righteousness and Its Effects," preaching again at night. He administered the Lord's Supper. Monday night, Elder Lyte held our first quarterly conference. We paid him in full. Since our annual conference one month ago we have raised \$18. We feel that the Rev. Mr. Lyte, to use a time-worn expression, is "the right man in the right place."—Jesse P. Price.

SHELBYVILLE.—The first quarterly conference of the Eagleville Mission was held November 4-5. The Rev. W. R. Smith, presiding elder, was with us and rendered good service. He found a new church going up at Lentz, size 24x36. This charge is not yet 20 months old. It has two preaching places with one new church already built and the body of another up. There are only 28 members belonging to this mission. Each of this number gave fifty cents for benevolent purposes last year. This charge is destined to be self-supporting in a short while.—H. C. Hicks, pastor.

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Marriages

DEAL-ALLEN.—On December 4, 1907, at the home of the bride's parents, near Shuqualak, Mississippi, Mr. Fate Deal and Miss Vara J. Allen. They are members of Asbury Methodist Episcopal Sunday school. The Rev. G. W. Baker read the ceremony.

HALE DAVIS.—Mr. Monraia Hale and Mrs. Maggie Davis at Indianola, Miss., December 7, 1907, by the Rev. G. H. Harvey.

HARRIS-PHILLIPS.—Mr. L. Harris and Miss Georgiana Phillips, a step-daughter of Brother Beaver, a local preacher and founder of Burdet Chapel, Capleville, Tennessee, ceremony performed in the home of the bride by the Rev. J. H. C. Means. An elegant reception followed. The bride stands high in social circles and both are very popular among the residents of Capleville.

WILSON-ALEXANDER.—Prof. F. C. Wilson and Miss Annie Alexander, December 22, 1907, at the home of the bride's father, Mr. Alexander, a prominent resident of Philadelphia, Mississippi. The Rev. N. E. Goodloe officiated.

PARKER-ANDERSON.—One of the prettiest weddings of the year was solemnized at the residence of Dr. and Mrs. W. L. Hughes of Muskogee, Oklahoma. The contracting parties were Dr. Freeman Parker, of Huntsville, Texas, and Mrs. S. E. Anderson, of Muskogee, Oklahoma. Dr. Parker is a well known character in the Texas Conference as he has served as Presiding Elder of the Paris District for one term and has held some of the leading charges in the Texas Conference. The bride is well known in the choice circles of Muskogee society. She is a woman of refinement, education and an accomplished milliner. She has held a responsible position as matron of Tullahassee Mission School, for the last two years with efficiency and honor. The bride was handsomely gowned in a beautiful grey silk poplin while the groom wore the conventional black. The residence of Dr. Hughes was beautifully decorated for the occasion. Amid the sweet strains of music, executed by Mrs. Martha Wells Brown, the Rev. James N. Wallace, B. D., read the ceremony. A few close friends of the bride and groom were present. After the ceremony the guests were ushered into a beautifully electric lighted dining room where they were seated at a table and served to all the delicacies of the season. Dr. and Mrs. Parker left at 9:30 p. m., for their new home in Huntsville, Texas.

DAVIS-TAYLOR.—On December 11, 1907, at the home of the bride, near Teddy, La., Mr. E. J. Davis, best man, and Miss Annie Spears, maid-of-honor, entered the spacious parlor which was beautifully decorated with roses and ferns to the strains of Meyerbeer's coronation march, rendered by Mrs. Dimple M. Smith, who also played a low-toned symphony during the ceremony, which united Miss Atlanta Gertrude Taylor and Mr. S. Q. Davis. After the ceremony a sumptuous repast was served. Both the bride and groom were students of Alcorn A. & M. College. They were the recipients of many useful and costly presents.

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Doings of the Workmen

MISSISSIPPI.

Hernando.—Our members here are feeling greatly encouraged since the carpenters have completed their work of remodeling the church. Though there are but few of us, yet we are not discouraged for we feel that ere long victory will be ours, regardless of the besetments we have had. We expect to finish our work thoroughly before we stop. During our District Conference which convened here in November, we realized a nice little sum at the banquet given by a few sisters and have since then cleared several small sums, in various ways to help about the work. **HATTIE L. MYERS.**

On November 10, our church raised \$115.50, friends and members contributing liberally as follows: M. H. Hall, \$30; John Miller, \$15; Thos. Lawrence, Willie Franks, Daniel Kidd, \$10.00 each; M. E. White, Rachael Franks, M. E. Lawrence, \$5 each; G. A. Alford, M. E. Williams, \$3 each; Martha Pettie, \$2.—**G. H. HOLMES.**

TEXAS

Twomile.—November 23-24 Presiding Elder L. S. Blakeley held the fourth quarterly conference. The well written reports showed the district to be alive both spiritually and financially. We hold a clear receipt from Elder Blakeley for amount due him for the past twelve months' service. He is without doubt the right man in the right place. The people of the district are all sorry that his time has expired. The entire district under his administration is in a most flourishing condition. But for the recent death of our pastor, the Rev. G. W. Baber, we would have made a better showing than was possible for us to make under the circumstances. Brother Blakeley will ever live in the hearts of these people.

Marshall Circuit.—To the Rev. W. D. Lewis, who served us for the past three years as a Christian gentleman and a loving pastor, we deem it wise to extend our love and affections for his kindly and wise administration for the example he set us. We love him and bow in submission to the great church as he is sent from us. We commend him to his new work as one to be honored as a minister sent of God to

preach. Impartial in dealing with the church and firm in his convictions. May success crown his labors. While we regret losing him we cordially welcome our new pastor.—**Nelson Nixon, A. H. Henderson, J. P. Parish.**

Deaths

Taylor.—Janie Taylor, forty years of age and a faithful member of the Methodist Episcopal Church for 28 years entered into rest November 6, 1907. She was of a quiet and an affectionate disposition, true to her name, friendly toward all and devout to her God. She leaves her husband mother and three brothers.

Goins.—Milton J. Goins, the only son of the Rev. and Mrs. M. S. Goins, of the Louisiana Conference, died at the parsonage in Napoleonville, December 21, 1907. Mr. Goins found the Savior precious to his soul in his boyhood days, so when the angel of death visited him he was resigned to the will of the Almighty. He leaves to mourn their loss, a young wife, father and mother, two sisters and a host of sympathizing friends. We shall meet him at the throne of God and amid the song of angels and the splendor of the New Jerusalem, the recollections of this life with its pains and sorrows shall pass forever. His body was interred according to the rites of the Knights of Pythias. **C. C. Brooks.**

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Deaths

JONES.—Isaiah Jones, born in 1812, died September 23, 1907, age 95 years. He was a member of the Primitive Baptist Church and lived a peaceful, serene Christian life. He was married to Martha Jones in the days of slavery at the ages of twenty one and 13 years respectively. Sixteen children were born to them. The deceased leaves an aged wife, nine children, 27 grand children and 14 great grandchildren. The funeral was attended by the Rev. J. M. Nevils.

BROWN.—J. M. Brown, of Columbia, Mississippi, was called to the reward of the faithful September 17, 1907. He was a faithful disciple, a lover of his church. Many friends share the sorrow of his beloved helpmeet and children. The Rev. F. Smith, pastor, conducted the funeral service.

(Mrs.) M. C. SMITH.

COLE.—Nellie Cole, of the Booneville Methodist Episcopal Church, after two weeks' illness entered into rest. She was 19 years of age. On December 1, 1907, she was called to the reward of the faithful. Father, sister, brother and a host of friends survive her.

JOS. H. THOMPSON.

ANDERSON.—Ernest Juanita Anderson, the little daughter of Mr. and Mrs. Anderson, died November 23, 1907, age four years, two months and fourteen days. She was an intelligent and lovable child. She was nicely laid to rest by the Pledge Juveniles of Tabernacle No. 34 and the pastor, the Rev. G. A. Payne.

REDEN.—Emily Reden, an old and faithful member of Ashury Methodist Episcopal Church, of Bolton, Mississippi, departed this life November 30, 1907. She was 74 years of age, had been a member of the old Church for 39 years, living a consistent Christian to the end. She died in the triumph of great faith. She loved her church, was a kind and loving friend and neighbor. One son, 6 grand children and 3 nephews survive her. Her son, F. S. Jones, is a faithful member and local preacher of Ashury Church. The funeral was attended by her pastor, the Rev. C. H. Brown. Our sister was a member of the Jacob Lodge and was buried with the honors of the same.

(Mrs.) C. L. BROWN.

HILL.—Mr. Samuel Hill, who was struck by a train on the Iron Mountain railroad, died at his home in Monroe, La., November 25, 1907. The funeral was conducted from the St. James Methodist Episcopal Church and the pastor was assisted by Dr. H. Florence of the First Baptist, and Rev. W. M. Hill, of the Zion Traveler Churches. Mr. Hill was worth \$20,000. He leaves a wife, a mother, two children, several sisters and brother, and an uncle. He was buried with Pythian and Masonic honors, both orders turning out in full regalia.

W. J. M. PRICE, Pastor.

MCDONALD.—Mary McDonald, on November 23, 1907, was called from the ranks of the faithful soldiers of the Methodist Episcopal Church, Bertie, Louisiana, after about 50 years of devoted service. Age between 60 and 70 years. She is survived by her husband and many other relatives and friends. Interment was made in the Woodlawn Cemetery at Bertie.

E. H. CLARK, Pastor.

STALLWORTH.—Lucy Stallworth, after

Bad Symptoms.

The woman who has periodical headaches, backache, sees imaginary dark spots or specks floating or dancing before her eyes, has gnawing distress or heavy full feeling in stomach, faint spells, dragging-down feeling in lower abdominal or pelvic region, easily startled or excited, irregular or painful periods, with or without pelvic catarrh, is suffering from weaknesses and derangements that should have early attention. Not all of above symptoms are likely to be present in any case at one time.

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an illness of several months at Yazoo City, Mississippi, in full faith of the blessed life. She leaves a husband, two little children, mother, father, four sisters and brothers. She was of a well respected family, the Hudsons, near Anding, and was loved by all who knew her.

J. C. HIBULER, Pastor.

NEWMAN.—Bettie Newman, one of the old members of St. Stephen's, Yazoo City, Mississippi, fell dead on the morning of November 16, 1907. Her life was a beautiful illustration of the life of faith in Christ.

J. C. HIBULER, Pastor.

WILLIAMS.—Paul Williams died at Napoleonville, La., November 10, 1907, age 52 years. He was a probationer of the Wesley Methodist Episcopal Church and a faithful worker. He served 20 years as trustee and did all he could to make the work succeed. He was a devoted husband, and a loving father. The remains were followed to their last resting place by a large concourse of sorrowing relatives and friends. The funeral was one of the largest ever held in Napoleonville. The deceased was loved and highly esteemed by all who knew him. He leaves to mourn his demise his widow, two daughters, three sons; two sisters and two brothers. The funeral was attended by the writer and the Rev. I. Walker.

M. S. GOINS, Pastor.

KIMBROUGH.—Died November 20, 1907, Wesley Kimbrough, age 79 years. He was a consecrated and faithful member of St. Paul's Methodist Episcopal Church, Macon, Mississippi, for 42 years; was district steward for many years till forced to give it up on account of his infirmities. He lived the life of the righteous and died the death of the same. Funeral attended by his pastor, assisted by the Rev. R. G. Moody and the Rev. Mr. Murray, of the Baptist Church in the presence of a host of sorrowing friends. He was laid to rest with Masonic honors by

King Solomon Lodge of which he was an honored member for many years. He leaves a devoted widow, as well as a vacant place in church and society which will not soon be filled. "Servant of God well done."

N. H. WHITLOCK.

BEDFORD.—Savilla Bedford, wife of Richard Bedford, Jacksonport, Arkansas, was called home November 22, 1907, in the 23rd year of her life. She joined the Methodist Episcopal Church in 1894, under the pastorate of the Rev. L. G. Hodges, living for thirteen years a devoted Christian life. She leaves husband and child, parents, one sister, four brothers, many other relatives and friends. Funeral obsequies attended by the pastor, the Rev. R. B. Fagan.

BALINGER.—Cynthia Balinger, for many years a devoted member of the Methodist Episcopal Church, died at Green Spring, Tennessee, Monday, November 25, 1906, after an illness of many months, leaving four children to follow. Funeral services in charge of her pastor.

W. E. JACKSON.

MEAKES.—Jobie Meakes, son of Mrs. Allie Roberson, died in peace at Benson, Louisiana, November 2, 1907. He was a member of the Methodist Episcopal Church. His mother, two sisters and one brother mourn his passing. Funeral obsequies conducted by the pastor, the Rev. J. J. Haskins.

DRAYDEN.—Bryant Drayden, age 15 years, two months and two days, fell asleep in Jesus, November 24, 1907, at Fayette, Mississippi. Bryant was the youngest son of the late Rev. James Drayden, of the Mississippi Conference. He was faithful to his Sunday school and church. His mother, a grandmother, two brothers, other relatives and many warm friends mourn his early passing. The funeral was conducted by the pastor, the Rev. P. H. Rembert, assisted by the Revs. W. N. G. Lipscomb and R. Jennings.

HOLMES.—Bettsey Holmes, a member of St. John Church, Clinton, Louisiana, the mother of Mrs. M. J. Woolridge, died October 18, 1907, leaving five sons, one daughter and many grand children to mourn their loss. Taylor McKnight, Pastor.

REEVES.—Little George W. Reeves, Jr., the son of the Rev. G. W. Reeves, of Talladega, Alabama, born March 16, 1905, was called to the care of the Father of all little ones on November 21, 1907, going to join his sainted mother who left him a year and eight months ago. Father, five sisters and one brother miss his sweet presence.

TEXAS A. COOK.

HARVEY.—Willie Harvey, daughter of the Rev. and Mrs. E. P. Chapman, born February 26, 1880, died November 5, 1907, at the home of her parents at Lillian, Mississippi. She joined the church at the age of ten years, at Ellisville, under the pastorate of the Rev. N. Toole. She was a true Christian. At her death her membership was at Wesley Chapel, Vicksburg, Mississippi. She leaves to follow, father, mother, sister, husband and three children.

R. E. CARR.

PARKS.—V. Noel Parks was born in Smithland, Livingston County, Kentucky, September 27, 1885, and departed this life at Hartford, Kentucky, Sunday, November 3, 1907. She was 22 years one month and six days of age, the youngest child of Mr. and Mrs. Columbus Noel. She was kind and loving to her mother and father, sister and brothers, and so sweet, gentle of disposition that all who knew her loved her. Her life was a benediction to all with whom she came in contact. She professed a hope in Christ when a mere child, which

hope was an immortal anchor to her soul in every storm of life. About four years ago she went to live with her brother Will, who was then pastor at Hawesville, Kentucky, and while there she won a host of friends, as she did also at Hartford, where he was appointed in 1905, and at the latter place she met her now grief-stricken husband, Mr. Joe Henry Parks, an energetic and respected young man of that community. God blessed their union with a bright baby boy. Her life as a wife and mother was full of sunshine and of peace until the 6th of last August when sickness overtaken her and intense sorrow and suffering began, which she bore with great patience and endurance trusting always in Jesus. Every possible care was given her by her devoted husband, but God had need of her and on a Sunday morning when the day was just five minutes old her sweet spirit took its flight, leaving the hearts of father, mother, husband, baby, four brothers, one sister, a grandmother and a host of other relatives and friends tossed in deepest sorrow.

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Literary Notes

BOOKS RECEIVED.

Eaton & Mains, publishers, 150 Fifth Ave., New York City.

Foreign Religious Series: "The Virgin Birth," by Richard H. Grutzmacher; "The Sinlessness of Jesus," by Max Meyer; "New Testament Parallels in Buddhist Literature," Karl Von Hase; "The Miracles of Jesus," by Karl Beth; "The Gospel of St. John and the Synoptic Gospels," by Fritz Barth; "The Resurrection of Jesus," by Eduard Riggenbach. Series edited by R. J. Cooke, D. D. Each 40 cents, net.

"A HISTORY OF BABYLONIA AND SYRIA," by Robert William Rogers. (In two volumes.)

"THE MASTER'S TOUCH," by Wentworth T. Stewart, with an introduction by J. T. McFarland. Price 75 cents.

"THE GREAT COMMISSION," by Wentworth F. Stewart. Introduction by Bishop Joseph F. Berry and Theodore S. Henderson. Price, \$50, net.

"MODERN POETS AND CHRISTIAN TEACHING," by Martha Foote Crow. Price, \$1.00, net.

Jennings & Graham, publishers, 220 W. Fourth St., Cincinnati, Ohio.

"STUDIES IN THE EARLY CHURCH," (a year's course of twenty-five lessons, providing a daily scheme for personal study adapted also to class work) by Charles Herbert Morgan, Thomas Eddy Taylor, S. Earl Taylor, with an introduction by Professor Marcus D. Buell, D. D. (Revised edition.) Price, 75 cents.

"POSITIVE PREACHING AND MODERN MIND," by Principal P. T. Forsyth, M. A., D. D. Price \$1.75, net.

"THE SUPREME CONQUEST" and Other Sermons Preached in America, by W. L. Watkinson, D. D. Price \$1.00, net.

"OUR CITY OF GOD," by J. Brerly, B. A. Price \$1.40, net.

"THE CHRIST OF THE CHILDREN," (a life of Jesus for Young People) by the Rev. J. G. Stevenson. With 12 illustrations. Price \$1.00, net.

"METHODISM AND THE REPUBLIC," published by the Board of Home Missions and Church Extension, 1026 Arch Street, Philadelphia, Penn.

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Crescent City Notes

Presiding Elder and Mrs. Hubbard take this means to thank "The Win One Circle," represented by Brother William Fisher of Williams Church, this city, for a fine Christmas turkey and several other nice things.

SIMPSON MEMORIAL CHURCH—Sunday being the first Sunday of the week, and first in the new year, the speaking meeting was unusually interesting. At the accustomed hour the League assembled and presented a durable and handsomely bound Bible to the church. The night services were also taken up in testimonies. Presiding Elders P. W. Clark and J. F. Marshall were present and aided in making that a glorious service. The pastor is anxious to make this coming conference one second to none of all the conferences.

WILLIAMS CHURCH—Our watch meeting was a benediction to all present. One joined the church and several knelt at the altar for prayer. The Rev. Stephen Powell, in his sermon, made our hearts rejoice and the Rev. G. W. Forest delighted us with his songs. Dr. Hubbard, our esteemed presiding elder, spoke words of encouragement. The concert given January 3 by Miss S. A. Duncan and Mr. E. J. Magruder for the benefit of the pastor, was a great success. We take this method of thanking them and others who so kindly assisted. The first Sunday in January was a great day in this church. One hundred and three partook of the Sacrament of the Lord's Supper. We were glad to have with us in this service the Rev. J. O. Brown, presiding elder of the Monroe district. J. O. Richards, Pastor.

MALLALIEU CHURCH—Our closing services for this conference year were all that could be expected. General speaking meeting at 11 a. m. and the Sacramental service were well attended. The Revs. H. C. Wilson, S. Powell, R. A. Taylor and A. Robinson were present and assisted in the latter service. Monday night Pastor Chinn preached his farewell sermon. It was an instructive, forceful discourse. This has been one of the very best years for Mallalieu in the number of conversions, additions to the church and finance; also in the matter of needed improvements and beautifying. Raised for all purposes this year, \$1,578. Paid on improvements, etc., \$672. Present indebtedness, \$82. All other claims met, and an increase in the benevolences. The Missionary Society of the Sunday School reports \$15 through President J. T. Jordan. The pastor appreciates and kindly thanks the members and friends for their loyal and faithful support during the year and especially Messrs. Isaac Bates, Wm. Milo and Mrs. Lucy Kay, for the suit of clothes for conference. Collection for the day \$48.

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INQUIRIES.

Information is desired concerning the whereabouts of Alice Doty, the daughter of Mrs. Lizzie Doty. She has a brother named Pompey L. Doty. When last heard from she was at Baton Rouge, Louisiana. She is said to have married one Mr. Woodruff Williams. Please address any knowledge of her to Mr. John Martin, Marlin, Texas.

Please inform Caroline Hall, Bastrop, Louisiana, of any knowledge you have of the present location of her father, N. Lewis, whom the white people carried to Texas during the Civil War. The mother of the inquirer was named Amanda Denmon.

Married

WILLIAMS-HOSMER.—At the residence of Miss Eliza Diaz, Kemper St., Covington, La., Mr. Alfred E. Williams and Miss Odella Hosmer, Wednesday, December 11, 1907, at 12 o'clock m., the Rev. Franklin James officiating. A reception was tendered the young couple at the residence of Mr. Alfred Williams, the groom's father, 2419 Iberville street, New Orleans, where the evening passed pleasantly. They were the recipients of many valuable and costly gifts.

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Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
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Do you have a discharge from the nose?
Does mucus drop in back of throat?

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ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, JANUARY 16, 1908

Vol. 42 No. 3

A PATRIOTIC AND CHRIST-LIKE WORK

It is a fact of record that on the night that Abraham Lincoln had before him the Emancipation Proclamation for signature that he hesitated. In his heart of hearts he desired the freedom of the slaves, but the "Honest Abe" that he was he wanted to do the best and most discreet thing that would advance in the largest sense the interests of our common country. It is said that Bishop Matthew W. Simpson, of the Methodist Episcopal Church, was with President Lincoln on that eventful night, and when Lincoln hesitated and debated the wisdom, and the possible contingencies that would arise in the signing of the proclamation, Matthew W. Simpson with the vision of a prophet, and with the voice of a prophet said to the great President that night, "Sign it, Lincoln, sign it." Thus related to the proclamation that made the slaves free Bishop Simpson stood as sponsor for the Methodist Episcopal Church, as a sponsor in the sense that when the race was once free the great church would do its part to make that freedom a reality.

Before the dead and dying were carried from the battle field and before the smoke had cleared from the skies, and before the rich blood which made fertile the Southern valleys and hill sides had dried, the grand old Church of Wesley, feeling intensely the command of the Master to "Go," had commissioned some of its best sons and daughters to go to the South and to do the work that was at once patriotic and Christlike. Patriotic, in that a nation that had within its borders four millions of slaves only recently emancipated, but who were still slaves in the bonds of bitter ignorance and in the gall of poverty, slaves untrained in the art of citizenship, slaves to passion and to superstition, had within its bosom a dangerous peril. For an unregenerated, ignorant and a poverty stricken population in the heart of a great nation may be an eating cancer. And those who saw the peril of the situation, and who sought its relief were as truly patriots as those who fought Great Britain in the Revolutionary days, and those like Jefferson and Clay who gave themselves to the constructive leadership of this great country. The patriot usually lives ahead of his time, and this was true of the Northern people who knew that the freed slave yet ignorant a dangerous man. They knew if emancipation was to be of a real value to those emancipated and not a constant peril to those among whom they lived there must be an emancipation of the heart from sin and then the mind from ignorance. Naturally enough the people who came with the spelling book and the Bible to educate the recently emancipated slave met with stern resistance. Their coming was in direct opposition to the South's teaching, the South's inherited position on the subject of Negro education. It is gratifying that the South has recognized that its position on the education of the Negro before and immediately after war was untenable. The good men of the South have had the courage to reverse the position of their fathers and to accept the dictum of to-day that a Republic is not safe with a part of its citizens edu-

cated and the other part ignorant. And however much we may differ from the position taken recently at Kentucky by the Southern Education Association, which committed itself to the statement that whatever the ultimate solution of the grievous race problem may be, education must be an important factor in that solution, the declaration was far in advance of the South's attitude before the war and immediately afterwards. Another fact is gratifying at this time, our teachers who were once bitterly opposed in some instances now are cordially received and their work lauded to the skies. Of course this is not true in every instance, and yet there is a marked difference to what it once was in all cases. For the South has come to believe that the schools of the Freedmen's Aid Society and kindred organizations, instead of being an enemy to the peace and harmony of the community standing for the best and highest development of the persons who come under its influence make for public good.

It is gratifying also to note that the South itself is awakening and seeking to share in the responsibility, of educating the Negro.

No more important work is being done by our Church than is being done by those agencies of the Church which seek directly or indirectly the uplifting of ten millions of Negroes. The Freedmen's Aid Society by its charter and history is committed to the work of education in the South, and it would be a reiteration of an old story to tell now of its glorious work in the education of ministers, doctors, mechanics and persons who have gone out in the ordinary walks of life and made home beautiful and life sweet.

Without any intention to be unfair, and without any attempt whatever to unduly influence our membership in the interest of one cause as against another, the cause of the Freedmen's Aid ought to be very dear to the heart of our colored membership, so dear that nothing would prevent the taking of a large and substantial collection for the continuance of this work. For as there comes to the Negro strength so there comes also to him also the unshakable responsibility of self-sustaining. The splendid advance in Freedmen's Aid collection among our Conferences, notably in South Carolina, Texas, Mississippi and Louisiana, is but following the inevitable. We must rely more and more upon the gifts of our own people, which gifts will be supplemented more in proportion as we give to this cause of which we are the direct beneficiaries. At the close of the fiscal year of the Freedmen's Aid Society on June 30, 1907, the report showed that that Society had received the largest collection in its history. But now that the consolidation has taken place there is a slight decrease in the collections, and if this continues the Society may be under the awful necessity of closing some of its schools, which would be a calamity, or of increasing the debt, which would be heartrending. We do not propose at this time to discuss the merits or demerits of consolidation as it affects the Freedmen's Aid Society in its relation to the other Boards with which it is consolidated, but we want to emphasize the importance of presenting the cause of the Freedmen's Aid Society on the Sunday nearest Lincoln's Birth-

day, which is February 9 and to urge the pastors to take the collection and send the same immediately to Secretary Mason at Cincinnati. By the terms of the consolidation the Lincoln Birthday collection remains intact for this special work, and it is perfectly clear that the collections taken on this Sunday should be forwarded to the office at Cincinnati.

A NARROW ESCAPE

We are not the least bit discouraged as to the situation of the South; for we are of the opinion that right will ultimately triumph. But that the Negro is the victim of many an untoward circumstance, and that guilt is placed at his door of offenses with which he is in no sense connected there is not the least ground for dispute. Recently, at Honey Grove, Texas, a white woman was lost for about six hours. When her husband returned home about three o'clock in the afternoon and his wife was not present he thought her to be at the house of some one of the neighbors. He returned again that night and his wife had not yet returned. Inquiring at a neighbor's house she was not found there, and of course, the news spread like wild fire; and three or four hundred men armed themselves with torches and weapons and began the search of the town for the lost woman. It is a charge that Negroes shield criminals and will not assist in ferreting out the guilty and bringing the criminals to justice. In this instance the colored people offered their assistance, but they were told that they had better go home and be in place; and then the threat was made that if the woman was not found in good condition that the Negroes had better cut off their feet and take wings, for summary justice (injustice) would be meted out. The woman was found. She was under her own house, and, sad to relate, dead; with a bottle of carbolic acid on the sill near by. This is a sad story but it shows by what a narrow margin our people in this quiet town escaped what might have been an awful slaughter of the innocent. Too often are we set upon as though we were the only persons who could be guilty of crime; and in the event of doubt or in case of circumstances where we cannot prove a direct alibi crime is often placed upon our poor people of which they are in no sense guilty.

Ex-President Cleveland contends in an article written in the *Youth's Companion*, that the ex-presidents of the United States should be granted a financial competence for life. Mr. Cleveland bases his contention on the fact that the country expects of its expresidents a certain amount of dignity and aloofness from the usual business life. It is only proper therefore, Mr. Cleveland contends, that the government should provide for these men who have served in the highest office within the gift of the people. We agree with the contention. It would forestall any effort on the part of a weak man who might get into the presidential chair to feather his nest during the presidential administration. It would free the Nation from embarrassment of seeing its chief executives who may happen to be poor men of living from hand to mouth.

Self-Support Still Increasing

By Secretary M. C. B. Mason

Perhaps the most important work the church has done for the people of the South is in training them to help themselves. No system of education, industrial or academic, that does not seek to develop manliness, self-respect and self-reliance in the student is worth while. In the very nature of the case it is doomed to failure and in the end will do the student more harm than good.

Nine years ago the total sum contributed by the twenty colored conferences of our church for the support of the schools in their midst amounted in the aggregate to \$8,924.87. Last year these same conferences gave \$27,679.70, an increase in nine years of \$18,754.83. The total contributions received from conferences proper throughout the connection last year for this work, amounted to \$114,021.78, so that the amount given by the colored people themselves for the support of our schools among them is nearly one dollar in every four compared with what was received from the entire Church.

The South Carolina Conference, composed entire-



SECRETARY MASON

ly of colored ministers, with the one exception of the Rev. L. M. Dunton, D. D., for thirty years president of our Claflin University there, stands at the head of the whole list of all the conferences throughout the Church in the amount contributed to these schools. This is a fitting tribute to the work of this Board, after forty years in the South, by the people for whom, in the most part, it was organized and in whose interest it has been carried forward. It is also a significant appeal for continued contributions for the support of a work which has done so much in training the people in self-reliance and true manliness.

The report from the South Carolina Conference is before me. It is not on paper; it is a New York draft for \$7,099.06, being \$2,325.59 in excess of the largest amount contributed by any of the wealthy conferences in the North. And it gives me pleasure to say that, upon the record which our people have made in so generously contributing to our educational work, I have been able to reach many a man, whom perhaps I never could have reached if I had not been able to tell the splendid story of self-help which has been growing among us all these years.

In this connection it is also important to note that four self-supporting conferences among us, based on the missionary appropriation, have been devolved—the Delaware, Washington, South Carolina and Atlanta—which gave in the aggregate \$9,388 to the Missionary Society over and above the amounts given to them. These facts are not only encouraging, but, as far as we know, reveal the most conspicuous example of self-help found in any other missionary field in the church, either at home or abroad.

Another notable example of self-help is the splendid support which the colored people in Texas are giving to their schools there—the Sam Houston College at Austin and Wiley University at Marshall. If the splendid work which the South Carolina Conference has done can be attributed to the influence and leadership of Dr. Dunton, a white man, here is a black man, Matthew W. Dogan, who secured his education by blacking boots in his father's bar-

ber shop. He is our president of Wiley and inspires the hosts to victory.

The same may be said of the West Texas Conference, under the leadership of President Lovinggood, who has literally created an institution out of his pluck, perseverance and common sense; or Principal Shaw of the Mississippi Conference; of President Cox of the Little Rock Conference, and of the old Roman, President Crogman of the Atlanta Conference, and many others.

Methodism should truly congratulate itself that in one generation it has secured such a constituency among our people, manly, self-respecting and self-reliant, who are doing so much out of their poverty to help themselves.

It is highly encouraging that Mr. Carnegie and other philanthropists have turned their attention toward our work, and for the last two years have been giving generously. While this is true, the burden

of this work must more and more rest upon people who are so largely being benefited by it, instead of \$27,000, which our conferences are giving, we ought to have in the next year at least \$50,000. This can be done if every man in every one of our twenty-one conferences will do his duty.

Our board has acted wisely in designating Lincoln Birthday Sunday as the day upon which special contributions should be taken for our work. While this day has been generously observed heretofore, it is more important now than ever that it be more generally observed throughout the entire church, because under the effects of consolidation the collections from the fall conferences have fallen off, and more generous offerings must be made for our work at once or we shall be in danger of increasing our debt or closing some of our schools, either one of which would be a calamity. We appeal, therefore, not only to every pastor and presiding elder of our conferences in the South to observe the day and take a collection, but to every graduate and former student to send us a special contribution at once. Please state when the contribution is made that it is for Freedmen's Aid.

A Captain of Industry in the Freedmen's Aid Work

By Prof. S. S. Reid, Wiley University, Marshall, Texas

This man is James R. Reynolds. He was picked up years ago by a Freedmen's Aid teacher in the state of North Carolina and sent to Bennett College, where he was fitted for his life's work. What this young man has done at Wiley University is just what other young Negroes can do is given an opportunity. Without any previous preparation in industrial work he has schooled himself in several lines of industry and has successfully taught them to the students at Wiley University, until to-day this department is second to none in any of the schools of the Freedmen's Aid Society.

It has been now nearly ten years since Prof. J. R. Reynolds came to Wiley University to teach mathematics. It was just on the eve of the great building era introduced by President M. W. Dogan, the successful president.

President Dogan desired that the buildings which he should add to the university equipment should be modern in every way, heated by an up-to-date system and lighted by electricity. This difficulty at once confronted us: How to get the electrical connection.

INSTALLS AN ELECTRIC PLANT.

The city light and power company thought it unprofitable to extend their lines out to our place, and that seemed to settle the lighting part of the president's plans. It was then that Prof. Reynolds began his role as a captain of industry. Determining to put in a private plant for lighting the buildings, he organized the more energetic of his pupils into a club for the purpose of raising funds, and began experimenting with electricity.

After two years of study and experiment, a small lighting plant was installed which has grown by leaps and bounds, keeping pace with the rapid growth of the university, till now our lighting plant has a capacity of 20,000 watts and can light up the thirteen buildings and campus, furnishing current for power presses, and still the meters show that the load is not over sixty per cent of the electric capacity.

SETS UP A MACHINE.

There was urgent need of a small machine shop in which the repairing could be attended to. Piece by piece certain machine tools and supplies were added, till now the largest lathe can swing the armature of the largest dynamo and re-bore the engine cylinders. Only the addition of a blacksmithing outfit is needed to bring the equipment up to the demands made upon it.

OPENS A BROOM FACTORY.

In order to furnish employment to many students who could only come to school if they be given opportunity to work their way, and also to help out matters of operation, Prof. Reynolds began looking around for an article of steady demand which could

be made by the students. Having chosen the common household broom as the article to be manufactured, he sent one of his pupils to Austin to learn the business. A broom machine was purchased, also a supply of supplies. At first brooms were made for the school, then for the town merchants, till finally large numbers of brooms are shipped to different points in Texas and the adjacent states. Twenty-five dozen brooms and brushes were sold at the recent session of the Texas Annual Conference.

INVENTS A BROOM MACHINE.

Not having money enough to buy but one broom machine, it was planned to build as many as might be needed in the machine shop. Carefully the terms were worked out in wood, the parts were turned into iron by the city foundry, and a number of the home-made machines are at work in the broom factory doing equal service with the one which was bought. In fact, his machines have a little improvement in the wire-feeding device, and the hand holding device—his own invention—is well up to the standard.

During the last year a fine crop of the very best of broom-corn was grown on the college farm, demonstrating possibilities never before dreamed of. A beautiful calendar for 1908, illustrating the different stages of broom making, from the sowing of the seed till the last stitch is sewed, containing a tiny hat brush, and, withal, a unique combination will be sent to any one who sends 25 cents to the expense of boxing and mailing.

WHERE THE MONEY CAME FROM.

Any one going through our machinery building and noting the first-class machines and efficient tools would be surprised to learn that there has not been a fund for the carrying forward of this work, and that, by a dozen different methods, Prof. Reynolds has raised funds and built up an establishment conservatively valued at ten thousand dollars.

SOME OF THE METHODS USED.

Sawing wood by machinery for 75 cents per cord, laboriously working out a key for a college algebra, selling electricity at less than the competing lines, issuing bonds in times of financial stringency, giving entertainments at which the refreshments would be donated by friends, soliciting subscriptions from students and others in sums of a dollar or more—all these and other methods were used with great success.

The last money, \$2,500, which paid for the re-installation of lighting machinery, came from no one knows exactly where, it seems. Dr. M. C. B. Mason, the corresponding secretary for the Freedmen's Aid Society, has always been a staunch friend of our work, coming to the rescue when it seemed all was lost, and, by his lectures interesting friends in the North, he it was whose advice and encour-

ment made the work possible, and he is no doubt responsible for the financial success of Prof. Reynolds.

HOW ONE DOLLAR WAS MADE TO BUY TWO DOLLARS' WORTH.

It should also be stated that the head of Wiley's industrial department has the rare faculty of spending a dollar to the best possible advantage. A heart-to-heart talk with the manufacturer in which the great need of our work was contracted with its poverty of means always gained a large discount from the purchase price—alas, was this rebating?—with payments by installments and oftentimes donations of machinery by kindly-disposed dealers.

A GOOD TURNING LATHE FOR \$2.50.

Another method of procedure was to buy up for a song, so to speak, a broken or discarded machine and then, with rare mechanical genius, to rebuild and repair it to its normal condition. An old lathe covered with grease and dust, stowed away in a dark corner, was purchased from the saw-mill owner for \$2.50. Rebuilt and fitted with a new taper spindle, it has done the work of a \$50 tool in our woodwork department for nearly five years. A manufacturer from whom a small dynamo was purchased gave also two motors which he said were of no use to him, being very defective. These motors have been rebuilt and have done the work of new machines.

MAKES ELECTRICIANS AND MACHINISTS OUT OF COUNTRY BOYS.

It is wonderful how a great necessity creates a

workman to supply the need. Not once has it been necessary to call in an outside machinist or electrician to adjust our machinery. Boys reared on the farm and knowing little of machines have come into the shop and, under the stress of a great need, have wired buildings, installed machinery and, what is of greater difficulty, kept the same in running condition.

Mr. George A. Palmer, the college electrician, came into the department six years ago, thinking that electricity flowed through pipes like water. Not quite a year passed before George built a small dynamo, which successfully ignited the charge of a gasoline engine. Now his genius meets and overcomes every problem of steam, mechanical or electrical engineering with which we have to deal. Prof. Reynolds says of him: "He has been to me what Friday was to Crusoe; to no other pupil could I discuss the problems with which I was dealing with any sort of a chance of being understood."

MANUAL TRADES AND MANUAL TRAINING.

When President Dogan turned his attention to the building of a permanent home for the industrial work, not being given to doing things by halves, he succeeded in raising, through the Texas Annual Conference, funds for the erection of a large frame building covered with galvanized iron; very ample and conveniently arranged.

The temptation to install a manual training department was too great to be resisted, and several phases of these industries are carried on. At the Galveston conference a fine exhibit from this department was displayed.

New Orleans University

By President John Weir, M. A., D. D.

The New Orleans University was founded by the Freedmen's Aid and Southern Educational Society. It received its charter from the Legislature of Louisiana in 1873. Its beginning was small, but its progress for more than thirty years has been



PRESIDENT WEIR

marked. It ranks to-day among the largest and most useful of Southern schools for colored people.

The university comprises the following institutions: College of liberal arts, preparatory school, elementary schools, normal school, school of domestic science, manual training school for boys, school for nurses, school of pharmacy, school of music, medical college, hospital and orphan's home. The schools are situated within the city of New Orleans, with the exception of the boys' industrial, which is at Baldwin.

The enrollment of the university has steadily increased through the years. The present year gives promise of a thousand students.

The college and preparatory departments are of the standard of the university senate. Apart from the college, the bulk of the students are in preparatory and elementary education, manual training, domestic science and in training schools for teachers and nurses. The graduates of the normal school are in much demand. They are now exempt from examination before the state board for teachers' certificates, a privilege accorded only to the few institutions of undoubted strength. The school of domestic science is fitting many young women for cooks, bakers, seamstresses and the various forms of household work. Gilbert Academy and Industrial College is devoted to common education, printing, carpentry, blacksmithing, brick-masonry, broom and brush mak-

ing, gardening and plantation work. It is beautiful for situation, on the placid Bayou Teche, famous in Longfellow's Evangeline.

Besides the departments above described, the university comprises the Flint Medical College. Connected with this are the school of pharmacy and the Sarah Goodridge Hospital and nurses' training school. This is the only medical school for colored people within five hundred miles of New Orleans. Within a radius of two hundred miles of the city there are living to-day more than two millions of colored people. During the yellow-fever epidemic of 1905 the nurses from the hospital received public

and certified recognition for unusual devotion and professional ability, while undergraduates of the medical department were expressly commended. The college is a member of the Association of Medical Colleges, and its requirements for entrance and graduation are of the high standards demanded by the association. Among its graduates are some of the most eminent colored physicians North and South. The physicians, white and colored, of New Orleans, among whose colored members are many of its graduates, have unquestioned confidence in the school and render their services readily to re-inforce the stated faculty.

The moral influence of the university has been pronounced. As another has said of it: "Of the thousands of youth who have attended its departments not one has been convicted of any crime which would cause a friend of the institution to blush." Sectarianism is barred. All forms of Christian faith and many outside the Christian faith are found among its students.

The buildings, grounds and equipment of the university approach in value a quarter million. Every student pays his or her way in cash or work—chiefly in cash. The business of the university is virtually on a cash basis. The school insists upon living within its income, whatever that may be. Economically, this looks sound and safe, but it is hard on efficiency and expansion. The Freedmen's Aid has through the years been good to the university. But our Southern schools long ago learned that they must depend mainly on themselves. Thus the university has come to have a good record for self-support.

The crying need is endowment. Expansion in every department seems limitless could money be provided. The very success of the university has become its embarrassment. The splendid Medical College, for example, has outgrown its activities in all its branches.

Our Medical College should have an endowment of \$300,000 to meet its possibilities in this unique section. Will not some one give us \$150,000 and let us match it with an equal sum?

The graduates of the university are a multitude. In its list are found such well-known men as M. C. B. Mason and J. W. E. Bowen.

A new-comer to the Southern work is impressed by the host of students and their excellent calibre, the efficiency of the faculties, the amazing success of education and its pressing demand. Without peradventure, the making of the people is through the broadest education.

Appeal of the General Committee and Board of Foreign Missions

Amount asked for, \$1,400,000.

Motto: "The World for Christ."

It is a great thing for one to say, "Myself for Christ." It is a greater thing to say, "My country for Christ." But the greatest thing one can say is, "The world for Christ." And this is the motto which the General Committee and the Board of Foreign Missions send forth, with the earnest plea that the sum of \$1,400,000 be contributed for Foreign Missions during the year 1908. This motto expresses the divine purpose as set forth in the holy scriptures. When the prophets of old wrote and spoke under the inspiration of the Holy Spirit they described a world-wide kingdom and a world-wide ruler. Jesus proclaimed a world-wide love and a world-wide field. His disciples were to "teach all nations," "go into all the world," among all nations, "to the uttermost parts of the earth." In accord with these utterances of our Lord, John Wesley said: "The world is my parish." How scriptural, Methodist, and appropriate is the motto, "The world for Christ."

ALREADY ACCOMPLISHED.

In carrying forward the great commission much has already been accomplished. There are lands represented in white on the missionary map of the world that are appropriately called Christian, and among these we are glad to say is the United States of America. While there remains much missionary work to be done in great cities among foreign populations and in rural regions, thank God the prevailing, moulding, predominant moral power in the land is Christian; and to make it increasingly so the Board of Foreign Missions gives a hearty Godspeed to the

work of the Board of Home Missions and Church Extension. Only let us insist and declare as against the teachings of atheist, agnostic, materialist, and Jew, that ours is now a Christian nation.

PAGAN AND MOHAMMEDAN LANDS.

But how different the conditions in pagan and Mohammedan lands! Here in America Christian temples are numbered by the tens and hundreds of thousands. Their spires are the first objects that greet our eyes as we enter our towns and great cities, and numerous dot and adorn our rural regions. On the holy Sabbath and often on secular days these houses of worship are thronged with millions of worshippers. But in pagan and Mohammedan lands Christian churches are comparatively few, while pagan temples and shrines and Mohammedan mosques are seen everywhere. As one breathes the atmosphere of paganism and Mohammedanism there comes over him a sense of spiritual suffocation, and he longs for the invigorating ozone of a Christian civilization. For these hundreds of millions of pagan and Mohammedan peoples there is no hope except in the gospel of our Lord Jesus Christ. All systems of pagan and Mohammedan religions are effete and helpless. Hinduism, Confucianism, Buddhism, Mohammedanism, and all the rest have utterly failed. If one asks, What can Hinduism do? the answer is, India; if the question is, What can Confucianism and Buddhism do? the answer is, Burma, Thibet, China, Korea, and Japan; if the question is, What can Mohammedanism do? the answer is, Turkey, Arabia, and large portions of Africa. And what shall be said if the question is asked concerning the various other forms

(Continued on Page Seven.)

THE CHRISTIAN LIFE

God of the Open Air

Thou who hast made thy dwelling fair
 With flowers beneath, above with starry lights,
 And set thine altars everywhere—
 On mountain heights,
 In woodlands dim with many a dream,
 In valleys bright with springs,
 And on the curving capes of every stream;
 Thou who has taken to thyself the wings of morning,
 To abide
 Upon the secret places of the sea, and on far islands,
 Where the tide
 Visits the beauty of untrodden shores,
 Waiting for worshippers to come to thee in thy great
 out-of-doors!

To thee I turn, to thee I make my prayer, God of the
 open air!
 Seeking for thee, the heart of man lonely and longing
 ran
 In that first solitary hour when the mysterious power
 To know and love the wonder of the morn
 Was breathed within him, and his soul was born;
 And thou didst meet thy child,
 Not in some hidden shrine,
 But in the freedom of the garden wild,
 And take his hand in thine—
 There all day long in Paradise he walked,
 And in the cool of evening with thee talked.
 Lost long ago that Garden bright and pure,
 Lost that calm day too perfect to endure,
 And lost the childlike love that worshiped and was
 sure!

For men have dulled their eyes with sin,
 And dimmed the light of heaven with doubt,
 And built their temple walls to shut thee in,
 And framed their iron creeds to shut thee out.
 But not for thee the closing of the door, O Spirit un-
 confined!

Thy ways are free as is the wandering wind;
 And thou hast wooed thy children, to restore
 Their fellowship with thee,
 In peace of soul and simpleness of mind.

—Henry Van Dyke, D. D.

The True Test

Now, everybody knows that we have just one life. Everybody knows that we cannot come back and try life over. Everybody knows that weeping over past derelictions does not take up the stitches we let slip. Everybody knows that weeping over harshness to our dead father does not take the spear pierce out of his heart. You cannot come back and renounce the yesterdays of life. You can denounce the yesterdays, but you cannot renounce them. All we did, what we thought, what we said, such things abide. In the gracious kindness of our God he forgives and he passes over things, but God cannot take the wound out of the heart when we put the wound in it. God cannot wipe away from the cheek the salt tears we have made to stream down. God cannot plow up the hard ground of the heart that was tramped hard by our discourtesy or our unkindness. So that, seeing these things are so, it comes to be a manifest, awful business to do things, and only such things as shall bring betterment to the world. That is how we test a body. That is how God tests history. That is how God tests nations. That is how God tests tendencies. That is how God tests presents and futures. Do they tend to the betterment of things? And so far as individuals are concerned, are you in this business, hard at it, of bettering the world? Am I in that business?

Now, any man who is in any business that does not better the world, the sooner he gets out of the business the better. Any man or woman whose career is not bettering the world, the sooner that career is reshaped or redesigned, the better. Nobody dare stand by the eternal measurement of God if he cannot lift up his hand in solemn asservation to say he did his level best, so far as he knew, he has kept his hand in the performance of such things as better the world. Therefore, I wish to-night to test our life and all life by that—is our life making for the general good of mankind?—Dr. W. A. Quayle.

To Be Guarded Against

Those churches that are in the habit of employing evangelists to conduct a series of meetings, should strenuously guard themselves against unfit ones. There cannot be too much caution in relation to this matter. A certain evangelist may not be a positively bad man, and yet he may teach doctrines which, if accepted, would be very detrimental to the person and to the church. A prominent minister, in an article in the *Central Christian Advocate*, writes of some of the harm which has been done by certain evangelists who have a special hobby. He says: "These evangelists come to our charges, are well paid for their services, then take the advantage of the influence they get to push out the church paper with another that is not always in harmony with our church. I know whereof I speak." The editor of that paper makes the following comment: "Time and again evangelists are admitted to Methodist churches who use their influence, at least by indirection, to crowd out the church paper, and, for that matter, to crowd out Methodism itself, as it were, from our own homes. One can hardly comprehend the ethical standard of the man who will come into a Methodist congregation, set people against the institutions of the church, alienate them from their pastor, and make them over from being yoke-fellows and kindly friends into critics and dissenters. Why will men put on sheep's clothing when, as regards that flock, they are wolves at heart?" I incline to believe that many men of that class, instead of being intentional deceivers, are simply blinded by false doctrine. The notion is fast fixed in their mind that the doctrines which they maintain are the only true ones, and hence that both God and the Bible fully sustain them in their beliefs. Remember how intensely blind Paul was before God gave him a true vision of the gospel, and of himself. He thought that everybody ought to believe the same things that he held to. And yet these erring evangelists should be guarded against. There is a large amount of depraved nature in them yet. They imagine that they are full of the Holy Spirit, but the Spirit never leads one to build up himself at the expense of other people's rights and privileges. Employ no evangelist who praises his own piety. C. H. WETHERBE.

Rise Higher

When the birds are flying over and the fowler lies in wait for them, if they fly low, at every discharge of the fowler's gun, some fall, some are wounded, and some, swerving sidewise, plunge into the thicket and hide themselves. But you will find that immediately after the first discharge of the gun the flock rise and fly higher. And at the next discharge they rise and fly still higher. And not many times has the plunging shot thinned their number before they take so high a level that no longer the fowler aims at them, because they are above the reach of his shot. When troubles come upon you, fly higher; and if they strike you, fly still higher. And by and by you will rise so high in spiritual life, that your affections will be set on things so entirely above, that these troubles shall not be able to touch you. So long as the shot strikes you, so long hear the word of God saying to you, rise higher.—Anonymous.

Something to Live Up To

I desire to radiate health, cheerfulness, sincerity, calm courage, and good will. I wish to live without hate, whim, jealousy, envy, or fear. I wish to be simple, honest, natural, frank, clean in mind, and clean in body, unaffected, ready to say, "I do not know" if so it be, to meet all men on an absolute equality, to face any obstacle and meet every difficulty unafraid and unabashed. I wish others to live their lives, too, up to their highest, fullest, and best. To that end I pray that I may never meddle, dictate, interfere, give advice that is not wanted, nor assist when my services are not needed. If I can help people I'll do it by giving them a chance to help themselves; and if I can uplift or inspire let it be by example, inference, and suggestion rather than by injunction and dictation. That is to say, I desire to be radiant, to radiate life.—Elbert Hubbard.

Life and Death of a Lillie

BY THE REV. R. L. PERKINS.

A beautiful Lillie from 'neath the clay,
 Peeped forth and blushed on a bright sunny day;
 Because the world was cruel.
 By night the dews of heaven fell gently down
 And kissed her smiling cheeks, so black and brown,
 And said: "God's precious Jewel!"

Tender grew she and life was a pleasure.
 Parents and playmates thought her a treasure;
 A gift from the Father above.
 Slender in form, her tresses were waving;
 She for the culture of life was craving—
 A girl of beauty and love.

In the gloom of youth, came a wintry blast,
 When her eyes grew dim and her pulse beat fast,
 Then she heard the Master's call.
 She knew 'twas His voice, but knew not His love.
 She asked for pardon, it came from above.
 Smiling, she told it to all.

With tear-stained faces, they wept and gave praises.
 For roses, violets, lilies and daisies—
 For the thistle and the thorn.
 But the Lillie saw the throne of glory,
 Angels descending with wondrous story,
 Sang: "A child of God is born."

The angels hovered around her bed-side,
 For they were her guests and she was their bride,
 Though yet in her prison of clay.
 With hearts of love and tenderest devotion,
 They 'point the Lillie her Christ-given portion.
 In God's home—far, far away!
 Triana, Ala.

The Spirit in which You Do It

It is not the kind of work, but the kind of spirit with which it is done that dignifies and exalts human service. This is a thought that should put heart into every worker, put glow and cheer into his service, and fill him with a holy and consecrated joy in doing the task that God has appointed for him.

Yes, there is a world of cheer in human work, the average task of the average man and woman. It should gladden every one of us to pull at the spoke of the great Service Wheel which God has entrusted to our hands.

There is cheer too in play—the earned refreshment of the faithful toiler. God smiles on rightful play, the kind that builds up, renews, strengthens, revivifies the earnest worker. No one has a right to play who does not play for his work's sake, who has not the background of a serious purpose to make his play fitting. There is no real gladness in play for its own sake. Lives devoted to mere recreation and amusement are the most discontented of all lives in the world. They bear the burden and show the stress of a great weariness—the weariness of living for nothing. There is no greater weight of misery than ennui. But the worker, the world's helper, who plays heartily at the proper times, who plays for his work's sake and therefore for God's and humanity's sake, gets such sweetness out of life's relaxations as cannot be told. Play is holy then and God's blessings is upon it to make it joyous. He who works rightly and plays rightly can never question the cheeriness of life.—Rev. James Buckham.

Doing Less, and Doing it Well

Mere activity may be farthest from duty-doing. Not "how to keep busy," but "which work is my duty?" is the only question that ought to interest us. The laziest man living is the man who does what he wants to do, instead of what he ought to do. Indiscriminate, bustling industry is not unlike the effort of the dog that madly chases the train; and often it accomplishes about as much. So big is the work of the Christian church to-day, and so extensive the national and the world field, that an earnest Christian may be restlessly active all the time, and do a large amount of work poorly, instead of doing less work well. Selection in service means superlative results. Trying to be universal in our activities means ordinary and multiplied failure.—Sunday School Times.

HOME AND YOUNG PEOPLE

"Playing in the Streets Thereof"

BY EDITH VIRGINIA BRADY.

I wonder, oh, I wonder, what the little children
play,—
The little children who have gone unto the Land of
Day;
I wonder if they fill the air with shouts of childish
glee,—
The mirthful shouts that used to make such melody
for me.

I wonder, oh, I wonder, if, when weary of their play,
They nestle down together in the old familiar way;
I wonder if they gather close about the Master's knee,
And lean upon his bosom as they used to lean on me.

Sometimes, dear Lord, I cannot help the ready tears
that flow,
And yet why should I wonder? 'Tis enough for me
to know
That they are in thy keeping,—the little ones who
play
About the wondrous golden streets of that fair Land
of Day.

Not with this mortal vision their bright faces I
behold,
And yet I almost see them,—almost hear them as of
old.
My heart is strangely comforted, as to me o'er and
o'er
There comes the thought that heaven never seemed
so near before.

—In "Sunday School Times."

Washington, D. C.

The Tie that Binds

"Shall I lower the shades and light the lamps?"
asked Dorothy. She was at the little organ, playing
and singing the good old hymns that Aunt Ruth
loved. The twilight was closing in rapidly, and she
half turned as she asked the question of the little
lady resting in the easy chair over in the dim farther
corner.

"I like the dusk—if you do not need the light
for your music," responded Aunt Ruth's gentle
voice. Dorothy turned back to the instrument.

"Not for these. I could play and sing them in
the dark," she replied laughingly, and ran her fin-
gers over the keys in a dreamy prelude before she
began to sing.

Musical people said that Dorothy had a beautiful
voice, rich and sweet and peculiarly sympathetic.
Aunt Ruth said she sang the good old hymns as if
it were a joy, and as if they meant something real
and precious to her. And both critics were right.

"Hymn words were written to be read, just as
much as hymn tunes were composed to be sung,"
Dorothy said once. Sometimes I feel that the tune
is only a beautiful way of getting the words into
our brains and hearts. You know, we remember
words we sing much better than those we simply
recite."

The dreamy prelude swung into a familiar tune,
and the voice of the young girl blended with the
sweet organ tones.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Aunt Ruth listened peacefully to the old favorite.
She was not the only listener.

As Dorothy began to sing two men, about to pass
the little gate which opened into the quiet village
street, paused, unseen in the gathering dark, and
listened. They were half ashamed of the impulse
that had stayed their steps. They avoided looking
into each other's faces. But to both hearts the words
brought the same rebuke.

"Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares."

The second verse rang out clearly on the still air.
Brothers, they had grown up together under the
same roof. Their lives had indeed been as one, in
happy days of childhood and youth—yes, even after
that. When they had grown up and gone out into
the world from the old home they had kept closely,
in touch with each other, and, though separated in
location, had been united in love and interest. What
brought joy to one had been cause for sincere rejoic-
ing to the other. They had shared their comforts
and their cares alike, and both had been helped.

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

sang Dorothy.

It had all been true once. Into each heart crept
the secret wish that it might be true again. But
would the other forgive and do his part toward heal-
ing the breach?

It was such a miserable little story, so common
as to be almost unworth repeating. The family
estate to be settled, and dissention over the settle-
ment. They had met in the little village where
their childhood had been spent, and a vain attempt
had been made to settle the matter. Now they were
on their way to the station, to part there, as their
trains carried them away in opposite directions. The
parting promised to be one of bitterness. They
might never meet again, voluntarily. Each had re-
solved to fight the matter out to the hard end.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

Dorothy repeated the last two lines without the
organ, on a vague impulse.

"John!" A hand was stretched out in the dark-
ness.

"Howard!" John's hand met it eagerly, with
a warm grip.

"Haden't we better—can't we make it that kind
of a parting, after all?" the first voice said quietly,
though none too steadily, as they walked on.

"Of course we can—we must. Oh, we've been
foolish over this, but it is not too late to come to our
senses yet, thank God! 'The cares of the world and
the deceitfulness of riches'—you remember that,
don't you? They set this trap for us, and we fell
into it like blind men."

"We will get out of it now—we are out, and free.
We'll have to part in a few minutes. But we will
still be joined in heart, as the old hymn says, and
we'll meet again, God willing, with no shadow over
the meeting next time."

"Do you remember that other verse—'We have
fellowship one with another'? It's been true of us
all our lives until this. Let us see to it that it is
true of the rest of them."

"With all my heart," was the reply, as the station
lights came into sight.

As Dorothy closed the organ Aunt Ruth said:

"Thank you, dear. Your playing and singing al-
ways do me good." And Dorothy laughed her
thanks as she went for lights, content with the
gentle praise, and all unconscious of the good that
had come to more than Aunt Ruth.—Selected.

"Speak out in acts; the time for words
Has passed, and deeds alone suffice."

Emblem Flowers

Roses, flashing red and white,
For delight;
Honeysuckle wreaths above,
For love;
Dim, sweet-scented heliotrope,
For hope;
Shining lilies, tall and straight,
For royal state;
Dusky pansies, let them be
For memory.

—Christina G. Rossetti.

"The Mother-Hunger"

"If only I could find her—for the mother-hunger's
on me;
I want to see and touch her, to know her close
beside;
I want to put my head in the hollow of her shoulder,
I want to feel her love me as she did before she
died.

"In all the world is nothing, love of husband or of
children,
In all the world is nothing that can soothe me or
can stir
Like the memory of her fragile hand on which the
ring was slipping—
The hand that wakes my longing at the very
thought of her.

"The window in the sunshine and the empty chair
beside it,
The loneliness that mocks me as I find the sacred
place!
O mother, is there naught in the unerring speech
of silence
To let me know your presence, though I can-
not see your face?"

"Oh, no, I've not forgotten the triumph and the
glory—
I would not bring you back again to struggle
and to pain.
This hour will pass; but, oh, just now the mother-
hunger's on me.
And I would give my soul to-night to kiss your
hair again."

Hunger," but is there a soul on earth that has not
Hunger," but is there a soul on earth that has not
experienced the loneliness here described, that mocks,
at times, those who are in the grip of this "mother-
hunger"? I was a middle-aged woman, with chil-
dren of my own, before my mother left earth. We
were living two thousand miles apart, but, somehow,
when mother went, the world, the whole world,
was empty. "Love of husband or of children, in
all the world is nothing."

The "mother-hunger" was just as great, just as
hard to endure for the woman as it had been, years
before, for the girl of sixteen when she went for the
first time away from home.

A few weeks ago, the Sabbath before the closing
of the fall term of a college that has about 2,000
students, in a Bible class of college men, the teacher
of the class, before she took up the lessons of "Sam-
uel, with his gifted mother," asked her class, "How
many are going home for the Christmas vacation?"

Over a hundred eager hands went up. The teacher
had read this poem we quote. She looked into the
faces of these rarely bright men and she knew "the
mother-hunger's on them." "Boys, write a letter
to the mother to-day," she said to the class, "and
tell her you are coming home. Yes, I know she knows
it. Of course she does! But take the occasion to
write to her the best letter you ever wrote. Tell
your mother you appreciate her. Oh, tell her! She
will keep the letter as long as she lives, and you will
find it after she dies, among her few little treasures.
Write to her to-day."

The teacher was as eager as her boys, for she, alas!
was in the grip of the mother-hunger," but could
only thank God she had had the dearest of mothers.

This poem is selected and the incident mentioned
hoping that all who have a mother on earth will so
love and honor her that there shall be nothing to
regret after she has gone and the "mother-hunger"
comes.—Mrs. Charlotte F. Wilder, Manhattan,
Kan., in Central Christian Advocate.

"The good is always beautiful,
The beautiful is good!"

"Do not loiter or shrink,
Do not falter or shrink;
But just think out your work,
And then work out your think."

INTERNATIONAL LESSON

First Quarter.—Lesson IV. January 26, 1908. Title: "Jesus Cleanses the Temple."—(John 2:13-22.) Golden Text: "Holiness becometh thine house, O Lord, forever."—(Psalm 93:5.) Hymn No. 207.

BY REV. E. B. BURROUGHS, LL. B., A. M.

It is plainly taught us in the Scriptures that without holiness no man shall see the Lord. Thus we see that God being holy requires that man shall likewise be. And in order to this holiness there must be holiness of thought, word, actions, and worship. God's temple, the house in which man worships God at stated times, as well as the soul and body, must also be holy. Being set aside and dedicated to the service of the Almighty, it possesses a peculiar sanctity that must not, in any way, suffer desecration at our hands. Representing, as it does, the dignity and sacredness of religion, it becomes the duty of all Christians to see that the sanctuary of the Lord be kept pure and undefiled. Hence the declaration of the Psalmist, "Holiness becometh thine house, O Lord, forever."

After the miracle of turning water into wine at a marriage feast in Cana of Galilee had been performed by the Master, He spent some time with His mother and brethren at Capernaum. The observance of the feast of the Passover drawing nigh caused Him to go up to Jerusalem. Being the greatest feast of all the feasts observed by the Jews it naturally drew a large crowd. Reaching the city of David the Saviour found a sad state of affairs—a condition of things that aroused His righteous indignation. He found that His Father's house, instead of being kept holy, had been turned into "a den of thieves." Let us study the lessons as follows:

13. *And the Jews' Passover was at hand.* This was the greatest of the three feasts held sacred and annually observed by the Jews, the other two being Pentecost and Tabernacles. It celebrated Israel's emancipation from Egyptian slavery. *Jesus went up to Jerusalem.* Being a Jew, and the feast being a divinely appointed one, Jesus went up also. Being under the law, He was found obedient unto the law in all things.

14. *Found in the temple.* Not in the Jewish part, or Holy of Holies, but in the outermost court, known as the Court of the Gentiles. *Sold oxen and sheep and doves.* These were the material used in the sacrifices, and sold here as a matter of convenience, and money-making. *Changers of money.* Every Jew had to pay an annual tax of half a shekel into the temple treasury. This could be paid only in sacred currency. The ordinary means of exchange were Roman coins. Thus the need of money changers. The business was legitimate, but carried on in the wrong place. The noise and confusion destroyed the very purpose of the temple.

15. *Scourge of small cords.* A whip-like instrument made by plaiting strands of smaller cords. *He drove them all out of the temple.* Being filled with righteous indignation because of the base use of a part of His Father's temple had been put to. He asserts His authority and drives the money-traders and those associated with them therefrom.

16. *And said unto them.* That is to those who sold doves. To those He was peculiarly, and yet, appropriately lenient for the doves were in cages and could not, like the cattle, be driven out. *Make not my Father's house an house of merchandise.* This is not the place in which to trade and make money. Read Isa. 56:7; Jer. 7:11.

17. *The zeal on thine house hath eaten me up.* That is His zeal for spiritual religion as contradistinguished from mere commercialism has caused Him to do this. It will eventually wear Him out, consume Him. It led to His death.

18. *What sign shewest thou unto us?* Thus asked the Jews. By it they meant, "By what authority doest thou these things?"

19. *Destroy this temple.* "Not the temple in which we now stand, but my body," He might have said, as this is what He meant, but He answered as He did purposely. *In three days.* After it is destroyed, *I will raise it up.* By my power over death. Moreover through me there will be raised up a spiritual temple, the true church, to take the place of the temple at Jerusalem.

20. *Forty and six years was this temple in building.* That is forty-six years passed away ere this beautiful temple was completed. Can you tear it down and build it up again in three days? Their answer showed that they misunderstood Him.

22. *When therefore He was raised from the dead.* After His resurrection. *His disciples remembered.* What had before been unto them a puzzle now became plain. They now understood His meaning and comprehended what He had previously said. *And they believed the Scripture, and the word which Jesus had said.* Having seen they became convinced that He was indeed the Christ, the Son of God.

Point 1.—The soul is the temple of God, but it is defiled by sinful customs, habits, erroneous doctrines,

worldliness, fleshly lusts, inordinate ambition, temptations that are wrong, and sins of every kind.

Point 2.—Christ alone can cleanse the temple. This He does by converting the soul and bringing it into right relations with God. "He is like a refiner's fire, and like pillar's rock, and He shall sit as a refiner and purifier of silver."

NUGGETS.

1. Jesus always maintained an interest in the things in every day life.
2. Jesus was ever helpful and pleasant in everything that pertained to the welfare of His disciples.
3. He was regular and punctual in His attendance upon the services of the church.
4. We should ever be earnest in endeavoring to do good and to overcome evil.
5. If we are guilty of wrong doing we are afraid and weak when so charged. "Conscience makes cowards of us all."
6. The resurrection of Christ is proof indisputable that He is the Son, the Sent of God.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—January 26.

The Planting and the Training of the Church in the Foreign Field

(Acts 14: 21-28; Isa. 19: 18-22.)

The Theme and the Scripture.—Acts 14: 21-28. This is a story of the last days of the first great missionary journey. Paul and Barnabas had gone out from Antioch into Asia Minor by way of Cyprus. They came back with a story such as returned missionaries always bring: of open doors, persecution, opposition, and success! That journey of the first missionaries was a prophecy and picture of nearly every missionary journey that has been taken since its time. The details vary, the names differ, but wherever the preaching of the gospel among those who have not hitherto heard it is attempted in faith and courage the result is always the same. A church is founded, and converts are gathered into it, to form the nucleus of a new Christian community.

Isa. 19: 18-22. When this prophecy was written, it was the height of improbability that an altar to Jehovah should ever be set up in Egypt. Perhaps in other places a man might worship the true God; but Egypt—how could Egypt be won to him? Doubtless the prophet himself did not know, but his vision leaped across the ages to see Egypt with an established worship of God, her idols forsaken, her historic but mistaken faith abandoned, and altars everywhere. What was hard to believe concerning Egypt was even more incredible concerning the rest of the world; but altars to Jehovah have been set up in every land, and in every land they multiply. There are those now living, in all probability, who will survive until the day when it can be said that the gospel has been preached to every tribe and nation of the earth.

The Meaning of the Theme.—From the very beginning the Christian Church has insisted that it knows no racial, political, or linguistic boundaries. It has dared to go everywhere; sometimes with the protection of the civil power, but oftener without any other guarding than that afforded by Him who commanded the foreign missionary movement. So it has come to pass that "the history of the church and the history of the world are inseparable." The church is undertaking its work more faithfully in this generation than ever before; it is facing greater problems and is meeting with far greater success. There is not space here to recount the story of the church's advance, or even to suggest it; a single glimpse must suffice.

The mission field which looms largest in the eye of the church this year is China. One hundred years of missionary effort have just been completed. The first results of that effort were small and apparently unimportant, but after a century of work China is open, awakened, and her millions are waiting to be Christianized. There are now at work in the empire some 3,700 Protestant missionaries, and over 9,000 native workers; there are about 800 missionary stations and 4,000 out-stations, or circuit points. The number of communicants is now nearly 200,000,

with 140,000 adherents. In the midst of a poverty which Western nations do not know Chinese Christians contributed, in 1906, over \$300,000 (Mexican) for church work. There are over 2,400 mission day schools; 208 schools of higher learning, and a total of over 60,000 students. Medical missions are being prosecuted by 340 medical missionaries, who manage 460 hospitals and dispensaries, and who treated nearly a million and a quarter of patients last year. That begins to look as though the church had been planted and was being trained in China. What is true of China is true in large measure of every other field.

The question arises, What is to be the relation of the church at home to this planting and training of the church abroad? What is it going to mean to the young people? "The world cannot be saved without the missionaries, and the church constantly needs men and women of the best brain and highest culture who are willing to consecrate their lives to the mission field. These missionaries must be young people, and what more reasonable than that they shall come in large numbers from the Mission Study classes? Some of our young people, because of early influences, have made definite life plans, while others are casting about for light on this very important matter. Realizing the place of the specialist in today's world-life, they are anxious to become settled, that their preparation may become definite. The vision of God at work in the world, and his need of workers, obtained through Mission Study classes, has changed many supposedly fixed plans, and has been the determining factor in the solution of life-work on the part of many who had no definite life purpose."

It is work which calls out the heroic in us. The Acts of the Apostles are being rewritten in the twentieth century with as much courage, devotion, sacrifice, and enthusiasm as marked their first recording. The present day offers the greatest of all opportunities in many mission fields. More than one great leader of the church has declared that if he could live his life over again, he would invest it in the work of laying the foundations of the Kingdom in China. What are we willing to do?—From *Notes on the Epworth League Devotional Meeting Topics*.

Different Points of View

What a pity it is that people cannot differ in their judgments without becoming enemies to each other. How often friends disagree on a question of right—one question—and though they may agree on the whole round of Christian activity, the one point of divergence is the one that is exalted and magnified until it beclouds the whole vision and attracts attention to the exclusion of every other consideration. Should not reasonable people agree to disagree about some things? Can we ever expect to have happy homes and desirable communities and helpful Churches without granting this privilege to each other?—*Pacific Christian Advocate*.

The Mission of Our Industrial Schools

By Professor J. M. Matthews, Acting Principal Gilbert Academy, Baldwin, La.

At the close of the long and bitter struggle between the North and South, it was readily seen that those who had won such a glorious victory in that memorable conflict, had imposed upon them-

play well his part in the great drama of southern life without industrial training.

It is fully as necessary to train the hands to work as it is to teach the young minds how to think. This is one of the many objects of our industrial schools and they are making rapid progress along this line. The South has untold riches hidden in her natural treasures, waiting only to be brought out by intelligent hands. Thus it becomes the imperative duty of our industrial schools to produce skilled workmen—men who are able to plan, organize, and direct. These men must aid in developing the resources of the South in order to prove themselves worthy to share and enjoy the comforts which they afford.

It has been demonstrated in ways too numerous to mention that good people everywhere are willing to help those who will help themselves. Our industrial schools encourage the spirit of self-help along all lines and teach students how to economize while mastering their trade, and that honest labor dignifies rather than degrades.

The students having once been aroused to self-conscious activities will enter the fields of labor with rejoicing, where they will merit the respect and gain the friendship of their Southern neighbors.

Our industrial schools are doing much to better conditions in the South. The colored laborer is receiving more attention from the man who needs labor than ever before.

The man of business demands the best services available for his needs, and has begun to ask the question, who can do the work rather than what is the color of the workman. The world to-day in its cruel demand for skilled labor pushes aside half-trained and incompetent hands. This demand our industrial schools are meeting by giving to the world well prepared men. It matters not whether it is on the farm, or at the saw mill, in the mines or in the kitchen, skilled labor is preferable. Hence, great stress is placed upon that form of industrial training whose great power lies in the field of agriculture and domestic industries.

Although industrial education is not a panacea for all our ills, yet it is a factor worthy of consideration in the solution of the race problem. The self-sacrificing service which the Negro teacher is giving in these schools, both industrial and academic, is of the greatest importance. He is in the truest sense a missionary, and goes forth to his work with an ardent devotion and with the zeal of a moral enthusiast. Conscious of the blessings that have come to him, he is anxious to help others. He works not as a pedagogue peddling his service for pay, but as a man called to the uplift of his people.

selves new duties, with new obligations. The results of their stern efforts had given freedom to four million slaves. And freedom to any people naturally implies responsibilities; therefore, it became the duty of those who had liberated them to administer to the spiritual and intellectual needs of this great multitude.

For this purpose, schools were built and maintained, not only as a matter of charity, but of enlightened self-interest as well. Among the many agencies which have wrought a mighty work in the intellectual, moral and spiritual development of the colored youth, stands pre-eminently the Freedmen's Aid and Southern Education Society. This organization has done, and is still doing a wonderful work in diffusing the light of Christian education among the Southern Negroes.

In planning to give to the Negro youth academic training to fit him to teach and to preach and to fill other important stations in life, the Freedmen's Aid Board acted wisely. But a thorough development of the mind without training the hand as well, would be a sad mistake; therefore, the Freedmen's Aid Society has established several industrial schools, whose mission is to do faithful and efficient work in the industrial fields where such work is so much needed. No class of schools has a greater mission than these industrial schools. For the true end of education is to make the recipient a wiser and better subject for service.

The industrial life of the race is not to be compared with its intellectual development. The Negro laborer of to-day is not far advanced from his brother of twenty years ago. Slavery taught him to work by ordered rules, and not by plans and methods. Hence one of his great needs is to bring the strength of his well developed muscles under the safe guiding of his mind.

These industrial schools claim that their mission is to give him that kind of manual training which will enable him to "do with his mind as well as with his might what his hands find to do." These schools must train him to be self-reliant; slavery made him dependent upon the orders of his master, and he has not grown entirely out of that state of dependency. Too often his landlord must do his thinking, which is due to the fact that he has not learned to think for himself rather than the lack of the capability of thinking.

To prove the value and indispensability of industrial training for Negroes would be a task as difficult as to try to prove the real value of sun light upon plant and animal life. These schools teach the colored man to be proud of his southern home; and educate him for work, for independence, for good citizenship. The natural conditions in the South are

Appeal of Board of Foreign Missions

(Continued from Page Three.)

of false religions? Simply this, they are absolutely destitute of elevating and saving power.

AN OPEN WORLD.

All pagan and Mohammedan lands are now open to the heralds of the cross. There is a seething restlessness in all non-Christian nations. The people are reaching out for something and they know not what. They have a soul hunger and there is no bread. Now is the opportune time to give them the bread of life. In all lands are points of light in the midst of surrounding darkness. These points of light must be multiplied and enlarged until the darkness is dissipated. Everywhere the fields are white unto the harvest, but, alas, the laborers are too few. Many of them are not only bending but breaking beneath their burdens. Braver men and women never lined up for battle; but they must be reinforced if the battle is to be won. There is not a mission field in the pagan or Mohammedan world that does not need immediately double the present number of workers.

NOMINALLY CHRISTIAN COUNTRIES.

What has been said of pagan lands also applies largely to nominally Christian lands. If in Roman Catholic countries such as Mexico, South America and Italy, and in the so-called Orthodox Greek Church in Russia the darkness is less dense than in pagan lands it is because the gospel has somewhat penetrated the gloom, and this is the strongest possible argument that increased light is the need of the hour; while the cold formalism of continental Europe greatly needs the vitalizing power of evangelical Christianity.

\$1,400,000.

For the support of all our foreign work the General Committee and the Board of Foreign Missions calls for the sum of \$1,400,000 for the year 1908. Should this sum be promptly contributed it will barely support the work already established and fill up the ranks which are sure to be weakened by deaths, health failures, and retirement by reason of age. Comparatively few of our people have any clear understanding of the vastness of our work. Here is the barest outline in the order of the founding of our missions:

Africa, 1833: One Annual Conference—Liberia; two Mission Conferences—West Central Africa and East Central Africa; and the North Africa Mission just authorized by the General Committee. Communicants, 5,848.

South America, 1836: Two Annual Conferences—South America and the Andes; and North Andes Mission Conference. Communicants, 9,282.

China, 1847: Three Annual Conferences—Foochow, Hinghua, North China; one Mission Conference—Central China; one Mission—West China. Communicants, 29,204.

Germany, 1849: Three Annual Conferences—Germany, North Germany and Switzerland. Communicants, 33,508.

Scandinavia, 1853: Two Conferences—Sweden and Norway; one Mission Conference—Denmark. Communicants, 27,504.

Southern Asia, 1856: Eight Conferences—North

(Continued on Page Ten.)



Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

Watch the label on your paper. If it reads January, 1908, that means that your subscription expired the first day of this year, and should have been stopped at that time; but through the kindness of the business office your subscription has been continued with the hope that you will renew. We cannot continue the subscriptions that have expired long beyond the day of their expiration. It is very necessary therefore that remittance be made on these subscriptions at once. Look at the label on your paper and if your subscription has expired remit \$1.25 at once.

THE GENERAL CONFERENCE EXPENSE

Funds to meet the expenses of the forthcoming General Conference are slow coming in and we are as a Church facing an embarrassing situation. The cost of the General Conference requires only a small donation from each of our 3,000,000 members, but unless there is immediate and hearty co-operation in the taking of this collection the Church is not only likely to be embarrassed, but humiliated. We have called the attention of our brethren to this matter before, but the situation is so serious that it is necessary to have them consider this important item of the running expenses of our great Church and to consider it at once. We have just received from the Rev. Dr. W. F. Whitlock, Chairman of the Book Committee and Chairman of the General Conference Commission, an appeal to the presiding elders, pastors and the people throughout our Church earnestly entreating the immediate taking of this collection and the forwarding of the same to Mr. O. P. Miller, Treasurer at Rock Rapids, Iowa. Dr. Whitlock says:

"Let me earnestly urge your attention to the collection for General Conference expenses. Please give this important matter immediate attention. The General Conference will soon come, contracts must be met. The honor of the church is involved in prompt and full payment. Please remember too that the last General Conference, in order to protect superannuates, directed that the expenses of all judicial conferences, fraternal delegates and many General Conference commissions for the quadrennium be paid out of the same funds. All these things demand larger collections. We, therefore, plead for the apportionment which has long since been sent to you. If our people realize the need, they will meet the responsibility. The aggregate amount needed seems large, but the amount asked per member or from each individual charge is small. The General Conference of 1904 ordered these collections to be raised annually, but we are sorry to say that our conferences and charges have largely left the work until the closing months of the quadrennium.

"The most earnest and persistent effort needs now to be made. Please see that every charge shares in the burden and honor of providing for the needs of the supreme council of our beloved church."

TAKE THE COLLECTION AT ONCE!

Syracuse University is to have an athletic Stadium which will be 670 feet long and will cover 61.3 acres, with a seating capacity of 20,000. It will be concrete and modeled after the old Roman and Grecian arenas.

WHERE IS THE DIFFERENCE?

However charitably disposed one may be there are always at hand incongruities and inconsistencies in the Southern situation that are intensely provoking. Unregenerated man free from the restraints of the Golden Rule and the spirit of Jesus Christ is likely to think things and to say things that perhaps would not otherwise be thought or said. We were forcibly struck just recently with the hypocrisy and the inconsistency of the separate street car law as operated in this city. The separation here, unlike most of the Southern cities, is effected by a screen. But here is the picture: Immediately behind this screen sat the cultured, Christian, well dressed, good mannered gentleman, the Rev. Dr. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid Society and Sunday Schools of the Methodist Episcopal Church. He was in the part of the car allotted to colored passengers. Directly in front of him on the next seat, but on the other side of the screen in the apartment allotted to white people sat a Negro girl with her clothes carelessly and loosely pinned on, her clothes soiled and her hair unkempt. She was undoubtedly of low intellectual calibre, and certainly not tidy in appearance. She was admitted to the white part of the car in spite of her color, in spite of her unattractiveness for the reason that she had in her arms a white child and held the position of a servant. Is there a mortal man who has the power to analyze this situation who will conclude that there is any fairness or justice in this sort of thing? It would appear that the decent, cultured, well dressed Negro would be admitted rather than the carelessly dressed one. But the law is made to affect this cultured Negro and not the uncultured one; to inconvenience the Negro and to inconvenience the white man as little as possible.

Because of the increased idleness on the part of a growing class of young Negroes in and around about Meridian, Mississippi, as well as an increase in crime, the Negro citizens of Meridian recently called a public mass meeting to discuss the situation. After a number of addresses by many of the prominent citizens, Dr. W. W. Lucas suggested that the only thing that would reach the class under discussion would be a change of heart, and pled for a union revival service. To test Dr. Lucas' sincerity in his suggestion and his power to make good, he was appointed the leader in this evangelical movement. The Doctor projected a series of meetings, cottage meetings, noonday meetings, mothers' meetings, as well as public services, and with the united operation of the pastors of Meridian, it was not long before the entire town was under the influence of a sweeping revival. Including those that were converted in Meridian Academy, Lincoln Institute and the Baptist Seminary, more than one hundred young people were born unto Christ, and the entire city of Meridian felt the effect of this powerful meeting, under the leadership of Dr. W. W. Lucas, who has a happy faculty in the presentation of the gospel truth and in the conducting of revival services. Such meetings under discreet leadership could be successfully conducted in all communities throughout our territory. We hope to present shortly in detail an account of this movement as a sample of what can be done.

The *Western Christian Advocate* quotes from a private letter from Bishop Hartzell, dated on train in South Africa, November 18: "Am on way to Umtali, where East Africa Conference meets 22d; then to Inhambane for District Conference for Portuguese East Africa work; then round to west coast, reaching St. Paul-de-Loanda, January 25th. A month in Conference and general work in that region and expect to reach Madeira Islands March 10. Mrs. Hartzell will join me in England, and we are booked to sail for New York, March 18th. Am closing my twelfth year of work in Africa. Am well in body, and have an increasing faith in the redemption of the whole continent. Mrs. Hartzell is quite well, and has been spending some time in missionary and other work."

APPOINTMENTS LOUISIANA CONFERENCE, 1908

ALEXANDRIA DISTRICT.

J. J. Obee, Presiding Elder.
Alexandria, R. C. Worsham; Alexandria Mission, supplied by R. A. Walmsly; Boonville, M. Franklin; Boyce and Village, L. L. Estavan; Kie and Evergreen, J. W. Pierce; Cane River, Grand Cove, E. H. Clark; Cheneyville, W. Lang; Campti and Union, J. C. Brown; Can. Ct. and Powhattan, to be supplied; Clarence Mt. Zion, Wade Hampton; Cottonport, Marksville, to be supplied, D. A. Landry; Co. and Kateland, S. A. Davis; Eola and Sunflow, H. J. Robinson; Lecompte, to be supplied; M. row and Big Cane, supplied by Aaron Kyle; M. ville and Sumner, Sam Green; Muson, A. B. V. able; Natchitoches, E. C. Goins; Newtown, supplied by S. S. Watson; Old River and Chopin, to be supplied; Opelousas, M. L. Baldwin; Opelousa Ct., to be supplied, W. L. Lemons; Pineville, J. Vincent; Richland, S. M. G. Taylor; Rapin, Avoca and Rigolets, S. A. Mason; Teche and M. land, A. W. Goins; Washington, D. G. Taylor; Waxia and Palmetto, E. W. Jackson; Wiley, supplied by Thos. A. Hampton; Winfield, to be supplied by Jarrett Green.

BATON ROUGE DISTRICT.

J. W. Turner, Presiding Elder.
Albert Ct., E. J. Harrison; Asbury, H. L. non; Baker, J. S. Weaver; Batchelor and Isla, E. Williams; Baton Rouge, St. Mark, T. Cooper; Baton Rouge, Wesley, F. T. Chin; Baton Rouge, Mission, R. Johnson; Clinton, G. Payne; Conrad, N. Burton; Deerford, supplied I. C. Dougherty; Hartzell, J. D. Pool; Jacks, J. J. Woolridge; Jordan Chapel, Geo. Lampk Lettsworth, Alfred Vincent; Lobdell Ct., J. Wise; Mason, to be supplied; Macadonia, A. Proctor; Mt. Zion, C. Barnes; Mt. Carmel, I. Scott; New Roads and Morganza, L. L. Gre Pine and Beach Groves, J. D. Frazier; Norwo P. McNeal; Port Allen, C. Johnson; Priarievi supplied by A. N. Taylor; Jones Creek Ct., J. Barnes; Rylander, supplied by R. B. Sanford; Luke and Plainview, E. N. Taylor; St. Paul Vincent, F. D. Bowers; St. Peter, R. Jon Slaughter, B. R. Jackson; Stoney Point Ct. Shelly; Union, F. D. Thomas; Wesley and W son, H. C. Gair; Froose, supplied by F. C. Ha ilton.

MONROE DISTRICT.

J. O. Brown, Presiding Elder, Monroe, La. Beulah, A. J. Johnson; Bonita, E. D. Powe Casper, H. C. Wilson; Florence, I. L. Turn Jones, W. C. Turner; Joyce, J. C. Clarke; La Providence, W. S. Harris; Minden, James Rob son; Merrouge, John Anderson; Mt. Neho, C. Angrum; Mt. Sinai, G. W. Banks; Randolph, S. Jones; St. James, T. H. Munson; St. Pa Every Hill; Washington, W. R. H. Harry; Wa Proof, John Booker; Wildsville, G. W. Bat Winnsboro, T. A. Bayly; Woods, S. L. Moore.

NEW ORLEANS NORTH DISTRICT.

W. J. M. Price, Presiding Elder, New Orleans, La.
Ashury, D. G. Pharris; Angie Circuit, J. Rylander; Bogalusa, supplied by T. W. William Central, M. C. Harrison; Covington, supplied Melvin Cooper; Carrollton, supplied by Arth Robinson; Darrow Circuit, C. E. Bradford; Fran linton and Hackley, M. J. Dyer; Gretna, J. Lindsay; Haven Chapel, John McKee; Lutch H. A. Sorrell; La. Place and Montz, D. D. W liams; Mandeville, C. W. Kershaw; Malden, C vin Stanley; Mallalieu, W. Scott Chinn; Mt. Zio Valcour Chapman; Pleasant Plains, Wm. Harre Ponchatoula and Springfield, B. T. Branch; R Chapel and Kenner, Allen Luster; Scott Chinn, E. Rolax; St. Matthew, Pierre Landry; Simps Memorial, Henry Taylor; Slidell and Pearl Riv A. B. Harris; Thompson Chapel, D. M. Sea Union, J. F. Marshall.

SOUTH NEW ORLEANS DISTRICT.

B. M. Hubbard, Presiding Elder, New Orleans.
Bayou Goula, Jefferson D. Banks; Beattievil Frederick S. Brown; Berwick, David Harris Centerville-Verdenville, Elijah H. Hall; Crawfor Glencoe, Timothy P. Norris; Donaldsonville, Co

Personal and General

nelius Spears; Franklin, William H. Jones; Godman, Thomas Williams; Houma-Dulac, Pleasant C. Colton; Hahnville-St. John, John D. Wilson; Morgan City, Milton S. Goins; Napoleonville, Julius L. Augustus; New Orleans, First Street, C. W. Reeves; New Orleans, Wesley, Hubbard J. Daniels; New Orleans, Williams, Jesse O. Richards; Pattersonville, Louis S. Smith; Plaquemine, Eugene Baptiste; Schriever, Elijah H. Clark; Thibodaux, Sanders Carroll; Union-Sorrell, Robert A. Taylor; Virion, Augustus C. Mitchell; Winsted, Oscar J. Harvey; Woodlawn, C. C. Landry.

SHREVEPORT DISTRICT.

T. J. Johnson, Presiding Elder, Shreveport, La. Allen and Robeline, Geo. Thomas; Bedford and Wesley, I. B. Henderson; Benson, J. J. Haskins; Brownlee, M. Smith; Belcher, Silas Thomas; Bayou La Chute, Henry Henderson; Cane City, to be supplied; Columbus and Negrett, W. R. Thomas; Coushatta, W. R. Thomas; Curtis and Hayes, Geo. Johnson; Dixie and Cash Point, to be supplied; Fairfield, H. J. Wright; Flourney and Round Grove, C. D. C. Bryant; Gahagan, J. R. Williams; Jewella, to be supplied; Keithville and Fairview, W. L. Dyas; Kingston and Bonchest, G. W. Ogilvie; Lake End, to be supplied; Logansport and Mt. Zion, H. B. F. Charles; Longstreet, D. H. Young; Mansfield, J. A. Landry; Many, Fort Jessup and Bayou Sie, Wm. H. Simon; Marthaville and St. Paul, J. D. Brightop; Pleasant Valley and St. James, D. S. Kilbourne; Pleasant Hill, J. S. Jones; Rocky Mount, H. T. O. Abbott; Shreveport, St. James, T. A. Brown; St. Paul, W. R. Butler; Daniel's Chapel, Shreveport, T. F. Robinson; Shady Grove, N. R. Randolph; Scarboro and Wesley, G. G. Priestley; Vanceville, W. M. Emmitt.

LAKE CHARLES DISTRICT.

P. W. Clark, Presiding Elder, Postoffice, Lake Charles, La. Bon Ami and DeRidder, J. Coleman; Lake Charles Mission, William Jones; Welsh, William Ector; Jennings, W. D. Riggins; Lake Arthur, R. White; Gueydan, to be supplied; Crowley, A. J. Smith; Lake Charles, B. J. Reddix; Rayne, T. Jackson; Lafayette, C. O. Pardo; Camble, P. Bibbs; Postoffice Abbeville; Briggs, J. B. Johnson, postoffice, Abbeville; Cades, D. Garner; St. Martinsville, E. Hutchinson; New Iberia, D. J. Price, Dexter, D. G. Godman; Memorial, W. A. Hilton, postoffice, New Iberia; Olivier, N. Ford; Patoutville, D. Sutton; Hubertsville, S. M. Haynes, postoffice, Jeanerette; Jeanerette, D. S. Sloan; St. Peter, E. B. Richard, postoffice, Jeanerette; Spring Creek, J. D. McCain, postoffice, Melden; Leesville, F. M. Lashington.

GENERAL CONFERENCE DELEGATES

LOUISIANA CONFERENCE.

Ministerial.—J. W. Turner, presiding elder, Baton Rouge, La.; B. M. Hubbard, presiding elder, New Orleans, La.; J. J. Obee, presiding elder, Alexandria, La.; Hubbard Daniels, presiding elder, New Orleans, La.; Reserves: J. F. Marshall, presiding elder, New Orleans, La.; W. R. Butler, pastor, Shreveport, La.; J. O. Brown, presiding elder, Monroe, La.

Lay.—M. S. Davage, business manager, SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans; I. W. Young, physician, Alexandria, La.; F. B. Smith, attorney at law, New Orleans, La.; A. W. Brazier, physician, Slidell, La.; Reserves: M. S. Alexander, sugar planter, Baldwin, La.; J. A. Reddix, teacher, Darrowville, La.; Mrs. D. J. Price, New Iberia, La.

Presiding Elder J. A. Holliday sends the following as the corrected list of appointments of the Opelika District of the Mobile Conference:

Alexander City Station, to be supplied; Benson's Mission, supplied by J. H. Bankston; Bethel and Eclectic, C. L. Dunn; Central and Riverside, J. H. Harrison; Dadeville and Pleasant Hill, R. R. Williams; Elmore and Shorters, supplied by J. W. Geeter; Five Points Circuit, J. J. Harrison; Jackson's Gap and Sandford, S. L. Damus; Kellyton Circuit, J. T. M. Willis; Lafayette Station, R. M. Davis; Lafayette Circuit, J. W. Paul; Lenett Station; S. Jordan; Lenett Mission, supplied by D. A. Ingersoll; Opelika and West Opelika, to be supplied; Rockford Circuit, W. O. Pearson; Smith's Mission, supplied by W. E. Smith; Watumpka Circuit, C. D. Dickerson.

Bishop Foss was 74 years of age January 17.

Bishop Warren celebrated his 77th birthday January 4. He is 77 years young.

The Little Rock Conference meets next week in Wesley Chapel, Little Rock, Bishop Berry presiding.

John D. Rockefeller has given \$23,000,000 to the University of Chicago. His recent New Year's gift was \$2,191,000.

The National Congress of Mothers will hold its first International meeting at Washington, D. C., March 10-17, 1908.

According to a Chicago librarian a wealthy lady of seventy-three years has read "over 15,000 volumes, 300 volumes a year, since 1854."

According to Dunn's Agency there were 11,725 commercial failures during the year 1907, representing \$197,385,225 indebtedness defaulted.

A jury composed entirely of women, the first in the history of Colorado, and probably in the history of America, served throughout a recent law suit.

The Hon. S. R. Van Sant, of Minneapolis, ex-governor of Minnesota, has been elected a member of the board of trustees of the American University.

Among the prominent visitors at the recent session of the Louisiana Conference was Dr. Thaddeus Taylor who is enjoying a lucrative practice at Natchitoches, La.

On the second day of January the Rev. William David, of the South Carolina Conference, was united in marriage to Mrs. Ella C. Boggs. Brother David's address is now Westminster, S. C., instead of Liberty.

The Mississippi Conference is in session this week at Jackson, Mississippi, in Central Methodist Episcopal Church, the Rev. J. M. Shumpert, D. D., pastor. Bishop L. B. Wilson is presiding instead of Bishop W. F. McDowell.

The American Bible Society announces the appointment of the new agent for South America in the person of the Rev. F. G. Penzotti. Mr. Penzotti takes the place made vacant by the death of the Rev. Andrew M. Milne.

The New Liners that are being built to ply between this country and Europe are equipped with every possible convenience. The novel feature of the Europa that is now being built by the Hamburg-American Line is a tailor shop and a modiste parlor.

President S. A. Peeler, of Bennett College, secretary of the North Carolina Conference, has just forwarded to us a most attractive minute, giving accurately the proceedings of the last session of the Conference. It is one of the very best minutes that has reached our desk.

Rev. Dr. Benjamin S. Haywood, superintendent of our Mission in Porto Rico made a brief visit to this country recently bringing Mrs. Haywood, whose health is impaired and who is now at Riverside, California. It is reported that Mrs. Haywood is slowly regaining her health.

The Houston District of the Texas Conference reported nearly \$3,000 at the last session of the Annual Conference, which breaks all previous records. The Rev. J. Mercer Johnson, D. D., is the popular and successful presiding elder. He is making a record of which the church will justly be proud.

In Georgia, Oklahoma and largely in Alabama prohibition went into effect with the New Year. In fifty counties in Alabama the saloons are now closed and in seventeen liquor may be sold another year. The New State brewing plant in Oklahoma City emptied 2,300 kegs of beer into the gutters, valued at \$18,000.

The Rev. Almon W. Greenman, formerly a member of the South America Conference, sailed from New York with his family on the steamer Caronia, Saturday, January 4, bound for Naples. Dr. Greenman is to be pastor of the American Church in Rome, Italy. Previous to his term of service in Uruguay and Argentina, Dr. Greenman had spent ten years as a missionary in Mexico.

A meeting was held in the old South Church, Boston, December 29, under the auspices of the Methodist Episcopal Churches of that city. The morning sermon was delivered by Bishop Daniel A. Goodsell and the afternoon address by the Honorable John B. Doliver, United States Senator from Iowa. Dr. John Galbraith presided at the morning session and prayer was offered by Bishop Mallalieu. The Hon. John Bates presided in the evening.

There is a moral wave. It strikes the saloon keepers. At Manitowoc, Wisconsin, the saloon-keepers have asked the city council to co-operate with them in preventing drunkards from obtaining liquor. Further these saloon keepers request that the chief of police furnish them with photographs of all drunkards which shall be hung up in all saloons. Quite a novel idea. It seems though that if the saloon keepers were sincere they would cease making drunkards.

Bishop Mallalieu's book of "Words of Cheer and Comfort" is on the market, and the Bishop hopes that the royalties from the sale of this book will at least foot up \$2,000 for the establishment of a scholarship in the College of West Africa. We sincerely trust that our people throughout the country will buy this book and thus serve a two-fold purpose, first the securing of wholesome reading matter; second the aiding of such a worthy cause as education in the dark continent.

The friends of the Rev. Dr. J. C. Sherrill, pastor of our church at Cape Palmas, Liberia, Africa, and principal of the Cape Palmas Seminary, will be pained to know that the Church of which Dr. Sherrill is pastor suffered recently a sad misfortune. The church was undergoing extensive improvement. When the workmen were within three feet of completing a sixty foot tower built of rock, fifteen feet of the tower fell and six men were injured, two of whom have since died. The work, however, has gone steadily on and three other masons were sent to complete the work.

According to the *Chicago Tribune* \$148,902,938 were given away during the year 1907 for the good of Mankind. Of this amount educational institutions received \$70,915,542; religious institutions, \$9,343,892; museums, art galleries and public improvements, \$17,247,400, and libraries, \$2,943,000. The heaviest donors were John D. Rockefeller, Mrs. Russell Sage and Andrew Carnegie, in the order named, although there were more than a dozen others who gave amounts above \$1,000,000 each, and it is noted that over \$30,000,000 of the total sum was contributed by women.

Three missionary families started for the east coast of South America, Saturday, January 4, sailing from New York on the steamer Byron. The Rev. and Mrs. George P. Howard, and the Rev. and Mrs. Frank G. Batterson and family are returning to Buenos Ayres, Argentina, after a few months vacation in the United States. The Rev. and Mrs. Gilbert E. Martin are newly appointed missionaries for the South America Conference. Mr. Martin is a graduate of DePauw University and a member of the Northwest Indiana Conference, his most recent appointment having been at Shawnee.

Dr. W. W. Lucas has just completed a visit to the coast towns in Mississippi where he made quite a favorable impression. The pastor, the Rev. J. E. Holmes says he captivated the town. He spoke also at Moss Point, with telling effect delivering the emancipation address. One fourth of the seating capacity of the spacious church at Moss Point was taken up by the white ministers and members of their congregation, among whom were bankers, lawyers and prominent business men. Brother Cannon said Dr. Lucas made the speech of his life on the issues of the day. The Doctor has been requested to return to Moss Point and deliver an address to the white and colored men of that city.

Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, urges a great campaign within the bounds of the Colored Conferences and the Church in general for the extension of Methodism beyond all record; a general spiritual awakening among the people, liberal giving for the evangelization of America, the gathering of young people into the Sunday School and the Epworth League for Service in the Master's Kingdom, a more liberal support for the ministry, more interest in and larger offerings for our schools, greater liberality for the World's Redemption, the liquidation of long standing Church debts, that one of the *Advocates*, the *Christian Republic* and *World Wide Missions* be put in every home, that a copy of the Bible be placed in every family, that more be done for the Superannuated Preachers, widows and orphans, that Christians attend Church better as an evidence to the unsaved of their devotion to Christ and His Cause, and that all diligence be manifested in circulating information concerning what our Church stands for and what it is doing for all the Races of the Human Family.

One Man Who Won

By the Rev. Stephen J. Herben, D. D., Editor of the Epworth Herald

This is the story of a man who tried and—won! We hear a good deal of the men who have tried and failed, and our resources of sympathy are drawn upon heavily sometimes when we recall how bravely they struggled, how nobly they endured, how worthily they lived. It would seem that the man who strives should never fail; that he should always prevail; that success should be the outcome of his endeavor.

Well, that is exactly what happens. The law of human compensation always works out the best result; and often what seems failure is really success. The great thing is to try, and to keep on trying, for the highest and best results in character, development, service and life. And the man or woman who does that—who keeps on striving—is sure to triumph—for the victory that is sought for as the crown of the striving is secured in the daily progress toward that high goal. These words of the late Thomas Bailey Aldrich are worth keeping in mind:

"Build as thou wilt, unspooled by praise or blame.

Build as thou wilt, and thy light is given;

Then, if at last the airy structure fall.

Dissolve and vanish, take thyself no shame—

They fall, and they alone, who have not striven."

This man who tried—and won—came to Chicago from Kansas in the fall of 1892. He had graduated from the high school in the little Kansas town from which he came. It is easy to write that statement, but the story that is wrapped up in it is the record of struggle, hardship, toil, sacrifice, as well as of triumph. But I will not tell that story here.

When this young man came to Chicago, he had no friends and very little money. But in his soul he had a great ambition—and that was worth more than money, and he was sure to win friends in that thriving city, where opportunities are many, and the worth of a man is fixed by the stuff that is in him.

Daniel W. Roberts—for that was his name—wanted to be a physician. That was the ambition that kept him at his books in Kansas until he had won his graduation at the high school, and that drove him to Chicago. He was a Negro, but that did not discourage him. It probably spurred him the more, for it gave him a chance to show the world once more what a Negro can do.

He had been in Chicago only a short time when he obtained a situation in the Methodist Book Concern building. It fell to his lot to do some hard work there. The floors had to be scrubbed. He scrubbed them until they were clean! The windows had to be washed. He washed them until they shone! And many another hard job was given him. But no work was shirked; no task was too menial. He was not afraid to work hard, and he did toil most industriously early and late, for he knew that he was working for the future.

He entered a night medical college. The double burden was heavy enough to break almost any man; but though "Dan" staggered under it, he never was crushed by it. In fact, the heavier the load, the more determined he became. It was a wonder he did not quit. Many another fellow would have given up in discouragement, but he kept going, bravely making progress day by day, in spite of hardship, poverty and the many obstacles he met in the way. Like Gerald Massey, he could say:

"We are beaten back in many a fray.

But never strength we borrow;

And where the vanguard rests to-day

The rear shall camp tomorrow."

When "Dan" was half-way through his medical course, he had an access of this "newer strength" that gave him great joy. He came to my office one day—I was then the assistant editor of *The Epworth Herald*—and asked me if I would do him a favor. Of course I said I would. Everybody in the employ of the Book Concern was interested in him, and he was constantly cheered and encouraged by the words and acts of practical sympathy his friends showed toward him. So, when he asked me to do him a favor, of course I was glad to be of service to him.

But I noticed that he was quite embarrassed. I

soon found out, however, the cause of his timidity, when he told me that he was in love with a splendid young woman, and asked me if I would be willing to officiate at their wedding!

That wedding was an event! It occurred on a beautiful afternoon in the fall of the year, in my office, which had been decorated with branches of



DANIEL W. ROBERTS, M. D.
San Augustine, Fla.

trees, glorious with their wealth of autumnal foliage.

Some folks would have said that it was a mistake for "Dan" to marry before finishing up at the medical college. In most cases it is a mistake to do that; but in this instance it worked out the best result. For Mrs. Roberts at once became a real helpmeet, and was of the greatest assistance to her husband in working out his cherished and inspiring ambition.

Two years after the wedding came the graduation. "Dan" had finished his course. It was "Dr. Roberts" now, if you please—and no student ever graduated from a Chicago medical college who had won his diploma more worthily.

Well, that was over eleven years ago. Dr. Roberts did not stay in Chicago, but went South, and began his practice in St. Augustine, Florida. A few weeks ago I visited him there—not having seen him in all the years since the Chicago struggles and victories. I was not surprised by what I saw and heard. I knew that the man who had made good during those years of upward striving in Kansas and Chicago would keep the thing up in Florida. And that is just what he has done. He is one of the best known practitioners in Florida. He is the president of the State Medical Board of Colored Physicians. He is constantly in demand for the most difficult cases in every part of the State, whether among colored or white people. His private hospital in St. Augustine, which he has recently opened, is a popular and needed establishment. His home is a model of comfort, cheer and convenience, and reveals everywhere the loving care and co-operating interest of his beloved companion, to whom he was wed that day years ago in Chicago. Everybody in St. Augustine knows Dr. Roberts, and everybody is his friend, for out of his keen and quick sympathy, and with his acknowledged ability in his profession, he is ready at any time to serve everybody who needs him, it matters not what his social, financial, intellectual or religious standing may be. He is a friend of humanity. His practice is extensive. He is a hard worker. He always was. The habit formed in his youth of working all day and all night still clings to him.

Naturally, as a result of his ability, in his profession, Dr. Roberts is winning success financially. But that is only incidental, however desirable and satisfying it may be. The larger success he has achieved is in demonstrating what a colored man can do. He might have been satisfied with the lot which he found himself as a boy. But an overwhelming discontent seized him, and he did not shake it off until he had nailed the flag of his ambition at the top of the pole. And the sight of that waving flag cheered him on and kept him at his

tasks—hard though they were—until he had won.

If Dr. Roberts were asked to say a word to the youth of the colored race, I am sure he would say to them: "Be true to God; be true to your church; be true to your conscience. Work hard—and never let up until you have reached the goal."

The gates of opportunity that opened for this young man years ago are never shut. They stand open for every young man and young woman who is determined to win!

Chicago, Ill.

Appeal of Board of Foreign Missions

(Continued from Page Seven.)

India, Northwest India, South India, Bombay, Central Provinces, Bengal, Malaysia, and the Philippine Islands; one Mission Conference—Burma. Communicants, 139,752.

Bulgaria, 1857: Mission Conference. Communicants, 532.

Italy, 1873: Annual Conference. Communicants, 3,689.

Mexico, 1873: Annual Conference. Communicants, 5,927.

Finland and St. Petersburg, 1884, including the Russian Empire: One Mission Conference. Communicants, 1,320.

Korea, 1885: Mission Conference. Communicants, 23,455.

France, 1906: Mission.

Total number of communicants, 287,085.

Total number of missionaries sent out by the Board of Foreign Missions, 710.

Total number of native ministers and other workers, 8,868.

The field as a whole is vast, literally girdling the globe. If the sun never ceases to shine on the British Empire, with equal literalness we may say that the sun never ceases to shine on territory occupied by the Board of Foreign Missions of the Methodist Episcopal Church.

To every member of our church the Master says: "Behold, I say unto you lift your eyes and look upon the fields, for they are white already unto harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein that saying true, one soweth and another reapeth."

To the seventy whom Jesus sent out he said: "The harvest truly is great but the laborers are few. Pray ye the Lord of the harvest that he would send forth laborers into his harvest."

Was there ever a time when this prayer was more appropriate than now? But the prayer must be accompanied by gifts to send out and support the laborers. Let the watchword be, *Pray and Give*.

Signed for and on behalf of the General Committee and the Board of Foreign Missions:

A. B. LEONARD.

H. K. CARROLL.

S. O. BENTON.

HOMER EATON.

New York, January 1, 1908.

Piloted.

We set forth upon the stream of life like an oarman pulling with his back to the course. We cannot see into the future. We cannot anticipate the dangers of the way. We cannot tell where the turn is coming until we get to them. How are we going to reach our goal in safety?

We shall be piloted. First, Christ has gone before, and learned the way, and told us of it, just as an experienced riverman goes over the course before a boat race, and finds the safe, deep channel, and sets his flags to mark the way.

In the next place, we are going to get to our goal in safety because we have prayer for one oar and God's service for the other; and these are oars that will not break, or foul, or turn astray.

Finally, though we cannot see Him with the eyes of flesh, we do have a divine helmsman whose hand is on the rudder, and whose all-discerning eye is on the course. If we pull by faith, He will steer by perfect knowledge. Never yet was trust in God mis-guided. We may fancy that now and then we scrape a rock—but how safely and surely we come to our goal at last!—Zion's Herald.

"Self-ease is pain; thy only rest
Is labor for a worthy end."

Conference Notices

DISTRICT CONFERENCE ROUNDS. GREENWOOD.

FIRST ROUND.

Carrollton, January 18-19; N. Carrollton, 17-19; Winona, 24-26; Valden, February 1-2; Kilmichael, 8-9; Valden, 15-16; Hesterville, 22-23; Durant, 28-March 1; Sallis, February 29-March 1; Pickens, March 7-8; Goodman, 14-15; Greenwood, 20-22; Lexington, 27-29; Owens, 28-29; Tchula, April 4-5; Ebenezer, 11-12. Now, brethren, success depends upon your faith and works in this year. Let's advance the cause this year far beyond that of the past year. We must join hand and heart for the uplift of the Master's kingdom. I want 600 souls brought into the kingdom of our Christ, and more than a thousand dollars for benevolence this year. Brethren, begin on your benevolence at once—S. H. Nevils, Presiding Elder.

STARKVILLE.

FIRST ROUND.

Ackerman, January 18-19; Bell, April 11-12; Bellfountain, March 21-22; Bradley, 28-29; Calhoun City, April 30; Cedar Bluff, 4-5; Eupora, March 7-8; Eupora Circuit, 7-8; Feutres, April 23; Hopewell, March 14-15; Kosciusko, February 14-16; Kosciusko Circuit, 15-16; Liberty Hill, 2-23; Louisville, 29-March 1; Mabon, April 11-12; Manter and Pheba, March 26; Rock Hill, April 18-19; Sand Creek, April 16; Starkville, January 24-26; Starkville Circuit, 25-26; Weir, February 1-2; Whites, 8-9. Brethren, you did well last year along all lines of church work, but let us begin now to plan for a great year's work. The eyes of the church are upon us, and expect great things of us. Make Lincoln's birthday a great day, and do your best on Easter and Children's days. Put the SOUTHWESTERN in every house. Plan for great revivals in each charge. Make this the greatest year in the history of your ministry.—J. H. Everett, Presiding Elder.

WEST TENNESSEE.

SECOND ROUND.

Paris Station, January 11-12; Mansfield Circuit, 12-14; Springfield Circuit, 17-19; Union City Station, 21-23; Martin Station, 25-27; Sharon & Kenton, February 1-3; Humboldt Station, 8-9; Alamo Station, 15-16; Friendship Circuit, 16-18; Brownsville Station, 19-21; Mason Station, 22-23; Galloway Circuit, February 29-March 1; Birmingham, Miss., March 2-3; North Memphis, Miss., March 4-5; Centenary, 6-8; Klondike, Miss., 10-11; Big Creek and Ramsey, 13-15; Pleasant Grove and Atoka, 16-17; Fowles Circuit, 20-22; Dyersburg, Miss., 24-25. Dear pastors, superintendents and officers: The work of the church should be before you daily. Our motto is, Results, in Jesus' Name! Use your card plan; Raise your benevolence now. Fix your celebration days and work to them. Plan, work and pray for results. Push the SOUTHWESTERN and Walden Record. Put them in every home! They will help you to succeed. Brethren, we want results.—J. M. Lyte, Presiding Elder.

HOLLY SPRINGS DISTRICT.

FIRST ROUND.

Potts Camp, January 18-19; Byhalia, 25-26; Abbeville, February 1-2; Alesville and Taylor, 8-9; Oxford, 14-16; Holly Springs, 21-23; Holly Spring Ct., 22-23; Water Valley, 27-28; Ducks

Hill, 29-March 1; Elliott, February 28-March 1; Grenada, February 6-8; Grenada Circuit, 7-8; Sardis, March 13-15; Batesville, 14-15; Sentobia and Coldwater, 20; Hernando, 21-22; Waterford, 28-29; Miller, 27-29; Canie Creek, 28-29. Brethren, we made quite an excellent record last year for diligence and faithfulness. This will encourage us to do still more in pushing every interest of the church. Start good evangelistic meetings now. Make Easter your great benevolent day. I am sure no one who has the interest of the church at heart will fail to write me often on any subject. Your servant—N. R. Clay, Presiding Elder.

OPELIKA DISTRICT.

FIRST ROUND.

Lomax Mission, January 11-12; Smith's Mission, 12-14; Elmore and Shorters, 15-16; Kellyton Circuit, 18-19; Dadeville and Pleasant Hill, 25-26; Lafayette Station, February 1-2; Lafayette Circuit, 1-2; Five Points Circuit, 8-9; Lanett Station, 15-16; Lanett Mission, 15-16; Central and Riverside, 22-23; Rockford Circuit, February 29-March 1; Jackson Gap and Sandford Mission, March 7-8; Benson's Mission, March 11-12; Opelika and West Opelika, 14-15; Alex. City Station, 21-22. Brethren, we lacked only a little over \$100.00 of raising as much disciplinary benevolence at our recent session of the Mobile Annual Conference as the other two districts put together. I thank those of you who labored so very heroically to make our district the banner district in our Conference. We have won a great victory. The age and time are respecting men, who can bring something to pass. Away with the pastor who plans, boasts and talks all of the year, sitting around waiting for favorable circumstances and winds up his year's work by filling his report with a multitude of excuses. Do something. Put the SOUTHWESTERN in every home

BETTER PROTECTION FOR NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodge of Dayton, Ohio, and join it at once.



W. G. CRITCHLOW,
Grand President and Founder
of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 449 Subordinate I. L. U. lodges and initiated over 41,142 I. L. U. members; it has also accepted over 640 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People, gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toil; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.

and our Central School in Mason City with every other benevolent enterprise of our Methodism will receive the hearty support of our good people. We have not done for our Central College at Birmingham all that we could have done. We must do our whole duty. Dr. Palmer is a most wonderful man and he deserves our hearty co-operation and encouragement.—J. A. Hollis, Presiding Elder.

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady traveling position with a good salary and all expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.

church. The membership has been increased; benevolence, \$15.00 in advance of that of any previous year. For three years on this work I have had a sick daughter, who is unable to do anything for herself, and at any time the ranks of my family may be broken. I will meet the coming Conference with a good report.—W. A. G. Lipscomb, Pastor.

TENNESSEE.

FARMINGTON.—The visit by many of the faithful members of Simpson Church recently to the parsonage was highly appreciated. A large assortment of groceries was presented the inmates. Mr. John Winson and Mrs. C. Barnes are responsible for this very agreeable surprise. On November 9-10 was held our first quarterly conference by the Rev. S. M. Utting, our presiding elder. At 10 o'clock Sunday morning we had an old-fashioned love-feast. At 11 o'clock the Rev. S. M. Utting, our beloved presiding elder, was at his best. His sermon was highly appreciated by all present and at night was heard by a packed house. Fifty-two partook of the Lord's Supper. Collection, this quarter, \$40. We are working, not talking.—S. J. Jenkins, pastor.

JEFFERSON CITY.—Our first quarterly conference convened at Jefferson City November 16-17, by Presiding Elder W. A. Webber. The officers presented very good reports. We had a very pleasant session. Sunday morning the elder preached a strong sermon, subject "Gideon's Army." We had a good attendance and the Holy Sacrament was administered to many. Paid our presiding elder his assessment. The pastor is pressing all the claims of the church and we are praying for a great harvest of souls and large financial success this year. The Rev. Samuel Delaney is pastor.—Saille Lee.

Among the Workmen

MISSISSIPPI.

RIPLEY CIRCUIT.—The fourth quarterly Conference convened December 14 and 15. The presiding elder being absent, the Rev. J. J. Johnson officiated. Although both days were gloomy, we had a good conference. Mr. Johnson's address was well worth hearing. The different reports showed the work to be prospering. On the 15th, Brother Johnson preached an excellent sermon; subject, "I am the Light of the World." The collection was good. Our pastor, the Rev. F. F. Compton, was greatly delighted when we presented \$30.06 to him. Total collection, \$36.36.—Jas. T. Miller.

CARY.—We held our fourth quarterly Conference December 7 and 8, with Dr. R. P. Thurkeld, presiding elder, in the chair. All the officers were present, with one exception, and the written reports showed marked improvement on all lines. We had a full attendance. The president of the Ladies' Aid Society and members were present, with good reports. Sisters Eliza Jones, Jane Richardson, Leathan Jones, deserve much credit for the manner in which they cared for the Conference. Special mention is also

due Sister Alice Kahle. Sunday was a rainy day. Paid presiding elder in full and \$4.00 in addition was presented by the officers. The Lord poured us out a blessing in the form of two able sermons by the presiding elder, which were highly enjoyed by all. Fifty communed at the table. We have raised our entire apportionment of \$36. Raised in the quarter, \$35.00; total raised this quarter, \$135. The Rev. G. W. Arnold, of Shubuta, was present also and rendered good service. We shall go to Conference with a round report. Brothers B. J. Black and B. J. Jones led in class leaders' reports. The SOUTHWESTERN was not overlooked.—A. H. Lathan, Pastor.

HARRISTON.—I am about to close my fourth year of work on this circuit. When I came here four years ago, I found two churches and one preaching place, and a debt amounting to \$90.00. The church and land at Harriston were under mortgage and there was not a comfortable place for the pastor and family to stay, but now we have four churches and a good parsonage, with a six-foot hall and four rooms, and the circuit will be left this year with money in the treasury of each

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Conference Rounds

GREENVILLE DISTRICT.

FIRST ROUND.

Indianola, Jan. 25-26; Bairds, Feb. 1-2; Sheppardtown, 8-9; Stephensville, 15-16; Belzoni, 22-23; Greenville, 29-March 1; Dahomey, March 6-8; Gunrison, 7-8; Mattoon, 17; Arnold and Boyls, 10; Shelly and Mound Bayou, 28-29; Itta Bena, 14-15; Heads and Holly Ridge, 21-22; Doddsville, April 4-5; Hollandale, 11-12. Brethren: We are called upon to do our best, for the Master this year. Widen your vision, get faith, pray "without ceasing," and great things will be done through your instrumentality. Souls must be saved, our benevolent claims must be raised at once, the SOUTHWESTERN must be placed into the homes of our members. Rust rebuilding fund must be collected. Make Easter Sunday April 15 a great day. Push every interest of the church.

J. W. WINBUSH, Presiding Elder.

CLARKSDALE DISTRICT.

FIRST ROUND.

Shellmound, Jan. 18-19; Schlater, 21; Money, 25-26; Minter City, Feb. 1-2; Bedford, 9-10; Phillip, 16-17; Wehb, 23-24; Drew, 29-Mar. 1; Ruleville, Mar. 7-8; Dublin, 14-15; Clarksdale, 21-22; Clarksdale Ct., 28-29; Coahoma, April 4-5; Tunica, 11-12. Brethren: All things considered, we did well last year. Let us start in the beginning of the year to do a good year's work. Put your committees to work. Begin now to raise your benevolences. As you raise your money for Rust University, send it at once to Dr. Foster and the other benevolences to the different treasurers. Hoping you a successful year,

B. F. WOOLFOLK, Presiding Elder.

AUSTIN DISTRICT.

FIRST ROUND.

Simpson Tab., Jan. 18-19; Lulling Ct., 25-26; Lockheart, Feb. 1-2; Wesley Chapel, Austin, 8-9; Winchester Ct., 15-16; Smithville Ct., 22-23; Bearstrop Ct., March 7-8; College Chapel, Feb. 12-13; Mount Salem Ct., March 14-15; Lasparres, 21-22. South Austin and Taylor will be arranged by pastor and presiding elder. Brethren, I hope by this time every pastor is on his work and has his church well organized, from Sunday school up to official board, and push every cause of the church, failing in none. Our motto this year for the Austin District is

one thousand souls for Christ, \$600 for Sam Huston College, and all men up. Remember, brethren, to begin early is the best for us. Don't wait until fall; if you do you certainly will fail. Plan for your Easter service and raise all of your claims and get them out of the way, so you can push on other lines. We hope all the pastors will be able to report all of our benevolence by the District Conference.

F. L. KIRKPATRICK, Presiding Elder.

NEW ORLEANS SOUTH DISTRICT.

FIRST ROUND.

Plaquemine, Feb. 1-2; Bayou Goula, 3-4; Viron, 5-6; Donaldsonville, 7-9; Hahnville and St. John, 10-11; Union and Sorrell, 13-14; Crawford, Glencoe, 15-16; Winsted, 17-18; Godman, 19-20; Franklin, 21-23; Centerville and Verdenville, 22-23; Pattersonville, 24; Berwick, 28-March 1; Morgan City, February 29-March 1; Beattleville, 5-6; Houma, 7-8; Schriever, 9-15; Thibodaux, 14-15; Napoleonville, 21-22; Woodlawn, 22-23; New Orleans First St., 25-29; Wesley, 27-29; Williams, 26-April 3-5. Brethren: Let me congratulate you on the splendid achievements of last year. We led the state in soul-saving and in benevolent collections. Let us start at once for a great year along all lines. The eye of the general church is upon us. Plan well, and see that your plans are executed. Let every pastor be truly loyal and faithful to the trust committed to him. Lift up holy hands. Set a high standard of Christian deportment for the people.

Your yoke fellow,

B. MACK HUBBARD,
Presiding Elder.

ALEXANDRIA DISTRICT.

FIRST ROUND.

Wiley, Jan. 18-19; Melville, Sumner, 21-23; Cottonport and Marksville, 25-26; Bunkle and Evergreen, 27-29; Big Cane and Morrows, 30-31; Palmetto and Waxla, Feb. 1-2; Muson, 8-9; Teche and MacIard, 10-12; Opelousas Ct., 13; Washington, 14-16; Opelousas, 15-16; Eola, 17-19; Boonville, 22-23; Cheneyville, 23-25; Lecompte, 26-27; Richland, 28-29; Pineville, March 1-2; Alexandria Miss., 5-6; Alexandria, Newman Memorial, 7-8; Rapides, Avoca, 9-10; Boyce and Village, 12-15; Boyce, St. Paul, 14-15; Colfax and Kateland, 16-18; Winfield, 19-20; Clarence and Mt. Zion, 21-22; Campiti and Union, 22-23; Campiti Cir., 24; Cane River, 25-27; Natch, 28-29; Newton, 30; Old River, 31. My dear brethren, go in for a great year's work. Begin the revivals at once. Please prepare for Freedmen's Aid Day, which is in February and observe all the days fixed for the benevolent collection and take them; it's best; don't wait. I thank you for your past loyalty. Self-support is our watchword, hence the SOUTHWESTERN in every home.

J. J. OBEE.

ROBUST, VIGOROUS MEN

are made out of weak, sick and disease-tortured men by Vita-Ore, the tonic and healer which has cured thousands of men in all parts of the United States, Canada and Great Britain. It is offered on trial, free for the asking. Read advertisement on last page and write for a package of Vita-Ore today.

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Father is E. J. Davis, mother is Eliza Davis, formerly known as Eliza Detter. She was Sister to Lucinda Detter. We came to Arkansas in 1875. Mother had three children, Columbus, Guss and Henrietta Detter. Mother is dead. Write C. L. Davis, Haynes, Ark.

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Doings of the Workmen

NORTH CAROLINA.

High St. and Bases Charge.—At the last session of the Conference I was assigned to this charge by Bishop Spellmeyer. I hastened at once to my field of labor, and I soon became convinced of the fact that I had been sent to serve a band of loyal Methodists who were eager to meet their new pastor and to counsel with him for the work of another year. At High St. we have one of the best Epworth Leagues in the Conference. Many of the members are products of Bennett College. We have also at this church the Woman's Home Missionary Society that possesses the true spirit of missions. They seek to serve rather than to be served. On Thursday evening of November 28 the parsonage was visited by a number of these noble hearted women and they left at the disposal of their new pastor, the Rev. D. C. Skeen, and wife many good things as a token of their love and respect for them.

A LOST RELATIVE.

An uncle, named Nelson Galloway, sold during slavery to one Jim Roach, Leakesville, North Carolina. His only sister was named Mary Ann. For nick name she was called Pank. His master's name was Rawley Galloway and his farm was known as Valley Field, Rockingham, North Carolina. His present name may be Nelson Roach. Please address any information to Mary J. Galloway, Reidsville, N. C., Box 96.

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A CHURCH BUILDER

The Rev. S. H. Cannon, pastor of Paul Methodist Episcopal Church, is a pastor who combines push and energy, tact and perseverance, planning and enthusiasm in all of his church work. Bro. Cannon is a builder—a builder of parsonages and a builder of churches. Wherever he is

model and enlarge the place, increasing the seating capacity one-third. The accompanying cut is the new structure, valued at about \$4,000. The seating capacity is about 700. It is lighted by electricity. There is a new organ and many other up-to-date additions. All of this work has been done during the cry of "hard times," and furthermore, all of the benevolences were raised since June, and the pastor was paid up in full in November. About \$3,000 has been raised for all purposes, and St. Paul, Moss Point, takes her place among the first grade appointments of the conference. There is no need to ask why the citizens of this lovely town—both races—are asking that Bro. Cannon be returned to them.

STRONG, HEALTHY WOMEN are made possible by the use of Vita-Orc, the mineral spring, condensed and concentrated. It restores health and strength in a natural way, through the blood, the vital fluid, to all parts of the body. Get a package on trial, as offered on last page of this paper. Turn to it now and read the trial offer.

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THE REV. S. H. CANNON

stationed he leaves a better church and a better home for the preacher who succeeds him. It will be remembered that our church at Moss Point was blown from its foundation, and wrecked by the great storm which swept over the Gulf Coast some time ago. Several attempts were made to replace the wrecked structure upon its former foundation, and patch it for service; but all efforts failed. Finally it was decided to tear it all to pieces except the framing and re-



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R. S. LOVINGGOOD, A. M., President,
AUSTIN, TEXAS.

Marriages

JACKSON-JONES.—Mr. J. C. Jackson and Miss Willie May Jones, December 10, 1907, at Harriston, Mississippi, the Rev. W. N. G. Lipscomb reading the ceremony. They were the recipients of a number of valuable gifts.

GRANBERRY-POLL.—At the residence of Mr. and Mrs. C. Myles, Waynesboro, Miss., Mr. Gable Granberry and Mrs. Minnie Poll, on the 22nd of December, 1907, by the Rev. James Jordan. They were presented numerous costly tokens.

WRIGHT - SMITH.—On Wednesday morning, December 25, 1907, at 10 a. m., Prof. R. Q. Wright and Miss Anna L. Smith, at the home of the bride, in Sturgeon, Missouri. Miss Smith was formerly sewing teacher at Geo. R. Smith College, Sedalla. Professor Wright is a graduate of Geo. R. Smith College and is at present assistant principal of the high school at Muskogee, Okla. The Rev. H. T. Reeves officiated.

SUMMERS-HUMPHREYS.—At the home of the bride, 1510 South 11th St., Waco, Tex., December 29, 1907, Mr. Arthur Summers and Miss Mary L. Humphreys. Both parties rank high in church and society. The Rev. L. H. Richardson officiated.

CULLOM-DAVIS.—At the residence of the bride's uncle, Dr. J. M. Davis, Muskogee, Okla., Mr. J. A. Cullom and Miss Martha Davis. The Rev. James N. Wallace, B. D., performed the ceremony. Only a few relatives and friends were present.

TAPPS-SEALS.—At Woodland, La., December 12, 1907, in Mt. Carmel Methodist Episcopal Church, Mr. Willie Tapps and Miss Emma Seals. The Rev. I. R. Scott, pastor, officiated.

TICE-McPHERSON.—At Fayetteville, Ark., December 24, 1907, Mr. John Tice and Miss Cora McPherson, many friends witnessing the ceremony. The contracting parties are members of highly respected families. The Rev. F. J. Jacobs officiated.

LOFTON-WADE.—Mr. Joshua Lofton and Miss Celeste Wade, December 18, 1907, in the Sunflower Methodist Episcopal Church, Eola, La. Both were members of Sunflower Sabbath School. —H. J. Robinson, pastor.

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WARREN STREET CHURCH RECEIVES NEW PASTOR.

Never in the history of Mobile has such an ovation been given to a newly appointed pastor as that which the members of Warren Street Methodist Episcopal Church, Mobile, Ala., gave to the Rev. A. G. Glenn and his wife at the church Wednesday night, January 1, 1908. When Dr. Glenn was called upon to respond to the many good things said concerning him, it was only after a strenuous effort that he was able to control his emotions. Gaining the mastery over himself, he addressed the audience for twenty minutes upon the subject, "The Duty of the Hour." He was frequently interrupted in the course of his eloquent and forceful address by the enthusiasm of the audience, whose appreciation of his wholesome advice was evidenced by acclamations and applause. The

entertainment opened with a song by the choir, followed by scripture reading by W. R. Fisher, and Prayer by A. L. Lee, both local preachers of the church. After prayer, Miss Mary Doyle sang with sweetness and grace, "The Star Spangled Banner." Welcome addresses were delivered by K. Butler on behalf of the Epworth League; Miss Mary Doyle, on behalf of the Sabbath School; Mr. Floyd Thomas, on behalf of the church and members, and the Rev. Dr. A. J. Rogers, pastor of the Big Zion Church, who in subdued eloquence and forceful language welcomed Dr. Glenn on behalf of the local ministers.

Mr. R. S. Brookshire, of Memphis, crowned himself with glory in his rendition of "Rock of Ages" to special music. Miss Daisy Merriweather, the sweet singer of Mobile, rendered one of her favorite solos, "Come Unto Me." Prof. J. C. Banks and wife, of Charlotte, North Carolina, delighted the audience with a vocal duet, "The Brave Pilot." Prof. J. F. Felton, of the Boston Conservatory sang the fourth chapter of Revelations to a musical composition of his own, and thrilled the large audience with the sweetness of his rich tenor voice. Dr. H. Roger Williams, who worked up the reception for the new pastor and who acted as master of ceremonies, introduced Mrs. A. G. Glenn, as the Methodist Episcopal Nightingale of Alabama. Mrs. Glenn well sustained the high expectancy aroused by Dr. Williams' introduction, and was encored again and again. Her voice is a rich, sweet, mellow soprano, and her rare ability to handle it gives her an enviable position among good singers. Dr. Glenn's address was responded to by the Rev. Dr. H. N. Newsome, pastor of the Metropolitan African Methodist Episcopal Church. He paid a high tribute to Dr. and Mrs. Glenn, and in thundering eloquence assured them that their coming to Mobile would be the beginning of a new era for the Warren Street Church. The reception closed with a feast of delectable felicities which the ladies of the church served in courses to the vast concourse of Mobile's most intellectual and influential Negro citizens who had turned out en masse to welcome Dr. and Mrs. Glenn.—H. Roger Williams.

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How a Young Girl of De Kalb Managed To Overcome a Trouble Which Threatened to Leave Her an Invalid for Life.

If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardui at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardui regulates irregularities, relieves pain, builds up the female constitution.

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the safe preparation known to us that makes most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, hair from falling out or breaking off, makes it grow and by nourishing the roots, gives new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, clergymen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and is labeled "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1894. Be sure to get Ford's as its use makes the hair glossy, lay down in place and comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c and 10c sizes and is made in Chicago and by us. The genuine has signature, Charles Ford, Pres., on package. Refuse all others. Full directions with every bottle. Price only 50c. by druggists and dealers. If your druggist or dealer can not supply you, he can for you from his jobber or wholesale dealer or send us 50c. for one bottle postage \$1.00 for three bottles or \$2.50 for six bottles, express paid. We pay postage and press charges to all points in U. S. A. ordering send postal or express money order and mention name of this paper. Write name and address plainly to Dept. 2.

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Deaths

THE RANKS BROKEN.

For the first time since we became a Conference Society our official ranks are broken, a link has gone, one of the first ones, to begin this work, and there were only two of us, Mrs. C. L. Bullock and the writer. We worked for two years, then Mrs. J. P. Morris, now our conference organizer, joined us. With the assistance of several of the ministers we organized and entered upon the work to do for our people all we could. Mrs. Bullock was appointed our conference corresponding secretary, which office she has faithfully held during all these years of hard work. She compiled our minutes, met all our executive meetings, and met the National body as our representative. She was a deep thinker and a most faithful worker. We shall miss her in many ways. Her last work was to get our minutes from the press and divide them among the districts. Her heart was in the work. She fell at her post. Mrs. Bullock, the wife of the presiding elder, M. Bullock, took pride in working on his district. Now, dear co-workers, let us push the work forward and may our Executive Board, one and all, shake hands with our beloved secretary in that Haven of Rest where all the Home Mission workers should meet.

Yours in the work,

A. E. MOREHEAD, President.

BISHOP.—Louvenia Bishop, born in state of Georgia 70 years ago, joined the Methodist Episcopal Church 35 years ago and lived consistent Christian until the day of her death October, 1907. The funeral was attended by the writer, assisted by the Rev. M. L. Baldwin, of Cane River.—W. M. Emmett, pastor.

EVANS.—Little Hizer Evans, daughter of Mr. Johnny Evans, of Campti, La., with no shadow of fear passed to be with Him in answer to the recent summons.—W. M. Emmett, pastor.

TATE.—On November 7, 1907, Eveline Tate, a faithful and worthy member of Boyd's Chapel, Jefferson City, Tennessee, after two weeks' of suffering, was called to the Home where there is neither suffering nor sorrow, pain nor death.—Samuel Delaney, pastor.

GRAVES.—H. M. Graves, one of the faithful ones of Jones Church, West Point, Georgia, was received of God, November 7, 1907. He was in his fifty-sixth year, and had been engaged in the Master's service for thirty years. Although earth is made poorer in the death of this good man, wife, nine children, mother, sisters and many friends are bereaved, heaven is enriched. He was a member of the K. of P. fraternity. Funeral services were conducted by the pastor, the Rev. T. J. Talburt.

CLARK.—Oilla Clark, wife of Mr. Frank Clark, at her home, Cedar Bluff, Alabama, December, 1907. She had been a member of Stevens Methodist Episcopal Church for five years. She bore her suffering with great patience. Her husband, several children and friends mourn their loss.—Wm. Perry, pastor.

JONES.—T. J. Jones, a resident of Red River, Louisiana, but formerly of Alabama, died November 28, 1907. He came into the service of Christ and into the Methodist Episcopal

COMMON SENSE

Leads most intelligent people to use only medicines of known composition. Therefore it is that Dr. Pierce's medicines, the makers of which print every ingredient entering into them upon the bottle wrappers and attest its correctness underneath, are daily growing in favor. The composition of Dr. Pierce's medicines is open to everybody. Dr. Pierce being desirous of having the search light of investigation turned fully upon his formulae, being confident that the better the composition of these medicines is known the more will their great curative merits be recognized. Being wholly made of the active medicinal principles extracted from native forest roots, by exact processes original with Dr. Pierce, and without the use of a drop of alcohol, triple-refined and chemically pure glycerine being used instead in extracting and preserving the curative virtues residing in the roots employed, these medicines are entirely free from the objection of doing harm by creating an appetite for either alcoholic beverages or habit-forming drugs. Examine the formula on their bottle wrappers—the same as sworn to by Dr. Pierce, and you will find that his "Golden Medical Discovery," the great blood-purifier, stomach tonic and bowel regulator—the medicine which, while not recommended to cure consumption in its advanced stages (no medicine will do that) yet does cure all those catarrhal conditions of head and throat, weak stomach, torpid liver and bronchial troubles, weak lungs and hang-on-coughs, which, if neglected or badly treated lead up to and finally terminate in consumption.

Take the "Golden Medical Discovery" in time and it is not likely to appoint you if only you give it a thorough and fair trial. Don't expect miracles. It won't do supernatural things. You must exercise your patience and persevere in its use for a reasonable length of time to get its full benefits. The ingredients of which Dr. Pierce's medicines are composed have the unqualified endorsement of scores of medical leaders—better than any amount of lay, or non-professional, testimonials. They are not given away to be experimented with but are sold by all dealers in medicines at reasonable prices.

Church under the pastorate of the Rev. H. T. Abbott.—J. Green, pastor.

LEE.—Henry Lee, a member of the Mt. Vernon Church, Beattiesville, La., died November 23, 1907; age, 62 years. He was a faithful Christian and interested in all the activities of the church. His wife, three sons, three daughters, one brother and one sister survive him. The body was laid to rest in the Mt. Olive cemetery, the writer being assisted by the Rev. Wm. Brown and the Rev. J. W. Smith, Baptist ministers.—G. J. Rogers.

GALLOWAY.—S. P. Galloway departed this life November 27, 1907; age, 57 years, 3 months, 3 days. He was a local preacher of the Mount Sinai Baptist Church, Leaksville, N. C. The Rev. H. Hamlin attended the funeral. He leaves a wife, an adopted daughter, five sisters and one brother.

PEACOCK.—W. T. Peacock, born September 16, 1872, died December 1, 1907, at Farmington, Tennessee; age, 35 years, 2 months and 14 days. The dear wife and children who survive him mourn not as those who have no hope, for their loved one, in his pleading, was heard of God, and his soul born anew on November 20, 1907. The funeral obsequies were conducted by the Rev. S. J. Jenkins.

NIXON.—Mrs. Emily Nixon, at Vacherie, La., November 23, 1907.—H. J. Wright, pastor.

HARRIS.—Mrs. Rosa Lee Harris, at Crawford, La., November 26, 1907.

BELL.—Mrs. Elizabeth Bell, of New Orleans, La., died at Crawford, La., November 30, 1907. She was one of the converts of Mt. Zion Methodist Episcopal Church. Her going was peaceful. Burial from Mt. Zion Church, Crawford.—H. J. Wright, pastor.

SATCHER.—C. Satcher, a local preacher of St. James Methodist Episcopal Church, Ocean Springs, Mississippi, died November 5, 1907, in full triumph of faith, leaving wife and three chil-

dren to mourn their loss. The funeral was conducted by the pastor, the Rev. S. Jossel.

TURNER.—Rosa Turner, daughter of Mr. and Mrs. J. Turner, born September 24, 1887, in Howard County, Arkansas, died Nov. 14, 1907. At the age of 10 years she became a member of the Methodist Episcopal Church at Pine Grove and until summoned home ten years thereafter, lived a consistent Christian. She was a student in Bowin Seminary, Clow, Arkansas.

ARNOLD.—Mrs. Caroline Arnold died in the full triumph of faith, November 5, 1907; age, about 70 years. She was a faithful member of Arnold Chapel at Roopville, Ga. The deceased was the step-mother of Dr. G. M. Arnold. She leaves many friends, two sons and several grandchildren. The funeral was conducted by the writer.—Y. T. Frederick, pastor.

HUGHES.—Vina Hughes, the mother of the church at Chunkey, Mississippi, passed to rest November, 1907. She was a model Christian and a great spiritual adviser. The husband has lost a true wife, the children a loving mother, the pastor a friend, the church a devoted Christian.—C. G. Gavin, Pastor.

BOULTON.—At Chunkey, Mississippi, March, 1907, Mrs. Boulton, a member of the Methodist Episcopal Church.

SMITH.—King Smith, an honored and beloved class leader and member of the Methodist Episcopal Church at Chunkey, Mississippi, passed to his reward in March, 1907.

HARTFOUR.—James Hartfour, born in Clarksville, Tennessee, August 4, 1830, died November 21, 1907, at Lettsworth, Louisiana; age, 78 years, 3 months and 14 days. He moved to Arkansas in 1850; joined the Methodist Episcopal Church in 1855; moving to Louisiana in 1872, where he served for two terms as magistrate in the Second Ward of Pointe Coupee Parish. The deceased was thrice married and was the father of 44 children and 172 grandchildren and great grandchildren. He was a faithful Christian and a loyal supporter of the church for 56 years.

BROOK.—Mary E. P. Brook was born November 18, 1874, and died December 7, 1907, in Ellisville, Mississippi, in the full triumph of faith. She was an exemplary Christian. She had been a member of the Methodist Episcopal Church for sixteen years or more. Her husband, father and mother, three sisters, brother, and hosts of friends survive her.—L. L. Shumpert, Pastor.

WATSON.—Cealey Watson, beloved wife of Mr. S. S. Watson, a local preacher of Macedonia Methodist Episcopal Church, Rapides, La., died November 13, 1907. She was a faithful member of the above named church for twelve years. She was a member of the Household of Ruth, Avoca Enterprise Lodge No. 1827, and the Household of Ruth, Queen Esther Lodge No. 2853, the members of which turned out in full regalia in honor to their beloved sister. A host of friends followed her to her last resting place. She leaves mother, father, one son, sister, brother and grandmother. The funeral was conducted by the pastor, S. A. Mason, assisted by the Rev. Robert R. Cleveland, pastor of St. Matthew Baptist Church.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Books Received

The McGirt Publishing Company, 120 So. 11th St., Philadelphia, Penn.

"THE TRIUMPH OF EPHRAIM," by James E. McGirt. "For Your Sweet Sake" (poems), by James E. McGirt. Price \$1.00.

"ADDRESSES ON THE GOSPEL OF ST. JOHN." Printed and circulated by the St. John Conference Committee, Providence, R. I.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless, Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Doings of the Workmen

MISSISSIPPI.

NETTLETON.—A special Rally for the presiding elder of the Nettleton charge was held at Pleasant Grove Church by the classes. R. L. Shunferd raising \$4.70, G. Willis, \$6.00; others contributed from 40 cents to \$1.00 each. Too much praise cannot be given the good members of Pleasant Grove Church and the stewards, W. R. Roberts, J. W. Willy and many others, for their untiring efforts in this cause. Total collection, \$49.—D. D. Reid.

PONTOROC.—The Woman's Home Mission Society at this place is getting along nicely. We meet every Thursday and are doing good work. Mrs. L. M. Wright, the president, understands just how to keep the Mission in a progressive condition, and all seem ready to do whatever may be done for the betterment of the Mission. On Thanksgiving day at 7:30 p. m., we met at McDonald Methodist Episcopal Church and a splendid programme was rendered. We had with us Dr. W. C. Clay, who is always ready and willing to give words of encouragement. He made the opening address. We shall soon finish our second quilt, besides the other good work we are doing.—K. P. Wright.

FOR OVER SIXTY YEARS

Mrs. Winslow's Soothing Syrup has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act June 30th, 1906. Serial Number 1088.



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Stomach and Kidney Trouble

AN OF HIS Disorders New Things of The Past.

KENTON, O.—I have had Stomach Trouble for twenty-five years, and Kidney Trouble for ten years, and suffered with Cramps at night so bad that I would have to rub my legs and walk the floor to get them straightened as many as four and five times. Since using Vitae-Ore my stomach is all right, my appetite is good and I can eat anything. My Kidney Trouble is cured and the Cramps are a thing of the past. I would say to every sick person, after your doctor and all the patent medicines that friends tell you to try have failed, then take Vitae-Ore and be cured. J. M. GARR.



Suffered For Forty Years

Was Permanently Cured Three Years Ago—No Return of The Trouble.

MORGAN CITY, LA.—My conscience tells me that I most fully my duty towards humanity and Vitae-Ore by telling publicly the great good it has done for me. It has certainly proven a God-send to me. I suffered for about forty years with Stomach and Heart troubles. I have had first one physician and then another but they all failed to cure me. One day I saw the advertisement of Vitae-Ore in a magazine and I sent for a package on thirty days' trial. In less than three days after beginning its use I improved wonderfully. It has been three years now since I was sick. I have taken three packages and must say that I feel as well as I ever did in my life, although I am sixty-seven years of age. I recommend Vitae-Ore to all my friends. Mrs. F. CHESNOR.



Paralysis and Nervousness

Has Now Good Use of His Limbs and Is Free From Pain.

STRAUS, IND.—It is with great pleasure that I write concerning my use of Vitae-Ore. One year ago I became afflicted with Locomotor Ataxia and Paralysis as well as Kidney Trouble. I began using Vitae-Ore three months ago. I was then suffering intense pain, had no appetite, was very nervous and could just drag my feet across the floor by supporting my weight on the back of a chair. I was also very despondent. Within ten days' time after using Vitae-Ore, I could eat, sleep well and was free of pain and despondency. Today I have good use of my limbs, can work and life seems worth living again. Words fail me to express my thanks for what Vitae-Ore has done for me. JAMES L. MELOY.



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and do not send for it, you miss a chance to get well, a chance that you have been looking for, a chance you want, a chance to be happy through perfect health. There are no strings tied to our offer. There are no "ifs" and no "buts". There are no questions to answer, no blanks to fill out, no appliances to buy, NOTHING TO SIGN, no references or past history to give. Getting it is as simple as A, B, C. Just a short letter saying you need it, want it and will use it, and it is sent to you, all charges prepaid.

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it must DO GOOD, or it could not be sent out in this way. It should be no stranger to you. You have seen it advertised over and over again in this paper, have heard it endorsed by your neighbors, have heard it highly spoken of by your friends, have heard that we send it out on trial, EXACTLY AS WE PROMISE. You must know that IT IS GOOD, that it is sent out freely as advertised, that it does what is claimed for it. Your friends who have had trial packages must tell you all this.

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for it today? With this knowledge before you, with this offer in front of you, with the positive evidence on this page imprinted on your brain, how can you ignore, hesitate, delay or refuse? What is your excuse? You are to be the judge and need not pay a penny unless you are benefited. WE TAKE ALL THE RISK. Read our thirty-day trial offer, read what Vitae-Ore is and HOLD OUT YOUR HAND.

This Is Our 30-Day Trial Offer

If you are sick we want to send you a full sized \$1.00 package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

Read The Testimony On This Page.

Read it again and again. No stronger words have ever been written about any other medicine; no better expressions are truthfully commanded by any other treatment. Vitae-Ore is as different from other remedies as is pure milk from chalk and water, or the sunlight from a tallow candle. It does not take faith, does not take confidence, does not take belief, does not take even hope to cure with Vitae-Ore. It takes only a trial—all we ask. This medicine enters the veins of the sick and suffering person and cures, whether the suffering believes in it or not. Its substances enter the blood, and work, work, work—a work that cures. Read what it is.

What Vitae-Ore Is

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative, healing value many gallons of the world's powerful mineral waters drunk fresh at the springs.

DOCTOR SMITH CURED. Severe Case of Bright's Disease Entirely Relieved By It.

MINNEAPOLIS, MINN.—I have used Vitae-Ore personally for some time. I was troubled with Bright's Disease, my feet being so swollen at times that I could not wear my shoes, complicated with Gastralgia (pains in the lower part of the abdomen). All of this has left me, I using nothing but Vitae-Ore. I will say further that I used this



remedy in my practice with a degree of success that I have never attained with any other remedy, and shall continue to use it as long as I can procure it. G. W. SMITH, M. D.

Thousands of People

In all parts of the United States and Canada have testified to the efficacy of Vitae-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Allments, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anemia, Sores and Ulcers, and worn out, debilitated conditions.

SNATCHED FROM DEATH.

Was So Swollen and Bled That She Could Not Lie Down.

DELBA, TEX.—I am now twenty-two years old. About five years ago I got in bad health; my father spent everything he could get for medicines. I tried doctors until we lost all hope. Some pronounced my disease one thing and



some another, and all failed to do me any good. I had grown worse and worse until I had a complication of diseases—Liver, Kidney, Stomach and Female Disorders. I also had Neuralgia and Muscular Rheumatism. I was so swollen and bloated that I could hardly lie down. It seemed like I would die of suffocation. I thought I had Heart disease in a bad form and had given up to die. I often prayed earnestly to God that death would end my suffering. God sent me, Vitae-Ore through some friends and I decided to try it. The first package made a great change. When I had taken two packages I felt like a new person. I cannot express what it has done for me. It snatched me from death and gave me life and happiness. I took six or seven packages of Vitae-Ore in all and it has restored me to perfect health. RHODA WORKMAN

SAVED THIS BOY'S LIFE.

So Writes Rev. Gregory, who Calls It a God-send to the Afflicted.

ONEIDA, TENN.—My little boy, seven years old, was afflicted with Liver Complaint for more than two years. Two local physicians treated him, as did also a well-known traveling specialist, who has quite a reputation for treating such



diseases, having successfully cured a number in this section. But, strange to say, my boy's case baffled them all, and he continued to grow worse instead of better. I had begun to despair, not thinking he could ever be cured, and feared for his life, when I noticed the Vitae-Ore advertisement. I sent for a package and after giving it to the boy for ten days I could notice a little change for the better in his condition. By the time the entire package was used he could eat heartily, go to school and run about and play with the other boys, which he had not done for six months previous. I consider Vitae-Ore a God-send to the afflicted, believing it saved my boy's life, and should like to have the world know what it accomplished for my child, for the benefit of all suffering humanity. REV. A. M. GREGORY.

Health is so Important

To your happiness, success and enjoyment of life and its duties that if you are in any way sick or ailing you should not delay a day nor an hour but should begin proper treatment immediately, before the trouble has a chance to become settled in any of the vital organs, to spread to other parts, or to become aggravated in its developments. If you don't feel right, if there is something wrong in the workings of your system, something wrong with your sleep, your digestion, your blood, your nerves and your vitality, you cannot afford to suffer another day, when the thing that has set thousands right is offered you without a penny's risk, when it takes but a letter to start you on the treatment which has won international reputation by the work it has done. The cures Vitae-Ore has made prove the good work it does in checking disease and repairing its ravages, a work that every sick person should turn to for help. Do not continue suffering. Send for a \$1.00 package on trial today.

Address, Theo. Noel Co., S. N. DEPT. Vitae-Ore Bldg. Chicago, Ill.

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OUR POLITICAL UNDOING

We have heard it repeatedly stated, and in some instances by persons who claim to be friends to the Negro, that his enfranchisement at the close of the war was a colossal blunder. It was not a colossal blunder. The States that had seceded were easier reconstructed with the political enfranchisement of the Negro; and it was this reason that led to the placing of the ballot in the Negro's hands, and not primarily the consideration of the Negro's rights or his privileges. The ballot in the Negro's hands served well its purpose, and no one rejoices more than we in the reunion of our great country. But they say it was a blunder because the Negro votes are purchaseable—just as though whole legislatures have not been purchased, and just as though seats in the Senate have not been bought. Men who are sworn to uphold the law and sanctity of the government have put themselves upon the auction block to the highest bidder. If the Negro is purchaseable, he is not alone. If were to disfranchise for this reason, where would we end. But be this as it may, the Negro vote is not more purchaseable in proportion than any other vote of the country of the same strata of ignorance and industrial life.

Our political undoing has come by an untoward step of certain pacificators and compromisers of our race; no doubt they meant well at heart and wanted to relieve the race of the charge that we were disturbers of the peace and intruders upon the best interests of society. These men accepted a restricted ballot. Qualified suffrage in itself is the ideal. The American government is constructed upon the basis that all its citizen shall vote and shall be competent to vote. We agree that a competent suffrage is a safe suffrage; but it is a subterfuge, false and malicious, when it is alleged that the qualified suffrage movement in the South was for better government; it was not. It was a political trick, pure and simple, to disfranchise one class of voters and to multiply political strength, and to put the reins of government into the hands of a certain class.

But what is more, this licensed disfranchisement not only affected the ignorant, worthless and thriftless Negro, whose vote was purchaseable in many instances, but all Negroes have practically been disfranchised.

Just the other day, in a prohibition contest held in a Caddo Parish of this State, notice was served upon the Negroes that no Negro vote would be cast whether for or against prohibition. Outrageous? Yea, verily; for the disqualification here was purely one of race and color, and, too, in open defiance of the strict letter of the law of the State of Louisiana, which provides that any man who can qualify may cast a vote upon all measures that affect the public good. But this is not the limit.

Not only have we been disfranchised in this particular instance, but the Republican party, to whom the Negro owes much for his physical freedom, has made an effort to bar him from its political councils. Because we have accepted before our disfranchisement almost without protest, these office-holders have grown bold to disfranchise without a semblance of legal form; so that in the South we are

shut up almost exclusively from any participation in the political affairs, not even in party politics. For instance, the primary is the method by which officers are nominated in most of the Southern States. Under this rule the nomination of a Democratic primary is practically an election. But no Negro can vote in Democratic primary; for, if he were to attempt it, he could not prove from any previous record that he had in any way been allied with the Democratic party.

On the other hand, there is rising in the South the Lily White party, which is composed of whites who exclude the Negro from the State council of the Republican party. The Negro is excluded from the State committees, and an effort is made to exclude him from representation at the National convention.

And now the prohibitionists have thrown the Negro overboard and declared that he is not to vote either for or against whisky.

If the qualified suffrage movement in the South was outrageous, the "Lily White" is devilish. The former has thrown around it the mantle of legislative enactment, but the latter is bold highway robbery.

And thus political undoing of the Negro has gone on gradually. Restricted by legal procedure from the casting of his ballot, restricted by high-handed robbery from participating in the political councils of either parties, the Negro becomes an unenviable citizen in the body politic of our great republic. A republic, did we say? Hardly. A democratic government? Not by any means; it is a government of one class to the suppression of another class.

DECREES ON BARGAIN COUNTER

The conferring of honorary degrees over the bargain counter at prices to suit the pocket of each customer who applies has rendered these degrees useless; and instead of being honorable they are dishonorable. The subject was taken up recently by the Interdenominational Preachers' Meeting of New York and vicinity, and a scathing resolution was passed denouncing the institutions that barter honors which should only be conferred upon meritorious persons and condemn in equal terms those who accept these degrees. The committee that presented the report to the New York Preachers' Meeting consists of Dr. J. H. McMullen, Dr. W. H. Brooks and Dr. F. H. Butler. The resolution is timely and we quote it in full:

"The conferring of honorary degrees upon individuals who have achieved distinction in theology is commended when such persons are men worthy of the titles because of intellectual equipment, breadth of mind and soul and those accretions that accompany marked distinctions of plupit work.

"We believe that such degrees should be conferred only by institutions of learning that have a recognized charter and such a curriculum as will give them a status in the collegiate world.

"In the selection of candidates to be recipients of these distinctions great discretion should be exercised that they be conferred only upon persons of the highest intellectual and moral attainments, and not promiscuously without regard to the calibre or the character of the recipient.

"We need a leadership that represents no discount of our status as a people. The flaunting of degrees that stand for scholarship and achievement by men extremely limited in all attainments that make for distinction, builds up a school of false leaders and does an untold amount of injury to a struggling people.

"We ask our institutions of learning to exercise a greater discretion in the conferring of honorary titles. We ask that our ministry be judged by the same standard as that of any other people. We believe this will be far more beneficial to us in the long run than the rearing of a false standard of greatness."

MONEY SHARKS

Beware of money sharks; they are heartless and merciless; they are extortionists of the rankest sort. There are persons in the city of New Orleans who pay 25 per cent per month on borrowed money; and 2 per cent per month, or 24 per cent per year, is considered exceedingly low rate of interest by those who take advantage of salaried people, whom it appears must have small loans. But in many cases where these loans are made the borrower could do without the money. Such loans weave a web from the entanglement of which there is hardly any hope; for one month leads to the mortgaging of the next month and so on. In some cases we know persons who have paid \$10 on \$25 for three months. The exhortation is that it is a good deal better to do without money borrowed on such exorbitant and unreasonable interest and stint oneself for the time being and thus pull through than to sell one's income for 60 or 70 cents on the dollar.

Another form of outrageous oppression upon our poor people and to which they are willing partners is the system of selling goods on installment plan. This doesn't implicate, of course, all installment plan dealers, for there are those of them who are fair and considerate in price; but an article that usually can be bought on installment for \$5.00 would be sold for cash at \$2.50, the installment plan dealer requiring from \$1.50 to \$2.00 down when the purchase is made.

The dealer thus gets about the cost price on the first payment and all that remains is his profit.

If our poor people throughout the Southland were to discard this form of dealing we would make a better showing.

We rejoice that Caddo Parish, in north Louisiana, of which Shreveport is the capital, has gone dry, even though the margin be very small. The victory, from the standpoint of an advocate of prohibition, brings good cheer to our hearts, and is a prophecy, we trust, of the rising tide of temperance in the State of Louisiana, which will bring ultimately a full victory. We have it to regret, however, that both the prohibitionists and anti-prohibitionists barred the Negro from expressing himself either for or against the saloon. We have no facts at hand to warrant an opinion as to whether the Negro vote would have made any material difference in the result of the election. Likely enough the Negro vote would have been evenly divided, with a favorable leaning toward prohibition; for our people are beginning to realize that the temperance movement, as far as they are concerned, should be supported for economic as well as for moral reasons. But why should prohibitionists or anti-prohibitionists disfranchise the Negro entirely? What justification have they for it?

The Work of Princess Anne Academy

By Mr. S. S. Taylor

An instructor at Princess Anne Academy at Princess Anne, Md., became interested recently in the educational advantages for colored people in the surrounding country (Somerset). On investigation he found it to contain

27 colored schools,
35 colored teachers,
1784 colored pupils.

Instruction was found to proceed as far as the ninth grade, but practically no facilities for the industrial training of colored youth existed.

This information is very interesting when it is considered in relation to Princess Anne Academy itself. There instruction continues through the subjects generally studied in a four-year high-school course; and training in printing, farming, cabinet-making, carpentry, blacksmithing, wheelwrighting, sewing, cooking, drawing and gymnastics is also given. There are one hundred and fifty students and ten teachers, including the principal.

This means that there should be a higher grade of instruction at Princess Anne Academy than at any other colored school in the county. For, while other colored schools in the county average one teacher to fifty students, the Academy averages one teacher to fifteen students. While the others carry the child to the ninth grade, the Academy carries him to the twelfth. This statement does not depreciate the value of the colored public schools, but it does emphasize the additional opportunities for advancement afforded to the Negroes by the existence of Princess Anne Academy.

This year so far has been very prosperous. The attendance went higher than that of last year during the very first of the month. It bids fair to be as high as ever before in the history of the school. Additions in the way of tools and raw material have been received by all the departments, many dollars having been expended in implements for the farm alone. The students are fully supplied, of course, with the best text-books, and at the Academy's expense. A large barn, which will be removed to the grounds at a very early date, has been presented to the school by one of the exhibitors of the Jamestown Exposition, and at the same exposition the school's industrial exhibit was awarded a silver medal.

Special emphasis is being laid upon all the various phases of agricultural and industrial work. In the domestic science department the students are doing good work in cooking and sewing. In the sewing classes jumpers, overalls, skirts and waists are being made, while the senior girls will make their own graduating apparel. Several large, fine pieces of furniture have been built by the boys in the higher classes in cabinet-making. The printing-office is attaining to a high degree of efficiency, and both boys and instructor are enthusiastic in the work. The farm is having the most successful year of its history.

While the industrial work has been looked after thus vigorously, the literary work has not been neglected. The school realizes that a certain amount of literary training is absolutely essential, no matter what vocation may finally claim the energies of the student. The grammar grade work has been slightly enlarged and more strictly classified. The teachers' training course also has been enlarged and more thoroughly organized. The writer is conversant with the literary courses offered at the best preparatory and high schools of the land. Nevertheless, he is constrained to say that, while the Academy does not carry a large and varied curriculum which will enable the students to elect any subject he may please, it does carry a well-planned and scientific course of study which starts the young person in life as well prepared as though he had graduated from any other high school in the country having half a dozen notable exceptions. It is only to be remarked that each teacher comes well prepared to teach his particular subject.

One of the extraordinary features of the Academy's life this year has been the efficient work of the new matron, Miss Angella Turpeau of New Orleans. Her ability as a matron has not been excelled, and the administration is certainly to be complimented upon its wise choice.

Two noted visitors have been to the school recently—Dr. Thomas J. Calloway, director of the Negro

Building at the Jamestown Exposition, and Dr. W. F. Anderson, secretary of the Board of Education. Both expressed themselves as being surprised and delighted with the efficiency and progress of the school. Dr. Anderson made two strong addresses to the students, in each of which he emphasized the facts that a man should put his whole soul into whatever work that should fall to his lot; that sacrifice is the law of success, and just as much as a man gives to the world so much will be get from the world; that success is measured solely by whether a man has lived true to his highest possibilities and is possible to all. He concluded by giving the students a motto, "Life is the achievement of perpetual triumph."

The Freedmen's Aid Society—A Force

BY PRINCIPAL R. W. S. THOMAS, A. M., OF
HAVEN ACADEMY.

Civilization has made night to imitate day by the use of the electric light. Thousands of men and women are working at night under the inviting rays, and there are just as satisfied as their kinfolks who worked under the tantalizing and invigorating rays of "old Sol" nine or ten hours ago.

The merry war whoop of machinery and the hum of competition are still going on. Not a moment is lost to the manufacturer, for he is using the whole twenty-four hours. Such is the demand of progress. There must be a force. Before city could be illuminated it required force—steam and friction—that caused the possibility of a volt, and the result is harnessed to do work.

Electricity may be generated either by friction or by induction or by means of a battery, dynamo or thermopile, but, call it what you may, it is a force, whether you give it a specific term as attractive or centrifugal, centripetal or electro-motive force—this will do for the physical—and humanity is thankful for the results and protection.

What is true of the physical is also true of the spiritual. There must be force.

The Freedmen's Aid Society is a force. It is a current of vitality through its teachings, and causes the wrong tendencies and vicious animalities to be out of the individual so that an equipoise of character, true manhood and womanhood may be established.

This society is truly the greatest intellectual and sociological force in this country. It speaks for the unfortunate, lifts the ignorant from the quagmire of wretchedness and puts a new song in his mouth, a new name on his tongue, a new vision to his eyes and a clean idea in his heart.

It creates a clean problem, a clean policy and a righteous government; also a clean idea under the sun—how to make a clean vote and a true citizen.

This Christian education is the only kind of training that will wipe out prejudice, ignorance and inter-contamination.

It helps the state and the entire government in annihilating the Satanic ideas so viciously pictured on the sheets of many one-sided newspapers.

The society has done much and is still doing a noble work, but at this time is much handicapped because of the lack of funds. Oh, that a good Samaritan may come to the rescue with financial aid.

In many places where real missionary work is needed they are overlooked, not because they are ignored, but because of a lack of funds. I plead to some good Samaritan who desires to please his Father in heaven to pass by and hear the groans see the tears of the wounded Negroes, who have been made thus by the robbers, ignorance and immorality. Is there one to bind up the wounds and take the half-dead individual to the inn, i. e., the school, where Christian education is the motto! For information write to R. W. S. Thomas, Waynesboro, Ga., or Dr. M. C. B. Mason, 220 West Fourth Street, and either will be glad to tell you just how things are.

Pastors' Salaries

ISAAC YOUNG, M. D.

Now that the Conferences are over and the several charges know who is to pastor them for another conference year, let the committees on estimation of pastors' salaries of the different charges put their heads together and see if there is not some possible way of increasing the pastor's salary for this year.

We notice in the daily newspapers that there is almost a general complaint about the insufficiency of the pay of the white minister. If this is true of the white preacher, what must be the case with the Negro preacher? And then, too, this is not simply a howl because the preacher is catching the spirit of the times and is endeavoring to get rich quick, but it is true that the ministry is the most poorly paid of any of the callings of men. The true, upright, God-fearing minister will not go before this committee on estimation and ask for an increase in his salary, because it would be beneath the dignity of the right kind of a man to do this; but, nevertheless, he feels deep down in his soul and his pocket, too, that he should have such an increase.

Without adequate pay, how can any man give good service? Any minister who has to worry about how he is going to make his financial ends meet has not the time to thoughtfully and prayerfully think out a wholesome sermon for his congregation on Sunday. Save your pastor this trouble and humiliation by increasing his salary, and then see that it is paid. Then see to it that he gives you good service. Hear is the layman's work.

Alexandria, La.

Spiritually Lost

It is not at all surprising to Christians that a large number of unconverted people do not realize the fact that they are in a lost condition, for they are blinded and stupefied by the law and practice of sin. It requires the power of the Holy Spirit to awaken such ones to a sense of their actual state. And yet it is strangely true that even some genuine Christians do not have a realization of the fact that their children, unsaved at the ages from twelve to fifteen years, are in a lost condition. It is difficult to believe that an intelligent and well-educated Christian parent could entertain such an opinion, but such instances are given on good authority. Rev. L. G. Broughton of Atlanta, in a sermon, speaks of a woman with whom he had a conversation on this subject. He says: "She was the wife of one of the most distinguished ministers that we have ever had in the Southland." In speaking of her children she said that one of them was a boy fifteen years old, who, until several years previously, was unconverted. The mother said that she could scarcely ever get the boy to attend church, and that he "took no stock in religion." After a while a series of evangelistic meetings were held in their church, and the evangelist emphasized the condition of the unsaved ones. This woman, in referring to her son, said to Dr. Broughton: "I had never before realized that he was lost." What an amazing confession that is! Here was a very intelligent Christian woman, the wife of a very distinguished minister, who had never realized the truth that her son, unconverted at the age of fifteen, was in a lost spiritual condition. But she did realize that fact during those meetings, and then pleaded with God for her son's salvation. In the midst of her praying at home her husband found her one day, and she said to him: "Have you ever realized that our boy is lost, and that unless he is saved he is going to suffer the pangs of hell?" The husband replied: "Wife, surely our boy cannot be lost." But he soon saw the fact of that condition, and both parents besought God to soon save their lost son, and he did become saved during those meetings. But the astounding thing about the matter is that those parents had not realized that their boy was actually and perilously lost. When they did awaken to that fact they were intensely anxious for the lad's salvation. Have I any such readers? What about your own children?

C. H. WETHERBE.

Louisiana Conference

By the Rev. W. Scott Chinn, Secretary

The fortieth session of the Louisiana Annual Conference was held in Simpson Memorial Church, Valence Street, this city, the Rev. Henry Taylor, pastor, from January 8 to 13, 1908, with Bishop Luther B. Wilson, LL. D., presiding.

Forty years journeying of ups and downs, struggles, wonderful achievements and signal victories is a record worth commending. Forty years ago, when twelve men, ignorant, rough and ex-slaves who still had upon them the marks of the master's whip and lash, and who didn't know one letter from another, met in Wesley Chapel under the fatherly care and guidance of the sainted Bishop Thompson and others and laid the first stones of this gigantic accomplishment, little did they dream of such amazing and awe-inspiring results.

View the contrast! Forty years ago there were only twelve elders, and to-day as the outgrowth of those sainted twelve who significantly represented the twelve apostles, there are now in the Louisiana Conference alone 196 ministers, to say nothing of the two Texas, two Mississippi, Arkansas and Gulf Conferences in part, and the local preacher, etc.

What hath God wrought! As Bishop Burt says, "It's the marvel of the ages." Forty years ago, when Bishop Thompson asked, "Who will you have for secretary?" the reply was: "Bishop, not one of us can write our names." To-day every man in the Conference can write his name, and at least fifty in this Conference could serve acceptably as secretary.

What if these sainted men of God could return once again to earth!

Bishop Wilson is to the temperance movement what Edison is to electricity.

Never before has the Conference been so favored with such plain, outspoken and timely talk upon the temperance questions, and the Methodists of New Orleans listened eagerly and patiently to him as he unfolded step by step the evils of this curse of curses—intemperance.

Of his masterly address on Thursday night the *Picayune* says:

Bishop Wilson's address was of great depth and full of most erudite thoughts, culled from the Book of God, and of apt quotations from the masters of poetry and song. It was a ringing protest against the saloon and against any concession, either for high or low license. Among other things, the Bishop said the saloon must go. The man with the hoe, standing low-browed and with dull eyes, holding his hoe and looking at the ground, may be transferred into a glorious man by the influences of education and civilization, and he will no longer consider himself the slave of the hoe and of the earth, but master of both and proud to look up to the skies and to the stars, and seek his God in the firmament above.

What use to have an institution of learning if near-by there is a saloon luring the young men to their ruin, blasting their future and making them veritable beasts of mischief. After a long dissertation relative to the need of the times for men of active, earnest, aggressive, pure and honest mind; men who fear not to stand for and fight for the right; men whose hearts throb with all the God-given impulses that are found in the best works of the poets and sages, and in the utterances of the prophets and the words of the Man of Galilee the Bishop spoke on the subject of religion, and said that he thanked God that in this broad and enlightened land religion is respected. It is not the duty of the State to favor either one of the many religious denominations; but it is its duty to give ample latitude to the religious thought of the people, and to tell them worship as they see fit.

Contrast the saloon with the factory and with the educational institution. The success of the saloon means the undermining of both factory and educational institution. For its baneful influence makes man unfit for any exertion, robs him of his reason, of his self-respect, and ruins the home.

The liquor traffic should not be legalized. It amounts to licensing an enemy to destroy the manhood of the country. Let the man who votes for high or low license, for the legalizing of the saloon, hang his head in shame when he sees the coffin pass by; when he sees the pitiful wrecks of humanity drifting about the streets; when he hears the wife's pitiful cries and the widow's mournful wail. There

is no division of responsibility in such matters. The responsibility is distributed just as when ten men are arraigned, tried and convicted on a charge of murder, the death penalty is meted out to all of them. So it must be with legislators who license the saloon, for awful will be their accounting before the bar of the Almighty, who will distribute, but not divide, the responsibility.

The saloon in this fair Crescent City is a blight. It is a menace to manhood and to womanhood, and it is proving the undoing of the young people.

The time will come when the saloon will be abolished in New Orleans. Every Southern State has already felt the effect of the moral wave that is sweeping over the country, and ere long Louisiana will follow.

Simpson Chapel is a modern twentieth century church building, built by the present pastor and his very loyal and heroic members at a cost of \$20,000. Its outward appearance is not so striking, but, once within, a very pleasant view is presented. A \$2,500 pipe organ occupies a recess back of the pulpit; the altar and rail is of long-leaf yellow pine, highly polished, and the pews are of three-quarter grained oak and arranged semi-circular (amphitheatrically), so as to give four spacious and even aisles. The balcony or gallery, which is supported by oval-shaped columns at an elevation of ten feet, extend all around the building within, and adds much to the appearance and increases the seating capacity to 1,200.

The Sacrament of the Lord's Supper was administered by the Bishop, assisted by the presiding elders, President John Weir, of New Orleans University; Drs. J. P. Wragg, Rev. T. J. Johnson and H. Taylor.

W. Scott Chinn was re-elected secretary, with J. A. Lindsay, T. B. Cooper, M. C. Harrison, William Porter and J. O. Richards and J. R. Williams as assistants. W. J. M. Price was elected statistical secretary by acclamation, with the following assistants: M. L. Baldwin, W. L. Amos, S. M. Haynes, J. S. Weaver, L. L. Green, J. B. Johnson, B. J. Reddix, T. H. Munson, F. S. Brown, W. H. Jones, S. Carroll, T. F. Robinson, T. P. Norris, W. L. Dyas, A. J. Proctor and T. F. Robinson.

D. J. Price was elected treasurer by acclamation, and the assistants are as follows: D. S. Sloan, J. D. Pool, V. Chapman, M. S. Gains, William Eminett, J. D. Wilson, A. B. Harris, T. A. Brown, H. C. Wilson, Henry Taylor, J. E. Rolox, O. J. Harvey, E. Baptiste, N. McNeal and J. H. Landry.

C. W. Reeves was re-elected railroad secretary; C. D. C. Bryan, postmaster; G. A. Payne and A. E. P. Albert, reporters.

His Honor Mayor Martin Behrman delivered the address of welcome on behalf of the city, and, among other things, said:

"We are glad to welcome a conference of this kind to our city. We are glad to have you here, because we know that you are necessarily doing a good work. No man or set of men can do better work than working for the uplift of his own people. No civilization can exist without education, and it ought to be your ambition to see that not only your children, but that every child shall have the privilege of a good education. In this city we are attempting, and we will see that every child of school age, irrespective of color, is given a chance for a good, strong education. I wish the Conference great success, and on behalf of the city I welcome you."

Bishop Wilson responded in a very happy and felicitous strain.

The following were admitted on trial: Calvin M. Stanley, R. J. Johnson, M. A. Bailey and A. J. Smith out of a class of twenty-two. The standard is high and can not come down. The young men who feel the call to preach must also feel the call to prepare, as one is dependent upon the other, hence the Conference shall insist upon those who are seeking admission must attend some one of our schools and prepare first.

The following were admitted into full membership: L. L. Estervan, Thos. B. Oville, J. J. Woolridge, G. G. Priestly, J. D. H. Frazier, E. W. Jackson, L. S. Smith, C. C. Smith, B. F. Branch and A. W. Goins.

The following failed to pass the entrance examination, but, having passed the examination for deacon's orders, and being used as supplies, were elected and ordained as such under the seminary rule: Thos.

Hamilton, Dan Landry, Everett Hill, I. C. Dougherty, B. R. Sanford, Wm. R. Jones.

The following were elected and ordained elders: Belezar R. Jackson, Robert A. Taylor, George W. Banks, Ernest V. Taylor, Joseph R. Williams, Walter C. Turner, Charles L. Angrum, John Wise, Jefferson D. Banks, Frederick S. Brown.

Willis Carr was located and the following had their relationship changed from effective to superannuated: H. W. Welch, G. J. Rogers, Bedford Carr, Chas. D. Crockett, J. H. Thompson and Jules Benn.

D. W. J. Loyd was requested to locate. Stephen Powell's relation was changed from superannuated to supernumerary.

The Conference lost two members this year—Joseph A. Tircuit and John Tutson. The draft upon the chartered fund was \$22 and from the Book Concern \$1,488, and from the Conference claimant fund \$361, making a total of \$1,871, which was distributed in open Conference to the worn-out preachers widows and orphans.

C. Johnson preached the missionary sermon.

The following were elected as delegates to the General Conference on the first ballot: J. W. Turner, 119; B. M. Hubbard, 116; Joshua J. Obee, 85 out of 163 votes cast, and on the third ballot H. Daniel, 87 out of 163 votes cast. J. F. Marshall, Wesley R. Butler and James O. Brown were elected reserves: Profs. Matthew S. Datage, Frank B. Smith, Drs. Isaac W. Young and Aaron W. Brazier, Laymen, with Prof. Joseph A. Reddix, Hon. Moses S. Alexander and Mrs. Carrie B. Price, reserves.

The various propositions that were submitted met with inglorious defeat, as the Conference voted unanimously against every one of them. Quite a number voted in favor of the restoration of the time limit and a majority voted to separate the Sunday School Union from the Freedman's Aid and Board of Education Society, with headquarters at Cincinnati.

The laymen were just as pronounced in their voting on the various proposition submitted as the ministers.

The Conference enjoyed a rare treat in the matter of evangelistic services through Dr. J. P. Brushingham, of Chicago, a member of the Commission on Aggressive Evangelism, who is an ideal, aggressive, God-sent evangelist.

All of the early morning and afternoon devotional and evangelistic services were conducted by him, and the brethren learned many new and modern methods of presenting the Gospel to the people. "Agonize" and "Evangelize" are his slogans.

The Conference had a full quota of church officials and representatives, who represented their several departments with force and dignity, as follows: Drs. J. P. Wragg, Agent American Bible Society; E. M. Jones, Freedman's Aid and Sunday School; G. G. Logan, Foreign Mission; F. P. Cocker, Home Mission and Church Extension; I. Garland Penn, Epworth League; R. E. Jones, editor SOUTHWESTERN CHRISTIAN ADVOCATE, and M. S. Davoge, business manager; M. C. B. Mason, General Secretary of Freedman's Aid Board of Education and Sunday School Society; W. E. Rickter, who represented the Eastern and Western publishing house; the Rev. C. B. Atkinson, pastor M. E. Church, South, this city, and G. P. Parker, returned missionary from Brazil; Hon. W. L. Cohen, United States Register of Land Office; Colonel James Lewis, Surveyor General; Mrs. Francis Joseph Gaudet, National W. C. T. U. worker; Mrs. Obee, Penn, Tircuit, Butler, Landry, Chinn, Turner, Cooper, Chapman; Revs. G. B. Hines, presiding elder Gulf Conference; J. W. Hervey, pastor Ames Church, this city; H. F. Bolmfolk, E. F. Schessler, Southern German Conference, were introduced.

The Conference in point of members stands tenth among the Colored Conferences, but in ration of giving per capita stands pre-eminently at the head. The membership is less than 20,000, and yet in assets and liabilities she enjoys a healthy growth, and has under her jurisdiction the New Orleans University, on St. Charles Avenue, Dr. John Weir, president; the Flint Medical College, on Canal Street, Dr. J. F. Bush, dean; Gilbert Industrial College, at Baldwin, La.; Peck Industrial Home, New Orleans; Thomy Lafon Old Folks' Home and the Orphan Home.

THE CHRISTIAN LIFE

Watchfulness

Shall we grow weary in our watch, and murmur at the long delay?

Impatient at our Father's time, and his appointed way?

Alas! a deeper test of faith than prison cell or martyr's stake,

The self-abasing watchfulness of silent prayer they make!

We gird us bravely to rebuke our erring brother in the wrong,

And in the ear of pride and power our warning voice is strong.

O Thou, who in the garden's shade didst wake the weary ones again,

Who slumbered at that fearful hour, forgetful of thy pain—

Bend o'er us, as over them, and set our sleep-bound spirits free,

Nor leave us slumbering in the watch our souls should keep with Thee!

—John G. Whittier.

Yield Yourselves

There is nothing about which we are more likely to deceive ourselves than in the matter of consecration. We are so apt to think that we have made a full surrender of ourselves, while we are yet keeping back part of the price. We may even flatter ourselves that we have yielded ourselves to God while the stronghold is wholly unsundered. The land of Canaan had been in the hands of Israel five hundred years before the stronghold of Jerusalem was taken. One may give time, money, service to the cause of Christ without giving one's self to Him. Paul recognizes the possibility of this when, commending the liberality of the Macedonians, he says: "They first gave their own selves unto the Lord." And no offering of time, money or service can be acceptable without this surrender of self. There was a lesson in the conduct of a conquering general to whom the conquered chieftain offered his hand, but the victor replied, "Your sword first, sir!" And there must be first a yielding of ourselves unto God before we can hope to know that peace which comes from friendly communion with Him—that peace which passeth all understanding.—Exchange.

Two Ministers of Our Town

They are both good men. They are cultured, generous, alert, self-sacrificing, useful—as ministers usually are. In respect to high motives, industry and deep anxiety to do the Lord's will and work one stands no higher than the other. But in methods of doing things they are far apart.

The Rev. Caiaphas Carry-All is the name of one of the ministers of our town. His name fits his nature. He is a constitutional drudge. He plans his churchly work, and then works out his plans. He studies and preaches and lectures, visits from house to house, comforts the sick, cheers the disconsolate, and labors to save sinners and build up the saints. All this is right.

But the Rev. Caiaphas does not stop there. He insists upon carrying the whole church about upon his back. He does duty for the pulpit and pew. He superintends the man who superintends the Sunday-school. He manages the Christian Endeavor Society. He dominates the Ladies' Missionary Societies. He gathers dollars for regular and special causes. He toils feverishly to organize entertainments. He is assistant trustee and deputy deacon, and the choir-master's right-hand man. Besides, he is an all-round chore-boy for the whole church.

Foolish man! While his back is fairly breaking under the burdens he insists upon bearing, the people of his church are sitting around looking on. Worse still, they are working off their surplus energy by picking flaws in the minister's work or quarreling among themselves. Not much life in that church. Not much development.

The Rev. Wisely-Work-the-Church is the name of the other minister in our town. He is a colossal shirk. He is a shirk to the glory of God and the well-being of his church. He plans his work with system and care, and then does not work out his plan. His people do that. The minister is a philosopher. He knows that, as physical exercise is necessary to develop the body, and mental gymnastics is the basis of vigorous intellectuality, so religious service is vital to those who would have vivacity and fruitfulness in the spiritual life.

I said Brother Work-the-Church is a philosopher. The saying is true. He knows people. And he knows that one of the most knowable things about people is that people like to be officials. It may not be true of people in your town, but it is in ours. Hence, to use military terms, the division of the Lord's army of which I am now writing has generals and colonels and majors and captains and lieutenants and sergeants and corporals, and very few privates. But it will not do to poke fun at Brother Work-the-Church, for his generals and colonels and majors and captains and lieutenants and sergeants and corporals are fighters all, and they keep after the devil with enthusiasm and pluck.

These ministers are mere ideals, do you say? Not so. They are made of flesh and bones. They live, move and have their being in a town where the *Christian Endeavor World* has a generous list of subscribers.

Furthermore, they are representative men. They stand at the head of two classes in the ranks of our ministry. And, to be candid, I fear my friend Caiaphas has the larger following.

Oh, overworked and overworried ministers, quit your foolishness. What is your place in the kingdom, anyway? Were you ever ordained to the work of carrying churches on your back? Is it not your mission to teach others to lift, that you may save yourself from lifting? Why multiply yourself by a hundred or more?

Unload at once. Get free from the petty cares which vex your soul and weaken you for the burdens of real leadership which you must bear. Pile responsibilities upon the broad shoulders of your brethren. Be a major-general. Organize your forces. Systematize your work. Divide your tasks. Confer unspeakable blessings upon the dear people by refusing to carry their loads. Bless them by giving them something to do. Bless the church and all the world by multiplying the feet that move, and the hands that lift, and the voices that speak, and the hearts that beat in love for the living Christ, and the victories which proclaim the coming of the jubilee.—Bishop Joseph F. Berry in *Christian Endeavor World*.

I Shall Not Want

This version of the twenty-third Psalm, by Mrs. John R. Mott, appeared in Northfield Echoes.

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

I shall not want comfort. "Thy rod and Thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And will dwell in the house of the Lord forever."

The Song of Songs

Time has not power to quench the strains
That swept Judea's star-lit plains,
Nor can earth's roaring discords mar
That angel prelude from afar;
The ages only serve to swell
The song that 'round the manger fell.

For men that gloria still repeat
In hut and palace, field and street;
Wherever Love her dwelling makes
The choral of the skies awakes,
And earth attunes her minstrelsy
To join the grand antiphony.

It peals from gilded temple spires,
Where Worship lights her altar fires;
It sings where chime the wedding bells,
Or where the dirge of sorrow swells—
All through earth's strident polyphone
Breathes its celestial overtone.

It sings of hope when shadows fall,
Of faith when gloom is over all,
Of love in hours of loneliness,
Of Heaven when pain and want distress;
Where guilt in mercy seeks curfew
Breaks forth anew that song of peace.

That song prophetic shall not cease
Till dawns the golden age of peace,
Whose dawning shall the nations flood
With radiant beams of brotherhood;
Then men, from hate and strife set free,
Shall join in love's long jubilee.

—Rev. W. W. Pinson, D. D.

A Beautiful Legend

"There is a beautiful legend that I love to recall," says Margaret Slattery, in Win-One Series. "It is said that on a certain feast day all the people in a little Italian town were bidden to come to the great cathedral, march down the dim aisles, and lay upon the altar a gift for the Lord; and to him who should offer the most acceptable gift, heaven would grant a sign.

"The people came, and they bore in their hands costly spices, rare laces, vessels of gold, priceless garments, wonderful statues and pictures. They bore their gifts proudly and in deep expectation, looking to see the sign; but as one after another reached out his hands over the altar to lay down the gift, lo! it disappeared. With terror-stricken faces they went back down the other dim long aisle and out into the sunshine, hardly daring to look at one another.

At last, late in the afternoon, there came a maiden poorly clad, who looked at no one, and as the people gazed at her they could see nothing in her hands. She went slowly down to the altar and knelt there. While the curious crowd wondered, they saw her reach out both hands and lay them on the altar for a long time, and when she rose and came out into the sunshine her face wore a look of peace and great joy. Then the people looked back at the altar where nothing had been, and there saw two beautiful white lilies which had burst into bloom upon the altar and filled the cathedral with fragrance."

The story is an allegory of the lives of many in our day—and should be of many more—who, having nothing, yet give "more than they all" in real self-forgetfulness and loving service.—In *Zion's Herald*.

That ever-vivid scene of Bethlehem. . . . A father, a mother and a child are there. No religion which began like that could ever lose its character. The first unit of human life, the soul, is there, in the newborn personality of the childhood. But the second unit of human life, the family, is just as truly there in the familiar relation of husband and wife and the sacred, eternal mystery of motherhood.—Phillips Brooks.

HOME AND YOUNG PEOPLE

If You Would be Popular

Be sociable.
Be unselfish.
Be generous.
Be a good listener.
Never worry or whine.
Study the art of pleasing.
Be frank, open and truthful.
Be kind and polite to everybody.
Always be ready to lend a hand.
Be self-confident, but not conceited.
Never monopolize the conversation.
Take a genuine interest in other people.
Always look at the bright side of things.
Take pains to remember names and faces.
Never criticize or say unkind things of others.
Look for the good in others, not for their faults.
Forgive and forget injuries, but never forget benefits.
Cultivate health, and thus radiate strength and courage.
Rejoice as genuinely in another's success as in your own.
Always be considerate of the rights and feelings of others.
Have a good time, but never let fun degenerate into license.
Have a kind word and a cheery, encouraging smile for every one.
Learn to control yourself under the most trying circumstances.
Be respectful to women and chivalrous in your attitude toward them.
Meet trouble like a man, and cheerfully endure what you can't cure.
Believe in the brotherhood of man, and recognize no class distinctions.
Do not be self-opinionized, but listen with deference to the opinions of others.
Never utter witticisms at the risk of giving pain or hurting some one's feelings.
Be ambitious and energetic, but never benefit yourself at the expense of another.
Be courteous and agreeable to your inferiors as you would to your equals and superiors.
Do not bore people by telling them long, tedious stories, or by continually dilating on your own affairs.—*Minneapolis Tribune.*

Are You a Good Neighbor?

The story is told of a man staying over night at an inn, being asked by the landlord where he came from and what kind of neighbors he had. To the latter question he replied: "Oh, I had very disagreeable neighbors. I could not get along with them at all." "You will find just the same sort of neighbors where you are going," answered the innkeeper. Another man from the same town and bound for the same place as the other was asked the same question. He said: "I had very good neighbors; they were kind and agreeable." "You will find your new neighbors just the same," said the landlord. Being asked by the first man how that could be, he replied that the secret of good or bad neighbors lay in the man himself more than in his neighbors.

To-Morrow's Bridge

There's a stream of trouble across my path;
It is black and deep and wide;
Bitter the hour the future hath
When I cross its swelling tide;
But I smile and I sing and say;
"I will hope and trust away;
I'll bear the sorrow that comes to-morrow,
But I'll borrow none to-day."

To-morrow's bridge is a crazy thing;
I dare not cross it now;
I can see its timbers sway and swing,
And its arches reel and bow;
O heart! you must hope away;
You must sing and trust and say:
"I'll bear the sorrow that comes to-morrow,
But I'll borrow none to-day."
—*Anna Burnham Bryant, in Wellspring.*

Just Smile and Then Forget

Oh, do not be discouraged, little heart,
This world is not a wilderness of woe;
And if sometimes its brambles catch and tear,
Don't let the little scratches vex you so.

For all the little worries that befall,
The small vexations that so grieve and fret,
To-morrow they will vanish into air;
Then smile, dear heart, just smile and then forget.

And if to-day the skies are overcast,
Somewhere, we know, the sun is shining still;
Its silver radiance brims the lowering clouds,
And we may catch its glory if we will.

And when our feet are weary, and the road
More toilsome seems with every passing day,
To share our every burden, little heart,
The Helper walks beside us all the way.
—*Elizabeth Clarke Hardy, in Zion's Herald.*

How Much the Boy is Worth

One head, one hundred dollars; two eyes, one hundred dollars; two ears, one hundred dollars; two hands, one hundred dollars; two legs, one hundred dollars. If a boy had all the gold in the world he could not buy these. How valuable a boy is can only be known by the man he makes, and that will depend on how he uses his brains and his heart. If he loves God more than everything else, and uses his brains in God's service by helping to make himself useful to his fellow boys and girls, he may multiply his capital until it becomes millions in value, and secure for himself true happiness here, and full life forever—eternal life. Let not any boy think he is poor because he has little, or not any, money. "If happiness have not its seat and center in the heart, you may be rich, or wise, or great; you never can be blessed."—Rev. J. P. Berrie.

The Unpleasant Art of Saying "No"

BY CHARLES D. HOLE.

"No, as a negative denying us some fancied good, is often an unpleasant word in the saying, yet it must be often said. But this word may be said in such a way as to become almost pleasant, if one tries. If there is a good reason for saying "no," that good reason may be given, and it may be offered in such a way as even to please a reasonable mind, or to make an unreasonable mind reasonable; and to please it.

"Let us see," is a pleasant way to begin to say "no," and then proceed to consider the proposition. This process will take time, but it will pay in the end. Otherwise you use the word as a club, which can be excused only in uncivilized or non-Christian society.

Even if one is invited to commit some sin or crime or inconsistency, it is better to reason out a decided "no" than to use the plain word. A kind reason for saying "no" will often turn away anger, because it is the right form of a soft answer. Beside, such a proceeding may turn a person away with thoughts about right doing which he never had before, and which may be the seeds of his conversion to true living. Christians should never get too hasty to give a reason when they have to say "no."

Of course, there may be certain occasions when nothing more can be said at the time, but even so, I have heard persons denied and propositions negatived with the simple word "no," in such a tone of voice as to beget general kindness to the speaker. It is unreasonable opposition, or imagined unreasonable opposition, that begets anger, and injures the person denied. Good reasons are the moral dress of the Christian, and as knowledge increases in the world they must be used more considerably than ever with the negative sign.—*Salem, O.*

You can make no agile leap into perfection of character.—Rev. J. Wesley Genge.

Friendly Letters to a Girl

DEAR DULCE: Three of your letters lie unanswered on my desk. I am very sorry to be so desultory, but what can one do during moving days?

Now that we are settled again, I will try to be more prompt. You ask if I do not think things are getting worse for the Negro.

No, I do not. I think they are getting better all the time.

Slowly? Perhaps; but what can God do? He works through people, and when ninety-nine out of every hundred choose evil and their own pleasure rather than His will, progress must be slow.

It is a question of majority. The majority of the white race obey the laws, rear their children in moral homes, and accumulate enough property to sustain them in decent living. The evil minority rages and often gains the upper places, but the majority is yet dominant, and I trust God may give them grace to remain so.

The majority of the Negro race spend every nickel they earn as soon as they get it—or before. Then when hard times come and drive them to want they turn to lives of theft or infamy to sustain them. The laws are broken, the children raised in an atmosphere of vice, and the entire race overshadowed by the clouds arising from the stumbling feet of this heedless, easy-going, pleasure-bound majority.

Hard on the majority, isn't it? The ambitious, earnest minority, struggling upward and fighting for righteousness? But God is with them and they will win.

Dulce, how much money have you and Tom laid by? I don't believe you own any property at all, not even your own home, and yet you are planning an expensive trip this summer.

How about little Cora?

If you and Tom should be taken away would there he means to educate her for a practical life, or would she be led into vice for a living?

Is Thomas Junior sure of his education? Suppose you become ill again and your husband's means is all absorbed for daily food and medicine, will Junior lose his education and fall into the ranks of the untrained majority?

By the way, tell Junior that his letter to me is a treasure, and that a boy with his high ambitions deserves the best education our country can give.

Things are getting better, Dulce. The opportunities for Junior are far better than those open for you twenty years ago. —INEZ A. GOODMAN.

He is the best friend of all women who is faithful to his own wife.—Rev. S. Chadwick.

The Baby

"She is a little hindering thing,"

The mother said;

"I do not have an hour of peace,
Till she's in bed."

"She clings on to my hand or gown,
And follows me
About the house, from room to room,
Talks constantly."

"She is a bundle full of nerves,
And wistful ways;
She does not sleep full sound at nights,
Scarce any days."

"She does not like to hear the wind,
The dark she fears;
And piteously she calls for me
To wipe her tears."

"She is a little hindering thing,"
The mother said;
"But still she is my wine of life,
My daily bread."

The children—what a load of care
Their coming brings;
But, O, the grief when God doth stoop
To give them wings.

—In "Christian Advocate."

INTERNATIONAL LESSON

First Quarter.—Lesson V.—February 2, 1908. Title: "Jesus the Saviour of the World."—(John 3:1-21.)
Golden Text: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—(John 3:16.) Hymn No. 242.

DAILY HOME READINGS.

January 27, Monday, John 3:1-2; January 28, Tuesday, Matt. 19:16-30; January 29, Wednesday, Rom. 5:1-11; January 30, Thursday, Nem. 21:5-10; January 31, Friday, Rom. 10:4-13; February 1, Saturday, I Cor. 15:45-58; February 2, Sunday, Psalm 51.

BY REV. E. B. BURROUGHS, LL. B., A. M.

Unquestionably the words of our Golden Text are the sweetest words that ever fell upon human ears. They have been rightly called an epitome of the Gospel. Coming as they did, from the lips of one who knew the full extent of their meaning, they have brought an inspiration of hope to the human heart that could not have come to it from any other source. For centuries man's greatest concern had been to know something about the heart of the eternal. True, man had heard about God, but he knew very little concerning the great and unbounded love that filled His heart for him. These words revealed the love of that great heart and assured him that, instead of being bent upon his destruction, He was bent upon his salvation. They evidenced the fact that God's attitude towards him is that of love, and that as a proof of that love He sent His Son into the world, that through His life and His death he might be redeemed. "Christ was God's message of hope to all men." In Him the despairing may find succor, the helpless obtain strength. With Him came "light for the most benighted, guidance for the most bewildered, healing for the most diseased, sympathy for the most degraded and abandoned, pardon for the most guilty, and cleansing for the most deeply stained."

Having duly observed the Feast of the Passover and cleansed the temple, Jesus performs a few miracles and then seeks rest. But He was not permitted to rest, for during His visit to Jerusalem His acts and teachings had so impressed a ruler of the Jews that he determined to follow and find out from Him something more concerning His mission and the truths He taught. This man was Nicodemus, and our lesson to-day is a story of his visit to Jesus and the memorable conversation that took place between them.

LIGHT ON THE TEXT.

2. *Miracles.* A departure from the ordinary course of nature.

3. *Born again.* Renewed, or born anew.

6. *That which is born of the flesh is flesh.* Natural birth gives a man entrance into the world. The word *flesh* implies desires, appetites, faculties.

That which is born of the Spirit is spirit. Spiritual birth gives a man entrance into the spiritual world. To belong to the spiritual kingdom, it is as necessary to be born of the spirit as to be born of the flesh is essential to entrance into the physical world.

8. *The wind bloweth when it listeth.* It works according to its iron laws. *Thou hearest the sound thereof.* We see the results that follow its blowing.

10. *Art thou a master?* That is, art thou not "the teacher?" *Knowest not.* Being such, "shouldst thou not understand?"

14. *As Moses lifted up the serpent in the wilderness.* This reference was to an incident in Old Testament history. Read Nem. 21:8-9. The up-lifted serpent was "a symbol of salvation." *Even so must the son of man be lifted up.* This refers to his crucifixion, and signifies "by what manner of death he should die."

15. *That whosoever believeth.* Accepted him as the Christ, the Sent of God. *Should not perish, but*

have eternal life. Not die spiritually, but because of union with Him as the source thereof, have everlasting life. He came to bring this life and to make it possible for man to live. To do this Christ had to come, and live, and die, and rise again. This He did, and in doing so opened up the way of salvation.

16. *For God so loved.* The emphasis be put on *so.* *So loved the world.* This wicked, sinful, rebellious world. It had rejected Him. It did not love Him. Yet God planned its salvation and ordained that, accepting the terms laid down, man should be "conformed to the image of His Son." *That he gave His only begotten Son.* Because He was the only morally perfect and sinless one. To accomplish His purpose such was needed. This is the wonder of the universe, for the giving of Jesus was really a giving of God Himself. Here we see the great love of God.

17. *For . . . not . . . to judge the world.* Not at that time to assume the position of a judge. The Jews conceived that such would be the mission of the Messiah, hence the expression. *But that the world should be saved through Him.* He was the only medium.

18. *He that believeth in Him is not judged.* Being living, walking in and endeavoring to conform himself to the likeness of Christ, man is set free

from the necessity of being judged. *But he that believeth not hath been judged already.* Refusing the proffered aid of Christ to a life of holiness and acceptance unto God, man, by his own sinfulness, condemns himself.

19. *And this is the judgment.* The cause and justice already explained. *That the light is come into the world.* The moral and spiritual as manifested in Christ. *And men loved the darkness rather than the light, for their works were evil.* Prefer darkness to light in which to do their wicked works.

20. *For every one that doeth evil hateth the light, and cometh not to the light.* Stayeth away from the place where light may be found. *Lest his work should be reformed.* Lest he should be convicted and condemned as being evil.

21. *But he that doeth the truth.* Doeth right. *Cometh to the light.* Because he is confident that he is right, and, therefore, is not ashamed. *That his works might be made manifest.* Be made clear. He does not want to hide them and is willing they should be made known unto all. *That they have been wrought in God.* The reason of his willingness and confidence.

FLASHES.

1. We must be "born again."
2. To have eternal life one must love God and do good.
3. God's great love for the world was manifested in the gift of His only Son for its redemption.
4. Sin, like the bite of a poisonous serpent, kills.
5. Believing in Jesus Christ gives life.
6. There is eternal life for everyone who will believe in Jesus as Savior, Guide and Teacher. Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—February 2, 1908.

(John 6:14; Luke 10:17-22; Psalm 101:5.)

BY REV. WILLIAM C. STOVALL, M. A., B. D.

The Jews regarded Christ as a wonder worker. Wonders were cheap in the days of the Christ. They were stirred when they saw Him multiply a few loaves to feed thousands, and they reasoned that were He at their head no evil could possibly happen to them, and therefore were determined immediately to proclaim Him King. The Lord perceived the design of the Jews and retired before the project could be fully formed or could be put into execution. This incident, however, marks the turning point in the life of Jesus. It accounts for the falling away of the majority of the Galilean followers, and that in a way perfectly agreeable to the Galilean character, which was inclined to boisterous insurrectionary projects. Because Jesus refused the fanatical proposal of these people to make Him King, and demanded in stringent terms an inward submissive faith in His person, instead of an outward hoping for the things of an earthly kingdom, many began to fall back.

Christ would not be a king by force. He separates Himself from those men who would thrust a sceptre into his hand and set Him upon a throne, knowing full well that what is done by compulsion may by compulsion be undone. This is the second time He has declined a crown. Not every man has two chances in this world.

Everything depends upon how you get hold of your kingdom. If you have offered false worship for it, it will rot in your grasp; if you have been forced on reluctant hearts, they will cast you off when power returns. Nothing has to be done in the kingdom of heaven by violence, by mere force. Did not Christ come to be a King? Yes. What matter, then, the way of becoming one? Everything. A man must prove his title to his seat, or he may be unseated. It is not right to right in a wrong way. It is right that you should go to church: it would be wrong to force you to go. The end does not sanctify the means.

You can force a man to kneel, to repeat devotional words while you stand over him sword in hand; but

he defies you to make him pray. You can force a man to pay his debts, but you cannot make him honest. Honesty cannot be created by force. You can compel a nation to build a church, but you cannot compel it to be religious. Christ himself would never reign by mere force.

The Christ was an humble man, and ambition did not appeal to Him. He was willing to preach to 5,000 or to 200 or to 25 or 30, or to sit down with one poor wretched woman and talk to her by the well; and it did not make any difference. What did He care for? For service—to go about among men and make them happy. He cared for all sorts of men. He was equally willing to serve the Greek or the Jew. If He lived now, He would be as willing to serve the Jew as the Christian. He was willing to save the poor and the rich. He was not a poor man's prophet, nor a rich man's prophet. He was willing to minister to the ignorant, and just as willing to minister to the wise. He would talk with the peasant, or spend an evening with one of the great rabbis at Jerusalem. Character or past conduct did not separate men from His sympathy. None other than an humble man could serve as Christ served. In the final analysis true humility is the basis of the Christian system. It is the low but deep and firm foundation of all real virtue. As a tree, the more deeply it is rooted in the earth, the taller it grows; so man, the more humble he is, the higher does the Lord exalt him. In spiritual graces and in earnest endeavor and service, let us study to be great, and not to know it, as the fixed stars are every one bigger than the earth, yet appear to us less than torches.

After all, those persons who do most good are least conscious of it. The man who has but a single virtue or charity is very much like the hen that has hut one chicken. That solitary chicken calls forth an amount of scratchings and clucking that a whole brood seldom does. God does not love the proud. He promises His grace to the humble. The closer a man gets to God the humbler he should grow. The stars vanish when the sun appears. A sight of God's glory humbles. Elijah wrapped his face in a mantle when God's glory passed by. When Job's eye caught a glimpse of this same glory, he said he abhorred himself.

Chicago, Ill.

The Upper Mississippi Conference

FIRST DAY.

The eighteenth session of the Upper Mississippi Conference opened in the Wesley Methodist Episcopal Church, Greenwood, Miss., Thursday morning, January 2, 1908, Bishop Luther B. Wilson, D. D., LL. D., presiding. The Rev. Jesse Burton conducted the devotional service, after which the sacrament was administered by Bishop Wilson, who was assisted by Drs. G. G. Logan, R. E. Jones and the presiding elders of the Conference. The roll call was answered by 98 full members and 10 probationers.

In the election of officers C. E. Moody was chosen secretary, C. E. Lemons and G. W. Baker, assistants; G. J. Dobson, statistical secretary, with F. G. Wilborn, E. C. F. Troupe, A. E. Franklin, W. T. Wright, W. C. Conwell, W. H. Golden and J. M. Watson, assistants; D. G. Green, treasurer. At this point Mr. William F. Richter, of the Western Book Concern, was introduced. A resolution presented by Dr. G. G. Logan, touching upon the loss of the church in the death of Bishop Andrews, was adopted, as was also the resolution offered by the Rev. W. H. Whitlock concerning the salary of pastors.

The reports presented at this time showed the excellent work accomplished by presiding elders and pastors and indicated commendable progress.

Among the distinguished persons introduced to the Conference were: Dr. I. Garland Penn, of the Epworth League work; Dr. E. M. Jones, field agent of the Sunday School work; Dr. J. P. Wragg, of the American Bible Society; Principal J. B. F. Shaw and Prof. E. H. McKissack, of Meridian Academy; the Rev. W. McDonald, of Topeka, Kans.; the Rev. Mr. Lewis and the Rev. D. C. Walls, of the African Methodist Episcopal Church, and Mr. Charles Steward, correspondent of the Associated Press.

AFTERNOON SESSION.

At 2 o'clock p. m. the devotional service was opened by the Rev. O. Gillespie. The reports of presiding elders and pastors presented during this session were full of encouraging items of material progress.

In the statistical session which followed, Dr. G. G. Logan presided. A number of the brethren reported and the business of the hour was transacted. Mrs. B. H. S. Ferguson, president of the Woman's Home Missionary Society of the Upper Mississippi Conference, was introduced and made an interesting address in behalf of her work.

SECOND DAY.

MORNING SESSION.

Devotional exercises were conducted by Dr. J. P. Brushingham. Dr. Parks, of the Methodist Episcopal Church, South, was introduced, and, with sincere cordiality and brotherly feeling, welcomed the Conference to the hospitality of Greenwood. Bishop Wilson made happy response. Bishop E. Cottrell of the Colored Methodist Episcopal Church, sent a letter of greeting. The same was read and the Cabinet instructed to prepare and forward to Bishop Cottrell a kindly response. Dr. W. W. Foster, Jr., president of Rust University, was here presented, and he proceeded to interest the audience in the work being done and the needs of the school. A resolution touching the interests of Rust University was read by Dr. W. C. Clay, and a substitute was offered by Dr. G. G. Logan that the Conference pledge itself to raise \$2,000 for Rust this Conference year. The same was adopted.

The Bishop delivered a strong and impressive address before the class admitted into full connection, touching chiefly the great responsibility that they were about to assume and the rules governing the conduct of the preacher. This class consisted of E. D. Montgomery, J. H. Wesley, R. L. Lee, J. P. Watson, E. J. Turner, Orsie A. Wright, Thomas B. Barnes and Andrew Soulesberry.

GENERAL CONFERENCE DELEGATES.

Dr. G. G. Logan was elected by a large majority on the first ballot, Dr. T. W. Davis on the second ballot and the Rev. R. Sewell on the third ballot. Dr. W. C. Clay, Dr. W. H. Whitlock and Dr. H. B. Hart were elected reserves.

The Rev. Mr. Terrell, of the Baptist Church, was presented to the Conference. Following his presentation Mrs. M. E. Ferguson again spoke in the interest of the Woman's Home Missionary Society.

THIRD DAY.

MORNING SESSION.

Dr. J. P. Brushingham conducted the devotions. James S. Pleasants was passed to the studies of the fourth year, as was also George W. Weatherby and David D. Shelley. Beatrice Love was advanced to the studies of the second year. L. A. Armstrong was received on trial. Thomas Moseley, J. W. Golden and F. S. Smith were admitted on trial and left without appointment to attend some one of our schools. N. P. Orr, John N. Samples, Charles L. Johnson, Mirain Young, L. A. Armstrong and L. C. Kinrod were elected to local deacon orders. William F. Burton, B. L. Roberts, P. H. Jackson, J. R. Nevils were elected to elders' orders. J. E. Ford was received on credentials from the African Methodist Episcopal Church and placed in the studies of the third year. L. D. Wiley was received from the Baptist Church, S. Huston from the Colored Methodist Episcopal Church, and orders recognized as local deacons. R. S. Chavis was received and his local preacher credentials recognized. The case of J. J. Johnson was reconsidered and he was elected to deacon's orders.

A. P. Parker was discontinued.

Relations changed: S. M. McCloud, J. W. Parks, from effective to supernumerary; Edward D. Newton, from supernumerary to effective.

AFTERNOON SESSION.

The committees on temperance reported also on railroad and their accommodations to the Conference.

Dr. Wragg addressed the Conference in the interest of the American Bible Society; also Dr. Penn on the league work.

A standard of 5 cents per capita was fixed for the Conference claimant fund.

The following who were in the fourth year's study had their characters passed, reported their work and were elected to elders' orders after completing the Conference course of study: Bishop Newel, Wesley Chappel, P. H. Jackson, R. B. Buchaman, D. M. P. Hazley, E. A. Boyd.

Tupelo was selected as the seat of the next Conference.

By vote of the Conference \$25 was allowed J. H. McCarty and J. C. Clemons from the Board of Stewards.

The several propositions and constitutional changes submitted by the general church were voted upon and the Conference voted solidly against them. Proposition I, ayes 0, nays 88; proposition II, ayes 0, nays 89; proposition III, ayes 0, nays 89; proposition IV, ayes 0, nays 89.

The restoring of the time limit was sustained by 56 for and 37 against. For the elective presiding eldership, nays 83, ayes 4; the separation of the Sunday school, ayes 89, nays 0.

Dr. W. H. Keys, of the Tennessee Conference, was introduced and addressed the Conference.

Announcement and benediction by Dr. J. P. Brushingham.

FOURTH DAY.

MORNING SESSION.

Usual devotional exercises conducted by Dr. Brushingham.

Reports of G. J. Dobson, statistical secretary, and D. Green, Conference treasurer, were submitted and adopted.

Committee on auditing presiding elders' accounts reported. By motion of Dr. G. G. Logan a special collection of \$12.04 was taken for Mrs. M. H. Wilson.

T. Askew was admitted on trial. B. D. Darbey's relation was changed from effective to supernumerary.

ary. B. D. Darbey was requested to locate. The usual motions expressing the thanks of the Conference to Bishop Wilson, Conference secretaries, treasurer and pastor and people were offered and adopted by rising vote.

The Board of Stewards made their report, which was adopted and ordered paid out. The roll was called for the Conference Journal money and \$151 was collected. The Conference voted that when any brother received a missionary appointment the presiding elder be requested to collect \$1.50 for the Journal.

AFTERNOON SESSION.

Dr. Logan presiding. The various committees reported and the reports were adopted.

The committee on Sabbath observance reported their work, which was adopted.

Dr. E. M. Jones addressed the Conference. Bishop Wilson took the chair at this point. Dr. Logan and others offered a resolution requesting the Board of Bishops to convene the Conference on Wednesday instead of Thursday.

The secretary of the Cabinet read the usual committees, trial of appeals, Conference board of examiners, local church extension board and the missionary appropriation.

After a very brief and fatherly talk, Bishop Wilson announced the appointments.

His Own Knew Him

One of the occupations in Australia is sheep-raising. There are large ranches upon which many sheep and lambs find food, and the shepherds guard their own.

One day a man was arrested for stealing a sheep. The man claimed that the sheep was his own, that he had been missing from the flock for some days, but as soon as he saw the animal he knew him.

The other man claimed the sheep, and said he had owned him since he was a lamb, and that he had never been away from the flock.

The judge was puzzled how to decide the matter. At last he sent for the sheep. He first took the man in whose possession the sheep was found to the courtyard and told him to call the sheep.

The animal made no response, only to raise his head and look frightened as if in a strange place and among strangers.

Bidding the officers to take the man back to the court-room, he told them to bring down the defendant. The accused man did not wait until he entered the yard, but at the gate, where the sheep could not see him, he began a peculiar call. At once the sheep hounded toward the gate, and by his actions showed that a familiar voice was calling.

"His own knows him," said the judge.—*The Sunday Companion.*

Episcopal Plan of Visitation

First twelve Conferences are from the Fall Plan.

Conference	Place	Date	Bishop
Arkansas	Russellville	Jan. 16	Berry
Baltimore	Washington, D. C.	Apr. 1	Cranston
Central Missouri	St. Louis, Mo.	Mar. 4	McDowell
Central Penn.	York	Mar. 18	Wilson
Delaware	Philadelphia	Mar. 26	Cranston
East German		Mar. 26	Burt
East Maine	Houlton	Apr. 15	Hamilton
East Swedish	Brooklyn, N. Y.	Apr. 9	Moore
Florida	Jacksonville	Jan. 30	Spellmeyer
Hawaii Miss.	Honolulu	Jan. 16	Moore
Kansas	Topeka	Mar. 25	McDowell
Lexington	Cincinnati, O.	Mar. 25	Moore
Little Rock	Kansas City, Kan.	Mar. 12	Warren
Louisiana	Little Rock, Ark.	Jan. 23	Berry
Maine	New Orleans	Jan. 8	Wilson
Mississippi	Jackson	Apr. 22	Hamilton
Newark	Plainfield	Jan. 15	McDowell
New England	Worcester	Apr. 8	Hamilton
N. Eng. Southern	Bristol, R. I.	Apr. 1	Goodell
New Hampshire	Keene	Apr. 8	Burt
New Jersey	Millville	Mar. 11	Wilson
New York	New York	Apr. 1	Moore
New York East	Brooklyn	Apr. 1	Burt
North Indiana	Anderson	Apr. 1	Berry
Northern N. York	Camden	Apr. 15	Moore
Northwest Kan.	Salina	Mar. 25	Warren
Philadelphia	Philadelphia	Mar. 18	Cranston
Porto Rico Miss.	Albion	Jan. 31	Wilson
St. John's River	Jacksonville, Fla.	Jan. 23	Spellmeyer
St. Louis	Springfield, Mo.	Mar. 18	Warren
St. Florida Mission	St. Petersburg	Jan. 16	Spellmeyer
South Kansas	Baldwin	Mar. 18	McDowell
Southwest Kan.	Winfield	Apr. 1	Warren
Troy	Saratoga Sp's, N. Y.	Apr. 15	Burt
Upper Mississippi	Greenwood	Jan. 2	Wilson
Vermont	Barre	Apr. 15	Cranston
Washington	Baltimore, Md.	Mar. 11	Goodell
Wilmington	Wilmington, Del.	Mar. 18	Goodell
Wyoming	Carbondale, Pa.	Apr. 1	Hamilton

Note—The improvement in the health of Bishop Fowler is most gratifying to his colleagues, but in view of the smaller number of Conferences on the Spring list and the larger number of Bishops available for service in the home-field, it has been deemed wise to give to Bishop Fowler the advantage of further rest.

JOHN M. WALDEN, Secretary.
SPOKANE, WASH., November 7, 1907.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

We are publishing at present, by far, the largest number of subscriptions in the history of the SOUTHWESTERN CHRISTIAN ADVOCATE. At the beginning of January this year quite 3,000 subscriptions expired. If we do not secure the renewal of these subscriptions then our list must fall back by so many as fail to renew; and then we must begin again to construct our subscription list. It is highly important therefore, to the substantial growth of the subscription list of the SOUTHWESTERN that we should have the renewals, all of them, of subscriptions which expired the first of the year. And this is a word of exhortation to the pastors, and presiding elders to lend every effort possible to secure these renewals. We are not only sending individual notices to the persons whose subscriptions have expired, but we are sending also to the pastors a complete list of the subscriptions to be found at their postoffices. We sincerely trust that this matter will not be passed over lightly, but that pastors they will give themselves vigorously to the securing of renewals.

INCREASE THE PASTOR'S SALARY

In this week's issue we publish a brief but striking article from the pen of that loyal and devoted layman, Dr. I. W. Young, of Alexandria, La., calling attention to the necessity of increasing the pastor's salary. The suggestion of Dr. Young is timely. The salaries of the pastors should be increased not only because of the increase in the cost of living, but as the charges grow in membership there should be a corresponding growth in the remuneration of the pastor. Notwithstanding the discipline provides that the charges shall make estimates for services which will give the pastor and his family, a comfortable support, in a majority of the cases the charges are not strong enough, among our people especially, to give a comfortable support; hence pastors must put up with whatever the charges can give. But, as these charges increase in membership they ought to also increase in proportion, in the estimate of the pastor's salary. This will not only insure better service from the pastor but will be what is equitable in the case. If the pastor is taken care of and is free from the annoyance of cutting every penny in two to make it go as far as possible, he will be able to devote himself without reservation to the work enjoined upon him as preacher of the gospel. And, then, the dignity of the ministry requires an increase in salary. The education of the pastor's children and the keeping up of the parsonage demand more. We call attention to a notable instance of the increase of salary—St. Paul, Winston-Salem, N. C. The Rev. N. D. Shamborguer went to this church, a year ago last October, and at the first quarterly conference the pastor's salary was advanced from \$750 to \$850; and notwithstanding this church is in the midst of a very large building enterprise, completing one of the largest churches among our people in the South, St. Paul has done the splendid thing of increasing its pastor's salary \$150 over last year, making this year \$1,000, not including house rent.

This is very commendable. We have decided to open a column in the SOUTHWESTERN to note briefly the increase of pastors' salaries in the various churches; and we shall be pleased to receive through the pastors or recording stewards or any member of the church, statements as to the increase of salary, if it is only a small amount over last year. Kindly notify us stating name of church, pastor, amount of salary last year and amount estimated for this year.

THE LOUISIANA CONFERENCE

An extensive report of the Louisiana Conference, which held its fortieth annual session at Simpson Memorial Church, this city, appears in this week's issue from the pen of Secretary Chinn. The presidency of Bishop Wilson was highly satisfactory. We have never known a presiding Bishop to give himself more to the work in hand than did Bishop Wilson at the group of conferences among our people which he has held during the month of January, and particularly was this notable at the Louisiana Conference. This is the largest conference, in the point of ministerial membership, among us, there being quite 200 appointments. But the Bishop spared not himself either in public address or private consultation to do that which would to his judgment be for the best of the work. His addresses during the Conference would have been a task sufficient for one man; for, besides his response to the Mayor, his address to the entering class, his extended and helpful remarks on the closing night when the appointments were read, and several brief addresses delivered during the course of the session and the very helpful sermon on Sunday morning on Thursday evening of the Conference the Bishop delivered to an overflowing audience his masterly address on "The Saloon and the Common Man." We have heard many an address on the temperance question, but the most masterly arraignment of the saloon that we have ever listened to was by Bishop Wilson on Thursday night during the Conference session. There was eloquence that would have done credit to a Daniel Webster or to a Henry Clay. There are periods in this address that should be preserved for future reading. His attack upon the saloon and upon high license is unanswerable. But added still to Bishop Wilson's public addresses was his address on Sunday afternoon to the white Young Men's Christian Association of this city. It was not a mere perfunctory resolution that the Louisiana Conference voted for the return of Bishop Wilson. Another notable feature of the Conference session was the lecture of the Rev. M. C. B. Mason, D. D., corresponding secretary of the Board of Education, Freedmen's Aid and Sunday Schools, on "Napoleon at Waterloo." The lecture, as one would expect from such a noted orator, was of a literary and classical finish that was at once worthy of the speaker and of him of whom he spoke. Dr. Mason delighted his audience and won for himself among his own brethren new laurels and the sobriquet as the greatest Negro orator living. But what was particularly notable about the lecture was that a few hours before the hour announced for the lecture there was a tremendous downpour of rain. A heavy rain is of more than ordinary significance in the city of New Orleans, for when there is any considerable rainfall a part of New Orleans is under water, for the reason that we must depend upon surface drainage. There are districts that are completely flooded. In spite of the stormy weather there were between five and six hundred persons present at the lecture, each paying 25 cents. Never has the Doctor had an audience, to our mind, more complimentary to him than the one gathered in Simpson Memorial Chapel to hear his address on "Napoleon at Waterloo," for people literally waded through the flooded streets to reach the church, and they were abundantly repaid for the undertaking.

The pastor, the Rev. H. Taylor, deserves a word of especial commendation for the careful and satisfactory way the Conference was entertained. There was scarcely a hitch in the arrangements. A neat and appropriate souvenir had been provided. The pastors were all satisfactorily housed, and the arrangement of the Conference programme was in every way creditable to the ingenuity and leadership of Brother Taylor. The new Simpson Memorial Church was shown to an advantage when it was filled by the large audience that gathered on nearly every occasion. It had been remarked previously that the church was entirely too large, but during the Conference the wisdom of such a structure was plainly seen; for we need in the city of New Orleans such a spacious auditorium for large gatherings. Simpson Memorial, on the larger lower floor, has large seating capacity, with roomy aisles for egress and ingress, and the large roomy gallery which runs the full length of the two sides and across the rear furnishes additional space for seating. No doubt the trustees and the membership of this church are proud of such a spacious and beautiful auditorium. We want to congratulate Pastor Taylor on his success as a Conference entertainer, and vote him the blue ribbon.

A NATIONAL ORGANIZER

For twenty-seven years the National Woman's Home Missionary Society has been at work in the South aiding deserving girls in acquiring an education, but it is only within the last seven or eight years that an effort has been made to organize the women of the colored conferences into auxiliaries of this society. During the past fall the National Board of Trustees secured the services of Miss Bessie M. Garrison as organizer of the work in the twenty colored conferences of Methodism.

Miss Garrison is a cultured young woman, worthy of the honor conferred upon her. The National Board has been fortunate in securing the services of such a noble, consecrated young life. She is a native of Gainesville, Florida, and was graduated from the State Normal and Industrial School at Tallahassee, Florida. In 1904, she spent the summer studying at the University of Chicago, and in the fall of the same year she entered the college department of Clark University, Atlanta, Ga., graduating from there in May, 1907, with the degree A. B.

She is a young woman of marked ability. It was through her own energy and perseverance that she made her way through Normal School and College.

At the National Convention of the Woman's Home Missionary Society held in Boston, Mass last fall Miss Garrison was called to the platform by Mrs. Delia L. Williams, the corresponding secretary, and introduced as one who had shown herself "a workman that needeth not to be ashamed." Since returning from Boston Miss Garrison has been building up the work in the North Carolina Conference. From there she goes into the South Carolina Conference; then into the Savannah conference.

This is the first young woman of the race to be honored with the position of National Organizer. We ask for her the hearty co-operation of the ministers and presiding elders of the conferences into which she goes. Of course the members of the Woman's Home Missionary Society will receive this young woman into their midst cordially.

In the announcement of General Conference delegates of the Louisiana Conference last week the order of the reserve's lay delegates was not correct. The correct order is: Mr. J. A. Reddix, Darrow, La.; Mr. M. S. Alexander, Baldwin, La., and Mrs. D. J. Price, New Iberia.

Personal and General

The Rev. G. W. W. Jenkins, D. D., of the Washington Conference, now stationed at Clarksburg, W. Va., has had a remarkable career as a preacher of the Gospel. His first appointment was at Gettysburg, Pa., where he organized a Methodist Episcopal Church. In 1883 he was appointed to Pittsburg, Pa., and it was here that he demonstrated his ability as a Methodist preacher. Here he organized the Warren Methodist Episcopal Church and



exercised what he calls "muscular Christianity." The old Methodist Church was then occupying an old shop at Twenty-seventh Street and Pennsylvania Avenue. The young pastor determined to move the church from this site to its present location, and on his own strong shoulders carried a part of the building. He succeeded, and the splendid Warren Methodist Episcopal Church, which name Dr. Jenkins gave it in honor to Bishop Warren, who sent him there, is the outgrowth of the efforts of this splendid man in the early part of his ministry. He has remodeled six churches and built six, the last one being at Clarksburg, W. Va., where he has done a magnificent work in strengthening our membership and increasing several fold the value of our church property. Dr. Jenkins' literary training began in the public schools of Maryland, and subsequently he entered Morgan College and Centenary Biblical Institute. He has also been a student in the Western Theological Seminary and has had private instruction in Greek and Hebrew under some of the best linguists of his day. As an organizer, he is a man of proven ability, a preacher of considerable force and eloquence. Dr. Jenkins has served some of the leading appointments of his Conference, being at one time presiding elder of an important district.

Harvard has an enrollment this year of 5,763. The United States Army is said to be 19,000 men short of the minimum desired.

Look at the label on your paper and if your subscription has expired renew at once.

It is the opinion of experts that the Panama Canal will be completed by the year 1915.

Mr. Hanford Crawford, of St. Louis, Mo., is the new president of the City Evangelistic Union.

Bishop Vincent is at present engaged in a series of meetings at the First Church, Crawfordsville, Ind.

A room in the Old People's Home at Detroit, Mich., will be named in memory of the late Bishop Ninde.

Bishop Berry presides over the Little Rock Conference, which holds its session at Little Rock, Ark., this week.

Rev. O. S. Batekel, D. D., will represent the Department of the Sunday School at the Florida Conference, which convenes next week.

The Phyllis Wheatly Home in which aged colored people of Detroit, Michigan, may find refuge is caring at present for ten old men and women.

If your subscription expired January first, 1908, and you do not renew at once, your paper will be stopped and we shall not be able to furnish back numbers.

A glorious revival is in progress at St. Paul, Winston-Salem, North Carolina, the pastor, the Rev. N. D. Shamborguer, is assisted by the Rev. J. W. Davis.

Elizabeth Bacon Custer, widow of General Custer, the Indian fighter, will erect a home for aged literary women in Bronxville, New York, in memory of her husband.

No Negro was allowed to vote in the recent election on the liquor question at Shreveport, the prohibitionists and the anti-prohibitionists being one in the decision to bar him.

The new St. Matthews Methodist Episcopal church at Greensboro, North Carolina will be opened formally on Sunday, January 26, at 11:00 a. m. The Rev. R. P. Hairston, pastor.

Mrs. Nathaniel Ross, wife of Rev. Nathaniel

Ross, of the Washington Conference, died at her home in Boyd, Md., recently. Her funeral was conducted by Rev. N. M. Carroll, assisted by Rev. T. O. Carroll and Rev. Alfred Young.

The official organ of the Methodist Episcopal Church in Mexico, the *El Abogado Cristiano*, has made an improvement in form. It corresponds now with the *Zion Herald* and the other Advocates of the Church.

During 1906 nearly \$400,000,000 was spent in America for education, according to the statement of the United-States Commissioner of Education. Over three-fourths of that amount was spent on the common schools.

The United Brothers of Friendship, of Texas, and the women's organization of that body have closed negotiations for a commodious, centrally located two-story building in Houston, Tex., for a cash consideration of \$50,000.

An institutional church, costing about \$20,000, is to be erected in Atlanta, the contributions for which have been secured by the Rev. H. H. Proctor, of Atlanta. It is said that this church will be the third of its kind among out people.

Samuel Huston College is having this year the largest enrollment of its history; and among the recent matriculants is little Madeline Elizabeth, the youngest daughter of President and Mrs. Lovinggood, who made her advent only recently.

The Rev. G. W. Reeves, of Talladega, Ala., and Mrs. Sally Thomason, of Anniston, Ala., were married at the home of the latter December 3, 1907, by the Rev. J. W. Thomas, presiding elder. They are now domiciled on their work at Talladega.

The Rev. H. J. Wright, of the Louisiana Conference, who has been confined to his bed during the past week with la grippe, is now able to be about and will leave this week for his new appointment at Fairfield. His postoffice address will be Shreveport, La.

A free dispensary has been opened by the Nineteenth Street Baptist Church, Washington, D. C., with two physicians, two dentists and a trained nurse available every day. The *American Baptist* says "all poor and deserving people are treated without regard to denomination."

Rust University is in a very prosperous condition. The enrollment of students is the largest in its history, there being between 400 and 500 students, with new arrivals almost everyday. Any students expecting to enter should do so at once. The new Industrial Hall is in process of erection.

The Rev. J. C. Guyton and Miss Alice Douthie of Farmington, Mo., will be united in marriage Wednesday evening, February 5, 1908, at St. Paul's Methodist Episcopal Church, Farmington. The ceremony will be performed by the Rev. B. F. Abbott, presiding elder, of the St. Louis District.

The following splendid tribute is paid to the late Bishop Edward G. Andrews in the columns of the *Nashville Christian Advocate*:

"His attitude toward Southern Methodism was brotherly to the last degree. We cannot recall a single instance in which he showed any narrowness or littleness of soul in dealing with his brethren below the Potomac."

The New York Age says that what from present indication will be the largest social function of its kind ever given in New York in which prominent men, irrespective of race or politics, will participate is the complimentary dinner to be given January 30 in honor of Collector Charles W. Anderson by the Colored Republican Club and the citizen of New York City.

An interesting note in the *Florida Sentinel* reads: "The local Negro Business League at Mound Bayou, Miss., of which W. T. Montgomery is president, has undertaken to improve the county roads centering in Mound Bayou, so that the farmers may not be interrupted in reaching the city with their products. It has also undertaken to erect a \$100,000 oil mill, and in this effort is being assisted by the Mississippi State Negro Business League."

Sharp Street Memorial Church, Baltimore, Md., has passed the century mark, but though old and venerable, it is one of the most progressive and successful churches in our Methodism. The pastor, the Rev. W. A. C. Hughes, one among the youngest in point of years in the clergy of Baltimore, and of our church as well, has accomplished and is yet doing a splendid work. The material progress is great, and during the past year the church was greatly improved and beautified at the cost of nearly \$4,000. The original debt, which

amounted to something like \$80,000, has been reduced to \$25,000. Sharp Street Church has about 1,200 communicants, and the officials handle between fifteen and twenty thousand dollars annually. It was the unanimous request at the last quarterly conference of this church that its present pastor be returned.

The National Negro Business League will be held in Baltimore, Maryland, next August, and preparations have already begun for elaborate entertainment. During the month of January Editor M. M. Lewey, of the *Florida Sentinel*, will canvass the states of Florida and Alabama in the interest of the Business League. One of the active spirits of the Negro Business League is the Honorable R. L. Smith, president of the Farmers' Improvement Society of Texas and of the Texas Negro Business League, who suggests as a means of preserving interest in the local league the following: "1. That a summary be read at each meeting of the most important industrial events affecting the race throughout the country occurring between the meetings. 2. That each member be required to save something each week out of his earnings and bank it so that the members may always have funds." President Smith states that he finds these plans beneficial, and that they have also induced the various women's clubs of the state to follow their plan of systematic saving.

CORRECTIONS IN APPOINTMENTS

In the list of appointments of the Louisiana Conference which appeared last week the following corrections are to be noted: Rev. Frank Walker is assigned to Schriever and Rev. E. H. Clark to Cané River; Rev. T. B. Oville to Abbeville.

BOOK COMMITTEE

The next annual session of the Book Committee will open at Western Methodist Book Concern, Cincinnati, Ohio, Wednesday, February 12th, 10 o'clock a. m., 1908. The Eastern and Western Sections will meet separately Tuesday, February 11th, at 2 o'clock p. m., same place.

W. F. WHITLOCK, Chairman.

A. S. MOWBRAY, Secretary.

GENERAL CONFERENCE DELEGATES

MISSISSIPPI CONFERENCE.

Ministerial: W. W. Lucas, Meridian, Mississippi; J. C. Hibbler, pastor, Yazoo City, Mississippi; W. M. McMorris, presiding elder, Meridian, Mississippi. Reserves: J. M. Shumpert, pastor, Jackson, Mississippi; G. W. Smith, presiding elder, Jackson, Mississippi; A. J. McNair, presiding elder, Yazoo City, Mississippi. Lay: J. C. Payne, Meridian, Mississippi; J. A. Lagrone, Meridian, Mississippi; S. D. Redmond, practicing physician, Jackson, Mississippi.

The Florida Christian Recorder, the official organ of the African Methodist Episcopal Church, in the state of Florida, "published in the interest of good society, pure religion, industry, good government" gives an editorial commendation of a minstrel show which is staged under the title of "The Rabbit's Foot Comedy." *The Recorder* commends the show and urges upon the people to attend. How does the *Recorder* harmonize the commendation of a show with its heading which proclaims that it is published in the interest of pure religion? Perhaps the *Recorder* has fallen from grace.

It appears now that close on to two hundred people lost their lives in the recent theatre fire in the small town of Boyertown, Pa. The panic more than the fire caused this great calamity. The cry of fire started a wild stampede and the majority sought exit by the stairway, where in the crush many lives were lost. This is an overwhelming loss to Boyertown, which has a population of 2,500, and 350 of this number were in the theatre at the time of the disaster.

Dedication of Waugh Church

The first Sunday in December was a red-letter day in the history of Waugh Chapel, for it witnessed the dedication of a new church on High Street. In the morning Dr. H. A. Monroe preached an excellent sermon on the Transfiguration. At three o'clock p. m. the Rev. C. A. Tindley preached. After the sermon the keys of the church were presented to Dr. Monroe by the trustees and the church was dedicated by Dr. Monroe, assisted by Rev. J. R. Brown, presiding elder of the Cambridge District, and also by Revs. C. A. Tindley and A. L. Martin. Two hundred or more white persons were present at the dedication and the total attendance was probably 700. The collection amounted to over \$550, and with \$300 recently raised, this makes the total collected \$850. In a collection the following Sunday it went over \$1,000. At 6:30, Presiding Elder Brown conducted a special service for the Epworth League and at night the Rev. C. A. Tindley preached.

THE BUILDING.

Waugh Chapel has been in course of construction for six years, during which time Pastor A. L. Martin and the members of the church have labored unceasingly to raise the funds necessary for its completion. The building is of modern design, and is built of brick throughout. The walls are from 18 to 20 inches thick, with a hollow interior space. The architect was Mr. Benjamin D. Price, of Atlantic Highlands, N. J. The work was begun by Mr. J. Ben Brown, the well-known contractor of this city. The building is 83 by 63 feet. The front is of pressed brick, with stone trimmings. The slate roof is surmounted by two towers. The arrangement of the interior is excellent. The floor of the main auditorium slopes by a gentle incline from the rear of the church to the pulpit. The lecture room is separated from the main body of the church by rolling partitions, so that the seating capacity of the edifice can be increased at will from 450 to 700. The pews are finished in golden oak. Through the kindness of Mr. J. S. Mundy, of Newark, N. J., who has contributed much to the new building, a very handsome set of windows has been purchased at an exceedingly reasonable rate. The building is to be heated by steam. The church, with its entire contents, will cost about \$15,000.

THE ORGAN.

The choir and organ loft is in the rear of the pulpit, and the handsome

organ is said to be the finest on the Eastern shore of Maryland. It was built by Mr. M. P. Moller, of Hagerston, Md.; it is of the latest design,



THE REV. A. L. MARTIN
Pastor

quartered oak, golden oak finish, and polished, hand-carved post, with gold pipes, decorated in appropriate colors. It has over 800 speaking pipes and is tubular pneumatic in action. It weighs



WAUGH METHODIST EPISCOPAL CHURCH, CAMBRIDGE, MD.

5,500 pounds. Through a personal letter drawn by the mayor of the town and indorsed by Judge Henry Loyd, ex-governor of Maryland, and president of one of the leading banks, all other presidents of banks, president of Trust Company, Mr. P. L. Goldsborough, collector of internal revenue, Dr. B. W. Goldsborough, chief of medical staff of the Cambridge Hospital, President of Cambridge Manufacturing Company, and Water, Congressman W. H. Jackson, a millionaire, Rector Barlow of

the Episcopal Church, Cambridge, Maryland, and the pastor of the white Methodist Episcopal Church, Dr. MacNichols, and a personal letter written by Judge Loyd and one from Lawyer Thomas Simmons and others, Mr. Carnegie \$900 on an \$1,800 pipe organ, and an additional \$1,600 was also given by the whites.

When the present pastor came to this field the church was \$1,400 in debt. The money was raised and the debt paid in two years. The parsonage has been remodeled at a cost of \$1,000. A park costing for the grounds, pavilion and fencing nearly \$1,000 has been almost paid for. The cemetery has been improved, and the total value of the church property has raised from \$2,000 to \$20,000. At the same time the church has progressed greatly in the matter of membership and spiritual growth. The total amount of money raised during the past nine years will be, when Mr. Carnegie's donation to the organ fund is received, \$24,876.63.

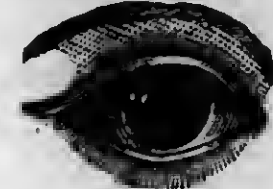
THE PASTOR.

The Rev. A. L. Martin is the stepson of the well-known Rev. J. H. Pierce, one of the most highly respected Superannuates of the Delaware Con-

REMARKABLE INVENTION

"Actina" a Scientific Appliance for Relieving Defective Eyesight--Has Achieved Wonderful Results.

If your eyesight is defective or you have any form of eye trouble that might endanger your eyesight, you should lose no time in investigating "Actina."



It is applied directly over the eye and its potent action stimulates and maintains the circulation of the blood, thereby removing congestion and assisting nature to repair the defects and restore the eyesight to normal condition. Hundreds of people owe the restoration of their eyesight to "Actina." Among them are the following:
Prof. T. S. Sligh, Mansfield, La.
Rev. J. M. Foster, Burton, Wash.
Rev. W. C. Goodwin, Moline, Kas.
Gen. Alex. Hamilton, Tarrytown, N. Y.
Rev. C. Brunner, Bridgeport, Conn.
Rev. Chas. H. Carter, East Springfield, N. Y.

Mr. S. A. Donnell, Agt. U. S. Secret Service, Louisville, Ky.
Many persons wearing spectacles might better be without them. Strengthen the eye by improving the circulation and it will not require an artificial lens. If you are interested and desire to know what the "Actina" is and what it is accomplishing, write to-day for our FREE TRIAL OFFER and OUR BOOK--TREATISE ON DISEASE. The book contains most valuable information. A postal card will bring it to you. Address Actina Appliance Co., Dept. 87H, 811 Walnut St., Kansas City, Mo.

and a prayer meeting was engaged in from 10:30 a. m. until 5 p. m., resulting in three other conversions and a great outpouring of the Holy Spirit upon the school. Brother Martin at once joined the Methodist Episcopal Church, and, feeling deeply impressed that it was his mission to preach the gospel, he was in 1889 given local license. Presiding Elder White, seeing in the young man marked gifts and graces, desiring also to help him in school, appointed him to fill out an unexpired term at Delmas City of the Rev. Henry Morris, who, because of feebleness, was compelled to take less work. That fall a great revival swept Delmar, under Brother Martin's administration, resulting in over seventy conversions, ranging from 15 to 75 years of age. The church increased greatly along all lines. The same was tastefully remodeled, and the people, both white and colored, say they will never forget Brother Martin and his humble work in their midst. He graduated with honors at the Academy in 1892 and was awarded the Academy prize of \$5.00 for the best English oration. Dr. F. J. Wagner, President, being pleased with the efforts made by the students on the stage and in their classes, told three of them, of which Brother Martin was one, if they would take up the college course at



AN INTERIOR VIEW SHOWING THE PIPE ORGAN



PARSONAGE OF WAUGH CHURCH

Morgan College, he would personally contribute \$10 to each, each year, on their schooling as long as they remained there. The offer was accepted by all. In 1895 Martin graduated at Morgan from the Theological course and was awarded the Leech prize for the highest average in Theology and the second prize for best hymn and scripture reading, and, over ten contestants, was awarded the Boldwing prize of a ten dollar gold medal for the best composed and delivered oration. The same year he was also awarded the \$5.00 prize for the best rendered declamation. He is a member of the College Fraternity. The

same spring he joined the Delaware Conference at Philadelphia, Pa., making an average of 94, and was from there sent to Wattsville, Va., where he spent three successful years. The old debt on the Wattsville Church of several hundred dollars was paid off, the church painted and beautified, a parsonage was purchased, a new church built at Horntown, Va., and things in general greatly quickened. Much against the will of white and colored, he removed from this charge to take charge of the work at Cambridge, Md., where he has remained for ten years, enjoying the respect and good will of the community. Fifty dollars was added to his salary this year.

Board of Home Mission and Church Extension Notes

At the December meeting of the Board of Home Missions and Church Extension, the following executive officers were elected for the ensuing year: President, Bishop Cyrus D. Foss; Vice-Presidents, J. F. Crouch, J. G. Bickerton, S. W. Thomas, J. E. James, C. W. Higgins; Honorary Vice-President, Jas. Long; Treasurer, Samuel Shaw; Recording Secretary, A. G. Kynett. The following Standing Committees were also appointed: Executive and Finance—F. W. Tunnell, Francis Magee, C. W. Higgins, S. W. Thomas, J. E. James, J. S. Hughes, J. G. Bickerton, W. H. Heisler, F. J. Shoyer, W. H. Shaffer, J. A. Wallace, and A. G. Kynett, ex-officio; Church Extension Loan Fund and Annuities—W. L. McDowell, Amos Wakelin, J. R. T. Gray, C. H. Harding, Edward Perry, S. H. Hoover, T. F. Miller, S. C. Simon, and S. K. Felton; Home Mission Annuities—J. R. T. Gray, J. D. Fox, S. H. Hoover, Amos Johnson, Wm. H. Berry, James Long, W. H. Senderling, W. H. G. Gould, S. J. Senaca; Estimating and Auditing—J. F. Crouch, William Downey, S. T. Fox, W. L. S. Murray, J. D. Fox, Thomas Bradley, E. M. Stvenes, T. A. Redding and F. A. Dingee; On Home Missions—S. W. Gehrett, J. W. Sayers, S. G. Grove, F. P. Parkin, Amos Wakelin, F. W. Tunnell, Thomas Bradley, J. T. Taylor and Richard Gilbert; Church Extension Applications for Aid—S. M. Vernon, F. B. Lynch, H. A. Monroe, A. G. Kynett, Amos Johnson, J. F. Fox, T. L. Jones, J. C. Nicholson, J. M. Hinson; On Publication—J. E. James, J. G. Wilson, J. S. Hughes, Francis Magee, J. A. Wallace, W. H. Heisler, W. L. S. Murray; Nominations—S. W. Gehrett, Jefferson Justice, I. G. Hellman, J. W. Sayers, J. G. Wilson, S. G. Grove, C. W. Bickley, W. H. Shaffer and C. D. Foss, Jr.; Woman's Home Mission Work—F. B. Lynch, W. L. McDowell, S. M. Vernon, H. A. Monroe, C. W. Bickley, S. K. Felton, J. F. Fox, I. G. Hellman, W. S. Pilling. These officers and committees are elected to serve for the year 1907-08.

At the recent session of the General Committee of Home Missions and Church Extension, the following committees were appointed to carefully consider and report on the following topics: Committee on Legislation and Revision of the Discipline with Reference to Home Missions and Church Extension, to report to the Board and through the Board to the General Conference—Bishop C. D. Foss, Rev. Robert Forbes, Rev. Ward Platt, W. H. G. Gould, Esq., and Samuel Shaw, Esq.; Committee on Relations with National City Evangelization Union—Bishop Luther B. Wilson, Rev. Robert Forbes, Rev. Ward Platt, Rev. E. M. Stevens,

and Rev. J. R. Wright; Committee on Conference with Woman's Home Missionary Society and also with Independent Deaconess Organizations—Bishop Earl Cranston, Rev. Robert Forbes, Rev. Ward Platt, Rev. J. C. Nicholson, Rev. John D. Fox; Committee on Status of the Work in the South—Bishop Luther B. Wilson, Rev. C. M. Boswell, Rev. J. C. Nicholson, Rev. J. R. Wright and Charles M. Harding, Esq.; Committee on Recommending Plan for Securing Fund for Purchase of Church Sites—Rev. Robert Forbes, Rev. Ward Platt, Samuel Shaw; Committee on to Consult with the Board of Foreign Missions Concerning Possible Consolidation of Papers and Reduction of Expenses of Publication—Bishop J. F. Berry, Rev. Robert Forbes, Rev. Ward Platt, Thomas Bradley, T. A. Redding, J. A. Wallace, J. E. James, M. D., C. W. Higgins and Rev. J. R. T. Gray; Committee on Enlargement of the Board—Bishop C. D. Foss, Rev. Robert Forbes, Rev. C. M. Boswell, J. M. Boswell, J. E. James, M. D., Amos Wakelin and Samuel Shaw; Committee to Study Condition of Matters Connected with the Pacific Japanese Mission and the Pacific Chinese Mission—F. W. Tunnell, S. H. Hoover and Thomas Bradley.

The question of the entire subject of the expense of the Board was referred to the executive and Finance Committee for report on every possible way of reducing expenses. The Estimating and Auditing Committee has also been thoroughly investigating and studying the question of the reduction of the expenses in the administration of the Board. It is evident that, while the Board has felt that large initial expenses were required in the establishment of "The Christian Republic" and in the immense work committed to the Board, it is determined the administration shall be conducted as economically as is consistent with effectiveness.

Rev. Ward Platt, of the Genesee Conference, has been elected a member of the Board to fill the vacancy occasioned by the death of the late Dr. James M. King, and A. M. Schoyer, of Pittsburg, Pennsylvania, the Pennsylvania Railroad man, has been elected to fill one of the vacancies in the lay membership of the Board.

Rev. Charles M. Boswell, D. D., is about to start on a visit to the Atlantic Coast Conferences and will visit the Porto Rico Mission.

Dr. Alpha G. Kynett, who was assigned to visit a number of Conferences in Mississippi, Louisiana and Arkansas, has been compelled to cancel the engagements on account of the serious illness of his mother at his res-



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I want to get a personal letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their full name and postoffice address, so I can send them **Free** a full-sized, **One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**Actually and Permanently Cures Rheumatism.** I know it does, I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot **cure** Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot **ease** it out with liniments, electricity or magnetism. You cannot **imagine** it out with mental science. **You Must Drive It Out.** It is in the blood and you must **Go After It and Get It.** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. The Rheumatism has to go and it **does go for good.** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints and cures them to stay cured.

I Can Prove It All To You

If you will only let me do it. I will prove much in **One Week's Time** if you will let me do it at my expense, if you will only sit down and write my Company to send you a dollar bottle **Free of Charge.** I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real** Rheumatic Remedy will do. Read our offer and write to us immediately.

A FULL-SIZED \$1.00 BOTTLE SENT FREE

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test and a just verdict is all we ask. If you like it and find it is curing your Rheumatism or Neuralgia, order more to complete your permanent cure and thereby give us our chance for profit. If it does not help you, no harm is done. We know what Rheumatism is, we know our treatment, know just how it works, and will take this chance. We do not send a small sample vial, containing about a thimbleful end of no practical value, but a full-sized bottle, selling regularly at drug-stores for **One Dollar Each.** This bottle is heavy and we must pay Uncle Sam to carry it to your door. We ask you to send us 25 cents to pay cost of packing and mailing case and postage and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be **nothing to pay** on receipt or later. No other Rheumatic Remedy has been or can be so offered. Don't wait until the valves of your heart are injured by Rheumatic Poison, but send today for this one dollar bottle free on trial. Only one bottle sent free to a family and only to those who have never before used this remedy. Address, immediately.

KUHN REMEDY CO., DEPT. J., HOYNE & NORTH AVES., CHICAGO

idence in Philadelphia. His place will be filled by Rev. Dr. H. J. Coker, Field Secretary.

At the December meeting of the Board of Home Missions and Church Extension, the Eastern Division, comprising the Troy, Northern New York, Central New York, Genesee, Erie, East Ohio, Pittsburg, Central Pennsylvania, and Wyoming Annual Conferences, was placed for the present under the care of Recording Secretary Alpha G. Kynett. He already has oversight of the Northeastern Division, comprising the East Maine, Maine, New Hampshire, Vermont, New England, New England Southern, Eastern Swedish and New Jersey Annual Conferences. He will do such field work as is possible in addition to his increasing duties in the office.

WANTED.—To cure one case of catarrh in each neighborhood to introduce Dr. Karsner's Catarrh remedy. **SAMPLE FREE.** Dr. Karsner's Catarrh Remedy Co., Salem, Ill.

Doings of the Workmen

COLORADO.

COLORADO SPRINGS.—The People's Methodist Episcopal Church, the Rev. H. South, ex-presiding elder, pastor, is moving along nicely. We have put in a new furnace in our church at a cost of one hundred and forty dollars, and have paid all but twenty-five dollars. The first Sunday in each month is Trustee day and our people have been very liberal in coming to the front on that day with their dollars. We ask each friend to give as much as he can on that day and they have been coming up very well. Our Ladies' Aid Society is doing a good work. Mrs. W. Henderson, president; Mrs. J. D. Henderson, vice; Mrs. A. A. Bratton, secretary, and Mrs. Belle Jones, treasurer. Too much cannot be said in praise of them. They are all good workers and do not fail to do their duty as Christian women. Mrs. Bratton is president of our choir. Bro. McDonald and his family of seven who came here from Mexico, Missouri, are all loyal members of our church. We are glad to welcome any of our members to our church here and to Denver, Pueblo and Canon City, where we have churches. The Rev. D. Bruce, of the Lincoln Conference, will be here the first of the year. We started our revival on watch meeting night. Our church is here to stay. We have some loyal

members and are ready and willing to begin the battle for the conversion of many souls.—Frank J. Loper.

NURSING MOTHERS AND MALARIA

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will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO and RHEUMATISM

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All druggists or R. FOUGERA & CO., 90 Beekman St., N.Y.

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Conference Notices

SPECIAL NOTICES. NOTICE OF MEETING.

To the Presiding Elders of the Central Alabama and Mobile Annual Conference and the Members of their several Districts on the Conference Christian Educational Commission: Dear Brethren—A preliminary meeting of this Commission will be held here in our College Chapel, Thursday, January 30, at 9 a. m., the Day of Prayer for Colleges; at 12 m. an appropriate sermon will be preached by one of the members of the Commission. It is better for you who are far away to arrive in Birmingham no later than the Wednesday evening preceding. Business of great importance demands your presence, even at a great sacrifice.

Yours for Christian Education,
W. R. A. PALMER,
President of Mason City College,
Mason City, at Birmingham,
Ala.

MARSHALL DISTRICT.

Pastors and Members—Dear brethren, by this time you are at your different charges and are getting in line for the year's work. Now, let me beg of you, in organizing your forces for work, don't leave out the Woman's Home Missionary cause. Have the sisters begin with the year, and it will not be a burden to do the work as it ought to be done. Dear preachers of the Marshall District, help the sisters, by rallying the forces in this department of the church work. We want success on all lines, and hope to have the co-operation of every preacher of the district.

(MRS.) MARY A. JOHNSON.

SEDALIA DISTRICT.

Bear brethren, it is my desire, and I am sure it is yours, that we do our duty in raising our full apportionment during this Conference year. The Sedalia District has in it a loyal and an intelligent lay membership, and if rightly encouraged, and properly educated along the lines of the benevolent enterprises of the church, they will be true to their trust. Brethren, we promised to carefully guard the sacred interest of our great and grand old Methodism. Lay this great duty and responsibility on your own heart, and in earnest devotion lay it on the hearts of your membership and congregations. Brethren, let us not fail in this all important matter and obligation we owe to our Heavenly Father and to our fellow-man. We owe much to our beloved Methodism—what has been accomplished, what is being done, and what it will continue to do if we are only faithful in the discharge of our oaths and obligations. Brethren, let us be on the front line of benevolence at the Annual Conference.

Kindly,
W. H. SMITH,
Presiding Elder.

CONFERENCE ROUNDS. N. O. NORTH DISTRICT.

FIRST ROUND.

Tbompson, Feb. 4-5; Haven, 6-7; Mal-lieu, 12-13; Scott Chinn, 14; St. Matthew, 18-19; Ross Chapel, 21-23; Malden, 25; Asbury, 29-March 1; Gretna, March 3; Darrow, 6-8; Pleasant Plains, 10-11; Union, 12-13; Slidell, 14-15; Mt. Zion, 16-17; Simpson, 18-19; Franklin-ton, 21-22; Covington, 26-27; Mandeville, 28-29; Ponchatoula, April 4-5; Bogalusa, 10; Angie, 11-12; Litcher, 17-19; Central, 18-19; Louisiana Place, 20; Carrollton Mission, —. Brethren—

Coming to you, as I do, for the first time, I ask that you have things well in hand, so that we may act promptly in the work before us.—W. J. M. Price, Presiding Elder.

ABERDEEN DISTRICT.

FIRST ROUND.

Aberdeen, Jan. 17-19; Aberdeen Circuit, 18-19; Athens Circuit, 25-26; Columbus City Mission, 31-Feb. 2; Caledonia Circuit, Feb. 1-2; Strong's Circuit, 8-9; West Point Charge, 7-3; West Point Circuit, 15-16; Columbus Charge, 21-23; Columbus Circuit, 22-23; Crawford Charge, 29-March 1; Brooksville, March 7-8; Shuqualak, 14-15; Macon Charge, 20-22; Marshallville, 21-22; Hickory Grove, 28-29; Macon Circuit, April 4-5; Center Ridge, 11-12. My yoke-fellows in the Master's vineyard, please let me commend you for your faithful service and hearty co-operation in the work of our Lord and Master. The struggles and hardships incident to the wonderful accomplishments made by your incessant labors have not been mentioned, but be it remembered, they are recorded on high. Well done, good and faithful servants, for you have indeed done the best year's work of your lives. You have saved more souls, paid more for good church buildings, raised more for benevolence than in any previous year. Then take fresh courage, inspired by the achievements of the past, and press on toward the goal. There is room at the top. Let's make this the best year of our history. Let our motto be a revival in every charge; all benevolence raised by the First District Conference. Observe Easter April 19th—make it a great rally day. The District Stewards will meet in Macon January 15th.—F. H. Henry, Presiding Elder.

CUMBERLAND RIVER DISTRICT.

SECOND ROUND.

Algood, Feb. 1-2; Cookeville, Jan. 31-Feb. 2; Stonewall Circuit, 8-9; Gordonville Circuit, 9-10; Alexandra, 15-16; Cherry Valley, by J. J. Bradford, 22-23; Lebanon Circuit, 22-23; Seay Circuit, by W. Ellison, 22-23; Springfield, Feb. 29-March 1; Clarksville Mission by S. T. Miller, 7-8; Braden Chapel and Brierville, 7-8; Dover, by D. Scott, 14-15; Mitchellville Circuit, 14-15; Gallatin, 15-16; Hartsville, 21-22; Lebanon, 28-29. Brethren, our district is quite behind on General Conference expenses. Please take a collection and send it at once to Oscar P. Miller, Rock Rapids, Iowa.—J. B. Booth, Presiding Elder.

BATON ROUGE DISTRICT.

FIRST ROUND.

Mt. Carmel, Jan. 25-26; Asbury, 28; Pine and Beach Groves, 29-30; St. Peter, Feb. 1-2; St. Paul Circuit, 4-5; Norwood, 6; Clinton, 9-10; Macedonia, 8-9; Wesley and Wilson, 15-16; Mt. Zion, 18; Jackson, 19-20; Rylander, 21; Slaughter, 22-23; Stony Point Circuit, 25-26; Deerford, 27; Albert Circuit, 28-30; Baker, March 1-2; Jordan, 3; St. Luke Circuit, 5-6; St. Mark, 8-9; Jones Creek, 10; Foote, 11; Prairieville, 12; Baton Rouge Wesley, 15-16; New Roads Circuit, 17-18; Batchelor and Island, 19-20; Union, 21-22; Lettsworth, 24; Mason, 25; Lobdale Circuit, 26; Port Allen, 27-29; Conrad, 31; Baton Rouge Mission, April 1; Rosedale, 12-13; Sbilo, 14. Brethren, we have just closed one of the best years in the history of this district. Let every pastor go in at once and plan to raise the benevolence by Easter. Be ready

to report to Dr. G. G. Logan at the Missionary Convention to be held at St. Mark, April 30, 1908. Don't wait until the last of the year to raise your benevolent money.—J. W. Turner, Presiding Elder.

LAKE CHARLES DISTRICT.

FIRST ROUND.

St. Peter, Feb. 1-2; Jeanerette, 2-3; Briggs, 10-11; Camble, 12-13; New Iberia, 14-16; Dexter Goodman Memorial, 17; Pontoutville, 19; Olivier, 20-23; Hubbertville, 21-23; Cade, 25-26; Lafayette, 27-28; St. Martinsville, 29-March 1; Rayne, March 7-8; Crowley, 8-9; Jennings, 10-15; Welsh, 13-15; Lake Arthur, 16-17; Spring Creek, 19-20; Lake Charles, 22-23; Lake Charles Mission, 24; Leesville, 25-26; Abbeville, 28-29; Gueydan, 30-31. District Stewards' meeting at New Iberia, April 7th. Let every charge be represented. Brethren, "up and at it" is the watchword. Get your Easter programs in time. At the Conference just closed you lost nothing in your standing by the side of the members of any other district. See after your Sunday-schools. Get a quarterly record in every charge. Try to have full reports at the start. Success is the test of merit. I will aim to preach once at each quarterly meeting. Do not forget your date. District Conference August 6.—P. Wellington Clark, Presiding Elder.

SHREVEPORT DISTRICT.

FIRST ROUND.

Provencal, Jan. 31; Robellne, Feb. 1-2; Marthaville, 2-3; Pleasant Hill, 4-5; Pleasant Valley, 6-7; Shady Grove, 8-9; Mansfield, 9-10; Frierson, 11-12; Keithville, 15-16; Fairneid, 18-19; La Chute, 20; Williams, 21; Grand Bayou, 22-23; Gabagan, 23-24; Lake End, 25; Flournoy, 29-Mar. 1; St. Paul Mar. 4-9; St. James, 11-16; Daniel's Chapel, 12-17; Brownlee, 13-15; Vanceville, 14-15; Rocky Mountain, 16; Benson, 19-20; Many, 21-22; Columbus, 23-24; Longstreet, 28-29; Logansport, 29-30; Belcher, April 4-5; Bowman's Lane, 8-9; Blanchard, 7. Brethren: Let us take God's word, do the work, look to duty and go to the front. The more of God you have in you the more good you will see in others, then success is ours.
T. J. JOHNSON,
Presiding Elder.

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It Cures Dandruff, Stops Falling Hair, and Itching Scalp, Grows New Hair and Changes Gray or Faded Hair to Its Natural Color!

Men whose hair or beards are straggling or all gone, women whose tresses have been thinned by fever or hair falling out requiring the use of switches; little children, boys and girls whose hair is coarse and unruly; all find in this great remedy just the relief that they want.



Nothing Quite So Nice as a Beautiful Head of Hair. Foso Will Do It.

Foso grows hair, thickens eyebrows and lengthens eyelashes, changes gray or faded hair to its natural color, prevents thin hair, stops itching, cures dandruff, seborrhea of scalp, pimples, and makes the hair of any man, woman or child long, heavy, silky and beautifully glossy. Fill out free coupon and mail to-day.

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Fill out the blank below, but out the coupon and mail to J. F. Stokes, Mgr., 7588 Foso Bldg., Cincinnati, Ohio. Enclose ten cents in stamps or silver as an evidence of good faith and to help cover packing, postage, etc., and a full \$1.00 package will be sent you at once by mail prepaid free of charge.

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To Help Women Who Suffer.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medicine to afflicted women.

Some time ago we announced in the columns of this paper that she would give to women who suffered from female diseases another \$10,000.00 worth of her medicine. Having fulfilled this promise, and as she is still receiving requests from thousands of women from all parts of the world, who have not yet used her remedy, she has decided to give away \$20,000.00 more to those who are suffering and unable to find relief. This is the simple mild treatment that has cured so many women in the privacy of their own homes after physicians and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy desire to cry hot flashes weariness and piles from any cause or no matter of how long standing.

Every woman sufferer unable to find relief, who will write Mrs. Miller now without delay will receive by mail free of charge a 50 cent box of her simple home remedy, also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, Box 9803, Kokomo, Ind.

JACKSON DISTRICT. First Round.

Pelahatchie, Feb. 1-2; Central, 7-9; Brandon, 15-16; West Jackson, 22-23; Madison, 25; Detroville, 27; Canton Circuit, Feb. 29-March 1; Canton, 7-9; Couparie, 11; Carthage, 14-15; Yazoo City, 20-22; Wiseton, 21-22; Yazoo Circuit, 25; Benton, 28-29; Silver City, April 1-2; Roseneath, 4-5; Greenhill, 11-12; Bentonla, 13. Dear Brethren: We have been to the annual Conference and made our reports, and have been sent to our new fields to renew our efforts another year. Let us pray for more of the Christ spirit to help us do greater work for the Lord this year than we did last year. Let us go in to plow well and raise all of our benevolence the first half of the year, put the Southwestern in every home and great revivals in every charge, then victory will be ours.

A. J. McNAIR, Presiding Elder.

MERIDIAN DISTRICT. First Round.

Scooba, Feb. 1-2; Lauderdale, 8-9; Chunkey, 11; St. Paul, 14-16; Lake, 18; Haven, 21-23; Rose Hill, 22-23; Hickory, 25; Morton, Feb. 29-March 1; Forest, 3; Lillian, 5; Meridian Circuit, 7-8; Garlandsville, 14-15; Vale, 17; Spring Hill, 21-22; Neshoba, 21-22; Philadelphia, 24; Valley Station, 28-29; Meridian (Southside), 28-29; Trenton; April 4-5; Daleville, 9; Fort Stevens, 11-12; Coy, 14; De Kalb, 16; Meehan, 18-19. Brethren: Our victory last year was nearly complete. I rejoice with you over the two past years of successful labor. Now, let us begin at once to plan and work for still greater success this Conference year. Work especially for many souls for the Master. Work for large increase in benevolent collections. Send at once for Easter programmes, begging boxes, etc., and do your very best to raise all missionary claims and more on Easter Sunday. The man who fails on Easter fails altogether. Try to present new subscribers for Southwestern Christian Advocate at each Conference. God bless you.

WM. McMORRIS,
Presiding Elder.

GULFPORT DISTRICT. First Round.

Augustus, Feb. 1-2; Ragland, 3; Leaf, 4; Donovan, 6; Basin, 8-9; Sumrall, 11-12; Lumberton, 15-16; McNeil, 18;

Richardson, 20; Hentonville (elder), 21; Bond, 22-23; Red Creek, 25; Wiggins, 27-28; McHenry, Feb. 29-March 1; Gulfport, 7-8; Long Beach, 12; Passa Christian, 14-15; Bay St. Louis, 18-19; Pearlinton, 21-22; Biloxi, 25-26; Handsboro 28-29; Ocean Springs, April 4-4; Moss Point, 11-12; Escatawba, 12-13; Lousdale, 8-9. Brethren: Let us plan at once for our spring revival and Easter Sunday, which is the greatest missionary day we have. Order your literature and put your committee at work, asking each member and friend of your congregation to pay \$1 each for the redemption of the world. Let's take this subscription in the first quarterly Conference. We must double the amount for benevolence this year, notwithstanding St. Paul and Bently chapel of Hattiesburg were cut off of our district. I am at your command to help you in your work. Put the assistant pastor in the homes of your people—THE SOUTHWESTERN. My experience has been that our people who are provided with our literature will pay liberally to each cause of the church. Put envelopes in the hands of each class leader for the quarterly assessment.

S. H. CANNON,
Presiding Elder.

Doings of the Workmen

ALABAMA.

NORTH BIRMINGHAM.—Our first quarterly Conference was held in Scott Methodist Episcopal Church, Dr. Buckner presiding. He preached a strong sermon on Sunday and made an able talk in behalf of Mason City College, W. H. Redrick, pastor.

ROCKFORD.—The affairs of this charge are being wisely managed by our pastor, the Rev. Z. A. Jackson. Besides attending to every detail of the work, he has built a new church. He is a good man, a worker who brings things to pass, and the people here greatly desired his return.

ARKANSAS.

FORREST CITY.—The Rev. J. W. Jackson of Forrest City Station is closing his fourth year on this work, and from the interest being manifested, his charge is active, both along spiritual and financial lines. On Thanksgiving day the Rev. J. W. Jackson preached an able sermon from Psalms 122: "I was glad when they said, Let us go unto the house of the Lord." At the close of this service Miss Etta Nevils presented to the pastor the handsome sum of \$20.00. Then Prof. C. W. Steward, Assistant County Examiner, presented him with an overcoat, after which Brother T. M. Thornton, District Steward, raised a collection for Sister Gordon, a member of the African Methodist Episcopal Church, of \$3.55. The Rev. W. A. Smith, of Marianna, presented the cause of Livingston Chapel, and the Rev. J. W. Jackson and his good people gave \$5.00 to assist him in his work. Total collection for the day, \$28.55.—W. A. Smith.

WARREN.—On the Warren and Johnsonville charge we have now a parsonage; have repaired our church at Johnsonville and have taken up all notes on the same; have added to the church this year thirteen members. We have a splendid Sunday-school and are planning to make a good report for this work this year.—L. C. Dawkins.

GEORGIA.

LA GRANGE.—I have begun work in my new field of labor, the La Grange Circuit. Our first quarterly conference was not all we had hoped it would be, as our official board was poorly at-

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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AUSTIN, TEXAS.

tended and only one leader of the ten reported in full. The elder's sermon was inspiring and helpful.—S. N. Harvey.

ST. MARY'S CHARGE.—Our first quarterly conference was held December 21-22 by the Rev. E. D. Giddens, presiding elder. A number of the officers presented full reports. Everything was nicely carried out. The elder delivered three able sermons. Indeed, Sunday, December 22, was a high day. We paid the presiding elder in full. Had one convert during the quarter, and a spiritual feast all of the way

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through. Total raised, \$31.50 for all purposes. The manly and Christian way in which the Rev. Mr. Giddens conducted the affair leaves the entire charge anxious for his return on the charge. We hope for large success on the Savannah District this year.—E. J. Kimball, Pastor.

Marriages

BOLES-WRIGHT.—On December 12, 1907, at the home of the bride's parents, Mr. and Mrs. H. W. Wright, of Holly Springs, Miss., Mr. W. R. Boles, of Oxford, Miss., and Miss Wilila B. Wright. The ceremony was performed by the Rev. E. C. F. Scarborough. Mr. Boles is a successful merchant of Oxford, Miss. His bride is a graduate from the Normal Department of Rust University, also a graduate from the Valentine dressmaking school of Chicago, Ill. She is now instructress in the dressmaking department at Rust University. Their future home will be at Oxford.—Margaret E. Woolfolk.

POWE-CLARK.—Mr. John Powe and Miss Callie Clark, January 8, 1908. They are held in high esteem by all who know them and are members of our church at DeKalb, Miss.—D. R. Bentley, pastor.

WELLS-SIMMONS.—At the residence of the bride's mother, in Florence, Miss., December 26, 1907, Miss Minnie Simmons and Mr. Walter Wells, the Rev. D. D. Dukes performing the ceremony. The groom is a member of Spring Hill Methodist Episcopal Church and belongs to one its best families.

HICKMAN-GULLY.—Mr. Chandler Hickman and Miss Lula Gully, both members of our church at DeKalb, Miss., and highly respected young people. The Rev. D. R. Bentley read the ceremony.

THIGPEN-SHAW.—At the home of the bride in Rosehill, Miss., Mr. A. Thigpen and Miss Catherine Shaw. The groom is an intelligent and well respected young man; his bride is a public school teacher in this county and a member of the Methodist Episcopal church, the pastor of which, the Rev. A. B. Britton, read the ceremony.

NEELY-VANCE.—Mr. Albert Neely and Miss Willie Vance, of DeKalb, Miss. Both were members of New Hope Church and also of the Sabbath-school, Mr. Neely being its efficient secretary. They are well thought of and highly respected in this community. The Rev. D. R. Bentley officiated.

O'HARA-BAKER.—On November 12th, Mr. Jas. W. O'Hara and Miss Cornella Baker, of Louisville, Ky., at the parsonage of Coke Chapel, the Rev. J. H. Ross officiating. Only a few of the relatives and friends witnessed the ceremony, after which a private reception was tendered the bridal party by Mrs. Paulina Hickman. Mr. O'Hara and Miss Baker are prominent members of our church and choir.—May L. Woolfolk.

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PERSONALS.

A glorious old-time revival was held at Beaver Dam, Ky., in which twenty-one souls were converted and reclaimed. There were fifteen accessions. The Rev. P. J. Smith is pastor.

Mrs. J. T. Leggett has been elected the lay delegate from our church at Delaware, Ohio, to the Lay Electoral Conference at the seat of the Lexington Annual Conference in Cincinnati, Ohio, March 25.

Doings of the Workmen

KENTUCKY

SMITHLAND.—On December 14, our fourth quarterly conference convened. Dr. H. W. Tate, our presiding elder, was present and dispatched the business with ease. The officers' reports showed a general advance; the membership increased, the parsonage built and all debts paid less \$60. Our Sunday school, under the superintendency of Prof. G. C. Parker, is doing splendid work. Sunday school this year has raised by collections alone \$40.98. The Woman's Home Missionary Society, \$131.44; the King's Daughters, \$21.08; the Epworth League, \$12.18; total, \$206.25. Our church is well organized and our pastor keeps every thing moving. We paid our presiding elder in full for the year and will pay the pastor also. We raised this quarter \$240.90, and the pastors reported four new subscribers to the Southwestern, making twelve subscribers in this charge, with others to follow soon. The officers of the quarterly conference and the members and friends at the Sabbath services asked for the return of the Rev. W. H. Pope for another year. This year we have determined to raise all of our benevolence, pay our presiding elder and pastor, build a parsonage, have a revival and the pastor said fifteen subscribers to the Southwestern, so we made his motto ours, "The One Thing." The church is near the self-supporting line now, in fact, and not on paper.—Mrs. Laura Parker.

LEXINGTON.—The Lexington Conference has a right to rejoice in the great success that the pastor and members of Asbury Methodist Episcopal Church in Lexington have achieved. Many times during the twenty-two years prior to last year has the membership seriously wondered whether or not it could stem the tide of the debt that was before them, but in October, 1906, the present pastor, the Rev. Dr. H. W. Simmons, gained a signal and final victory with his militant members, and in the seventh month of his second year another great victory was won and the people happy. From Sunday, October 20, to the 26th was dedicatory week. Invitations were sent to every pastor in the conference. On Friday evening the Revs. Geo. V. Morris, pastor of Centenary Methodist Episcopal Church, of this city, Kentucky Conference, Dr. G. W. Zeigler, presiding elder Maysville District, the Revs. J. H. Ross, Louisville, D. H. Hickman, of this city, and Z. Winchester were present and spoke. On Sunday morning Dr. I. L. Thomas, of the Home Mission and Church Extension Board, preached to a large and interested audience. Brethren, if you have not had the services of Dr. Thomas, secure him as soon as possible. At 3 p. m. and 7:30 p. m. Dr. Thomas conducted the services and after the announcement of the collection showed that the indebtedness of the church was covered, he assisted the pastor to dedicate Asbury Methodist Episcopal Church to the service of Almighty God. The success of this great achievement is due to the indefatigable, wise, courageous labors of our beloved pastor, the Rev. H. W. Simmons, D. D., who has also given our church its rightful place as one of the leading churches in this city and conference. Never before have love and peace reigned so fully among our members. God help us, under our great leader, to win many souls to Christ.—L. W. Campbell.

LOUISVILLE.—In Coke Methodist Episcopal Chapel the third quarterly meet-

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GREATEST Protective and Beneficial Order ever started. Over 50,000 members, men and women. Helps get EQUAL OPPORTUNITIES with other people. HIGHER WAGES, LESS TOIL and IMPROVED CONDITIONS generally. NO RACE DISCRIMINATION. \$100 at death; \$25 to each male member at wife's death; \$10 at child's; MANY OTHER BENEFITS. Membership open to all laboring people alike. LEADING COLORED MEN AND WOMEN DEPUTIES WANTED IN EACH LOCALITY. Work after hours. LIBERAL PAY AND PLEASANT WORK. Write at once for full particulars, enclosing 10c for postage. I-L-U GRAND LODGE, 138 I-L-U BLDG., DAYTON, OHIO.

ing was held November 2-4. It was a great day in Zion, both spiritually and financially. The reports for the quarter showed a decided increase along all lines and we believe that by following the well organized plans of our efficient pastor, the Rev. J. H. Ross, victory will be ours. The Sunday school is steadily on the increase numbering 307. Right here we would congratulate the Rev. and Mrs. J. H. Ross and also compliment ourselves for having the great pleasure of placing on our Cradle Roll this quarter the name of their infant son, David Anderson Burmond Ross. Also last Sunday in our school we had present one of the youngest members of our Cradle Roll and the oldest member of the school. Bro. Abraham Simms, who was eighty-two years old on that day, November 10. He has missed but four Sundays in two years and each time his absence was due to illness. Would that every young man and woman as well could be encouraged by the zeal of this aged and venerable Christian, and decide to do more work for the Sunday school and for Christ. In lieu of the fact that we appreciate the worth and service of Bro. Simms, the Sunday school will present him with a token. Resolutions from the church were read by Mrs. M. F. Stokes, expressing our sympathies to the Rev. H. W. Tate in his severe illness and also thanking the Almighty that he had been spared and was enabled to be on duty again. The Woman's Home Mission Society, Ladies' Aid and the Social Department of Epworth League are preparing for a special Thanksgiving Reunion. Thanksgiving Sunday was our Rally Day for the Church Extension. A special program was rendered. The Rev. I. Garland Penn preached at the evening service of November 17.—May L. Woolfolk.

MISSISSIPPI.

FLORENCE.—Emancipation Day was fittingly observed here. The program committee consisted of the Rev. A. C. Morris, pastor Baptist Church, Prof. D. Dixon, principal Spring Hill School and D. D. Dukes, who was orator of the day. The singing was conducted by Miss Narcissa Hart and Nancy Dixon, associated teachers of the school. W. H. Mason read a paper on "The Colored Man as a Slave," and the writer spoke on "Freedom and Progress." A good crowd was in attendance. The Farmers' Congress will meet here February 5, 1908.—D. D. Dukes, Pastor.

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when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address: JOHN A. SMITH, 4736 Gloria Building, Milwaukee, Wis.

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Deaths

SANDERS.—Mrs. Hattie A. Sanders, the highly esteemed and beloved wife of the Rev. D. J. Sanders, of Bamberg, S. C., crossed the bar on December 21, 1907, after nearly nineteen years of consecrated service in all the active work of the church, proving a most agreeable companion to her faithful husband, sacrificing willingly in every possible way for the good of the cause. There survive her two brothers, the Rev. F. E. McDonald, of the South Carolina Conference, and the Rev. Grear McDonald of the North Carolina Conference; two sisters, a half-sister and a half-brother, her husband, two sons, and a host of relatives and friends. By their loss heaven is enriched. For many years she had been looking forward and preparing for the hour of her going, and now she swells the ranks of that heavenly host.—D. J. Sanders.

DERR.—Cassie Derr, of Machpelah Charge, North Carolina, fell asleep in Jesus, December 30, 1907, leaving a husband, eight children and a host of friends. She was a faithful member of the Methodist Episcopal Church. The remains were laid to rest in St. James Cemetery. Funeral conducted by her pastor, the Rev. Wm. Chavis. Oia Hamrite.

HILL.—Luvenia Hill, of Greenville, Tenn., after an illness of more than six months, entered into rest, December 24, 1907. She had been a Christian and a member of the Methodist Episcopal Church for more than twenty years. She was married to Kiley Brooken in 1868, and their union was blessed with eleven children, five of whom, together with the father, went Home some years ago. Near three years ago she became the wife of Josbe Hill, who proved a husband indeed, and, six children, seven grandchildren, other relatives and many friends mourn the passing of this loved one. The funeral service was conducted at the Methodist Episcopal Church by the Rev. Mr. Carter, of the Presbyterian Church, and the Rev. J. T. Wilson, pastor.

SWINNEY.—Alice Swinney, of Ellisville, Miss., after a long illness, fell asleep in Jesus, December 8, 1907. She was a faithful member of the African Methodist Episcopal Church. Husband, four children, three sisters, three brothers, and a host of friends live her.—L. L. Shumpert.

SMITH.—Susie Smith, wife of the Rev. J. C. Smith, died December 3, 1907, in full triumph of Christian faith. She was a member of the African Methodist Episcopal Church, Drakesboro, Ky., and was a devoted Christian, an excellent wife and a model mother. She leaves a husband, mother, four sons, four daughters and a step-son. The Rev. P. J. Smith and the Rev. Mr. Edmondson conducted the funeral service.

CLARKE.—On December 31, 1907, at Houston, Tex., Miss Della Clarke, daughter of Mrs. Millie Marshall, Cary, Miss., was summoned to her final resting place. Remains shipped to Cary, Miss. The funeral was conducted by the Rev. A. H. Latham, and was largely attended. The Rev. C. W. Wingate assisted in the ceremony.

TAYLOR.—S. M. G. Taylor, Jr., the eldest child and only son of the Rev. S. M. G. Taylor, Frierson, La., after

Words of Praise

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more than a month's severe illness, on December 28, 1907, succumbed to the throes of death. The family is much bereaved.

WILSON.—Brother Frank Wilson, a member of St. Andrews Methodist Episcopal Church, Corsicana, Texas, died December 27, 1907, aged 29. The Knights and Daughters of Tabor Lodge, of which he was a member, did the honor of his burial. Brother Wilson was a Sunday-school superintendent and trustee of the church. The funeral, which was attended by the Rev. E. C. Henderson, was held at St. Delight's Chapel. He leaves a wife and two children. He was owner of about \$1,500 in real estate and cash. His services were valuable.

YANCEY.—Cold in death, Rev. Willis Yancey was found in the public road, between Houston and Harrisburg, Tex., on the 18th of December, 1907. He had been sick a month. He was a member of Trinity Methodist Episcopal Church, Houston, Tex. His funeral was conducted by the Rev. A. M. Southern, of the Baptist Church, and the Rev. W. M. Josey, pastor at Harrisburg. The remains were interred in the Harrisburg cemetery.

BURLEY.—As she lived, so she died. December 30, 1907, Sister Johanna Burley, of Lake Charles, La., triumphantly crossed the swelling tide of Jordan. She leaves two sons and a daughter, besides many other relatives. She was one of the founders of Warren Chapel Methodist Episcopal Church. The funeral was attended by the pastor, the Rev. B. J. Reddix, assisted by Revs. Barriswell of the Congregational Church, Jones of the Colored Methodist Episcopal Church and Brown of the African Methodist Episcopal Church.

CLARKE.—To the deep regret of all who knew her, the life of Sister Bella Clarke came to its close December 23, 1907, at Orange Lake, Fla. The church of which she had been a member for

more than thirty-five years will miss her. Her life was that of a Christian woman. Five children are made orphans by her death, their father having preceded the mother a year ago. The Rev. A. R. Rutledge officiated.

SPELL.—Mr. Alexander Spell died December 18, 1907, at Cottageville, S. C. He died in prayer for the blessing of his soul. He was buried by the Rev. B. F. Gandy, assisted by Brother Sam Michael, local preacher.

PARKER.—Little Cerille Raphael Parker, the one-month-old son of his parents, departed this life December 16, 1907. The Rev. E. H. Clarke officiated at the funeral.

PRATT.—Sister Noah Pratt, a member of the Methodist Episcopal Church of Newman, Georgia, quitted the walks of this life on December 7, 1907, to take up her abode in the eternal beyond. She was a practical Christian, and might well be emulated by those who knew her. The pastor (the Rev. J. J. Jones, and Dr. M. M. Alston, pastor of Newman Station, attended the funeral.

HUGHES.—A life of service and Christian fortitude was brought to a close in the death of Sister Martha J. Hughes, which occurred on December 12, 1907. The ceremony was performed by the Rev. H. B. Hart and others.

SMITH.—Macedonia Church at Cottageville, S. C., lost one of its most dutiful members in the person of Brother Alex. Smith, who died December 13, 1907. The Rev. B. F. Gandy presided at the ceremonies.

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Doings of the Workmen

FLORIDA.

CEDAR KEY.—Our fourth quarterly conference was held January 12. Presiding Elder O. F. Niblack presided. All reports showed improvement. Paid this year to pastor, \$300; to assistant, \$33; to presiding elder, \$52; raised for trustees, \$450; raised for missions, \$35. The Epworth League presented to the church 45 yards of carpet as a Christmas gift. A storm struck the parsonage on New Year's night and left many pounds.—H. W. Austin, Pastor.

SOUTH CAROLINA

WYNNWOOD.—Dr. W. F. Smith, our presiding elder, held a very successful and satisfactory fourth quarterly here on December 14. The reports presented indicated excellent progress along all lines. The elder's apportionment of \$8 was paid in full; the pastor, \$18.30. The spiritual and financial condition of this work is encouraging. The trustees have a small sum in hand toward the proposed new church. This membership is sincere in its request for the return of its pastor, the Rev. A. T. Grove.—Mattie Singard.

My \$15 tailor-made suits are the same kind you pay \$20 for elsewhere. Write for Free Samples today. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill.

MISSOURI.

NEW FLORENCE.—The Rev. B. F. Abbott, presiding elder of the St. Louis

District, held our fourth quarterly conference of Wright City and New Florence Circuit, December 19-20. At New Florence, notwithstanding the fact that this was a short quarter, only two months since the third quarter, reports showed improvements, both financially and spiritually, with an encouraging outlook for the future, especially at New Florence, where we have only 23 full members, but the majority of them are loyal to the church. They have renovated the church and built a parsonage, which is now occupied by the pastor. Paid the presiding elder's claim in full \$8. Paid pastor \$34. Raised for all purposes at New Florence this quarter, \$55.40. Wright City paid pastor, \$25; total, \$59. Conversions this quarter, 9, baptized 8. We expect to bring up our benevolence in full to the Annual Conference.—J. A. Wade, Pastor.

CLARKSVILLE.—Clarksville is a neat little town right on the Mississippi river. It has 200 colored residents, the most of whom own their places. The Baptist Church numbers about 100 members, the African Methodist Episcopal Church, about 50 members and the Methodist Episcopal Church about 27 members in Clarksville. I have a small church four miles from here with a membership of 47. Eleven of these members own their places, ranging all the way from 30 to 40 acres. At Paynesville, where we have another neat little church, the African Methodist Episcopal Church has about 50 members, the Baptist about 15 and the Methodist Episcopal Church about 27 members, 25 of whom own their little places; so you see we are the smallest at two of these places. My work is alive spiritually. I have had nine additions to this church this year and baptized six children. I have some as good members on this work as there are anywhere. The presiding elder, F. B. Abbott, was with us in the third quarter and preached five powerful sermons. We have raised a good portion of our benevolence; our aim is to raise our full apportionment.—Geo. Grady.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Doings of the Workmen

ALABAMA.

WARRIOR.—The first Sunday in December was one of profit and pleasure to all attendants and, spiritually as well as financially, it was a day of large success. The pastor, the Rev. N. H. Redrick, is pushing all departments.

NORTH CAROLINA.

TOWNSVILLE, W. E. Clapp, Pastor.—Our first quarterly conference convened December 7 and 8. Presiding Elder W. E. Clark was present and pleased with the progress of the work along all lines. The elder was paid in full and on Sunday at 11 o'clock he preached a strong sermon to which a crowded house listened. This has been the best year in the history of the church. The Rev. Clapp, our pastor, is an earnest Christian worker. Under him we have a good choir and the Epworth League has been given new life. On Thanksgiving day we raised \$80. A new church is being built and everything is going smoothly.

LOWESVILLE, G. F. Hill, Pastor.—On reaching this appointment from the conference I was cordially received and was entertained for a while at the home of Mr. and Mrs. G. McLean. We are planning to build a parsonage this year and complete two churches which are unfinished. Presiding Elder Ashe held the first quarterly soon after the adjournment of the Annual Conference. Paid the elder \$32. Rock Hill, Ebenezer and Mt. Holly are planning a great year's work. During Christmas a great many friends came upon us by surprise and a good supply of groceries and other things. We are standing by the SOUTHWESTERN. All our old subscribers will renew.

SHERILL'S FORD, R. J. Shipp, Pastor.—The first quarterly conference was held November 16-17, with Presiding Elder H. L. Ashe in the chair. W. M. U. Shipp was elected secretary. We have two schools on this district to be supplied by the different charges on the district. The good people and pastor of this charge mean to do their part in aiding these schools. Paid the elder \$21.25; Mason Academy, \$10; pastor, \$21.98; missions, \$1.00; raised for all purposes, \$64.23.

TEXAS.

GEORGETOWN, W. B. Lot, Pastor.—Our new pastor, the Rev. W. B. Lott, came to us December 5, just after conference. We are pleased and satisfied beyond expression. Our worthy presiding elder, the Rev. Kirkpatrick, held our first quarter December 28, 29. Paid the claim, \$18. Thirty-five partook of the Lord's Supper. Ten persons came forward for prayer while one joined the church. Our pastor is a good preacher. Elder Kirkpatrick is a splendid and strong presiding officer. With these noble men of ability and worth we feel success is ours. All are jubilant over the doings of the conference. We have raised \$55.80 for all causes in just one month.

GOLIAD.—We have just closed our first quarterly conference. It was the best we have ever held. Out of 20 officers 16 reported. The Rev. J. W. Weakley was at his best and gave us three good sermons. The new pastor was received with much joy. The people evidenced their joy by a storm which struck the beautiful parsonage on December 19 about 9 o'clock.

QUEEN CITY, G. R. Turner, Pastor.—Coming to this appointment a few days after the closing of the Annual Conference, I found here a loyal following of Methodists and was at once made to feel at home. Upon finding the parsonage had been blown from its foundation and not having been replaced, I called upon the members of our own church and all the other churches in town, together with the dear sinner friends to meet at the parsonage on a certain morning to put the parsonage again upon its feet. Everybody responded loyally and very soon we were able to occupy our newly furnished and very comfortable parsonage. With the loyal help of our people here and the friends of the church we expect to raise all benevolence claims and cancel all debts and add a good membership to the church.

BEAUMONT, J. F. Barnes, Pastor.—We completed our first year's work at this place with good reports. We paid in full all claims. Pastor and presiding elder, and reported 23 yearly subscribers to the SOUTHWESTERN and raised more than one thousand dollars and placed in the First National Bank. We have a good set of officials and a loyal membership, who deserve much credit for their faithfulness. We desire to thank the city pastors and their good members and one white friend for their hearty support. The Ladies' Aid Society has also been very faithful. This organization gave the pastor \$26 for a suit of clothes. We have started on our second year's work with promise of success.

PERSONALS.

Kind friends of the Rev. and Mrs. F. Smith, at Alexandria, Tennessee, about twenty in number, gave them recently generous and substantial tokens of their appreciation. Mr. and Mrs. Smith appreciate this courtesy.

Splendid results came from the recent revival service at Greenville, Tennessee. There were twenty conversions. The services of the Rev. W. E. Johnson of the New Port charge were very helpful. The Rev. J. T. Wilson is pastor.

Members of the Methodist Episcopal, the Zion and the Baptist Churches of Newport, Tennessee, showed their appreciation of the services in the church and in the community as well of the Rev. W. E. Johnson, pastor of the Methodist Church, by their presentation of a large and choice assortment of groceries.

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Crescent City Notes

The Rev. A. Robinson, pastor of the City Mission, desires to thank Dr. Thaddeus Taylor for the handsome Bible which the Doctor presented him recently and also Miss Vinet and those who assisted her in the concert given for his benefit on Saturday evening, January 4.

WESLEY CHURCH.—Sunday, January 19, large and appreciative audiences greeted the new pastor, the Rev. Hubbard Daniels. His introductory sermon was preached at night to the satisfaction of an immense congregation. Among the visitors were Dr. B. M. Hubbard, presiding elder North New Orleans District, and the Rev. J. W. Turner, presiding elder Baton Rouge District. Collections, good. The ex-pastor, the Rev. T. J. Johnson, now presiding elder of the Shreveport District, will preach at Wesley next Sunday night, and will leave the following week for his new field of labor.

SIMPSON MEMORIAL.—The good folk of Simpson did themselves proud in the hospitable entertainment they gave the Annual Conference, which recently convened there. The din of the conference assemblage has about lost itself in the all-absorbing thoughts for another year's strenuous campaign. The members and friends of Simpson are delighted to welcome their same pastor, the Rev. H. Taylor, back. His plans are already deeply laid for the year's work and much is expected to be accomplished. The Sunday services January 19 were indicative of a prosperous year along church lines. The Rev. P. W. Clarke, presiding elder, was present and addressed the Sunday

school. Presiding Elder J. W. Turner was also present. At the eleven o'clock service the Rev. C. D. C. Bryant preached. At 6:30 the League met in formal session. The day throughout was highly spiritual.

MALLALIEU CHURCH.—The officers and members gave their pastor a very cordial welcome upon his return to them for a second year. Services on Sunday were well attended. The pastor preached his introductory sermon at 7:30 p. m., after which he made known his plans for this year's work. The various auxiliaries and boards will be reorganized and begin active work. The church is in an excellent condition temporally and financially. The small indebtedness of \$85 will soon be paid and then the parsonage will be built. When this is done Mallalieu will be second to none in the point of worth and aggressive service. Collection fair. Visiting friends are always welcome.—W. Scott Chinn, Pastor.

Mrs. S. O. Green, of Opelousas, La., en route to Mississippi for a visit with relatives and friends, is spending a while in Baton Rouge, La., the guest of the Rev. and Mrs. T. A. Brown. Mrs. Green is a prominent member of the Board of Stewardesses of our church at Opelousas.

CHANGES OF ADDRESS.

Correspondents of the Rev. T. H. Munson will note that his address is now Monroe, La., instead of Lake Providence as heretofore.

Correspondents of the Rev. A. G. Glenn should address him in future at 306 Warren street, Mobile, Ala.

The Rev. J. L. Chestnut has removed from Hardenville to Wallesboro, South Carolina.

All communications to the Rev. E. F. Kimball should be addressed to St. Mary's, Georgia.

Address the Rev. J. F. Jones at Hogansville, Georgia.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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THE NEGRO AT THE NORTH

Mr. Ray Stannard Baker has begun anew, in the *American Magazine*, of February, his series of articles on the Negro. He has given us a remarkable study of the conditions of the Negro race in this country, remarkable for a statement of fact without bias and without unnecessary comment. We are of the opinion that for the mere statement of conditions, Mr. Baker's articles are the most reliable and most fair, to be found on the Negro question. In the series of articles begun with the February number of the *American*, the author takes as a general heading "The Color Line in the North. It is a study of the Northern Negro, not the Northern Negro who is indigenous in the civilization there, but the Negro who has migrated largely from the South.

Mr. Baker begins by stating that the most perplexing questions in the North pertain to the city and it is here that the Negro has taken his place in the "babel of tenements." In every important Northern city, he says, "the distinct race problem already exists which must in a few years assume serious proportions." However much it may be displeasing to the friends of the Negro and to the Negroes themselves. Mr. Baker states a bald fact when he says: "Generally speaking, the more Negroes the sharper the expression of prejudice." He contributes the increased hatred towards the Negro at the North to the echoes of the constant agitation in the South of hatred-breeding speeches as come from Vardaman and Tillman and "the incendiary books" of Dixon and others.

Under a sub-heading on "Sufferings of the Northern Negro," Mr. Baker calls attention to the fact that Negroes die off faster in the North than they reproduce themselves, and but for the migration from the South, consumption and diseases of vice would soon reduce the Negro population to a very small per cent. Mr. Baker cites as his authority a noted Negro physician of Indianapolis, Indiana, Dr. S. A. Furniss and presents statistics to show that in no month in the last ten years has the birth rate in Indianapolis among Negroes equalled the death rate. Tuberculosis is the cause of half of the total deaths of Negroes in the city of Indianapolis when such proportion should not be more than one-eighth.

As people we had just as well begin to recognize the change of sentiment in the North. According to Mr. Baker's statements while the old sentiment exists among some of the older men and women of the North the feeling is strongly changed. The Northern white people are saying: "We have helped the Negro to liberty, we have helped to educate him; we have encouraged him to stand on his feet, now let us see what he can do for himself. After all he must survive or perish by his own efforts." If we stop and think this is just the condition at the North. Mr. Baker says: "A form of encouraging the Negro is still preserved, though the spirit seems to have fled." If one thinks that there is no prejudice at the North against the Negro he is mistaken; and in the remarkable article referred to two instances are given. Comment is made on the growing sentiment against the Negro at Harvard; and it will be remembered that President Eliot

not long ago advocated the separation of the Negroes from Harvard if the total number became too large. And this growing feeling against the Negro has gone on notwithstanding, as Mr. Baker says, "no Negro student has ever disgraced Harvard and that no students are more orderly or law-abiding than the Negroes." And as a further citation of this sentiment at the North Mr. Baker states that a farmer who lives within a few miles of Indianapolis told him of a meeting that was held of 35 farmers in the neighborhood in which an agreement was passed to hire no Negroes nor permit Negroes to live anywhere in the region. There are towns in Ohio and Indiana where Negroes are not permitted to live.

The Negro peoples of this country must bring themselves to the point where they are to study the race situation from the standpoint of fact and not sentiment. However much we may have profited by being pitied and by sentiment that was aroused on account of our abject condition, the day now is that we are to be measured by the standard of meritorious manhood and manly effort. We are not in sympathy with any sort of patronizing talk which would reflect or discredit our friends of the North, for, after all, all that the Negro has secured, for the most part, has come through the Northern friends who believe in American principles and equality of manhood; and the change of sentiment likely enough is not due to the fact of their new interpretation of the Constitution or their change of opinion as to the ability of the Negro to qualify, but the change of sentiment has come because of the shiftless, thriftless and indolent class of Negroes who have gone to the North and made a bad impression. Mr. Baker says that there are two classes of Negroes who move North. The worthless, ignorant, semi-criminal sort who find intermittent, high paid day labor in the North, accompanied by glittering excitements of city life, just the conditions they love best, the other class is composed of self-respecting, hard-working people who are really seeking better conditions of life, a better chance for their children. The former class is the cause of the change of sentiment at the North.

We commend this article of Mr. Ray Stannard Baker to all fair-minded persons who desire to study the Negro situation from an unprejudicial standpoint. The article is a statement of fact, and one is permitted to draw his own conclusion.

"RESULTS HIGHLY ENCOURAGING"

He who studies the Negro problem at first hand with his eyes open to the facts available, without prejudice, will see signs of hope. The Rev. Dr. Judson S. Hill has labored in the South among our people for 27 years, and has rendered notable service in the construction of character and in helping to lift the ocean level of the Negro race; particularly in the part of the state of Tennessee that it has been his lot to serve. His splendid services for the race are not confined to the administration of Morristown Industrial College; but in a large measure he has served our people in his public utterances which have been made from time to time on the platform and through the press. In a recent number of

the *Northwestern Christian Advocate* Dr. Hill contributes a significant article under the title, "Results Highly Encouraging" and gives out as his testimony that after being twenty-seven years upon the firing line, that there have been results "gracious and plentiful." In reply to the charge that the Negro always lines up on the side with the saloon, after an experience of 30 years Dr. Hill states as his opinion that both the white men and the Negro are to be saved from the effects of the saloon and that the Negro can be relied upon in temperance campaigns. And he cites instances: Four years ago there were 86 towns in Tennessee dominated by the saloon, to-day there are only four towns in the entire state where the saloon holds sway; and Dr. Hill remarks that in several towns where elections have been held the colored man has stood for the best sentiment and for the most part has voted right. He says:

"In Clarksville a larger percentage of the Negroes voted against the saloons than of the whites. In my own town of six hundred votes, we lost but one Negro vote. In the town of Bristol we lost only a few Negro votes. In Knoxville, the largest town where the vote has been taken, a town of seventy thousand, our colored preachers were engaged most actively, and a large percentage of the Negro population voted to outlaw the saloon."

This is a splendid tribute and a statement from an unprejudiced man. It is an offset to the gross and malicious charge that the Negro is always on the side of the saloon. Dr. Hill continues by saying that as the Negro is given such education as is given in our schools and has the opportunity he has stood by the side of the best men of the South.

A PLEA FOR A SQUARE DEAL

That was a splendid meeting held recently in Carnegie Hall, New York City in the interest of Tuskegee Institute. The Honorable Seth Low presided and addresses were made by Governor Hughes of New York, Dr. Booker T. Washington, and Mr. Henry Watterson, of Louisville, Kentucky. The address of the latter was especially significant, worthy of special consideration and will produce a healthy sentiment North and South in favor of the Negro. He refers to the Negro question as the most serious question for the states of the North to consider and help solve. Mr. Watterson confesses to have been entirely at sea and pessimistic on the Negro question until according to his own statement heaven sent a man in the prescribed race, a leader of men, though a Negro, who appeared on the scene to lighten the gloom and to point the way. His beautiful and strong reference was to Booker T. Washington. Ever since Mr. Washington came into view Editor Watterson says he has been filled with hope. Then Mr. Watterson significantly declares:

"I want nothing for myself or for my children, which I am not ready to give my colored neighbor and his children. I live in a region peopled by many blacks, good, orderly, hardworking folk. They know me, and they know that when I declare this I meant it."

(Continued on Page Eight.)

In the Interest of the Freedman

To all the Presiding Elders, Pastors and Members of the Methodist Episcopal Church

We earnestly request a careful reading by all our people of the following statement and appeal:

The Executive Committee of the Board of Education, Freedmen's Aid and Sunday-schools, speaks to you in the interest of one department of the Board of which they have the general direction, namely, the work of the Freedmen's Aid Department.

The Freedmen's Aid Department must meet its bills for teachers in its many schools during each month of the school year. As a committee having charge of the work of the united Board, we can say that we have faithfully tried to carry out the provisions of the order of the last General Conference in the consolidation and operation of these consolidated societies. In the very nature of the case, there are certain seasons of the year when the Freedmen's Aid Society must be a borrower of money, as the chief collections come into the treasury during spring and fall. Opportunities to serve our people in the South have been so great that appropriations have been made too large for the present income from collections. The officers of the Society have worked strenuously at the reduction of the bonded indebtedness, and it has been reduced one-half during the past eight years. The property in various states in the South, belonging to our schools, has never been worth so much as it is now. The opportunity for reaching a growing multitude of students is greater to-day than it has ever been. We have more teachers and more students, with better apparatus, better libraries and better outlook than at any time in the past. Judging from the receipts of the past six months, at which time our present appropriations to schools became effective, we are able to estimate rather closely the receipts of the next six months, which will take us somewhat past the closing of the present school year. We wish, above all things, to present a clear receipted bill for all expenses to date when our report goes into the General Conference. With our present rate of income, we shall have a very large deficit by June 1, the close of the school year. Reduced bonded indebtedness, increased equipment in buildings and apparatus, better teachers, larger enrollment of pupils—all these will avail but little if we do not have the money with which to pay our current bills. The colored people of the United States number twice the total population of the Dominion of Canada and nearly three-fourths that of the Republic of Mexico. The Church and Nation have no more vital work than to furnish this host with God-fearing, intelligent and patriotic leaders. In our own church schools in the South are 8500 colored students. It will be to little purpose that we help gather congregations and build churches if the men who occupy the pulpits are not qualified to teach and lead. When he give the colored race enough leaders of the kind our schools are now furnishing, all race problems will be solved. Piety and patriotism both summon us to renewed consecration to this task so essential to making the Nation righteous and hastening the coming of the Lord's kingdom.

In self-support the work done among the colored people challenges our highest admiration. Last year they gave for the support of these schools \$27,648, which is more than one dollar in every five compared with what was given by the entire Church.

Methodism ought to congratulate herself that in so short a time she has developed such a constituency among these people who are doing so much to help themselves. With such a record, we cannot, without dishonor to ourselves and a calamity to the work cease our efforts now. Retreat on our part would be disaster and a disgrace.

In this emergency, we appeal to our pastors and people to observe the Lincoln Birthday Sunday, February 9, make a full presentation of the work and its needs, take an offering and send promptly to our treasurer, Dr. H. C. Jennings, at 222 West Fourth Street, Cincinnati, Ohio. If for any reason it is inconvenient to observe this day, we earnestly request pastors, at as early a date as possible, to fix a day emergency appeal, before their people and take an upon which to lay this work, and especially this offering for education in the South. We also earnestly request the pastors who have already taken their collections to report them to our treasurer

now, as we are paying interest on borrowed money which should be sacred to the work, if collections already taken were promptly sent in.

There are many hundreds of men in the Church who are prosperous, who we hope will read this article, and who could, without loss to themselves, but, we believe, with great gain, send to this treasury from \$10 to \$25 apiece to assist in meeting the emergency that is upon us. The future of the Freedmen's Aid work of our Church depends very much upon

While we are considering the uplift of the Negro people, we should not forget the great obstacles against which they have struggled. It is not altogether the question, How far have they advanced? but it is also to be noticed that the handicaps against them were and are tremendous.

Some wonder that a single generation has not done for the free Negro what a generation seems to have accomplished for the Irish, the Germans or the Scandinavians. They see the children and grandchildren of these races outgrowing the poverty and ignorance of their foreign-born parents and taking their places in all of the nation's activities. They have become the merchant princes, bankers, lawyers, judges and governors. Why not the Negro? Have we not done as much for him? Has he not had a fair chance? Why, then, should we continue to give him special help? Is it not time to put him on his own resources and let him work out his own salvation through his own efforts and in his own way?

The Negro has been handicapped as no other race in the United States. He has had the ordinary hindrances of poverty and ignorance, in an unusual and discouraging degree, besides some obstacles that were peculiarly his own. His poverty was absolute. He had nothing to begin on. His whole race was as poor as poverty could be. His white neighbor or employer was also poor. It was not the poverty of a New England community, but the poverty of a country over which war had wasted for four years. If the Negro had friends among his white neighbors—and he had many—they were unable to help him. Four millions of Germans, penniless, ignorant and massed together in such a territory as was the South after the war would present a problem worthy of the supreme effort of governments and churches for more than one generation.

The immigrant may come in poor and ignorant, but there are employers gladly ready to give him work, and the best of schools are open to his children. If he or his children remain poor and ignorant it will be because they will not work and will not learn. The nation has set before them an open door to all of its advantages. Not so with the Negro. He was not free to go to every school. Those to which he might go were few and far between. It was not a popular thing to educate him. It was feared that it would spoil him.

The Handicap of the Negro

By Rev. P. J. Maveety, D. D.

the grip it takes upon the hearts of our people within the immediate future. No cause which will appeal to you during this year is in greater need or is more worthy of your assistance. We earnestly request our pastors to read this appeal to their congregations.

Signed by the Executive Committee Bishop Henry Spellmeyer, Bishop John M. Walden, Bishop Luther B. Wilson, Bishop William F. McDowell, Herbert Welch, J. A. Patten, W. E. Carpenter, Levi Gilbert, C. Golder, J. B. Young, J. D. Walsh, H. C. Weakley, W. F. Boyd, H. C. Minnich, H. C. Jennings, A. W. Harris, C. W. Bennett, G. B. Johnson, John Pearson, E. H. Hughes, H. D. Ketcham, William Christie Herron and D. L. Aultman and Corresponding Secretaries W. F. Anderson, M. C. B. Mason and J. T. McFarland.

As if poverty and ignorance were not enough to retard his progress, he was still further burdened with that most unaccountable and unreasonable curse of caste or race prejudice. This has stood in his way at every avenue of life. It has circumscribed his social, political, educational, industrial and religious liberties as no other race or people in history. The Jews have been ostracised and repressed by laws and prejudices for centuries; but no country has been more explicit in fixing boundaries to Jewish activities than has race prejudice in the United States in its attempt to do what it calls "keep the Negro in his place." He is practically excluded from all but a few of the humbler occupations; those in which the opportunities for advancement and liberal remuneration are almost none. This industrial barrier is not confined to the South; it is found everywhere throughout the North as well. This form of industrial ostracism has been the chief factor in retarding the progress of the race.

In spite of these handicaps, the Negro has advanced in every line that makes for a higher and better manhood and womanhood. He has accumulated property until he now owns farms, buildings, tools and live-stock to the value of over \$500,000,000. He has overcome illiteracy till 60 per cent of those ten years of age and over can read and write. He has church property to the value of over \$26,000,000, and a membership of more than 2,600,000. In every line he has made progress. This is the particular time when he needs help and encouragement. The dark clouds of poverty and ignorance are surely giving way before the opening dawn of a brighter day for the race. The leaders are trained men, sensible and far-seeing, and they need only the continued sympathy and support of the friends of the past to lift the race onto that higher plane where it can take care of itself and do its share of the world's work. The schools and colleges of the Board of Education, Freedmen's Aid and Sunday-schools have taught over 300,000 men and women who have gone out to be Christian leaders to their people. Who can rightly estimate the work they have done? Shall this good work go on? That question must be answered by the membership of the Church when the annual offering is taken for this great cause. The Church cannot afford to let this work decline for lack of support at the very time when it has reached its most fruitful stage.

North Africa as a Mission Field

By Bishop J. C. Hartzell

Few countries in the world are more remarkable for memorable events in history and monuments of past civilizations than North Africa. Egypt has been studied for centuries, and much is known of its history. West of Egypt, outside of a comparatively few students, North Africa is but little known.

Twelve hundred years before Christ, and just after the Hebrews were delivered from Egypt, when the Phœnicians founded Carthage, in Tunisia, there was a fair type of civilization. The aborigines were the Berbers, or barbarians of history. Their descendants are still the larger part of the population, and number, along the Mediterranean, from 12,000,000 to 15,000,000. They are light brown in color, with

shadings to black as they have mixed with the Negroes from the South, or to almost white as they have mixed with the lighter races from the North and from Europe. They are an agricultural people—brave, loving their homes. They helped the Romans conquer the Phœnicians, and, as successive rulers oppressed them, they joined with the invaders against the people who were ruling them. They are the hope of North Africa to-day. In the second century, under Roman rule, they accepted Christianity and formed almost entirely the North Africa Christian Church. The record of their enthusiasm in the service of Christ, of their martyrdom in the times of persecution, of their resistance to Islam, until overwhelmed by the sword and educated by Mohammedan missionaries, forms one of the great

chapters of history. To-day they are followers of Mohammed and as loyal to that faith as their ancestry were in the service of Christ. But they are accessible, will listen to reason, and, with established government, guaranteeing religious liberty, the Berber millions of North Africa are the door through which the followers of Christ are to spread the Gospel among the vast millions of native Africans north of the equator.

The Phœnicians ruled North Africa for 800 years, and Rome for 600 years. Under Rome was the greatest prosperity. Scores of cities were built, some of them great in population, wealth and commerce and in agricultural prosperity. North Africa was the source of Rome's greatest wealth. The partially unearthed ruins of Carthage and other cities show that there were in many cities vast amphitheaters, baths, aqueducts, cisterns, mansions, triumphal arches and temples. The amphitheater of Carthage could seat 60,000 people. It was here that Perpetua, Felicité, Cyprian and Tertullian and thousands of others went to martyrdom. You can visit the birthplace of Saint Augustine and stand where he wrote his "Confessions" and "The City of God." North Africa, in the middle of the seventh century, ranked with the fairest portions of the earth in the prosperity of its millions of people, great cities and luxury of every type. The Christian Church had 580 Episcopal sees. Even now, among the Berbers, are legends of the cross of Christ and its saving power.

Then came the sword of Mohammed, followed by missionaries. The work of devastation went on until the Christian Church of North Africa was wiped out, except a remnant among the Copts still remaining in Egypt and in Abyssinia. For nearly 1300 years the blight of Islam has been upon that fair section of earth.

But a better day has dawned. In Egypt, under British rule, with the military power of Islam crushed by British arms, its fanaticism is being met and overcome by the forces of Christian civilization. West of Egypt to Gibraltar for 2000 miles the dominant power is the French Republic, which has discarded the rule of Jesuitism and assures full civil and religious liberty. One is amazed at the progress being made in modernizing several cities which number from 50,000 to 200,000 each, in building railroads, extending agriculture, establishing schools and in opening the way southward across the desert to the heart of Africa. What has been done in Egypt will be accomplished westward to Gibraltar, including Morocco, so that in a few years there will be full protection and absolute freedom of effort among 50,000,000 of native Africans, in one of the most favored sections of the world as to climate and commercial possibilities. Already there are perhaps a million Europeans—English, French, Spaniards, Italians and others—in the various centers, and the number is increasing rapidly.

Here, along the Mediterranean, west of Egypt, among 20,000,000 of Mohammedans, is a vast mission field practically unoccupied. The North Africa Mission in London, an undenominational organization of limited resources, and an occasional independent mission are doing some excellent pioneer work, but as yet no great missionary society has entered the field. For years the missionaries in North Africa have been praying for the incoming of such a movement. Into this open door God calls the Methodist Episcopal Church. Here she should have her share in accepting the challenge of Islam for the conquest of Africa. Shall Christ or Mohammed reign in Africa? A few more generations of half-hearted work by the Christian Church, and the whole continent, outside of South Africa, will be permanently Mohammedan. More than one-third of the 160,000,000 of people in Africa are today followers of Islam!

The call of Methodism into North Africa was, in the providence of God, crystallized and made definite among the Methodists and other Christian leaders who attended the World's Sunday-school Convention at Rome last May. After a visit to Algiers and a study of the whole field, and finally, in the midst of prayer and consecration of themselves and of their substance to the Lord at Rome, the conclusion was reached that upon no other church so clearly rested the divine call to enter this mission field. And it is also remarkable that distinguished Presbyterians and Baptists and Congregationalists and those in other communions among the nearly 500 delegates from America were equally strong in the same conviction, and contributed lib-

erally of their means to inaugurate the mission. In all \$50,000 was subscribed, to be paid in five annual installments, and plans are in operation to increase this amount to \$25,000 a year for five years.

It is proposed that Algiers, a city of 150,000 people, shall be the headquarters of the mission. I have recently visited a large section of North Africa, and was welcomed everywhere by the few missionaries scattered here and there, by government officials, and in Paris was assured by the government that we should have protection and religious liberty.

Three excellent men have offered themselves, each strong in Oriental languages and full of enthusiasm and faith. One of these is the son of one of our pastors in Germany, and has taken his doctorate in Oriental languages at Strasburg. He is an expert in Coptic, and is now cataloguing several hundred old Coptic manuscripts. He has the English, French, Arabic and other languages, besides his own. In the simple, beautiful faith of his father and mother, he has consecrated his life to the furnishing of Christian literature to the Mohammedan millions of Africa. Our two Germany Conferences propose to furnish the money for the founding of a mission press.

Algeria is a part of the French Republic, with territory as large as France. Only the Mediterranean Sea divides these two empires. Under Bishop Burt we may have already an annual Conference in France, and, if the church heeds the call of God, in a few years there will be another annual Conference just across the Sea, in Africa, and between

the two there will be mutual co-operation and inspiration.

The chief cities of North Africa, west of Egypt, and their inhabitants, are: Tunis, 200,000; Constantine, 50,000; Algiers, 150,000; Oran, 50,000; Tangier, 50,000; with scores of smaller cities and vast areas where there are great centers of native populations. During my visit I was everywhere welcomed by the few heroic and consecrated men and women who were standing for God in the midst of heathenism and superstition. Government officials were kind, and opportunities for the inauguration of aggressive mission work are many and excellent.

From Rome and North Africa our faith now turns to America, and especially to our great church. Will not every one who reads this letter give a few moments alone with God in earnest prayer for the success of this movement? The greatest missionary problems confronting the church at the beginning of the twentieth century is giving the Gospel to the more than 200,000,000 in the Mohammedan world. This conviction was intensified at the Conference held in Cairo two years ago and attended by many of the most experienced missionary workers in Mohammedan lands. As indicated before, so far as Africa is concerned, with one-third of the people of the continent already Mohammedan, and they united and aggressive, nothing but a tremendous effort on the part of united Christendom will save Africa, except south of the Zambezi River, from becoming permanently Mohammedan.

Chicago Training School

The friends of the Chicago Training School for City, Home and Foreign Missions will be pleased to know that the prospects for a new building are brightening. For a long while the institution has felt the need for ampler facilities in order to carry on its work more successfully. The number of students has increased rapidly and all the present available resources have been taxed to their utmost to serve them. Last year there were 223 students registered as against nineteen in the first year of the school's existence.

The need of a chapel, library and additional class rooms has been so urgent that Mr. N. W. Harris has come to the rescue again with a splendid offer. Mr. Harris has been a generous friend of the institution, having donated, in 1895, the land upon which Harris Hall stands, and a few years later having given \$25,000 for the erection of the second building, and later \$10,000 toward the endowment fund. At a recent meeting of the trustees of the school Mr. Harris offered to defray one-half the cost of a new building. In his letter to the trustees he says: "It is needless for me to speak of the success of the institution and the most excellent work which it has been doing. The number of students in attendance is now about two hundred, and its graduates are devoting their lives to Christian work for the benefit of mankind in nearly all of the countries of the globe. Over forty institutions, such as orphanages, hospitals, old people's homes, etc., have been established by those who have gone out from this institution. There is no work or institution for the good of mankind, with which I am familiar, which has accomplished so much in proportion to the amount of money invested therein as the Chicago Training School, and it is, therefore, incumbent upon us to see that opportunity is given for the further development and growth of its noble work, and that the necessary buildings are erected and sufficient funds provided therefor. Another building, if available, to accommodate from eighty to one hundred students could rapidly be filled."

He advises the erection, as soon as possible, of Monnett Hall out of the funds provided by the recent gift of Miss Monnett, and then that a building be erected on Fifth Street adjoining the present Harris Hall and architecturally harmonious with it. This new building, for which Mr. Harris agrees to provide one-half the cost, will furnish quarters for a large dining-room and kitchen, while on the main floor there will be a chapel capable of seating at least five hundred persons, and containing an organ. To the north of the chapel, connected with it, there will be a library sufficient to meet the demands of the institution for some years to come. It is estimated that this new building will cost about \$30,000. Mr. Harris's gift takes care of one-half

of it, and the other half will have to be raised among other friends of the school. Here is an opportunity for generous friends of the institution to make an investment that will speedily pay large dividends. During the twenty-three years of its existence the Chicago Training School has sent 230 trained women into the foreign mission field, and over eleven hundred trained women have gone into the deaconess work. At the beginning the school owned no property, but rented a small house for \$50 a month. At present it owns property worth a quarter of a million dollars.

It is interesting to note that of the eighty or more deaconess institutions listed in the Methodist Year Book, seventy have been aided by having in their ranks women who have been trained in the Chicago Training School, while nearly one-half of the present deaconess superintendents whose names appear in the Year Book were trained at the same institution. This school is doing a great work for Methodism at home and abroad, and needs now hearty co-operation—which does not mean expressions of sympathy, but contributions of dollars from its friends everywhere.

If this new building proposed by Mr. Harris could be erected within the next year the facilities of the school would be largely increased, and the possibilities of its helpful service to the Church would be greatly augmented. We hope that friends bringing gifts will come from every quarter of the Church to the immediate help of this worthy institution. Correspondence should be addressed to J. Shelly Meyer, 4949 Indiana Avenue, Chicago, Ill.

If you have not much time at your disposal, do not fail to profit by the smallest portions of time which remain to you. We do not need much time in order to love God, to renew ourselves in His presence, to lift up our hearts towards Him, to worship Him in the depths of our hearts, to offer Him what we do and what we suffer.—*Fenelon*.

Oh, if we would only begin with the intermediate task and beautify the commonplace road we should preserve our own spiritual health, and we should bring vigor and grace to others.—*Rev. J. H. Jowett*.

Cheerfulness is the holy guerdon of those who look on the dark side, but who see painted on that grim background dear pictures of a far-off glory.—*E. W. Walters*.

Whether we work, or play, or pray, all is profanation and sacrilege unless it yields sweetness, sanity and serenity.—*Rev. C. G. Ames*.

THE CHRISTIAN LIFE

"Thirsty, and Ye Gave Me no Drink"

Up the side of the old tank-house on the farm clambered a honeysuckle vine. A never-failing well of water below, an immense reservoir above, and yet when the summer heat came, the honeysuckle vine shriveled and died because no one remembered to carry it a drink of that same water.

Not enough that the water was there. It might as well have been a thousand miles away unless human hands were willing to be of service. Not enough that there be plenty of food on the table by the infant's crib. The child will starve unless human hands are there to minister. Not enough that the lifeboat drift in full view of the shipwrecked sailor who clings to a spar. He will perish unless human hands ply the oars to his rescue.

And not enough that the church bells ring and that the services be announced from week to week in the town paper. The partner in business, the brothers and sisters in the home, the neighbor across the way, to whom Jesus is no Saviour, might as well be living in Central Africa unless human hands grasp theirs in welcome and human voices say: "Come, let us find Jesus to-day."

A withered honeysuckle vine is a passing regret. A withered life is an eternal sorrow. Shall such a sorrow be yours?—In *"The Classmate."*

Right Economy

There is a noble economy of the deepest life. There is a watchful reserve which keeps guard over the powers of profound anxiety and devoted work, and refuses to give them away to any first applicant who comes and asks. Wealth rolls up to the door and says: "Give me your great anxiety;" and you look up an answer: "No, not for you; here is a little half-indifferent desire, which is all that you deserve." Popularity comes and says: "Work with all your might for me;" and you reply: "No; you are not of consequence enough for that. Here is a small fragment of energy which you may have if you want it, but that is all." Even Knowledge comes and says: "Give your whole soul to me;" and you must answer once more: "No; great, good, beautiful as you are, you are not worthy of a man's whole soul. There is something in a man so sacred and so precious that he must keep it in reserve till something even greater than the desire of knowledge demands it." But then at last comes One far more majestic than them all—God comes with His supreme demand for goodness and for character, and then you open the doors of your whole nature and bid your holiest and profoundest devotion to come trooping forth. Now you rejoice that you kept something which you would not give to any lesser lord. Now here is the deep in life which can call to the deep in you and find its answer.—*Phillips Brooks.*

Heart's Desire

THE REV. WILLIAM A. QUAYLE, D. D.

As for me,
May I be sung to
By the sea;
And my soul,
Let it be clung to
By Life's whole.

For my brain
Let it be talked to
By God's rain,
My life's mart,
Let it be walked through
By God's heart.

And for me,
Let me be sung to
By God's sea,
Still for me,
Let me be clung to,
Lord, by Thee.

—In *Western Christian Advocate.*

Let Your Light Shine

BY W. J. LAMPTON.

"Talk happiness; the world is sad enough without your woes."

Talk happiness. What if you're not
As light and as bright as the skies,
Where the sun ever shines
Down the silvery lines
That swing out of Paradise;
Will the shadows you feel
And do not conceal
Make the shine of the sun any brighter?
Will the burdens you bear
And expose everywhere
Make the load of the weary ones lighter?
Talk happiness. What tho
You've got an overplus of woe,
Conceal it somehow. You will find
There's plenty of the other kind
To talk their troubles. Don't you let
Yourself be caught in any net
With such a bunch. Brace up, and show
Yourself superior to wo.
Of course it is a bluff; but, say,
You needn't give yourself away,
And those who listen need not know
What lies behind your cheerful show.
Talk happiness. By that
You rise above the dreary flat
Of trouble-talkers, and command
A passing glimpse of Happyland;
A passing glimpse that brings some cheer
To you no less than those who hear
The words you speak, and, hearing, lift
Their heavy eyes up to the rift
That breaks the clouds and lets the blue,
With its good cheer, come streaming through.
Talk happiness. It's hard, no doubt,
But there's enough to talk about;
And tho it isn't yours, perhaps,
Rejoice at other people's snaps.
If you have troubles, cut them out,
Or leave to friends to talk about.
Talk happiness, altho
Your bosom may be full of wo.
But if you can't—if you must tell
How far the Lord has not done well
By you, go out and throw your words
Of wo and trouble to the birds.

—In *"The Circle."*

The Weakness of Our Strength

There are times when man's own greatest strength counts for nothing. Though he may summon every ounce of energy and power and resistance that he has, he feels things going against him so surely that he knows that there can be but one end. Those are the times when God longs to help, and when He can help if man will let Him. Then that which was stronger than all the powers of man is turned aside by the slightest touch of the power of God. Whether it were temptation, or illness, or financial pressure, or any other disaster that threatened, the least hint of God's presence counts more in averting the danger than all the concentrated resources of the man. For "the weakness of God is stronger than men," wrote one whose own personal strength and force of will were as far beyond the average man's as was his working knowledge of God's resources. Paul had learned to value his own prodigious strength apart from God at its true worthlessness and he had come to realize that the least particle of God's power outweighed all the forces of the world and the devil.—*In the Sunday School Times.*

Are you going to deny that there is a sun in the heavens because a cloud is passing across your sky?
—*James Stark, D. D.*

In the great race of life the flight of the years should be marked by the weights and sins that we have laid aside.—*Rev. F. B. Meyer.*

Follow the Cross

There is but one way for us, if we would follow Jesus—that is the way of the cross. We make our mistakes by counting on a glorified symbol of Jesus' suffering—merely something to sing and talk about—rather than the plain, old, rugged cross to be borne patiently and lovingly for Jesus' sake, just as He bore His for our sakes. Our crosses will become beautiful symbols only as we bear them with a Christlike humility and patience. No fretting because they are heavy, no chafing because they rub, but willing consent, cheerful consent, loving consent, glad consent, real consent to bear it all the way—every day. But, friends, if we do this we must have our Gethsemane. If Jesus needed his Gethsemane experience to prepare Him for cross-bearing and crucifixion and heart-break, so do we. It must be settled once for all. When we say "Thy will be done" it means, as for Jesus, so for us, the cross. Then, when the rubs come, and the pressure—for they will come daily—we remember Gethsemane, acknowledge our choice and realize, even as we suffer, the ministering of angels. May God help us to a real consent to bear the daily, rugged cross; and may the touch of the spirit which sustains its weight be so loving that it shall be transfigured before the world, and from a rude burden be changed into a radiant blessing.—*Selected.*

Thinking of Others

We are all bound together by a mystical chain of solidarity. Since every man is my neighbor, I am bound to think of him and not only of myself in deciding what I may do or refrain from doing. I must abstain from lawful things if by doing them I should be likely to harm my neighbor's building up of a strong character. I can, or I believe that I can, pursue some course of conduct, engage in some enterprise, either in regard to worldly position or in regard to my religious life. Be it so, I have to take some one else into account. Will my example call out imitation in others, to whom it may be harmful or fatal to do as I can do with real or supposed impunity? If so, I am guilty of something very much like murder if I do not abstain. A Christian man is bound to shape his life so that no man shall be able to say of him that he was the occasion of that one's downfall. He is so bound because every man is his neighbor. He is so bound because he is bound to live to the glory of God, which can never be advanced by laying stumbling-blocks in the way for feeble feet. He is bound because, unless Christ had limited Himself within the bounds of manhood, and had sought not His own profit or pleasure, we should have had neither life nor hope.—*Alexander MacLaren, D. D.*

Things That Last

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity.—*aniel Webster.*

Be Thou My Guide

In all the devious ways of life
Through days of peace or days of strife,
Be Thou my Guide.

When pleasure's summer time is bright,
When flowers blossom in its light,
Be Thou my Guide.

When sorrow's winter storm prevails,
When heart grows sick and courage fails,
Be Thou my Guide.

I would not guide my journey here,
Thy pierced hand, without a fear,
I clasp in faith when thou are near,
Dear Christ, my Guide.

—*Anna Neil Gilmore, in Herald and Presbyter.*

HOME AND YOUNG PEOPLE

To a Daisy

J. D. DARLING.

Say, little daisy, what ye doin' down there,
Down in the grass 'neath this tree?
Lift up your head, little flower so fair,
For you're just as sweet as a daisy can be.

Why do you hide yourself out in the wood,
Where your admirers so seldom will be?
Why don't you grow where you can do good,
Out where the people who love you can see?

Why don't you grow in some beautiful bed
With beautiful flowers and rare?
A hundred would see you out there and be glad,
Where one will see you down here.

"Well, now," said the daisy, as she sweetened the air,
And looked, with a smile, from the sod,
"If you would know why I am growing out here,
I must tell you to go and ask God."

"'Twas Father that planted me here in the wood,"
And He never does aught that is wrong;
I would not change places to-day if I could,
But just try to be happy and strong.

"'Tis my Father's will, I ask nothing more,
My place I only can fill.
So I will receive of his sweetness in store,
Make fragrant the air, and be still.

"He knows I am here and I'm blooming for Him;
Could any flower more than that be?
I'm happy, contented, without the world's din,
Just blooming for Father to see.

"I'm as near to Him here as any can be,
Down here in the grass, near the sod;
I'm just where he wants me out here 'neath this tree,
So I know I am pleasing my God.

"Be willing to go where He wants you to go,
In forest, or highway, or street;
And occupy, just as he'd have you to do,
High places, or low at His feet."
Riverside, Cincinnati.

—Ex.

A Buttonhole Boquet of Sweet P's

BY REV. O. W. SCOTT.

This dark purple one shall stand for

PURPOSE.

One of our youths' songs includes these lines:

"Dare to have a purpose true,
Dare to make it known."

No one, boy or man, can accomplish anything worth the doing, except he have a strong purpose behind it.

"I intend, I am resolved to do it," makes victory very sure. General Grant said, "I shall (this is my purpose) fight it out on this line if it takes all summer." His unshaken purpose brought him the final triumph.

One poet sings as follows:

"But what he doth at first intend,
That he holds firmly to the end."

"George, what are you going to be?" asked his father one day, and the lad answered promptly, "I'm going to be a doctor!" and he goes on making "bread pills" for all the family! In school he studies physics and chemistry, keeping in view his early purpose. In young manhood he seeks the medical college, and with the lapse of years finally attains legal right to "practice" as a graduated physician.

St. Paul expressed his purpose when he said, "This one thing I do." Neal Dow said, "I will get the liquor law of Maine repealed," and he steadily fought this battle until his State had put "prohibition" into the bed-rock of the Constitution.

The crimson "sweet P" in the bouquet will stand for

PERSEVERANCE.

That is, a persisting in what is undertaken.

On the margin of a certain book was written, "Go on, sir, go on!" That brief sentence made Arago the greatest astronomical mathematician of his age. He was led to persevere when he was somewhat discouraged.

The Atlantic cable was made possible through the perseverance of Cyrus W. Field.

A young girl was carrying coal to the cellar from the sidewalk. She carried it in a small shovel. A person passing said to her, "Do you expect to get all that coal in with that little shovel?" "Yes, sir," she replied, "if I work long enough!" So persevering, it was done.

Most valuable things may be lost through a lack of perseverance. A gold digger in California mined deep and wide for the precious metal. But he became discouraged and gave up the effort and deserted his "claim." The man that next took the mine soon struck a rich vein of gold and became wealthy through it. Had the first miner persevered a few days longer, that wealth would have been his.

"What is worth doing at all (whether it be labor with head or hands) is worth doing well," and the reward of persevering labor will surely be gathered. "Go labor on."

"The toil is pleasant, the reward is sure."

The pink "sweet P" in the bunch we will name

POLITENESS.

Someone has said that true politeness is "sacrificing ourselves for the pleasure of others."

Is it not in refusing to seek the better place, when it is in our power, and in declining the better seat, when, by crowding, we could reach it first? The wonderful Book says, "In honor preferring one another."

A civilian on the battlefield bowed to an officer whom he met. As the gentleman bowed a cannonball whizzed over his lowered head and wounded the man behind him. The officer, when he saw the result, remarked, "No man ever lost anything by politeness!"

The youth who is natural, manly and noble in his polite ways is a joy to meet, and marks the boy of good breeding.

The last and white "sweet P" in the bunch we will name

PRAYERFULNESS.

That means, give to prayer. What is prayer? A girl said, "It is the wish of the heart." That's a good definition.

A young fellow prayed so well in the mid-week service that some of his friends who listened said that they knew why he could pray so earnestly, and, when one asked the reason, the reply was, "Because he practices in private." And the boys were right, for this boy Christian did pray in "secret" to Him who has promised to "reward openly."

Once, when the great Melancthon was in discouragement about the advance of Christian work, he heard the voices of young people in prayer. They had gathered by themselves to pray for the prosperity of the kingdom of Christ. The earnest preacher, casting away his fears, hastened to his co-workers and exclaimed, "Take courage, the children are praying for us."

Prayer will strengthen our good "purposes," make unyielding our "perseverance" and develop "politeness" into true Christian courtesy.

Boys, wear the boutonniere of "sweet P's."—In *Epworth Herald*.

The most cheerful author, Samuel Smiles; the noisiest, Howells; the tallest, Longfellow; the most flowery, Hawthorne; the holiest, Pope; the happiest, Gay; the most amusing, Thomas Tickell; the most fiery, Burns; the most talkative, Chatterton; the most distressed, Akenside.

God's promises were never meant to ferry out laziness like a boat; they are to be rowed by our oars.—H. W. Beecher.

Friendly Letters to a Young Girl—II

DEAR DULCINA: I beg your pardon for supposing that you could be careless of your children's welfare. Sometimes I become too earnest in my anxiety for my little "Brownies."

Junior is a jewel to have a bank account of over two hundred dollars, nearly half of which he has earned himself, and Cora is a little witch. To think of her teasing money from everybody to make her bank account as big as "Buddie's"!

I am so glad that you are training them to handle money and to know its value.

Do you remember Eliza May, that big, nice girl at Gilbert the first year you came? Well, she is married and has a boy fifteen years old (how time does fly)—a big, sunshiny, loving fellow. He worked all last fall and earned thirty dollars, which he gave to her.

Of course, she bought him some clothes. Then she gave him five dollars for Christmas, and what do you think? He spent it all in one day for foolishness. Said afterward that he didn't know what it went for—he just couldn't keep money.

What kind of training is that for a boy just coming to manhood? Don't scold Junior because he wants an automobile. Be thankful that he wants something and wants it badly. I have seen children that did not seem to want anything very much—not enough to strive for it.

Of course he must not be allowed to draw his money from the bank, but as long as he does not desire some evil thing be content. He will get his auto some day, I have no doubt.

Don't live too selfishly in your own circle, Dulce. The shiftless majority cannot be raised unless we all help. You cannot build a fence about your children always. Let your own good home spread its influence around you and bless your less thrifty neighbors. I saw a man struggling to get a cart out of a deep hole the other day, and several ran to help him, among them a wee little boy. He pushed with the rest and when the cart rolled free he looked up with a radiant face.

"I pushed," he said.

Oh, if we can but smile up into God's face and say "we pushed." INEZ A. GOODMAN.

Young Man

You must not get into debt. Avoid debt.

Make few promises. A man who means to keep his promises can not afford to make many.

Be scrupulously careful in all statements; either nothing or accurate truth.

When working for others sink yourself out of sight.

Make yourself necessary to those who employ you, by industry, fidelity and integrity.

Do not speculate or gamble.

Never speak evil of any one; if you can't say good, say nothing.

Do not forget your father's and your mother's God. —Selected.

INTERNATIONAL LESSON

First Quarter.—Lesson VI.—February 9, 1908. Title: "Jesus and the woman of Samaria."—(John 4:1-42.) Golden Text: "If any man thirst, let him come unto me and drink."—(John 7:37.) Hymn No. 258.

BY REV. E. B. BURROUGHS, LL. B., A. M.

DAILY HOME READINGS.—February 3, Monday, John 4:1-26; February 4, Tuesday, John 4:27-42; February 5, Wednesday, II Kings 17:24-41; February 6, Thursday, Acts 8:5-25; February 7, Friday, John 7:28-39; February 8, Saturday, Matt. 11:25-30; February 9, Sunday, Heb. 10:14-22.

What a beautiful and inspiring lesson we have for our study to-day! It teaches us that not only may man's physical and mental thirst be satiated, but likewise his higher, nobler thirst—his spiritual. And for this humanity should be keenly and appreciatively thankful, for there is in every human breast a craving for something the possession of which can alone satisfy. Jesus knew this and hesitated not to assure the woman of Samaria that He alone can give to drink of the waters of everlasting life; that in Him "the thirst for God, for love, for pardon, for purity, for hope, for blessedness, for inward healing, for peace, for soul companionship," may be quenched. Let no one thus thirsting hesitate or delay to come unto Him, for He has said "If any man thirst, let him come unto me and drink."

Our last lesson found the Master in Jesus alone when He attended His first Passover after entering upon His work. In this lesson we find Him in Samaria. Just why He left Judea for Gallilee the synoptists are not agreed; but that is of little value. Suffice it to say that He was about His Father's business, engaged in doing good unto all who came unto and received Him. The conversation here recorded as having taken place between Jesus and the woman is alike remarkable and dramatic. Its special religious significance is that God is no respecter of persons, and that all who come unto Him may drink of the life-giving stream, the source of which is Jesus.

LIGHT ON THE TEXT.

5. *Then cometh He.* From His weary and tiresome journey.

7. *Give me to drink.* A common request from travelers stopping at wells and finding others there ahead of them. It is more likely, however, that in this case it was intended to lay the way for the announcement of a great spiritual truth.

10. *If thou knewest the gift of God.* The truth that I am about to make known unto you. *Thou wouldst have asked of Him, and He would have given thee living water.* Not the water you are about to draw from this well, but water fresh, ever flowing, bringing life, refreshing. (Westcott.)

13. *Whosoever drinketh of this water shall thirst again.* This water only satisfies your physical thirst and but for a brief period. Likewise the things that are temporal—there is nothing satisfying or permanent about them.

19. *The woman saith unto Him.* All this while she had been giving strict and close attention to what He was saying. Now she ventures to reply. *I perceive that Thou art a prophet.* His revelation of her past life convinced her that He was more than an ordinary man.

20. *Our fathers worshipped in the temple.* The Samaritans were a mixed people, and because of this were denied the privilege of worshipping in the temple at Jerusalem. Accordingly they erected one of their own on Mount Gerizim. She referred to this. *And ye say that in Jerusalem is the place where men ought to worship.* This was the Jewish claim.

21. *Jesus saith unto her.* He does not repel her,

but states unto her a plain truth. *The hour cometh,* etc. The time has come when neither your mode of worship nor that of the Jews shall be wholly satisfactory unto the Father. In other words, God cannot be limited by geographical or racial lines.

22. *Ye worship that which ye know not.* The question of the true method of worshipping God had long been one of debate between the Jews and the Samaritans. Hence Jesus declares that her fathers had been, and were still, worshipping God in ignorance. *We worship that which we know.* In this expression He assumes that the Jewish method was the proper one. *For salvation is of the Jews.* The Cambridge Bible says: "Literally, the salvation, the expected salvation, is of the Jews, i. e., proceeds from them (not belongs to them)."

23. *But the hour cometh and now is.* The fullness of time has come and my Father has sent me unto the world to redeem it from the curse of the broken law. *When the true worshippers.* Those who worship with heart as well as with lip. *Shall worship the Father.* The true object of worship. *In spirit.* As distinguished from merely formal, outward worship. *In truth.* With sincerity of heart. *For such doth the Father seek.* God delights in genuine worship.

24. *God is a spirit.* "Only spiritual elements affect Him." *They that worship Him must worship Him in spirit and in truth.* Spirit really and sincerely.

25. *I know that Messiah cometh.* The Samaritans, as well as the Jews, looked for the coming of the Christ. *When He is come He will declare unto us all things.* Such was their expectation.

26. *I that speak unto thee am He.* I am the one for whom you have been looking. Thus He reveals

27. *Upon this his disciples came.* Returning from their quest for food. *And they marveled that He was speaking with a woman.* It was a break in their rabbinical conventionalities.

28. *So the woman left her waterpot.* Her thoughts were different now to what they were when she went out to draw water. She thought not of what she left behind.

24. *Come, see a man.* . . . *Can this be the Christ?* He had told her such marvellous things that she was inclined to the belief that He was, indeed, the Messiah.

SCINTILLATIONS.

1. Our racial connections cannot be used as a barrier to salvation.
 2. The soul thirsts as really, as well as the body.
 3. Only the living water that cometh from above can quench the thirst of the soul.
 4. Little deeds of kindness often lead to greater things.
 5. True worship is heart worship.
- Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—February 9.

Help and Deliverance in God

(Southern Educational Work).

Scripture references: Isa. 29:18; Ps. 146:7.

BY REV. W. C. STOVALL, M. A., B. D.

Every man has his task in this life. Some, however, are minded to transact their affairs without God. For either they do not believe that there is a God, or if they believe it they wish to be independent of Him. They wish to execute everything according to their own minds and their own lusts. But when they imagine that they can carry out their plans, as it were, behind God's back, unmolested by Him, they fail. This is great folly, too. They, on the other hand, who do everything with God partake of the most manifold blessings; the deaf hear, the blind see, the wretched rejoice, the poor are enriched, the oppressed and despised are delivered. Numberless men and women in the church to-day really think there is no help or deliverance of God in this world. They look upon Him as some infinite Modoc or Sitting Bull savage, some blind idiot feeling for the steps of his throne or chariot. They look upon Him as one unable to discern those worthy of help and deliverance, and hence they think this world is run in a sort of haphazard fashion. It should be the burning ambition of every Epworth Leaguer to teach such ones that God drives this world with a stiff rein, and in His own good time help and deliverance come to those who wait upon Him. Every devotional service ought to be helpful to every attendant. While all of a service may not be helpful alike to all, if it be run by earnest Christian people there will be help for every one somewhere. We want to teach the world that the Lord God is a very present help.

Many would do more than they are doing if they but knew the field; they would give more loyally if they knew the channel. The work of the Freedmen's Aid and Southern Education Society points to us a field for our activities. From a pamphlet from the press of the Methodist Book Concern we gain the following information about the work of the Society: "At the present time the Society has under its care forty-seven institutions—twenty-five among the colored people and twenty-two among the white people. The work of this Society is to aid in the establishment and maintenance of Christian schools in the sixteen southern states, for both col-

ored and white people. . . . The industries taught in these schools embrace such trades as printing, carpentry, blacksmithing, masonry, woodworking by hand and machine, dressmaking, millinery, cooking, etc. . . . The work of preparing young women as thoroughly-trained nurses is carried on in connection with the John D. Flint Medical College and Sarah Goodridge Nurse Training School and Hospital of the New Orleans University. The main purpose for which schools of higher education are maintained is for the preparation of the Christian teacher and minister. Perhaps, after all, the greatest work the Freedmen's Aid and Southern Education Society has done for the permanent uplift of the colored race and the just and righteous solution of the race problem is the education of the minister and the Christian teacher. Over ten thousand of these young men and women have been sent out as teachers, and it is estimated that nearly two thousand ministers have been prepared for their work. The Gammon Theological Seminary alone has sent out over three hundred. In all these schools the Bible is a text-book, and the aim is to build up the moral as well as the intellectual man. Not a single student who has ever attended any of these schools or who has ever graduated from any of them has ever been charged with any high crime against purity and the home. It is gratifying to know that this Society is also doing much to help save Africa. The Society has already sent out more than a score of graduates to Africa, and, other things being equal, the best educated have been the most successful." That is, indeed, a splendid record. My heart beats in sympathy for those among whom the Society labors. Let others line up where they may, I will take my place with the Society. It is for you and me to do what in us lies to strengthen these Christian forces that spread manhood among all our people. Give! Give like princes! Open the door of opportunity to some struggler. Teach little children. Manufacture manhood.

Chicago, Illinois.

There are more people in the world who love mercy, and they are having better success in making their spirit prevail. More is being done to-day to prevent and mitigate human suffering, to shelter and protect the weak and helpless, to minister wisely to the sick and wounded in body and mind, than ever before in the history of mankind.—Henry Van Dyke.

The Mississippi Conference

The fortieth session of the Mississippi Conference of the Methodist Episcopal Church was held in the Central Methodist Episcopal Church, Jackson, Miss. Dr. J. M. Shumpert is pastor. Bishop Luther B. Wilson, of Baltimore, Md., whose episcopal residence is Chattanooga, Tenn., presided.

Rev. A. J. McNair, D. D., presiding elder, conducted the opening devotions. Rev. R. N. Jones led in singing "O for a Heart to Praise My God," and the Rev. J. C. Hibler made the opening prayer. Assisted by the presiding elders, Bishop Wilson administered holy communion.

In his opening remarks, Bishops L. B. Wilson said:

"We are here to plan for better work tomorrow than we were able to do yesterday. Let us enter upon this work in a spirit of prayer. Let us ask God to help us to put the first thing in the first place, and do the things pleasing to God. Let us declare 'We'll do what you want us to do, dear Lord; we'll say what you want us to say.'"

The roll was called by Dr. McNair. The following officers were elected: J. C. Houston, secretary; L. W. Price, D. F. Dudley, S. A. Cowan, W. H. Smith, W. P. C. Morrison, assistant secretaries; P. W. Baldwin, statistical secretary; J. I. Garrett, treasurer.

Bishop C. B. Galloway, D. D., of the Methodist Episcopal Church, South, was introduced and delivered an address of welcome to the Conference. He assured Bishop Wilson, the visitors and members of the Conference that he was delighted to greet them at the opening of the Conference, and was always glad when a session was held in Jackson, because it furnished an opportunity to come in touch with the master minds of the great Methodist Episcopal Church. He said that the great needs of today was that the men of the North should come to the South for the purpose of being educated, and that Mr. Ogden, at the head of the great educational movement in this country, every year brought to the South a number of distinguished educators for the purpose of educating them. In his opinion, the men who were narrow in dealing with the great questions of the hour were men who had never been anywhere. He said that a man has two ways of traveling in this country—one in person and the other through the great newspapers. Bishop Galloway spoke of his trip abroad and his impressions while in England.

"The English newspapers, through their reporters, publish things as they are, regardless of the man's political standing, but in this country we must know a man's politics in order to know the coloring to give his utterances. I know whereof I speak, because I have been an editor."

Bishop Galloway said that his welcome was extended in the name of the great Methodist family, of which he was a member, contending that he was a Methodist first and a Southern Methodist next. "I am a Methodist wamp and filling," he said. "and believe the Methodist polity and almost every chapter of Methodist history. I believe that Methodism was called into being by God in order to raise up a spiritual ministry." He spoke of his position on the great questions before the American people, and declared that he did not have a speech for the South and one for the North, but made the same everywhere. "I believe in the Christian education of the Negro race, and stand for that which is for the betterment of all mankind. The Bible and spelling book will solve any question under the canopy of heaven." He was given an ovation at the close of his address.

Revs. W. P. C. Morrison, S. A. Cowan and Bishop Wilson responded to the addresses.

A list of committees were appointed and Dr. J. M. Shumpert offered resolutions putting the Conference on record as favoring State prohibition.

Among the visitors were Rev. E. M. Jones, D. D., field secretary of the Sunday School Union; J. P. Brushingham, secretary of the Commission on Aggressive Evangelism; J. P. Wragg, D. D., of Atlanta, Ga., representing the American Bible Society; Irving G. Penn, A. M., assistant secretary of the Epworth League; Griffin G. Logan, of Holly Springs, field secretary of the Board of Foreign Missions; Dr. Henry J. Coker, field secretary of the Board of Home Missions and Church Extension.

The reports of the presiding elders claimed considerable attention. The Rev. R. N. Jones, of the

Gulfport District, reported that his district had raised for benevolence \$720 and he had presided over 102 quarterly conferences.

The Rev. W. M. McMorris, of the Meridian District, in his report said that \$1,600 had been raised for benevolence, a large increase over the previous year. He said that the Negroes were buying homes and paying for them and struggling to educate their children, which was a commendable thing. The district reported \$700 for missions.

Presiding Elder J. B. Brooks reported for the Shubuta District, which was far in advance of the previous year.

The Rev. Dr. G. W. Smith made a strong report for Brookhaven District. He could see a bright future for his people there. "They are coming into the church," he said, "and are struggling to get rid of the loafers and the men of that kind. It will take time to bring about all things, but I am urging my people to be industrious, upright and serve God. The school room must cut an important figure in the solution of this great problem before us. I am looking forward to the time when the Negro will consider life from a serious standpoint and accomplish much for God and the race. Let every man do his duty in this country. I have never found my race or color against me. It is not hard for one to tell that I am a Negro. Religion, education and money must do much to solve these problems.

The Rev. Dr. A. J. McNair reported the Jackson District in a flourishing condition and many were being brought into the fold. The membership had greatly increased and many new churches built and parsonages erected. "The people are learning that the minister of God must be cared for, and that the Negro preacher is the spiritual leader of his people, and to this end they are giving their money."

The Rev. R. P. Threlkeld, D. D., of the Vicksburg District, made one of the best reports ever made from that section of the country, showing that he had devoted his time to the work in his part of the country, and had striven to inspire the Negro to higher things. He realized that the salvation of the Negro depended upon his own efforts. Six hundred had been added to the churches during the past twelve months, and these were taking hold and helping to bring in others.

Meridian was selected for the next annual conference.

The Rev. H. L. Lee was received from the Colored Methodist Church on his credentials.

Jackson Little was readmitted, he having located some few years ago.

The Rev. Dr. John Wier, of New Orleans, La., president of New Orleans University, addressed the Conference.

The following were elected delegates to the General Conference: Ministerial—W. W. Lucas, J. C. Hibbler, William McMorris; reserves, A. J. McNair, G. W. Smith, J. M. Shumpert; lay, J. E. Payne, J. A. LaGrone, S. D. Redmond; reserves, John Dennis and J. L. Collins.

One of the most important sessions held was that of the Woman's Home Missionary Society, in the Parish Street Baptist Church, of which the Rev. Dr. E. B. Topp is pastor. Mrs. J. R. Crump presided and the convention was addressed by Mrs. Dr. M. C. B. Mason, of Cincinnati, who offered some good advice to the women.

Mrs. K. D. Jamerson, of Yazoo City, a noted worker among the Negroes, in her address said that there was nothing more important to the solution of the Negro problem in this country than the home life, and urged that the boys and girls be kept from the streets, and that the girls be kept out of the ball room.

See page 10 for appointments.

Only as we are enlightened by the Spirit of God can we know what things to seek at the hand of God.—Rev. S. Chadwick.

Might I give counsel to any young man, I would say to him, try to frequent the company of your betters. In books and in life that is the most wholesome society. Learn to admire rightly; the great pleasure of life is that. Note what great men admire; they admire great things. Narrow spirits admire basely and worship meanly.—William Makepeace Thackeray.

A New Building for Cookman

BY MISS MARY NEFF, A. B., SECRETARY OF THE FACULTY.

At the very largely attended funeral of Miss Whitney Dr. Docking proposed that we honor the name of that noble teacher by erecting a building in her memory. This idea found a warm place in the hearts of all, and the Lillie M. Whitney Memorial Association was soon formed. The object of this organization is to solicit funds for the purpose of building this memorial hall on the campus of the Cookman Institute. This is certainly a worthy enterprise and will appeal to the hearts and purses of many. In the first place, the building is an utter necessity, and in erecting it in honor of "Miss Lillie" it will be a living monument to the memory of a most self-sacrificing teacher. Cookman Institute, which has stood as a beacon light for thirty-seven years, is now crowded to overflowing with students. *More than four hundred and fifty are enrolled.* Every department is packed. The new building is a great necessity and will in many ways increase the usefulness of the school. Miss Whitney, who had given twenty of the best years of her life to a faithful service in the school, longed to see such a building on the campus. It was her living desire and dying prayer that the friends and patrons of Cookman would soon rally and give the school larger accommodations. Already the friends are seizing this golden opportunity and contributing for the proposed memorial building. The colored people in the vicinity of Jacksonville are responding grandly and have subscribed more than \$1,500. This worthy movement is having the indorsement of everyone who knows the situation. In a letter recently received from Dr. Mason he says:

"My Dear Dr. Docking: I heartily approve of your plan for a memorial building to Miss Lillie M. Whitney. No teacher in all our work for the last twenty years was more unselfishly devoted to the uplift of our people than was she. It will give me great pleasure not only to co-operate with you in so laudable an effort, but I will be very glad to contribute at least ten shares of one dollar each for this purpose."

Dr. W. P. Thirkield, president of Howard University, writes:

"Miss Lillie M. Whitney deserves a place among the saints and martyrs for her faithful, self-sacrificing work. She has wrought her life into the uplifting of a people and thousands have been made better by her example and teaching.

"I heartily approve the plans of President Docking for the erection of a Lillie M. Whitney hall. If all those whose lives have been reached by the influence of this good woman will make a contribution, funds would soon be available for a noble edifice in memory of her."

The Rev. S. B. Darnell, the founder of the school and for many years its honored president, who has pledged the last \$100 on the proposed new building, writes:

"Miss Lillie M. Whitney's devotion to the welfare of the students of Cookman Institute was unparalleled, much less surpassed by any. Her sacrificial life merits a beautiful memorial hall, and the supreme effort of the former pupils and friends can erect it."

Let every friend of Southern education joyfully help. The cause is urgent; the opportunity is golden. General and interested friends of the North are watching us; they will open their pockets when we have emptied ours. It has been a long time since Cookman Institute asked for a special offering. Therefore, this appeal should be heard by all whose life has been uplifted by this historic institution.

Now believe me, God hides some ideal in every human soul. Some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best. There is a time when we are not content to be such merchants or doctors or lawyers as we see on the dead level or below it. The woman longs to glorify her womanhood as sister, wife or mother. Here is God—God standing silently at the door all day long—God whispering to the soul that to be pure and true is to succeed in life and that whatever we get short of that will burn up like stubble, though the whole world try to save it.—Robert Collyer.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Maine, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

THE BISHOPS AND THE CHURCH PAPERS

At their recent Semi-Annual Meeting, held in Spokane, the Bishops made this deliverance on our Church papers:

Cut out the official papers from the life and work of the Church and you leave a dead and mutilated body—brain, lungs, and heart gone. These papers, whose editors are carefully selected, expound and defend the doctrine and polity of Methodism, discover and make known new fields for Christian enterprise, chronicle the labor and successes of our forces, acquaint us with our workers and their methods, inspire us with Christian emulation in zeal and beneficence, pass before us in detailed review domestic and foreign missions, church extension, educational institutions and movements, Sunday Schools, tract and Bible distribution—every organized department of all our Church life—and, in general review, corresponding operations of all the Churches. Without them connectional life is an impossibility. Intelligent and virile connectionalism is in exact ratio to their circulation.

These are the things we would say to every Methodist.

Yet our message will reach only those who read our Church papers.

Hence, the paramount importance of a Methodist paper in every Methodist home. To secure this, let every subscriber be a missionary, let every official member be especially active, let every pastor make this his personal and constant concern, let the presiding elders unceasingly urge its importance, and let each bishop add the whole force of his effort and influence. The circulation of Methodist periodicals is only a fraction of what it ought to be. Not one of them is unworthy of an instant and generous increase in its subscription list. No larger thing could be done for the local Churches nor for the general Church. What better time than the opening of the new year to make the most zealous canvass we have ever conducted? Shall we not make it? The Publishers will gladly co-operate in every helpful way.

Let the year 1908 be memorable in Methodism for the most active, enthusiastic, persistent, and fruitful pushing of our Church papers ever attempted by the denomination.

The School Board of the city of New Orleans will hold a special examination in February for teachers in the colored city public schools. We are not clearly informed as to why this special examination is to be held; but it is thought that the Board has under contemplation some changes in the administration of colored schools and must have at its disposal forty or fifty new teachers; hence this special examination will be held. The time and place will be announced definitely later. We hope that a large number of our people will take advantage of this examination for the positions are remunerative and are positions where one can be helpful in the development of the race.

One Charles Mahommed is continuing his operations in Missouri, claiming to be a representative of Dr. G. G. Logan. We have called attention to this man before. He is a fake and a fraud. Dr. Logan has no representative in the field. This man has no connection with Dr. Logan or with our work in Africa. He has been in jail in this section of the country. He is in no way to be trusted. He is not worthy of the confidence of our people and should not be permitted to enter our pulpits, and certainly should not be given any funds for our work in Africa.

SOME CHURCH STATISTICS

Dr. H. K. Carroll, secretary of the Board of Foreign Missions contributes, in last week's *Christian Advocate* an exceedingly valuable article on the "Statistics of the Churches of the United States." The net gains of all denominations of 1907 were, 2301 ministers, 4214 churches and 627,546 communicants. This includes the total Roman Catholic gain which is put down as 266,000. The total Methodist gain of all branches is 101,996. The Roman Catholic Church reports 11,371,970 communicants, which is by far the largest single denomination in the United States. Next to the Roman Catholic Church comes the Methodist Episcopal Church with 3,036,667 communicants. "It is worth while," Dr. Carroll says, "to call attention to the fact that Methodist Episcopal itinerant ministers outnumber Roman Catholic priests as 17,861 does 15,693. The former know and number their flocks; the latter do not. The disparity in the number of churches is also great, the Roman Catholic Church having about 12,482 and the Methodist Episcopal, 27,965—more than twice as many. The three bodies of Regular Baptists gained in communicants about 103,342. Baptists of all names gained 103,358; all Presbyterian bodies, 49,627. The Lutherans added 65,172 to the number reported for 1906. The Disciples of Christ added 20,365 members." In the first tabulation Dr. Carroll shows the total number of ministers, churches and communicants and the increase for 1907. The Baptists of this country, North, have 7,998 ministers, 9,595 churches, with 1,155,422 communicants. This is a gain of 41 ministers, 95 churches and 24,464 communicants. The Regular Baptists, South, have 13,412 ministers, 21,216 churches, 1,981,749 communicants, which is a gain of 78 ministers, 240 churches, 34,801 communicants. The Regular Baptists, colored, have 12,201 ministers, 17,721 churches and 1,778,824 communicants, which is a net gain of 158 ministers, 345 churches, 44,077 communicants. The Methodist Episcopal Church shows a total ministerial membership of 17,861, 27,965 churches and 3,036,667 communicants; which is a gain of 167 ministers, 274 churches and 52,406 communicants. The African Methodist Episcopal Church has 6,070 ministers, 6,815 churches and 850,000 communicants; which is a decrease of 120 ministers and a gain of 1,494 churches and 7,977 communicants. The African Methodist Episcopal Zion Church shows 3,912 ministers with 3,241 churches and 578,310 communicants; which is an increase of 41 ministers, 35 churches and 5,203 communicants. The Methodist Episcopal Church, South, has 6,978 ministers with 15,496 churches and 1,673,892 communicants; which is an increase of 175 ministers, 120 churches and 35,316 communicants. The Colored Methodist Episcopal Church shows 2,673 ministers, 2,619 churches with 219,739 communicants; gain in ministers, churches and communicants not given. Table number three, which is of special interest, is appended.

A PLEA FOR A SQUARE DEAL

(Continued from page 1.)

If this sentence were to become the platform of all sections of our country, uttering, as we believe it does, an appeal for a square deal and an even-handed justice, much that is vexatious in the race situation would be done away with. Much that is chafing in the race relation comes because the Negro is denied of privileges, positions and contentions that are his. Mr. Watterson, after paying a tribute to the progress made by the Negro man since freedom, utters this very pertinent paragraph:

"He is a bad white man who will not help his neighbor black man when that neighbor black man shows the spirit to help himself. He is a bad black man who cherishes hatred in his heart against the white man because he is a white man. He is a foolish black man who thinks because the mirage of social equality, which would prove a curse rather than a blessing, is denied him, that the white man hates him. Social questions the world over create their own laws and settle themselves. They cannot be forced. It is idle anywhere for anybody to contest or quarrel with them. No man should wish to go where he is not wanted; true self respecting men dismiss the very thought of it, going their own way, hoeing their own row, and giving praise to God that their happiness is within themselves and beyond the reach of any man, be he white or black, king or vassal."

Mr. Watterson is correct. Social questions the world over create their own laws and settle themselves. No man should want to go where he is not wanted. This is the platform of the Negro. He does not want association with any man who does not want him. The correlated truth may be stated if persons are satisfied with associating with each other no one has a right to object.

The Rev. Isom S. Rucker, of the Tennessee Conference, who was serving the charge at Sparta, Tennessee, after an illness of six weeks passed to his reward on Sunday morning January 12 of this year. He was held in high esteem by the members of his church as well as by the citizens of Sparta in general with whom he had labored for more than three years and for whom he had lived an exemplary life. During his ministry he took special interest in the construction of parsonages as well as in the improving and beautifying of church property. He contended that the preacher's family should have a comfortable home and that the church house could not be too fine. His death was a distinct loss to the Tennessee Conference. His funeral was conducted by Presiding Elder W. R. Smith, and his body was conveyed to Murfreesboro, the home of his childhood, and there it was laid to rest awaiting the final resurrection. He was interred beneath the shadow of a tall gigantic oak, an appropriate slab to his strong stalwart character, for he was one of the best of the preachers of the old type.

TABLE III.
ORDER OF DENOMINATIONS.

Denominations.	Rank in 1907	Communicants.	Rank in 1890	Communicants.
Roman Catholic	1	11,371,970	1	6,231,417
Methodist Episcopal	2	3,036,667	2	2,240,354
Regular Baptist (South)	3	1,981,749	4	1,280,066
Regular Baptist (Colored)	4	1,778,824	3	1,348,989
Methodist Episcopal, South	5	1,673,892	5	1,209,976
Presbyterian (Northern)	6	1,312,075	7	788,244
Disciples of Christ	7	1,285,123	8	641,051
Regular Baptist (North)	8	1,155,422	6	800,450
African Methodist Episcopal	9	850,000	11	452,725
Protestant Episcopal	10	821,240	9	532,054
Congregationalists	11	699,327	10	512,771
Lutheran Synodical Conference	12	643,599	12	357,153
African Methodist Episcopal Zion	13	578,310	13	349,788
Lutheran General Council	14	437,788	14	324,846
Latter-Day Saints	15	350,000	21	144,352
Reformed (German)	16	284,073	15	204,018
United Brethren	17	271,335	16	202,474
Lutheran General Synod	18	265,469	17	187,432
Presbyterian (Southern)	19	262,390	18	179,721
German Evangelical Synod	20	237,321	20	164,640
Colored Methodist Episcopal	21	219,739	23	129,383
Methodist Protestant	22	183,894	22	141,389
United Norwegian Lutheran	23	154,055	25	110
Spiritualists	24	150,000	39	45,030
United Presbyterians	25	127,205	26	94,402
Primitive Baptist	26	126,000	24	121,347
Reformed (Dutch)	27	121,210	27	92,970
Lutheran Synod of Ohio	28	110,877	33	69,505
Evangelical Association	29	103,525	23	133,313
Christian Connection	30	101,597	29	90,718
Conservative Dunkards	31	100,000	35	61,101

Personal and General

Bishop Berry goes to Mexico in February.

Bishop and Mrs. Burt are at Ridgewood, New Jersey.

Bishford Bashford will reach this country sometime early in February.

Bishop Hartzell is closing the twelfth year of his administration in Africa.

Mrs. Clinton B. Fisk has been president of the Woman's Home Missionary Society for fifteen years.

Bishop Bashford writes interestingly in a recent issue of the *Christian Advocate* on "The China Centennial."

The managing editor of the *Nashville Christian Advocate*, Dr. John M. Moore, is to take a trip around the world.

Bishop and Mrs. McDowell are in Chicago; and will remain there until the opening of the Bishop's spring conferences.

Bishop George Worthington, the head of the Protestant Episcopal Church in Europe, died January 8 at Mentone, France.

Mrs. M. C. B. Mason is visiting Conferences in the South in the interest of the Woman's Home Missionary Society.

Edmund Clarence Steadman, known as the "banker poet," died in his New York home January 18, at the age of 74 years.

The Carnegie Library of Wiley University was formally opened January 17, Dr. C. B. Bennett, of Cincinnati, delivering the opening address.

Col. "Midnight" says the Mississippi Conference is next to the Upper Mississippi Conference which he considers "the finest one in the whole South."

The Illinois Woman's College is entitled to recognition of full collegiate rank and will hereafter confer upon its graduates the regular college degree.

Mr. John R. Mott will attend the European Convention of the Student Volunteer Movement in Liverpool. Over two thousand students are expected.

Bishop McDowell dedicated recently the beautiful new Methodist Episcopal Church in Iowa city. The finances were managed by Dr. Robert Forbes.

The Taft boom is on. If you do not believe it watch the improvement in some Negro papers. There is plenty of matter and the finest sort of cuts of Taft.

The author of "Maryland, My Maryland," James Ryder Randall, the editor of the *New Orleans Morning Star* since 1905, died in Augusta, Georgia, recently.

The Ocean Grove (New Jersey) Association is to have a pipe organ that will be the most powerful instrument of its kind in the world, weighing twenty tons and costing \$26,000.

Dr. Stephen J. Herben, editor of the *Epworth Herald*, will be the preacher at the Illinois Woman's College, in Jacksonville, on the Day of Prayer for Colleges, Thursday, January 30th.

The *Methodist Review* for January-February contains an appreciation of the late Bishop C. C. McCabe from the pen of Professor Charles M. Stuart, D. D., of Garrett Biblical Institute.

An anarchist had prepared a bomb for the American fleet that is making a trip around the Pacific Coast. The plans of the anarchist miscarried. The fleet is safe and pursuing its course.

Northwestern University has an official anthem composed by Prof. J. Scott Clark, head of the department of English and set to music by Prof. Peter C. Lutkin, dean of the School of Music.

Owing to recent changes in the postal regulations in Atlanta, the Rev. G. W. Arnold requests that correspondents hereafter address him at 88 Ridge Avenue, Atlanta, Georgia, omitting "South."

Charles Emory Smith, editor of the *Philadelphia Press* and Ex-Postmaster General under President McKinley, died suddenly in his Philadelphia home January 19, near the sixty-sixth year of his age.

Dr. Joseph B. Hingeley, secretary of the General Conference is publishing at Minneapolis, Minnesota, a small magazine called "The Veteran Preacher" which advocates "a square deal for superannuates."

A Hurst-McCabe Memorial is to be erected to commemorate these Bishops who have served as chancellors of the American University, and a professorship will be endowed in the name of each.

Senator Reed Smoot does not favor a constitutional amendment prohibiting polygamy. Certainly

not. He would favor such a constitutional amendment, however, if he wanted to see polygamy wiped out.

The Rev. A. G. Jenkins, whose return from Africa, on account of the failing health of his wife, was announced recently, is now stationed at Wilmington, North Carolina, in charge of our church there.

Mrs. Anna E. Peace has been elected corresponding secretary by the Executive Board of the Woman's Home Missionary Society of the North Carolina Conference to succeed the late Mrs. Carrie J. Bullock.

The Aldrich currency bill proposes to add \$250,000,000 to our currency in time of stress. The measure has the approval of the Senate leaders and of Speaker Cannon and has been indorsed by Secretary Cortelyou.

Professor Charles A. Young, widely known as one of the foremost astronomers in the United States, died at his home in Hanover, Massachusetts, January 3. He was the author of many popular books on astronomy.

T. Thomas Fortune has bought the majority of the stock of the *Voice of the Negro*, and it is announced that he will start a new paper in New York under the title of *The Freeman*, beginning Saturday, February 1.

Editor Herben in the *Epworth Herald* writes interestingly on "A Little Journey in the Land of Cotton," the initial article of the series on things he saw and heard while in the South appeared in a recent number of the *Herald*.

Mr. James Brummett, of Topeka, Kan., father of the Rev. Dan Brummett, of the *Epworth Herald*, died from the effects of an operation at Wesley Hospital, Chicago, December 24th. His burial was on Christmas day at Topeka.

Bishop Burt has presented to the Seventh Avenue Church, Brooklyn, New York, a beautiful set of pulpit furniture, made of Italian walnut, and is handsomely carved; it is the work of the boys of our industrial school in Venice.

J. Max Barber, of *Voice of the Negro* fame, has become the editor of the *Chicago Conservator*. He says now he had to leave Atlanta because Chicago was a more inviting field. The *Voice* is dead. We trust the *Conservator* may live with its new editor.

The Honorable H. C. Binford, Sr., editor of the *Huntsville Journal*, Huntsville, Alabama, is among the leading citizens of our people in that state. He is Grand Master of the Masons, a Notary Public, and withal a loyal and enthusiastic Methodist Episcopalian.

The *Stewart Missionary Foundation Bulletin*, a new publication in the interest of the Stewart Missionary Movement For Africa in Gammon Theological Seminary, has reached our desk. The initial number indicates that the *Bulletin* will serve the cause well.

The *Western Christian Advocate* contains in its last issue appreciative mentions of the thorough and high grade work being done by New Orleans University and Flint Medical College of this city under President John Wier, and Dean A. B. Bush, the respective heads.

There is no small pox at Rust University. A contrary report has been circulated in some parts of the state of Mississippi; but no small pox exists at the University. Several hundred students have been vaccinated as a matter of precaution, but there are no cases of small pox.

It is stated, presumably upon good authority, that 27,000 women of New York support their husbands and the *Western Christian Advocate* pertinently remarks that "If women are going to be bread-winners as well as bread bakers, what is there left for the men but to be bread eaters."

Mr. Gurley Brewer, a well known Indianapolis man, will address the Anderson Epworth Literary Society at the Second Methodist Episcopal Church of Anderson, Indiana, on February 11, subject: "Lincoln's Birthday." The Rev. I. F. White and his people are preparing for a large demonstration.

Rev. N. J. Pass, D. D., our pastor at Gastonia, N. C., is in the midst of a splendid year's work. A new parsonage has been bought; the church has been quickened financially and spiritually and the whole of Gastonia is being impressed with the splendid services of Brother Pass. We wish him continued success.

The Rev. Dr. J. P. Brushingham, the secretary of the Committee on Aggressive Evangelism, visited the conferences of our territory held during the month of January. He made a profound im-

pression in the interest of the cause he represented. He was given a hearty reception at all these conferences.

Dr. David G. Downey, assistant secretary of the department of Sunday schools is delivering before three student bodies of Ohio this month four important and timely addresses, namely "The Spiritual Status of the Child," "Equipment for Workers," "The Modern Sunday School," "What to Teach Young People."

Dr. I. S. Thomas has been making an extensive tour in the interest of the Home Mission and Church Extension cause in Virginia, West Virginia, Ohio and Kentucky. A group convention of a number of charges was held in Ninth Street Methodist Episcopal Church, Covington, Ky., January 24-26. The ministers and laymen were greatly inspired.

Mr. Charles P. Ford, a young attorney, a graduate of Howard University and Boston University, receiving from the latter university the degrees of LL. B., and LL. M., has moved his office from Guthrie, Oklahoma, to Chicago, Illinois, where he has entered into partnership with Attorney Bullock, who is a graduate of Dartmouth and Harvard.

We were pleased to have call at our office last week Dr. J. J. Morant, of Vicksburg, Mississippi, Dr. R. E. Davis, of Natchez and Dr. M. R. Dixon, of Port Gibson. These distinguished clergymen are members of the African Methodist Episcopal Church and were in attendance upon the Louisiana Conference of that Church which was held in this city last week.

President W. W. Foster, Jr., of Rust University, was in New Orleans this week on business and did the SOUTHWESTERN the honor to call. The university is in the midst of the best year of its history. All available space for the accommodation of boarding students has been taken and the enrollment is in excess of the enrollment of any previous year. President Foster addressed the students of New Orleans University on Tuesday of this week.

That the temperance movement is formidable, and that there is a prophecy of victory for its banners, is indicated by the uneasiness of the liquor dealers, who are now seeking to gag the daily papers that are reporting temperance rallies and prohibition lectures. A certain brewing company threatens the general press unless there is a discontinuance of the prohibition information that all liquor advertisements will be drawn. This game will not win; it will only make the temperance movement the stronger. The press will not be gagged.

Miss Bessie G. Garrison, a notice of whose work appeared in a recent number of the SOUTHWESTERN, is meeting with success wherever she goes. She is in every way a fit representative of the great Woman's Home Missionary Society. While her salary is met by the general board it is expected that the expenses of travel and entertainment be met by those whom she serves. Auxiliaries, district and conference organizations that desire the services of Miss Garrison should correspond with Mrs. D. L. Williams, Delaware, Ohio, who will arrange the dates.

Under the caption, "Translation of Rare Soul," *Zion's Herald*, in a recent issue, gives account of the passing of James Buckham on Wednesday, January 9, and refers to him as one of the richest and rarest souls whom "we have ever known." His poetry was of a very high order and always had the markings of a deep spiritual life. Mr. Buckham's devotional writings were always rich and full of the highest sentiment. He was a regular contributor to the *Zion's Herald*, and through his journal won for himself a large following who hung to his words with eager delight. Mr. Buckham was born in Buxington, Vt., November 28, 1858. He was educated at Johns Hopkins and Andover Theological Seminary, but gave up the ministry because of the failure of his voice. Since then he devoted himself to literary life.

GENERAL CONFERENCE DELEGATES. LITTLE ROCK CONFERENCE

Ministerial.—J. M. Cox, President Philander Smith College, Little Rock, Ark.; W. S. Sherrill, Presiding Elder Little Rock, Ark. Reserves—W. R. R. Duncan, pastor, Hot Springs, Ark.; J. W. Jackson, Forest City, Ark.

Lay.—J. S. Sutton, professor, Philander Smith College, Little Rock, Ark.; Mrs. H. M. Nasmyth, Superintendent Adeline Smith Home, Little Rock, Ark.; Mrs. A. C. Freeman, Pine Bluff, Ark.; R. C. Childress, Little Rock, Ark.

Appointments—Mississippi Conference 1908

BROOKHAVEN DISTRICT.

G. W. Smith, Presiding Elder; post-office, Jackson, Miss.

Barlow, A. Jackson; Bowerton, A. Davis; Brookhaven, C. G. Taylor; Brookhaven Circuit, L. Speed; Bridgeville, M. White; Buford, Ed. Ford; Crystal Springs, L. L. Shumpert; Crystal Springs Circuit, R. B. Davis; Kennolla, J. E. Coleman; China Grove, G. W. Moody; Columbia, Frank Smith; Florence, J. I. Garrett; Hub, E. M. Dukes; Fernwood and Tyler Town, J. A. Tatum; King, A. D. Smith; Oakvale and Shivers, A. Johnson; Mendenhall, I. W. Davis; Rockport, J. H. Cook; Summit and Magnolia, H. J. Jordan; Weathersby and Sandhill, R. M. Phillips; Zion Ridge and New Zion, R. H. Patton.

GULFPORT DISTRICT.

S. H. Cannon, Presiding Elder.

Augusta, F. L. Woods; Basin, D. Ray; Biloxi, R. L. Carpenter; Bond, H. L. Kennedy; Dellsie, J. Butler; Escatawpa, A. Lee; Elder, A. C. Smith; Gulfport, J. A. Patterson; Handsboro, A. M. Trotter; Lucedale, ———; Leaf, C. H. Lindsay; Lumberton, Wiley McNeil; McNeil, D. D. Dukes; McLaurin, J. J. Young; McHenry, P. A. Taylor; Moss Point, W. P. C. Morrison; Ocean Springs, S. Jossel; Pass Christian, J. K. Comfort; Burlington, H. W. Woods; Picayune, H. M. Jordan; Wortham, J. H. Bell; Wiggins, H. J. Grant; Bay St. Louis, J. E. Holmes.

JACKSON DISTRICT.

A. J. McNair, Presiding Elder; post-office address, 1310 Ave. 34, Meridian, Miss.

Benton, H. May; Brandon, N. N. Sidney; Canton, J. C. Houston; Canton Circuit, P. W. Baldwin; Carthage, C. H. Johnson; Couprie, D. F. Dudley; Greenhill, W. L. Lamb; Jackson-Central, J. M. Shumpert; Pratt's Chapel, W. A. Oates; Dutorville (supplied), J. W. Dudley; Madison and Flora, James Ford; Pelahatchie, P. H. Davis; Roseneath, R. L. Tate; Silver City, W. H. Mimms; Weston, W. R. Walker; Yazoo City-St. Stephen, J. C. Hibbler; Yazoo City Circuit, A. M. Quinn; Benton (supplied), A. Johnson.

MERIDIAN DISTRICT.

Wm. McMorris, Presiding Elder, Post Office, Meridian, Miss.

Chunkey, C. G. Gavin; Coy, I. S. Lewis; Daleville, H. R. S. Erby; DeKalb, D. R. Bentley; Forest, N. W. Ross; Fort Stevens, Kelly Roberts; Garlandville, R. B. Anderson; Hickory, W. H. Smith; Lake, H. E. Morgan; Lauderdale, R. Howze; Lillian, Val. Trotter; Meridian—St. Paul, S. A. Cowan; Rose Hill, R. L. Brooke; Haven Chapel, D. L. Morgan; Southside, J. W. Isabel; Valley Street, J. C. Lodge; Meridian Circuit, H. Roundtree; Meehan, W. F. Hughes; Morton, W. L. Marshall; Neshoba, A. Holland; Philadelphia, N. E. Goodloe; Scooba, P. R. Crump; Spring Hill, Wm. Emerson; Trenton, June Williams; Vale, A. B. Brittain.

SHUBUTA DISTRICT.

J. B. Brooks, Presiding Elder; post-office, Pass Christian, Miss.

Cohins, Jas. Robinson; Bayspring, Jas. Jordan; DeSoto, J. E. Webb; Ellisville, R. N. Jones; Ellisville Circuit, ———; Enterprise, N. Toole; Heidelberg, B. W. Robinson; Hattiesburg-St. Paul, I. L. Pratt; Laurel, P. F. Robinson; Liberty Hill (supplied), A. R. Musey; Magee, S. M. May; Mt. Rose, M. Lockman; Mat-

thews, C. Washington; Mt. Jordan, A. C. Lacy; Paulding, Jas. Jordan; Quitman, A. Reid; Sanfort (supplied), M. Anderson; Shubuta, G. W. Arnold; Shubuta Circuit, S. M. Davis; Stateline, W. A. White; Summerland, to be supplied; Richton, to be supplied; Taylorville, to be supplied; Turnersville (supplied), A. P. Page; Urcutta, T. A. Carter; Vossburg, G. W. Brown; Vernon, R. P. Chatman; Waynesboro, Wm. Payne.

VICKSBURG DISTRICT.

R. P. Threlkeld, Presiding Elder, post-office, Jackson, Miss.

Anguilla, D. D. Armstrong; Bolton, C. H. Brown; Bonus, W. H. Perkins; Cary, H. H. Lathan; Centerville, to be supplied; Clinton, W. N. G. Lipscomb; Edwards, W. L. Mills; Fayette, P. H. Rembert; Gloster, J. E. Thompson; Hamburg, A. Howze; Harriston, N. D. Hopkins; Meadville, Wm. Herman; Clarke (supplied), R. Jennings; Natchez, E. H. Langston; Union Church, S. H. Glenn; Vicksburg, L. W. Price; Vicksburg Circuit, H. J. Brown; Rodney, N. Applewhite; Edinburg, A. C. Bardwell; Martin, J. J. Gibson; Newtonia, J. W. Hill.

LOUISIANA CONFERENCE NOTES.

Bishop Wilson is President of the National Anti-Saloon League, and knows the duties of a President.

The presiding elders made excellent reports and are a faithful set. Indeed no brother had any need to fear them, as the wire-pullers appear to be outside of the cabinet this time.

Dr. Brushingham is a wide-awake evangelist. Come again Doctor.

Bro. Taylor had the anteroom ready and a few candidates are still in waiting for—anything.

The Revs. T. J. Johnson and W. J. M. Price are the new presiding elders. We bespeak for them brilliant success. Both are good men and know how.

The ministers' wives were there as usual, and they are a splendid sample of Christian womanhood.

The delegates to the General Conference are all young men and will represent the conference in good shape. Let us hear from you brethren.

Mrs. D. C. Mead, Mrs. Helen Payne, Mrs. S. G. Chinn, Mrs. Mary Phillips and Mrs. S. E. Johnson, also Miss Haymen, with many others are doing an excellent work with the Woman's Home Missionary Society. Let us stand by them, brethren!

Ex-Presiding Elder Marshall goes to Union Chapel and Elder Daniel to Wesley Chapel. Success to you.

The SOUTHWESTERN was well represented and its Book Department was shown to advantage by Business Manager Davage.

The entire Conference missed the sweet singing of Mrs. Dr. B. M. Hubbard.

The presence of Father Davage was an inspiration to the Conference.

D. J. Price as Treasurer and W. J. M. Price as Statistician are masters in their line.

(Who will you have as Statistician in Baton Rouge?)

If applicants for admission on trial couldn't pass the Local Preachers' Course of Study, what will they do with the regular Travelling Preacher's Course which goes into effect after May 1908? Better attend school boys!

T. J. Johnson, C. W. Reeves and F. T. Chinn reported the highest amount of Benevolent monies.

T. B. Cooper was popular as a singer and Bishop Wilson acknowledges the same.

Drs. T. T. Taylor, J. D. Nelson, Thos. H. Wright, I. W. Young, A. W. Brazier, M. A. Gayden, R. Viney, E. Spears, I. E. Mullen were regular and attentive visitors upon the Conference.

Brethren ought to stand by the Preacher's Aid Society and not fail to pay their annual dues.

D. M. Seals, Geo. Forrest, J. A. Lindsay and F. M. Lashington would make a good Conference Quartette.

The Womans Anniversaries were well attended and proved quite helpful to the brethren.

President Wier received a cordial and brotherly welcome from the Conference, also Prof. Yates of Gammon.

Prof. Matthews, with his brooms, etc., from Gilbert held the dining hall down with "the broom brigade." His exhibit was a credit to the school. Gilbert College needs our prayers and support.

Dr. Malns knows how to represent the publishing interests of our church.

Suitable and appropriate resolutions were offered touching the life long interest of Dr. Godman in this conference.

The laymen send up a delegation of "graduates." Bishop Wilson said they are worthy to represent any conference. Our eyes are upon you boys.

To hear real down right singing come and hear the Louisiana Conference. Texas and Mississippi can come and take lessons.

"Agonize," "Evangelize" are good slogans in a revival.

A. E. P. Albert fills a chair in Flint Medical College.

The Rev. and Mrs. Thos. B. Cooper, St. Mark, Baton Rouge, will be our host and hostess in 1901.

The audience to hear Dr. Mason was of the cream and pick of New Orleans. Very seldom such a representative audience is gathered together here. It was Mason at Simpson. B. M. Hubbard says you are not to be proud of Ceremonies.

Quite a number were placed on the superannuated list and we regretted to do so.

What about that decrease in membership brethren? Let us be up and a-doing.

Every brother got the place where God wanted him and could use him best, so do your best.

Porter Taylor's souvenir was a credit to both himself and his excellent board of officers.

The "I told you so" was not so evident after Conference adjourned. What's the matter?

Pastor A. C. Mitchell and his congregation of St. Peter's African Methodist Episcopal Church deserve great credit for their very active assistance rendered the Conference in the use of their church from time to time. Many thanks, Brother Mitchell.

The city churches fed the Conference royally and did well, but Mt. Zion, Haven and Mallaleu led the band. The rest will say "Amen."

Some one said ex-presiding elder Daniel took charge of Wesley Chapel midnight January 13, 1908. Success to you.

What did those who were absolutely certain of being made presiding elders do with their first rounds and will they send to the Secretary a list of their charges with post office addresses?

We extend Bishop Wilson a hearty and welcome invitation to "Come again."

W. SCOTT CHINN.

DR. THIRKIELD AT CENTENARY, CHARLESTON.

On the evening of January 6th, Dr. W. P. Thirkield, President of Howard University, delivered his famous lecture, "The Building of a Man," at Centenary Methodist Episcopal Church, under the patronage of the citizens of Charleston, S. C., represented by the clergy, headed by Rev. M. M. Morrison, of Centenary, and many other clergymen of like ability, several being graduates of Gammon; the professional men, headed by Dr. W. D. Crum, Collector of Customs, and other professional men, doctors, dentists, pharmacists and lawyers; then the business men, headed by the old reliable leading merchant, Mr. C. C. Leslie, and other men of almost every calling. Upon the whole, the representative men showed good judgment in securing the services of one so eminent as an educator, and we feel that we are under obligations to Dr. Thirkield, that he could turn aside from his high and responsible position to come to Charleston to give us words of instruction on the commencement of this year. In spite of the unfavorable condition of the weather, there was a very large gathering of the citizens, and the unanimous verdict is that they were repaid for being present. At the close of the lecture a motion was made that we tender our thanks to President Thirkield. J. H. Holloway arose to second the motion, and in so doing recited the time when Fred Douglas was despondent on account of discouraging conditions, when that noble-hearted Sojourner, who was a listener, exclaimed, "Is God dead, Frederick?" So, I say, as long as God is not dead, and we have such "three-story sun-crowned men" as Thirkield and Foraker to champion our cause, we will go forward in spite of all opposition. "For if God be for us, He is mightier than all that can be against us." Dr. Thirkield is no stranger in our midst. For more than a score of years he has been bringing us words of hope and cheer. His "first story" visit was when he came as Dean of Gammon Theological Seminary; his "second story" visit was when he came as Secretary of the Freedmen's Aid and Southern Education Society; his "third story," when he came this time as President of Howard University. His next, we hope, will be when "he takes off the roof and comes as sun-crowned and chosen of God and the church to the highest office in the gift of the church.

Centenary choir rendered some excellent selections, and thus ended the pleasantest occasion of the year. The Summer Literary Association extended Dr. Thirkield a cordial invitation to remain over and be their guest of honor at their annual banquet, but pressing engagements at Washington compelled him to decline the courtesy. He, however, remained a part of the next day to address the students of Avery Normal School, under the auspices of the American Missionary Association. After leaving Avery he visited the Hospital and Training School for Nurses under the management of Dr. A. C. McClenon, one of the graduates of Howard University. Dr. Thirkield was very much impressed with the work of this institution, and so expressed himself.

J. H. HOLLOWAY.

WANTED.—To cure one case of catarrh in each neighborhood, to introduce Dr. Karsner's Catarrh remedy. SAMPLE FREE. Dr. Karsner's Catarrh Remedy Co., Salem, Ill.

Doings of the Workmen

NORTH CAROLINA.

HIGH POINT, J. H. Lovell, Pastor.—Our Christmas celebration began Sunday, December 22, at 3 o'clock in the afternoon. The pastor preached on the Manner of Observing the Lord's Birthday. At 8 o'clock p. m. the young people rendered a Christmas exercise under the direction of Miss Ava Robinson and Mrs. Zula Lovell. Tuesday evening, the 24th, the Sunday School children rendered an appropriate cantata, Miss Robinson directing. After this were the "shaking" of the Christmas tree and the distribution of presents. On Wednesday, the 25th, at 11 o'clock there was a sermon on the "Incarnation" by the pastor, followed by a general testimony and prayer meeting, and a collection for the sick members of the church. At 7:30 p. m. our regular class meeting was conducted in the usual manner. All of our exercises and services were well attended and much enjoyed. The pastor and his wife wish to add just a word here expressing their high appreciation of the kindness and hospitality shown to them by the good people of High Point. During the holiday season they received baskets of nice things for the table, many useful gifts for members of the family and were royally entertained at dinners and socials in several of the homes of members and friends. So highly were they entertained that they count their first Christmas in High Point among the best and happiest of their lives. Our first quarterly meeting embraced Sunday and Monday, the 5th and 6th of January, 1908. The Rev. Peter J. Cook, pastor of the Lexington and Thomasville Charge, having been hindered in his services on account of scarlet fever, accompanied our venerable Elder Smith on this trip. Bro. Cook preached a scholarly sermon in the afternoon and Elder Smith followed at night with a strong and helpful appeal in the interest of True Spiritual worship. The business session was conducted on Monday night in express order by Elder Smith. He seemed pleased with the reports and pronounced it a "good quarter." Financial reports for the quarter, as follows: Paid presiding elder \$16.86; paid pastor \$50.29. Total amount collected for all purposes during the quarter, \$242.59. The brick work on our new church has been completed, the roofing timbers raised and it now stands ready for the roof sheeting. We are much in need of help. We solicit your prayers and your help in whatever way you may give it.

FILES CUT AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Sammers, Box 176, South Bend, Ind.

SOUTH CAROLINA.

GREENVILLE, Hopkin's Chapel, J. C. Armstrong, Pastor.—This is my third year in the city of Greenville and have built two churches during that time. One was built in 1905, which was called Greenville Mission. In 1907 we sold the Mission church and moved Hopkins Chapel into the city of Greenville, consolidating the two churches, which made a good station. The first sermon was preached in the new church on the fifth Sunday in June, 1907, and the corner stone laid November 3, 1907. We have had some glorious revival meetings with many

conversions. We received on probation 15; received into full connection 6; baptized 5. In a recent rally the subscriptions to the SOUTHWESTERN were the prizes to the three highest contributors. This church stands finished on the outside with her tower and painted. We will soon finish the inside. Elder James Page has just held his fourth quarterly conference and was paid in full. We have raised all claims since we moved into the new church. Our club of "Willing Workers" was organized last year with Miss Lina Potter president, Miss M. J. Bates, secretary. Club No. 2 was organized this year and is doing a grand work. Ella Phillips, president, Emma McClary, secretary.

Pale, Delicate Women and Girls.

The Old Standard Groves Tasteless Cam Tonic, drives out malaria and builds up the system. For grown people and children. See.

TENNESSEE.

FOWLER'S CHURCH.—I was assigned to this work one year and three months ago, and began immediately to infuse life into the class and the prayer meeting and consequently the work revived. The church is now in good working trim and we are accomplishing something.

ALEXANDRIA.—Tuesday evening the Sunday school of Seay Chapel, supported by the Epworth League choir, rendered a most excellent Christmas program. Among the notable features were "A Christmas Acrostic" by the little folks, and "Christmas in Naughtly Land," by the older pupils. At the close of the program, the tree was relieved of its load of good things. We cannot compliment too highly the work of Mrs. Lizzie Moore, of the Sunday School; Mrs. W. H. Belcher, 4th vice-president of the Epworth League, and Dr. J. R. Elliott, director of Music, who composed much of the program. Beginning the day with a sunrise meeting we had a wonderful sermon by our pastor, the Rev. F. Smith at 11 o'clock.—Mary Tubbs.

BINGHAMPTON.—The Rev. J. M. Lyte, presiding elder, held the quarterly conference November 30. There is a membership of but eighteen, yet good work had been done and excellent reports were presented. At the morning hour Elder Lyte preached to a large congregation and the sermon delivered by him at the evening service will live long in the memory of those whose pleasure it was to hear him. Raised for church \$4.50; for pastor, \$8.65; for the new church, \$28. The pastor and members want to build a stone church at this point and hope to begin the erection of the same at an early date. We need help in this effort. Will each pastor of the Tennessee Annual Conference kindly help us by taking a collection to assist in the erection of this church edifice and forward the same, however small, to the Rev. Wm. Neal, our pastor at Binghampton, Tenn., Box 18.

MEMPHIS.—We all were pleased to have with us at Centenary Methodist Episcopal Church for nearly a week the Rev. Jessie P. Price, who for ten years served as pastor of Centenary, serving the last time four years. The Rev. Price preached for us Sunday, January 5. On the evening of the same day he preached at the Metropolitan Baptist Church, the Rev. Mr. Searcy pastor. Both day and evening the churches were crowded with appreciative audiences. While here he visited many members and sick persons, as was always his custom. This being the week of prayer, he preached for us Tuesday and Wednesday night. On

BETTER PROTECTION FOR NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodge of Dayton, Ohio, and join it at once.



W. G. CRITCHLOW,
Grand President and Founder
of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 449 Subordinate I. L. U. lodges and initiated over 41,142 I. L. U. members; it has also accepted over 649 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People, gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toll; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 10 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established; can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary, that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady traveling position with a good salary and all expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

HOOPING-COUGH or CROUP.

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ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, in Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1899." This order was repeated in 1904, 1909, 1908 and 1905. W. Edwards & Son, 27 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 20 Beekman St., N. Y.

Tuesday night we were proud to record the conversion of one sinner. Thursday, January 9, Brother Price was called upon to attend the funeral of the Rev. Mr. Key's step-son, making the second funeral he attended while here. We wish for him much success in his work at Union City. He is always welcomed by the members of Centenary and other churches as well.

ELNORA H. FRANKLIN.

OAK GROVE CIRCUIT.—The Rev. R. L. William, pastor, came to this work shortly after the conference convened in Memphis. His members received him cordially. We raised for his moving expenses \$25 and have paid \$18 on salary. Recently one of the churches on this work was destroyed by fire. This was the Oak Grove church and its entire contents were lost except the seats and lamps. God being our helper, we will raise Oak Grove from its ashes. Brethren, we are among Baptists and Presbyterians here and we cannot afford to let the old mother church lie in ruins. We appeal to you to help us. We are asking every pastor and presiding elder of the Tennessee Conference and every lover of the Methodist Episcopal Church to come over in Macedonia and help us, and if you can't come send. Please send all donations to Whitthorne, Tenn., R. F. D. 1, Box 23, and acknowledgment will come to you through the SOUTHWESTERN from the pastor.

Lula S. S. Rideout.

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Conference Notices

SPECIAL NOTICES.

LAKE CHARLES DISTRICT SECRETARIES.

Board of Foreign Missions, B. J. Reddix.

Board Home Missions and Church Extension, Dr. D. J. Price.

Board of Education, Freedmen's Aid, J. B. Johnson.

Local Educational Interests, E. Hutchinson.

Conference Claimants, D. S. Sloan.

Dear Brethren—Write the Book Concern, the Missionary Office and to Dr. M. C. B. Mason for a supply of ammunition, and let us on to the firing line. A year will be required to do a year's work. Conference will be coming while you wait.

P. W. CLARK, Presiding Elder.

LEXINGTON CONFERENCE.

Pastors and Presiding Elders—The Lexington Annual Conference meets in Cincinnati, Ohio, March 25, 1908, at Park Street Methodist Episcopal Church. Please send to me at once the names and postoffice addresses of Lay Delegates, stating whether ladies or gentlemen; so that homes may be secured. As this Conference is so large, I will not be able to secure homes for your good wives unless they be delegates. Please send in at once, for it is no easy matter to secure 250 homes.

P. T. GORHAM, Pastor.

Park St. Methodist Episcopal Church, Cincinnati, Ohio.

GREENWOOD DISTRICT.

Dear Pastors—Please take notice. Keep all of the subscribers you have and get ten new ones by the first District Conference. We will do our part to make the Southwestern self-supporting. The Rust claim is the same as last year. Get the last dime and send it to Dr. Foster on or before the commencement in May. Make Lincoln's birthday a success for Freedmen's Aid and Southern Education. Easter is April 19th. Get the programs and begin at once. If the assessment for General Conference expenses have not been raised then make this collection one of your first duties. Don't neglect these obligations for it will be to our hurt, but get every claim and let the Church see that we stand for something.

S. H. NEVILLS, Presiding Elder.

HUNTSVILLE DISTRICT.

Brethren—I was appointed Missionary Secretary of the Huntsville District at the Annual Conference held at Galveston December 12, 1907. Now, brethren, let us plan well to raise our part of the \$1,400.00 asked for by the General Committee and Board of Foreign Missions. We can do and we must do: Now is the time. Let us make Easter Sunday, April 19, the greatest day for missions on the Huntsville District that we have had. Place the matter squarely before the people; lead off and they will follow. I notice that our people of the Huntsville District are not reading the Southwestern as they should. Brethren, put the Southwestern in every home. We live to-day in an age in which science and arts are marching onward with gigantic strides. With laudable ambition and unyielding perseverance let us work toward the bringing of the world to Christ.

D. C. HAILEY, Pastor
Willis, Texas, Missionary Secretary of the Huntsville District, Texas Conference.

CONFERENCE ROUNDS.

SHUBUTA DISTRICT. FIRST ROUND.

State Line, Jan. 31; Waynesboro, Feb. 1-2; Matthewsville, 4-5; Shubuta Ct., 6-7; Shubuta, 8-9; Liberty Hill, 10-11; Ucetta, 12; DeSoto, 13-14; Quitman, 15-16; Vossburg, 17; Enterprise, 18-19; Mt. Jordau, 20-21; Helderburg, 22-23; Faulding, 24-25; Vernon, 26; Bay Springs, March 7-8; Montrose, 10; Turnersville, 11; Laurel, 12-13; Ellisville, 14-15; Ellisville Ct., 16; Richton, 17; Magee, 19; Summerland, 19; Sanford, 20; Collins, 21-22; Bentley's Chapel, 24-25; Hattiesburg, St. Paul, 28-29.

S. H. CANNON, Presiding Elder.

RALEIGH DISTRICT SECOND ROUND.

Newport News, Feb. 1-2; Pleasant Ridge, 8-9; Rocky Mt., 15-16; Dennis and Redbank, 22-23; Walnut Cave, Feb. 29-March 1; Madison, March 7-8; Madison Ct., 14-15; Durham, 21-22; Townsville, 28-29; Oxford, April 4-5; Henderson, 9-10; Raleigh, 12-13; Goldsboro, 18-19; Newbern and Kinston, 25-26. The pastors will be expected to arrange the hour for the Quarterly Conference. Make Easter, April 19th, a great day in all the schools and churches. Raise all your benevolences. Start now and work to that end. Let us make this the best and most successful year in the history of the district. Remember your standing is made up by your actual work. Let us do our best for God and the church.

M. M. JONES, Presiding Elder.

MONROE DISTRICT. FIRST ROUND.

Casper, Jan. 25-26; Woods, 29-30; Jones, Feb. 1-2; Washington, 7-9; Bonita, 13-16; Beulah, 20-23; Mt. Sinai, 21-23; St. Paul, 28-March 1; Randolph, 3; Bastrop, 5-8; Mt. Nebo, 12-15; Winnsboro, 18-19; Florence, 20-22; Wildsville, 24-25; St. James, 27-28; Minden, April 2; Water Proof, 4-5; Joyce, 8-9; Lake Providence, 10-12. Dear Brethren—You wrought well the past year. Start in and work for greater results this year. The district must reach one thousand in membership; seven hundred dollars total benevolent collection this year at least. If you work well, the Lord will give you all your faith will take. Sunday, February 9, is Freedmen's Aid day. Plan well and take up a good collection and send it to Dr. Mason at Cincinnati undivided. Sunday, April 19, is Easter. Plan well, make it a high day for missions and report the results at the Missionary Convention April 21 at St. James, Monroe. Dr. Logan will be present to give receipts for the amount raised for Foreign Missions. Get the revival pressure on and keep it on. Watchword: Three hundred souls, seven hundred dollars benevolence, family worship and the Southwestern in every home.

J. O. BROWN, Presiding Elder.

WILMINGTON DISTRICT. SECOND ROUND.

Rowland and Salem, Feb. 8-9; Lumberton, 15-16; Burgam, 19; Wilmington, 20-21; Elkton, 22-23; Red Springs and Bourmore, 29-March 1; Parkton and Prospect Hall, 4; Melrose and Hickory Bend, 7-8; Maxton, 15-16; Johns and Piney Grove, 14-15; Laurinburg and Gibson, 22-23; Cool Springs and Beaver Dam, 21-22; Hamlet and Philadelphia, 28-29; Swann's, April 1; Hoffman and Vass, 4-5; Monroe, 8; Charlotte, 12-13; Concord, 18-19. Brother

pastors of the Wilmington District: The Lord has helped us to make a good beginning for this conference year. Let our aims be high. Keep the benevolent spirit before the people. Secure new subscribers for the Southwestern. Get the old ones renewed.

G. W. MOREHEAD, Presiding Elder.

BROOKHAVEN DISTRICT. FIRST ROUND.

Bridgeville, Feb. 1-2; Hazlehurst, 4-5; Crystal Springs Ct., 6-7; Crystal Springs, 8-9; Bowerton, 13-14; Barlow, 15-16; Brookhaven, 22-23; Rockport, 25; Brookhaven Ct., 27-28; Kennolla, Feb. 29-March 1; China Grove, March 7-8; Summit and Magnolia, 12-13; Fernwood and Tylertown, 14-15; Buford, 18-19; Columbia, 21-22; Zion Ridge, 25-26; Hub, 28-29; Florence, March 31-April 1; King, April 4-5. Now, brethren, let us make this one of the greatest years in the history of the district, both in the raising of benevolence and in building up the kingdom of the Master generally upon each charge. You should send for the Easter programs, and begin at once to plan for a great day.

G. W. SMITH, Presiding Elder.

WINSTON DISTRICT. SECOND ROUND.

Wilkesboro and North Wilkesboro, Feb. 1-2; Jonesville, 8-9; Mt. Alry Station, 15-16; Mt. Alry Ct., 18; Kernesville, 22-23; Advance, 29-March 1; Winston, St. Paul, 7-8; Winston, Mt. Pleasant, 7-8; Winston, Columbian Heights, 14-15; Winston, St. James and St. Mark, 14-15; Asheboro and Mitchell, 21-22; Randleman, 28-29; Highpoint, April 4-5; Trinity, 4-5; So. Highpoint, 4-5; Thomasville, 11-12; Salisbury, 12-13; Mooresville and Mayhew, 18-19; Statesville, 25-26. Special notice to preachers and members: March 29th, rally day for Bennett College, you will see the apportionment in the minutes. I want every appointment to be able to answer the roll call at the commencement.

R. SMITH, Presiding Elder.

VICKSBURG DISTRICT. FIRST ROUND.

Fayette, Feb. 1-2; Natchez, 3-4; Harrison, 5-6; Hamburg, 7; Meadeville, 8.

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MME. TURNER'S MYSTIC HAIR BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.
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Fill out the blank below, but out the coupon and mail to J. F. Stokes, Mgr., 7588 Foso Bldg., Cincinnati, Ohio. Enclose ten cents in stamps or silver as an evidence of good faith and to help cover packing, postage, etc., and a full \$1.00 package will be sent you at once by mail prepaid free of charge.

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\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.

9; Gloster, 10; Centreville, 11; Newtonia, 12-13; Clarke, 14; Union Church, 15-16; Bonus, 16-17; Liberty, 18; Bolton, 22-23; Clinton, Feb. 29-March 1; Edwards, March 7-8; Vicksburg, 13-15; Vicksburg Ct., 21-22; Angulla, 28-29; Cary, 30-31. Brethren: I am now serving my sixth year as presiding elder of the district. Please help me to do more this year than ever before. Begin to plan for Easter at once. It comes this year April 19. Let us have great meetings. Get mite boxes, and push every interest of the church. As ever yours,

R. P. THIELKELD, Presiding Elder.

KNOXVILLE DISTRICT.

SECOND ROUND.

Russellville, Feb. 1-2; Whitepine, 8-9; Newport, 15-16; Jefferson City, 22-23; Byington, 29-March 1; LaFollette, 7-8; Clinton and Coal Creek, 14-15; Harri-man, 21-22; Kingston and Lonsdale, 28-29; Greeneville, April 4-5; Knoxville, Vine Avenue, 10-12; Knoxville, Seney Chapel, 11-12; Warronsburg, 18-19; Morristown, 18-19; Tazewell and Tate Springs, 25-26. Dear Co-Workers: The great church is watching us. Let us do our best on all lines. Let Easter Sunday, April 19, be the best in the history of our district. Get the programs and begin in good time. Stay with it. See that it is a success. Raise every dollar you can. Visit your people and get them to attend your services. Look well after the Sunday school work. Stand by the SOUTHWESTERN. W. A. WENNER, Presiding Elder.

Doings of the Workmen TENNESSEE.

GREENVILLE.—Tate Chapel Methodist Episcopal Church.—Our first quarterly conference was held December 28-29, by the Rev. W. A. Webber, presiding elder. The reports showed an advance along all lines. The pastor reported three admitted from probation, two enrolled by certificate, twenty conversions and ten received on probation. The parsonage committee papered the parsonage and put matting on the floor. Sister Deliah Morris and Matilda Woodford, with the assistance of the other members and friends, beautified the church by carpeting the pulpit, the choir stand and the aisle. Bro. W. M. Vance proved himself an unholsterer by repairing the pulpit chairs. The Rev. Samuel Hinton, of Warrenburg Circuit, preached an able sermon Sunday at 11 a. m., and at 3 p. m. seventy-three took the Sacrament. The presiding elder preached an excellent sermon at night. We paid the elder and had a neat balance for the pastor.—J. T. Wilson, Pastor.

COLUMBIA MISSION.—The Rev. S. M. Utley held the first quarterly conference ever held in Columbia the first Sunday in December. I was assigned to this mission at the Annual Conference held at Memphis, and was on the ground the following Sunday. I found that a few members from other churches of ours had moved into Columbia and that quite a number had gone into other churches, but I have succeeded in collecting 10 and have taken in 5. I organized the old Methodist Episcopal Church the fourth Sunday in November and the first Sunday in December organized a Sunday school; on Thursday, November 5, I made a deal for a lot on Glodd street, 60x250 feet, where we have church. There are eleven churches of other denominations in Columbia with an entire membership of 1,441, of which number 15 belong to the old Methodist Episcopal Church. There are about 5,000 Negroes within the limits of Columbia. It can easily

be seen why the great Methodist Episcopal Church should be placed, as it will be, in this city where there is mining, into which run five railroad branches, a fine farming section, with factory, electric lights, water works, fine broad streets and other numerous advantages. Here we have hoisted our banners and we ask any friend and brother in our great Methodism that will, to please send us any amount you possibly can. The same will be thankfully received and will greatly assist us in our struggle on this mission field.

CEDAR GROVE CIRCUIT.—Since the Rev. R. L. Williams came to this place the work has progressed both spiritually and financially. The church is in a very prosperous condition and the present speaks favorably for the future. We are preparing to erect this church immediately and hope to do a great work for Christ and humanity. Where is one that will contribute to this good cause? The presiding elder, B. J. Meredith, visited us on the 23rd of December, having only a few hearers owing to the inclemency of the weather; yet he was pleased with the report of the pastor and the work. On our arrival on the 1st of October we received a cordial welcome from the members and many friends.

(Mrs.) REV. R. L. WILLIAMS.

TEXAS.

NAVASOTA, A. W. Carr, Pastor.—On Monday night, December 2, we were startled by a strain of sweet music at the parsonage door. On opening the door the many friends filed in and surrounded the dumbfounded and embarrassed occupants. Too much cannot be said in praise of this splendid membership. For loyalty, they cannot be surpassed. For liberality and devotion they have but few equals. They are ever thoughtful of the interest of their pastor and family. They came loaded with groceries of every description, sufficient for many days; also a fat Christmas turkey. The Ladies' Aid Society presented us with a nice little purse at the same time. Words cannot express our appreciation of these tokens of esteem and friendship after three years' service with this people. We also tender our thanks to Mr. and Mrs. T. M. Benford, Mrs. M. A. Hunter, Miss Kate Everett, Mrs. Mary Brown and Messrs. Ben Irvin and Silas Daniels, for the splendid \$40 suit for conference.

ST. PAUL, GALVESTON, L. S. Blake-ney, Pastor.—The first quarterly conference for this year was held December 29-31, by Dr. J. M. Johnson. Notwithstanding the annual conference had just closed, we had a grand success along spiritual and financial lines. Paid the elder \$22.70; pastor, \$14.50. Received into the church 18 full members and probationers. The congregation gave me a cordial welcome and we look forward to a great year's work. Galveston has as loyal Methodists as may be found anywhere and we shall thoroughly canvass the membership for our church paper.

We are very thankful to the Texas Conference for returning to us the Rev. Wm. Bartley. He is a man of the hour, a prince among preachers. This is his third year as pastor and our church has known unbounded success this conference year. He has found a home in the hearts of the people regardless of race or denomination. Bro. Bartley, filled as he is with divine inspiration to lead the flock of God has led Bethlehem Methodist Episcopal Church on to large achievements, regardless of obstructions. We

can never forget the great rally in October in which we raised \$750. We can hopefully recall the struggle. The loyal members rallied nobly to the call of Pastor Bartley—Messdames Frazier, Hooper, Freeman and Nellum as captains. Under his wise leadership the embarrassing debt of nearly 20 years standing has been lifted and we now worship in a dedicated temple. His counsel has guided us, his life has been an inspiration to all who look for higher and better things. Faithfully and fearlessly has he championed the cause of Christ and Methodism.

M. O. SPILGER.

WEST VIRGINIA.

SERBERT, J. R. Davis, Pastor.—On April 19, 1906, I entered the work and found one circuit with 4 points or preaching places. We traveled and preached as best we could. Work in a short time was found for two men. At the third quarterly conference in 1906, at Brownsburg, a new circuit was formed, known as the Greenbrier Circuit. The Rev. A. W. Jones, of the Alexandria District, was put in charge and now there is work for another man. The former to be known as the Frankfort Circuit and the latter the Williamsburg Circuit, each having 4 points. So you see that we are not idle. The original circuit is in good condition, all things considered, for we raised as much benevolent money from two points on this circuit as was raised from all the work in Pocahontas and Greenbrier put together. It must be remembered that it is not the large territory taken up but the attention it gets that makes the success.

Kokomo Woman Gives Fortune

To Help Women Who Suffer.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medicine to afflicted women.

Some time ago we announced in the columns of this paper that she would give to women who suffered from female diseases another \$10,000.00 worth of her medicine. Having fulfilled this promise, and as she is still receiving requests from thousands of women from all parts of the world, who have not yet used her remedy, she has decided to give away \$20,000.00 more to those who are suffering and unable to find relief. This is the simple mild treatment that has cured so many women in the privacy of their own homes after physicians and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy desire to cry, hot flashes, weariness and piles from any cause or no matter of how long standing.

Every woman suffering unable to find relief, who will write Mrs. Miller now without delay will receive by mail free of charge a 50 cent box of her simple home remedy, also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

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\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.

Married

McCLENDON-BANKS.—On January 2, 1908, Mr. George McClendon and Miss Katie Banks, both of prominent families. The Rev. E. P. Chapman officiated.

GILBERT INDUSTRIAL COLLEGE

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The enrollment increases rapidly; Christian school; all denominations treated alike; fine climate; beautiful and healthy locality; splendid accommodations; efficient faculty.

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Courses: Normal, Preparatory, Bible, English, Music, Dressmaking, Cooking, Blacksmithing, Typewriting, Printing, Agriculture, etc. Special work for those who wish to become ministers. Special classes for those who wish to make certificates to teach. Fine instruction in Bible and Home for Girls.

Fall Term Begins October 1.

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AUSTIN, TEXAS.

Marriages

ROBERTSON-GIBBS.—Mr. Samuel Robertson and Miss Della Gibbs, at the residence of the bride in Berwick, La., January 6, 1908, the Rev. D. Harrison officiating.

ROBERTSON-AMOS.—At the residence of the groom in Sweet Home, La., December 30, 1907, the Rev. D. Harrison reading the ceremony, Mr. Samuel Robertson and Mrs. Mary Amos.

BOLDEN-WINSTON.—At West Point, Miss., December 24, 1907, Mr. William Boldea and Miss Annie Winston, the Rev. F. J. Talbert reading the ceremony.

WILLIAMS-MOWES.—Mr. W. H. Williams and Miss Pearl Mowes, December 24, 1907, at the home of the bride in Jackson, Miss., the Rev. F. J. Talbert officiating.

BRUCE-WOODS.—On December 2, 1907, by the Rev. R. L. Carpenter, at Biloxi, Miss., Mr. Anderson Bruce and Mrs. Charlotte Woods, who is a member of Wesley Methodist Episcopal Church, New Orleans, though now residing in Biloxi.

JONES-WILLIAMS.—On December 24, 1907, at West Point, Miss., the Rev. F. J. Talbert reading the ceremony, Mr. Walter Jones and Miss L. Z. Williams.

BINFORD-DOUGLASS.—One of the prettiest home weddings that has ever taken place in the city was that of Mr. J. A. Binford and Miss Janie White Douglass, at the residence of the bride's mother, 703 Locust street, Huntsville, Alabama. The spacious home was beautifully decorated, the color scheme being white and green. Long before the appointed hour carriages began to arrive and continued until the house was thronged, notwithstanding the weather. Promptly at half-past eight the approach of the bridal party was announced by the lighting of the candles at the altar by Misses Dattie Donegan and Mary Holt. Then Prof. C. K. Binford, brother of the groom, began the sweet strains of Mendelssohn's wedding march. The groom entered, accompanied by his best man, Mr. R. E. Clay. The maid of honor, Miss Xenia Douglass, was followed by the bride, leaning on her brother's arm. The Rev. D. L. Williams officiated. During the ceremony Mrs. T. S. Donegan sang, "O, Promise Me." The maid of honor was gown in a lovely costume of blue nuns-veiling and lace. The bride wore a princess-empire gown of white point-de-spre and lace, over white silk. The color scheme was even carried out in the menu, which is fully described when we say it was gotten up by the renowned caterer, Mrs. Xenia Pruitt, the bride's grandmother. The popularity of the couple and the esteem in which they are held is shown by the number of costly presents they received.

SMITH-COLLINS.—January 20, 1908, at the residence of the bride, Mr. Jordan Smith and Miss Della Collins. The bride is the charming daughter of Mr. Alex and Celestine Collins, formerly of Asbury Methodist Episcopal Church, Franklin, La. The ceremony occurred in the presence of a vast audience. They were the recipients of many tokens. The Rev. W. H. Jones officiated.

THE JANUARY MAGAZINES.

LIPPINCOTT'S.

"The Duchess of Dreams," a complete novelette, Edith Macvane.
"A Vision of Gold," a sketch, Rupert Hughes.

"Omar in Central Park," a story, Richard Le Gallienne.

"Random Philosophy," epigrams, George Lowellyn Rees.

"The First Indorsement," a story, Lella Burton Wells.

"Hypochondria," a paper, George Lincoln Walto, M. D.

"Mastery," a poem, Charlotte Porter.

"Nursing an Old Deal," a story, Charles U. Becker.

"The House of Pain," a poem, Florence Earl Coates.

"The Fortunes of Splinter," a story, D. M. Henderson, Jr.

"The Pean of the Poppies," a poem, Herman Scheffauer.

Ways of the Hour: "A New Year's Thought," by Phillip Becker Goetz; "Legislative Pay," by Rene Bache; "The Problem of Cuba," by "An English Resident"; "Esperanto," by Ellis O. Jones.

"A Parting," a poem, Francis Marquette.

"Walnuts and Wine."

THE AMERICAN REVIEW OF REVIEWS.

Record of Current Events, with portraits and other illustrations.

Some of the Recent Cartoons.

"Currency Reform: A Central Bank," by Robert Emmett Ireton.

"Oscar II, a Democratic Monarch," by a Swedish-American, with portrait.

"A Nobel Prize for American Science," by Herbert T. Wade, with portrait of Albert A. Michelson.

"William James, Man and Thinker," by Edwin Bjorkmaa, with portrait.

"Electricity's Latest Triumphs," by George Iles, with illustrations.

"Lord Kelvin," portrait.

"The Coming Conquest of the Air," by Ernest La Rue Jones, with illustrations.

"How the Cuban Problem Might Be Solved," by Captain John H. Parker, U. S. A.

"The Newspaper and the Forest," by W. S. Rossiter.

"The Gold Flood and Its Problems," by J. Pease Norton.

"The Story of the Hoarders," by William Justus Boies.

"The European Business Man in Retirement," by Andre Tridoo.

"Leading Articles of the Month," with portraits and other illustrations.

"Leading Financial Articles."

"The New Books," with portraits and other illustrations.

"The Novels of the Season," with portraits and other illustrations.

THE CENTURY—A "FICTION NUMBER."

The January *Century* is a "fiction number," and among the contributors are the authors of the following popular books: "The Divine Fire," "The Fugitive Blacksmith," "Hugh Wynne," "Gallop," "The Call of the Wild," and "The Magnetic North." There are stories by three new writers.

"General Grant's Last Days." Shortly before Dr. George F. Shrady's death he put into permanent form for publication in the *Century* his memories of General Grant's last days, the first full and authoritative record of these months of suffering, marked by unflinching patience, heroism and kindness.

Dr. Shrady was much with Grant in these months, and it was his skill that did much to make easier the hard days.

THE SOUTHERN WORKMAN.

The January number of the *Southern Workman* (published by the Hampton Press) contains the fourth chapter of an interesting study of

"Negro Craftsmen in New York." The results of a similar investigation of conditions in a very different group of Negroes are given by Moaroo N. Work, of Savannah, Ga., in a paper entitled, "The Negroes of Warsaw, Ga." A description, with unique illustrations of the little known Seminole Indians of Florida, is given in the article, "Aloae Through the Everglades in a Canoe" and glimpses of life in far-off countries are obtained in two papers—"On the Streets of Tcheran" and "On the War Trail in Albania." An illuminating editorial on the prohibition movement in the South is contributed by Booker T. Washington. Other editorials describe the work of Sir Horace Plunkett among the Irish peasantry and the value of the Negro laborer in the material progress of the New South.

WOMAN'S HOME COMPANION.

The *Woman's Home Companion* for January begins well with a handsome and showy cover design by James Montgomery Flagg. It is a notable number from the standpoint of illustrations. In addition to Flagg's striking cover design, there is a full-page reproduction of W. Balfour Ker's painting, "Forgotten." It represents a winter farm scene, the house and barn in the distance, and the old family horse standing dreadingly by the pasture bars, ankle deep in the falling snow—forgotten.

Dr. Hale's monthly talk is on the subject of "New Year's Wishes." Jack London contributes the first letter of his important series of first-hand impressions for which the *Woman's Home Companion* sent him around the world; it is the record of a marvelous adventure among the lepers of Molokai. In the January number begins a series of programs and selections of the music of today of the great music-loving nations. The January program, which is American, is supplemented by the music and words of two songs by Clayton Johns, hints as to the making of a program, by Madame Nordica, and instructions as to the rendering of each piece on the program by the composers themselves.

Among the fiction is an important installment of Mrs. Elizabeth Stuart Phelps' great novel, "Though Life Us Do Part;" "The Adjusted Honey-moon," by Anne Warner; "A Lesson in Consequence," by Mary Wilhelmina Hastings; "Rose Mary," a Quaker love story by Carrie Hunt Lata, and "The Lamps of Psyche," by Zoara Gale, author of the new popular novel, "The Loves of Peleas and Ettarre."

An interesting feature of this issue of the *Companion* is a new department entitled, "Teens and Twenties," conducted by Lucy Norman. The horticultural authority, Samuel Armstrong Hamilton, contributes a valuable article on "Plants for the Winter Window." Anna Steese Richardson's department for The Girl Who Earns Her Own Living is as valuable as ever, as is Mr. Sangster's Home Page.

A new departure is a study of "Three Important Successful Plays," by Anne Peacock.

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 3 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1894. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pressed on each package. Refuse all others. Full directions with every bottle. Price only 50c. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50c. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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Glycerine plays an important part in Dr. Pierce's Golden Medical Discovery in the cure of indigestion, dyspepsia and weak stomach, attended by sour risings, heart-burn, foul breath, coated tongue, poor appetite, gnawing feeling in stomach, biliousness and kindred derangements of the stomach, liver and bowels.

Besides curing all the above distressing ailments, the "Golden Medical Discovery" is a specific for all diseases of the mucous membranes, as catarrh, whether of the nasal passages or of the stomach, bowels or pelvic organs. Even in its ulcerative stages it will yield to this sovereign remedy if its use be persevered in. In Chronic Catarrh of the Nasal passages, it is well, while taking the "Golden Medical Discovery" for the necessary constitutional treatment, to cleanse the passages freely two or three times a day with Dr. Sage's Catarrh Remedy. This thorough course of treatment generally cures the worst cases.

In coughs and hoarseness caused by bronchial, throat and lung affections, except consumption in its advanced stages, the "Golden Medical Discovery" is a most efficient remedy, especially in those obstinate, hang-on coughs caused by irritation and congestion of the bronchial mucous membranes. The "Discovery" is not so good for acute coughs arising from sudden colds, nor must it be expected to cure consumption in its advanced stages—no medicine will do that—but for all the obstinate, chronic coughs, which, if neglected, or badly treated, lead up to consumption, it is the best medicine that can be taken.

M. J. Hughes, whose sweet spirit winged its flight to the mansion on high on Thursday, November 12, 1907. We desire to add a few words of tribute to the memory of her whose heart was so stirred with interest in the church and all of its departments. Indeed, she was an inspiration to her sisters in the church for to her all looked in their struggles for the church, for she could always find the way out, never doubting but trusting always in the Lord. She had rare executive ability and a tender forethought for those whose lives were fraught with sadness, sorrow and the weight of many years. She has entered in at the Gate of Rest.

LOU R. WADLINGTON.

HOLMES.—Cassius Holmes died January 17, 1908, aged 79 years. The deceased was the father of Mrs. M. E. Goff, a faithful member of Thomsou Methodist Episcopal Church, New Orleans. He died in the full triumph of the Christian faith. The remains were laid to rest in Louisa St. Cemetery.—D. M. Seals, Pastor.

COPION.—Rinle Copion, age, 18 years, entered into rest December 30, 1907. She had been a member of Pleasant Grove Methodist Episcopal Church, West Point, Mississippi, for eleven years. She leaves husband, child, father, sister and brothers. Funeral services conducted by the pastor, the Rev. F. J. Talbert.

PERRY.—Amanda Perry was called from labor to rest in that Eternal City, prepared for those who love and serve Him, on November 20, 1907. She was a highly esteemed member and officer of the Ladies' Providence Benevolent Association, New Orleans, which organization records in words tender and appropriate its sincere regret over the loss of this devoted member.—Celestine Luckett.

GATLAN.—Dewitt Gatlan died Saturday, January 18, 1908; age, about 70 years. He was a faithful member of

Pine Grove Methodist Episcopal Church, Shuqualak, Mississippi, for a number of years, and was a faithful supporter of the pastor and church. At one time, when the church needed to be huilt, he gave the lumber, which he had bought to build his own house. He was a good man. Too much can not be said of the goodness of Mr. and Mrs. H. G. Scott, members of the Baptist Church, who faithfully cared for this old saint. Funeral service conducted by the pastor, the Rev. G. W. Baker.

MRS. C. H. MOORE GOES HENCE.

Mrs. Mary Moore was born Dec. 15, 1865, and died Jan. 1, 1908, being 42 years and 16 days of age. She professed a hope in Christ and joined St. Matthew's Methodist Episcopal Church, Greensboro, N. C., at about 14 years of age. From that time up until her illness she was a worker in the cause of Christ Jesus. Twenty-seven years ago this month, we entered Bennett Seminary. The faces of teachers and students were strange to us, but we beheld one that had a familiar expression. There was upon that face a countenance that showed that there was sympathy and anxiety for those who had been deprived of such opportunities as were afforded by our Alma Mater. Mrs. Moore who was then Miss Potilla was among the first to speak a word of cheer and consolation to me who had for the first time left my country home to spend a few months in a city school. She was then instructor in reading in Bennett Seminary, and we so well remember how painstaking she was to have us pronounce our words distinctly and articulate clearly. Her manner of teaching was so interesting that one could not help from loving to read whether he was so inclined or not. During the first years of our stay at Bennett College, we met no person that was more helpful to the student body at large than was Miss Potilla as we were wont to call her. In the class-room she demanded respect and gave us instruction, in the prayer-meetings and Sunday school she always imparted some wholesome thought; in the societies and on public occasions she could not be surpassed in recitations and song, and in the social gatherings there was no one who could surpass her in making it pleasant for us in the way of conversation and congenial entertainment. On the whole, she played well her part as a young woman then in the van of her people leading them on to higher ideas and nobler aspirations. In the school-room both as instructor and student, in the church and in social life she proved herself a Christian helper. Time passed on and these fond recollections were constantly added to by new acts of usefulness and benefits. Finally Miss Potilla became Mrs. Moore, the wife of our beloved professor and teacher in the languages. During the years that she held this relation one could not wish for a more pleasant home in which to visit or a more useful and congenial character with which to come in contact. Though she was the wife of our teacher, she still seemed to feel that she was one of us nevertheless, and always had for us a kindly word or ready to give us a helping hand. In truth she was still that congenial, pleasant soul in whose presence all of the students delighted to be.

Time moved on, conditions changed, the young became more settled and the burdens of life became more apparent and real. Finally some of us students became proprietors of homes and sustained to our friend a different

relation. We became co-workers in the same cause and neighbors on the campus, sharing similar responsibilities and bearing like burdens.

Her spirit as a neighbor was that same kind heart that had been demonstrated through our entire acquaintance. If there was any distress or sickness in the household of her neighbor she was willing to assist in bringing what consolation she could, and in particular instances we have known her to be of great help to her neighbors. Throughout her early life and up until she became so enfeebled that she had to give up the responsibility of home and loved ones, she was an ardent Christian worker, a helpful neighbor and a contributor to the social circle in which she moved.

We close this obituary by making note of two facts. It seems to us that such a character, though gone from our presence, is not driven away but as the Psalmist says, she mercifully walked through the valley of the shadow of death. First, we all know that every care that could be bestowed upon our deceased sister while she suffered the affliction of this life was bestowed by both husband, mother, children, sister and relatives. We all know the history of these dear devoted relatives who have done all they could during the entire illness of this sister, daughter and mother. The second is: That during her early life, and while in the care of her household as a young mother and wife before she was afflicted, she was faithful to her church and to the duties of domestic life. Blessed is that one who doeth what his hands find to do with fear before the Lord. Blessed is she who was faithful to every trust imposed upon her by the Church, society and home and who through her active life was a source of good cheer and happiness to all with whom she came in contact.

J. P. MORRIS.

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General Passenger Agent,
DALLAS, TEXAS.

FITZTHUGH.—John Fitzthugh, a class leader of Mount Ridge Methodist Episcopal Church, Peiahatchie, Mississippi, highly respected in his community and church, died January 6, 1908, after a brief illness. He was a member of the Masonic lodge and the Woodmen of the World and was one of the most constant readers of the SOUTHWESTERN CHRISTIAN ADVOCATE. His wife and several children survive him. The funeral was attended by the pastor, the Rev. P. H. Davis, the Masons having charge of the burial.

CURRENT.—On Thursday, January 2, 1908, Rev. Jesse P. Price, of Memphis, Tennessee, was called to attend the funeral service of one of our faithful and beloved members of Centenary Methodist Episcopal Church, Mrs. Payne Current. Husband, sister, mother and three little children are bereaved, but God knew best. She is only resting from her labors.

ELNORA H. FRANKLIN.

WILLIAMSON.—Anna Lula Williamson, daughter of A. J. and Julia Landrum, was born December 28, 1872, joined the Methodist Episcopal Church at Gaylesville about 15 or 16 years ago and lived a loyal and acceptable member up to the time of her departure, January 9, 1908. Was married to W. C. Williamson March 19, 1894, Dr. Wesley Prottymann, presiding elder, officiating. She was a devoted wife and mother and in her death her family sustains an irreparable loss. She leaves a host of relatives and friends. The Rev. Wm. Perry, pastor, had charge of the funeral service.

DOWNS.—Carry Downs, one of our leading young women of St. James Methodist Episcopal Church, Waco, Texas, and a graduate of Samuel Houston College, died in San Antonio, Tex., December 26, 1907. The remains were shipped to Waco for interment in the First Street Cemetery.

PERKINS.—Henry Perkins, a faithful member of St. James Church, Waco, Texas, died December 15, 1907. He was a very distinguished member of several secret fraternities as well as of the church.

VAUN.—Harry Vaun, a faithful father in Israel, died at his home in Waco, Texas, December 24, 1907. He was much beloved by all. Peace to his ashes. L. H. RICHARDSON.

MANNING.—Sister Annie Manning, born in Montgomery, Texas, January 1, 1865, died in Galveston December 28, 1907. She was a member of St. Paul Methodist Episcopal Church and lived as she died, a consistent Christian. She leaves a husband, daughter, son and a large number of relatives and friends to mourn her absence in the flesh. But blessed are the dead who die in the Lord.

L. S. BLAKENEY, Pastor.

MOORE.—Bertie Wyatt Moore died Wednesday morning, January 8, 1908, after a few weeks of illness of much suffering. She was a devout Christian and died in full triumph of faith. There survives her an aged father, loving sisters, devoted brothers, a kind husband and a dear baby. Many friends regret her passing.

A. J. WILLIAMS, Pastor.

HUGHES.—With sad hearts the members of Haven Memorial Church, of Winona, Miss., chronicle the death of one of its most beloved members, Mrs.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Literary Notes

BOOKS RECEIVED.

Publishers, Eaton & Mains, 130 Fifth Avenue, New York City:

"SOCIAL ASPECTS OF RELIGIOUS INSTITUTIONS," by Edwin L. Earp. Price, 75 cents net.

"HISTORY AND EXPOSITION OF THE TWENTY-FIVE ARTICLES OF RELIGION OF THE METHODIST EPISCOPAL CHURCH," by Henry Wheeler, D. D. Price, \$2.00 net.

Publishers, Jennings & Graham, 220 West Fourth Street, Cincinnati, Ohio:

"STUDIES IN THE GOSPEL OF ST. JOHN," by George P. Eckman, D. D.

Publishers, Fleming H. Revell Company, 158 Fifth Avenue, New York City:

"THE EMPIRE OF LOVE," by W. J. Dawson. Price, \$1.00 net.

"THE COURAGE OF THE COWARD," and other sermons, by Charles F. Aked, D. D. Price, \$1.25 net.

"PASTORAL AND PERSONAL EVANGELISM," by Charles L. Goodell, D. D. Price, \$1.00 net.

Publishers, the Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.:

"SIMPLES FROM THE MASTER'S GARDEN," by Annie Trumbull Slosson. Price, \$1.00 net.

"THE DEITY OF JESUS CHRIST" According to the Gospel of St. John, by the Rev. S. W. Pratt, D. D. Price, 50 cents, net.

"THE NATIONAL BAPTIST SUNDAY SCHOOL COMMENTARY" of the International Lessons for 1908. R. H. Boyd, D. D., LL. D., Editor; the Rev. W. S. Ellington, B. A., Associate Editor. National Baptist Publishing Board, Nashville, Tennessee.

PERSONALS.

The Rev. R. L. Tate has removed from Hazlehurst to Yazoo City, Mississippi.

Correspondents of the Rev. W. D. Lewis will note that his address is now Bagwell, Texas, instead of Marshall, as heretofore.

The Rev. E. B. Richards closed the work at St. Peter Methodist Episcopal Church, Jeanerette, Louisiana, in splendid shape. Had sixty-three conversions and built one new parsonage.

ASBURY CHURCH, SAVANNAH, GA.

There came to Savannah, Ga., from Baltimore, Md., and Charleston, S. C., a few faithful Methodists, and in 1871, furnished with \$2,400, a gift of the Church Extension, Rev. C. O. Fisher launched the Methodist Episcopal Church in this community, naming it Asbury, for the first Methodist bishop of America.

Those forming the nucleus were Rev. C. O. Fisher, Rev. S. P. Huskins, William Perry, "Mother" Robinson and a few others.

Very soon a revival was started which resulted in a number of loyal additions, among them "Mamma" Tilly, whose grand and great-grandchildren are now among its most energetic members of the church today. With the money donated, the present site was purchased and a building erected.

Spiritual enthusiasm waxed warm, and from its walls were sent to spread Wesley Methodism throughout South Georgia.

Rev. C. O. Fisher served Asbury one year and was followed by Rev. S. P. Huskins, who served two years. Then came the following pastors: The Rev. Mr. Francis, one year; the Rev. Mr. Lacy, one year; then Brother Amos, two years. It was during his administration that the first annual Conference was held with the lamented Bishop Gilbert Haven, the Negro's true friend, presiding.

The Rev. R. M. Taylor served one year, then Rev. W. G. Johnson, two years. Brother Johnson succeeded in purchasing a parsonage located in the rear. His quiet, unobtrusive manner impressed many. The Rev. Mr. Randall served one year, followed by Dr. C. K. Wright, who served three years, the time limit. His administration marks an epoch in the church's history. Prior to this time Asbury had been a mission, depending on the great church for assistance. Dr. Wright was energetic and progressive. Through his efforts and interest, though with much opposition from those sent to the Southland to help, the church was greatly strengthened. Many he brought into the church remained till death. Others are still among the interested workers. 'Twas he who aroused the members to repair and improve the building, then in a very bad condition; also to make themselves self-supporting.

Dr. Wright was succeeded by Rev. Richard Bigham, who served three years. Then came Rev. J. P. Wragg, one year, and the Rev. A. Samuels, one year. Again the church needed repairs, especially inside. Elder Samuels formed clubs and had plans matured for the necessary work, when he was sent to Brunswick, Ga.

Asbury experienced a severe shock, but Rev. G. W. Arnold, who followed, poured oil on the troubled waters, rallied the forces and put into effect the plans mapped out by his predecessor. The result was that in a short time the church presented a very neat appearance. Unfortunately, Dr. Arnold, at the end of eight months, was transferred to Lloyd Street Church, in Atlanta. Again enthusiasm waned, many feeling that the church was being discriminated against, some never regaining their aforetime ardor. Rev. L. Coats was sent to finish the year. The Rev. C. R. Buffington served two years. During his administration with the aid of friends the parsonage was nicely furnished.

The Rev. S. C. Upshaw followed for one year, then came Rev. P. H. Travis, who remained four years, and whose

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administration marks another important epoch in the church's history. In spite of the most formidable opposition without the church, Rev. and Mrs. Travis' indefatigable labors put the church on a more substantial basis than it had ever been, adding largely to its membership. Its financial success was marvelous. Extra collections were given to Freedmen's and Southern Education Society. Aside from all expenses, more than \$400 were placed in bank as a building fund. Its spiritual condition was extra good.

The Rev. John Crolley followed Elder Travis, serving three years. The Rev. J. N. Jackson followed, with four years of self-sacrificing toil. With a membership divided in spirit and social conditions strained, in two and one-half years he succeeded in paying for the hull he found (\$2,649.59, plus interest and the cost of several litigations). Money was then borrowed and the church put in its present condition, having beautiful stained glass windows and nicely finished inside. The Rev. Brother Jackson justly deserves the credit of our success with our new church. Rev. S. L. Deas followed with one and one-half years of service.

Rev. G. H. Lennon, who has been with us for the past few months, has rendered acceptable service, trying as best he can to heal the breach.

In all this long list but two administrations, to our knowledge, have put in jeopardy the church's interest, and but two the loyal element has opposed.

Twelve of these ministers have been called to their reward, viz., Revs. Fisher, Francis, Lacy, Amos, Taylor, Johnson, Randall, Wright, Bigham, Samuels, Buffington and Upshaw.

We could not close this narrative without referring to a few others whose labors have counted a great deal in the advancement of the dear old church.

Nearly twenty-six years ago there came to Savannah from Elizabeth, N. J., a true-hearted, earnest missionary in the person of Mrs. S. M. Lewis. She labored incessantly for the good of our people, trying always by acts of kindness to prove her love for those she was endeavoring to help. Scattered in many parts of this Southland are products of her labors—young women who are leading exemplary lives, and who, in turn, are trying to further her teachings by stamping their impress on the lives of others.

For twenty-five years she labored among us, superintending our Sunday School, but January 1, 1907, the hand of fate seemed to lead her back to the Northland, from which place we hope it is the purpose of God to some day bring her back among us. She carried with her our love and respect.

Another noted personage was Brother J. C. McCullough, who for many years was church chorister. For twenty-five years or more he plodded to and fro till many referred to him as the faithful. Nearly two years ago he was called to join the choir above.

Asbury has striven to do its duty. Failure has not been of the heart. It has been many times tried as with fire, but we hope those trials will be as the refiner's fire and will prove it to be pure gold. C. EMMA LEWIS.

INQUIRY.

Information is desired concerning the whereabouts of Mourning Butler and her brothers, Eld and Jack Butler. Jack was a shoe maker. They are from Mississippi. Their sisters are Hannah and Mary Martin; brothers, Gardiner, Blewitt, Solomon and Emanuel Martin. They were owned by Elias Belle. When last heard of they were in Baton Rouge, Louisiana. Please address any information concerning them to Gardiner Knox Luther, La.

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ROBERT E. JONES, Editor
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LIVING BEYOND ONE'S INCOME

Many persons are hard up not because they do not receive a sufficient amount to keep them going, but because they are continually living beyond their income. What ever may be one's salary or wages or stipend serious and humiliating embarrassment is likely to be his if he is not by force of will able to keep his expenditures within his income. That one's credit is good is dangerous, dangerous in that he is likely to go too far and at a time when the creditor or creditors demand a settlement the individual may find himself or herself embarrassed because there is not sufficient funds on hand to meet the payment. Many people live from hand to mouth, and they live on that method, at a very rapid rate. For as soon as the hand receives, the mouth, representing wants and expenditures, consumes all that it receives, and hence the hand is practically empty all the time. The Saint Louis *Globe Democrat* calls attention to this sin of a large per cent of people by some observations that grew out of the recent financial stringency. The stringent time was a revealer of how many persons live. Remarking upon this the *Globe Democrat* says:

"Families thought to be, from their style of living, in possession of means to tide them safely over transient difficulties of that kind were found to have nothing but heavily paneled stor'n doors between them and the wolf on their wide stone steps. Their pay checks had to be cashed at their tradesmen's stores in exchange for the necessities, or by landlords in payment of rents, the heads of such households being unable to draw checks of their own which would be honored in any bank. Such a woeeful pinch could be explained, in some cases, by the fact of unavoidable deposits bearing interest, but in the great majority of cases it could be explained only as an evidence of living beyond means."

But one should not only try to live within his means, but within his means sufficiently to save something. He is a reckless individual who spends all his income and does not husband his resources against the day of hardship and of difficulties and of old age. That day is coming. Scarcely a person living or who has lived but has experienced at some time the pinch. The people of our country that seem to be cursed with being improvident are the Negroes. In making this statement we are not unmindful of the splendid record the Negro has made in accumulating property, both personal and real, nevertheless, we are not saving in proportion to our income. One might say that it is one of the inheritances that come to us from slavery, for during the old regime the Negro was provided with dwelling, clothes and food. "Come day go day," odd was the difference to the Negro slave. But be this as it may, the time has come when the Negro must save something out of every dollar earned. Not only does his duty to his children and to the coming old age demand this, but the very perpetuity of the Negro race of this country depends in part upon his financial strength. A fair sample of the failure to accumulate may be observed in the city of New Orleans. Perhaps no Negroes in the country make,

per capita, so much as the ninety thousand Negroes in the city of New Orleans, where almost all sorts of labor is open to them. Another fact is painfully true: No Negroes in the country save less and have less to show in the way of business enterprises than these to be found in our city. Where does this money go? It is consumed in living.

This note of warning comes not only to the citizens of New Orleans, but to our people in general to save their means and beyond everything else, live within their income. To do so is to keep an account of what goes out and of what comes in.

A DIFFICULTY THAT ENCOURAGES

Let those who think that the Negro has an easy sailing read this paragraph taken from the Pittsburgh *Christian Advocate*:

"That there is much deep-rooted prejudice against the race to be overcome cannot be doubted. It exists where one would not have expected it. Some time ago we printed in the *Advocate* a cut of Doctor Mason, the chief of the educational bureau engaged in work for the elevation of the African race. He is a man of marked ability and culture, to whose eloquent addresses in behalf of his people thousands have listened with delight and profit. All his time and talents are given to the uplifting of his people, and he asks nothing of the white race but that they help in this humane and Christian work. And, yet, would our readers believe that a number of subscribers within our territory ordered their papers discontinued because we put Doctor Mason's picture in the paper! We could scarcely believe this if we had not seen the letters giving the orders to stop the papers. This shows a spirit we can hardly reconcile with any sort of Christianity, or even humanity. Of course, such things, instead of deterring us from our efforts to help the black man, will only stimulate us to more vigorous action. As men, Americans and Christians, we are bound to reach out a helping hand to the race which needs, and is by every law of reason and religion entitled to our help."

It will be a surprise to many of our readers to know that there are persons anywhere, and particularly in the territory of the Pittsburgh *Christian Advocate*, who would object to the picture of such a distinguished man as Dr. M. C. B. Mason being upon the front page of any paper. It only indicates the tyrannical foolishness of prejudice. We have not aught to say against these subscribers to the Pittsburgh *Advocate* who wish their paper discontinued because Dr. Mason's picture was in it. We pity them. They are too little in mind to be tortured by words of criticism, for a man possesses little soul who is not larger in thought and in vision than these persons. But they illustrate, in a measure, the difficulties that the Negro must face, difficulties that are unreasonable and so unreasonable that they are a prophecy of a day when they must fade away. A civilization that is at once decent and just will not tolerate persons who are so narrow-minded as to object to such a man's picture in its paper. The very unreasonableness and the stupidity of such prejudice foretokens its death by its own hand, and may it die hard. Instead of the incident being discouraging, it is very encouraging.

A POWER THE NEGRO NEEDS

The California *Christian Advocate* says:

"The nation has either 'backslid' or in some way lost its interest in the colored man's political future. The powers that be know full well that the colored voter is practically disfranchised in all the states in the South. We have ringing paragraphs on every topic but the colored one. The Cubans, the Porto Ricans, the Filipino, all very properly have attention. The liberty, the political estate of the Filipino is sacredly guarded. Representatives from these islands are admitted, as they should be, to congress, but why shut the door in the face of 10,000,000 black people? Where is Boston these days? It was going to die in the last ditch for the sacred political rights of the Filipino. No matter what the delay, it is safe to say that the Freedmen's problem is America's problem."

The country has lost its interest in the colored man's political future for the reason that the colored man has been practically disfranchised, not only at the polls but in party councils and no more do the political orators of the country, who have large influence in the nation as a whole, take the side of the Negro and plead his cause. The reason is at hand: the Negro has no political strength save in a few sections of the North. And what is the result? The Negro is left to himself. Any class of people in a government like ours without the ballot will be little less than slaves, and dark will be the day and foreboding the future when the Negro is stripped of every vestige of political power. Whatever may be said much of the Negro's progress has been due to the fact that he had the ballot to defend himself. This he needs now and needs it more than ever. If the Negro lets himself be hoodwinked into the compromise that it is best for him to withdraw from politics and fails to express his wishes as to the laws to be enacted, and as to the persons to rule, he will find himself divested of every right as a citizen, indeed, he will not be a citizen. The unit of power in the American government is the ballot, and this the Negro must have.

A BROTHERHOOD CREED

A rational, orthodox, humane, utilitarian, common-sense statement of a brotherhood creed was recently accepted by the Brotherhood of the Presbyterian Church, from the report of the committee on men's societies appointed by the General Assembly of that church of 1907. The creed breathes the spirit of unselfish devotion to others, proclaims the sanctity of the family and of the church and enjoins the nobility of the Christly life. We give the creed in full: "We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's day, to preserve the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity that our lives shall testify to Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by His power and grace all His enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of His Christ. In this faith we abide; in this service we labor; and in this hope we pray,

Even so, come, Lord Jesus."

The Freedmen's Schools

By C. W. Bennett, Ph. D.

The inspection of our Freedmen's schools in the South is, to me, a pleasing study. In the absence of a system of public schools, the life of the South, at the close of the War of the Rebellion, was turned into denominational schools, organized by the Church. That the educational organization of the Southern States should have first been denominational rather than civil, following the distress of the Civil War, was, in a sense, fortunate.

The growth of the Freedmen's schools under the auspices of the Methodist Episcopal Church has been phenomenal. Perhaps no missionary work has been superior to that of the Freedmen's Aid Society. Its founders planned more wisely than they knew. These institutions of learning are, for the most part, far-reaching and effective. Their value to the unfortunate race can not be estimated. They are by no means perfect schools. There are no perfect schools. But while the organization and operation of the Freedmen's schools need to be much improved, both in method and policy, yet these schools or the Church are doing a work of great value. To any one who will study carefully the schools, both from within and from without, their usefulness is apparent. Educational policies in the South make slow progress. The Freedmen's schools are a necessity. It is true that the Southern people are making an effort to build up public schools, but their schools are yet insufficient and incompetent. The striking differences in the social orders of the North and South consist in the emphasis placed upon public education by the one and the neglect of such public necessity by the other. The contrast is largely accounted for by the difference in the attitude in these sections of the country toward the education of the masses, and these conditions have widened with each succeeding generation. Thomas Jefferson, in his time, in an effort to found public schools in Virginia, contrasted the policies of the States of Virginia and New York, in relation to public education.

The South needs a thorough, vigorous public-school system, liberally provided for by the State, irrespective of race. There is a growth of public school sentiment and a system begun in most of the Southern States; also, a public fund provided by taxation to maintain it. But in the rural South the provision is altogether inadequate. The public school has a double system—the one part for the white schools, the other part for the negro schools—and the Negro schools are much inferior to the white schools. The average term of the white schools is about four and one-half months; that of the Negro schools about ten weeks; the white schools employ the more competent teachers and pay them better wages; the Negro schools are taught by teachers of their own kind, and generally with inferior preparation. This unfortunate condition obtains for the most part in the rural South, for in many sections Negro schools practically have no educational advantage worthy of the name. The Freedmen's schools are still a necessity, and must be maintained. I have been overtaken by agreeable surprises while inspecting our schools in the South. The eagerness for knowledge, the self-sacrifice and deprivation shown by students is a prominent characteristic. Willing obedience to properly constituted authority is everywhere to be noted; the ambition to learn and the sterling hard work of the classroom is a most gratifying feature in these schools. Best of all, the development of genuine character—and character is always better than scholarship—is a prominent virtue in our schools of learning. Let me emphasize the statement again, that, to my mind, the Methodist Episcopal Church has no more important mission than in its service among the nine millions of colored people in the Southland in raising their standard of Christian character. The natural ability of the colored people is also a surprise to me, as I have studied it. Recently, in a visit to the public school in a Southern city, I asked the privilege of testing the work in corresponding grades of colored and white schools. It was granted. The grades were about equal in numbers, the teachers of equal skill; the tests made were fair, direct, and somewhat critical. The result showed, without

question, that the grades of the colored children were in every sense equal in ability to master lessons to the children in corresponding years in white schools. I asked the superintendent if my findings were correct. He said he could see no difference in the attainments of colored and white children in the years in which the examinations were made. And I am of the deliberate opinion that much of the distinction claimed between the races as to difference in natural ability is without foundation. The comparison in class work will not sustain the assumption. Where equal facilities are afforded him, the colored student will measure up to the highest standard of excellence and thoroughness.

I should not care to look for a more skilful analysis and mastery of the subject than that shown in Dr. Crogman's "Virgil" class in Clark University. I could not hope to find the mechanical art more efficiently and perfectly developed than that which is wrought out in the industrial department of Claflin University under the masterful management of Dr. Dunton. I would have to search with great diligence to find the student habit more intent than in the classes of New Orleans University, under Dr.

Wier. I would need a patient scrutiny to discover, even in our most cultured institutions in the North, higher development in good taste, refinement, discreetness, and competition in the exercise of the cultivated proprieties, than I found among the young ladies and gentlemen at the Morristown College, under the direction of Dr. Hill.

Our work in the South needs more competent teachers. This is the vital question just now. The teacher is the school. I feel sure that I can not make too strong an appeal for competent instruction—teachers of accurate scholarship, with ability to impart knowledge, skill in the management of classes, and the power to develop the ability in students to take the initiative, and to work out things for themselves.

The Freedmen's schools suffer from too frequent changes. We need teachers who will remain in colleges for permanent service. Our schools should not be made the dumping-ground for worn-out teachers from the North, nor for inexperienced teachers who have served an apprenticeship for a year or more, then go elsewhere for better wages. The time is come for the Church to provide greater inducements to secure for these schools competent teachers, and to retain them from year to year. The character and standing of any institution is to be determined by the ability and permanence of its faculty.

Should the Negro Continue to Farm?

By Professor Kelly Miller, A. M., Howard University

This question cannot be answered by yes or no. There are strong arguments on both sides. It is a matter that should be discussed rather than dogmatically settled. Most of the members of this conference have escaped from the farm. It is easy to advise the other fellow to remain there.

The United States Census lays down five leading lines of occupation: agriculture, manufacturing and mechanical pursuits, trade and transportation, domestic service, and professional service. Agriculture absorbs 56 per cent of the Negro race; domestic service 31 per cent; manufacturing and mechanical pursuits 7 per cent; transportation 5 per cent; and professional service 1 per cent. The Negro is not proportionately distributed among the various industries as he should be in a well-ordered scheme. It is not well for any class to be confined to any one line of pursuit. Such concentration is apt to suggest an industrial caste. Ideally speaking, one would say that Negroes in larger and larger numbers should push their way into manufacturing and mechanical pursuits, trade and transportation, and professional service, so as to make a more even distribution. Agriculture and domestic service now claim seven-eighths of the race. Practically speaking one sees that these lines are so organized as to exclude his intrusion in considerable numbers; and therefore wisdom would suggest that he make himself competent in those fields of work which circumstances force upon him.

The introduction of machinery is the most vital phenomenon in the modern economic world. Transference from the hand system to manufacturing, or the machine system, tells the whole story of contrast between the old and the new industrial order. Under the system of machinery the center of life is shifted from the country to the city. And so we see that the population of the civilized world is gathering into the large centers. The city offers certain advantages not to be found in the country. Educational, social, and professional opportunities are sought for in the city. It is also the center of manufacturing and mechanical pursuit as well as of trade. The vigorous, ambitious country lad resorts to the city, not only in quest of more remunerative forms of industrial pursuits, but also to develop and exploit his higher powers and faculties.

Now, when it comes to the Negro, the city does not offer all the advantages which it affords the white man. He is practically suppressed below the industrial level maintained by the white race. When the Negro leaves the country for the city he is simply swapping agricultural labor for domestic service. For unskilled bodily labor and domestic service comprise the range of his city vocation. The few found outside of these lines do not affect the general numerical equation. In the face of these circumstances,

it is good advice to urge Negroes to remain on the farm unless they are sure of better economic and general opportunities in the city. This promiscuous and indiscriminate flocking into the cities, without definite place or purpose, is the saddest feature of our complex problem. What to the black man is at present a necessity, will doubtless work to his great advantage in the years to come.

The farm is bound to become more and more an important factor in our economic life. At present the transforming industries as carried on in the cities have so overshadowed the extractive industries as to attract the best energies and powers away from the country. But our population is increasing at a rapid rate. The consuming power of each individual is also increasing. The farm area is limited. For certain lines of crop the bounds are set by nature. The region producing cotton and tobacco cannot be greatly extended. The demand for these products grows with the growth of the population. Every immigrant enhances the value of these staples. Negro labor very largely controls the latter crop of this country. I expect to see the time when a pound of cotton will be worth as much as a bushel of wheat. I believe, speaking broadly, that the economic outlook for the Negro is better in the country than the city. There is more hope of the race rising in the economic scale through agriculture than through domestic service.

Furthermore, the health of the Negro is better in the country than in the city. This alarming death rate of which we hear so much is the outgrowth of city conditions. I can only throw out the suggestion on this phase of the question which your own thoughts will readily amplify.

In the country the Negro does not as yet meet with the same fierce and brutal competition which the white man has set up in the city. There are ten white men after every available dollar, and they all agree to shove the Negro aside, before entering into rivalry with one another. Labor organizations have not yet reached the country.

Strange as it may sound coming from an educator, I venture the assertion that the Negro's opportunity for practical education is better in the country. Men receive their practical education from the vocation which they follow. The Pennsylvania Railroad has two hundred thousand workmen everyone of whom is an expert in his line. This practical education has not come from schools or books, but from vocational training. The kind of work which the city Negro performs does not develop the practical judgment or strengthen the sense of responsibility. The crude outdoor labor crushes the body while domestic service effeminates the mind. The countryman, on the other hand, is thrown on his own responsibility. He is more nearly on a par with his environment. His practical judgment is developed. The country

lad will outstrip the city boy nine times out of ten because he has had preliminary training in dealing with nature at first hand.

I believe, however, that when the soil gets to a certain point of impoverishment, the best advice to give the Negro is to leave it and go in quest of newer and richer lands. The most pathetic spectacle to me is to see an honest, industrious farmer wearing out his body and soul against a barren hillside. There are lands throughout the South that are so worked out and washed out that they can be restored only by another geologic action.

The Negro ought to take up farming interests in

the North and West. When the Negro goes to the North he shuns agricultural work and seeks the easier life of the cities. Since emancipation, the great West has been occupied by emigrants from the older states and from Europe while the Negro has remained in the Southern worn-out farms or has flocked to the Northern cities.

The Negro is very much like other men, and individually, will and should seek the pursuits which seem to him best. Circumstances are such, however, that the farm seems to offer to a large proportion of the race the best field which is at present available. —In the *Hampton Bulletin*.

Social Aspect of Sanctification

By Katherine Stowe Abel

What a sad decadence in good words it is which has caused the dictionaries to recognize as one meaning of the word sanctified, "affectedly holy," and that derives therefrom such an adjective as sanctimonious, which Shakespeare, in one place, applies to a pirate! Thus does the very structure of the language betoken man's repudiation of mere rhetorical and technical sanctification.

Yet this fine and noble word, cleared from associations of artificial saintliness and misconstrued holiness, is one of the most beautiful words of life, coming to us from the heart of Jesus himself. In deep and rich and wide that it is impossible to find either its bottom or its extent, we have the holy of holies of all the recorded words of Jesus. On that solemn night before His sufferings He allows His disciples to see the inmost motive of His life. His feet already are stepping toward the mount of sacrifice; but His thoughts are not upon Himself. It is for the multitude, "as sheep without a shepherd," that His heart bleeds, and He says: "For their sakes I sanctify Myself," set Myself apart for this great sacrificial service. "For their sakes," was the marching note to which His soul ascended Golgotha.

Beyond all question this same motive must get into our own higher Christian experiences before they can be valid or satisfying. It is a grave question if we have not too exclusively thought of sanctification in its negative aspect of freedom from sin. When Jesus applies the term to Himself we readily recognize its wider meaning; set apart for the Father's work in service of sinful humanity. With us, of course, it first must have the negative meaning of separation from sin; but we must beware of placing the main emphasis there and then stopping, as if the essence of that great experience were already realized. Separation from sin is merely the necessary preparation for a Christly sanctification.

No Christian experience, however real, can long sustain itself on negations, glorying in what it does not do. If one could live all his days without committing conscious sin, in the sense of transgression of God's law, he might still be very far from living a sanctified life in Jesus's use of that term. Sanctification is never completed until its social aspect leads the soul to the cross on which Jesus gave Himself for the world. The highest altitudes of soul-life surely are those in which the soul most approaches likeness to the Christ, whose inmost life motive was expressed in the words, "for their sakes." Only as we rise above self-centered motives in our soul-strivings do we become really "partakers of the divine nature."

We love our great Church for the emphasis it has ever placed on a conscious, definite experience, justification by faith and sanctification through the Spirit; but the horizon of soul vision must be extended beyond "my interests," even though these be my spiritual interests. Not merely for my sake, but "for their sakes" I can be satisfied with nothing short of highest spiritual attainments. Not rejoicing in individual salvation and happiness, but "I could wish myself accursed for my brethren's sake" was the state of mind of the chief apostolic follower of Jesus. It was in this spirit that Anthony Ashley Cooper exclaimed in his old age, "O how can I bear to leave this world with all the misery that is in it!" Animated by the same divine spirit, Charles George Gordon, "Somewhere dead far in the waste Soudan," cried, in an ecstasy of love and grief, while gazing on

the multitudes of poor oppressed natives with faces turned to him for the help that failed, "I have dared to pray that God will lay on me the sins of these peoples and crush me instead of these poor sheep!"

Ah, yes, real and wholesome religion is much more than can ever be summed up in man's efforts to get his own soul saved, purified, happy!

Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.

This "walking in love," in sacrificial love "for their sakes," is the essence of nearness to God. He whose religion has stopped short of a dedication of himself to humanity, whatever may be his experiences or ecstasies, has still much to learn of Christ.

That is why so many "wilderness saints" found real sanctity so difficult of attainment. Of Christ we are told that "the Father sanctified the Son and sent Him into the world." That is the right place still for saintliest souls. They are the little leaven hid in the measure of meal, grain by grain leavening

The Real Teaching

Perhaps you will be surprised when you hear that in Africa the native people do not need to hire a carpenter, a mason, a plumber, or a painter when they are going to build a house. They do not need a hammer, or a saw, or a plane, they do not know how to use a square—most of them cannot draw a straight line—and some of them think the spirit level has supernatural power because the little drop of water in it always runs uphill! Most of the people live in circular bee-hive shaped houses. The natives go out into the forest and cut some poles, get some vine or bark rope, some long thatch grass, make some mud for plaster, and then they are ready to build the house. The poles, which are stuck into the ground quite close together, are laced back and forth with the bark rope to form the circular framework for the walls. Then the wall is plastered over with mud or clay on the inside and sometimes on the outside, too. The roof is a heavy thatch of grass which extends over the wall far enough to make broad eaves to carry off the rain. The floor is only hardened earth or mud. One of these "wattle and daub" houses, as they are sometimes called, has no chimney or even a hole in the roof to let the smoke escape, no windows for the children to break, and only a low opening in one side for a door—an opening so low that a man must stoop to go through it. How would you like to live in one of these houses?

But this hut is only a part of the African's home. Because the people are very sociable, and again, because they want protection from wild animals and warlike tribes, they always build their houses in villages. They have no paved streets, sidewalks, or electric lights, as we do; but they do not need these things. The houses in a village are scattered about the clearing, which leaves a large open space in the center, where the people live most of the time, and where are held all the meetings of the village—the council, the dances, and the "palavers."

From the missionaries the people of Africa

the whole. The more real and thorough is a man's holiness the more will men have cause to name him "friend of publicans and sinners." To give largely to charities while living a life of ease in a fashionable community is not religion. To live in a poor neighborhood, in simple, cleanly fashion, walking gently and humbly among the alien and the needy, being neighbor to them indeed, is Christ's own way—the leaven hid in the measure of meal—myself set apart "for their sakes."

One night at the "Free Forum" in one of Chicago's social settlements, a noted socialist leader spoke of the ideal of brotherhood of man. In the discussion that followed one man said: "This caring for the weaker is what is hindering progress. The Golden Rule is a lie. Look out for number one is the only true philosophy." When the socialist speaker, not himself a Christian, came to reply, he said: "Let us always remember that the struggle for the lives of others is feeblest in animals of the cat and hyena tribe. Boys, we all need to get the beast that is in that man out of us. Jesus Christ hung on the cross for our sakes and somehow it touches our hearts." So, in proportion as man rises in the scale of being to higher altitudes and puts on something of the beauty and glory of the divine nature, "for their sakes" becomes ever a more dominating motive.

Does not the inefficiency of the Church to-day to impress the world, so far as it is inefficient, spring from seeking to find for ourselves Christ's rest and peace, without taking on our hearts, in any real sense, His yoke of sacrifice and social service? To seek any sort of "experience" for oneself, without caring to give oneself to the world, is a sort of religious scheming which, from its very nature, must issue only in empty formula.

When Christians generally shall clasp hands about the cross of their Master and come to say, with real meaning, "for their sakes we sanctify ourselves," then will the great possibilities and responsibilities of the Christian life be fulfilled and the harvest of Calvary be ready for the reaping.—In the *Christian Advocate*.

are learning to use tools and to build better houses. They often help to build the store, the school, and the home of the missionary at the mission station, and the Christians are always delighted when they can build a chapel in which their village people may learn to worship the true God.—In the *World-Wide Missions*.

Argument from Experience

Many a child of God has drawn much comfort and courage from an argument based upon past personal experience. There are numerous examples of this kind as given in the Bible. One is seen in the case of David, when, as a mere youth, he accepted the challenge to fight against Goliath. When the question of success came up he heartened himself by saying that, as God had delivered him out of the paws of a bear and a lion, so God would also give him victory over the mighty giant. His reasoning was based upon that vast experience, and it was safe reasoning. He did not expect that victory would come to him in just the same way that it had on former occasions, nor by the same means; it was the bare fact that God had given him a victory that was the reason for expecting conquering help from God in the contest at hand. Another example is seen in the words: "Our fathers trusted in Thee; they trusted and Thou didst deliver them." If the godly fathers, trusting in the Lord, were delivered from their foes and fears, then surely the godly sons had reason to expect a similar deliverance by God. So, to-day, one's faith in God is helped by the argument that, because the Lord did answer his prayers in former years, He will answer his prayers at the present time. As God has been the Christian's defender in the days of his peril, therefore he will defend him in to-day's danger. God did give you light in the midst of your darkness years ago, and therefore you have reason for believing that He will dispense light and gladness to you during the darkness which may envelop you in coming days.

My own heart has been made stronger by such a line of argument, especially when clouds hung heavily upon me. God did help me years ago; therefore He will now. C. H. WETHERBE.

THE CHRISTIAN LIFE

Perfect Peace

REV. P. H. SWIFT, D.D.

The fullness of God is the fullness of rest and peace. How calm Jesus was! His was a troubled life. The waves were constantly breaking over Him; and yet you might have gone to Him at any moment to find that He was kept in perfect peace. He had found the dead center of life. Scientists tell us that if you could take your stand at the center of the cyclone you would find perfect calm. Just think of it. The dead center of that whirling, seething, destructive, death-bringing tempest is perfect calm. Jesus had found the dead center of life and could say: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Rest has been the supreme desire of the human heart in all ages. The song of peace, like the musical murmur of the fabled fountain of immortality, has been filling the ears of the heavy laden in all lands and ages. And rest is the consciousness that fills the soul when we know that all is well and that we are being taken care of.

Two great painters were asked to paint, each in his own way, his conception of Christian rest. The first threw upon the canvas a scene in the mountains. Rough and rugged hills filled the horizon in every direction. Nestling among them, where no breath of the tempest could ever sweep over its waters, was a little lake. "That," said he, "is my idea of peace." When the second painter unveiled his work it was observed that he, too, had painted a scene in the mountains. But it was entirely different. In the background there were jagged cliffs, towering mountains and storm-scarred valleys. Down one of the narrow valleys, that had been carved through the heart of the granite by the forces of nature, came a mountain torrent, leaping from ledge to ledge, plunging down long stretches of tilted rocks, foaming white like the flanks of a racehorse, until it reached the edge of a yawning chasm, into which it plunged with every appearance of deafening roar. Out of the seething abyss came clouds of mist, and the sunlight snifting through them painted the morning and evening glories. Just by the edge of the chasm the artist had painted a tree. On the tree was a limb that was wet with the spray that broke over it. On the limb was a nest, and in the nest a bird, calmly sitting on her eggs, while near at hand was her mate, with beak wide apart, as if singing one of his sweetest songs. "That," said the artist, "is my idea of peace."

We rest in Christ not because He shields us from every storm that sweeps in fury over the sea of life, for He does not do that, but because in the storm He holds up and puts into our souls a song of peace.—From "Magnetism of the Cross."

Resolutions

Resolved, to live with all my might while I do live; Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can; Resolved, never to do anything which I should despise or think meanly of in another; Resolved, never to do anything out of revenge; Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—Jonathan Edwards.

My Prayer

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to Heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

—John G. Whittier.

Abide With Us, O Lord

In fiery chariots of the west ascending,
The day hath passed in triumph, Lord, to thee;
Its fallen mantle glows with twilight blinding
On the far shadowy spaces of the sea.
It is towards evening. Oft at noontide roaming
Our hearts have met with thee in sweet accord;
Now in the peace and leisure of the gloaming,
Abide with us, O Lord!

The ocean like a dreamless child is sleeping,
Hushed in the hollow of thy mighty hand;
One star a-tremble in the west is keeping
Lone watch on all night's silent borderland.
Enter, dear Lord; our loaf is yet unbroken,
Our water shall be wine by thee outpoured;
We yearn to hear thy "Peace be with you," spoken.
Abide with us, O Lord!

Low murmurs through the seaward boughs are wafted,
A breath of roses steals along the shore;
More calm, more sweet, thy loving words engratted
In our responsive hearts for evermore.
Yet more we crave. O tarry in our leisure!
And to the longing of our souls afford
Thy love and joy in overflowing measure;
Abide with us, O Lord!

It is towards evening. Soon from out the shadows
A deeper shadow on our brows must fall;
So soon across the dim familiar meadows
The hour will come when we must leave them all.
Ah, leave us not with Death alone to wander,
Let thine own hand unloose the silver cord;
Though night fall here, until the day dawn yonder,
Abide with us, O Lord!

Salt

BY JAMES WILLIAM JACKSON.

Providence leaves the seasoning of our food with us. The earth furnishes unlimited meat for the sustenance of mankind; but man must make it palatable. It will neither properly nourish nor please as providence has left it.

So providence has furnished the splendid opportunities of life. Men may say that life has no zest, as though some essential quality were departed from it; but providence evidently never intended to furnish life with the zest already in it. It gives the meat—life itself; man can and must furnish the salt.

Into the higher things of life one man puts too little of himself, and is disappointed. Another adds the salt of faith, enthusiasm, and endeavor; and he makes life both palatable and prosperous.

If one cannot make life he may at least inject himself into it. "Ye are the salt of the earth." The opportunities having been furnished us to live, to struggle, and to achieve, it is our part to season with ambition, hope, courage, and brotherhood.

It is not irreverent to say that God leaves life to spoil unless man prevents him. The tons of fresh meat on the Western ranges would be lost to man's use unless he took measures to preserve it. Warped lives are God's providing, left to spoil by improvident mankind.

If your life be short of a due energy, lacking in the elements of optimism, faith in yourself and in other men, minus the hope of success and charitable brotherhood, your life is indeed without salt, unpalatable, unenriching, a tasteless thing.

Yet God's pure providing goes on. If there be a ton of spoiled food in the world, there is also a multiplying quantity of the freshest and most wholesome meat that Almighty God can create. If there be spoiled and disappointed lives there is yet the great, divine truth that life in the abstract is wholesome as God himself. You may make life what you will when, unseasoned but good, it comes to your hand. You may let it spoil in your keeping or you may make it an uplifting thing, make the lips of men smack with the goodness of its taste.—In *The Epworth Herald*.

Allendale, N. J.

The Infection of Cheerfulness

It is so easy to share the sunshine of life! Gladness is infectious. Have you ever noticed how a smile in a public place will run from face to face like a beam of sunshine? You may sigh or weep, and no one will join you; but if a smile brightens your face, one after another will catch it, till all your little corner of God's world is illumined.

This affinity for bright things, glad things, hopeful things, is natural to humanity. God had so made us, and He loves to see us taking life cheerfully and bravely, with smiles instead of sighs. Is there not infinitely more in life to be glad for than to be sorry for? It is a Christian grace to be cheerful, and to share one's cheerfulness with others. The smiling Christian is the true Christian. Be cheerful. Spread the infection of your gladness among all around. God loves an innocently happy heart, and He loves to bless those who share life's sunshine by sharing with them more and more sunshine to share.—*Wellington*.

Life's Mastery of Death

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, whence each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.
—William Cullen Bryant.

On the Other Side

The story is told of a woman who had a rose-bush. She watched and worked over it for weeks, but saw no result of her labor. One day she saw a crevice in the wall near the bush, and running through the crevice was a tiny shoot of her rose-bush. She went to the other side of the wall, and there she found her roses blooming in all their splendor. Some of us have to work on year after year, seeing no results of our labor. To such comes this message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Jesus Christ.—Selected.

Two Ways

BY JAMES WILLIAM JACKSON.

He is weak who of his life complains
That only barren wastes abound
Where God has cast his lot;
And he is strong who spares no finite pains
To make his own allotted ground
God's choicest garden spot.

Allendale, N. J.

—In *Epworth Herald*.

Heaven's Gate

The gate of heaven is no wider now than it was seventeen hundred years ago. The law of God extends as far as it did when the Apostles lived. We are bound to the same strictness and purity, to the same zeal and steadfastness, which distinguished the primitive Christians. They were all men of like passions with ourselves; they had the same corrupt nature to strive against, the same temptations to resist, the same enemies to overcome. Their advantages for performing their duty were not greater than ours; on the contrary, besides all that they possessed, we have the benefit of their example and experience. God's hand is not shortened, the blood of Christ hath lost none of its virtue, His intercession is no less prevalent, nor is the power of His spirit in the least impaired by length of time and constant exercise. So that we are entirely without excuse if we do not both aim and actually attain the same degree of holiness and purity with any of those that have gone before.—Robert Walker.

HOME AND YOUNG PEOPLE

To Little Sister

CECIL ADELAIDE NEWCOMB.

My sister, if I could show you
The path where roses grow;
I could pluck the thorns out for you,
And keep your life like snow;
I could tell you all the places
Wherein my feet have erred;
All the lives which the world effaces
Could speak a warning word;
When your sky be always azure—
Living be always sweet—
I could have five wishes for you,
My work would seem complete.
At a funny old world is this, my dearest,—
Its smiles may come thro' tears—
Fear not when it frowns, sweet sister,
Tho' grim, it always cheers
Little rose-gleaners on life's pathway
Who look for smiles through tears.

1, sister, if these five wishes should
By miracle, come true;
Completed lives of others could
Be true guide-boards for you;
Should I save you from all life's sadness,
My mission would be vain;
For you would miss, dear, all the gladness
Of sunshine after rain.
Should you evade the laws of living,
Should life be then as sweet?
For you should miss all pain and striving,
Should life be made complete?

—In *Western Christian Advocate*.

The Charm of Neatness

There is always a charm about the neatly dressed
no matter how cheap the material from which
clothes are made or how plain the styles adopted,
fine garment that is soiled and wrinkled looks
orse than a cheap one that is fresh and dainty
g. Neglected clothing is always unattractive
repulsive, and hats and dresses cannot long be
n around carelessly without giving strong evi-
of such lack of care. Some girls I know are
"Miss Flora McFlimsey"—they have a ward-
full of pretty clothes, and a number of pretty
and yet their cry is always, "I've nothing to
" and perhaps if we would examine the con-
of their wardrobes closely we would not find
ing we would wear, either. Veils, ribbons and
s look as though they had been rescued from the
rag-bag, and skirts and waists are all mused
wrinkled. There is nothing that adds so much
girl's neat appearance as pretty and becoming
wear. Such small articles as collars, ties and
handkerchiefs can be kept clean with very little
ng, by putting them in a strong pearline suds
which a few drops of ammonia have been added
allowing them to remain over night. With
accessories fresh, dainty and becoming, a girl
always look well, no matter what she wears.
collars that we admire very much have been
oned from odd bits of linen, lace or embroidery.
girl is not actually ugly she can always make
lf "fair to see" by dressing neatly and becom-
g, and the plain girl who studies her appearance
nd to please far more than the pretty girl whose
e is careless, unsuitable or untidy. Every girl
d learn how to mend and darn neatly, for a
d glove or torn skirt will spoil an otherwise
ct toilet and mark the wearer as a careless
an.—Selected.

Strife

The law of worthy life is fundamentally the law
of strife. It is only through labor and painful ef-
by grim energy and resolute courage, that we
e on to better things.—*Theodore Roosevelt*.

The Christian religion is something simple and
me. It means one thing, one thing only: Eter-
life in the midst of time, by the strength and
er the eyes of God.—*Adolph Harnack*.

"And Gossip Also Came"

Reputation belongs to external relations; charac-
ter has to do with the personality. The words and
opinions of other people form reputation, as well as
the deeds of oneself. Character is formed by the
individual, and is not dependent upon reputation;
the latter may or may not truly reflect character.
The lifted eyebrow, the shoulder shrug, the slight
remark, the covered insinuation may not tarnish the
character, but may ruin the reputation.

Life is made up of personal relations. Hence it
is so easy and most interesting to let the personal
element enter into conversation. Discussions of im-
portant themes or vital issues of public welfare or
policy may for a short time hold interest for the
casual conversationalists, but people soon tire of
heavy topics. How different is the case when peo-
ple enter as topics into conversation. The sparkle
and interest remain while we talk about folks, and
the closer the folks are to us the greater the in-
terest on our part.

The tongue slips easily into gossip. We do not
really mean any harm by many remarks that dis-
cover to our listeners, the acts of friends, when really
these friends would not desire to be paraded thus.
Gossip has come to have a bad flavor and to be con-
sidered as in bad taste.

Recently the writer browsed in a book store. He
was attracted by a framed picture that stood on a
counter. Catching a sudden view of the picture,
he was surprised to find one of the best representa-
tions of the face and head of Satan that he had
ever seen. As he stood and looked, he realized more
keenly the skill of the artist in catching the concep-
tion of the evil character, and in putting it into the
picture. One could feel the evil presence. To ex-
amine the work better he stepped closer; the picture
grew into a group of beautiful women in close con-
versation, a new companion just joining them. Be-
neath the picture were the words, "And Gossip Also
Came."

Is the artist just? Is it true that a group of fair
women can represent the character of Satan as they
talk about people? When Gossip joined the group
the outline was complete.—*Kind Words*.

When Mother Reads Aloud

When mother reads aloud, the past
Seems real as every day;
I hear the tramp of armies vast,
I see the spears and lances cast,
I join the thrilling fray;
Brave knights and ladies fair and proud
I meet when mother reads aloud.

When mother reads aloud, far lands
Seem very near and true;
I cross the desert's gleaming sands,
Or hunt the jungle's prowling bands,
Or sail the ocean blue;
Far heights, whose peaks the cloud mists shroud,
I scale when mother reads aloud.

When mother reads aloud, I long
For noble deeds to do—
To help the right, redress the wrong;
It seems so easy to be strong,
So simple to be true.
Oh, thick and fast the visions crowd
My eyes, when mother reads aloud.

—H. G. Fernald, in *St. Nicholas*.

For Morbid Women

When people have real trouble to contend with
they do not sit down and analyze their emotions and
remember whether this person or that person looked
to the right or to the left when they spoke to them
and exactly what the tones of their voice and the
elevation of their eyebrows meant, as the morbid
Morbidity should be accounted a wicked demon
that can be driven out. Healthy companionship,
laughter, long walks in the sunshine and plenty of
work will exercise the wicked little imp, discontent,
and make its victims the happy, healthful, hopeful
woman she should be.

Friendly Letters to a Young Girl—III

Dear *Dulcinea*:

You have paid up now for my long delay in
writing, nearly three months since I heard from you!
You say you wanted to wait until Junior had con-
quered, but I was troubled, Dulce, and you should
have sent a line.

It was a longer fight than you or I thought, wasn't
it? That came from Junior's foolishness in think-
ing he could smoke a little now and then. In these
fights for righteousness it is all or nothing and I
trust he has learned the lesson.

I rejoice at his pleasure in getting other boys to
abstain from smoking and if he wishes to form a
little society I will send him some badges.

Don't get bitter, Dulce, about the separate cars
and no hotel service. That mass of rough, unclean,
ill-bred Negroes in the Southland bring a great
burden and annoyance upon you, but don't think of
running away. Stay by and do your part to educate
and civilize the mass.

How would you get on in this fiercely cold cli-
mate? Tom's warm Southern blood would congeal
in his veins if he attempted to lay brick here in the
winter, and in the coldest weather he could not get
work, for mortar freezes. Then it would cost you
\$50 or \$75 a year to heat your house. Better stay
where God has put you and do your part cheerily
and bravely.

However, I want Junior to come North for a
year or two and get the exhilaration given by this
freer atmosphere. If he chooses to settle here and
make a place for you, all right, but don't fly off the
handle right away. There are advantages where
you are that you would sorely miss here.

INEZ A. GOODMAN.

A Queer Boy

He doesn't like study, it "weakens his eyes,"
But the "right sort" of book will lure a surprise.
Let it be about Indians, pirates or bears,
And he's lost for the day to all mundane affairs;
By sunlight or gaslight his vision is clear;
Now, isn't that queer?

At thought of an errand he's tired as a hound,
Very weary of life and "tramping around";
But if there's a band or a circus in sight
He will follow it gladly from morning till night
The showman will capture him some day, I fear,
For he is so queer.

If there's work in the garden, his head "aches to
to split,"
And his back is so lame that he "can't dig a bit";
But mention baseball, and he's cured very soon,
And he'll dig for a woodchuck the whole afternoon.
Do you think he "plays possum"? he seems quite
sincere;
But—Isn't he queer?

—St. Nicholas

The Girl We All Like

The girl who is sunny.
The girl who has heart.
The girl who has culture.
The girl who loves music.
The girl who has conscience.
The girl who is tasteful and true.
The girl whose voice is not loud.
The girl who stands for the right.
The girl who sings from her heart.
The girl who knows how to say "No."
The girl who belongs to no clique.
The girl who believes in her home.
The girl whose eyes are wide open.
The girl who talks to some purpose.
The girl who believes in her mother.
The girl who dislikes to be flattered.
The girl who is neither surly nor sour.
The girl who abhors people who gossip.
The girl whose religion shines in her life.

—Presbyterian.

INTERNATIONAL LESSON

A Great Recognition of a Great Faith

Sunday School Lesson for February 16—Jesus Heals the Nobleman's Son.

Golden Text.—The man believed the word that Jesus had spoken unto him, and he went his way. (John 4:50).

HOME READINGS.

Jesus heals the nobleman's son. (John 4:43-54).
A prophet without honor. (Isa. 53.)
The unbelieving people. (Matt. 12:38-45.)
True faith's reward. (Matt. 15:21-31.)
The widow's son. (Luke 7:11-17.)
Confidence in God. (Joh 42:1-6.)
Our source of supply. (Psa. 107:1-20.)

THE LESSON OUTLOOK.

By William A. Quayle.

The gospel of John is not a gospel of miracle. It is a gospel of teaching. John saw that what Jesus was and what Jesus said were more important than the miracles he performed. John was a philosopher; and the office of the philosopher is to get at the marrow of things. The miracles wrought of Jesus's heart by Jesus's hands are not overlooked by John, much less questioned; but these were asides. They did not constitute the main current of Jesus's life among men. The view of Jesus is the view of John on this important activity of the Saviour of mankind; and the view of Jesus is, "Except ye see signs and wonders ye will not believe." Jesus did signs and wonders, very many, not, however, as thinking them his chief and his enduring work, but as credentials of who he was, to the end that they might believe, which was the primary intention of Jesus. He was always trying to bring men out of unbelief into belief. Miracles are facts but lesser facts. Christ himself is the stupendous fact. Out of that sublime Personality leap betimes teaching shining above the sun; sometimes activity which leads you to veil your eyes lest your sight be lost, the glory you looked on was so great; sometimes miracles which make all human might dumb in their presence. And all these procedures of the Son of Man are very natural. We do not feel that Jesus is making an effort; we do feel that Jesus is giving his personality play.

To be dubious of miracles when Christ is the worker of them seems wholly unnecessary. How he could have done them never enters the head or heart of the man deeply imbued with the Christ himself. That he could not have done them is the thing hard to conceive. In him a new, enormous Power has plainly been let loose on this world. We are in him come into the presence of unsuspected might of the universe. As bringing the daylight is easy to the sun, so bringing healing is easy to the Christ. The point of attention should always be the person when any great work is under consideration. The great man can do great things; and to him they are as simply natural as little deeds to little men. Given the man of sufficient mass and the earth will sag under him. He weighs. Weight will take its course. So that when Jesus is abroad miracles are not unthinkable nor difficult to believe. We are ever to guard us against the shallow notion that the big things Jesus did were his miracles. Once think that, and we are on the way to mistaking the entire temper of the Christ. He came to save men from their sins. That was his mission. He did not come to replace the doctor. He came to do perpetually what men cannot do, to inject his might into the weakness of the race and make of weaklings giants of the heavenly order. That was Jesus's business. "He shall be called Jesus; for he shall save his people from their sins." That definition of Jesus can never be let slip from thought, and by it we keep a sane view of Jesus and his achievements.

It is easy to be lopsided in our estimates of this inexplicable Christ; but in nothing are strict sanity and the wide view so absolutely essential. Look on him as primarily a worker of miracles and out of

that will grow the wicked vagaries of a Dowie and such as he. I have noted with some care the psychological attitude of these modern faith healers and find them to a person given over to the lean view that healings and miracles generally are the great works of our Christ. They have never, apparently, caught the purport of the words, "Greater works than these shall ye do because I go to the Father." Clearly not any greater miracles are achieved than resurrections from the dead; so that Jesus thought spiritual triumphs were of greater magnitude than bodily healings.

There is in this modern miracle demand a tawdriness which cheapens Christ so. Jesus had no mood to start a school of medicine but a school of God. Nature aided by the doctors can cure diseases; but only Christ the Lord can cleanse the heart. The rabid demand for physical miracles to be wrought in our time is always, so far as I can discover, the result of a low and material view of religion. Faith healers in fact, without meaning to do so, exalt the

body above the spirit and the healing of the flesh above the regeneration of the heart.

That Jesus did miracles I think every theist will readily concede. That he wrought miracles which no imitation can duplicate is also apparent. The born blind and the leper cured and the lacking limb replaced and the dead raised are climaxes to which the ages may with ineffectual effort strive. But they were in his hands never cheap and garish; they were love tokens and heart answers to our human griefs. They were tokens of "He had compassion." Out of that grew his incarnation, his obedience to death, his climb out of the grave, his climb into heaven. He was so sorry for us that he lived and died for us. He was so sorry for us that he tasted death for every man that every man might appear before him, "not having spot or wrinkle or any such thing," with exceeding joy.

And the nobleman's son was healed? Certainly. Jesus never fooled people. He did without effort this symbolic thing "that they might believe." "He began to mend" at the same hour that Jesus said, "Thy son liveth." Certainly he did. Who could help mending when Christ was his Doctor? Those who fall under the influence of Christ begin mending the same hour. We read: "An himself believed, and his whole house." John saw why Christ wrought physical healings. He was on his road to the healing of the heart.—*Sunday School Journal*.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Getting the Better of Evil Forces

Topic for February 16—Turning Defeat Into Victory. (Matt. 26:36-46; Psa. 86).

THE THEME AND THE SCRIPTURE.

Matt. 26:36-46. Gethsemane stands for many things, but to us it may well teach these four: Jesus Christ, the Son of God, went into the great crisis of his earthly life through the gate of prayer; and he has left us an example, that we should follow in his steps. Jesus Christ, one with the Father, had a truly human—and divine—longing for companionship with men, so that on the hill of the transfiguration and the hill of the ascension, as well as in the vale of Gethsemane, he would have his friends about him. Jesus Christ, master of the angelic legions, would not refuse so much as a single drop of the cup of sorrow, teaching for all time the glory and godliness of submission. Jesus Christ, supreme lover of men, was not able to keep them alert in watchfulness while he prayed, but he did not therefore desert them. These four things will turn defeat into victory for any disciple of Jesus Christ, prayer, fellowship, acceptance of God's will, unquenchable love for one's fellows.

Psa. 86. The psalmist, facing defeat, expects to be victor, in spite of his need, his helplessness, and the strength of his foes. For he depends on the invincible help of God. He is sure that God will be consistent, so that the divine power and mercy and goodness and comfort can be counted on always and everywhere. With these helps, who can defeat the one so helped?

THE MEANING OF THE THEME.

You must be a Christian to understand this theme. For the world is full of trouble; most people fail oftener than they succeed, are sad oftener than they are glad; have more difficult tasks than simple ones; find more temptations than helps. Defeat is more common than victory, *unless you are a Christian*.

What difference does being a Christian make? All the difference in the world. When you are on God's side—and that is what it means to be a Christian—all things, temptation, loss, sorrow, failure, work together for good. You see you have put yourself into the hands of the Governor of the universe. His plans are your plans, his purposes your purposes, his will your will. *And he is never defeated.*

There is an old story of a man who bore a charmed life. Whatever his enemies did against him, he always profited by it. All their plots turned out in his favor, all their devices to hurt him only helped

him all the more. And the story is no myth. It is the truth of God. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

The truth which this theme enforces is proved at the very beginning of the Christian life. Conversion itself is a turning of defeat into victory. Before conversion is conviction, and conviction is a sense of sin, of guilt, of failure, of *defeat*. But he who conquered in the face of the seeming catastrophe of the Cross reveals himself as Saviour, Redeemer, Friend, and sorrow is turned to gladness, and weeping becomes a song, and the shadows of guilt flee away; all things have become new, and victory is won at the moment when all seemed most hopeless.

And all the way through life this first conquest may be—should be—repeated. Just by holding on to the Christ, depending on his power, living in his presence, following his leadings, doing his will—that is the way to live the victory life and to turn all seeming disaster into complete and glorious success.

PRAYER IN THE MEETING.

Prayers of thanksgiving for strength and deliverance in times of need.

Prayers of confession, that God's offers of help have been so often slighted.

Prayers of consecration, that in all our struggles we may have the right to call on God for help.

Prayers of desire, asking for what we believe we most need.

Prayers of loyal obedience, saying, "Nevertheless, not my will, but thine be done."

TWO STORIES ON THE THEME.

"This is a very great treasure," said a chemist, taking from his collection of minerals a tiny stone. The gem was brilliant and a beautiful deep blue in color. "It is a sapphire," said he, "and, though very small, I consider it a wonderfully choice specimen." Glimmering in its center could be seen a star with slender, threadlike rays. "Long ago," said the scientist, "when the stone was a-making from the yet liquid material, a particle of foreign substance dropped into the clear matter. The intruder could not be removed, and the sapphire essence crystallized about it in perfect form, making of the threatened blemish its choicest beauty."—W. S. Abernathy.

Amid the stress of a great battle, the Duke of Wellington ordered a young officer to charge and take a most destructive battery crowning a hill. The difficulty of the undertaking was appalling. The

cer looked toward the spot where the order would be him, then, turning to the duke, said: "I can go, if you will give me one grasp of your all-conquering hand." The grasp was given, and the officer died to his duty. Just so the Christian will face duty, no matter how appalling it appears.—*Presbyterian Record*.

WAYS OF TAKING PART.

Here is a good chance for personal testimony of the best sort. Every Christian has had experiences such as the theme calls for. Look back over your

life; recall the most striking illustration of the theme which has occurred in your own history, some defeat, disappointment, loss, trouble, sorrow, which, by your trust and faith, turned out to be full of the highest and most lasting good.

THE AIMS OF THE MEETING.

To reassure the doubtful, convince the unbelieving, and rejoice the hearts of those who need no assurance, that God is not defeated by evil, but that always he makes the faithful struggle against it to result in blessing and power and victory.

The Myth of Theodore Roosevelt

Allow me a digression. I wish to apply these same principles of analysis and comparison to a modern personality, following strictly the methods of Professor Jensen. Suppose Lord Macaulay's famous New Zealander, whom he pictures as standing upon a broken arch of London Bridge, in the midst of a vast solitude to sketch the ruins of St. Paul's, should come over to America and dig in the sand-hills covering the Congressional Library in Washington. He finds a great pile of literature which originated in the first few years of the twentieth century. In the very learned book which our New Zealand scholar publishes he refers to the fact that at the beginning of the twentieth century the head of the great American nation was supposed to be a strong and influential man by the name of Theodore Roosevelt. His name has gone down in history, but our scholar proves that Theodore Roosevelt was no historical person at all. He never lived; he is merely the personification of tendencies and mythological traits then dominant in the American nation.

For instance, this legendary hero is commonly pictured with a big stick. Now, this is plainly a mythological trait, borrowed from the Greeks and Romans, and represents really the thunderbolt of Jupiter. He is pictured as wearing a broad-brimmed hat and large eye-glasses. This mythological feature borrowed from old Norse mythology, and represents Woden endeavoring to pierce through the heavy clouds of fog covering his head. A great many pictures show the legendary hero smiling and displaying his teeth. This is a very interesting feature, showing the strong African influences in American civilization. Many contradictory legends are told about this man. He was a great hunter; he was a rough-rider; but he was also a scholar and author of a number of learned books. He lived in the mountains, on the prairie, and in a large city. He was a leader in war, but also a peacemaker. It is said that he was appealed to by antagonizing factions, even by warring nations, to arbitrate. It is self-evident that we have here simply the personification of prominent character traits of the American people at various stages of their historical development. They loved to hunt, to ride, to war; reaching a higher stage of civilization, they turned to studying, writing books, making peace; and all these contradictory traits were, in course of time, used to draw the picture of this legendary national hero. Some mythological features have not yet been fully cleared up; for instance, that he is often represented in the shape of a bear or accompanied by bears. For a while these "Teddy Bears" were in nearly every house, and it seems as if they even were worshipped, at least by little children. There is no doubt that some remote astral conception lies at the root of this rather puzzling feature.

But two reasons are conclusive to establish the legendary thesis: First, the American nation, at the beginning of the twentieth century, had hardly emerged from the crudity of fetishism and witchcraft, many traces of fortune-telling, charming, sorcery and other forms of superstition can be found by studying the daily papers. Even this hero, Roosevelt, was given to some such superstition. Whenever he desired to bring any one under his spell and charm him, he took him by the hand and pronounced a certain magical word. As far as I can discover, it spells something like "dee-lighted." Second, the other conclusive proof is the name. Theodore is taken from the language of a people representing the southern part of Europe and means "Gift of God"; Roosevelt is taken from the language of a people representing the northern part of Europe, and means "Field of Roses." The idea is evident: This hero personifies the union of the two European races which laid the foundations of early American civilization—the Romanic and the

Teutonic races and the Americans imagined that a man who united in himself all those wonderful traits of character must necessarily be a miraculous "Gift of God," and furthermore they thought that if a man personifying their ideals really had full sway their country would be changed to a "Field of Roses."

This explanation is strictly scientific. No doubt a good many machine politicians and heads of trusts would be delighted to awake some morning and find out that Theodore Roosevelt is nothing but a mythological figure. But, thank God, he is a living fact and tremendous power in the life of our nation. And so is Jesus Christ.—*From "Some Recent Phases of German Theology," by Professor John L. Nuelson.*

The Church Our University

BY BISHOP VINCENT.

Every truly earnest Christian (old or young) is a University Student—a member of the University of the Church.

The aims of one's life in the University of the Church are:

1. To be really and personally related to Christ as his disciple—a real matriculation.
 2. To become by daily thought, prayer and service more and more like Christ.
 3. To follow His example in every-day life, doing as nearly as one can what He would do were He now living among us.
 4. To study diligently all truth in the Holy Scripture, in History, Biography, Science, Literature and Art.
- The Departments of the University of the Church are:
1. The Preparatory Department with its object lessons at HOME.
 2. The Department of Associated Worship and Instruction at CHURCH.
 3. The Department of Associated Instruction and Worship at SUNDAY SCHOOL.
 4. The Department of Education in SCHOOL, COLLEGE and UNIVERSITY.
 5. The Department of Observation and Experimentation in EVERY-DAY LIFE—in Business and Society, in Political and National Affairs.
 6. The Department of WORLD-WIDE EXTENSION in Education, Reform, Missions, Church Extension, the helping of the Freedman and the Indian, the relief of suffering in all forms, the suppression of demoralizing agencies, the spread of literature and the encouragement of every movement that makes for human betterment.

Treatment of Tuberculosis

The following are the rules for tubercular patients applying for treatment to the Samaritan Hospital, Philadelphia.

1. Don't spit on the pavement, on the street, nor into any place where you can not destroy the germs which you spit up.
2. Do not swallow any spit which comes up from your lungs or which comes out of the back part of your throat, as it exposes you to complications.
3. Spit into a spit cup when it is possible to do so.
4. Always use a spit cup with a handle to it so you can hold it close to your mouth.
5. When you use a china or earthenware spit cup, always keep chlorinated lime and water in it, and scald out the spit cup once or twice a day with boiling water.
6. When you use a tin spit cup with a paper spit cup inside, burn the paper cup at least once a day and scald the tin cup with boiling water.
7. Never use a handkerchief or a rag or any material other than paper to spit in or wipe your

mouth with unless it can be immediately burned after using.

8. When you can not spit into a spit cup, spit into a paper napkin.

9. Always use a paper napkin to wipe your mouth with, after spitting, and be careful not to soil your hands.

10. Always carry a cheap paper bag in your pocket or caba to put paper napkins in which you have used.

11. When you have used a paper napkin, either to spit in or to wipe your mouth with, fold it up carefully and put it away in a paper bag.

12. Every evening before going to bed burn your paper bag together with the napkins you have deposited in it.

13. Do not let any spit get on your clothing or your lips or hands, or your bed clothes, or carpets, or furniture, or on anything about you, where ever you may be.

14. If, by accident, any spit should be deposited anywhere else than in your spit cup or in your paper napkin, take pains at once to destroy it, either by taking it up and putting it in the fire or by putting chlorinated lime and water on it.

15. If you have a mustache or beard, shave it off or crop it close.

16. Always wash your lips and hands before eating or drinking, and rinse out your mouth.

17. If you have a running sore, take up the matter which is given off with absorbent cotton and burn it.

18. Don't blow your breath on to hot milk or any other food substance in order to cool it before giving it to others to take.

19. Avoid handshaking and kissing. These customs are dangerous to you as well as to others. They may give others consumption; they may bring you colds and influenzas, which will greatly aggravate your disease and may prevent your recovery.

20. Do not cough if you can help it. You can control your cough to a great extent by willpower. When you cough severely hold a paper napkin to your mouth so as not to throw out spit while coughing.

21. Sit outdoors all you can. If you have no other place to sit than the pavement, sit on the pavement in front of your house.

22. Don't take any exercise except upon the advice of your doctor.

23. Always sleep with your windows open, no difference what the weather may be.

24. Avoid fatigue. One single fatigue may change the course of your disease from a favorable one to an unfavorable one.

25. Go to bed early. If you are working, lie down when you have a few minutes to spare.

26. Don't take any medicine unless it has been prescribed by your physician. Medicine may do you harm as well as good.

27. Don't use alcoholic stimulants of any kind.

28. Don't eat pastries or dainties. They do not nourish you and they may upset your stomach.

29. Take your milk and raw eggs whether you like it or not.

30. Keep up your courage. Make a brave fight for your life. Do what you are told to do as though your recovery depended upon the carrying out of every little detail.

31. Always keep in mind that consumption can be cured in many cases and that it can be prevented in all cases.

32. If your own disease is too far advanced for you to recover, console yourself with the idea that you can keep those who are near and dear to you from getting it.

The Two Worlds About Us

There are two worlds about us: the world of fact, hard, horrid facts. To see this fact-world as the only one, is to mourn and mope and faint with discouragement. There is another world, of truth, and it is as near and as real as the fact-world; but he who finds it, gets beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. In that world dwell whatsoever things are honest, true, pure, lovely, and of good report. On the bleak hill side, as the shepherds watched their flocks, the world of fact with its loneliness and gloom, and the world of truth with its light and song met; and since then men have entered into the world of truth, and "rejoiced with exceeding great joy."—Selected.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

ATTENTION—MISSISSIPPI AND ARKANSAS

All parties who hold receipts for money paid for subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE at the Mississippi Conference held at Jackson, and at the Little Rock Conference held at Little Rock, should send their receipts with correct addresses at once to Eaton & Mains, 419 Carondelet Street. These names were being entered upon the mailing list and were destroyed in the fire of January 31. If for any reason you are not getting your paper write us at once, sending your receipt and correct address.

Our new address is 419 Carondelet street instead of 429 Carondelet.

All the copy that had been prepared for the printers last week went up in the flames that consumed our building, therefore the brethren who had sent us communications during the past two weeks bearing upon deaths, marriages, conference notices and church news, will do us a favor if they will send duplicates. All such matter was lost.

Be patient with us, brethren. To be entirely burned out puts one at great disadvantage. Our office, for a part of the week, has been upon the streets, where we have gone from door to door seeking a new location. Without any office equipment at all this issue has been gotten out. If you have not had an answer to your letter write us again, for on the morning of the fire the first mail, which had been delivered, was burned.

A fire, which originated on the first floor of the building occupied by the SOUTHWESTERN CHRISTIAN ADVOCATE and others, broke out last Friday morning, January 31, and did not stop in its work of devastation until the building was practically consumed and the entire office equipment of the SOUTHWESTERN CHRISTIAN ADVOCATE destroyed or made practically useless by water. Our Business Office, being in the direct line of the flames, suffered the greatest damage. Thanks to the protecting power of the iron safe, the ledger, cash book and papers of special value are preserved. Save what is in the safe all else in the business office was burned. Our files are gone, much of our correspondence in the course of being answered, and the lists of subscriptions recently secured at the Mississippi and Little Rock Conferences are destroyed. Our entire stock of books was also consumed. While the Editor's office did not suffer so much from the flames, that which was not burned suffered from the flood of water. This has greatly upset the SOUTHWESTERN for this week, delaying answers to communications, and the paper comes out practically one day late. We ask our friends to be patient with us. New quarters have been secured and we will be ready for business by the end of this week.

A COMPARISON

The Negro has not gone to the bow-wows. Now and then some prophet of evil and of pessimism, who has lost faith in God and in God's humanity comes speedily to the front with an array of facts and figures to prove that the Negro is the most criminal part of our population. Senator Johnson of Alabama, in a notable speech delivered some time ago in Boston, what ought to be the very citadel of the Negro's strength, sought the undoing of the Negro by quoting certain figures bearing upon the Negro as a criminal. A retiring justice of Savannah, Georgia, remarked that he had had 12,000 criminal Negroes before him within the last twelve years and concluded that the Negro as a race was incapable of any better showing and could not attain to any reasonable height of civilization. Now, let us see: Massachusetts, according to a special report of the Census Bureau, has had behind the bars one inhabitant to every 492, while South Carolina has had one out of every 1,272. But the Negro population of South Carolina exceeds the white population. Notwithstanding this Massachusetts is twice as criminal as the Palmetto State. For 1904 there were throughout the country among the Negroes one arrest to every 1,086 of Negro population. As compared in Massachusetts the Negro is not as criminal as in that state.

The *American Missionary*, which took some pains to seek a comparative statement to the one made by the justice of Savannah, Georgia, says that a justice of a thriving New England city stated that he had about one hundred cases a month, and that seventy-five of these were foreign born. That they were foreign born does not remove the fact that they were white, and here the criminal record in the thriving New England town is as great as that of the Negro's. No, the Negro has not gone to the dogs. If he is given even handed justice he will make a better showing.

GILBERT HAVEN SCHOLARSHIP

Bishop Mallalieu is exceedingly anxious that we establish a scholarship in the College of West Africa to be named in honor to Bishop Gilbert Haven, who, it will be remembered, made a trip to Africa in a tramp ship from Baltimore, which took many days to make the trip. When Bishop Haven arrived in Africa he was so completely worn out that he was not able to repel the African fever, which lingered with him, and was the cause of his premature death. It is fitting, therefore, that in the establishing of such a scholarship it should be named in honor of the man who was the Negro's great friend. Bishop Mallalieu suggests that to aid this scholarship we ask 10,000 of our people for five cents. The pastors and presiding elders and Sunday school superintendents can collect this money and send it to Bishop Mallalieu at Auburndale, Massachusetts. The Bishop suggests, and appropriately so, that the bands for Africa in our several schools might also evidence their sympathy with the movement by aiding in this contribution. Added to this fund will be the royalties that will come from the sale of Bishop Mallalieu's book, "Words of Cheer and Comfort." All royalties accruing from the sale of this book will be applied to this fund.

THE METHODIST REVIEW

No Methodist preacher ought to be without the *Methodist Review*. If he would read carefully and digest all that is offered during a year in the *Methodist Review* he would be in touch with much that is the largest and best in current theology and in the development of the church. The table of contents of the *Review* for January and February, 1908, shows that there is a feast for every subscriber to that periodical. We commend most heartily this publication not only to pastors but to any layman

who wants to keep in touch with the best and most up-to-date matter that pertains to theological thought. We give the table of contents of the January-February number:

"Bishop Charles Cardwell McCabe." Professor Charles M. Stuart, D. D., Garrett-Biblical Institute, Evanston, Ill.

"Sin, in the Light of Modern Thought." W. L. Watkinson, D. D., LL. D., London, England.

"The Quaker Laureate of Puritanism." James Mudge, D. D., Lowell, Mass.

"A Definition of the Word 'Religion.'" Rev. John Leuthold, A. M., Goldfield, Col.

"Henry Vaughan, the 'Silurist' Poet." Rev. Arthur J. Lockhart, A. M., East Boothbay, Me.

"The Message of Victor Hugo." C. W. Barnes, D. D., Delaware, O.

"One Source of Instruction in Prayer." Rev. W. F. Sheldon, Ph.D., Simsbury, Conn.

"Some Psychological Suggestions for Christian Workers." Professor William O. Allen, Ph.D., Cornell College, Mount Vernon, Iowa.

"Faith of Our Fathers." Gardner S. Eldridge, D.D., Brooklyn, N. Y.

"Why Taine Failed to Appreciate Shakespeare." Gertrude See Jackson, A.M., Portsmouth, O.

"The Knowledge of God." D. C. Knowles, D. D., Tilton, N. H.

Editorial Departments: Notes and Discussions: (Editorial Topics: The Voluminous Unimportance of Positivism, The Place of Peter in the Gospels;) The Arena; The Itinerants' Club Archaeology and Biblical Research Foreign Outlook; Glances of Reviews and Magazines; Book Notices.

A copy of this number will be mailed to any address, postpaid, on receipt of forty cents by Eaton & Mains, Publishing Agents.

King Carlos of Portugal and his eldest son, the Crown Prince Luiz Philippe, were assassinated in the streets of Lisbon, the capital, Saturday afternoon, February 1. As the carriage in which were seated the royal family, wending its way to the palace, reached the Praco do Commercio, a large square, a band of men leaped forward and before any one could divine their intention drew their carbines and shot down the king and his natural successor, the crown prince, who had not the slightest chance to save themselves. The king's second son, the Infant Manuel, was slightly wounded, but Queen Amelia, who heroically strove to save the Crown Prince's life, was unhurt. This bloody tragedy has overwhelmed all Portugal, and the evidence of mourning to be seen on every hand in the city of Lisbon is said to be unlike anything ever before manifested in the history of the little kingdom. This brutal murder, it seems, will only strengthen the cause of the monarchy and insure the fidelity of the people. A boy king, henceforth to be known as Manuel II, is now the ruler of the kingdom of Portugal, but as he is a minor the Queen Mother, Marie Amelie, will act as Queen Regent during her son's minority. The Queen is said to be a woman of great courage and force of character, and it is thought that she will undoubtedly wield the scepter with a much firmer hand than did her late husband, the unfortunate Carlos.

Next Sunday, February 9, is the day set apart for the taking of the Freedmen's Aid collection. It is the Sunday nearest Lincoln's birthday. The funds raised on this day will help toward completion of the great work of emancipation begun by Abraham Lincoln when he liberated four millions of slaves physically. There are as many illiterate Negroes now as when Lincoln emancipated the race; just as many who need Christian education as then and the appeal is just as urgent. That there are four or five millions who can read and write and who are on the upward grade does not excuse the Christian church and the country in general from the duty enjoined upon them to lift the other four millions who need to-day the hand of Christian guidance as truly as did the newly emancipated slave. Take your collection and forward it at once to Dr. H. C. Jennings, Treasurer, at 220 W. Fourth Street, Cincinnati, Ohio.

Personal and General

See to the renewal of your paper at once.

Bishop Thoburn's address for the present is Delaware, Ohio.

It is Bishop Hartzell's plan to reach New York by March 28.

St. Louis, Missouri, is to erect soon its fourth high school, at a cost of \$629,000.

Mrs. William Butler has reached her eighty-seventh year and is in good health.

Dr. M. C. B. Mason was among the visitors at the recent session of the Little Rock Conference.

Senator J. P. Dolliver is delivering an address on a splendid subject, namely, "National Character."

Have you raised your apportionment for the General Conference expenses? If you have not, do so now.

There are 183 Filipino students in this country being educated at the expense of the Philippine government.

Mr. Robert B. Ward, a prominent business man of Pittsburg, has been elected a trustee of the American University.

The new books published during 1907 numbered 9,914—1,311 more than in 1906. Of this number 1,862 were novels.

The *Methodist Advocate-Journal*, formerly published at Knoxville, has its headquarters now at Athens, Tennessee.

The trustees of New Orleans University will meet in the parlors of the University Friday, February 7, at 10 a. m.

On Decision Day at First Church Sunday School, Indiana, 1,073 persons attended and about one hundred decided for Christ.

The Kentucky Legislature has already taken steps toward an observance next year of the centenary of the birth of Abraham Lincoln.

Trinity Methodist Episcopal Church, at Houston, Texas, the Rev. W. H. Logan, D. D., pastor, will install soon a \$3,000 pipe organ.

Bishop Walters, of the African Methodist Episcopal Zion Church, is now occupying his new home at 208 W. 34th Street, New York City.

Dr. M. C. B. Mason delivered a splendid address before the students of Wiley University recently, subject, "Oratory of Shakespeare."

Bishop Wilson, of the Methodist Episcopal Church, South, has just completed a tour of inspection around the world of the work in mission fields.

Bishop Vincent addressed the Colored Young Men's Christian Association of Indianapolis, Indiana, recently on "The Colored Man and His Chance."

Dr. Collins Denny will represent the Methodist Episcopal Church, South, as fraternal delegate at the forthcoming General Conference of our church in Baltimore.

We acknowledge receipt of a copy of the Journal of the Monroe District Conference, the Rev. J. O. Brown presiding elder, and the Rev. T. H. Munson secretary.

According to the estimate of Secretary Cortelyou, the money hoarded in the October-November panic amounted to \$296,125,429, about one-tenth of the total circulation.

The Rev. W. J. M. Price, the new presiding elder of the North New Orleans District, is receiving his mail, for the present, at 5525 Coliseum Street, New Orleans.

If you find on your paper, at the end of your name, "January, '08" or "February '08," that means that your subscription has expired and you should renew at once. Do it now.

Mrs. Alberta Rosslyn, of Vicksburg, Mississippi, daughter of Professor Albert Barnes, a well-known teacher in Mississippi, is spending a few weeks at the home of her aunt, Miss Ora J. Wilson.

South Africa's gold yield in December, \$13,383,000, was the largest for any month. This output is at the rate of \$160,000,000 a year, which is more gold than the world produced a few decades ago.

Dr. J. Wilbur Chapman, the noted evangelist, will make a tour around the world. He will be accompanied by Mr. Charles M. Alexander, whose fame as a singer is connected with the glory song.

Mrs. M. C. B. Mason attended the Little Rock Conference, which held its session at Little Rock, Arkansas, and made a profound impression in the interest of the Woman's Home Missionary Society.

Dr. George H. Bridgeman, president of Hamlin College, was recently elected president of the Association of College Presidents and Principals of the Secondary Schools of the Methodist Episcopal Church.

The Rev. W. L. Amos was assigned to Boyce at the recent session of the Louisiana Conference. Through an oversight his postoffice did not appear in the appointments of that conference, published in a recent issue.

The wearing of a carnation, the McKinley flower, on Wednesday, January 29, was the simple and touching observance by many of the sixty-fifth anniversary of the birth of the late President, William McKinley.

The Rev. and Mrs. W. R. H. Harry spent a few days in New Orleans recently, at the close of a visit with relatives in Monroe. They begin the work at Washington Chapel with high hopes for a year of large results.

Mr. George D. Geddes, a prominent citizen of this city, and an undertaker of high rank, is an enthusiastic worker in the movement for the establishment of the Colored Young Men's Christian Association in this city.

The "Roosevelt Prevaler" is the name of a four-page newspaper being published in Kendrick, Idaho, a town of 500 inhabitants. It is stated that the object of this paper is "to prevail on Roosevelt to accept another term."

Rear Admiral L. C. Logan, commandant of the Pensacola Navy Yard, was Rear Admiral just two days. He was promoted to the rank of Rear Admiral just two days before he was retired on account of the age limit.

Dr. S. A. Peters, who graduated from Meharry Medical College last spring, has hung out his shingle in Atlanta, Ga. Dr. Peters was formerly a member of the North Carolina Conference and a professor in Bennett College.

The *Chicago Tribune* is authority for the statement that 324 persons were killed and 1,244 seriously injured by automobiles during 1907, but this record of accidents and deaths, appalling though it is, is far from being complete.

Dr. I. L. Thomas, field secretary of the Board of Home Missions and Church Extension, lectured in Simpson Methodist Episcopal Church, Indianapolis, Ind., Monday night, January 27, on "Little Things for a Great Purpose."

Mr. Green H. Brascher, father of the talented editor of the *Cleveland Journal*, Mr. Nahum Daniel Brascher, died Tuesday, January 28. Mr. Brascher was born in North Carolina March 1, 1849. He was a consistent member of the Methodist Episcopal Church.

The latest reports from Hazlehurst, Mississippi, show that the cyclone which swept through Copiah and adjoining counties on last Friday caused a very large property loss; one dispatch states that hundreds of persons were left destitute. The death list now totals eleven.

Dr. George P. Mains recently visited Baltimore and speaks enthusiastically of the Lyric as the meeting place of the next General Conference. He says the hall is neither too large nor too small, and in almost every way is suited for the sessions of the General Conference.

Andrew Carnegie makes a gratifying offer to Morgan College, namely, that he will give the college \$50,000, on condition that friends raise \$30,000. Certainly every effort will be made to meet this demand as the college is very much in need of funds for improvement and equipment.

Dr. Lee G. Broughton, pastor of the Baptist Tabernacle, Atlanta, Georgia, is to deliver the Commencement address at the Tuskegee Institute, May 24. The Honorable Charles V. Anderson, Collector of Internal Revenue, New York, is to speak on May 28, during the commencement.

The Rev. Dr. Lewis Curts, formerly publishing agent of the Western Book Concern, is now living quietly at his home at Long Beach, California. Dr. Curts is broken in health and is no longer able to continue his work as a Methodist preacher. His many friends sympathize with him and hope and pray for his recovery.

Mr. L. B. Vignes, one of the prominent citizens of our city, has just returned from Detroit, Michigan, where he has been in attendance upon the Brick Layers and Masons' International Union of America and Canada, in the proceedings of which body he took a prominent part. Mr. Vignes is one of the leading mechanics of this city.

The seventeenth annual session of the Tuskegee Negro Conference will be held at Tuskegee Institute, Alabama, Wednesday, February 19. The Worker's Conference, composed mainly of teachers and others interested in the educational, moral and civic uplift of the Negro people, will be held the following day, Thursday, February 20.

Editor Herben, in a recent number of the *Epworth Herald*, gives an illuminating article on Claflin University and the work of Dr. and Mrs. L. M. Dunton. No persons are more worthy of unstinted praise than these two saints. One could hardly be extravagant in commending the work and unselfish devotion of Dr. and Mrs. Dunton.

Alexander McDowell, recognized as America's foremost composer, died in New York City January 23, in the forty-fifth year of his age. Among Mr. McDowell's best known compositions are concertos in A and in D minor and the symphony poem, "Hamlet and Ophelia" and "Lancelot and Elaine," his "Woodland Suite" and a number of songs.

The *Western Christian Advocate* is making an appeal for institutions fostered by the Freedmen's Aid Society referring to the gifts of the Colored Conference, says: "In proportion to their ability, their giving is in excess of any other receipts. Evidently their sense of manliness outweighs any feeling of hopeless dependence and helplessness."

Andrew Carnegie has made a conditional gift of \$200,000 to Berea College of Kentucky, to establish an industrial school patterned after Tuskegee Institute. This gift is to be met by \$200,000 from other sources. When the \$400,000 is raised the authorities will provide for the Negro students of Berea College, who were forced from the school by legislative action.

The Colored Young Men's Christian Association has begun in earnest the work of repairing its building at 2220 Dryades street. We hope at an early date to give an extensive account of this movement, together with cuts showing the floor plans, and a picture of the building. This is a worthy enterprise and money here invested will yield splendid interest in the development of Christian character.

Morgan College will celebrate its fortieth anniversary on February 13-14, and the principal exercises will be held in Sharp Street Methodist Episcopal Church. On the evening of the first day Congress Charles P. Landis of Indiana will speak. The following evening addresses will be delivered by the Rev. C. A. Tindley, of Philadelphia, and Dr. W. F. Anderson, secretary of the Board of Education of the Methodist Episcopal Church.

Dr. H. K. Carroll, First Assistant Corresponding Secretary of the Board of Foreign Missions, and Bishop Joseph F. Berry, left St. Louis January 28, to visit the Methodist work in Mexico, where Bishop Berry is to hold the Annual Conference. They plan to spend Sunday, February 1, at Guanajuato, going a day or so thereafter to Queretaro, and reaching the City of Mexico on Wednesday, February 4. The itinerary as planned includes later visits to Oaxaca, Tehuacan, Orizaba, Puebla and Pachuca. Conference will be held at the City of Mexico, beginning February 27.

Mr. Charles Stewart was in attendance upon the Louisiana Conference of the African Methodist Episcopal Church, and reported the proceedings of that body to the daily press. Mr. Stewart is a competent and successful newspaper man, and his reports find ready access in the leading journals of the country, and particularly of the South. Mr. Stewart is also a public speaker of force. On a recent Sunday he preached to the students of Straight University and in the evening to a large audience at the First Baptist Church. On Sunday afternoon he delivered an address before the Colored Young Men's Christian Association.

The *Religious Telescope*, the official organ of the United Brethren publishes on its front page a group of five interesting and strong men. They are the Landis brothers, and the *Telescope* styles them a "Quintette of Master Minds." The group is brought into prominence by Judge Kenesaw Mountain Landis, who will be remembered as the judge who imposed a fine of \$29,240,000 upon the Standard Oil Company. The other brothers of the group are ex-Congressman Frederick Landis, Postmaster Walter Kumler Landis, Congressman Charles B. Landis, and Dr. John Howard Landis. The Landis family is connected with the Church of the United Brethren, and it is very appropriate that the *Telescope*, the official organ, should publish this very excellent picture of this distinguished group.

The Little Rock Conference

The thirtieth session of the Little Rock Annual Conference convened in Wesley Chapel, Little Rock, Ark., January 23, 1908. Bishop J. F. Berry presided. J. W. Jackson, secretary of the last conference, called the roll after which the result by ballot for secretary showed that J. L. Wilson was elected. J. W. Burns, was elected statistical secretary and T. J. Thompson treasurer. Each was allowed to name assistant secretaries who were confirmed by the conference.

The Bishop endeared himself to each brother and there never was in the history of the conference a better session. The Presiding Elders, W. S. Sherrill, M. N. Langston, S. McDonald, D. B. Harston and L. G. Hodges made most excellent reports which showed an increase along all lines. It is safe to say that no conference of our connection raises more money per capita than the Little Rock Conference for the many causes in our church. The Anniversaries were benedictions.

Drs. H. J. Coker, E. M. Jones, G. G. Logan, I. G. Penn and M. S. Davage each represented his cause in a most satisfactory way. They were regarded as God-sent servants to scatter seeds of righteousness among God's people. The SOUTHWESTERN was given the right of way and business manager Davage received 181 cash subscriptions.

A special collection was given each representative visitor. Benevolent money and ministerial support are in advance of last year, while there was quite an increase of conversions and accessions. A resolution to divide the Conference was adopted. Two were ordained deacons and three were ordained elders. All of the propositions submitted by the General Conference and the two Annual Conferences were overwhelmingly voted against. Quite a number of promising young men were admitted on trial. Bishop Berry presided with so much fatherly care that two strong resolutions were adopted asking that the Bishop be returned next year. On Sunday the sermon preached by the Bishop brought comfort to troubled souls, conviction to sinners and a mighty spiritual wave to all present. Very few persons present ever witnessed such a gospel sermon. The prayers and good wishes of the whole Conference will follow Bishop Berry.

Election of delegates to General Conference was as follows:

Ministerial: Dr. J. M. Cox, President Philander Smith College; Rev. W. S. Sherrill, Presiding Elder Little Rock District. Lay: H. H. Sutton, Professor Ancient Language Philander Smith College; Mrs. H. M. Nasmyth, Superintendent Adeline Smith Home. All of the delegates are strong and well known.

The Conference is growing very rapidly and has in its rank men of marked intelligence. The next session will be held at Clow.

J. L. WILSON, Secretary.

Little Rock Appointments, 1908

LITTLE ROCK DISTRICT.

W. S. Sherrill, Presiding Elder.

Batesville, T. J. Thompson; Batesville Circuit, R. B. Henry; Hensley, A. S. Miller; Hot Springs, W. R. R. Duncan; Hazen and Des Arc, to be supplied; Jacksonport and Olitrough, R. B. Fagan; LITTLE ROCK: North Side, H. C. Dunlap; Rock Street, Waters McIntosh; Wesley Chapel, J. L. Wilson; White Chapel, G. W. Jackson; Woodlawn and Scott, to be supplied; Little Rock Circuit, W. B. Smith; Lonoke and England, W. J. S. Donaldson; Newport and Cross Road, W. H. Simpson; Sweet Home, J. H. Greer.

FORT SMITH DISTRICT.

H. P. Coulter, Presiding Elder.

Bentonville, to be supplied; Conway, C. A. Taylor; Danville, Wm. White; Fayetteville, F. J. Jacobs; Fayetteville Circuit, U. S. Kitchen; FORT SMITH: Ebenezer, B. J. Griffin; Mallaleu, M. N. Langston. Little Maumee, J. L. Bryan; Marche, P. W. Webb; Morrilton, F. H. Thomas; Roland, A. R. Ray; Solgo-hachia, James Stokes; Springfield, W. H. Morris; Van Buren, A. T. Stephens.

FORREST CITY DISTRICT.

L. G. Hodges, Presiding Elder.

Augusta, Jackson Hatchett; Auvergne, to be supplied; Bledso, B. F. Young; Bonair and Madison, J. T. Hawkins; Brinkley, J. W. Burns; Brinkley Cir-

cuit, S. J. Brown; Caldwell, W. A. Smith; Cotton Plant, G. N. Johnson; Cotton Plant Circuit, D. W. Boatner; Crawfordsville, W. M. Speed; Earl and Parkin, to be supplied; Felton and Ringville, to be supplied; Forrest City, J. W. Jackson; Gill, J. C. Adams; Haynes, E. M. Alexander; La Grange, to be supplied; Marlanna, Z. R. Fields; Marked Tree, to be supplied; Oak Forest, to be supplied; Park Place, William Green; Palestine, J. R. Wilson.

CLOW DISTRICT.

D. B. Harston, Presiding Elder.

Ashdown and Wilton, to be supplied; Bengin and Murfreesboro, C. W. Sampson; Caddo Gap and Roseboro, G. W. Thompson; Camden and Wheelen Springs, Philip Owens; Canfield and Garland City, S. B. Witherspoon; Centerpoint and Locksburg, T. It. Womble; Clow, D. H. E. Harris; Clow Circuit, Haywood Bright; Elberta and Muddy Fork, to be supplied; Gurdon and Antoine, to be supplied; Horatio and DeQueen, David Hall; Paloma, T. J. Preston; Saratoga, Fulton, M. B. A. Cain; Stamps and Lewisville, C. G. Curtis; Texarkana and Hope, G. A. Hall; Texarkana Circuit, to be supplied.

PINE BLUFF DISTRICT.

Silas McDonald, Presiding Elder.

Alzheimer, D. W. Nelson; Clarendon, S. J. Saxton. Damon, G. W. Weir; Dexter, to be supplied; Dumas and McAwee, C. L. Kyles; Fordyce and Little Bay, B. J. Lewis; Helena, J. S. Williamson; Helena Circuit, to be supplied; Humphrey and Stuttgart, to be supplied; Luna and Eudora, John Nelson; Ladd and Linwood, M. H. Foster; Marvell, S. M. Cain; McGehee, A. H. Harris; Monticello and Rock Springs, J. M. Clark; Morrell and Dermott, L. C. Dawkins; New Edinburg, J. W. Lewis; PINE BLUFF: Saint James, G. T. Saxton; Saint Marks, J. S. Wallace. Princeton, to be supplied; Tarry and Star City, J. H. Hines; Warren and Johnsonville, C. H. Royston; Wil-mot and Sunshine, W. M. Hanna; Wabbaseka and Union Grove, Lee Nelson.

J. M. Cox, President Philander Smith College, member of Wesley Chapel, Little Rock, quarterly conference.

A. D. Jacques, Principal Bowen Seminary, member Clow quarterly conference.

C. W. Whitehead, State President of the Epworth League, member Fordyce quarterly conference.

M. F. Strong, member White Chapel quarterly conference; and B. H. Johnson, member of Ladd quarterly conference; left without appointment to attend one of our schools.

Missionaries and the China Indemnity

The Committee on Reference and Counsel, representing the Protestant Missionary Boards and Societies in the United States and Canada, has authorized the following statement concerning the indemnity claims of missionaries and Missionary Boards for losses during the Boxer outbreak in China. Senator Lodge reports that the entire amount paid out by the United States Government for all claims that were presented is \$2,000,000. In this connection, Washington press despatches state that the most exorbitant claims were those of the wives of missionaries and that a member of the Senate Committee on Foreign Relations is reported as saying: "The wardrobes of the wives of those missionaries must have far exceeded in value those of the most extravagant actress on the stage to-day. Taking their claims at this face value, their diamonds alone must have been worth as much as the entire stock of the largest diamond dealer in New York City."

To say nothing of the fact that "the entire stock of the largest diamond dealer in New York" is worth much more than \$2,000,000, the natural inference from the Senator's remark is that the missionary claims amount to nearly, if not quite, the \$2,000,000 referred to and that the chief item of these claims was for wardrobes and jewels. The fact is that the \$2,000,000 included the claims of many who were not missionaries and that the bulk of the money paid for missionary claims was for mission property destroyed, chiefly schools and hospitals and their apparatus. The claims of one Society on property account alone amounted to nearly \$400,000. The claims of the missionaries for personal property covered, in some cases, residences owned by them, and generally libraries, household furniture and supplies, as well as clothing. We happen to know that the claims of 68 missionaries for clothing averaged only \$132 for each person. It should be borne in mind, too, that many mission-

aries buy shoes, clothing and household linen only once a year, purchasing in the United States. As the North China winters are cold and the summers hot, every foreigner has to have a supply of clothing for both seasons, and a number of the missionaries had just received their annual supplies when the Boxer outbreak occurred.

There are over 4,000 missionaries in China, European and American, Protestants of many denominations and Roman Catholics of many orders. Here and there an individual who had lost all may have followed the example of all the foreign governments in feeling that punitive damages should be required. But such cases, if they existed at all, were very few and in no way representative of the missionary body, or of the Boards at home. Their general attitude was expressed by an action of one Board which, in September, 1900, unanimously voted that "it would be highly unbecoming in the followers of Christ to manifest a mercenary spirit and make exorbitant demands upon the Chinese, and that claims for indemnity should not include suffering, loss of life, or interruption of work, but only the actual value of destroyed or injured property and the extraordinary expenses incurred in consequence of the troubles." Many of the missionaries were so fearful that the indemnity would be exacted from the innocent as well as the guilty and would embitter the Chinese, that they refused to put in claims for the full amount of their losses. Almost every missionary in North China is poorer in money because of that Boxer outbreak, to say nothing of the strain upon health.

It would hardly be possible to say anything more untrue than the alleged senatorial statement. All claims were submitted to the United States Commissioners in Peking who approved them as fair and just. These claims are on file in the State Department in Washington where any one we presume, can examine them. The Missionary Boards have nothing to conceal, nor are they conscious of having anything to apologize for.

ARTHUR J. BROWN, Chairman.
HENRY K. CARROLL, Secretary.
Committee on Reference and Counsel.

Bennett College

Bennett College is thriving. The boarding department is crowded. The boys' building, which has 20 rooms in it, is full to overflowing and consequently the young men who come to us now have to find lodging without the building and off the campus. We have a very wholesome community about us so that we are able to place our young men who come now in good homes. These people will care for them in a first-rate manner. The need for more buildings upon our campus is very evident so that we may be able to house all the students that come to us from a distance.

The girls' building is somewhat larger than that of the boys' building therefore, we are able to accommodate twice as many girls as boys, yet the girls have only three vacant rooms in their dormitory. At the present rate of entering school we shall have as many girls as we can accommodate. The patronage from the city is far ahead of that given to us in past years. On the whole, we are fuller than we have been at this time in any previous year to our knowledge.

Each year of the College Preparatory classes is well represented there being all the way from four to eighteen students in them. The college course has three years represented, viz.: Freshman, Junior and Senior. The Freshman year has six; the Junior, four; the Senior, four; making fourteen in all who are in the college department. The prosperous condition of Bennett shows what can be done when the ministers of the conference and the school pull together. There is no telling what we might do, had we more means and buildings with which to work.

J. P. MORRIS, Secretary.

My Endeavor

To be true—first to myself—and just and merciful. To be kind and faithful in the little things. To be brave with the bad; openly grateful for good; always moderate. To seek the best, content with what I find—placing principles above persons and right above riches. Of fear, none; of pain, enough to make my joys stand out; of pity, some; of work, a plenty; of faith in God and man, much; of love, all.—Leigh Mitchell Hodges.

Home Mission Notes

A little more than a year ago, the "Interdenominational Committee of Women for Home Mission Conferences" was organized in New York City. The first conference for the East was held at Silver Spring, N. Y., last July. On invitation of Mr. Moody of Northfield, Mass., the conference will be held this year at that point, and will doubtless make its home there hereafter. The dates are not as yet definitely fixed, but it will occur in July, immediately preceding or following the conference of the Women's Foreign Missionary Society. The Western division of the committee holds its conference at Winoona Lake, Indiana. In both instances these gatherings proved uplifting and inspirational.

Miss Hannah Hegeman, superintendent of the George O. Robinson Home in Porto Rico, has returned to her home for a three months' stay. Miss Hegeman's health failed about two years ago and she was compelled to return to the States for medical treatment. She has been at her post, however, during the past year, and comes now on the advice of her physician as a precautionary means that she may become permanently established in health.

Miss Emma Theobald, of Dayton, Ohio, a lady of wide experience in the management of young people and of many gifts in other directions, volunteered to go out to Porto Rico, to fill the vacancy caused by Miss Hegeman's return. Arriving at the orphanage before Miss Hegeman left, she was able to secure all necessary directions and to show such adaptation to the work, that Miss Hegeman was able to leave her beloved charge with a heart at rest. The Society owes a debt of gratitude to Miss Theobald, who under this commission serves without salary, for the love of Christ and His poor children.

Urgent appeals have been made to the bureau for work among Japanese and Koreans in behalf of Japanese women and children in Seattle, Wash., where they are very numerous. There is no thought at present of establishing a Home there, but it is believed that a missionary who would visit and work among the children, would see gracious results of her labor, and nothing is wanting to bring this about, save needed funds. Mrs. Bishop Hamilton, secretary of the bureau for this work, would rejoice, as would many other workers on the Pacific coast, should hearts be moved to aid in this much needed work.

It is said there are 17,000 Italians living in Utica, N. Y., and the mission work, established by the Northern New York Conference Woman's Home Missionary Society, is the first Protestant Christian effort made among them, although the Mission is still in its youth. Dating back only to the spring of 1896, the effort has already resulted in the organization of an Italian Methodist Church. Two workers are employed, a superintendent, Miss Hattie E. Davis (deaconess), and Miss Clara M. Simmons, kindergarten. The deaconess visits the homes of the poor and afflicted, winning many hearts to the Christ, whom she offers to them.

Mitchell Home at Lenoir, N. C., was destroyed by fire on the night of January 14th. The thirty girls in the Home lost all their clothing, and the next day the secretary of the bureau, Mrs. O. P. McCarty, of Cincinnati, Ohio, forwarded to them two trunks filled with clothing, purchased by friends to whom the disaster had been made known. A school building still stands, and school goes on, the people of the vicinity, opening their houses to the girls and teachers. Auxiliaries and individuals can be of great service just now, by sending gifts of money or supplies to the Home in this time of great need. Mrs. O. P. McCarty's postoffice address is Haddon Hall, Avondale, Cincinnati, Ohio.

There is a real problem as to what shall be done with Alaskan girls who graduate from Jesse Lee Home in Unalaska. There is no safe home life to which they can return, even if they have homes, and many of the white residents of Alaska are not to be trusted with native girls when once removed from the protection of the Home. The missionaries beg that Christian homes may be found in the States for some of these bright girls. A capable young girl will soon be ready to graduate, and it would rejoice the hearts of the missionaries and the faithful bureau secretaries, Mrs. R. H. Young, of Long Beach, California, to hear from someone who would open the door to a safe life for this bright young woman.

Western ideas seem to have taken hold of the Chinamen of the Pacific coast, many of whom are anxious to have their daughters educated. This suggests that in building the new Oriental Home in

San Francisco, there should be ample provision made for the teaching and training of these young Chinese girls from the homes in that city. The religious teaching would no doubt result in the conversion of many of them, and through these the winning of fathers and mothers. Why are the heathen on our shores, if it is not God's plan that we should meet them with the Gospel?

The *Christian Republic*, published by the Board of Home Missions in Philadelphia, Pa., has an immense circulation. In a short article found in the January number of the paper, entitled, "What Money Can Do," several suggestions are made, which are worthy the notice of Christian people. Beginning with less than three cents a week and going up to eight dollars a week, we learn what can be done in various lines of this patriotic and Christian work. For instance: "Thirty cents a week trains a child in a Home Mission Kindergarten, and sends him home to 'sing Jesus,' often in a heathen home."

Two young women of Troy, N. Y., Miss Hattie A. Gifford and Miss Ella O. Brunk, have entered upon mission work in Dulce, New Mexico. Both of these ladies are especially fitted for such service, Miss Gifford having been a teacher for several years, and Miss Brunk having had experience in Young Women's Christian Association work in college and a strong believer in home mission work. In Dulce these ladies will work among the Mexican and Apache Indians. Both have entered upon the service with enthusiasm and are finding much satisfaction in this field of labor. In New Mexico and Arizona are 50,000 Indians as indolent, poor, ignorant and superstitious as any who can be found in foreign lands. Mrs. E. W. Simpson, of Troy, N. Y., is secretary of the bureau under which this work is carried on.

The Second Race Conference Held in Columbia, S. C.

On January 14th there convened in the city of Columbia what is known as the Second Race Conference, which convened in session four days, adjourning on Friday night, January 17th. It was not as largely attended as the one held there one year ago, but the papers read were equally as good, and, perhaps, in some instances, they were better.

There were some speakers present who bear a national reputation as orators and lecturers. The Hon. John C. Dancy, the Registrar of Deeds of Washington, D. C., was present. He presided during one session on Friday, and lectured at night to a larger audience in the Sydney Park Colored Methodist Episcopal Church. The colored people of Columbia and of South Carolina have never heard a more scholarly and eloquent Negro lecturer since the palmy days of Douglass and Price. It was a great speech, and literally captured the audience. Bishop George W. Clinton, of the African Methodist Episcopal Zion Church, was present, and did honor to himself both as a presiding officer and as an orator.

There were two white brethren present, and spoke well. A Rev. Mr. Rice, from the Piedmont section of this State, and the Rev. A. W. Lamar, D. D., now of Nashville, Tenn, but a native of South Carolina. He is a professional lecturer and chose for his subject: "Dixie Before the War." The same was delivered on Wednesday night in the Opera House. His story of a 'possum 'hunt' on the old plantation in ante bellum days, was true to life. The audience, which was composed of colored and white, highly enjoyed his graphic descriptions of such homely scenes.

Bishop Henry McNeil Turner, D. D., Senior Bishop of the African Methodist Episcopal Church, presided during several sessions. The Bishop lectured on "African Emigration" to a large audience in the Bethel African Methodist Episcopal Church, and made several talks. During one of the sessions, the Rev. S. S. Lawton, who is an old soldier, proposed to the audience that they sing the Star Spangled Banner, but Bishop Turner objected, saying he could see nothing in the flag but stripes for the Negro. "My Country 'Tis of Thee," was proposed and Bishop Turner again objected, saying that America is not the Negroes' country. The Bishop is certainly a unique character, to say the least. But he possesses two qualities—brains and courage; no one who knows him will deny him this honor.

The Race Conference culminated in the organization of a State Fair Association, with the following officers: The Rev. Richard Carroll, president;

the Rev. C. R. Brown, vice president; R. W. Westberry, secretary; and T. A. Williams, treasurer. The fair is to be held sometime in November next.

I. E. LOWERY.

Companionship

Every young man is the better for cherishing strong friendships with the wise and good; and he whose soul is knit to one or more chosen associates with whom he can sympathize in right aims and feelings, is thereby the better armed against temptation and confirmed in paths of virtue.

But there is a trait that is far more exalted than the love of one's friends, and that is love to an enemy. The best of men are liable by their very virtues to provoke the hostility of the envious and malicious; and from the time of which it is significantly written: "Saul eyed David from that day forward," he was hunted by this degenerate king with a ruthless and relentless hate. Yet, after enduring an almost unparalleled series of persecutions from him, no sooner does he find Saul than he makes it an occasion for the display of forbearance that is yet more unparalleled. Twice did he thus spare the life that is spent in hot pursuit of his own blood, and when Saul dies under other hands he not only mourns him in touching elegy, but sternly avenges his death upon his murderer. How different is this from that standard of worldly honor which calls resentment manly, and brands with cowardice the lofty heart that, instead of meanly crushing its enemy, dares to conquer itself, and thereby achieves the greater victory over its foe. He who cherishes this spirit of Kindheartedness and magnanimity, governed by Christian principles, cannot fail to become a worthy, useful and beloved member of society.—*Collyer*.

The Kingdom of Heaven is Within You

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it. And to work for it you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And, being within us, it is not to be seen, but to be felt; and, though it brings all substance of good with it, it does not consist in that. "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost"; joy, that is to say, in the holy, healthful and helpful Spirit.—*John Ruskin*.

The Best Thing

Each one of us has to find out what is for him the best thing and the possible thing. * * * If the social life of your acquaintances goes on chiefly in a round of calls, visits, parties, which you find trivial and profitless, stand aloof from it and give yourself to better things, though you be deemed unsocial. If all your friends are reading and talking about hooks which you cannot understand or get enrichment from, frankly own your incapacity and read such books as you can understand. If the people about you are carrying on their business or their benevolence at a pace which drains the life out of you, resolutely take a slower pace, be called a laggard, make less money, accomplish less work than they, but he what you were meant to be and can be.—*George S. Merriam*.

Foreign Mission Notes

Twelve boys from our high school at Taianfu, the Shantung District, North China Conference, and eight men from the training school spent last summer in preaching and selling books. They returned with glad reports of hard but blessed labor. They sold about thirty thousand religious books. It is probable that a hundred persons heard the gospel message to one who bought a book, and the one book purchased was seen perhaps by the people of a whole village. Throughout the year a number of the high-school boys have visited markets and temples, where they did effective work among the pilgrims and others by their faithful testimony and book-selling. Some earnest, personal work has been done among the students, and the revival services at New Year were most helpful.

Conference Notices

CENTRAL ALABAMA CONFERENCE.

The Board of Church Extension of the Central Alabama Conference will convene in St. Paul Methodist Episcopal Church, Birmingham, on Wednesday, February 19, 1908, at 3 p. m. All parties having business with said board will please be present in person or have their applications in the secretary's hands by that date.

W. H. NELSON, Chairman.
W. C. DAVIS, Secretary.

ALEXANDRIA DISTRICT.

To the preachers of the above named district: You will please collect the General Conference expenses and forward same to the proper headquarters at once. You know your apportionment. Robt. C. Worsham is appointed Secretary for the District for the Foreign Mission Board; M. L. Baldwin for Home Mission and Church Extension; D. G. Taylor for Freedmen's Aid and Southern Education. Let's go in for a great year's work.

JOSHUA J. OBEE.

ST. JOSEPH DISTRICT.

Dear Pastors: May I call your attention once again to the importance of our benevolent collections for all causes. Impress your people with the importance of this obligation and duty and get them to perform their full share in giving, that all the charges in the St. Joseph District may be in class first. Be true to your trust. Have no blanks when you report. Our conference meets March 25 instead of March 4. The time was extended that we might have better reports. We will show our appreciation by urging our loyal members to stand with us in this great work.

A. H. HIGGS, Presiding Elder.

MISSISSIPPI CONFERENCE BROTHERHOOD.

Brethren: As you know, we failed to hold our annual meeting at the last session of the conference because we were so crowded with conference business. Article 4 of our Constitution reads: "The officers of said Mutual Aid Association shall be elected annually at the time and place of the meeting of the Annual Conference and shall hold the office one year, or until their successors are elected." So that keeps the same members in office until our next meeting. You remember on October 14, 1907, the Rev. James Ellis died and he was a member of the order. Several of the members have failed to pay the benefit, \$1.00, which according to our constitution, Article 5, must be paid in sixty days. Some of the members claim they did not get the notice. Now, brethren, let us show to the church and all concerned that we are capable of doing some things for ourselves. Let's stand by the old Fathers who are holding to the association. Let's bear the infirmities of the weak. Now, those who have not paid, please brethren, settle at once, so that we can pay off the claims that hang over us. There are some debts that were made during the illness of Bro. Ellis and also his funeral expenses which came out of this money. You can't afford not to pay. We owe this to a brother who died in the ranks and who from the day of the organization of the order until his death stood by us and answered every call. Now let us stand by those who stood by him in his last moments upon earth. S. H. CANNON, Treasurer.

FORT SMITH DISTRICT.

FIRST ROUND.

Danville, Feb. 15-16; Roland, 22-23; Little Maumell, 29-March 1; Marche, 7-8; Conway Circuit, 14-15; Springfield Circuit, 21-22; Solgohatchie, 28-29; Morrilton, April 4-5; Van Buren, 12-13; Fort Smith (Mal.), 19-20; Fort Smith (Eb.), 19-21; Fayetteville, 26-27; Fayetteville Circuit, May 2-3; Bentonville, 10-11. Brethren, start now to do the year's work. All things work together for good to them that love the Lord. Postoffice address, Fort Smith.—H. P. Coulter, presiding elder.

LITTLE ROCK DISTRICT.

FIRST ROUND.

Batesville, Feb. 9-10; Batesville Cir., 12-13; Jacksonport, 15-16; Newport, 23-24; Lonoke and Richwood, Feb. 27-March 1; Hensley, March 7-8; Sweet Home, 15-16; Little Rock Cir., 21-22; White Chapel, 29-30; Rock St. and N. Little Rock, April 5-7; Hot Springs, 12-13; Hazen and Scott's and Woodlawn, 11-14; Wesley Chapel, 26-27. Brethren, we have just closed the very best year of my administration on the Little Rock District, for as you know we all surpassed ourselves during the year just passed, and the district is at high-water mark. Let us start now if we expect to do a full year's work. Brethren, if you want success take Christ with you and get among your people. 1. Keep up your prayer-meetings; 2. Keep your Sunday school and Epworth League at work; 3. Pray for the power of the Holy Ghost that you may be able to preach a strong gospel and you will get all the money you need. W. S. SHERRILL, P. E.

WOMAN'S HOME MISSIONARY SOCIETY.

Mississippi Conference.

The Mississippi Annual Conference Woman's Home Missionary Society met in a business session at Jackson, in Farish Street Baptist Church, January 17-18. The meeting was presided over by the ever-pleasant, graceful and amiable president, Mrs. J. R. Crump. This meeting was considered one of the best ever held by the Society. The reports of the different officers showed that they had been ever alert to the Master's cause, and much good had been accomplished for the church. We were also blest with a visit from Mrs. M. C. B. Mason, the National Organizer of the Woman's Home Missionary Society. After Mrs. Mason's introduction by the President, we extended to her the Chatauqua salute, then listened to the words of wisdom which fell from her lips. They were as words of gold, and we hope they fell on good soil and will produce much fruit. Mrs. Mason rendered good service during the entire meeting. She conducted the praise service the second day, at which time Mesdames E. L. Smith, Threlkeld, McKinnle, G. W. Smith, Drayden, Jordan and many others reconsecrated themselves to the work of the Woman's Home Missionary Society. This society last year gave Miss Katy May Clay, an orphan, a scholarship in Meridian Academy. She is now teaching in the county school. This year we have resumed the responsibility by putting Lillian Clay in the same school. Every auxiliary of the Mississippi Conference is asked to donate \$2 and send it to Mrs. J. R. Crump at Brookhaven, to assist in this most laudable cause. We have sent to the general treasurer \$100 as a foundation for a "Home" in connection with Meridian Academy. The treasurer made a very flattering report. A motion prevailed that the society meet in its annual session June 4-5, at Lumberton, at which time it is much desired that every auxiliary should send a delegate. This meeting was indeed an intellectual and spiritual treat.

J. R. CRUMP, President.
L. P. MAY, Cor. Secretary.
K. B. JAMISON, Secretary.

SAVANNAH CONFERENCE.

The Woman's Home Missionary Society assembled at King Solomon Methodist Episcopal Church, Waycross, Ga., December 6, 1907, with Mrs. R. F. Fisher, president, in chair, Miss Cassie B. Zeigler, secretary. Prayer was offered by the Rev. Jas. Jackson, presiding elder of the Waynesboro District and the Rev. M. P. Moore. At this point the business session was entered into and the following reports were received: New Hope Methodist Episcopal Church—total amount of money raised for different needs by this auxiliary, \$93.40. The report of Mother's Jewels Band, of the Haven Methodist Episcopal Church, Waynesboro, Ga., was read by the secretary, Cassie E. Zeigler. A very excellent report. The mite box opening of this auxiliary raised \$20.77. The report of Statesboro Auxiliary read by Mrs. J. S. Stripling. A good report. Enrollment, 16; money in treasury, \$9. Mrs. Julia Hill, president; Mrs. J. S. Stripling, vice-president and secretary. After hearing the above named reports read, Mrs. McD. Spencer gave a very interesting talk concerning Home Missions, which was very much enjoyed by those present. The Rev. C. W. Prothrow spoke in behalf of this institution and the noble work it has done and is doing. Dr. Wragg, also Dr. Jacobs, both delivered excellent addresses in behalf of this grand and noble institution, the Woman's Home Missionary Society. Indeed it is inspiring to us to have in our midst such noble men as Dr. Wragg and Dr. Jacobs. Mrs. Johns, of Savannah, gave a verbal report of her auxiliary. She asked the conference to pray for her success in the city of Savannah. Mrs. J. S. Stripling gave a very interesting talk, especially to the parents, asking

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em to pay more attention to their
ys and girls; keep them off the
eets, put them in the Sunday school.
so she spoke to the pastors, encour-
ing them to go to their different
ds of labor and see to it that a
oman's Home Missionary Society is
ganized all over their charges. Our
rthy president, Mrs. R. F. Fisher,
oke concerning the work she had
ne and is still doing. She made sev-
al visits over the district, visited the
k and indeed, she has done a noble
ar's work. The president asked the
operation of the presiding elders
d pastors. Indeed, the Woman's
me Missionary Society is a grand
d noble institution: First, because
helps our boys and girls to think
higher ideals; second, it helps them
be true to themselves, true citizens
a great country, true to their fel-
w-man and above all true to their
eator, God! third, it is a grand and
ble institution because it is con-
ected with the grand old church
anted by the hands of John Wesley.
Officers for the year 1908: Confer-
ce officers: Mrs. R. F. Fisher, presi-
nt; Mrs. R. W. S. Thomas, vice-
esident; Mrs. J. S. Stripling, treas-
er; Miss Cassie E. Zeigler, secre-
ry.
District Officers—Savannah District:
rs. L. H. Smith, president; Waynes-
ro District, Mrs. Emma Walker,
esident; La Grange District, Mrs.
A. South, president; Wayeross Dis-
ct, Mrs. J. S. Williams, president.
ne Rev. C. W. Prothrow and the Rev.
H. Kimball were asked to take the
lection. The choir rendered some
ry excellent music and we thank the
ev. Prothrow and the Rev. Kimball
r their services. Collected \$311.
Miss Cassie E. Zeigler, Secty.

Doings of the Workmen

ALABAMA.

DADEVILLE.—We had quite a storm
January 29th. Nobody was hurt,
at the table in the parsonage was
ft burdened with a variety of gro-
ries. We are succeeding nicely with
r work.—R. R. Williams.
WARRIOR.—Sunday, January 19, was
day of good results in this work.
r presiding elder preached two
orious sermons to large congrega-
ons. Paid the elder in full, \$16.30;
ised this quarter, \$114.75. We are
aying that this may be a year of
rge revivals and many conversions
St. James Church, under the pas-
rate of the Rev. F. E. Wynn.—S. H.
onaldson.

BETHEL ANN ECLECTIC CIRCUIT.—Our
st quarterly Conference was held
e first Saturday and Sunday in Jan-
ary. We were glad to have the re-
rn of our presiding elder and pas-
r. Our pastor did more material
d spiritual work on this circuit than
as been done in any previous year
the circuit. We raised last year
r all purposes over \$1,800, which
as more than any other charge or
ruit in the entire Mobile Annual
ference. There were also 130 con-
ersions and accessions to the church,
which respect this church also is
advance of any other in the Confer-
ce. Two churches were built on
is circuit last year. Our Sunday-
hools, Epworth Leagues and Mis-
onary Workers are all well organ-
ed and doing well their work. Our
astor, the Rev. C. L. Dunn, is loved
y us all, and he is destined to bring
out good results. Notwithstanding
e weather was cold and rainy, our
st quarterly Conference was a suc-

OPERATION PREVENTED

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tion, But Who Cured Her-
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Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcadia, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt."

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick."

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

cess Paid the elder in the quarterly Conference, \$23.75. We intend to start right and keep right. Paid our elder and pastor in full last year. We intend to make a house-to-house canvass for the SOUTHWESTERN this year, and do more for our College at Birmingham—R. L. Varner.

GEORGIA.

BLACKSHEAR.—At Scott's Chapel Methodist Episcopal Church, our first Quarterly Conference was held by the Rev. F. R. Bridges, our new presiding elder. The few faithful were present, and, as usual, presented written reports. At the roll call each paid the sum of 25 cents. The church is in a spiritual and progressive condition that is encouraging; \$2.30 of the Benevolent money has been raised. Sunday morning the elder preached an eloquent sermon. There were two ac-

cessions to the church. All who heard the elder were inspired to do more for the blessed master. At the 3 o'clock session forty minutes were devoted to praise service, followed by the welcome address, delivered by Mr. H. L. White, responded to by the elder. Paid the elder, in full for the quarter, \$14.00. The people here are highly pleased with the Rev. J. H. Canady. He has done well, and his influence is felt here among members of both churches, Methodist and Baptist.—Minnie A. Lee.

ADAIRSVILLE CHARGE.—On the night of January 28 the members and friends of the Methodist Episcopal Church of Adairsville, led by Brothers Posey, Goodlett and Johnson, stormed the parsonage and left many good things, for which we were very thankful. We shall never forget the expressions of kindness shown by the good people of Adairsville.—J. O. Smith, pastor.

KENTUCKY.

The fourth quarterly Conference convened January 14. The Rev. H. W. Tate, D. D., presiding elder, delivered a powerful sermon. The church is wide-awake under our assistant pastor, the Rev. C. C. Andrews. Our pastor, the Rev. T. F. William is getting along nicely, recovering from a paralytic stroke in July last. We paid our presiding elder in full. One added to the church this quarter. We are hard at work to make this the banner year of the district, both financially and spiritually. We have raised for all purposes this quarter, \$21.97.

This church is in a spiritual and progressive condition that is encouraging.—Sarah Razor.

LOUISIANA.

BATON ROUGE.—Statistical report of St. Mark Methodist Episcopal Church, covering a period of five years. I was elected Recording Secretary January 9, 1904, the church having a membership of 133. Money raised and disbursed—for 1904, \$1,207.87; for 1905, \$1,019.87; for 1906, \$1,321.12; for 1907, \$1,492.69; total, \$5,415.55.—C. C. Cannon, Secretary; T. B. Cooper, pastor.

BELLE ROSE.—The Rev. David Harrison and his estimable wife served the people at Vioron, St. James Methodist Episcopal Church, for five years with perfect satisfaction. Debts were paid, souls were converted, the church beautified, every interest of the church strictly attended to. We regret to lose them; they will forever be in the memory of all. White and colored, Catholics, Baptists and sinners, and all the best people of our community were in sympathy with our pastor, D. Harrison. We as members loved and revered him. Mason's Chapel at Berwick has gained a worthy Christian man and Christian woman, and if they stand by them they will lead them on to victory.—Phillip Hawkins.

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AUSTIN, TEXAS.

Doings of the Workmen

MISSOURI.

LEXINGTON CHARGE.—On January 11 and 12 the fourth quarterly Conference and meeting was held, with most excellent results. Our presiding elder, W. H. Smith, rendered very helpful services, preaching sermons which greatly encouraged the large congregations present. There were two conversions during services and four persons joined the church. The benevolent collections are far in advance of those of the previous year at this time. The pastor's salary is being paid, and the promise is from the Board of Stewards that every dollar will be fully met before the meeting of the Annual Conference. The elder is paid in full and the charge is in splendid condition.—Leroy Woolrich, pastor.

SOUTH CAROLINA.

BLACKSBURG CHURCH.—We moved to this charge December 18, 1907, and there was not a comfortable place for the pastor and family to stay. But now we have a parsonage neatly ceiled in two of the main rooms and have made some church improvements, setting for same at a cost of about \$50. We held our first quarterly conference January 19 and 20, 1908. Dr. B. F. Witherspoon, presiding elder, in the chair. All reports showed marked improvements. Mrs. Louisa Whisonant and Bro. J. D. Smith led in the leader's report. Paid the presiding elder \$10.97. We had an able sermon by the elder, which was highly enjoyed by all. The good people of this charge certainly know how to stand by every interest of the church. On the night of January 18 the pastor and family were aroused by the approach of a great host of people. They entered the parsonage led by Mrs. Louisa Whisonant and Bro. J. J. Layney and placed on the dining room table a great variety of wholesome things. The pastor and family expressed to them their highest appreciation.—W. H. G.

CLOVER CIRCUIT.—On Tuesday night, January 28, the parsonage was visited by a severe storm about 8 o'clock. While the pastor and his family were quietly seated around the table reading the brothers and sisters of the Green Pond Methodist Episcopal Church came marching to the house singing "The Lord will provide," and filled the table with good things which made the pastor and his family quite happy. Then the pastor made a short address and thanked the friends for their kindness.—S. A. King.

LIFE BOAT CHURCH.—The Ladies Aid and the Epworth League of Life Boat Church presented the Rev. W. C. Weatherall, pastor, a \$16 overcoat as their Christmas token. These two societies are doing great work in the church at Life Boat. This church paid all claims.—W. C. Weatherall, pastor.

ORANGEBURG CHARGE.—In fifty-two days on our new charge we have paid as follows: Moving expenses, \$19; January 28, 1908, paid presiding elder, \$27.25; paid pastor, \$71.84; total, \$118.09. Two accessions. On the 18th of December Mr. W. A. Murph and Miss Lillian Thomas were united by Mr. Phillips of Orangeburg. On the 22nd of January Mr. Ausker Riley was united to Miss Emma Wright by writer. Rev. G. W. Cooper, presiding elder, presided in the quarter with dignity and ease. The brethren paid him his quarterage, \$25, and \$2.25 over. The quarter was well attended. The good sisters of St. John served an elegant dinner. The presiding elder said that

Bethlehem and Mt. Nebo had paid more on pastor's salary this quarter than some entire charges on his district. Bethlehem, \$25.10; Nebo, \$18.20. By God's help will try to beat our past records. St. John and St. Stephen will try to lead this quarter.

W. M. R. Eaddy, Pastor.

TENNESSEE.

ATOKA.—The Rev. J. W. Lyte, presiding elder, held, December 14-15, the first quarterly Conference in this charge, with good results. He is an able presiding officer. We raised for all purposes this quarter, \$190.57.—J. W. Moody.

CHATTANOOGA.—We held our first quarterly Conference January 17-19, Dr. E. J. Cox presiding. Reports show some advancement. Prayer and class meeting well attended. Sunday-school not so good, but signs of improving. We expect great results of our new officers, with the Rev. Luke Hall as Superintendent of the Sunday-school, and his teachers. Conversions, 4; accessions, 5. Amount raised for the support of the ministry, \$36.15; for the Trustees, \$114.10; paid on old indebtedness, \$104; raised for all purposes this quarter, \$150.25. "Grace Memorial" members deserve much credit for their loyalty and splendid work, when we consider that the membership is only 28, active members about 15; but we hope to constantly increase. The outlook is good. Our Sunday service was an outpouring of the Holy Spirit.—W. R. Mahury, pastor.

DICKTOWN.—Thanksgiving day passed very nicely, although we did not hold our service until night. Dr. W. H. Ballard conducted the meeting. An audience was present that almost filled the church. Mr. Lee Whitley, the district steward and Mr. W. A. Smith made interesting speeches and Dr. Ball gave the origin of Thanksgiving. The entire program was interesting and highly appreciated.

SPRINGFIELD.—On the night of January 16 the good members and friends of the St. John Methodist Episcopal Church came to the parsonage, bringing many good things in the line of groceries. We greatly appreciate the thoughtful generosity of these our friends. Mesdames Amy L. Porter, Bettie Bagley, G. G. Gordon and others, were the promoters of this pleasant affair.—S. T. Miller, pastor.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

TEXAS.

FAIRFIELD.—On January 18-19, Presiding Elder M. Q. A. Fuller held the fourth quarterly conference. The officers presented encouraging reports. It was in every particular a good session. Sunday morning the elder preached an interesting sermon; subject, "Let your Light Shine," to a large and appreciative audience. About forty knelt at the sacramental table. Our pastor, the Rev. G. M. Stewart, is pressing every claim of the church, and we are praying for the conversion of a hundred souls for Christ and are planning for large financial results for 1908.—I. C. Jones.

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There is no need of cutting or drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experiment, as many people report having been cured of failing eyesight, catarrhs, granulated lids, and other afflictions of the eye after being pronounced incurable, through this grand discovery.

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Marriages

CARR-FUTCH.—A very pretty marriage was solemnized at the residence of Mr. and Mrs. A. Evans, near Lillian, Miss. The contracting parties were Mr. R. E. Carr and Miss Zelma Futch. Mr. Joe Carr, best man and Miss Emma Keeton, maid of honor. Mr. R. E. Carr is one of our local preachers. His bride is one of the most highly respected young ladies of the community. She is a great worker for the church, the Sunday school and Epworth League. The Rev. E. P. Chapman officiated.

MARTIN-MURRY.—On January 26, 1908, at the residence of a friend, Mr. George Martin and Mrs. Vinnie Murry, members of the New Bethel Methodist Episcopal Church, Springfield, Tennessee. The Rev. S. T. Miller officiated.

SHUBER-FIELDS.—The Rev. W. M. R. Eaddy reading the ceremony, Mr. Gabriel Shuber and Mrs. Lucy Fields, January 23, 1908, at Orangeburg, S. C.

HELM-ARMOUR.—Mr. Andrew Helm and Mrs. Celeste Gates-Armour, of New Orleans, in the presence of a host of friends, at the residence of Mr. and Mrs. E. N. Parker, January 30, 1908. The bride is a prominent member of Union Methodist Episcopal Church. The Rev. J. F. Marshall officiated.

JEFFERSON-KING.—At the residence of the bride in Jackson, Mississippi, Mr. Richard Jefferson and Miss Julia King, the Rev. J. I. Garrett reading the ceremony. The bride and groom are 78 and 96 years respectively.

MURPH-THOMAS.—On December 18, 1907, at Orangeburg, S. C., Mr. Philip Murph and Miss Lillian Thomas, the Rev. W. M. R. Eaddy officiating.

RILEY-WRIGHT.—At Orangeburg, S. C., January 22, 1908, Mr. Oscar Riley and Miss Emma Wright, by the Rev. W. M. R. Eaddy.

FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.80 for six bottles, express paid. Price per package and express charges to all points in U. S. A. When ordering send postal or express money order and mention name of this paper. Write your name and address plainly to Dept. 2.

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\$3 a Day Sure Send us your address and we will tell you how to make \$3 a day absolutely sure; we furnish the work and teach you from, you work in that locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1004 Detroit, Mich.

Deaths

GILCHRIST.—To the many friends and classmates of Prilla M. Gilchrist came as a shock the recent announcement of her death at her home in Memphis, Tennessee. Though just at the beginning of a life of usefulness here, the Father, knowing what is best for all His children, called her to be with Him, and she answered the summons, leaving ever fragrant the memory of her sweet presence and glowing disposition in the hearts of teachers, students and classmates by whom she was dearly beloved.—Elnora Helen Franklin.

COCKS.—At Algood Tennessee, January 28, 1908, Jane Cocks. She leaves a husband and seven children. She was a member of the Methodist Episcopal Church for forty years, and she died as she lived, a good Christian woman. Her age was 74 years. The funeral was attended by the pastor, assisted by the Rev. W. L. Denton.

SMITH.—Little Beatrice Smith, the only child that blessed the happy wedding of the Rev. and Mrs. R. G. Smith, departed this life Friday morning, November 8, at 3:10 a. m. She was born July 26, 1901, being six years, three months and eight days old at the time of her death. Although her life was short, it was interesting. She was an unusually bright child and made friends with everyone. During her long suffering she was as patient as an elder person. She bore the pains without the childish tears to wring the mother's already aching heart. She knew everything until the last. Her earnest plea on the evening of her death was that her much-beloved father should come and sit "right by her side," while her mother watched on the other side. Dear little sufferer! She could not lie down, and the good sisters who watched through the night took turns in holding her. The last hour was peaceful, so much so that she would have died in one of the sister's arms had it not been for the watchful eye of the mother. She loved her first and only teacher dearly. To her memory her teacher has dedicated these few verses:

She's dead; her spirit took its flight
Into the land that has no night.
Her soul has gone to God above,
The God of peace, the God of love.

Her little chair around the table side,
Her little pranks, yes, every glide,
Her little songs, her tiny bed,
Will grieve us now, for she is dead.

Her little doll, and all her toys,
Her playmates—little girls and boys;
Will miss her busy little tread,
The darling child, for she is dead.

The school was all her heart's delight;
She loved to sing and read and write;
She understood each word you said.
The darling child—Oh, she is dead!

Dear mother, father, cease to mourn;
You've done your part, her cares
You've borne,
And now the angels guide her feet.
Some day in Heaven you're sure to
meet.

—(Miss) Melissa Fuel.

The Executive Committee of the North Carolina Woman's Home Missionary Society met December 27,

Words of Praise

For the several ingredients of which Dr. Pierce's medicines are composed, as given by loaders in all the several schools of medicine, should have far more weight than any amount of non-professional testimonials. Dr. Pierce's Favorite Prescription has THE BADGE OF HONOR on every bottle-wrapper, in a full list of all its ingredients printed in plain English.

If you are an invalid woman and suffer from frequent headache, backache, gnawing distress in stomach, periodical pains, disagreeable, catarrhal, pelvic drains, dragging down distress in lower abdomen, or pelvic, perhaps dark spots or specks dancing before the eyes, faint spells and kindred symptoms caused by female weakness, or the derangement of the feminine organs, you can not do better than take Dr. Pierce's Favorite Prescription.

The hospital, surgeon's knife and operating table may be avoided by the timely use of "Favorite Prescription" in such cases. Thereby the obnoxious examinations and local treatments of the family physician can be avoided and a thorough course of successful treatment carried out in the privacy of the home. "Favorite Prescription" is composed of the very best native medicinal roots known to medical science for the cure of woman's peculiar ailments, contains no alcohol and no harmful or habit-forming drugs.

Do not expect too much from "Favorite Prescription;" it will not perform miracles; it will not dissolve or cure tumors. No medicine will. It will do as much to establish vigorous health in most weaknesses and ailments peculiarly incident to women as any medicine can. It must be given a fair chance by perseverance in its use for a reasonable length of time.

You can't afford to accept a secret nostrum as a substitute for this remedy of known composition.

Sick women are invited to consult Dr. Pierce, by letter, free. All correspondence is guarded as sacredly secret and womanly confidences are protected by professional privacy. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets the best laxative and regulator of the bowels. They invigorate stomach, liver and bowels. One a laxative; two or three a cathartic. Easy to take as candy.

1907. It appointed a committee which formulated the following resolutions concerning the death of Mrs. Carrie L. Bullock, of Greensboro, N. C., who had served as Conference Corresponding Secretary for ten years: Whereas, it has pleased God in His wise providence to take unto Himself our friend and co-worker, Mrs. Carrie L. Bullock; and whereas, her home-going is a bereavement to our whole Conference Society; therefore, be it resolved, that we, as a society and as individuals, deeply deplore our loss; resolved, that with renewed zeal we take up the work which our sister has left and thus aid in bringing the success for which she labored; resolved, that we tender to the bereaved family our heartfelt sympathy.

MRS. MARY W. HAIRSTON,
MRS. ROSA C. BEARON,
MRS. CONSTANCE A. PEELER,
Committee.

THOMAS.—On January 27, 1908, Charles Thomas, aged 44, died in the Christian faith, after a long illness. He was a member and trustee of Thompson Chapel Methodist Episcopal Church, Baker, La. "Servant of God, well done."—J. S. Weaver, Pastor.

HAMPTON.—Ida Hampton, wife of Prof. J. W. Hampton, died January 17, 1908. She was born in Memphis, Ala., was married to Prof. J. W. Hampton in 1895 and joined the Methodist Episcopal Church under the Rev. N. Toole. Her membership was at New Zion Church. She had been a public school teacher for many years. She was a quarterly conference member, president of the Junior League Department at New Salem Church, was a faithful worker in the church, and a good woman in her home. She died in the faith triumphant, leaving her husband, who is a faithful worker in the church and also a teacher in the public school where he has labored for 27 years; three sons, one daughter and a host of

friends. The funeral was conducted by the pastor, the Rev. H. A. Roheraon, at New Zion Church.—C. R. Cotton.

Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Literary Notes

THE BAPTIST SUNDAY SCHOOL LESSON COMMENTARY FOR 1908.

We have just received a copy of the National Baptist Sunday School Lesson Commentary for 1908. This book contains 390 pages, neatly bound; it is a well written and interesting volume. It contains a complete series of the study of the International Sunday School Lessons for 1908, with the subjects and motto texts for the lessons of the year 1909.

There are several interesting facts connected with the publication of this book, possibly the most important being that it is the first of its kind ever attempted by the Negro in the United States, and it is the only Baptist Commentary published in this country. The Negro Baptists have scored a wonderful victory through their secretary, Rev. R. H. Boyd, of Nashville, Tenn., in getting out this edition. The editors of this book are Rev. R. H. Boyd, D. D., LL. D., secretary of the National Baptist Publishing Board, and founder of the National Baptist Publishing House, and Rev. W. S. Ellington, A. B., the editorial secretary of the Board.

The demand for the book has grown from 3,000, the first volume, until the present year it was decided to print 8,000 of the first edition. The indications are the entire edition will be disposed of.

THE FEBRUARY CIRCLE.

The Circle for February abounds in good cheer articles, progressive in character, and its fiction is as clever as it is interesting. Among the notable contributions for this month's issue are those by Col. Alexander McClure, who has given an authoritative study of "Lincoln as a Politician"; David Todd, Professor in Astronomy at Amherst, who, after exhaustive observations, furnishes a "More Proof of Life on Mars"; and Edwin Markham, the author of "The Man with the Hoe," who writes on "Poems That Have Moved Humanity." The February fiction is by Porter Emerson Browne, Harvey O'Higgins, Mary Tracy Earle, Maud L. Radford, and Anne Warner. Among other attractive articles in the February number of The Circle is Sophie Kerr Underwood's biographical sketch of "David Warfield: Master-Player," illustrated with some hitherto unpublished photographs of Warfield taken during the earliest days of his stage career. "Dr. Hale at Home," by Lyman Beecher Stowe, gives a glimpse of the personal side of America's "grand old man." Writing upon a subject of interest to those interested in American painting, Elizabeth M. S. Fite contributes a summary of the "Art and Personality of Elliott Daingerfield." The various departments of the February Circle are as complete and well rounded as usual. In the Business Circle there is an especially helpful article by William A. Corbion on "The Man Behind the Counter," followed by "Little Stories of Business Experience," which are of tremendous practical value. For the interest of the photographer, Mr. R. T. Foster has contributed to that de-

partment some suggestions entitled, "A Home-Made Dark Room for \$1.30," while in the Sports and Games department, Jas. M. Lee describes "Dialo: The Latest Craze in America." All the home departments for this month are replete with material which is of practical worth. In the Cooking Circle, Cornelia C. Bedford treats of "The Roasting of Meats"; in the Home Circle Miles Bradford describes "An Open-Fire Party for Washington's Birthday," and the Girls' Own Circle is filled with articles by those who have found it so helpful, telling of the ways in which they themselves have made pin-money at home. The other departments are crowded with equally good reading.

My \$15 tailor-made suits are the same kind you pay \$20 for elsewhere. Write for Free Samples today. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill.

Doings of the Workmen

NORTH CAROLINA.

Dear Sisters in the Work—The nicest thing conducted by our Society this year was a Home Mission supper, given for the old people. We sent invitations to all the old people of our town who are never invited to a social function. After a warm prayer service, a talk from our Conference President, Mrs. Annie E. Morehead, we received new members. Several of our guests were invited to talk, and their remarks were an enjoyable feature of the occasion. We then conducted them to a well-prepared table, and how they enjoyed the whole affair! All were elated over it. We then prepared lunches for all who were sick and could not come. We are proud of our Home Mission work and aim to do more than we have ever done. We sew twice per month and serve a nice little repast. We have just finished a quilt which we will sell to aid the poor.—Roxie Wooten, President; Kate Fletcher, Secretary.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act June 30th, 1906. Serial Number 1088.



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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Doings of the Workmen

MISSISSIPPI.

McHENRY.—On December 14 a storm of good things struck the parsonage, brought on by the teacher and students of our Public School here. Mrs. Eliza Howard, the principal of the school, is dearly beloved and respected by the residents of this community and church in which she is a strong worker.—J. Buller, pastor.

WEST POINT CIRCUIT.—The Rev. T. J. Talbert was gladly received by this membership for his second year in our midst. The work is in splendid shape and the time is not far off when we will rank with the first-class charges. Under the present leadership we expect large success this year. When we shall have finished the church at Tibbee we will have a first-class charge with two nice churches.—Mary Johnson.

SUMMIT AND MAGNOLIA.—This is the close of our third year at this charge and we are yet holding the fort. Our work this year has been a success along all lines. We have had a splendid year. Conversions, fifty-six. The church now is in an encouraging spiritual condition. The Sunday-schools are in bloom. We have here the hearty co-operation of a loyal hand of soldiers who know how to bring things to pass. Paid the pastor up in full, \$5.50; paid presiding elder, \$6.4; Benevolence, \$8.85; Building, \$4.50; total, \$11.49. On December 28 the members of Magnolia gave an elegant reception for the pastor and wife. At the close of the service Mr. J. Reece presented the pastor a nice suit of clothes, and all the members and friends desired our return.—Pastor.

OKOLONA.—At an informal session of the official members of Mt. Pisgah Methodist Episcopal Church, Okolona, Miss., January 22nd, the Rev. N. S. Williams, their pastor, was made to feel his assignment to this work by Bishop Wilson was a step in the right direction. Appropriate addresses were delivered by Prof. J. C. Walls, principal of City High School; C. W. Carter, merchant; J. W. Wilson, Local Preacher; G. W. Shotwell, Presiding Elder Tubbs, C. H. Dixon, and others. The Rev. J. T. Cannon of the Houston charge presided. In the speeches reference was made as to the peculiar fitness of Dr. Williams as a scholar,

teacher, ex-presiding elder and pastor, to membership. Suitable preparations were made for a successful year's work.—C. W. Carter.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, hockache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

Personals

The Rev. J. J. Harrison desires his correspondents to address him at Five Points, Alabama.

The address of the Rev. F. S. Brown of the Louisiana Conference is Gray, Louisiana.

The Leigh Methodist Episcopal Church, at Richmond, Virginia, the Rev. William H. Dean pastor, is in the midst of a gracious revival. The results up to date are twenty-six conversions and twenty-five accessions.

Presiding Elder J. W. Turner, of the Baton Rouge District, takes this method of thanking the brethren of his district for the gift of a \$35 suit of clothes, presented to him before the recent session of the Louisiana Conference. The same was gratefully received and is highly appreciated.

Mrs. Ella B. Harris, the efficient young wife of the Rev. J. M. Harris, pastor of our church in Des Moines, Iowa, was recently elected as a delegate to the Lay Electoral Conference of the Central Missouri Conference, which meets in St. Louis next March. It will be remembered Mrs. Harris for a number of years was president of the Women's Home Missionary Society of said conference. Since being in Des Moines she has been a most efficient worker in connection with the Bidwell Deaconess Home of that city. She is in constant demand for addresses, having spoken in the leading churches (white) of the city and the annual meeting of the Des Moines Conference. During the summer season, with the assistance of the deaconess, she conducted a Bible training and sewing school. Thus her election seems very fitting.

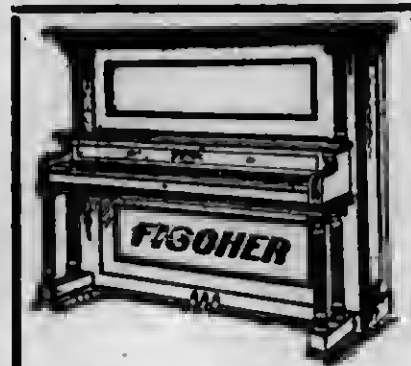
Farm Notes

SEED CORN.

Editor Home and Farm:

I wrote in Home and Farm in the past year opinions of a number of farmers in regard to seed corn, especially its selection for planting. I have had some experience in this line. Some years ago my corn got mixed with small-eared, short-grained corn, hard to shell and hard to grind and did not shell out in proportion to bulk in crib, causing me to be short of corn. I swapped corn with a neighbor who had a long-eared, long-grained corn sufficient for planting my crop. In cribbing corn in the fall I throw aside some of the largest and best matured ears, and in shucking for feeding from January 1 until planting time I lay aside some of the largest and best matured ears. My corn has improved instead of deteriorating. My corn crop was very good. One year I selected forty ears that made a bushel. Some of my farming friends may think this

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statement overdrawn, but it is a fact all the same. I have no seed corn for sale.

J. PEELER.

Center, Miss.

VEGETABLES AS MEDICINE.

Watercress is an excellent blood purifier.

Lettuce has a soothing effect on the nerves and is excellent for sufferers from insomnia.

Tomatoes are good for a torpid liver, but should be avoided by gouty people.

Celery is a nerve tonic; onions also are a tonic for the nerves.

Spinach has great aperient qualities, and is far better than medicine for sufferers from constipation.

Beetroot is fattening and good for people who want to put on flesh.

Parsnips possess the same virtues as sarsaparilla.

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NEW ORLEANS, FEBRUARY 13, 1908

Vol. 42 No. 7

VITAL PRINCIPLES

President Roosevelt recently sent a very significant message to the Wardsworth Barraca Sunday School class of Central Methodist Episcopal Church, Brockton, Massachusetts, when he said: "Education in things spiritual and moral, even more than education of the head and hand, is necessary to the making of the highest type of citizenship." Never was the standard for our present day civilization and civilization of ages more succinctly and aptly stated than in this striking message of the President's. We are drifting at present toward materialism, and money has practically become king. Inventions, arts and sciences are lauded to the skies. Material achievement counts quite for everything. Swift in this current toward materialism is the companion tendency toward intellectualism. The duty is educate. Ignorance is a crime. Education is the panacea for all ills. So far have we drifted in our effort to grapple with the intricate problems of art and sciences that the spiritual tone of our great universities is almost lost. The spiritual life has been submerged by the strenuous stride for things intellectual. Religious chapel exercise in many church schools has lost its force and in many state schools abandoned altogether. The head, the hand, we say, must be educated. The head to represent the highest possible achievement of man in the intellectual, and the hand to represent commerce, industries, inventions, in a word, materialism. The result of these two tendencies is apparent. We have placed emphasis all too much on the head and the hand to the utter neglect, if not to the woeful exclusion, of things spiritual and things moral. The final test of manhood is not intellectuality. If a man has small brain capacity that may be no fault of his. It may be charged to heredity or he may belong to a race whose mold is not essentially intellectual, and in this case this is charged to the account of the Divine. But the final and true test of manhood is moral goodness. And here comes unshakable responsibility not to be saddled upon distant or near hereditary influence, but the individual must accept the dictum that is written in the skies and reenforced by revelation and incarnated in man's own personality. To be good, to be morally good, to be spiritually good, is the test of the highest type of manhood.

And here we recall the fatal mistake of the friends of the Negro peoples of this country in their eagerness to do good for this so recently emancipated class of slaves. These friends have divided themselves into two schools of thought. One school lays the emphasis upon the head, and defends the claim of higher education with vigor. The other school emphasizes the education of the hand and contends that preparation for a livelihood is what the Negro needs. Now both of these schools of thought are to be tolerated and encouraged and both have a necessary place in the constructive life of the Negro peoples. But the building of the Negro race lies deeper than the development of the head or hand or both. Never was the fundamental need of the Negro peoples of this country more aptly stated than when President Roosevelt said that "things spiritual

and moral" are even more necessary than the education of the head and hand to the making of the highest type of civilization. Mere intellectuality and materialism do not construct a code of ethics, and do not weave into the home and the personal life of a people that yearning for righteousness, which cometh alone from the Lord and Master of all. The sort of education the Negro needs is of things spiritual and moral even more than the education of the head and the hand. Here is where the emphasis needs to be placed, and here it needs to be placed with all the force of the present time. This is no new theory. This dictum did not originate with Mr. Roosevelt. It finds its origin in the bosom of the Divine Creator. Adherence to things spiritual and to things moral, is getting back to the normal state of man life, the ideal life. This is what the Negro needs. This is what the world needs. The highest type of civilization is to be made by education even more than in the education of the head and the hand.

MR. CARNEGIE ON TEMPERANCE

Mr. Andrew Carnegie is in many regards a remarkable man. There is much to him aside from his many millions of gold. His millions represent in a material way his clear intellect, his persistent energy and his adherence to the cardinal principles of virtue. There is perhaps no man so wealthy as Mr. Carnegie before the world to-day, who is at the same time so thoroughly interested in the reforms that make for happiness and for the perpetuity of the best that there is in society. The editor of the *National Christian Advocate* wrote Mr. Carnegie recently and asked for an expression on the temperance question, and Mr. Carnegie responds in his characteristic way and gives some thoroughly timely advice on the evil of strong drink. He says:

"The first and most seductive peril, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from all other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to this rule."

A COMFORTABLE SUPPORT

The discipline of our Church provides that an estimate shall be made of the pastor's salary which will give him and his family a comfortable support. This is alright so far as it goes, but quite often the comfortable support does not come. But should the comfortable support come in the case of each pastor, what provision is made for the faithful preacher against the day of old age? Absolutely none. It is as much as can be done to get the estimating committee to grant the average preacher a fair living and then when he is old, having worn himself out in the service of the Church, and is no longer able to

fill the pulpit with vigor as he did in his palmy days the people soon forget the service of his earlier days. They will ridicule him and say "He once could preach, but he cannot now." They forget the debt they owe him, not only a debt of gratitude, but really a debt of compensation. For no preacher's salary is just that does not leave a margin which the earner may lay aside against the rainy day or old age. The great Methodist Episcopal Church in its disciplinary provision for the support of the pastor does not adequately provide for the period of superannuation. We can superannuate men very easily. If we are to permit faithful men to be put upon the superannuate list then justice demands that these men shall be provided for by the same body that changes their relation. If a comfortable support is all that is allowed during active service where is the provision when the faithful preacher is placed on the retired list?

In our administrations our enthusiasm in delivering the message is often dampened because we do not face a crowd. If a man has a message of real worth it may be that he is sincere and unselfish in his desire to multiply the amount of good that he is likely to accomplish by addressing the larger number of people. But as a rule the desire for the crowd is born of vanity. The man wants to spread himself. But be this as it may we should not forget that often the highest service for the King is rendered in the delivering of the message to the few, even to one. Henry Ward Beecher at one time said that the greatest sermon is often the sermon delivered to one person. There troops before us that memorable sermon of the Christ to a certain ruler of the Jews, who came to Him by night. This was a message to one man, but it has proven to be a message to the world. And likewise was the sermon of the Master to the woman at the well. The effort that reaches the individual, in spite of all our thinking to the contrary, is the effort that tells.

At the close of a religious meeting among colored people held in North Carolina, the leader asked what verse of the twenty-first chapter of the Gospel of John was most impressive to each one present. One old colored woman replied, "the fifth." "Children, have you any meat?" Then she continued, "Often have I been hungry with nothing in the house to eat and this verse has been my comfort." Is this not the experience of many others that the word of God has been satisfying meat to our souls and even to our bodies? For thinking on his word we sometimes forget physical needs.

One of the most precious texts of God's word, and one which will stand one in good stead in a time of discouragement and when work seems hard, and when all that has been done seems in vain, is this verse from the fifteenth chapter of the first Corinthians: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord."

A Great Church Scandal

By the Rev. Wilbur Fletcher Steele

In plain unvarnished words it is this:

Not three months ago a superannuated Methodist minister, worthy, deserving, but poorly cared for, told me with sorrow of heart what his income from all resources was for one year. After he told me how, with an invalid wife, he had to do most of the cooking and sweeping, and then take a large hand in the family wash, he, tremblingly, took hold of a small tree by which he was standing and wept like a child. This was one of our best and most worthy ministers. He stood well and worked hard when in the effective ranks, and is now an honor to the Annual Conference to which he belongs. He had practiced economy and saved a little. He thought he had it safely invested but it proved otherwise. He met with misfortune and lost about all he had.

Such is a fair sample of one or two thousand of our worn-out preachers and twice that number of the widows of deceased Methodist ministers. It is a scandal in a great Church. Note the testimony: A worthy man worked hard, stood well—an honor to his Conference—practiced economy—saved a little—invested it unwisely—lost—now in dire distress. Where now can the laymen of the Church find fault with that brother? He was asked to devote his life at bare living wage to the work of the church; to give himself to dealing with the spiritual things of the people. He was asked to fit himself with all his might and skill for such activity—an activity which by so much unfitted him for ordinary occupation as an investor of his frugal savings against a rainy day. The faithful minister who in advancing years with his savings enters the highways of business is fleeced by the laymen before he can turn around. He is innocent of the ways of the business world—that is, if he has been faithful to his calling.

Now—such being the case—what should the laymen do for the support of those they have assisted in putting into the ministry?

I. Supply with a fair support while active, with

II. A contract for necessary support when old.

Half the preachers do not know how to care for their savings. They should never be expected to provide against their old age; should never be told to ask and expect such salaries as would enable them to become rich and independent. Dividends from stock in the sympathies and annuities of a grateful Church that in an honest and businesslike way provides half-pay, or more if needed, for her worn-out ministers and widows, are vastly better than the risky investments of lamb-like preachers, who, after losing their all, will, in the majority of cases, still have to be cared for in penury and distress as beggars. Work the preacher for all he is worth! Support only according to present need of self and family! Then—when worn out—let him draw his dividend quarterly from the reserved gratitude of the caring Church, expressed in yellow gold that will forever keep want away. With rigid and unfailing arrangements whereby half-pay at least should be forthcoming for each superannuate of a generation of service, none need feel impelled during his effective years to gather something against a rainy day by selling buckwheat flour or dealing in horses or subscription books or real estate. Each—in full reliance upon an unfailing and appreciative and business-like Church—could "give himself wholly to the work of the ministry." If the laity wish better ministers and more undivided service—then provide for the unfailing care of these men when they are past work, and there will be no need of giving them salaries out of which they will be expected to save and to care for themselves in old age.

* * *

The laity can show themselves of long business heads no more surely than by adopting the plan proposed to the next General Conference for the support of the Conference claimants, and then holding the ministers to a preparation for and an entire consecration and attention to their work as never before.

Adopt the plan! Work the plan!!

A great Church, owning \$200,000,000 worth of property, and raising \$20,000,000 yearly in the support of the active ministry and for current expenses, should not fail to raise in a business way \$3,000,000 yearly for the support of those whom the Church has retired as no longer acceptable in the pulpit.

Two figures are etched in memory of men I have often met on the busiest street of Denver. One is a stalwart man of seventy-five, of military step and carriage and spotless attire, with not a sign of want or distress. He is a retired officer of the United States Army, with an income of \$300 a month as regularly as the month appears. For his country's service he fitted himself—unfitting himself thereby for anything else. Accordingly, when past years of acceptable service, his grateful country sees that he wants nothing that will make his closing years comfortable.

The other is of a pain-stricken superannuated minister of the Methodist Episcopal Church, bent with age, shabbily clothed in faded, shoddy garments. He shamles with averted gaze, as though shunning notice. But he was once a powerful preacher and a much-sought pastor. In his poverty

to him and his wife his Church doles out sixty-six cents a day. The other gets \$10 a day. Each gave the best there was in him—and it was accepted while it lasted. When it had passed away these are the rewards and punishments.

The reformed Jewish rabbis of America have felt constrained to secure a fund for the decent support of aged rabbis upon their retirement. Of their number there are now three such, and their people have arranged matters so well that the amount annually coming to each in his retirement is over \$1,100. Comfortable support that! What shall be done for the Methodist superannuate, and the deceased preacher's widow and orphans? The writer's grandfather was long a superannuate, but he took nothing from the Conference fund. His father also has for many years been a superannuate, but has contributed to rather than taken from the Conference fund. The writer hopes to be able to do the same. The bulk of his aging brethren must have support, however, and for a businesslike arrangement for them he pleads and will forever plead.—In *The Central Christian Advocate*.

The Incredible

By Bishop Henry W. Warren, D. D., LL. D.

The believable and demonstrable of to-day was the incredible of yesterday, and the incredible of to-day may be the believable and demonstrable of to-morrow. Two and one-half centuries ago only one man, Galileo, could believe that the sun was larger than the earth, that the earth spun in dizzy whirl around the sun and revolved on its axis at the same time, that Jupiter had moons, etc. They had the clear evidence of the senses to the contrary. At the same time only one man, William Harvey, believed that man was full of a system of canals and rivers through which rushed the flowing streams of blood. Fifty years ago only one man, George Stephenson, believed that the invisible and volatile vapor of water could do the world's work in engines.

In our day it has become the fashion to believe the incredible—that particles of carbon will move through awful pressures, more solid than rock, and arrange themselves in perfect order in the facets of a diamond; that particles of gas can be so mutually abhorrent as to make a pressure of eighty thousand pounds to the square inch in their desire to get away from each other; that a solid wire will be body to the electric soul, and carry eight messages each way at the same time without any one of the sixteen interfering with each other; what we think of as empty space has substance solid enough to carry electric impulses and vibrations of the human voice hundreds of miles without a mediumistic wire; that a solid silver dollar will slowly disintegrate itself, particle by particle, and go and join itself as a liquid invisibly to a new affinity, nitric acid; that there are lights to which all things are translucent as glass to sunlight; that sun-rays come on hundreds of millions of millions of waves per second. But why specify the incredibles? They are like the hairs of some heads—more than we can number.

In view of these facts, demonstrable and accepted, what becomes of that once famous, now infamous, argument of Hume against the credibility of miracles, that they are so contrary to common experience that science may reject them without inquiry into their truth? Every advance in everything is contrary to common experience. But one watcher on the mountain may cry to the multitude in the dark world below, "The morning cometh!" It only needs one Galileo or one Paul in any department to say the world does move, or we know that we have passed from death unto life, to persuade the rest of the world of its truth. What enemy of mankind would bind the world down to its common experience? Shall the common experience of moles dictate bounds of knowledge to the sky-soaring eagle, or Nero in his sty to Paul in the third heavens?

The fact that men do accept the visions, conclusions or demonstrations of the geniuses of the race in science and applied mechanics, is proof that they ought to do so in religion. We smile at the puerile incredibility of the New Zealand chief who refused to believe that water could become solid enough to bear marching armies. "Why should it be thought incredible with you that God should raise the dead?" In the light of the centuries would one rather be Paul than Agrippa? Shall we welcome outlooks and experiences in science and reject them in religion?

Miracles and theology are not the same. Miracles are alleged facts, provable by competent witnesses. Given witnesses of approved competence, and any miracle recorded in the Bible is as easily accepted as any of the above-mentioned incredibilities. It would be wholly unscientific not to so accept them. We are not therefore obliged to accept all men's inferences which make up the body of theology.

Jubilant should be the men of absorbing toil that there are men who can make discoveries in the department of physical forces that can lighten their toil. Jubilant should men in both departments be that there are men who can make equally helpful discoveries in the department of mind. More jubilant should men in all three departments be that there are prophets and seers and the omniscient Christ, who can make discoveries and revelations in the department of spirit. They will be more wonderful and uplifting than any other.—In the *Western Christian Advocate*.

It is hard, very hard, to climb our great Skellig. The shallow hollows in the rock afford but uncertain foothold; we shrink from the wide outlook on the foam of those perilous and forlorn seas; the head grows dizzy and the limbs tremble upon the narrow ledge. Indeed, there are dark, stormy and turbulent moments in prayer, when the tongue refuses to speak, and only the heart and the flesh cry out. We are too exposed up there on the ridge, and we know not if God will put His hand over us while He passes by in the thunder and the earthquake and the rain. But if we are determined, if we are persistent in always praying, never fainting; if we can tread the desert ways of meditation, always praying; if we can, in humble temerity and with resolution made firm by weakness, grapple with God, spirit to spirit, knee to knee, hand to hand, since He graciously permits it, we may hear the still small voice; we may find truth flowing toward us like the dayspring from the dewy eyelids of the morning, or like the waters which issue from the cool, clear fountains of the untainted rocks; we may speak to men, not in the faltering accents of surmise, but in the sharp-cut and convincing speech of "Thus saith the Lord."—R. F. Horton, D. D.

We cannot divide our work from ourselves, nor isolate our future from our qualities. A ship might as well try to sail north with her jib, and east with her foresail, and south with her mainsail, as a man to go one way in conduct, and another way in character, and another way to destiny. What we do belongs to what we are; and what we are is what becomes of us.—Henry Van Dyke.

As you look back on your life you will see how all has been ordered to fit you to fulfill a ministry to others that would have been less worthily fulfilled had you been excused from the tears, the hardships, the privations of a single day. The plan of God threads the maze of life.—Rev. F. B. Meyer.

Ministerial Support.

By the Rev. J. A. Brown

A gospel minister is a man set apart to teach the principles of the Gospel of Christ. He is divinely called to his work. His going therefore is not a matter of choice but of obedience. He may prefer to follow some other calling, but the heart of the divinely called minister cries out, "Woe unto me if I preach not the Gospel." But the Bible says, "No man taketh this honor unto himself but he that is called as was Aaron."

Let us consider the important subject of ministerial support. In Luke 10:7 our Lord says: "The laborer is worthy of his hire." St. Paul says (1 Cor. 9:14), "Even so both the Lord ordained that they which preach the Gospel should live of the Gospel," and throughout this chapter he makes a strong argument for the support of the ministry. Paul was a mechanic and supported himself by working at his trade, but he did not commend his course as an example to others. To the Corinthians, whose church he had served as organizer and pastor, he wrote: "What is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong." 2 Cor. 12:13. It is here plainly declared that a church that will not support its pastor is an inferior church. It stands convicted of withholding from a divinely appointed pastor that which he has earned by his faithful and honest labors, thus causing his family to suffer unless he turns aside as did Paul and engages in a secular occupation. Paul admits that in doing this he committed a wrong. And I do not hesitate to admit that too many ministers of the Gospel are engaged in secular business, such as farming, merchandising, insurance agencies, seeking and filling government positions, etc. I offer no apology for such a course. It is wrong. The Old Testament priesthood stood for the same work that the Gospel ministry of to-day stands for. In Hos. 4:9, it is said: "And these shall be, like people, like priest." Evidently the prophet rebukes both the people and the priests for secularizing the sacred office of the priesthood. Nehemiah said (chapter 13:10): "I perceived that the portions of the Levites had not been given them, for the Levites and the singers that did the work, were fled every one to his field."

It is a lamentable fact that a large per cent of the 30,000 Negro preachers in this country are giving more attention to other occupations than to the ministry. We cannot deny that both the preachers and the people are to blame for this unfortunate condition. In a certain Southern city a few years ago there was a prosperous savings bank, capitalized and managed by Negroes. The leading newspaper of that city commanded the enterprise and said this: "The following worthy Negroes are the officers of the bank." Then follow the names. The president of the bank was a pastor, the vice president was a pastor, the cashier was a preacher (though not a pastor), a majority of the directors were pastors of churches. I know a minister in the South who was Presiding Elder of a District, postmaster and president of a bank in his town. Many ministers are among the most prosperous business men. He cannot therefore exempt a certain class of ministers from blame for the inadequate support that is usually paid to pastors. But we regret that at least 50 per cent of the pastors are so poorly supported by the people that if they depend entirely upon their salaries their families must suffer. We appreciate the fatherly advice that our Bishops always give to the preachers at the Annual Conferences, in urging them to give their time exclusively to their pastoral duties, almost scolding them for planting a patch of cotton or teaching a school, but prithe, let them take greater pains to ascertain the conditions that force many hundreds of preachers into secular callings.

As pastors, we should reverently obey those to whom the charge and government over us is committed, following with a glad mind and will their Godly admonitions, but what saith the Scriptures: "Henceforth I call you not servants * * * but I have called you friends." Can an educated self-respecting Christian man with a family dependent upon him for support be expected to give his entire time to the pastorate of a church where there is no earthly possibility of getting a decent support? Our Bishops are not unaware that about 25,000 city mail carriers in the United States are receiving an av-

erage salary of about \$75.00 per month, that there is a bill before Congress now to make the salaries of rural mail carriers \$1,200 a year, while the average pastor's salary in some of our Conferences is less than \$400 a year. Many of our best educated Methodist preachers are receiving less than \$300 a year for the support of their families.

How is this to be remedied? First of all the Bishops should be most respectfully requested to issue urgent appeals to all congregations within the bounds of their respective Conferences that they give a more liberal support to their pastors. This could be done by a circular letter sent to Presiding Elders to be read to all Quarterly Conferences by the Presiding Elders and to all congregations by the pastors. Second, let the Presiding Elders be more concerned than, as a rule, they are wont to be about the support of the pastors. One of the most humiliating experiences that a pastor has to endure is the usual first Quarterly Conference harangue over the

estimate for his support. It is often the case that men who are content to live in "shacks" and who in their social and business relations belong to the most backward elements in their communities have control of the pastor's salary. If that class of men are opposed to giving the pastor a decent support he will not receive it. As a rule the blow-hard and Bible smashing preacher is most acceptable to that class of men and they get a better living when that class has the majority of the votes in the Quarterly Conference. I shall be pardoned for intimating that some Presiding Elders, not all, occasionally do not put quite enough force in their efforts to have the Quarterly Conference estimate a sufficient support for the pastor, nor do they always lend a big sphere of their influence to have the estimate paid. With due respect to our Presiding Elders as a whole it cannot be denied that somebody on the ground with higher authority than the pastor should speak more frequently to the people urging them and helping them to plan to take better care of their pastors, else if this is not done there is danger that the number of ministers that are following secular callings will be greatly increased.

Orangeburg, S. C.

Christ the Liberator

By the Rev. Theodore L. Cuyler, D. D.

"Loose him, and let him go!" At this command of Jesus they unwind the bandages from the limbs of Lazarus, and by the old, familiar path he walks back to his old home. This was the master miracle of all which Jesus wrought during His incarceration, but He is still doing for imprisoned souls what He did for the body of His Bethany brother when it had lain four days in the sepulchre.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for school boys. The old, gray mountaineer felt its galling imprisonment, and occasionally flapped its wings as if it were homesick for the skies. "Loose him, and let him go" was the thought inspired by the sorry sight; and how he would have sailed off to fly in company with the sun! Eagles were not born for slavery. I thought, too, as I looked at the chained bird, how much he resembled some fettered souls, yes, some Christian souls, that are tied down by unbelief. Too many people have enrolled themselves in the church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting and desponding spirit. He nurses his fears in a morbid way and mistakes all this gruesomeness for humility. He is a chained bird from the skies.

Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with the old sinful self or with the beggarly elements of this world; they are hobbled with practices and associates that they have never cut loose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave-clothes! This is a pitiable style of religion; it brings but little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are there is no hope for such manacled professors. Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work; and for this they must earnestly seek, or else they will be chained birds in a church cage to the last.

Some really good people are clogged by bodily ailment—dyspeptic stomach or weak nerves—and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pilgrims who hobble toward heaven on crutches, until death unlooses them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in Christ's hospital than soldiers on His battlefields.

False doctrine, false views of sin and of Christ are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul. Truth makes us free indeed. Martin Luther was a chained eagle in the Erfurt Convent until that heaven-sent truth, "The just shall live by faith," unloosed him. Thomas Chalmers was another chained eagle, but when the great doctrines of man's guilt and Christ's redemption liberated him he soared

up into the empyrean, the king of Scotland's Gospellers. John Wesley never attained to a full salvation until in that little London prayer-meeting his eye rested on these words: "The Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

To every member of our churches who is dragging out a half-dead religion, the Holy Spirit comes with the arousing call: "If ye be indeed risen with Christ, seek those things which are above!" Instead of sitting in the gates of the tomb, cast away your grave-clothes and begin to live as Christ's freemen and Christ's witnesses and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ and then go out and labor to draw sinners from the pit of hell. This is the revival we all need.—*In Zion's Herald.*

Brooklyn, N. Y.

Wasting Will-Power

Many a man who prides himself on his will-power is failing to use it in the really critical issues of life. He will set a high standard for himself in some important detail of everyday living, such as rigid punctuality, or scrupulous care in his person or dress, or persistent physical exercise, and he will hold himself to that standard, no matter what it costs to do so, by an uncompromising effort of the will. This is good exercise; it takes character and it makes character. But when it comes to moral self-conquest, that same man is oftener the veriest weakling. He may know that a certain indulgence is wrong and harmful, yet the idea of summoning against it that iron will of his, on which he rightly prides himself in secular affairs, seems not to occur to him. Will-power is one of God's richest gifts to man. What an awful waste of wealth when we do not use this power for spiritual victories!—*In Sunday School Times.*

You cannot draw any lines whatever when you are dealing with the religious life. There are no provinces outside of it. It covers the equator and the poles, and thrusts its roots into the core of the world of personality. If it does not go through and through a man it does not go through him at all. That is the nature of religion; it is as thoroughgoing, as permeating as life itself. It pulses into and suffuses the least things—as the life-blood warms the very finger-tips—and says: "These are mine; these are sacred things. Make them so." Nothing is too small or remote to have a vital religious significance. If we really and truly believe that, we will make an end of drawing those futile lines between what we call secular and religious, commonplace and sacred. There are no such distinctions in the new life which the Lord Jesus Christ brought into the world. Like His own garment, that robe of life is all one piece, seamless, inseparable; and every thread that enters it runs straight through warp or woof, and intertwines with every other thread to form the entire fabric of character.—*James Buckman in "The Heritage of Life."*

THE CHRISTIAN LIFE

Teach Me Thy Will

(Psa. 148:10.)

I sat in the school of sorrow;
The Master was teaching there;
My eyes were dim with weeping,
My heart was full of care.

Instead of looking upward,
To see His face divine,
So full of tender pity
For weary hearts like mine,

I thought alone of the burden,
The cross that before me lay;
So hard and heavy to carry,
It darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"

And the Master came not near me,
As the weary hours wore on.

At last, in heavy sorrow,
I looked from the cross above,
And saw the Master watching,
With a glance of tender love.

He turned to the cross before me,
And I seemed to hear Him say:
"My child, bear thou thy burden,
And learn thy task to-day.

"I may not tell the reason;
'Tis enough for thee to know
That I, the Master, teacheth,
And giveth this cup of woe."

So I stooped to that weary sorrow,
One look at His face divine
Had given me strength to trust Him,
And say, "Thy will, not mine."

And thus I learnt my lesson,
Taught by my Christ alone;
He knows the bitter tears I shed,
For He has wept His own.

And from them came a brightness,
Straight from the home above,
Where the school life will be ended,
And the cross will show the love.

—Author Unknown.

Sweet Rest

Rest! how sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and thence sends forth lively spirits which beat through all the pulses of my soul! Rest, not as the stone that rests on the earth, nor as the flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest! when we rest not day and night saying, "Holy, holy, holy, Lord God Almighty"; when we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day! when I shall rest with God! when I shall rest in the bosom of my Lord! when my perfect soul and body shall together perfectly enjoy the most perfect God! when God, who is love itself, shall perfectly love me, and rest in this love to me, as I shall rest in my love to Him; and rejoice over me with joy, and joy over me with singing, as I shall rejoice in Him.—*Buxter.*

Fruitful Lives

The French artist, Millet, used to say to his pupils, "The end of the day is the proof of the picture." That which will bear the test of the twilight hour is true in art; and that which will bear the test of twilight hour is true in character. No life bears that test more triumphantly than the life that has been consistently Christian throughout; then the strong spirit reveals in a delightful mellowness, the luster of a patience that has had her perfect work, shines and fascinates, a life of honor discloses itself in a certain air of nobility, the temper waxes kindly and tranquil, and years of sanctified joy and sorrow find their function in an unearthly beauty of soul and face.

"Early in Christ," we start from the right point and life attains completeness and perfection. Whether our life-story is bound in boards or morocco, there is a poem, a picture, a psalm on every page. The wise gardener begins the year with what is called spring-gardening, making the bare earth charming with sweet snowdrops, the gay crocus, the gorgeous tulip and hyacinth; then, as everything that grows holds in perfection but a little moment and these frail splendors of the spring fade away, the flower-master brings on pinks and roses and all the marvelous wealth of summer's color, form and fragrance; then, when once more the summer is past, elegant forms of dahlia and chrysanthemum continue the splendid pageant; and even when winter claims the world, the Christmas rose is made to glow against the snow and end the year with a flash of glory. So with a life given throughout to God; each stage realizes the fullness of its own particular beauty and fruitfulness, and, the seven stages complete, life has touched its noble ideal and exhausted its rich possibilities. "O satisfy us early with Thy mercy, that we may rejoice and be glad all our days."—*Rev. W. Watkinson in "The Beginning of the Christian Life."*

On Poise of Soul

FRAGMENTS FROM W. H. DRESSER.

Our deepest life is a continuous incoming of renewing, sustaining power welling up from the heart of the universe into the spirit of man, a continuous divine communication engaged in the rearing of the soul. The deepest self is not physical, nor even intellectual. It is spiritual. We are spirits now, in gerin, it may be; but in so far as we are conscious of our life in God, that consciousness will probably never be broken.

Man is not a body with a soul, but a soul or spirit, which, in every well-poised person, is master of the body and of the powers of thought. Now, if the soul stands uppermost in importance, it is our first duty to keep the soul on top. Many people work so hard at their vocations that their souls have no room to expand.

The ideal of daily conduct is to maintain inward repose, to keep it steadily and persistently in view, to regain it when we lose it, to seek it when we need help, to have a calm center within which is never disturbed, come what may—a never-yielding citadel of the higher self.

Find your center, learn to know your home in God and what He is doing with you, and you can safely let the great world go on, and let nature's organism right all wrongs and heal all hurts.

To know how to rest, this is the great need of our hurrying age. We are too intense, too active. We have not yet learned the power and supremacy of the Spirit, or the value of quiet, systematic thinking. We struggle for our ideas. We read this book and that, and go about from place to place in search of the latest and most popular lecturer instead of pausing to make our own the few great but profoundly simple laws and truths of the Spirit.

One's soul is not one's self alone. It is also God's emphasis of some phase of His own nature, the attention of God fixed on some object. One's unquenchable faith is ultimately God's unfailing love.

We believe in Him because He knows us, because He possesses us, and uses, and has need of us, because He has us aware of His presence. He has aroused interest in our minds in the deepest problems of life—problems which it will take eternity to solve; and if we long to solve them we may thus know that we are so far immortal, because this interest is fundamentally the eternal purpose of God. —*In Northwestern Christian Advocate.*

Breathe through the heats of our desire
Thy coolness and Thy Balm. —*Whittier.*

The Music of the World

REV. WILLIAM V. KELLEY, D. D.

The music of the world is human. No bird-song so wonderful as the human voice; no babble of a brook so musical as the ripple of innocent laughter in a happy home; no solemn chant of winds so grand as the psalm rolled into the sky by worshipping assemblies. To stand by the ocean and hear the beat of its stupendous pulse is to take the sound of a shallower deep and narrower sea than when you lay your ear against the throbbing of a human heart. —*From "The Ripening Experience of Life."*

Defeats Our Success

An old man said that in reviewing his life he discovered, to his great surprise, that the best things in his character and in his career were the fruits of what he regarded as his failures and follies. These defeats had wrought in him new wisdom and had led to repentings and renewals of faith in God, and had thus proved sources of richest blessing and good. Probably the same is true, in greater or less degree, of every life. We owe more to our defeats, with the humblings of the old nature, the cleansing of motive and affection, and deepening of trust in God than we owe to the prouder experience which we call our successes.—*Anon, in Exchange.*

God Sees All

Strive to see God in all things without exception, and acquiesce in His will with absolute submission. Do everything for God, uniting yourself to him by a mere upward glance, or by the overflowing of your heart toward Him. Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. Commend all to God, and then lie still and be at rest in His bosom. Whatever happens, abide steadfast in a determination to cling simply to God, trusting to His eternal love for you; and if you find that you have wandered forth from His shelter, recall your heart quietly and simply. Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes or longings, under any pretext.—*St. Francis de Sales.*

Perhaps the richest of God's earthly gifts is an accepted sorrow. Do not lose this one. Accept it. Say, "Speak, Lord, for thy servant heareth," and He will tell you some things worth all it cost to hear them. I cannot say what—but you will know. You will be more heavenly-minded, more patient, more kind and gentle, more consecrated to the good you can do. I am sure of this much; for these are some of "the peaceable fruits of righteousness" that come afterwards, in those whom God loves and chastens.—*Maltbie D. Babcock.*

HOME AND YOUNG PEOPLE

Lucy's Defeat

She is not blind—she is not deaf—
She's straight and strong and pretty;
We think her so—we know her mind
Is clear and quick and witty.
And Lucy is a pleasant child;
Her grandma says of her,
"In warp or woof you'll not a trace
Of selfishness discover."

Of gifts and graces Lucy has
A goodly share conceded,
Yet sometimes is amiss; her friends
All see how much 'tis needed.
Grandpa allows she's true and good,
And owns he loves her dearly;
And were it not for this defect
He'd think her perfect—nearly.

With face or form, with head or heart
There isn't much the matter;
But Lucy's very busy tongue
Will chatter, chatter, chatter.
Her brother Bert this very day,
With a boy's bluntness told her,
"My little sis, the thing you lack
Is just a good tongue-holder."

—St. Nicholas.

Using

BY HOPE DARING.

It was Saturday morning, and Florence Earle was helping in the kitchen. She was cleaning the silver, while her mother made a cake. The girl chatted merrily. At last she said: "Mattie Dennis is such a queer little thing. She never uses the pretty things she has. Mattie's handkerchiefs are always plain and coarse. When I went home with her Tuesday, after school, she took me up to her room. I was surprised when she showed me a box containing several dozens of beautiful handkerchiefs—embroidered, lace-trimmed, handmade—but never used."

"Why doesn't Mattie use them?" Mrs. Earle asked a little absently, as she slipped the last one of her layer cakes from the tin.

"Why, she says her grandma, with whom she lives, thinks that presents should always be saved, and the handkerchiefs were given to her. I would like to know what things are for, if not to use. Don't you think such an idea is silly, mamma?"

"Hardly that, little daughter. Mattie's grandmother is an aged woman and has peculiar ideas about some things."

Just then Mrs. Earle was called to the door. Florence held the berry spoon that she had been polishing so that the rays of the sun fell upon it, saying to herself: "Well, I think one ought to use the good things of life, especially the ones that are given to her."

Florence had not noticed that Mrs. Barney had entered the kitchen. The old woman came to help every Saturday. She was a great talker and never hesitated to take part in any conversation. So it did not surprise Florence when Mrs. Barney said: "You're jest right, honey. If the dear Lord didn't 'spect us to use 'em for him, he wouldn't give use talents."

"Why, Mrs. Barney, I was not speaking of talents."

"Good things means just the same. Now I haint got no talents, but the Lord 'spects me to use the chance to speak a kind word and the chance to scrub the corners jest the same as the middle of the floor. You've got lots of talents, child, but I guess the one you set the most store by is your music. And I say, Miss Florence."

"What is it?"

"The more we use 'em, the bigger and brighter they git. To lay 'em away is most the same as to lose 'em. That little girl's handkerchiefs will turn yellow, and when they air put to use, they won't

wear. It's the same with the other things the Lord gives us."

The re-entrance of Mrs. Earle put an end to Mrs. Barney's discourse. The old woman went back to her cleaning, and Florence carried the shining silver in to the sideboard. The young girl's face was thoughtful.

"Is that the way with music?" She asked herself.

That year the Earles felt that they could not afford the expensive lessons that Florence needed. So she was not taking any lessons, although she kept up her practice.

Florence loved music. She regretted the loss of the lessons, and let that excuse her from using her music for the pleasure of anyone. Even for the family she refused to play. As for letting her musical ability add to her happiness of the outside world—why, she had come to refuse every request to play.

It did not take Florence long to make up her mind; five minutes later she stood before the telephone. When she heard her pastor's voice, in response to her call, she said: "Mr. Longwood, it is Florence Earle. Did you get anyone to play for the Thursday evening meeting?"

"No, I did not. Really, I did not know where to look."

"Well, I will come. At first I refused, because—well, I don't know just why I refused, but I am promising because I want to use my music for— for Him."

"I am so glad to hear you say that, Florence. It is the giving of such gifts to Christ that makes our own life perfect."

Then the girl sought her mother. "Mamma, I can go this afternoon and play for old Mrs. Moore. You know I said I had nothing new, but I believe she will enjoy the old things best."

"I am sure she will. But, Florence, you thought you did not have time."

"I can find time. I want to use some of it in doing things for others. I—you see—"

"Never mind explaining, dear girl. I heard Mrs. Barney, and I understand."—In Epworth Herald. Hastings Mich.

Appropriating Slights

She was a bright little woman, and when some one apologized for an occurrence at which she might have taken offense she laughingly disclaimed any such thought. "I am honest, you know, and so I never pick up things that do not belong to me—not even slights," she said, merrily. "I don't like them, anyway, and I have to be quite certain that one is intended for my use before I appropriate it." So many people spend wearisome days and nights in nursing grievances that they have only "picked up," and in brooding over slights which were never designed for them, that this sort of honesty is heartily to be commended.—Exchange.

Tact

"You are looking old and careworn. . . . You have aged so since I last saw you. . . . I felt so sorry for you in your embarrassment; I just pitied you!"

These remarks were all introduced in one conversation and were directed against one woman. Imagine her feelings. And yet the speaker did not mean to be unkind. She simply gave voice, without reservation, to what was in her mind. She was totally without tact—that outward and visible sign of the true gentleman and gentlewoman.

Fortunately, tact is something that can be cultivated. Continual care in one's observations will do wonders. Bring the remarks home to yourself. Would you like to have them said to you? But in the last analysis, after all, the measure of the cultivation must be the measure of the innate fineness of the man or woman.—In Christian Standard.

Friendly Letters to a Young Girl—IV

Dear *Dulcinea*:

It must be that you have indigestion to find so many things awry these days. Don't eat so much fried meat or so many hot biscuits. Get some oatmeal and prunes instead.

Of course I don't wonder that you grieve over Junior's being shut out of the city's new library just now when good books are needed for his development, but you can't help it and must fill in the need yourself the best you can.

You wrote some time ago that you were going to try to get a horse to put in the little barn on your lot. Is that barn fit for a boy's club?

Junior and his friends would enjoy fixing it up and very soon they could accumulate a nice little library for themselves. One dollar a year will get the "Classmate" and the "Sunday School Advocate"; and while they are small papers they come every week. One dollar a year will get the "American Boy" which is a delight to every boy that sees it. Your friends who take church papers will no doubt turn them over to you after they have read them, and all of them have young people's pages.

There are cheap editions of standard works which you can get at any large store. Send to Wanamakers in Philadelphia for a list if you cannot get them at home.

A fairly good cloth-bound copy of "Robinson Crusoe," "Pilgrim's Progress," "Lamb's Tales from Shakespeare," etc., can be bought for 25 cents each.

There is nothing boys like better than short selections, and if these are from good authors they give a foundation for a study of literature later on. Several volumes of such reading should be in the library, one or two of the poets also, and a good dictionary and atlas.

If the boys are interested they can raise five dollars for their library in a very short time.

The making of seats and tables from boxes and barrels would be great fun for them and you could keep Junior under your eye and help the other boys also.

All of these limitations on account of color can be made the means of increasing the aspirations and energies of your children. Don't I wish I had you here this morning to pitch you into the snow bank in my front yard. You would never want to come here again even with the libraries open to Junior.

INEZ A. GOODMAN.

Just What You Are

You were made as you are that you might live a happy life as you are.

The best of men are but men at the best, and the way is open to every man to reach his best estate.

If easily swayed by example, remember that it is better to imitate an evil man in that which is good, than a good man in that which is evil.

Better not imitate anybody; just be yourself. When Oliver Cromwell was having his portrait painted he told the artist, Peter Lely, to paint as he was. "Do not flatter me at all," said he, "but remark all those roughnesses, pimples, warts and everything as you see me; otherwise, I will not pay you one farthing."

Not only be what you are, but do what you ought. It is higher, grander, nobler, diviner to just do your duty than to write the grandest poem, paint the most beautiful picture, or build the grandest temple.

"Not what you say,
Or wish, or hope,
While through darkness
Here you grope;
But what you are
In heart and thought
And character—
This only makes you great.
And this,
If clothed in righteousness,
Will open heaven's gate."
—From All the Year.

INTERNATIONAL LESSON

First Quarter.—Lesson VIII.—February 23, 1908. Title: "Jesus at the Pool of Bethesda."—(John 5:1-18.) Golden Text: "Himself took our infirmities, and bore our sicknesses."—(Matt. 8:17.) Hymn No. 130

DAILY HOME READINGS.

February 17, Monday—John 5:1-18.
February 18, Tuesday—Psalm 88.
February 19, Wednesday—Sam. 3:22-32.
February 20, Thursday—Isa. 25:1-10.
February 21, Friday—Mark 9:14-29.
February 22, Saturday—Psalm 116.
February 23, Sunday—Col. 3:1-17.

BY REV. E. B. BURROUGHS, LL. B., A. M.

Sickness is never pleasant. Left to his own choosing man would ever be well. But it has been decreed otherwise. Because of sin the body must endure the scorching fever and the excruciating pain. The otherwise strong man must bow when sickness lays its hands upon him. Knowing this, humanity dreads its approach and seeks, in ways innumerable, to stay the coming of the day when impotency will "take the place of strength, and the hot breath of pain" wither and consume "the freshness of life." And when that day comes how helpless is man! The giant becomes a babe! There it is that man needs help. Not being able to wait upon himself, some one must minister unto him. Physicians, trained nurses and loved ones must do all they can to help him back, if possible to health. Along with medicine kindness and sympathy must go. The kind and gentle word must be spoken in order to cheer and revive despairing hope. How cheering and inspiring the thought that Jesus is always ready at such times to be our constant Friend and Comforter! His presence brings sunshine and good cheer. Let us serve Him in health that we may have His constant presence in our days of physical weakness and impaired health.

Having spent two or three months in Galilee, the time comes when the Master must return to Jerusalem. The time selected was on the occasion of one of the annual feasts. It was His custom to attend the feasts, for He was a true observer of the law. He knew that He would meet with many enemies at Jerusalem, but this did not deter Him. He also knew that many Galileans would go to the feast and would be a kind of defense for Him. Moreover, they would speak of what He had said and done while in their midst. While there He performs another miracle, thus giving further evidence that He was indeed the Son of God, the Saviour of the world.

LIGHT ON THE TEXT.

1. *After these things.* A vague expression, as if of no special significance. *There was a feast of the Jews.* In all probability the feast of Purim, in which the Jews celebrated their wonderful and providential deliverance from destruction as planned by Haman. The story is fully told in the book of Esther. The feast was celebrated in March. *And Jews went up to Jerusalem.* He might have gone elsewhere to observe the feast, as Purim was not one of the three pilgrim feasts which should be spent in the capital. But He so chose and accordingly went.

2. *Sheep market. Gate. Porches.* Sheltered colonades to protect the sick.

3. *Impotent folk.* People without strength. *Blind, halt.* Lame, as from rheumatism. *Withered.* Wasted. *Waiting for the moving of the water.* This passage is omitted in both revisions. Yet that there was a moving of the water is clearly evident from the statement of the sick man in verse 7.

4. This verse is omitted in both revisions.

5. *And a certain man was there.* One of the worst cases. *Who had been thirty and eight years in his infirmity.* How long he had waited by the waters is not mentioned, but how long he had been sick is stated in order to show how helpless was his case.

6. *When Jesus saw him lying.* Looked upon him with pity. *He saith unto him, would thou be made whole?* Do you wish to be restored to perfect health? Is that your purpose in coming here?

7. *Sir, I have no man.* I have no one to pity or

help me. I am helpless and friendless. *To put me into the pool.* The troubling of the water lasted but a short time and had to be used instantaneously. Hence prompt action was needed on the part of those who would make use of it. *But while I am coming.* Making slow progress. *Another steppeth down before me.* Getteth ahead of me.

8. *Jesus saith unto him.* He has told his story. The Master now speaks. *Arise, take up thy bed.* Stand up. A light mattress or blanket, common in the Orient. *And walk.* Show the strength you have received.

9. *And immediately the man was made whole.* His cure was instantaneous and complete. *And took up his bed.* Thus showing his obedience and faith. *And walked.* Showing the completeness of his cure.

FLASHES.

1. Jesus always wants to help the sick and suffering.
2. To be healed and helped, one must have faith.
3. Jesus helps not only the physically sick but likewise the morally sick.
4. In order to be cured of sin we must want to be cured.
5. It pays to be an optimist—to look on the sunny side of life.
6. Faith and obedience will have their own and abundant reward.
7. It is our privilege to go around doing good in the name of Jesus.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—February 23,

The Power-House of Faith

(Mark 11:20-25; Romans 4:1-9.)

BY REV. WILLIAM C. STOVALL, M. A., B. D.

The enthusiasm that attended the triumphant entry of the Christ into Jerusalem had begun to wane. After the shouting was over and the chief priests and scribes had acquainted Jesus with the fact that they did not attribute to Him the Messianic dignity which the Messianic Hosanna involved. When night came on He withdrew and passed the night in Bethany, which was His stronghold. On the next day He went back to the temple and was hungry, and this gave occasion for the cursing of the fig-tree. The Lord's hunger on this morning shows us with what ardor He went to take up His abode in the temple. He had not taken time to eat His breakfast at Bethany.

The fig-tree had exhausted itself in luxurious foliage. Its extraordinary show of leaves so early gave a promise of early figs, since in the fig-tree the blossom and the fruit appear before the formation of the leaves. Thus it was this profusion of leaves that warranted the Lord in expecting to find figs on the tree. A fig-tree laden with leaves promised fruit; if all fruit was wanting it was a deceiver, and therefore an apt image of the hypocritical Jewish priesthood. The tree was not cursed so much for being barren as for being false. No fruit could be expected of any nation before Christ, for the time of figs was not yet. The true fruit of any people before the Incarnation would have been to own that they had no fruit, that without Christ they could do nothing. The Gentiles owned this; but the Jews boasted of their law, temple, worship, ceremonies, prerogatives and good works, thus resembling the fig-tree with pretensions, deceitful leaves without fruit. Their condemnation was not that they were sick, but that, being sick, they counted themselves whole.

This incident furnishes instruction as to the power of faith and prayer. The amazement of Peter and the other disciples was excited by the exercise of power on the part of the Master. In reply to their expressions of wonder, Jesus, who was ever ready to give to the conversation a practical and profitable turn, discoursed upon the power of faith and prayer. Faith gives efficacy to effort. It removes mountains. But such is not the work of the doubter. All moral miracles and spiritual triumphs are due to the faith which is placed, not in human skill or power, but in God Himself. Faith gives efficacy to prayer. There are those who are mighty in prayer. This is because they believe in God, to Whom all things are possible. Hesitating, half-hearted praying is dishonoring to God. There must be, however, definite things prayed for—no rambling or drawing the bow at a venture. Use no mock modesty with God. Be simple and direct in supplication. There must be earnest desire. Plead as for your life.

Paul says faith is the substance of things hoped for, the evidence of things hoped for, the evidence of things not seen. We need faith as a principle of action. The believers are the doers. The men who

do something are the men who believe something can be done. Doubt always drags, faith leads forward. In war, faith is always in forefront of battle, charging upon the foe; doubt is in the rear, inviting to retreat. Faith fights for what it believes; doubt believes nothing, and can muster no courage for the fight. All the men who lead forward the hosts of God and carry the flag of redemption, with the swing of victory, to the ends of the earth are the men who believe that Divinity is behind the movement, and that, in spite of the opposition of earth and hell, the conquering Son of God will claim all the kingdoms of this world for His dominion.

The beautiful reply of a child, when asked, "What is faith?" was, "Doing God's will and asking no questions." Faith is nothing else but the soul's venture. Faith in God's promises may be compared to a bank note; full and felt possession of the blessings promised is like ready cash. The man who has bank notes to any given value looks upon himself as possessed of so much money, though in reality it is only so much paper. Thus faith is as satisfied and rests with as great complacency in the promises of Jehovah as if it had all the blessings of grace and glory in hand. In faith's estimation, God's note is current coin.

Chicago, Ill.

Gleanings from George Eliot

And one should give a gleam of happiness whenever it is possible.

One likes to feel old ties strengthened by fresh sympathies.

Every hand is wanted in this world that can do a little genuine, sincere work

How music, that stirs all one's devout emotions, blends everything into harmony—makes one feel part of one whole which one loves all alike, losing the sense of a separate self

But we must live as much as we can for human joy, dwelling on sorrow and pain only so far as the consciousness may help us in striving to remedy them.

The most solid comfort one can fall back upon is the thought that the business of one's life—the work at home after the holiday is done—is to help in some small nibbling way to reduce the sum of ignorance, degradation and misery on the face of this beautiful earth.

It is always good to know, if only in passing, a charming human being; it refreshes one like flowers and woods and clear brooks.

I have always this sort of feeling when I look at the sunset: that there in the West lies a land of light and warmth and love.—In *Northwestern Christian Advocate*.

Help Korea Now

The movement toward the Christian religion in Korea is unprecedented in modern history. Hundreds of thousands in the Hermit Nation are abandoning their idol and ancestor worship and are pleading for pastors and teachers, eager to become Christians.

At the Korea Conference of the Methodist Episcopal Church, held in Seoul last June, forty thousand members, probationers, and enrolled seekers were reported, and twice as many would have been reported had our force of missionaries and native preachers been adequate to teach those who pleaded for instruction. The appeal of Bishop Harris and the finance committee of the mission to the General Committee at its recent session in Seattle, was for twenty-five new missionaries, but such were the limited resources at its disposal that the committee was unable to make provision for one new missionary without taking his support from some other field also crying for re-enforcements. In fact, the appropriation made was hardly sufficient to support the work as it was last year, and was inadequate to make any further provision for the multitude ready to accept the Christian faith.

The General Committee deemed the emergency such as to justify a special appeal to the Church for not less than \$10,000 to help Korea NOW; but the Board of Managers, having received additional information, increased the amount to \$100,000. This sum will send out and support twenty-five married missionaries for one year, and will provide houses in which to live. It is desirable that the largest possible number of our people shall respond to this opportunity and participate in aiding to bring a prepared people out of their long night of paganism into the light of the gospel of Christ. We ask, therefore, for fifty thousand people who will give from \$1.00 to \$5.00 each to aid Korea NOW. Many can and will gladly give larger sums, and bring the total to \$100,000.

When you read this, or hear it read from the pulpit by your pastor, act promptly. "The King's business requires haste." Hand your gift to your pastor or send it to the Missionary Office, in cash or by postal money order, payable to Homer Eaton, treasurer. All gifts should be definitely designated as for the "Korea Special Fund."

Address Dr. A. B. Leonard, 150 Fifth Avenue, New York City.

EARL CRANSTON,
JOHN F. GOUCHER,
A. B. LEONARD,
Committee.

SOME ESTIMATES OF THE SITUATION IN KOREA.

It is practically impossible to overstate the urgencies of the situation in Korea at present.—*Dr. John F. Goucher.*

Korea has passed through a grave political crisis. The people feel that all worldly sources of strength have failed them as a nation and only God is left. While adjusting themselves to the new they need the comfort and consolation of our Christian faith. They feel the need of a newer and better manhood, and are turning to Christianity in order that they may find it. In connection with the troubles over the recent abdication of the former Emperor, over one thousand Koreans united with our Churches in Seoul. One prominent eunuch from the palace who, with five others, joined our First Church, said: "Do not think this is a sudden thing with me. I have been contemplating it for some years. My life has been a wicked one and I want to save my soul." Our chief difficulty is the lack of support from home. We need men and we need equipment. Remove this difficulty and we will manage all others. There was a net gain during the conference year, recently closed, of twenty-one thousand conversions, and there is in progress the most remarkable revival ever witnessed in Eastern Asia. The Koreans increased in

self-support last year over one hundred per cent, giving as much in the Conference year 1906-07 as the Missionary Society appropriation to Korea in 1900. All lines of work have been indescribably successful.—*Rev. George Heber Jones (Methodist Episcopal Mission), Seoul, Korea.*

During my recent tour in the Far East I formed the deep conviction that if the present work on the part of the co-operating missions in Korea is adequately sustained and enlarged in the immediate future, Korea will be the first nation in the non-Christian world to become a Christian nation. I know of no mission field where larger or more substantial results have been secured, in proportion to the expenditure, than in Korea.—*John R. Mott.*

During my tour in the East few things have impressed me so much as the Christian movement in Korea. It is often referred to as "a revival," and certainly there are many scenes which remind one of the Welsh revival. But the movement is more than a revival; it is a turning from heathenism to Christianity—not of a multitude following one another blindly, but of individual men and women, convinced of sin and turning to Christ under the influence of the Spirit of God. Some have fallen to the ground and writhed in agony under the preaching of the gospel. It may be said that this is hysteria, but whatever it is, it marks the time of a profound change in manner of living and in personal character. Korean Christians will stand the test of our Lord: "By their fruits ye shall know them."—*Rev. John H. Ritson, M. A., secretary of the British and Foreign Bible Society, in the Foreign Field.*

Men and women rejoicing in God's Word. Bringing new ones all the time. Where but on the mission field can you find men clamoring for Bibles and running to anyone who can teach them, saying: "Tell me the meaning?"—*Rev. William Junkin (Methodist Episcopal Church, South), Chunju, Korea.*

The Sunday School Collections for Missions

To prevent confusion as to the taking of missionary collections in Sunday School and how they are to be assigned, we offer the following statement and suggestion:

The General Committees in 1906 took this action:

"That the collections in the Sunday School, until the meeting of the next General Conference, be for missions as such without discrimination as to Home and Foreign."

Under the direction of the General Missionary Committee the collections in church and Sunday School for home and foreign missions were consolidated for the fiscal year ending October 31, 1907, and 42½ per cent was assigned to Home Missions and 57½ per cent to Foreign Missions.

This rule is accepted as to the division of the Sunday School missionary collection until the next General Conference. Therefore:

1. Collections are to be taken in the Sunday School without discrimination as to Home and Foreign.

2. Of these collections the Board of Home Missions and Church Extension will receive 42½ per cent and the Board of Foreign Missions 57½ per cent.

3. These collections should be divided on the same basis and remitted to the respective Boards, viz.: To Samuel Shaw, treasurer of the Board of Home Missions and Church Extension, 1026 Arch Street, Philadelphia, Penna., and to Homer Eaton, treasurer of the Board of Foreign Missions, 150 Fifth Avenue, New York City, N. Y.

A. B. LEONARD.
H. K. CARROLL.
ROBERT FORBES.
WARD PLATT.

Most of us are like the little boy of the Jewish legend, who, while studying his Hebrew alphabet, was told that when he had learned his letters an angel would drop on him a piece of money. Thereupon, quite forgetting the condition, the lad forsook his study and spent his time gazing up into the skies, waiting for his money to fall!—*Amos R. Wells.*

Help Valparaiso!

BY BISHOP THOMAS B. NEELY.

The awful earthquake at Valparaiso, Chile, a few years ago shocked the world. The earthquake and the fire which followed it destroyed the heart of the city and nearly swept Valparaiso out of existence. A very large part of the city still remains in ruins, and when I was there less than a year ago, many families still were living out on the street in little shacks made out of pieces of wood, sheet-iron and the tin of flattened-out oil cans.

In that disaster our church had its share of suffering. The Methodist Episcopal Church in Valparaiso numbers over five hundred and fifty communicants, besides hundreds of adherents. These were left without a house of worship, and for many months had no room that would hold more than about eighty persons and that crowded the room. Later a tent was sent them by the Board of Foreign Missions, but it has proved inadequate and insufficient for the climate. There must be a permanent building and one sufficient to accommodate seven or eight hundred people.

In view of the imperative and immediate need, the General Committee of Foreign Missions at Seattle appropriated \$3,000 toward the erection of a building and, as nothing more was available from the funds unanimously adopted the following appeal:

"Resolved, That in view of the great calamity through earthquake and fire in the city of Valparaiso, Chile, leaving the communicant membership of over five hundred and fifty without any building in which to worship, we earnestly call attention to their urgent need and appeal to the liberality of our church for special contributions, at least to the amount of ten thousand dollars to enable them to erect a suitable edifice."

They ought to have a church costing not less than thirty thousand dollars, but they must at once get a shelter which may be expanded and improved in future.

Incidentally, it may be noted that such a membership proves that our missions can get hold of the native population in South America and that the converts do hold on.

To hold them in Valparaiso this houseless congregation must be housed and that without delay. Those who can aid should send their contributions to Dr. H. K. Carroll, Board of Foreign Missions, 150 Fifth Avenue, New York City.

Episcopal Plan of Visitation

First twelve Conferences are from the Fall Plan.			
Conference	Place	Date	Bishop
Arkansas	Russellville	Jan. 18	Berry
Baltimore	Washington, D. C.	Apr. 1	Cranston
Central Missouri	St. Louis, Mo.	Mar. 4	McDowell
Central Penn.	York	Mar. 18	Wilson
Delaware	Philadelphia	Mar. 11	Cranston
East German	Mar. 26	Burt	
East Maine	Houlton	Apr. 15	Hamilton
East Swedish	Brooklyn, N. Y.	Apr. 9	Moore
Florida	Jacksonville	Jan. 30	Spillmeyer
Hawaii Miss.	Honolulu	Jan. 18	Moore
Kansas	Topeka	Mar. 25	McDowell
Lexington	Cincinnati, O.	Mar. 25	Moore
Lincoln	Kansas City, Kan.	Mar. 12	Warren
Little Rock	Little Rock, Ark.	Jan. 23	Berry
Louisiana	New Orleans	Jan. 8	Wilson
Maine	Apr. 22	Hamilton	
Mississippi	Jackson	Jan. 15	McDowell
Newark	Plainfield	Apr. 1	Spillmeyer
New England	Worcester	Apr. 8	Hamilton
N. Eng. Southern	Bristol, R. I.	Apr. 1	Goodsell
New Hampshire	Keene	Apr. 8	Burt
New Jersey	Millville	Mar. 11	Wilson
New York	New York	Apr. 1	Moore
New York East	Brooklyn	Apr. 1	Burt
North Indiana	Anderson	Apr. 1	Berry
Northern N. York	Camden	Apr. 15	Moore
Northwest Kan.	Salina	Mar. 25	Warren
Philadelphia	Philadelphia	Mar. 18	Cranston
Porto Rico Miss.	Albion	Jan. 31	Wilson
St. John's River	Jacksonville, Fla.	Jan. 23	Spillmeyer
St. Louis	Springfield, Mo.	Mar. 18	Warren
S. Florida Mission	St. Petersburg	Jan. 16	Spillmeyer
South Kansas	Baldwin	Mar. 18	McDowell
Southwest Kan.	Winfield	Apr. 1	Warren
Troy	Saratoga Sp., N. Y.	Apr. 15	Burt
Upper Mississippi	Greenwood	Jan. 2	Wilson
Vermont	Barre	Apr. 15	Cranston
Washington	Baltimore, Md.	Mar. 11	Goodsell
Wilmington	Wilmington, Del.	Mar. 18	Goodsell
Wyoming	Carbonate, Pa.	Apr. 1	Hamilton

NOTE—The improvement in the health of Bishop Fowler is most gratifying to his colleagues, but in view of the smaller number of Conferences on the Spring List and the larger number of Bishops available for service in the home field, it has been deemed wise to give to Bishop Fowler the advantage of further rest.

JOHN M. WALDEN, Secretary.

SPOKANE, WASH., November 7, 1907.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Betan & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

The jailer at Columbus, Georgia, has little to do since prohibition has gone into effect in that state. The jail is empty. And yet there are those who contend that prohibition laws do not prohibit.

North Texas furnished three suicides last Sunday. Two bankers took their lives with revolvers; the third, brooding over the death of one of the bankers, ended his own life. Cowards commit suicide. It takes a brave man to face the difficulties of life and if need be to meet disgrace. He who commits suicide shows nothing of strength, but the extreme of weakness and of foolishness.

The curse of New Orleans is the union of the saloon and the grocery. There are quite 3,000 saloons in this city and a very small per cent of these are operated as distinct saloons. In a majority of cases a bar room is attached to the grocery so that not a pound of butter or sugar can be bought without in some way coming in touch with the saloon business. Nothing is more demoralizing and damning to the young life of this great city than this union of a public necessity—the grocery—and of the public disgrace—the saloon.

It has cost Portugal seventy per cent of its revenues to collect them. It is also stated that one man was holding eleven high salaried offices, and, of course, worked at none of them. Two daughters of a cabinet minister were drawing salaries as baggage inspectors and they never entered the custom house. The graft of the Portugal officials had become notorious. The burden upon the common people was exceedingly heavy. However horrifying the assassination of the King and Crown Prince might have been, no doubt these facts inspired the horrible tragedy.

Absolute monarchies are doomed. Oppression of the people will not be tolerated. The construction of man demands that he shall have a voice in the saying who shall rule and what laws shall prevail, and as men everywhere become conscious of this divine right they will throw off restraint and proclaim it. The utterances of Abraham Lincoln: "A government of the people for the people and by the people," was inspired. Eventually the governments of the earth will resolve themselves into republics or into constitutional monarchies, where the king will be a figure-head.

The annual report of the Commission General places the figure of foreign immigration of this country for the year 1907 at 1,298,413. Three thousand five hundred others were rejected for legal causes and were compelled to return home. The great bulk of the emigrants for 1907 came from Austria-Hungary, Italy and Russia. These countries furnish the total of 883,126. Great Britain contributed to the aggregation 110,000; Germany, 39,000, and France, 10,000. It is stated that 500,000 immigrants returned to their native home during the year 1907 and that the majority of these carried away comfortable sums of money. Some estimates place the amount of the money taken out of this country at \$100,000,000.00.

THE DOUGLAS MEMORIAL

February 14 is usually celebrated as Frederick Douglas' birthday. Dr. Booker T. Washington writes and suggests that the colored people in all parts of the country should make a special effort to secure a large collection from the various societies and organizations on that day, or as soon thereafter as possible, for the purpose of paying off the mortgage that now rests upon the home of Frederick Douglas. The object is to make this home a memorial home in memory of the great defender of his race. The Douglas Memorial Association has collected something like \$1,050.00 and the mortgage of \$4,350.00 still remains. Dr. Washington says: "If our people will make a special effort on February 14th to come together and in some manner secure as much help toward this cause as possible, we feel quite sure that a large sum can be collected. If each Negro organization and individual in the country will do its or his duty in this matter, I feel sure that we shall meet with success in clearing off the mortgage. If the suggested collections cannot be secured on the day named, they should be taken as soon thereafter as possible.

Whatever collection is taken should be forwarded at once to Dr. Booker T. Washington, Tuskegee Institute, Alabama. Receipts will be sent for the same.

A LIFE TRIUMPHANTLY CLOSED

President A. W. Harris, of Northwestern University, is bereaved in the death of his wife, Mrs. Clara Bainbridge Harris, who died in Evanston, Illinois, February 3. Mrs. Harris had been ill for some time. She was an intellectual woman of many graces and helpful to her husband in the great work that he has been doing as an educator. In referring to her closing days the *Northwestern Christian Advocate* gives the following very touching paragraph, illustrating the Christian's confidence and the lack of fear in passing from this world into the world more glorious. We quote:

"Shortly before New Year's she was informed that her malady was fatal and that the end of life was only a question of weeks. This knowledge was a great shock to her, but in a few days she recovered and displayed a marvelously cheerful and happy spirit. On the last night of the year, as the hour of midnight was approaching, she said to her family: 'I want to have a watch night love feast. I may never have another opportunity in this life.' She asked that water and bread be brought, and the family, together with Dr. and Mrs. S. J. Herben, who had been sitting up with her, partook of this simple meal, after which she asked Dr. Herben to pray, and then gave her testimony. She repeatedly declared before her death that the last few months of her life had been the happiest she had ever experienced. She had been happy in knowing the people of Evanston, and had been made happy by their expressions of kindness and love for her."

THE SENATE ATTACKS POLYGAMY

Three resolutions have been introduced in the United States Senate looking toward an amendment to the Constitution prohibiting polygamy and polygamous cohabitation in the United States and its dependencies. One is offered by Senator Burkett of Nebraska; one by Senator Hansbrough, of North Dakota, and one by Senator Hopkins of Illinois. After a formal preamble Senator Burkett's proposition reads:

ARTICLE XVI.

"Section 1. Polygamy shall not be permitted in the United States.

"Section 2. The Congress shall have power to enforce this article by appropriate legislation."

Senator Hansbrough's proposed amendment is in the following language:

ARTICLE XVI.

"Section 1. Neither polygamy nor polygamous

cohabitation shall exist in the United States or any place subject to its jurisdiction.

"Section 2. The practice of polygamy or polygamous cohabitation within the bounds of a state or territory of the United States or any place subject to its jurisdiction shall be treated as a crime against the United States.

"Section 3. Congress shall have power to enforce the provisions of this article by appropriate legislation."

Senator Hopkins' resolution reads:

ARTICLE XVI.

"Section 1. Polygamy and polygamous cohabitation shall not be permitted in the United States.

"Section 2. The Congress shall have power to enforce this article by appropriate legislation."

Either of these proposed amendments would be effective and if submitted to the people would, no doubt, be ratified.

FACTS OF INTEREST

In many of our schools young men sustain themselves by serving in the homes of white families near the institutions. In Meridian Academy there are twenty-three such young men. Principal Shaw had a conference with these men recently and brought out these facts, which are interesting and will furnish food for thought:

"Number of young men who are well treated by their employers, 20; number badly treated, 1; number who are encouraged by their employers in getting literary education, 13; number who are encouraged in getting industrial education only, 1; number who are not encouraged to get any kind of education, 1; number who are encouraged by their employers in their religious life, 15; number who are not encouraged in their religious life, 5; number whose employers seem friendly to Negroes in general, 20; number whose employers seem to positively dislike Negroes, 1; number whose employers trust them fully, 20; number whose employers do not trust them, 1; number whose employers seem to be friendly to Meridian Academy, 20."

Governor Hughes of New York, concerning the nomination of the Republican party for President, has said: "I do not seek the office nor shall I attempt to influence the election or vote of any delegate." He thus puts himself squarely in line for the nomination, and from now on things will be interesting.

PASTORS' SALARIES INCREASING

It is gratifying to note that a movement is on in some sections looking toward the increase of the salary of the pastor, the burden bearer of every community.

Lowesville, of the North Carolina Conference, the Rev. G. F. Hill pastor, has increased the salary of the pastor from \$400 to \$575. Oxford and Bullock, of the same conference, the Rev. J. C. Prince, B. D., pastor, has advanced the pastor's salary by \$135, making the amount estimated for the pastor \$500. This is an increase of 100 per cent over the amount paid three years ago.

St. Peter Charge, on the Baton Rouge District, Louisiana Conference, increases the pastor's salary from \$450 to \$525. Asbury circuit on the same district has increased the pastor's salary by \$50 and the presiding elder's by \$8.00.

We commend the action of these charges to others. Who will do likewise? Write us.

SEND FOR ONE

Some time ago Mr. Andrew Carnegie delivered before the Philosophical Society of Edinburgh, Scotland, an illuminating address on "The American Negro." Excerpts of this excellent paper were published some weeks ago in the *SOUTHWESTERN*. The Committee of Twelve has published 50,000 copies of this address to be distributed gratis. If you want copies write Mr. Hugh H. Brown, secretary of the Committee of Twelve, Cheyney, Pennsylvania.

Personal and General

Secretary H. K. Carroll is in Mexico inspecting our missions there.

Bishop Goodsell is lecturing before the students of Boston University.

Manila has been decided upon as the location of our naval base in the Philippines.

Dr. I. Garland Penn is a member of the Executive Board of the Wesley Brotherhood.

The Mississippi Bankers Association met in Mound Bayou, Mississippi, on February 6.

Sharp Street Memorial, Baltimore, Maryland, announces February 23 as SOUTHWESTERN Day.

Professor E. H. McKissack is editor of the Mississippi Odd Fellow, published at Holly Springs, Miss.

The Rev. F. D. Bowers' address is now Clinton, Louisiana, and he wishes his mail to come to him there.

Ocala, Florida, is to have a new federal building, which is to cost \$90,000 and will be completed by July, 1909.

The Rev. P. A. Lemon desires his correspondents to address him at Holly Springs, Mississippi, instead of North Carrollton.

Five thousand and three hundred Methodist preachers observed Home Mission and Church Extension Sunday, November 24.

The Rev. T. S. Pryor, of the Texas Conference, whose appointment was announced as Wolfe City, has been assigned to Free Hope.

The *Laymen's Quarterly* now becomes the *Laymen's Magazine*, with Dr. O. S. Baketel and Mr. William B. Patterson as editors.

The many who sincerely admire General Booth will regret to learn that he is likely to lose his sight through the growth of cataracts.

Through the kindness of Dr. A. W. McKinney, secretary, we have received a copy of the journal of the last session of the Mobile Conference.

Mr. J. B. Jones, who has been teaching in the Public school at Farmington, Tennessee, has again taken up his studies in Walden University.

Professor H. T. Kealing, of Philadelphia, is making a tour of Louisiana, Alabama and Texas in the interest of *The Review*, which he so ably edits.

Tulane University will establish a summer normal this year to run for five weeks. This will be the first school of its kind ever held in this city.

Thomas Lewis, succeeds John Mitchell as President of the United Mine Workers of America.

Mr. Lewis had been vice president of this body.

Howard, the son of President Judson S. Hill of the Morristown Normal and Industrial College, who has been very ill from appendicitis at Wesleyan University is now recovering.

The Sulloway bill granting a pension of \$12.00 per month to all widows of honorably discharged soldiers passed the House. The bill calls for an additional expenditure of \$12,741,000.

Mr. George E. Haynes, one of the International Secretaries of the Young Men's Christian Association, was in the city last week, promoting the work of the Association in the universities.

The new library building, the gift of Andrew Carnegie to the State Normal and Industrial School at Tallahassee, Florida, for Negro youths, was dedicated on the evening of February 7.

The Rev. Stephen Tillman, a superannuated minister of the Louisiana Conference died Sunday, January 26. His funeral was conducted by the Rev. D. S. Sloan and the Rev. E. B. Richards.

John Mitchell, president of the United Mine Workers, has been compelled to resign because of ill health. He was presented a purse of \$2,700 from the miners of Montana and Wyoming.

The Methodist ministers of Shreveport and vicinity have organized a Methodist Union, with the Rev. J. H. Martin as president, the Rev. W. R. Butler as treasurer and the Rev. T. F. Robinson as secretary.

The Secretary of the Navy has asked Congress for an appropriation of \$73,770,000 for the construction and conversion of war vessels during the present year. Millions for defense, but nothing for national education.

Professor J. J. Goldmire, of Griffin, Georgia, a graduate of the Tuskegee Institute is the editor of a new periodical, *The Negro Farmer's Journal*, which is "devoted to the agricultural and economic development of the Negro farmer."

Mr. J. E. Moorland, who has charge of the city work among Colored Young Men's Christian Associations, was in New Orleans recently and outlined plans which, if executed, will mean much for the Association among our men in this city.

The Louisville & Nashville Railroad Company has reduced the salaries of all employees, making above \$250.00 per month, and the Baldwin Locomotive Works has laid off 10,000 men since December. These are very emphatic signs of hard times.

February 1, 1909 is named as the day when the Cuban government shall be turned over to the Cubans. President Roosevelt says if it can be done earlier it will be, but "under no circumstances and for no reason will the day be later than February 1, 1909."

Dr. Frank Bristol, pastor of the Metropolitan Methodist Episcopal Church, Washington, D. C., while in his pulpit on Sunday, February 2, was struck by a heavy ornament falling from the ceiling and rendered unconscious. Fortunately he escaped serious injury.

The members of Warren Chapel Methodist Episcopal Church, Lake Charles, La., in appreciation of the action of the Louisiana Annual Conference and as a token of esteem in which they hold their pastor gave him, the Rev. B. J. Reddix, a surprise that will be long remembered.

The report of the Upper Mississippi Conference, which appeared in the columns of the SOUTHWESTERN recently, gave the ministerial delegates in the wrong order. The correct order is: Dr. G. G. Logan, the Rev. R. Sewell, and Dr. T. W. Davis. We are glad to make this correction.

Dr. Homer C. Stuntz, Field Secretary of the Board of Foreign Missions, spent last week in Baltimore in the interest of his work, where, to quote the *Baltimore Methodist*, "he won all hearts by his geniality, his Christian courtesy and his splendid grasp of conditions in the foreign field."

Dr. H. W. Reese, pastor of the First Methodist Episcopal Church, Seattle, and his people are erecting a house of worship which when completed will be worth \$150,000 above the lot. They expect to finish the structure by September 1, 1908, and plan to raise the cost of building before entering it.

The missionary drafts issued to the presiding elders on account of appropriation by the Board of Home Mission and Church Extension for the caring for our work will be issued from the office in Philadelphia, except those for the first quarter, which will be issued by the presiding Bishop.

Reduced rates of one and one-third fare, plus twenty-five cents, on the certificate plan have been secured over railway lines south of the Ohio and Potomac and east of the Mississippi rivers, for the Negro Conference at Tuskegee, February 19 and 20. Be sure to ask for a certificate when purchasing ticket.

Oklahoma failed to incorporate in its constitution a provision providing for separate cars and other discriminating measures. But since the organization of the state and its reception into the union at the very first meeting of its legislature it has gone the South one better and has passed a bill requiring separate telephone stations for Negroes. What next?

The first International Convention under the auspices of the Young People's Missionary Movement of the United States and Canada will be held March 10-12, in Pittsburg, Pennsylvania. Among those announced to appear on the program are Dr. A. B. Leonard, Dr. Robert Forbes, Mr. S. Earl Taylor, Dr. A. G. Kynett, Dr. C. M. Boswell, Dr. F. D. Gamewell and Mr. John R. Mott.

Former County Judge James Hargis, for many years a prominent figure in Kentucky, in political and criminal circles, who was known as the "boss" of Breathitt county, was shot and killed by his son on February 6. As Judge Hargis was said to be largely responsible for the reign of disorder and bloodshed which have existed in his county his removal, it is thought, may effect peace in this region.

The following paragraph furnishes thoughtful reading: "Six women who managed a whist club, the proceeds of which went to the Aid Society of the Main St. Baptist Church in Quincy, were found guilty of gambling, Jan. 29, by Judge Wentworth, in the Superior Court of Boston, and fined \$50 each. They appealed and were released on their own recognizance. The women charged \$1 admission, and put up six prizes."

President Roosevelt meets in a most vigorous style the charge made against him that he is using Federal patronage in furthering the interests of Secretary Taft's candidacy for the presidential nomination. Mr. Roosevelt says that the charge is both malicious and false, and then in his own vigorous style proceeds to set himself square with the public and make good his case in defending himself against the charge of using his office to further the interests of his friend, Secretary Taft.

The Lower House of the Mississippi Legislature, now in session, recently passed a prohibition statute without a dissenting vote. The bill comes up before the Senate this week. The House bill prohibits the manufacture, sale or barter of intoxicating or spirituous liquors. Physicians' prescriptions are carefully guarded. The prescriptions are to be filled the day issued and are not to be refilled. Violation of this law is defined as a misdemeanor, punishable by a fine or imprisonment. The house bill provides that the law shall go into effect December 31, 1908.

Seventeen governors of States have recently made open declarations against the beverage liquor traffic. They are as follows: Gov. Comer of Alabama, Gov. Harris of Ohio, Gov. Hanly of Indiana, Gov. Cobb of Maine, Gov. Burke of North Dakota, Gov. Hoch of Kansas, Gov. Smith of Georgia, Gov. Dawson of West Virginia, Gov. Beckham of Kentucky, Gov. Glenn of North Carolina, Gov. Broward of Florida, Gov. Campbell of Texas, Gov. Noel of Mississippi, Gov. Folk of Missouri, Gov. Haskell of Oklahoma, Gov. Buchtel of Colorado and Gov. Ansel of South Carolina.

The Rev. H. J. Coker, D. D., Field Secretary of the Board of Home Missions, found the Louisiana Conference an enjoyable study. He had never before seen a Colored Conference and while in attendance preached to his first colored congregation of about 1,200. His comment, therefore is interesting. He says in part: "I was not prepared to find as stalwart a set of men as I discovered here (New Orleans). They certainly attend to the business of the Conference, and in some instances are more insistent on the right of free speech than some in our white Conferences."

Statistics show that Protestant missions in the United States, Great Britain with its dependencies, and Continental Europe have in the field a force of over 15,000 men and women, with a supplementary army of over 92,000 native helpers trained by them, and occupying 36,000 stations and out-stations. Of communicants there are over a million and a half, and under instruction there are over a million and a quarter of others. In 1906 there was given for the support of this work nearly twenty-one and a half million dollars, and of this amount the native churches, though poor, contributed more than thirteen hundred thousand dollars.

General Benjamin Rush Cowen, a man of splendid civil and military career, died in Cincinnati, Ohio, January 29, in his 77th year. He had been a clerk of the United States District and Circuit Courts for Southern Ohio since 1884. At the outbreak of the Civil War he enlisted as a private, but was promoted again and again, and at the end of the struggle was made brigadier-general of volunteers by brevet. He served during the two administrations of President Grant as Assistant Secretary of the Interior. He suggested the setting apart of the Yellowstone region as a National Park, and drew the statute by which that task was done. General Cowen married Ellen Thoburn, a sister of Bishop Thoburn, September, 1854. The funeral service was held in Walnut Hills Methodist Episcopal Church. The Rev. Dr. Jesse Young, the pastor, delivered the memorial address.

CONFERENCE CHANGES

The Episcopal Plan as adopted has been necessarily changed as to the date or place of the following Mission and Conferences, to be held after February 1, 1908.

Porto Rico Mission, Aibonito, Feb. 6, Wilson.
Mexico, Mexico City, Feb. 27, Berry.
Kansas, Topeka, Mar. 11, McDowell.
Washington, Baltimore, Mar. 25, Goodsell.
Ceat, Mo., St. Louis, Mar. 25, McDowell.
E. German, Brooklyn, Mar. 26, Burt.
Maine, Augusta, Apr. 22, Hamilton.

JOHN M. WALDEN, Secretary.

The Wetherby Faculty

By Minna Stanwood

All Amity held up its hands when the Wetherby girls moved their grandmother and their little brother into "that shanty" on the Athol road. "That shanty" was an unpainted wooden house of six rooms, which had been the boyhood home of the Amity grocer, but which said grocer had never been able to induce anybody else to covet for a home. It was poetic in that it stood "somewhat back from the village street," but there the poetry ceased, unless a generous sweep of grass around, a couple of oaks in front, and a few apple and pear trees in the rear, might be called poetic. But Amity was too used to grass and trees to think much about them. Therefore, when Amity heard that the Wetherby girls had made an arrangement with the Amity grocer by which their rent should go toward payment of the "shanty," part of Amity shook its head, while part of it put its hand to its chin and looked thoughtful.

"Oh, those Wetherby girls will get along," nodded Mrs. Dunnell, the grocer's wife, with a knowing look. "They have the greatest faculty for making the best of things. Most anybody would have thought, when Mr. Wetherby died and Olive had to leave college, and there wasn't so much as a roof over their heads, as you might say, and they had only the clothes on their backs and their furniture, with a delicate old lady like that for a grandmother, and a boy of twelve for the man of the house, that those girls would have been dissolved in tears at the very least. I think even the minister's wife rather dreaded going to see them. Anyhow, she came for me to go with her. But nobody need ever be afraid to go to see the Wetherbys. Of course, they could not speak of their father hardly, it seemed so terrible and so sudden, but Olive said, and tried to smile same as ever: 'We've got to face it, Mrs. Dunnell, and we might as well be cheerful about it, if we can, and not make everybody else miserable.' That's the Wetherby secret. Sam Wetherby wasn't anything wonderful for smartness—just ordinary, you know—and he wasn't any great man to hold forth in meeting, but he was so ready and cheerful and polite all the time that everybody in Amity was his friend. Why, he knew every last girl in the factory, and they said he never met a one of them without a smile and taking off his hat. Think of their shutting down the box factory when the assistant bookkeeper died! Why, Mr. Dunnell said he never heard of such a thing! And every last man was in that church, I do believe, to say nothing of the girls. Biggest funeral ever seen in Amity, Mr. Dunnell says, and he's lived here all his life."

"I want to know," observed Mrs. Dunnell's sister, with a heavy sigh, appropriate to the occasion. "I want to know."

"Yes," renewed Mrs. Dunnell, with unabated zeal, "they say Mr. Plummer offered to loan Olive money to finish her college course; but with Edith only eighteen and Grace sixteen, and the grandmother so hampered, Olive said she wouldn't dare to leave them alone, even if there wasn't the living to think of. Cheerful? I never saw such a family. It's the Wetherby faculty—born right in them. Look at the old lady! Can't hardly get round, she's so hampered with the rheumatism, but I never saw a frown on her face or heard her utter a complaint. And Brother Owen says it's a benediction to him to go and sit with her, she's so wholesome about life and religion and everything. Think of the minister's saying that! I tell you, it's just as Olive says, the best way is to look your trouble right in the face and get acquainted with it, and then go ahead just as if the trouble wasn't there. There isn't a soul in Amity who wouldn't help those Wetherby girls, if they only know how. But, as Mr. Dunnell says, a small town like Amity—there isn't much stirring outside the factory. He says he don't see, for his part, what the girls are going to do."

Mr. Dunnell did not long remain in ignorance, after the Wetherby girls had moved their furniture into his discarded shanty, for which they contracted to pay him eight dollars a month until the five hundred dollars had been turned over, and the shanty was their own.

"The house isn't in very good shape," remarked Mr. Dunnell, apologetically, as he looked around that morning, "although with your pretty things you've made it look better than I ever supposed it could. This settin' room's tiptop now. You done a good job on that floor—just stained, you say? I want to know."

Well, father laid a good, solid floor when he hitched on this room. Mother would 'a been for fixin' up, but father was kind of solid. That some readin' you got over the mantel-piece? What is it, a motto?"

Mr. Dunnell adjusted his binocular glasses, and spelled out the words slowly:

"He who a cheerful nature owns,
A palace rears from hovel stones."

"Yes," smiled Olive, as Mr. Dunnell turned inquiring lenses on her. "It's the motto Mrs. Rice has over the fireplace in her summer home. I appropriated it and hung it up in my room at college, because it made me think of home and grandma. Mrs. Rice wrote 'Mrs. Wiggs of the Cabbage Patch,' you remember."

Mr. Dunnell adjusted his glasses to commonplace life once more, and shook his head. "No, I don't know her," he declared. "I've heard Mrs. Dunnell an' her sister talk about a Mrs. Wiggs, but I've always lived in Amity myself, an' I can't say I get much acquainted with outsiders, unless I meet 'em in the way of business. I'm a good deal like father, myself. I suppose you find it kind of hard eatin' in the kitchen, but you can use the lean-to for kitchen in the summer, an' the winter kitchen for dinin' room. Mother done that way. I'll move your stove out there for you any time, come June—be glad to. You'll miss the runnin' water an' the bathtub an' all that. If I could afford it, now—"

Olive shook her head. "It wasn't nominated in the bond," she said gratefully, "and we appreciate your kindness too much to ask or expect the unreasonable. There's just one thing—the lean-to leaks, well, rather badly. Do you suppose?"

"Why, of course," interrupted Mr. Dunnell, hastily. "The roof must be tight, anyhow. I'll send Joe Lee down with a bundle of shingles this aft'noon. He's doin' some work in the store this mornin'. Anything else?"

"There is something else, Mr. Dunnell," returned Olive, with brisk cheerfulness, "but it's a business proposition, and perhaps the store is the proper place to discuss it. Suppose we make an appointment?"

Mr. Dunnell looked admiringly at the tall girl in the trim morning dress of dark blue print. As a business man, he was comfortable rather than progressive, and the girl's alert manner recalled the clerks of the wholesale houses in the city. Mr. Dunnell involuntarily walked erect for as much as a block after leaving one of those clerks. He braced a little now.

"It's an awful pity you have to be stuck here in Amity, Olive," he said, kindly. "You was cut out for a larger sphere, it seems to me. If it was so you could be up in Colchester, now, I guess you'd get along tiptop."

"Do you remember what Barrie says, Mr. Dunnell?" laughed Olive, frankly pleased with the admiration of this kind old friend.

"Barry?" repeated Mr. Dunnell, doubtfully. "Barry? There never was no Barry in Amity, to my knowledge. Oh, you mean Tom Barry over to Peet-boro?"

"No," laughed Olive, "I was thinking of the writer Barrie, who made such a hit with his description of Thrums. He said he traveled all around everywhere looking for his opportunity, and finally he came back and found it in his own little village of Thrums. So I'm thinking that I can find my opportunity right here in Amity, where everybody knows me and believes in me, if it's in me to find it anywhere."

"Well, I don't know," returned Mr. Dunnell, looking skeptical. "There was Frank Mason—couldn't pour a quart of m'llasses without sloppin' all over, but I got him a chance on a necktie counter up to Colchester, an' he's floor-walker now. Never can tell. But if there's any way we can help you, Olive, we'll be glad to, Mrs. Dunnell an' me. Now, about that appointment. Three in the aft'noon's as dull a time as any, days I don't have to go to the city."

Mr. Dunnell kicked his way through a slough of old paper and broken boxes, as Olive's dark-robed figure appeared in the store door, that afternoon.

"There," he said, affixing himself to a clean edge of the meat table, after upending a box for his caller, "I forgot that appointment, sure as preachin'. I'm all badgered up. That Al Drake's charged up a pound an' a half of liver to Mrs. Dent, an' she says

she never had it. He's got a roast of beef, an' two corn, an' a bottle of sparrin'grass down to Mrs. Peters, an' she ain't plain hoppin', she's sizzlin'. I wish I dared to swap 'em off, for you know liver'd be up to Mrs. Peters sooner'n roast beef. Well, there, that's between you an' I. Tell you, Olive, runnin' a store ain't a greased track, pre-cise-ly."

"I should think it would pay you to have somebody keep your books," smiled Olive.

"Well, I can't seem to find any one who knows enough to keep books correct an' is willin' to help in the store, too," sighed Mr. Dunnell. "They all want to do one thing or the other. It was the understandin' when Frank Mason come here, but he didn't live up to it. Same with Al Drake, but he ain't lived up to it."

"Well, Mr. Dunnell, to come to business," remarked Olive, earnestly, "did you ever take it into consideration that there isn't a store in Amity where you can buy a gingham apron if you want one?"

Mr. Dunnell looked startled. "Well?" he questioned.

"Of course," pursued Olive, persuasively, "Mrs. Williams keeps pins and hairpins and odds and ends, but if a woman wants a yard of cloth, she has got to go to Proctor's at Wachesett. Isn't that so?"

"That's so," assented Mr. Dunnell, slowly. "But, then, you can get to Wachesett in fifty-five minutes by electric for five cents, an' you can get to Colchester on the train in an hour an' a half. I don't know as Amity feels the need of a store, Olive. It's risky, a girl startin' a store without any experience."

"Oh, not another one, Mr. Dunnell," agreed Olive, heartily. "But, Mr. Dunnell, supposing you had a good line of prints and some attractive shirt-waists, and stocks, and inexpensive ribbons, and men's hose and underwear? I believe you would get trade from the factory people. Of course, they think it's a jaunt to go to Wachesett, but I know that many of them are sensible enough to realize how the carfares count up, and would be glad to put the amount into material and quality. Besides, no doubt many of the girls squander a good deal when they go to Wachesett, for they like to treat and be treated, and if they were to come here quietly and sensibly, they would consider what they were buying, and would be happier and better suited in the end. I simply throw this out as a suggestion. What I really came for, is to ask you if you will allow me a corner in your store for an order table?"

Mr. Dunnell puckered his brows as he looked at Olive's glowing face. "It beats all how you stave ahead," he said, helplessly. "I wish Mrs. Dunnell was here—she'd keep up. Well, fire away."

Olive laughed. "I suppose I'm like a cuttlefish in a sea of ink," she said.

"But, Mr. Dunnell, there's a girl in Colchester who does buying for country people, and I was thinking I might set up a purchasing bureau here in Amity. Of course, I could have my headquarters at the house, but it is out of the way, while you are right here by the factory. Many women would be glad to have a reliable person shop for them, because it's impossible for some of them to leave home at all, and others have to drag a baby or two along when they do go. It was Mrs. Plummer's idea. She said I could have cards printed and sent to the factory girls, and, indeed, to all the Amity and Westville people, telling them I am ready to do that service for them, for a small commission. You see, my nearly three years in Colchester gave me a pretty good idea of shops and best places to trade, and I think I could give satisfaction. You know Proctor's is the only large store for all the towns around here, and no doubt our people would like fresh things straight from the city."

Mr. Dunnell was fondling his long beard thoughtfully, and his eyes had a faraway look. Olive hoped he had heard what she had been saying.

"Case Mrs. Dunnell thought we'd better try dry goods, what about room?" he demanded, suddenly.

"Oh, you've spread out extravagantly," declared Olive, easily. "Just move the canned goods on that side, back there where you throw the old boxes. That would leave a counter and several shelves. You wouldn't be any more crowded, Mr. Dunnell, only a little more—well, tidy, if you will pardon me for seeming to criticise."

"Well, we're not what you'd call red-up here," admitted Mr. Dunnell, cheerfully. "Mrs. Dunnell's always goin' on about that back store crotch; but Al Drake's no hand to do extra work. Girls an' women is different, somehow. I'll have to talk with Mrs. Dunnell about the dry goods, an' all that. I never do a thing without askin' her. She's got twice the

for business I have. I'm more like father—solid. But I try to watch out not to be too old."

Mrs. Dunnell certainly sustained the reputation her husband had given her. The Wetherby girls had tucked their supper dishes away in the funny cupboard in the kitchen wall, when the bell on front door went whirr-r-r.

"Well, Olive Wetherby," began Mrs. Dunnell, in energetic way, "I like your get-up. I went right over and talked with Mrs. Plummer, soon as Mr. Dunnell told me. You know the lady Mrs. Plummer's nephew married used to board with my aunt, I feel to have more in common with her than with Amity folk. She said right off: 'Why, it's just what I need!' And Mr. Dunnell mentioned you were going to look after the books into the bargain. I'm glad of that, for I'm bothered to death trying to keep them straightened out. But, Olive, do you think you can stand it? I want to warn you. It'll be hard work, and there are folks in the world you can't suit, nohow. And many a Saturday night Mr. Dunnell's in the store till eleven and after, and folks can't do huying then. They leave their meat and groceries till they get back from buying their Sunday stockings at Wachessett."

Olive joined in the laugh, and then said, earnestly: "But, my dear Mrs. Dunnell, I'm not asking for easy beds of ease. I need to work, and I mean to put my mind and my strength into what I undertake. Everybody does, who succeeds."

"Good!" exclaimed Mrs. Dunnell, with brisk approval. "That's the spirit!"

That a twelve-year-old brotner can be useful as well as problematic, was proved that week. The tumble-down woodshed hunk of the little home became so stacked with refuse boxes that the kindling wood prospect looked hopeful for a year, at least. Some extraordinary affairs began to grow up in the back yard, which Harold triumphantly pronounced to be hencoops. It had been his cherished ambition to keep hens, and this was an opportunity too good to miss.

The pink-tinted envelopes which the small boy left in every house in Amity, caused a flutter of surprise and interest. That girls are warm-hearted and ready to lend a hand to a sister worker was evidenced by the way they flocked to the old grocery store. They were, one and all, heart and purse, wholly in sympathy with the pleasant-faced daughter of the genial man whose never failing courtesy had won their confidence.

The new enterprise, begun on the very smallest scale, developed rapidly as Amity womanhood found that Olive gave more and better for their money than they had ever before been able to get. It was hard work and constant work, and there were perplexing and annoying features about it, but every experience meant fuller understanding of the business, and Olive welcomed good and bad alike. Aside from the fact that she was earning money which the family sorely needed, she was happy in the thought that

she was helping the girls to more frugal habits and wiser spending of their money.

"Yes, it's the Wetherby faculty," smiled Mrs. Dunnell, complacent in a particularly nice "tailor-made" suit of Olive's selection. "They seem to have a perfect genius for friendliness. They're bright girls, but no brighter than a dozen others in Amity, but they are so good-tempered and interested that they make friends right and left."

"Yes," responded the wife of the box-factory magnate, graciously, "you are very right, Mrs. Dunnell. I think Edith is going to develop into quite a milliner. This hat is—well—rather becoming, don't you think?"

"You can't see in that little glass, can you, Mrs. Plummer?" exclaimed Mrs. Dunnell, hastily. "You know, we are going to enlarge the store next week, and then we shall be able to put in a decent mirror. Yes, Edith is a born milliner, if ever there was one. I'm so glad she didn't undertake to make her living painting wishy-washy pictures. I was afraid one time she might. Artistic millinery's all right—its more in my line."

"You see the helpfulness of it in this particular case," smiled Mrs. Plummer, cordially. "And helpfulness is always in your line—yours and kind Mr. Dunnell's."

Mrs. Dunnell shook her head in pleased confusion. "It's the Wetherby faculty," she persisted. "You know you cannot help people unless they help themselves."—in *Zion's Herald*.

Jamaica Plain, Mass.

Farm Notes

FIX FOR THE SETTING HENS.

While there is time, a separate room could be arranged for the setting hens so that when they become broody, there will be no delay. The barn loft can be so divided that a small room can do fairly well, but if there is a separate room or stall in the stable, it is a suit better. A small room will accommodate several setting hens at the same time, if the nests are ranged around the sides. For nests use roomy boxes about eighteen inches square and 12 to 18 inches deep; saw out an opening in front, about half way down, so that the hen can step on the nest without breaking the eggs.

Make the nest by placing a few inches of dry dirt or ashes in the bottom of the box, pushing most of it to the corners, by hollowing out the middle. Then make the nest proper of clean straw or hay, shaping it to conform to the dirt in the bottom. Press the straw into shape, so that the eggs will roll out. Put a few china nest eggs in it and then it will be ready. Have a covering and board for the top of the box handy, so that when the hen is taken to the nest she can be confined for at least a day. When the hen begins to set, let her remain there for two days, and then, in the dark, take a lantern and remove her quietly, holding her under your arm, to the new nest with the china eggs. Set the lantern by the side of the box and place her at the opening for a few minutes, so that she can get in and see where she is going. Close up the top and front and quietly leave the room. Do not disturb her the following day, but on the second day take some whole corn grit and water from the front of the box and remove the board. Leave her thus until she decides to leave the nest and eat, and in most every case she will go back when satisfied. If she does not return she will most likely make a poor mother and should be returned to the flock. When she goes back to the old nest leave her a few days, and then perhaps she will stay on the other, but if others become broody, it is better to try them, and break this one up. Be sure the hens have no lice on

them, and if in doubt dust them with insect powder when first placed on the nest. If she seems satisfied to sit quietly after the second day take the eggs to be used, at night, and after removing the china eggs, place them, one by one, under her, being careful not to shake or crack them. Do not give her as many in cold weather, ten are enough for medium sized hens, while twelve will be right for the largest. Keep corn, grit, water and a box of dust in front of her and she will attend to her wants. If an egg should by chance get broken wash the soiled ones in warm water and no damage will result. Several hens can be set in the same room at the same time, and they will not disturb one another.

PICKLES.

Dear Aunt Jane:

I will send some splendid recipes that I have tried for years.

Sweet Cabbage Pickle. — Twelve pounds of cabbage cut fine, four pounds of green tomatoes, two pounds of onions; cut up the cabbage, tomatoes and onions well together and sprinkle with salt. Prepare late in the afternoon. The next morning squeeze all the water out. Take three quarts of good vinegar, four pounds of sugar; take one spoonful of cinnamon, one of allspice and one of pepper. Put the flavoring in little muslin sacks, one for each jar. Put in vinegar, sugar and then add vegetables. Cover tight to keep vinegar from evaporating. Boil an hour, or until tender. This pickle keeps well and I think an excellent pickle.

Cucumber Pickle.—To one gallon of vinegar add one-half pint of salt, two ounces of cloves, two ounces of spice, two ounces of mace, two ounces of ginger, two ounces of turmeric (important), two ounces of black pepper, two dozen onions cut in halves, one box of mustard, six or eight pods of green peppers, a double handful of horseradish cut in small pieces, one pound of brown sugar. Gather vegetables, wash and dry with a cloth and drop into the mixture. Keep well covered and stir occasionally. This will be ready for use in about three weeks, and is as good as any that can be bought.

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sore throat, but should not be swallowed, but used as a gargle.

Carrots are excellent for gout.

Conference Notices

Special Notice

CENTRAL ALABAMA CONFERENCE.

The local Board of Church Extension, Central Alabama Conference, will meet at Scott's Chapel, North Birmingham, February 14th, at 3 o'clock p. m. —Wm. Leewood, President.

THE NORTH NEW ORLEANS PREACHERS' MEETING

Will meet at Pleasant Plains Church, New Orleans, the Rev. Wm. Harrell pastor, March 4, 1908, at 11 o'clock. All preachers are expected to be present.

M. C. HARRISON, President.
W. J. M. PRICE, Presiding Elder.

ALL MINISTERS TAKE WARNING.

A bogus book agent, calling himself Dr. C. H. Bentley, representing the North American Publishing Company of New York, Philadelphia and Cincinnati, is operating in Virginia. There is no such company as far as I can learn. He offers ten sets of books for \$10. He is six feet or over in height, weighs about 225 pounds, clean shaven and I suppose he changes his name to suit his business. Please have him arrested, if possible, and we in Saunton, Va., will do all we can to land him in prison, where he should be. He has book bindings representing many styles. He's a fraud. T. B. SNOWDEN.

Conference Rounds

CLOW DISTRICT. FIRST ROUND.

Camden and Wheeler Springs, February 1-2; Gordon and Antion, 2-3; Caddo Gap and Roseboro, 8-9; Elberta and Muddy Fork, 13-14; Bengin and Murfreesboro, 15-16; Clow, 21-23; Clow Circuit, 22-23; Center Point and Locksburg, 29-March 1; Horatio and Dequeen, March 7-8; Texarkana and Hope, 15-16; Texarkana Circuit, 16-17; Ashdown and Wilton, 18-19; Saratoga and Fulton, 21-22; Parloma, 28-29; Canfield and Garland City, April 4-5; Stamps and Lewisville, 11-12. Brethren—We are now entering upon the work of a new Conference year, and as you know, the pastor that succeeds is the pastor that starts with the Conference. I hope each one will lay well his plans and then push them to success. April 19 is Easter. That is the day that the church has set apart for the benevolence. Each pastor should take pride in planning to make this day a red letter day. To succeed on this occasion, the programs should be sent for at once, and the people well drilled for the work. Brethren, you who do not rally your forces for Easter allow a chance for failure. The Woman's Home Missionary District Association will meet in Clow on April 23-26. We hope to make this the best meeting of its kind ever held on the district. Let us pray for the gift of the Spirit, and let there be fire on all the altars and a revival in every church. If any changes are made, I will give due notice. If you need my services, send for me.—D. B. HARRIS, Presiding Elder.

SAVANNAH DISTRICT.

SECOND ROUND.

Camden Ct., March 7-8; St. Marys, 14-15; Waynesville, W. W. Clemmons, 14-15; Tarboro Ct., W. A. Holmes, 21-22; Brunswick Ct., 21-22; Brunswick, Grace, 27-29; Satilla Bluff, E. J. Kimball, 28-29; Jesup, J. W. Green, 28-29;

Ciyo, W. J. Hamilton, 28-29; Savannah Ct., April 3-5; Reedsville, F. L. Johnson, 4-5; Mt. Vernon, J. H. Cole, 4-5; Savannah, Asbury, 10-12; Savannah, Palin, 12-13; English Eddy, 18-19; Baxley, 25-26; Sunday School and E. L. Convention, 7:30 April 23-26; Montgomery Ct., D. G. Grier, 25-26; Vidalia, J. W. Green, 25-26. Easter Sunday will be on April 19. Let's try to raise every dollar of our benevolent money. The Sunday School and Epworth League Convention will convene in Baxley, Ga., Thursday night, April 23. Annual sermon by the Rev. J. W. Brown, pastor, Savannah Ct. Alternate, Rev. A. P. Gillard, pastor Savannah, Palin. Programs will be out in time by the Program Committee. Our motto, A new preaching place added to each charge with spiritual and material advancements on each charge. Our General Conference officers are invited and expected to be with us during our convention. Also all of our presiding elders and prominent pastors and laymen. The Woman's Home Missionary Society and representatives of the Woman's Home Missionary School in our bound will be given special consideration and recognition. The Ladies' Aid Society will be given prominence and prestige in the convention and ask all to send representatives. Let's keep in mind we are ONE in Christ Jesus.

E. D. GIDDENS, Presiding Elder.

SOUTH FLORIDA MISSION.

FIRST ROUND.

New Smyrna and Oak Hill, Feb. 8-9; Daytona, 16-17; Hernando and Spring Lake, 22-24; Tarpon Springs, 25; Clear Water, 26; Bradentown and Sarasota, 28; St. Petersburg Cir., 28-Mar. 2; Tampa, Mar. 7-10; Key West and Night's Key, 13-16; Ft. Lauderdale, 18; Mims, 19-22; West Palm Beach, 23; Melbourne, 27; Sanford and Deland, 28-29; Winterpark, 29-30; Orlando, April 10-12; Smithville, 12; Lakeland, 18-21; Plant City, 22; Homeland, 23; Ft. Myers and Punta Gorda, 24-26.

J. GRANT, Supt.

JACKSONVILLE DISTRICT.

FIRST ROUND.

Cosmo and Mayport, Rev. C. R. Howard, pastor, Feb. 8-9; Lone Star and Pottsburg, Rev. M. DeGreat, pastor, 7-9; Mandarin, Julia and Fruit Cove, Rev. D. Joyner, pastor, 12; Switzerland and Remington Park, Rev. O. M. Irving, pastor, 13-14; Hibernia and Green Cove Springs, Rev. J. S. Walker, pastor, 15-16; Fernandina, Trinity, Rev. J. M. Deas, pastor, 21-23; So. Fernandina and Franklinton, Rev. R. E. Robinson, pastor, 22-23; King's Ferry and Crandall, Rev. C. L. Clorie, pastor, 24; Hilliard and Calahan, Miss, 25; McClenny and Sanderson, Rev. D. Johnson, pastor, 26-27; Simpson Memorial, Rev. W. P. Holmes, pastor, 28-March 1; North Jacksonville Miss., Rev. N. Kelly, pastor, 29-Mar. 1; East Jacksonville Miss., Rev. G. L. Russ, pastor, March 3; Clarksville and Cummers Mill, Rev. J. H. Williams, pastor, 4; Lincolnton Miss., Rev. L. G. McLendon, pastor, 5; Ebenezer, Rev. J. B. L. Williams, pastor, 6-8; St. Joseph, Rev. G. W. Covington, pastor, 13-15; Middleburg Miss., Rev. A. Grant, pastor, 17; West Jacksonville and Marietta, Rev. D. L. Rivers, pastor, 21-22; South Jacksonville, Mt. Moriah, Rev. H. W. Bartley, pastor, 20-22; People's Chapel, Rev. R. B. Glover, pastor, 26-29; Wrightsville, Rev. C. H. Claiborne, pastor, 27-29; Boyard and Durbin, Rev. S. J. James, pastor, April 1; St. Au-

gustine and New Augustine, Rev. P. Swearingen and Wm. McLaurin, pastors, 4-5; East Palatka and Hastings, Rev. N. R. Armstrong, pastor, 6-7; Crescent City and Interlachen, Rev. D. W. Demps, pastor, 8-9; Palatka and Hights, Rev. J. M. Trammell, pastor, 10-12. J. S. Todd, Presiding Elder.

THE BATON ROUGE DISTRICT PREACHERS' MEETING

Convened at St. Mark Church, Baton Rouge, Thursday, February 6, at 2:30 p. m., the Rev. Cornelius Johnson presiding. The object was organization. The following officers were elected for the ensuing year: T. B. Cooper, president; F. T. Chinn, vice-president; J. S. Weaver, secretary; C. Johnson, corresponding secretary; J. D. Pool, treasurer. The Rev. T. A. Brown, of St. James Methodist Episcopal Church, Shreveport, and the Revs. J. D. Pool, D. Shelby, B. R. Jackson, Jno. Wise, Geo. Lampkins addressed the meeting. The Rev. F. T. Chinn will give the Exegesis on S. S. Lesson next meeting. The following committees were appointed: On program, F. T. Chinn, C. Johnson, D. Shelby. On ways and means: J. S. Weaver, B. R. Jackson, Jno. Wise. The presiding elder, the Rev. J. W. Turner, was present and spoke words of encouragement and requested that the different charges bring up their full apportionments. The pastors will please notice that the next meeting will be at Baker, La., Thursday, March 5, 1908.

T. B. COOPER, President.
J. S. WEAVER, Secty.

Doings of the Workmen

INDIANA.

BOONVILLE CIRCUIT.—On Thanksgiving the pastor, the Rev. H. Griffin, preached an able sermon and all felt the presence of the Holy Spirit. The Ladies' Aid Circle served dinner from 12 noon until 11 p. m. The young people rendered a programme. The Sunday school had an excellent program and tree on Christmas Eve. Our fourth quarterly meeting was held January 27. Presiding Elder Skelton preached a powerful sermon to a crowded house. On the following evening was held our quarterly conference. The reports were good, showing the church to be

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W. G. CRITCHLOW,
President and Founder
of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established in 1902, and since then has started 419 Subordinate I. L. U. Lodges and has accepted over 41,142 I. L. U. members; it also accepted over 649 I. L. U. Members at Large, who are attached to this I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the right to aid and protect all Laboring people, gives it legal standing in this state and guarantees honest dealings with people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law-abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil. Our people can obtain a share of the big work to be done, with enough pay to support themselves and families as becomes citizens of toil; and to secure for each member the right to learn a trade or work at it for equal pay with other men, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. Every negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representatives in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend this I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady traveling position with a good salary and all expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

ve. Paid to the pastor \$135; raised trustees, \$200; raised for missions, \$200. Paid the presiding elder's appointment in full. We had a good revival with 5 additions to the church. The Rev. Mr. Griffin has proven himself a church worker and has made many warm friends, not only among the congregation but among the sister churches as well. We hope that he will be returned to this work.

(Mrs.) ORE GREEN.

LOUISIANA.

CASPER.—Casper Methodist Episcopal Church again claims her place. The newly appointed pastor, the Rev. C. Wilson, was met by a large number of officials and members. The parsonage has been nicely arranged.

Those prominent in this work were: Mrs. Jackson, of the Baptist Church, Mary Purcell, Lizzie Degreat, Milley Jones. The first quarter held by Presiding Elder J. O. Brown showed a great change of affairs in the work. The members and friends are taking up with new life and great success is expected.

PRICE KYLES.

BOYCE AND VILLAGE.—On the third Sunday in January, 1908, at 11 o'clock a. m., I preached my first sermon at Village Methodist Episcopal Church, an appreciative congregation, and a night in Kynett Methodist Episcopal Church, Boyce. This people gave me \$10.00 for moving expenses. I entered the parsonage at Boyce on Tuesday, January 28th, and on Thursday night, about 11 o'clock, we were awakened by the coming of members and friends of the churches. We admitted our friends and through the house they went to the kitchen table emptying their baskets, boxes and sacks of food groceries to the extent of 275 pounds, which had cost \$13.55. Next morning, when my children entered

the kitchen and saw so many groceries they wanted to know if Santa Claus had been to the house that night. We haven't words to express our appreciation of these tokens of esteem and friendship. This proves what we were told about this good people: they are always thoughtful of the interests of their pastor and family. We take this method of thanking them and letting them know that we have no objection to opening the door for them at any time. In the company were: A. B. Harris, Islean Kennedy, Laura Smith, Leatha Western, Rosa Johnson, Nellie Tedlock, Caroline Southern, Ed Jones and James Johnson, and a host of others. The future looks bright for success on this work this year. We shall canvass thoroughly for the SOUTHWESTERN. We thank the Stewardess Board, of which Sister Emma Fairfax is president, for the new bed springs, mattresses, shades, crockery, and kitchen outfit. This work is very much encouraged. The people are looking up.—L. L. Estavan, pastor.

WHITE HALL CHARGE.—This charge gave us a grand reception on our return for the second year. The good people here believe in Methodism and show it by their work. We have gone in for a great year's work.

M. C. HARRISON.

MISSISSIPPI.

AMORY.—Dr. W. C. Clay, presiding elder, held the first quarterly conference of this charge January 25-26. His fatherly counsel and words of encouragement were very helpful to the brethren who appreciate all that Elder Clay is trying to do for the advancement of this work. The estimating committee on pastor's salary place the same at \$525.00. All are looking forward hopefully to a year of large results. Raised in the quarter \$21 and

paid the elder in full. Dr. Clay preached a splendid sermon on Sunday morning and administered the Lord's Supper. Our pastor, the Rev. J. J. Johnson, is the man needed at Amory. Here he has accomplished in a short while much good work for this church and under his wise management large things are expected this year.

E. Thompson.

NORTH CANNOLLTON, S. D. Troupe, Pastor.—I arrived on this charge, the Sunday after the adjournment of the Annual Conference at Greenwood. I met with a warm reception. I was only a week ahead of my quarterly conference. The Rev. S. H. Nevils, who has proven himself equal to the task, was on time. We had a splendid assessment for pastor, \$505, which is \$5 more than last year. I have only been here three weeks. Total amount raised, \$35.40, in addition to 200 pounds of groceries given to me.

STARKVILLE.—On the night of the 16th of January the good members of Bell Circuit came through the rain and cold to the room of the pastor loaded with groceries of every description. They know how to look after the pastor. Words cannot express our appreciation.—Rev. Golio W. Logan, pastor.

Presiding Elder W. Hartley Jackson of the Huntsville District, Texas Conference, visited Fastoria Mission, of which the Rev. D. A. Runnels is pastor. The charge, with its 18 members, is in splendid shape. The presiding elder organized them into a well instituted quarterly conference. Brother E. D. Ectford is a leader. He is the son of the old veteran, Rev. Larkin Ectford of the Texas Conference. Brother W. T. Thomas is a stronghold in this new work. The members are proud of their pastor. They are loyal Methodists, and are set upon building up their work. Rev. Runnels will surely lead them.

OHIO.

THOY, Lexington Conference, T. R. Fletcher, Pastor.—Our revival just closed resulted in 8 conversions and 13 additions to the church. The pastor was ably assisted by the Rev. W. H. Stevenson of College Hill, O.

STUEBENVILLE.—It was our pleasure on the 22nd of January to have with us Dr. I. L. Thomas, representing his field of labor to our people. A good audience greeted him and while his physical condition was bad and threatening yet he showed himself able to rise above conditions and make one of his characteristic speeches. An appeal was made to the people and they gave the sum of \$11.80 to the cause he so ably represented. We regard his coming a blessing and an inspiration to the people of our church and other churches giving evidence to the fact that the church appreciates and rewards merit, even though the skin of the individual be a little of the ebony tint.—H. A. Freeman.

VIRGINIA.

NORFOLK.—I am returning to this charge for the second year from the recent session of our conference. Pleasant Ridge Church was attached to Norfolk this year. I reached here on the 25th day of October and had the misfortune to be robbed of \$14 at the wharf on the Norfolk side, and at Pleasant Ridge I lost another \$5. But once on the ground, our work began well. The leaders and stewards met and planned to put up the new bell, put blocks under the parsonage and other much needed improvements. On the 8th of November Brother Joe J. Mormdon, Daniel Mormdon, W. A. Spruce, Walter Dudley, Charlie Buck,

W. M. Parson, the Rev. Dr. M. M. Jones and the pastor, also a number of the sisters hung the bell, built the flue and put the blocks under the parsonage. The second Sunday in November, on the same night at 7:30 p. m., the Rev. M. M. Jones called the conference to order with eight members of the church present. The reports showed a vast improvement on all lines. The elder was well pleased. On Sunday Elder Jones preached two eloquent sermons. We raised \$10.50 for the elder. Pleasant Ridge is a splendid little church with 41 full members. The Rev. W. M. Chavin did a good work the three years he was with this people and they regret to give him up. We bid him God speed and wish for him much success. We have made great improvement on the parsonage, have put up a front porch and painted and whitewashed. The work is moving on nicely. Our meetings are well attended. Class and prayer meeting and preaching services last Sunday were happy occasions in old Pleasant Ridge Church. Thirty-six communed at the altar. Eight young men asked for the prayers of the people. The church was spiritually revived. We are coming close to the old land-mark. I am surprised as I travel up the line from Norfolk to Dahilla and see no Methodist Episcopal Church of any sort and as I travel from Norfolk to Goldsboro, N. C., and see no Methodist Episcopal Church, and from Norfolk to Newburn, N. C., without finding a Methodist Episcopal Church. Brethren, let us as Methodist Episcopal ministers agree with the spirit of our grand old church and put into practice the words we often sing: "I'll go where you want me to go and be what you want me to be."—C. W. Waiton, pastor.

Literary Notes

BOOK REVIEW.

THE FEBRUARY AMERICAN BOY.

The boys will certainly smile over the picture (in colors) of the boy and the lemon which adorns the front cover of the *March American Boy*. The paper itself is replete with stirring, interesting and instructive matter. There are further installments of the fine serials: Jimmy Jones-Pirate; That Dillingham Boy; Canal and Jungle; and Four Boys on the Mississippi. Among the short stories are: 'A Retreat from the World and Old Joshua. The Tragic Story of Pirates and Cannibals in Big Aquariums will incite the boys to greater interest in the inhabitants of the sea. General Washington's Life-Guard is an interesting story of the men who formed the personal bodyguard of the revered Washington. A Great Boys' Club Journey gives an account of a walking tour of the Columbia Park Boys' Club. A Swedish-American Boy's Success is a biographical sketch of Governor Johnson of Minnesota. The *Largest Vessels in the World* describes those twin leviathans of the deep, the *Lusitania* and *Mauretania*, and *The Wonderful Brennan Mono-Rail Car* tells of an invention which is destined to revolutionize travel in speed and safety. The *Boy on His Muscle* gives many pointers on basket ball, and the Editor's remarks on *Loafing away from Home* will appeal to all parents. There are hundreds of shorter articles, all interesting, while the regular departments are as usual filled with matter which boys like. In addition there are nearly 100 illustrations. \$1.00 a year. The Sprague Publishing Co., Detroit, Mich.

Doings of the Workmen

OKLAHOMA.

SHILOH.—Dr. W. F. Smith, our presiding elder, held a very successful and satisfactory fourth quarterly here on January 26th. The reports presented indicated excellent progress along all lines. The elder's apportionment of \$8.86 was paid in full; paid pastor \$8.00. Our presiding elder is loved and respected by the members and friends at Shiloh. We are closing our third year at this place with great success, and expect to come up to Conference with a round report. The spiritual and financial condition of this work is encouraging. The trustees have a small sum in hand toward the proposed new church. Our pastor is the Rev. S. Neal.—T. Miller.

TEXAS.

BAOWELL.—The pastor and his family were very much surprised by the recent storm which struck the parsonage on January 28th, leaving many tokens of appreciation to the Conference for sending this their co-laborer to them. This storm was led by Messrs. Henry Wright, A. L. Brewster and Mrs. Mary McGee. Good—Let the storm blow again! For these tokens we are very grateful.—W. Lewis, pastor.

The District Stewards and Pastors' meeting convened in Mt. Zion Methodist Episcopal Church, January 30th to February 2nd, in the city of Paris, with the Rev. J. I. Gilmore, Presiding Elder, in the chair. The Presiding Elder made some very timely remarks touching the needs, requirements and aims of the Paris District, and kindly solicited the hearty co-operation of his collaborators in pushing the battle to the gate. After these remarks W. D. Lewis was elected secretary. From the very beginning it was quite evident that the Presiding Elder had the work of the district at heart, and was a general in the Lord's army of no mean ability. With his eloquent voice and business-like oversight of the work, he is striving to make this, the "baby district," a full-grown man. The program was a leading feature of this meeting. The pastors seemed to get out of the subjects of religious and benevolent bearing untold good and seemed to be one in their decision, "All at it, and always at it." One of the leading features of this meeting was the spirit of oneness which seemed to pervade each and every mind. Out of the busy life the Hon. R. L. Smith and Prof. J. Twest came into our midst with practical and friendly greetings, and expressing the wish that the motto "Excelsior" be placed upon the banner of this district, and its meaning fulfilled by the grace of Almighty God.

FORT WORTH.—The South Side Methodist Episcopal Church is quite alive. Class meeting on last Thursday night was unusually good. Quite a number were present, and after listening to many strong testimonies, the class meeting adjourned, and in the "quiet hours of the night," this Godly company reassembled at the parsonage. Led by that good-spirited woman, Mrs. L. L. Townsend, a host of friends came laden with good things for the pastor and his wife, which were very gratefully received. All things are working together for good. All hands are busy now with preparations for the erection of the new church. The Ladies' Aid Society was recently organized and strenuous efforts are being made by this grand organization for the new church. A grand rally will be pulled off the second Sunday in March, and

our aim is four hundred dollars.—(Mrs.) G. C. Echols.

NAVASOTA CIRCUIT. A. E. Gibbs, Pastor.—Immediately upon adjournment of the Annual Conference at Galveston I came to the Navasota Circuit, my new appointment, where I found a loyal membership who gave me a very cordial welcome into its midst. Our churches and parsonages here are sadly in need of repairs. The first thing to be done is to repair and furnish the parsonage in which no one had lived for more than six years. The trustees have raised money with which they will do the necessary repairing at once. The sisters, Baptists as well as our own members, have given very generously toward furnishing the parsonage. Bed quilts and sheets, pillows and cases, dishes and cooking utensils and many other things too numerous to mention have been given. Among those who deserve special mention are Sisters Mary Moore, Rachel Kennard, Nancy Kennard and Rev. Mrs. Warren of the Baptist church, and E. Muldrew, A. R. Elam, Susie Elam, Bettie Smith, Henriette Seymour, Ann Fifer, Ella V. Seymour, Nancy Shonnon, Minerva Morrison, Mollie Kemper, Sylvia Jones, Arcola McDonald, M. A. Kennard and O. M. Fluker of our own church. We rejoice to say that the spiritual condition of the circuit is being quickened. Our watchword: Many souls saved, all benevolent claims raised and the Southwestern in every home.

A. E. Gibbs, Pastor.

SEGUIN.—The Rev. N. H. Townsend, our pastor, came to us immediately after the adjournment of the Annual Conference and began his year's work by holding a revival. The Lord blessed us by giving us five converts and the return of one backslider. The Rev. J. W. Weakly, presiding elder was with us on the first and second of February and held our first quarter. On Sunday the elder preached three excellent sermons. Paid the elder \$15.63; raised for missions, \$11.53. Total amount raised during the quarter, \$85.98. Under the wise leadership of our preacher we are building a new church at Olmons. This man of God is not only a preacher but a financier, and has an eye for business to do church work. We have the right man in the right place.

W. M. Bell, Trustee.

VIRGINIA.

STAUNTON.—The members of the Augusta Street Church gave their pastor, the Rev. T. B. Snowden, a very pleasant surprise, Friday, January 31. The pastor was not at home when the generous friends came and loaded down his table with potatoes, canned vegetables, sugar, and other useful articles. This makes the second time the pastor has been surprised since he came among us, September 28, 1907. We are glad things are taking on new life in our church, and yet there is plenty of room for improvement.

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Marriages

BIVES-ALLISTON.—At the residence of the bride, Mr. John Bives and Miss C. Alliston, both members of Pleasant Grove Methodist Episcopal Church, Gainesville, Tennessee, by the Rev. J. M. Moody.

HACHER-VERBLE.—On February 2, 1908, at Algood, Tennessee, Mr. John Hacher and Miss Ermon Verble, at the home of the bride, the Rev. J. A. Swift, pastor, reading the ceremony.

HOMES-JOSEPH.—At Darrow, La., Mr. W. M. Homes and Miss Victory Joseph were united in matrimony January 30.

CHARLESTON, W. VA. ALIVE.

A genuine revival of religion is the mightiest force for the greatest activity of a local church in a community. Simpson Methodist Episcopal Church, West Virginia, one of the time-honored stations of the Washington Conference, is in the midst of the greatest revival known in the history of the church. Already a hundred and fifty persons have been converted and more than thirty souls now at the altar with a host of others who have been slaves to sin ready to surrender to Christ. The peculiar conditions of this church have caused the congregation to pass through a serious ordeal. Internal contentions have brought the church under the view of the conference and the hope has prevailed that peace and prosperity might be the happy experience of dear old Simpson again. The Rev. J. W. Waters, the pastor, and those who had not lost hope and were still loyal to the church, after looking at the conditions from every viewpoint decided that the only hope for the future prosperity of the church was a gracious revival of religion. The great enemy to the cause of Christ tried in many ways to defeat the God inspired and God directed plan, but he could not succeed. A goodly number of the people had concentrated with the pastor to go in for a spiritual victory. To such an end their trust was alone in God. The undertaking was very discouraging in the beginning but faith saw success in the future. After a battle of a few weeks twenty-seven souls were saved. The pastor was reinforced by the services of Mrs. Annie E. Brown of Baltimore, the great evangelist. Her pleading has been so wonderful and effective until the entire city has been moved. White and colored believers are united most gloriously in labor in the battle for the King. From this small beginning a general revival is breaking out in all the churches in the city. Where this great awakening will end no one can tell. The things which have blocked the progress of the church have been removed by the high tide of the spiritual wave. Promising young men and women are joining the church and the future outlook for Simpson seems glorious. We were hooked to speak at this place Thursday, February 6, on Home Missions and Church Extension, but upon our arrival we found the whole city stirred and young and old flocking to Christ. We went in the battle for three nights and did what we could. God has many ways to bring peace out of confusion. We trust that many other places may catch on fire from this mighty flame at Charleston. White and colored believe that God sent Sister Annie E. Brown at this very time when the city was in such great need of a spiritual awakening. I. L. THOMAS.

FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1884, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50c. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesaler. Get or send us 50c. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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Deaths

DENNIS.—Mary Dennis, a member of New Memorial Methodist Episcopal Church, Alexandria, La., after much suffering, entered into rest January 25, 1908. As a Christian she lived, and her messenger found her ready.—R. C. Worsham, pastor.

INNES.—Novell Innes, a good citizen of Alexandria, La., fell from a building on which he was working, sustaining injuries which resulted in his death. He was not a Christian. He was buried with Pythian honors.—R. C. Worsham.

WOODWARD.—T. M. Woodward departed this life January 14, 1908, at the age of sixty-nine years. He was a faithful member of Haven Chapel Methodist Episcopal Church, Griffin, Ga., for thirty-six years, and was one of its founders. In his death the church has lost a faithful class leader and steward and the community one of its best leaders. He leaves a wife, and five children. The Rev. J. H. Davis, pastor on the Griffin Circuit, officiated, assisted by the Rev. Joseph Griffith, pastor at Griffin Station.

ANDERSON.—Idella Anderson, a member of Warren Chapel Methodist Episcopal Church, Dickinson, Texas, a daughter of Mrs. Maggie Slaughter, died January 24, 1908, at the age of 20 years, and 4 days, after an illness of three weeks. She leaves a mother, five sisters and one brother. The pastor being absent, the funeral was conducted by the Rev. L. J. Crawford.

W. M. Josey, Pastor.

PORTER.—Thomas Porter, a faithful member of Adams Chapel Methodist Episcopal Church, Fayette, Miss., died suddenly January 18, 1908. He was born near Allenville, Ky., in Logan county. He leaves a wife and ten children to mourn their loss. Mr. Porter was an earnest Christian man. He was 76 years old.

P. H. Remaert, Pastor.

LAWRENCE.—Randall Lawrence, one of the oldest members and trustees of Bowman Methodist Episcopal Church, Newberg, Indiana, died in the full triumph of faith September 21, 1907. He leaves a wife, one daughter, three brothers and a host of friends. He was a good Christian and he was also a member of the Odd Fellows Lodge. The funeral was conducted by the pastor, the Rev. H. Griffin.

SIMMONS.—Mary Simmons, the beloved wife of Benjamin Simmons, fell asleep in Jesus January 14, 1908. A host of relatives and friends survive her. She was a faithful member of Mount Liberty Baptist Church, Boonville, Indiana, where the funeral was held. The Rev. H. Griffin, pastor of St. Andrew's Methodist Episcopal Church, by request, officiated. The deceased was 18 years 5 months and 14 days old.

BRASCHER.—Green H. Brascher, the deceased, was the father of Mr. Nahum Daniel Brascher, editor of *The Cleveland Journal*. Green Henry Brascher was born March 1, 1849, in Chatman county, North Carolina. His early childhood was spent on the plantation as a slave. When only a lad, he achieved distinction as being the leader of 149 men. In 1865 he left his home for the north, marching to Washington with the soldiers. At the close of the war, he came to Ohio and spent several years in Troy, Piqua, Dayton and Greenville. He learned the tin-

Verdict for Dr. Pierce

AGAINST THE
Ladies' Home Journal.

Sending truth after a lie. It is an old maxim that "a lie will travel seven leagues while truth is getting its boots on," and no doubt hundreds of thousands of good people read the unwarranted and malicious attack upon Dr. R. V. Pierce and his "Favorite Prescription" published in the May (1904) number of the Ladies' Home Journal, with its great black display headings, who never saw the humble, groveling retraction, with its inconspicuous heading, published two months later. It was boldly charged in the slanderous and libelous article that Dr. Pierce's Favorite Prescription, for the cure of woman's weaknesses and ailments, contained alcohol and other harmful ingredients. Dr. Pierce promptly brought suit against the publishers of the Ladies' Home Journal, for \$200,000.00 damages.

Dr. Pierce alleged that Mr. Bok, the editor, maliciously published the article containing such false and defamatory matter with the intent of injuring his business; furthermore, that no alcohol, or other injurious, or habit-forming, drugs are, or ever were, contained in his "Favorite Prescription"; that said medicine is made from native medicinal roots and contains no harmful ingredients whatever; and that Mr. Bok's malicious statements were wholly and absolutely false.

In the retraction printed by said Journal they were forced to acknowledge that they had obtained analyses of "Favorite Prescription" from eminent chemists, all of whom testified that it did not contain alcohol, or any of the alleged harmful drugs. These facts were also proven in the trial of the action in the Supreme Court. But the business of Dr. Pierce was greatly injured by the publication of the libelous article with its great display headings, while hundreds of thousands who read the wickedly defamatory article never saw the humble groveling retraction, set in small type and made as inconspicuous as possible. The matter was, however, brought before a jury in the Supreme Court of New York State which promptly rendered a verdict in the Doctor's favor. Thus his traducers came to grief and their base slanders were refuted.

aer's trade and went to Richmond, Indiana, where he made his home with the family of Bishop Paul Quinn, of the African Methodist Episcopal Church. He opened a second-hand store in Richmond, which he conducted successfully. On October 10, 1878, Mr. Brascher was united in marriage to Miss Rosla L. Weeks. Of five children born to their union, two survive. They are N. D. Brascher, of Cleveland, Ohio, and Mrs. Lavina LaRue, of this city. The widow and aged mother also survive. Mr. Brascher moved to Connersville in 1882. He was a remarkable man in several ways, being a very successful business man. It may well be said of him that he was the jack-of-all-trades and good at all. He will be greatly missed in the lines of work he has followed so many years in Connersville, and in which he almost had a monopoly. He was an active member of the National Business League. He was a friend to man and had a kindly word and cheerful smile for every person he met. He loved the race and was very ready to help in any progressive movement. He was especially interested in young people and their name is legion, who can tell of the encouragement and helpful advice he gave from time to time. Mr. Brascher united with the Second Methodist Episcopal Church February 17, 1889, and lived a consistent Christian life. He loved his home and his family in an ideal sense. His mind was of an unusual philosophical turn, and his opinion of general subjects was sought after by many, and what he said usually stood the test of arguments. Mr. Brascher died Tuesday, January 21, after an illness of over four months. He has gone to his reward and it may be said that he has joined those who rest from their labors, and their works follow them. The funeral service was conducted at the Second Methodist Episcopal Church, Cleveland, Ohio, Thursday afternoon,

January 23, 1908. The church was crowded with friends of the deceased. The Rev. W. B. Harris, pastor of the church, read the Scripture and offered prayer. The sermo was delivered by the Rev. J. S. Bailey, a former pastor, now in charge of Simpson Methodist Episcopal Church, Indianapolis. He took as his text: "To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty." (1 Sam. 20:18.) In his discourse, the Rev. Mr. Bailey paid a high tribute to the sterling character of Mr. Brascher, telling of how he would be missed in the church, the home and the community. He referred with special emphasis to the great interest the deceased took in Sunday school and missionary work and in the "boys and girls." The Rev. Mr. Bailey read a letter from the Rev. Elam A. White, another former pastor, now presiding elder of the Ohio district, who regretted his inability to be present. Rev. White referred to Mr. Brascher's life as one of Christian hope. The songs of the occasion were favorites of the deceased, especially "There is Rest for the Weary," and "Sweet Hour of Prayer."

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CHRISTMAS IN ADELINE SMITH HOME, LITTLE ROCK, ARK.

UNDER THE AUSPICES OF THE WOMAN'S HOME MISSIONARY SOCIETY.

(Written by one of the Senior Girls in the Home.)

On December 24, 1907, school closed for the holidays and a great troop of boys and girls went home to spend the Christmas. They went home, but they did not have a merrier time than we, the girls of Adeline Smith Home. On Christmas eve we put up our Christmas trees and decorated the Home. We had one tree in the dining room; it was just beautifully arrayed in Christmas garb, tinsel, hells, Christmas angels and Christmas bells of all kinds. Also there were large stars over each table with paper chains running through them to the top of the Christmas tree. The tree in the school room was just as beautiful, only much larger. The parlor, reception room and halls were dreams of beauty in their festive decorations. No one could look at them without thinking of God's gift to the world and thanking Him for the same. Tuesday night we went to the Christmas tree at the church and had a real nice time receiving our presents. When we came home from church, our superintendent, Mrs. Nasmyth, rang the bell for us to come to the school room, and before we could imagine what she wanted, in came Santa Claus with two boxes and a basket full of nice things that the Queen Esther Circles of the various churches in the north had made for us, and they were nice too. Christmas day dawned clear and beautiful, not a cloud was to be seen, the sun was warm and pleasant, it seemed that we were going to celebrate a May day instead of the birth of Him who came to redeem us. The first thing we did was to go down stairs and see what Santa had put in our stockings, for we hung them up Christmas eve, and to our delight they were full. Christmas night the young ladies of Budlong Hall entertained us and we had such a lovely time, and while we were there Mrs. Nasmyth had the little tots of the city, those who were very poor and those who lived in comfortable

homes at the Home to see the Christmas trees. Thursday night we went to a concert given at our church by the Epworth League for every one in the Home is a Leaguer, and Friday night we entertained the young ladies of Budlong Hall with just lots of fun.

Mrs. Nasmyth always tries to make it pleasant for us, but she can never know the joy she made us feel Christmas. On Wednesday we went to watch-meeting to thank God for his blessings during the year, and ask Him for his guidance through another one. And now the New Year has dawned and it is ours to do the best we can this year. We have resolved within ourselves to be better than ever. True, we had a Merry Christmas and a Happy New Year, but if it had not been for the members of the Queen Esther Circles and members of auxiliaries of the Woman's Home Missionary Society we could not have had so happy a time as we did have. It seemed that the boxes and barrels that we sent us during the fall were just packed with good things such as one would want to make the Yuletide happy with. Sometimes Mrs. Nasmyth tells us to write a slip and put on it what we need most, and would you believe it, all of our wants were supplied. We are always glad to see the boxes and barrels come, for we know what is in store for us. I know that when our friends are packing the things they send us that they do not know how many hearts they will make lighter and brighter. We shall, perhaps, never see and thank you kind friends personally, but we will try to live good and upright lives, and our prayers will ever ascend to the heavenly Father that his best blessings may come to such kind friends as we have scattered all over the north land.

Pardon a personal reference. I came to the Home when I was but a little girl, nine years ago, and this year is my senior year. All that I am and all that I know I owe to the influence of this institution. I thought you would be glad to have me say this.

ANGIE JACKSON.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

ALGERS.—On Thursday night, January 30, a welcome reception was tendered Dr. Pierre Landry on his return to St. Matthew Methodist Episcopal Church by the officers, members and friends. Appropriate addresses were delivered by the following brethren: B. J. Diamond, W. J. Brown, W. C. Haywood and C. D. Smith, after which the Rev. H. Williams, who was master of ceremonies, delivered an excellent address, to which Dr. Pierre Landry responded in appropriate words. Refreshments were served in abundance.—C. D. Smith.

BOYNTON.—Services Sunday, January 26, were all that could have been anticipated. The Rev. John Lewis and the Rev. Edward Field assisted the pastor at 7:30, and verily a love-feast was had. Three precious souls were reclaimed and added to the membership. The Gilt Edge Circle, with Mrs. Ella Carter as president, F. Roche as instructor and musical director, and Miss Octavia Green as secretary, presented the trustees with \$27.50, which goes toward the payment of the insurance of \$1,500 on the church building. We cannot speak too highly of the work accomplished by this Circle. Its members are raising money, for the improvement and beautifying of the church, and are planning for other good work.

The **THIRD ANNUAL ALL-STAR CONCERT**, under the auspices of the Young Men's Christian Association, will be given in Central Congregational Church, Friday evening, February 28. New Orleans, Straight and Leland Universities will be represented upon the program. The students of Straight University will give Tennyson's "Dream of Fair Women." Among others who will appear on the program are Miss Stella A. E. Brazley, vocalist; Mr. James McNeal, cornetist; Mr. George Carrere, violinist; Mr. Arthur H. Colwell, vocalist. The Alumni Quartette of Southern University will also sing. The admission fee will be 35 cents for reserved seats and 25 cents for the general admission. Tickets will be sold at the door only.

Deaths

HARNED.—Sister Marlish Harned departed this life January 21. She was a true member of the Methodist Episcopal Church. She leaves a husband and children to mourn.

C. E. BRADFORD.

WILLIAMS.—Little Harry W. A. Williams, the only son of Mr. and Mrs. Austin Williams, died February 9, 1908; born November 12, 1906, age, 1 year, 2 months and 23 days. A large concourse of friends of the family attended the funeral first, because the father and mother stood high in church society; second, little Harry's charms won him equally as many friends who loved him and mourned his demise.

A precious one from us has gone,
A voice once heard in the Williams' home is stilled,
A place is vacant in that home the world can never fill.
Sleep on, little Harry.

A. B. HARRIS.

Whereas, Miss Theda Hodges, oldest daughter of Judge John F. and Mrs. Renette Hodges, was called from labor to reward on the 30th of January, 1908. Miss Theda Hodges was born September 12, 1894. She had filled the office of secretary of Kynette Chapel Sunday school successfully. She was faithful to her church duties, a kind sister and a dutiful daughter. Resolved, that we the members of Kynette Chapel Methodist Episcopal Sunday school extend to the parents of the bereaved our condolence, and pray God's choicest blessings on them in this their sad hour of bereavement. Resolved, that a copy of these resolutions be sent to the family, a copy spread upon the journal of the Sunday school, a copy be published in the SOUTHWESTERN.

Mattie Jackson, Etta Nevels, T. M. Thornton.

NELSON.—Sister Loucinda Nelson died as she lived, an upright Christian. She had been a member of Warren Chapel, Lake Charles, La., for six years. She leaves a husband and a daughter to mourn.

HARVEY.—Sister Lelan Harvey, of Lake Charles, La., died triumphantly on the second morning of February. She was strong in the faith until the last. She leaves a husband, one son and five daughters to mourn their loss, one of whom is a member of Warren Chapel. We extend our heartfelt sympathy to Mrs. Sthenla Burley, who stood by the bedside of her mother for more than five months, administering to her comfort. May the God of all the earth guide her in this hour of sadness. O how sweet it will be in that beautiful land, when from sin and sorrow free, with harps in our hands and songs in our mouth, what a meeting indeed that will be.

B. J. REDDIX.

CARD OF THANKS.

Presiding Elder Hubbard takes this means to thank the brethren of the South New Orleans District for his General Conference suit of clothes, presented to him January 14, 1908, at First St. Methodist Episcopal Church, New Orleans.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Sommers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

Married

A neat little marriage ceremony was solemnized at the Methodist Episcopal parsonage, Bay St. Louis, Miss., February 8, 1908, at 7:30 p. m. The contracting parties were Mr. Warren Peters, of Waveland, and Miss Ellen Burrell of New Orleans. Each of them are from representative families. The ceremony was performed by the Rev. Jesse E. Holmes.

My \$15 tailor-made suits are the same kind you pay \$20 for elsewhere. Write for Free Samples today. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill.

Farm Notes

FOOD FOR CHICKS.

More young chicks are killed by overfeeding than from any other cause. Many people imagine that newly hatched chicks are so very hungry that they must be fed at once, but as a matter of fact nature has provided for them in such a way that they will not need food for at least thirty-six hours.

What they do need, though, are warmth and quiet. Do not disturb them until every chick is hatched and dry, unless, perhaps to quietly remove the shells from the nest, which should be done by reaching under the hen, without disturbing her. In cold weather do not put the brood outdoors, but keep them in a warm room for two days. Give the mother some corn when taken from the nest and let the first feed for the chicks be oatmeal moistened with milk, and a little chick-size grit mixed with it. A saucer filled with pebbles can be used for water so that the chicks cannot get wet. As the chicks grow stronger, give them stale crackers, and later cracked corn and wheat. If the weather will not permit of their going outside, spread straw on the floor and make them learn to scratch. Keep them busy.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
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THE PUBLISHING INTERESTS OF THE METHODIST EPISCOPAL CHURCH

The Book Committee has just held its fourth and final meeting for the quadrennium at Cincinnati. This Committee is composed of one representative from each of the fourteen General Conference Districts (six of whom are laymen and eight ministers), three members of the local committee at New York and three members of the local committee at Cincinnati, all members of both local committees are laymen. The Publishing Agents are by courtesy allowed the privilege of the floor, but have no vote in the settling of questions. The editors of the official publications meet this committee each year and report, but have no voice in the discussions, unless called upon.

This committee is more than its name implies. It is rather the General Committee instead of the Book Committee. A distinguished layman, who sat near us during one of the morning sessions, remarked that this committee is the most influential body outside of the General Conference. This remark was not very wide of the fact. This committee is to make an estimate of the amount necessary to furnish a competent support (note the word "competent" in contrast with the word "comfortable" used in connection with the pastor's salary) for each effective Bishop; to fix allowance for each superannuated Bishop, not to exceed half the amount allowed for his support during the last year in which he was classed as effective; to fix the allowance for widows of Bishops, inquiring into the financial condition of each, the allowance to be made at such a sum as may be required for their comfortable support; to divide the aggregate amount required for these purposes to the Annual Conferences; to fix the salaries of Publishing Agents, Editors, General Secretary of the Epworth League, and Assistant General Secretary of the Epworth League; to appoint a commission to choose a place for the seat of the General Conference, and to make an estimate and provide for the raising of necessary funds for the entertainment of the same; to provide for expense of judicial conferences, commissions and fraternal delegates; to have general supervision over the expenditures of the Epworth League; to receive the report of the treasurer on the Episcopal Fund, both as to the receipts and the expenditures.

Aside from these general duties of the committee it is to have general supervision of the publishing interests of the Church, to examine carefully into the conditions of the Publishing House and to report to the Annual and General Conferences. It has full power to discontinue any periodical or depository when the interests of the Church demand it and to fill all vacancies occurring among the Publishing Agents or the editorial departments and may dismiss for sufficient reasons, after investigation, a Publishing Agent or Editor, under provision named by the discipline. This committee is also authorized to set aside such proportion of the dividends accruing each year from the sale of liter-

ature as it deems best for the Conference Claimant Fund. It has power to fill all vacancies occurring in its membership. Aside from the duties named, this committee is clothed with the responsibility of the general supervision of the real estate and other interests of the publishing departments of the church.

The Book Committee of the Methodist Episcopal Church, embracing the Methodist Book Concern in the city of New York and its depositories, and the Western Methodist Book Concern and its depositories, is perhaps the largest single publishing agency in the country, certainly it is the largest publishing concern of any religious denomination.

The total assets of the Eastern House amount to \$2,349,620.82, and of the Western House, \$1,889,339.97, making a total of \$4,238,960.79. The aggregate sum of receipts from the sale of literature by the Eastern and the Western Houses since 1844 total \$76,788,907. The reports of the Publishing Agents for the Eastern and the Western Houses show some remarkable and gratifying figures.

Eastern House.—The total net earnings of the Eastern House for 1907 amount to \$199,260.15. The net earnings of the house during the quadrennium are as follows: First year, \$143,133.95; second year, \$166,119.19; third year, \$227,486.01; fourth year, \$199,260.15, making the total earnings for the four years \$735,999.30. The surplus investments, fire fund, and cash on hand of the Eastern House make a total of \$748,106.51. The total sales of, including Eastern depositories, for the year 1907, aggregate \$1,061,852.11. The total sales for the four years of the quadrennium aggregate \$4,175,019.22, an increase over the previous four years of \$577,327.06.

Western House.—The total sales for the Western House for the year ending October 31, 1907, were \$1,425,755.72, and the net earnings, \$165,103.05. The net profits for the Western House for 1904 were \$107,692.84; for 1905, \$136,462.23; for 1906, \$178,053.40; for 1907, \$165,103.05. Added to this the profits of real estate income from fire reserve and surplus investments of \$29,721.35, making a total net earnings for the quadrennium of \$621,076.51, a decrease over the previous quadrennium of \$3,598.02. The total sales for the quadrennium amount to \$5,371,251.33, an increase over the previous quadrennium of \$720,450.82. The total real estate assets of the Eastern House amount to \$895,000, and of the Western House, \$754,430.02. The surplus investments, cash on hand and Fire Reserve Fund of the Eastern House amounts to \$748,106.51, and the Western House, \$124,766.00. The Western House during the past year put out a total of 3,409,592,416 pages of English literature and a total of 184,656,688 pages of German literature, making a grand total of 3,594,249,104 pages. The copies of Sunday school periodicals and *Advocates*, put out by the Western House, total 180,357,364 English and 8,684,716 German.

A tabulated statement of the out-put of the Western facts:

Whole number of new books catalogued.	324
Number volumes catalogue books bound	
English and German	636,798
Family and pulpit Bibles	86,772
Hymnals, English and German	370,174
Disciplines, Edition 1904, English and German	73,700
Sunday-school song books, English and German	332,980
Pamphlets, catechisms, records, etc., English and German	886,617
Epworth League year-books, cards, pads, etc., English and German	511,800
Epworth League topic cards	2,150,200
Epworth League leaflets	860,000
Circulars mailed, wholesale department ..	2,940,226
Song services, English and German	2,354,000
Books bound from reprints and issues of previous years	194,076
Strong's concordance	2,029
Song books bound from reprints and issues of previous years	144,911

These figures tell a wonderful story. These pages sent out by our Book Concerns have been for the healing of the nations and for the moral uplift rather than for the making of dollars and cents. This mammoth business enterprise is largely the construction of the Methodist preacher. It was founded by a Methodist preacher and from a borrowed capital of \$600.00 it now figures the total assets at \$4,238,960.79. This is a splendid tribute to the business ability of the Methodist preacher. In making this statement we are not unmindful of the very valuable services that have been unselfishly rendered by distinguished laymen, who have served without cost on the General and Local Book Committees. So to them much credit belongs. But yet it remains to be said that the genius of the Book Concern is found in the spirit of the Methodist preacher who directs it. And it is more than business; it is a business conducted on the principles of a brotherhood, and every Methodist preacher is an agent morally bound to disseminate its literature.

The Book Committee sets aside this year from the total net earnings, \$160,000.00 for the superannuated preachers, of whom there are in the church 2650.

The publishing agents who have directed this magnificent enterprise and the Local Book Committees at New York and Cincinnati, together with the General Conference Districts representatives of the Book Committee deserve the hearty thanks of the entire church for this splendid showing.

There are six prohibition states. Kansas, Maine, and North Dakota have prohibition laws written in their constitution. Georgia and Alabama are prohibition states by statutory enactment. There are fourteen other states in which the prohibition movement is gaining ground and where it is likely that at the next session of the legislature of these states prohibition laws will be passed. These states are: Mississippi, South Carolina, Florida, Connecticut, Vermont, New Hampshire, Tennessee, North Carolina, Arkansas, Iowa, Michigan, Missouri and Delaware and the District of Columbia. According to the Associated Press there are eight other states where prohibition will prevail during 1909 or 1910. These states are: Kentucky, Texas, West Virginia, Ohio, Indiana, Nebraska, Massachusetts and South Dakota.

How To Work

Mrs. Grace Shimm-Cumming

Occupation of one kind or another is the law of the Universe. The introduction to the Scriptures brings us face to face with the Divine example which should be our inspiration and guide to a life of purposeful activity. We are told that "In the beginning God created the heaven and the earth." Though we may not always think so, because our hands are filled to the utmost of their capacity with irksome or tedious tasks, and our hearts are dead weary with seemingly endless toil—yet work—earnest, ceaseless, arduous—is a blessing in disguise. It has been the corner stone of many a noble character; the salvation of countless tempted souls; the foundation of much domestic happiness; and the vital element of all true religious life. Like everything else of value, it may be so prosecuted as to become a curse—the golden calf to whom the avaricious worshippers of Baal bow the cringing knee. When the end and aim of our efforts are simply the possession of the world's material riches, intellectual emoluments, social triumphs, martial glory, empty fame—in other words, a feverish endeavor "to pull down our barns that we may build greater"—then our activity, be it ever so strenuous—merits the appalling condemnation: "Thou fool! this night shall thy soul be required of thee." Our life is more than meat, and the body than raiment—which things are obtainable chiefly by the labor of our hands and the sweat of our brows. No discussion is necessary to prove that there is work to be done in the world and plenty of it. We have only to lift up our eyes and behold the fields already white unto the harvest." There are many who need to be taught that honest labor no matter how humble, is no disgrace; that a busy maid, deserves more respect than an idle queen; that the Devil has no occupation and but few snares for industrious hands or brains.

The thought for our consideration, is not the fact of work, but how we shall work as enlightened Christians. This subject appeals with especial force to women, either as individuals or as members of organizations.

Much of the world's work is done by women, both in church and state. More often than she sometimes realizes it, she is the power behind the throne, and were it not for the iron-clad laws of custom, she would frequently be on the throne.

It is a pleasure to see some people work—to note the cheerfulness, promptitude, accuracy, thoroughness, fidelity and finish which characterize their labor.

There are others whose toil is marked by carelessness, inefficiency, a disposition to slight, or a heartbreaking hopelessness, painful to behold. These conditions should not obtain.

That we may hereafter look upon even common drudgery from a Scriptural view-point, if we do not now see it in that light, should be our future aim. One Bible law of work is, "Whatsoever thy hand findeth to do," the manner is, "do it with thy might." There is to be no room for shirking, no provision for half-heartedness, no opportunity for unfaithfulness. The time for work is, "While it is called to-day." Life is exceedingly brief at the utmost. What we do must be accomplished quickly. The "King's business demands haste." We are to do good to all men as we have opportunity. Let none hear you idly saying, "There is nothing I can do." If you must back down say, "There is nothing I want to do."

How shall the Christian work? Whatsoever you do in word or deed, do it as heartily as unto the Lord. How often we hear people say, "I am not going to do so—and—so; I will get no thanks for it!" Perhaps they will be abused even. But we are not to concern ourselves about human commendation. Do it heartily unto the Lord. His "Well done, good and faithful servant," will be worth a thousand fold of the praise of the multitude which to-day cries "Hosanna!" and to-morrow, "Crucify Him!"

Men and women need to-day a religion which will enable them to an honest day's work with cheerful faces and hopeful hearts. There is no disgrace in following the plow, or keeping a house and children clean. But it is a crime to be cross and disagreeable because our lives are full of toil.

God controls our destinies. He bestows his gold and silver where it seemeth good. He fills our lives with responsibilities, which left to ourselves, we might never have chosen. But, while He appoints us difficult tasks, He offers to share our burdens, and promises strength according to our daily needs.

What we learn to do heartily as unto the Lord, whether it be sweeping a room, nursing the sick, or the humblest occupation—cannot be unhearable if we look upon it as His gracious appointment.

One writer says, "Labor, all labor, is noble and holy; let thy great deeds be thy prayer to thy God." We shall be much encouraged and not half so tired at our work if we remember, "Thou, God, seest me." We are told upon a certain occasion, Jesus was on the mountain, while the disciples were out on the waves of Gennesaret, endeavoring to row their boat. The record is, "And He saw them toiling in rowing, for the winds were contrary unto them, and He cometh unto them." He saw! Do we often think of that loving oversight when our hearts are faint and weary and our bodies nearly

tired out, from being buffeted about in the contrary winds of trouble? Let us ever remember that He came unto them, and that He will likewise come unto us if we will give Him welcome.

"Let us then be up and doing," after the example of the Son of Man, who came not to be ministered unto but to minister. Who said, "I am among you as he that serveth." Who performed the humble task of washing His disciples' feet, to teach us the humility that glorified a King, and who went about doing good.

How much shall we do? This is the record Jesus gave of a faithful woman. We can measure our ability by no better standard of requirement: "She hath done what she could." And how much that may be, if we improve every opportunity, eternity alone can reveal. May we hereafter look upon our humblest, most distasteful task—whether of cleaning, scouring, mending, dusting, teaching or what not—as the King's appointed task for our growth in grace, and discipline in developing a character, which shall reflect the likeness of Him, "Who is the brightness of the Father's glory and the express image of His person."

May the beauty of the Lord, our God, be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish thou it."

Washington, D. C.

Abraham Lincoln--His Humanness

By Rev. Frank G. Brown, D. D.

The American heart cherishes the memory of Abraham Lincoln with mingled love and reverence. There is not another name in our history that inspires the depth and intensity of affection as does that of this wise, patient, heroic, suffering servant of humanity. When he died, the world knelt in sorrow at his bier. On announcement of the dreadful tragedy Alexander of Russia exclaimed: "Good God, can it be so? He was the noblest man alive." Secretary Stanton, the central figure in the group of sorrowing statesmen that surrounded the couch of the martyred President, voiced the verdict of all history when, amid the stifled sobs of that illustrious company, he said: "Now he belongs to the ages."

Others there are in American annals who have surpassed him in not unimportant regards. Of physical comeliness he was destitute. To ancestral renown he could lay no claim. For the advantages of the great schools he had longed with pathetic and quenchless desire, but hard and bitter necessity doomed him to the rank of the uncouth graduate of "brush college." But if a man's quality is to be estimated by the magnitude of the deeds he has wrought and the value of the services he has rendered his country, then Abraham Lincoln, like the original Hebrew patriarch whose name he bore, like Moses, an earlier, but no greater, emancipator; like Cromwell, the uncrowned but mightiest of British princes; like Washington, the founder of the Republic, then Lincoln, the defender and preserver of the Republic, must be accorded first rank among the immortals of all history.

The study of his career impresses one at once with the humanness of his character. The warmth and ardor and breadth and strength of his nature give resistless force and charm to his personality. We love him for the simplicity and artlessness of his spirit, his reckless and captivating indifference to the small conventionalities of society, for the sage sayings that fell from his lips, the quaint stories he was wont to relate, his human sympathy, his exhaustless kindness, his infinite patience, his boundless mercifulness. Who tires of the study of his face? If any body had ever told him that he was handsome, he would have greeted the compliment as a huge joke. That rugged, kindly face was the map of his great soul. His homely features were irradiated by the light of noble qualities of head and heart in comparison with which mere comeliness is dull and commonplace. If humanity should march

through a vast gallery of art filled with images of the celebrities of all the ages, it would pass by indifferently hundreds of courtly figures—an Absalom, a Chesterfield, an Oscar Wilde—to gaze upon the rugged but genial and soulful features of Lincoln, son of toil, son of sorrow, friend and benefactor of the oppressed, whose human love and sympathies were broad and deep as the seas that lave the shores of the land he loved and served so well.

His humanness makes him a very real character to the younger generation, whose knowledge and impression of him must be derived solely from historical sources. Lapse of time can not chill the warm touch of his kindness. When we read of his interest in little children, his sympathy for the poor and unfortunate, his droll stories and illustrations, his epigrammatic speeches, his plain habits and manners, his keen apprehension and relish of the humor in human life, his quick and tender response to all its pathos and tragedy, we realize that here is a man indeed; not the semblance or shadow of humanity, but a man of flesh and blood, whose pulses throbbed with human emotions, in whose nature sympathy was the strongest element, who ministered to the suffering and helpless because, as he said, "It took a pain out of his own heart," whose great hands lifted tirelessly at human burdens and smote relentlessly human shackles, and whose patient feet trod the wine-press alone.

We are free to confess that from an historical standpoint, Lincoln is to us a more real, tangible, and human-like personality than Washington. It may be that our imagination is at fault, or possibly the historians have put Washington on too lofty a pedestal. The common portraiture of his character has always given us the impression that he was a man apart from his fellows, cold and distant and statuesque. When a small boy, we used to study his portraits, the conventional wig, the stately, immobile countenance, and strain our unfolding imagination in the almost futile effort to form some distinct impression of his personality. One wonders if he ever laid aside the stern demeanor in which the artists and historians have depicted him. Or, if he ever spun a good yarn around the camp-fire, or if in cabinet meeting he ever resorted to a funny story or illustration to keep Hamilton and Jefferson from springing at each other's throats. Why haven't his biographers told us?

Not one quaint quality in Lincoln's character would we ignore, not one homely feature would we erase. He is the more real to us, and he will be to future generations for these things that make him at once the most interesting and picturesque, the most human-like, and, therefore, the most lovable character in American history.—In *Western Christian Advocate*.

The Talent of Growth

By Dr. Daniel Steele

"Talent" is a term used by the Greeks as the name of a golden coin exceeding a thousand dollars. It was figuratively employed by our Saviour for such a degree of intelligence as is of practical utility to its possessor. He used it to indicate the duty of every man to increase and multiply his original outfit, to make the most of himself, as a mental and moral power for the benefit of the world; also to indicate the sin of remaining stationary instead of enlarging. While all people are liable to incur this grave moral evil, the parable of the talents seems to indicate that the possessor of the smallest number is most liable to yield to the temptation to bury his talent in a napkin of some kind; for there are various kinds, one of which is indolence. I think it is Emerson who says that "everybody is as lazy as he dares to be." Many young people who gave great promise in their school-days use their diplomas to bury their talent in. They have lost the motive to strenuous mental endeavor; ambition for superior standing in their class, and they have failed to find another and better, such as the love of truth, the desire to benefit mankind to the utmost possible degree. Many fail to put behind their wills the most fruitful motive of all—love to God and to all who bear His image. I can testify that nothing so awakens and arouses to constant effort as this motive. It keys the soul up to its highest activity, and begirds it with strength to "stretch every nerve and press with vigor on."

A vast number of people bury their one talent in the napkin of dissatisfaction and despondency because others have a better outfit for the battle of life. In self-depreciation they complain of their lack of brilliancy of genius, or that they were born in a family "as poor as Job's turkey," little realizing that poverty has been the stepping-stone of many to the highest usefulness, the loftiest station, and the most enduring fame. Great wealth is more obstructive to the development of high intellectual and moral attainments than what Socrates, the city missionary to the young men of Athens, styled his "myriad poverty." Wealth enervates. Poverty stimulates. To the child wealth is a cradle of repose, but poverty is a challenge to conflict and victory. Again and again we have heard the note of thanksgiving to God for birth where struggle for daily bread was the order of the day all along the path of childhood which has ended in affluence or eminence. There has been more than one who, like Abraham Lincoln, has grown strong in youth by keeping the wolf from the door.

Dr. Horace Bushnell, about sixty years ago when I was in college, in addressing students, said that many appear to grow till they reach a certain point, when a shell seems to grow over them like that of the egg. Their growth is ended. Their aim was so low as to be easily attained. They were actuated by no enduring motive. Their temporary motive has

expired in some bower of ease. The shell encloses them. Should they live a century more, there will be no intellectual growth. Others cease to grow because their reading contains no mental and moral nutriment. They cram their minds with fiction, often of a questionable character. When there are so many good histories, biographies and scientific works in our public libraries, it is an evil omen that three-fourths of the books read are modern novels. How can a young man become a moral stalwart who feeds on the sensationalism of the daily papers, full of the nauseating details of police and divorce courts?

A still more painful subject is the vast number of eggshell Christians, old babes in Christ, that have no development and no appetite for strong meat. A dwarf is a pitiable object, especially when both body and mind are arrested in their development. In one of my prayer-meetings thirty years ago, in response to the desire expressed by a brother for a revival and ingathering of young converts, a lady raised the inquiry: "Where are the cradles to put them in? They all seem to be full already." This may be said of many of our churches. The two elements necessary to Christian growth—feeding on the bread of life, the Personal Word, and exercise in all manner of Christian activities—are not appropriated by multitudes of those who unite with the church. The decline of the shepherdizing by the class-leader makes the case still less hopeful.

In the spiritual life there is no point where the growth must necessarily cease. Grace knows no eggshell in time nor in eternity. The lapse of three-score and ten years, by a law of nature affecting the brain, the organ of thought, usually produces a cessation of intellectual advancement. But the life of faith is not subject to any such a limitation. Rather, there is a more rapid growth. While "the outward man is perishing, the inner man is renewed day by day." Death is no hindrance to this life—rather it is an amazing enlargement. The mathematician demonstrates the existence of a curve which will forever approach a straight line, yet never touch it. Just so the believer in Christ may forever approach the perfect knowledge of God, yet never reach it. "This is life eternal that they might be knowing [present tense, denoting not a completed knowledge, but a growing acquaintance] the only true God and Jesus Christ."

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—In *Zion's Herald*.
Milton, Mass.

Oh, the singing at these Conferences! I have never heard such singing. No wonder such a race survived the olden days, when the people sang their way through the long, dark tunnel of bondage into the light of liberty.

When I looked into the faces of 1,000 young men and women in our Freedmen's Aid schools, and found as keen intellectual and spiritual apprehension as anywhere upon the continent, I said, "The ultimate future of this people is assured. By the grace of God, they will win upon their merits."

I cannot ask for space to speak concerning the sacrificial devotion and splendid heroism of our white brethren in these Southern Conferences, or the noble generosity and genuine consecration found in the rank and file of the laity. These people are surely and steadily climbing the mountain of high ideals.

What a noble man of God is Dr. Foster, of Holly Springs, Miss., and Dr. Wier, of the New Orleans University, at whose hospitable home we were guests.

I would be an ingrate not to mention the generous hospitality of the distinguished preachers and laymen in the Methodist Church, South, who opened their churches and their homes to the presiding Bishop, and to the representative of the General Conference on Aggressive Evangelism.

Who could forget the gracious words of welcome extended by Bishop Galloway, that Prince of God, in our common Methodist Israel, to the Mississippi Colored Conference at Jackson, where the good Bishop resides. We cherish a delightful memory of being entertained in his home, together with Bishop Wilson and his pastor, Dr. LaPrade. We are all Americans, all Protestants, all Methodists. The heavens brighten. The day dawns. The Kingdom comes.

Chicago, Ill.

A Purposeful Life

One of the results of grace in the heart is an earnest desire to serve to the furtherance of the gospel on its divine mission. It is one of the fruits of the Spirit to create holy ambition in the life of every believer. The Christian is lead to cast his eyes beyond his own little personal interests and lawful aspirations to the needs of others and their claims upon him. That life which is busied only on selfish personal ends, however comprehensive, industrious and successful it may be, cannot be regarded as a purposeful career. A life worthy of true manhood and of manliness itself must go beyond the largest bounds of mere self, and unselfishly seek the good of others with the earnestness and perseverance essential to achievement.

The typical Christian life has largeness, fullness, and goes out toward others in sympathy and with ready, willing hand, able to do something. It is well to cherish and express good desires, but desires, however commendable, are a poor answer to duty and necessity, unless they be faithfully executed.

We need no eyes to see opportunity, ears to hear calls to duty, and a willingness to follow the leadings of the Spirit.

There is a countless number of our fellow-beings who are going through life aimlessly in respect to temporal things. They are without force and are poor specimens of humanity. They are constantly a disappointment to themselves and to others. They are a menace to best results wherever they are employed. The same is true of many professed Christians. They have not a well-defined purpose for any kind of religious activity. They are only "camp-followers." They have eyes, but they see not; they have ears, but they hear not. Their lives are empty.

How different from those who are studying to make themselves useful by devoting time, energy and means, not to get gain to themselves, not to provide for a life of ease and luxury in later years, but to do good in every passing day, not waiting for better opportunities, but making the most of the present.

A purposeful life does not necessarily engage itself in broad, comprehensive schemes, but gathers up the little things, utilizes the fragments, and so works out a useful career and reaches a worthy goal.—*Evangelical Messenger*.

Observations at the Southern Conferences

By J. P. Brushingham, Secretary of the General Conference Commission on Aggressive Evangelization

What a privilege to have held evangelistic services throughout the sessions of five Annual Conferences in the Southland, with such spiritual statesmen as Bishop Burt and Bishop Wilson!

Bishop Burt, firm as adamant, yet tender and true, gentle as a woman—it was he who held the Vatican hounds at bay until our Methodism became firmly intrenched in the Imperial City of Rome. Europe needs this man, because of his linguistic attainments, and his wide experience. America needs his keen eye upon the "Semper Eadem" of an unscrupulous and aggressive papal hierarchy. Baltimore must decide where he will reside.

Bishop Luther B. Wilson, whose kindly, patient and minutely detailed administration of our Annual Conferences is only equalled by his gallant leadership in the Anti-Saloon League forces. His pen was busy in forming its Constitution, and his voice has rung out trumpet-tongued in advocacy of its principles. He can now see the embattled fortifications of the rum traffic crumbling, North, East, West, and especially in the South. Surely Los An-

geles was divinely guided in selecting such leaders as Bishops Wilson and Burt, together with their noble colleagues in the same class.

The writer was profoundly impressed with the real strength, intellectual and spiritual, of our great Conferences in the South. To have seen such men as Mason, Bowen, Dogan, Wragg, Shaw, Lovinggood, Thomas Garland Penn, Logan, Jones, and good, Thomas Garland Penn, Logan, Jones, the Editor of the SOUTHWESTERN, and scores of other colored and white leaders at work, was both an eye-opener and an inspiration. The efficiency in conducting the business, at these Annual Conferences, and often the brilliancy in discussing General Conference issues, astonished me. It would do credit to similar proceedings anywhere in our connection. The keen discrimination, absolute fairness, and splendid manliness of the presiding elders, with whom I sat, by courtesy of the Bishop, in the Cabinet, challenged my admiration. Even at times when the form of speech was crude, the argument was good and the conclusions logical.

THE CHRISTIAN LIFE

Aftermath of Sorrow

MRS. E. A. HAWKINS.

The aftermath of sorrow—
I must reap it, yea or nay;
Ane bitter, bitter harvest
I must gather day by day;
Though heart and flesh may fail me,
I cannot turn away.

I must thresh it till its value,
Fanned and winnowed, shall appear;
Then must eat the bread of sorrow,
Seasoned with the falling tear;
Yea, must wait, while heartstrings quiver,
Till its ministry is clear.

When I rise to deeper knowledge
Of my brother's grief and woe,
And my heart pours out its treasure,
Love and sympathy o'erflow,
Life takes on a grander meaning—
Forth to service then I go.

Providence, R. I.

In "Zion's Herald."

Shepherding Love

Those who trust in God have the assurance of His protecting care. They abide in His love, and because of that love they do not fear the varying circumstances, temptations, denials, and even sufferings of this life. Blessed are those who can truly say: "The Lord is my shepherd." For they find these words to be a source of strength and not simply a sentiment. How safe is the protection under the sheltering love of the Almighty! There is no other place so safe.

If we abide in this love, it matters not whether it be over troubled seas or by still waters, the loving Father leads us, this we know of a certainty—that he will conduct us to the brighter scenes and nobler reaches of attainments. Rich, unbounded, inestimable and never-changing is the love of God. But only those who trust Him can abide in his love. And such only can receive the blessing the Father is willing at all times to bestow.

"God is love; His mercy brightens
All the path in which we rove;
Bliss He makes and woe He lightens;
God is wisdom, God is love.

"E'en the hour that darkest seemeth
Will His changeless goodness prove;
From the gloom His brightness streameth;
God is wisdom, God is love."

—Central Christian Advocate.

Flowers by the Wayside

A young girl visiting in the country was following the farmer's wife along a winding, half-overgrown path amid a tangle of wild flowers. The young visitor exclaimed at their variety and beauty. "I mean to gather all I can carry when he come back and I have a little more time," she said. "Better pick them now if you want them," said the elder woman. "'Taint likely we'll come back this way." It was one of those simple, homely incidents that sometimes seem to epitomize life. We must pick now if we want them at all, the flowers that God scatters along our way. The pleasant hours, the dear friendships, the offered confidences, the happy gatherings—all the brightnesses and blessings that we so often push aside, but mean to find leisure to enjoy sometime—we must take them day by day as they come, or we shall lose them altogether; we never can turn back to find them.—Selected.

Be appreciative and unselfish. Never forget the kindness you receive from others, nor remember the good turn you give them.

Nuggets

BY HENRY F. COPE.

Logic cannot limit love.
Faith is friendship with God.
When love speaks, life obeys.
Love never has to look long for a chance to help.
None can help this world who look only for its honors.

Claiming prayer as a privilege solves it as a problem.

No one ever saw much of Jesus who did not grow to think more of him.

The great question is not the one of His answering, but of our asking.

He understands life not at all who will not believe unless he understands it all.

How can men approach to the likeness of Him to whom they cannot approach in love.

The difficulty in prayer is not so often the height of heaven as the shallowness of our hearts.

You are not likely to set people thinking so long as you are thinking of what they are thinking of you.

—In "The Sunday School Times."

Perfect Understanding

Friendship is to be valued for what is in it, not for what can be gotten out of it. When two people appreciate each other because each has found the other convenient to have around they are not friends; they are simply acquaintances with a business understanding. To seek friendship for its utility is as futile as to seek the end of a rainbow for its bag of gold. A true friend is always useful in the highest sense, but we should beware of thinking of our friends as brother members of a mutual benefit association, with its periodical demands and threats of suspension for non-payment of dues.—Henry Clay Trumbull.

Trust

All ye that mourn and weep,
And in the heart down deep
Some secret sorrow keep,
Be patient all the while,

And through the clouds shall beam God's smile;
For, like the hushing of the breeze's sigh,
A soft voice stealth from the starry sky,
As music floats on air, and whispers nigh:
"God marketh e'en the sparrow's fall,
His providence is over all."

All ye that, sad and lone,
Count years by joys long flown,
Leave, leave the past to God,

As those that sleep beneath the sod;
And strengthened into perfect faith by woe,
Go, say those who 'neath despair crouch low,
Who strain their eyes for death, and weep to go:
"God marketh e'en the sparrow's fall,
His providence is over all."

All ye that basked awhile
'Neath fortune's sunny smile,
Then in the hour of trial
Were left on earth's drear wild

To shiver in the rain and cold;
Faint not, since in the storm God's love is shown,
For on it angels hover round unknown;
God will not leave his little ones alone;
"He marketh e'en the sparrow's fall,
His providence is over all."

Alas, we all know care,
Weakness that none doth spare,
Sorrows that none may share,
The loss of those loved best,

Hearts vacant as the ravished nest;
Yet still we may look up with trustful eye:
Sorrow is love disguised, and peace stands nigh,
And through grief's deepening gloom a voice doth cry:
"God marketh e'en the sparrow's fall,
His providence is over all."

—Christian Life.

My Evening Prayer

C. MAUD MATTERSNEY.

If I have wounded any soul to-day,
If I have caused one foot to go astray,
If I have walked in my own wilful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good Lord, forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in Thy fold,
When Thou has given me some port to hold—
Good Lord, forgive!

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see,
That which I knew not, Father, teach Thou me—
Help me to live.

—In the Southern Churchman.

The Mountain in Our Way

The mountains that rise in our path are God's kind provision to enable us to see farther into the glories beyond, and also to afford us an opportunity to get the miasma of the lowlands out of the system while breathing the pure air of the highest altitudes.

When the logs are burning free,
Then the fire is full of glee.
When each heart gives out its best,
Then the talk is full of zest.
Light your fire and never fear.
Life is made for love and cheer.
—Henry Van Dyke.

Dawn's Recompense

He begged me for the little toys at night,
That I had taken, lest he play too long,
The little broken toys—his sole delight.
I held him close in wiser arms and strong,
And sang with trembling voice the even-song.

Reluctantly the drowsy lids drooped low;
The while he pleaded for the boon denied,
Then, when he slept, sweet dream, content to know,
I mended them and laid them by his side
That he might find them in the early light,
And wake the gladder for this joyous sight.

So, Lord, like children at the even fall
We weep for broken playthings, loath to part,
While thou, unmoved, because thou knowest all,
Dost fold us from the treasures of our heart;
And we shall find them at the morning-tide
Awaiting us, unhroke and beautified.

—Ainslee's Magazine.

Jewels

Children, did you ever see a jewel? There are many kinds—among them pearls, rubies, agates and diamonds. These are so very costly that not many people can afford to buy them.

I want to tell you of a jewel that is more precious than any I have mentioned. It is your soul that God has given you. It has been purchased at a great price, and cost Jesus his life on the cross. What great love He must have had for you, and how dreadful it would be to refuse God's mercy and be lost forever!

God says of them who fear the Lord and think upon His name, "They shall be mine; in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Helen Arnold.

HOME AND YOUNG PEOPLE

A Recipe for Happiness

BY CORA S. DAY.

"I would give almost anything I possess just to be as sappy as she," was the envious remark of one who had been speaking of a sunny-hearted friend.

"Suppose you try her recipe, and maybe you will find yourself happy without money and without price," was the suggestion with which she was answered.

"Her recipe? I do not understand," she said, in puzzled tones.

"She is not happy without a reason," came the serious reply. "There is a method about it that I believe would make a happy, contented one of the most despondent pessimist that ever existed."

"Do tell me," begged the envious one.

"It is very simple—so simple that I wonder you have not seen the secret long ago. Did you ever see her sit down and bemoan this or that or the other thing that might not be exactly to her liking or pleasure? No, you never did—nor any one else. She keeps happy by keeping busy—that is half of the story. The other half is that her occupation is always something that tends to add to the sum of happiness or comfort, no matter how small or commonplace, which will help rather than hinder herself and others. And out of her activity, rightly and pleasantly directed, comes her state of happiness. For one cannot fill the heart and mind with helpful, useful thoughts and deeds, and find time to sit down and be unhappy. I know that from my own experience, even though that is far more limited than I would have it."

"I wonder if you are not right?" murmured the other. "I'll try it and see."

Atico, N. J.

Your Age by Mathematics

"Aem!" said the king, "I have an interesting sum for you; it is a trial in mental arithmetic. Think of the number of the month of your birth."

Now the professor was sixty years old, and had been born two days before Christmas, so he thought of twelve, December being the twelfth month.

"Yes," said the professor.

"Multiply it by two," continued the king.

"Yes."

"Add five."

"Yes," answered the professor, doing so.

"Now multiply that by fifty."

"Yes."

"Add your age."

"Yes."

"Subtract 365."

"Yes."

"Add 115."

"Yes."

"And now," said the king, "might I ask what the result is?"

"Twelve hundred and sixty," replied the professor, wondering.

"Thank you," was the king's response. "So you were born in December, sixty years ago, eh?"

"Why, how in the world do you know, cried the professor.

"Why," retorted the king, "from your answer—1260. The month of your birth was the twelfth, and the last two figures give your age."

A Boy's Resolution

This school year, I meant to be better.

To bind myself down with a fetter,

I'll write out a plan

As strong as I can,

Because I am such a forgetter.

Resolved: But I'm sleepy this minute,

There's so much when once you begin it!

Resolved: With all my might

I'll try to do right!

That's enough, for the whole thing is in it.

—Joy Allison.

An Overworked Elocutionist

Once there was a little boy, whose name was Robert Reece;

And every Friday afternoon he had to speak a piece. So many poems thus he learned, that soon he had a store

Of recitations in his head, and still kept learning more.

And now this is what happened: He was called upon, one week,

And totally forgot the piece he was about to speak!

His brain he cudged. Not a word remained within his head:

And so he spoke at random, and this is what he said:

"My Beautiful, my Beautiful, who standest proudly by,

It was the schooner Hesperus—the breaking waves dashed high!

Why is the Forum crowded? What means this stir in Rome?

Under a spreading chestnut tree there is no place like home!

When Freedom from her mountain height cried, Twinkle, little star,

Shoot if you must this old gray head, King Henry of Navarre!

Roll on, thou deep and dark blue castled crag of Drachenfels,

My name is Norval, on the Grampian Hills, ring out, wild bells!

If you're waking, call me early, to be or not to be, The curfew must not ring tonight! Oh, woodman spare that tree!

Charge, Chester, charge! On, Stanley, on! And let who will be clever!

The boy stood on the burning deck, but I go on forever!"

His elocution was superb, his voice and gestures fine; His schoolmates all applauded as he finished the last line.

"I see it doesn't matter," Robert thought, "what words I say,

So long as I declaim with oratorical display!"

—Carolyn Wells in *St. Nicholas*.

His Creatures

The daughter of an army officer whose life had been spent in the far West told the following anecdote:

"Indians, when they accept Christianity, very often hold its truths with peculiar simplicity.

"There was near our fort an old chief called Tassorah. One day, when I was an impulsive girl, I was in a rage at my pony, and, dismounting, beat him severely. The old man stood by, silent for a moment.

"What words have I heard from Jesus?" he said sternly. 'If you love not your brother whom you have seen, how can you love God whom you have not seen?'

"This horse is not my brother," I said scornfully. "The old man laid his hand on the brute's head and turned it toward me. The eyes were full of terror.

"Is not God his Creator? Must He not care for him?" he said. 'Not a sparrow falls to the ground without His notice.'

I never forgot the lesson. It flashed on me then for the first time that the dog that ran beside me, the birds, the very worms were His, and I, too, was one of His great family."

A French naval officer has written a book which is a bold and powerful plea for mercy and kindness toward all living things. Even the brief life of a day given to an insect is sacred in His eyes.

"If I can never return life to them again," he asks, "shall I make it wretched? Shall I for no cause take it from them?"—*Companion*.

Friendly Letters to a Girl—V

My dear, dear Dulce:

You must not break your heart so. You know that I am sorely grieved to hear that Junior has formed the cigarette habit on the sly.

He was such a clean little lad it seems a great pity to have his breath polluted and his fingers stained—only 13 too. Nevertheless, I believe he will break away from the foul habit. It will be a hard fight, but if you stand by him I have confidence in him, in you, and in God to win. Did you do your whole duty in warning him, Dulce? Children must be lovingly and insistently warned about these chains of Satan. The little ones do not realize at all what they are doing till they are bound.

I know the bitterness that you feel because your frank, truthful little boy has deceived you so, but make the "cloud a chariot," Dulce. If you and Junior fight this battle together, heart to heart, and hand to hand, there will grow a bond between you that could not be gained in any other way, and you and he will be more one than ever before.

The great necessity is that the boy should realize the evil and desire to break away from it. I will enclose a little letter to him. Perhaps it may help.

When he makes up his mind to quit keep him right by you until the craving is over. Don't fail him night or day; give him a little clear strong coffee, all the apples he can eat, and a heart full of loving strength through the trial. It may take two days; it may take a week; but don't give up until victory is yours. Junior ought to come up North to finish his education. Tell him to break this bad habit and keep himself clean all through, then I will try to help him up here.

It is not that educational advantages are so much better here, but the atmosphere is good for a growing boy. There is some color prejudice, of course, but a lad does not run against it very much. I like to see the Southern Negro boy's eyes open and see his shoulders straighten up when he sits in the car and eats in the restaurant with white folks and no one takes notice. He is just a boy like any other boy and no one cares one way or the other if he behaves himself.

It is good for him also to go to school with white boys and get the attrition of brain with those children who have inherited culture and mental application.

Did you have a good summer? Our entire season was beautiful and we just lived out under the trees.

INEZ A. GOODMAN.

Send Them to Bed With a Kiss

O, mothers, so weary, discouraged,

Worn out with the cares of the day,

You often grow cross and impatient,

Complain of the noise and the play;

For the day brings so many vexations,

So many things going amiss;

But, mothers, whatever may vex you,

Send the children to bed with a kiss!

The dear little feet wander often,

Perhaps, from the pathway of right;

The dear little hands find new mischief

To try you from morning till night;

But think of the desolate mothers,

Who'd give all the world for your bliss,

And, as thanks for your infinite blessings,

Send the children to bed with a kiss!

For some day their noise will not vex you,

The silence will hurt you far more;

You will long for the sweet children voices,

For a sweet childish face at the door,

And to press a child's face to your bosom,

You'd give all the world for just this;

For the comfort 'twill bring you in sorrow,

Send the children to bed with a kiss!

—New Orleans Picayune.

INTERNATIONAL LESSON

First Quarter.—Lesson IX. March 1, 1908. Title: "Jesus feeds the five thousand"—(John 6:1-21.) Golden Text: "He shall feed his flock like a shepherd."—(Isa. 40:11.) Hymn No. 436.

DAILY HOME READINGS.

February 24, Monday—John 6:1-21.
February 25, Tuesday—Exod. 16:11-18.
February 26, Wednesday—1 Kings, 17:8-16.
February 27, Thursday—Psalm 37:1-8.
February 28, Friday—Matt. 6:25-33.
February 29, Saturday—Deut. 18:15-22.
March 1, Sunday—John 5:31-47.

BY REV. E. B. BURROUGHS, LL. B., A. M.

How beautiful and inspiring the thought that God cares for us! Yes, like a shepherd, God leads, protects and provides for them that love Him. It was because of the consciousness of this great truth that the sweet singer of Israel was led to exclaim, "The Lord is my shepherd; I shall not want." No, not one of His sheep shall want, for He does take thought of our physical needs and makes provision for them. True, there may come times when, seemingly, He has forgotten us, but let no such thought fill you with alarm. He knoweth them that are His and calleth them by name. But while we are thinking of God as a Shepherd to provide for our daily needs, let us not forget that He is likewise our Shepherd in the life that is spiritual. Here it is that we come into closest contact with Him. Knowing as we do that the soul, like the body, must be fed, clothed and sheltered, and that God alone can make the necessary provision therefor, it is encouraging to know that He has done so, that He is the Shepherd of our souls, daily leading us in pastures that are green, and beside waters that are sweet and still.

Our last lesson found Jesus at the Pool of Bethesda. To-day's lesson finds Him on the outskirts of Bethsaida. Nearly a year of His wonderful ministry had passed, but He had not been idle during the time that had intervened. Consulting the synoptic Gospels, we find that this interval was one of great activity and that, as a result, many had been led to accept Him as the promised Messiah.

LIGHT ON THE TEXT.

5. *Seeing that a great multitude cometh.* As was to be expected, His fame had spread throughout the country, consequently many broke away from their homes and business and came to where He was that they might see and hear Him. *Saith unto Philip. Spake unto him. Whence are we to buy bread that these may eat?* Thus Jesus, knowing the physical needs of the multitude, takes the initiative in bringing to the disciples' attention the fact that the people needed bread.

6. *And this He said to prove him.* He did not ask this question in order to receive counsel or advice, nor because He was perplexed, but to test Philip's faith. *For He Himself knew what He would do.* Had already decided upon a plan of action.

7. *Philip answered him. Made reply. Two hundred shillings' worth of bread.* He calculated that at least that amount would have to be spent to supply the multitude. A penny was worth 16 cents. The total would be about \$30.

8. *One of His disciples, Andrew, Simon Peter's brother.* The same person mentioned in Lesson III. *There is a lad here. A boy or a slave. Five barley loaves. Round flat cakes, like large crackers, and the food of the common people. And two fishes. Dried or salted. But what are these among so many?* Not enough for one man, to what extent, then, would they go among such a vast multitude? Here is also expressed the helplessness of the situation.

10. *Made the people sit down.* Become orderly and decorous. *Now there was much grass in the place.* It was the time of spring. *So the men.* As distinguished from the women and children and in keeping with oriental custom. *In number about*

five thousand. This could be easily ascertained from the orderly arrangement.

11. *Had given thanks.* Grace at meals was an old established custom among the Jews. *He distributed to the disciples, and the disciples to them that were set down.* Thus the distribution of the food took place. To explain, or rather, to attempt to explain, the multiplication of the few loaves and fishes is entirely out of place. It was nothing more nor less than a miracle.

12. *Gather up the fragments.* No one went away hungry; there was enough for all, and to spare.

13. *Filled twelve baskets with broken pieces.* The wallets or hand-bags such as Jews usually car-

ried on their journeys. This also shows that what remained exceeded the scanty supply of the start.

14. *Then those men, when they had seen the miracle.* Had witnessed the wonderful growth or expansion of the few loaves and fishes in the hands of Jesus. *This is of a truth that prophet.* The long-promised and expected Messiah. *That should come into the world.* Make His advent.

SIDE LIGHTS.

1. Our Father knows our needs long before we express them.

2. It pays to have our faith tested by the Master.

3. Man's extremity is always God's opportunity.

4. Even a child may be taken into partnership with Christ.

5. Jesus is always multiplying the little talents of His people for the good of the world.

6. No one went away hungry. So with the Gospel: there is enough for all and to spare.

7. Some people believe because they see. But blessed is he who, seeing not, yet believeth. Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—March 1, 1908.

Persistence in Prayer

Luke 11:5-13; Mark 11:25; Luke 18:1-8; 1 Kings 18:41-46.

BY REV. WILLIAM C. STOVALL, M. A., B. D.

The lesson taught us in this parable is not only the value of persistent prayer, but the certainty of prayer being heard. The perseverance in prayer which the Saviour commands on this occasion must be well distinguished from the praying without ceasing of which Paul speaks. The latter is a continual prayerfulness and living of the soul in communion with God, even when it has nothing definite to entreat. The former, on the other hand, is persevering prayer for something which one does not immediately receive, but as to which, nevertheless, we may expect that God will give it to us in His own time and way.

When prayer, for anything agreeable to God's will, is not answered, the hindering cause is in the petitioner. God Himself is always ready to answer prayer that is agreeable to His will. But there may be circumstances on the human side that make it impossible for God always to answer at once in keeping with His fixed method.

Till the petitioner is brought into a right state of heart, God, consistently with His own plans, cannot answer. A lady had for eight years prayed for the conversion of her husband; yet he remained unsaved. She became desperately in earnest, and God answered her prayer, and saved her husband. Doubtless she might have prevailed the first year instead of waiting till the eighth.

We have many examples of persevering prayer in the Old Testament Scriptures, as also in the New Testament. Again and again we read how repeated importunities prevailed. Fervency alone may last but an hour. There must be perseverance. Mark Jacob's perseverance. After the angel had touched his thigh and put it out of joint—utterly depriving him of all power to wrestle—Jacob still cried: "I will not let Thee go, except Thou bless me!"

In Jacob's case the blessing was delayed until there came to him a sense of exhaustion—of utter self-helplessness. God convinces us of our utter inability that He may more wonderfully display His saving power in us, and through us.

We ought to be more and more persistent in prayer. We must not go away too soon; if we do we will go away empty-handed and God's express office may have a valuable package for us that will remain unclaimed. When my wife and I are separated we often call each other up over the telephone. I may be almost two hundred miles away, and the cities and towns are many on the way. I must wait until there is a clear wire and perfect communication. Often I am impatient with calling into the unresponsive wire, but at last I hear her

voice and message of love. For that I was waiting. If I had given up a moment before it came I might as well not have called at all. Let us not get off our knees until God talks back. It is said a little boy, one of the Sunday-school children, in Jamaica, called on a missionary and stated that he had lately been very ill, and in his sickness often wished his minister was present to pray with him. "But, Thomas," said the missionary, "I hope you prayed." "Oh, yes, sir." "Did you repeat the short prayer I taught you?" "I prayed." "Well, but how did you pray?" "Why, sir, I begged." That is it; it's a begging.

In the days of flint and steel and brimstone matches, they had to strike and strike again, dozens of times, before they could get a spark to live in the tinder; and they were thankful enough if they succeeded at last. Shall we not be as persevering and hopeful as to heavenly things? Prayer is not a knock and then a runaway; it is a wrestle. Chicago, Illinois.

Home Mission and Church Extension Notes

At the January meeting of the Board the Committee appointed by the General Committee on Conference with the Woman's Home Missionary Society was appointed also a Committee of this Board to confer with the representatives of the thirty-one Deaconess institutions under self-governing Boards.

W. S. Pilling, Esq., together with Secretary Forbes, was appointed a member of the Permanent Committee of Home Missionary Organizations to confer with the Laymen's Missionary Movement.

At the February meeting, Rev. Benjamin S. Haywood, superintendent of the Porto Rico Mission, was authorized to proceed to collect the needed money for an Industrial Institute for Boys and Training School for Native Workers in Porto Rico in the name of this Board, and the Board promised him its hearty co-operation. Some handsome subscriptions have already been made for this purpose.

The publication of an Annual containing the report of the Board of Home Missions and Church Extension for the year ending October 31, 1907, was authorized.

It was decided that the report to the General Conference should be printed conjointly with the Board of Foreign Missions and the Board of Education, Freedmen's Aid and Sunday Schools.

The Board unanimously adopted the resolution that in all vacancies that may now exist or shall hereafter exist the Committee on Nominations be requested to give the most generous consideration to the adjacent Conferences. As a matter of fact, since the last General Conference there have been five vacancies in the ministerial membership occasioned by death and those have all been filled from

(Continued on Page Ten.)

Delaware Conference Letter

By J. W. Fenderson

On March 11th the Forty-fifth Annual Session of the Delaware Conference will convene at Zoar Methodist Episcopal Church, Philadelphia. Bishop Earl Cranston will preside.

Zoar is not only the "Mother Church" of the Conference, but is one of the best in architectural beauty and mechanical finish. It has an influential membership of eight hundred, over whom Dr. W. F. Cotton presides with just pride and ability. For three years Dr. Cotton has served as pastor of this congregation with marked success, reducing very materially the standing debt, and generally advancing the church in usefulness and efficiency. For the entertainment of both the Annual and Lay Electoral Conference, every detail is being carefully looked after and perfected.

The Conference will be called upon to vote on the several propositions sent down from the last General Conference. It will also elect three delegates to the next General Conference. The Bishop will appoint a successor to the Rev. J. H. Nutter, who is serving out his six years as Presiding Elder of the Wilmington District.

One of the propositions—that which relates to the changing of the Third Restrictive Rule, so that Bishops may be elected for particular races and languages—will, undoubtedly, receive considerable attention. For four years the proposition has been so thoroughly discussed in preachers' meetings and conventions that it is probable a majority have already decided on the course they will follow, and it is quite probable that that course will be adverse to a change in the Rule.

Next in importance is the election of delegates to the General Conference. As to whom the Conference will select is a problem. Twelve years ago it was an easy matter to forecast, some months before the annual session, who the successful candidates would be. But twelve years after, how different! Training and experience, since then, have developed any number, and they fail not, in due time, to state their desires and intentions, hence the uncertainty of the men to be elected. But even

though every one who feels, by training and experience, fitted, should aspire to represent his Conference in the greatest ecclesiastical law-making body on earth, it cannot be construed an unholy ambition. On the other hand, it is a worthy aspiration, and indicates development of character and quickening of intellect and ripening in experience. It is the prerogative of every man to so train himself to fill any place or office in the gift of the church, and when he feels he has acquired sufficient development of character, mind and experience; and that he can be helpful, as a representative of his Conference, if so inspired, it is his privilege to seek by honorable means the recognition of his desire and aspiration, and not be thought actuated by personal or selfish motives. Out of the great number of available men mentioned as delegates the standard that should determine a choice of three representatives is superior character, a knowledge of the church—that is, its thought, purpose and scope—and a willingness to give four weeks of unselfish service and devotion in every interest affecting the multiplied needs of the church.

Another matter upon which the Conference may be called on to give expression is the proposition of the New York Conference memorializing the General Conference to legislate respecting the election of presiding elders by popular vote of the Annual Conference. Literature containing discussions favoring the proposition has been sent to every preacher in the Conference, with a view of awakening thought and to enlist sympathy. To what extent it has succeeded in gaining converts cannot be definitely forecasted. But for years there has been a growing feeling favoring a change in the method of selecting presiding elders; and it may be that this will be the opportunity seized upon to put that feeling of years into operation. A change in laws and customs as often invites ruin as it betters conditions; but whatever the result, the human mind is so constituted that nothing less than a change will bring about satisfaction. The change may or may not effect the desired end.

New Year Resolutions for the Young Preacher

REV. ROBERT STEPHENS.

- Resolve, I will be a good man.
- Resolve, I will know the fullness of the gospel of Jesus Christ to my soul.
- Resolve, I will cultivate the devotional side of the preacher's life by more prayer, study of the Bible, and reading devotional books.
- Resolve, I will put myself in such relationship to God that I will be a soul-winner.
- Resolve, I will cultivate enthusiasm in my pulpit work and will impress the people I have a message.
- Resolve, I will not spend my mornings wasting my time with the newspapers, secular or church. The best time of the day shall be given to great books.
- Resolve, I will not associate with any one, be he layman or preacher, who ridicules old-time Methodist way of doing things.
- Resolve, I will keep a young heart and life by keeping my soul full of religion.
- Resolve, I will be true to the Methodist Episcopal Church, its polity, doctrines and life. When I cannot I will go to some church in harmony with my change.
- Resolve, I will not give my presiding elder any trouble about my appointment. I will take what is given me and make it better than I found it, or know the reason why.
- Resolve, I will cultivate a pastoral spirit, and will know my people when I see them.
- Resolve, I will put some new life into the young people's department of my church, and my young people shall be a power for good.
- Resolve, I will read all the great books about Jesus Christ the Son of God.
- Resolve, I will study more and more the doctrine of the Holy Spirit.
- Resolve, I will know from blessed experience all Jesus Christ died to offer me.
- Resolve, I will have a ministry which is honored by soul-saving, or I will find out the reason before God.

Resolve, I will do my best to put Methodism to the front rank wherever I am sent to labor.

Resolve, I will make my life for the good of this old world, and it shall be the better for my being in it.

Resolve, That I will use the mourners' bench in my revivals if I am counted a back number by persons who never tested the good there was in the old mourners' bench.

Resolve, I will lift up Christ, believe all of the Bible, rely upon the Holy Ghost, and preach like one sent of God to save men.—*In Northwestern Christian Advocate.*

Nuggets

Christianity is not a system of thought, but a code of life. Jesus lives in eternal memory not alone by what He taught, but by what He did. Others preach the Sermon on the Mount. He alone lived it.

He who successfully combats temptation, compacts and hardens thereby his moral muscles; and with every succeeding triumph his eye flashes fresh brightness, and his firmer tread and nobler bearing proclaim him more the man than ever.

Keep much in the presence of God; never see the face of man till you have seen the face of God.

The Lord Jesus will work in each leader the eternal miracle of the life that grows by giving, gains by losing, lives by dying, and thus experiences the joy of sacrifice, if they are willing and will let Him do so.

Education is leading human souls to what is best, and making what is best of them; the training which makes men happiest in themselves also makes them most serviceable to others.

"My theology now is in four little words: Jesus died for me," said C. H. Spurgeon to a friend when dying. "I do not say that this would be all I should preach were I raised up again, but it is enough to die upon."—*In The Christian Guardian.*

The Heart's Awakening

BY JAMES L. JACKSON.

Despondent, hopeless, helpless—crushed,
No force sufficient to compel me stay.
Friends forsake me—ambition hushed;
Behind my dark cloud no silvery ray
Of light—all is gone. To endeavor
Is not my life. Retrace? No, never.
In my heart of hearts I yearn for death—forever.

Forward, onward, down deeper in despair.
Hark! Who speaks of everlasting love?
'Tis from yonder church—some one in prayer,
Invoking blessings from some one above.
Rubbish, bosh, who cares for fallen me?
Or whether I perish in the depths of eternity,
But lo, a sweet refrain, "Depths of love, can it be?"

Cringing, transfixed, obdurate—doubt;
Yea, the dead may arise—this proclaim—I will not heed.
My heart within is chaos, but sunshine without
Lays bare my thoughts, discovered is my soul's great need
Of a saving power to defy this awful fall.
Turn, I must. To resist, I try my strength—my all.
For "Come ye weary" is the welcoming call.

Reluctantly, defiantly, I enter the haven of rest.
Who dare gainsay me—e'en death I cry.
Trembling, I yield to a desire that is best
In man—to live. Why should I die.
All is silent, serene and sublime,
And thro' this restful peacefulness my soul re-pines,
For that dear song, "Ninety and nine."

The Need of a Master

Every man is a servant. Every life is a service. The Christian, therefore, does not cease to be a servant; he only changes masters. Life is no longer negative—simply a struggle to overcome sin; it is henceforth positive, to be a growth in righteousness, to be of service to God and man. It is to achieve mastery over yourself and ministry for others.

But here also the Christian needs a master. Paul states the case clearly in Phil. 3:12. This verb "apprehend" means to "lay hold upon," and achieves his best and his most. (Phil. 4:13.)

Here, then, is the picture of a Christian life. It is a great work which the followers of Christ must attempt. Only as he realizes his constant need of Christ as his Master, through all his apprenticeship, will it be possible for him to become strong and masterful and helpful.—*Dr. Howard Agnew Johnston.*

Episcopal Plan of Visitation

First twelve Conferences are from the Fall Plan.

Conference	Place	Date	Bishop
Arkansas	Russellville	Jan. 16	Berry
Baltimore	Washington, D. C.	Apr. 1	Cranston
Central Missouri	St. Louis, Mo.	Mar. 4	McDowell
Central Penn.	York	Mar. 18	Wilson
Delaware	Philadelphia	Mar. 11	Cranston
East German		Mar. 26	Burt
East Maine	Houlton	Apr. 15	Hamilton
East Swedish	Brooklyn, N. Y.	Apr. 9	Moore
Florida	Jacksonville	Jan. 30	Spillmeyer
Hawaii Miss.	Honolulu	Jan. 16	Moore
Kansas	Topeka	Mar. 25	McDowell
Lexington	Cincinnati, O.	Mar. 25	Moore
Lincoln	Kansas City, Kan.	Mar. 12	Warren
Little Rock	Little Rock, Ark.	Jan. 23	Berry
Louisiana	New Orleans	Jan. 8	Wilson
Maine		Jan. 22	Hamilton
Mississippi	Jackson	Jan. 15	McDowell
Newark	Plainfield	Apr. 1	Spillmeyer
New England	Worcester	Apr. 8	Hamilton
N. Eng. Southern	Bristol, R. I.	Apr. 1	Goodsell
New Hampshire	Keene	Apr. 8	Burt
New Jersey	Millville	Apr. 11	Wilson
New York	New York	Apr. 1	Moore
New York East	Brooklyn	Apr. 1	Berry
North Indiana	Anderson	Apr. 15	Moore
Northern N. York	Camden	Mar. 25	Warren
Northwest Kan.	Salina	Mar. 18	Cranston
Philadelphia	Philadelphia	Jan. 31	Wilson
Porto Rico Miss.	Aibonito	Jan. 23	Spillmeyer
St. John's River	Jacksonville, Fla.	Mar. 18	Warren
St. Louis	Springfield, Mo.	Mar. 18	Spillmeyer
St. Florida Miss.	St. Petersburg	Mar. 18	McDowell
South Kansas	Baldwin	Apr. 1	Warren
Southwest Kan.	Winfield	Apr. 15	Burt
Troy	Saratoga Sp's, N. Y.	Jan. 2	Wilson
Upper Mississippi	Greenwood	Apr. 15	Cranston
Vermont	Barre	Mar. 11	Goodsell
Washington	Baltimore, Md.	Mar. 18	Goodsell
Wilmington	Wilmington, Del.	Apr. 1	Hamilton
Wyoming	Carbonade, Pa.	Apr. 1	Hamilton

Note—The improvement in the health of Bishop Fowler is most gratifying to his colleagues, but in view of the smaller number of Conferences on the Spring list and the larger number of Bishops available for service in the home-field, it has been deemed wise to give to Bishop Fowler the advantage of further rest.

JOHN M. WALDEN, Secretary.

SPOKANE, WASH., November 7, 1907.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Bates & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

The chase of the American girls for the empty honors of Europe is causing Americans to chafe. It lowers the dignity and strength of our citizenship. Representative Sabath, of Illinois, has introduced a bill in Congress to provide a twenty-five per cent tax upon all doweries, gifts, settlements or advances of property made in consideration of or contemplation of marriages by citizens or subjects of the United States of America to persons other than citizens of the United States of America. The *Religious Telescope* wishes this proposed action to become a law. The Americans who seem to be chasing the tinsel crowns of Europe do not appear to be marrying their equals in the point of nobility of life and accumulated wealth.

That the Epworth League is approaching self-support is very gratifying. Dr. E. M. Randall, Corresponding Secretary, and the official corps of the Epworth League deserve the thanks of the church and the hearty congratulations of all well-wishers of young people's societies that the last reports show that the Epworth League, within the next year, in all probability, will pay its own expenses. The expense of the general office for 1907 totaled \$16,729.28. Toward meeting this amount the Epworth League chapters contributed by collections, \$11,000.64. Added to this was the credit by profits made by the Western Methodist Book Concern on the Epworth League publications sold \$3,057.04, bringing the total amount toward meeting this expense of the League to \$14,057.68. The deficiency for the year was \$2,671.70. This is really a most gratifying showing. It will be remembered that the Epworth League several years ago was not called upon to meet its own expenses, but was provided for out of the receipts of the Book Concern. The progress toward self-support is most commendable. When it is considered that the *Epworth Herald* netted during the past year \$13,774.84 it will appear that the Epworth League after all is not a burden to the church.

The *Christian Index* applies its lance to the official organs of the African Methodist Episcopal and the African Methodist Episcopal Zion Churches which have been giving an unreasonable amount of space recently to an incessant booming of candidates for the Bishopric and for General Officers. The criticism is just, for however competent a man may be we can see no justification for some of the political maneuvers that are being made through their official organs. Not only is there a naming of the good qualities of some men, but also derogative statements of others, and in some other cases campaign headquarters have been set up and regular political methods pursued. In *The Indianapolis Freeman* of a recent date this reference to a candidate for the Bishopric in one of these churches is made: "We are informed that Doctor ——— has the campaign in hand. He is a skilled general and may be counted to place his forces so as to command the field at Norfolk." Much of the space in the official organs of the churches referred to is constantly giving up to the boosting of candidates. Indeed, we read an article in the *Star of Zion* where a man names himself for the Bishopric and writes an article supporting his claim. *The Index* pertinently remarks, "This kind of a political campaign and scrambling for office does not appeal to intelligent people." We hardly can believe that our brethren realize how far they have drifted into this thing and we sincerely trust that propriety will dictate to them a different line of action.

THE CASE AGAINST DR. J. M. BUCKLEY

The daily press in this section of the country has references to the charges preferred against the Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*, and stated that "the trial" was in progress and that the charge embraced "heresy." The only statement of fact in the despatch was that charges were preferred. There was no "trial," but an investigation and the specifications of the charges had no reference to "heresy." Dr. Buckley in a recent issue of the *Christian Advocate* states that there were four specifications in the charge. One related to a statement said to have been made by Dr. Buckley three years and ten months ago in annual conference session, and the other three specifications referred to the management of the *Christian Advocate*. As to these specifications we take the following paragraph, which is a direct and clear statement of the case, from the *Christian Advocate*:

"The specification which did not relate to this paper, related exclusively to a sentence uttered by the Accused in debate in the Annual Conference three years and ten months ago.

"This sentence the Complainant maintained was a slander upon him intended to do him harm.

"The three Specifications relating to *The Advocate* were as follows: The first act complained of, in the order of time, was performed by the Editor when he printed the Report of the trial of Professor Bowne, of Boston University, who was charged by the same Complainant with "heresy," and who was unanimously acquitted. The account of the trial in *The Christian Advocate*, in the charge, was declared to be unfair, partisan, etc. This report was printed three years and nine months ago.

"The second, in the order of time, was the refusal to allow the Complainant to review the report in *The Christian Advocate*, which privilege the Complainant declared he had been promised. The act of refusal was performed more than three years ago.

"The remaining specification charged that the Editor had refused to admit the advertisement of a pamphlet by the Complainant; and in doing so had notified the Senior Publishing Agent, Dr. Homer Eaton, that at his request he had examined the publication referred to and found therein libelous matter, both by innuendo and specific charge. This act of refusal was performed within a few weeks of the present time."

Upon the presentation of the charges the Rev. Dr. Charles S. Wing, presiding elder of the Brooklyn South District, New York East Conference, in which district Dr. Buckley's quarterly conference membership is held, constituted a committee of investigation in harmony with the requirements of the discipline.

In giving a brief of the investigation *The Christian Advocate* says:

"The Accused corrected the statement in the first specification, supported the correction by his own testimony and by three witnesses, all reputable ministers, denied that the sentence was slander, and affirmed that it was pertinent to the question pending.

"The Accused denied that the Report of the Trial was unfair or partisan; and proved by the Chairman of that Committee (though not a member of this Committee) and by one other witnesses that the editorial was not unfair, or partisan. The Report was put in evidence.

"The Accused testified that the Complainant had received no promise that he should review the Report, but that the promise was that if any part of the Report disparaged him (the Complainant) he should be allowed a hearing in *The Christian Advocate* on that, and that only. He furnished collateral oral evidence on this point. The Article which was refused was read, and showed that the Complainant attacked the defendant (who had been acquitted), the Committee, and the New York East Conference.

"The Accused admitted that he had refused the advertisement. He proved that by order of the Church the Editor is held responsible for the advertisements; by putting in evidence the volume containing the rule, and read from the publication the passages which he declared libelous or otherwise

objectionable by reason of their treatment of individuals. The publication was put in evidence.

"After the evidence was all in the Complainant addressed the Committee. He was followed by the Accused, after which the Complainant made another appeal. The Committee retired to another room to make up their verdict. Having done so they returned, and the Chairman read each specification and after reading it announced, "Not Sustained."

"The Committee then announced that they had also unanimously passed the following resolution:

"The Committee of Eight Ministers met in secret, at the close of the Investigation, to discuss the evidence and vote upon the charges. The Committee unanimously voted that the charges were not sustained. Nothing derogatory to the moral or ministerial character of Dr. Buckley was presented during the Investigation.

GARDNER S. ELDRIDGE, Sumner Avenue Church, Brooklyn.

CHARLES EDWARD LOCKE, Hanson Church, Brooklyn.

JOHN W. MAYNARD, Patchogue, L. I.

HUBERT B. MUNSON, Hempstead, L. I.

EDWARD D. BASSETT, Babylon, L. I.

WELLESLEY W. BOWDISH, Sixth Avenue Church, Brooklyn.

JAMES E. HOLMES, Summerfield Church, Brooklyn.

WILLIAM A. LAYTON, De Kalb Avenue Church, Brooklyn.

In concluding the account of this investigation the editor of the *Christian Advocate* remarks, "Meanwhile the editor continues to do business at the old stand." It is indeed gratifying that the dean of the editorial corps of the Methodist Episcopal Church has come out unscathed, for his career has been so honorable and so fair that no one would believe that he has mistreated even a weaker brother. That the venerable editor is prepared to take care of himself in any onslaught is patent to all.

A METHODIST PREACHER SEES THE PRESIDENT

Dr. J. Wesley Hill, pastor of the Metropolitan Temple, New York City, visited President Roosevelt recently and characterizes him as a bundle of "nervous energy, courage and grey matter." On receiving Dr. Hill President Roosevelt said: "I am glad to see you. Thank God while the bankers and brokers down in Wall street have largely turned their backs upon me, I am glad that at least one preacher still remembers the way to the White House."

Dr. Hill replied, "Well, Mr. President, the post mortem has not been declared." To this the President said: "I was never more alive than at the present moment, and never more determined to destroy anarchy at the top and anarchy at the bottom of society. There has been lots of howling on all sides down there but as long as the howling keeps up and the atmosphere is filled with curses and maledictions of men who are hurt, the country is safe."

In Gruesome statistics, giving account of the lynchings of 1907, those who defend this crime of the nation, find little to their comfort in trying to establish the fact that lynchings occur only for the unnamable crime. There were 56 lynchings in 1907. A glance at the accusations against the victims disabuses the mind of the reader at once of the heinousness and the devilishness of the Negro as some would paint him. The record of 1907 shows that lynching is practically a satisfying of the thirst for blood. Here are some of the causes for action in Judge Lynch's Court: Three men were put to death for store burglary; two for a debt of \$3.00; one for thrashing a white man; three for expressing sympathy for a mob victim; one for being the father of a boy who jostled a white man; two because they were the father and son of a wife assaulter. Now let the defenders of lynching and the arch enemies of the Negro race find some other explanation for this crime against the law. Of the 56 lynchings 54 took place in the South; the other two—one in Nebraska and one in Iowa. Florida, North Carolina, and Missouri are the only Southern States that do not furnish a part of the record. Alabama leads with 13, Mississippi follows with 12, Georgia with 8 and Louisiana with 6.

Personal and General

Bishop Warren rides a bicycle.

The Central Missouri Conference meets March 25th.

Yellow journalism is about to declare war between Russia and Turkey.

Seattle Methodism has twenty-three churches, with a membership of 4,060.

The *Christian Standard* remarks that the "only good saloon is the one not in existence."

The enrollment of Gammon Theological Seminary has reached 106, the largest in its history.

Bishop Goodsell is to preach the baccalaureate sermon at Northwestern University in June.

Lamar Jackson, an Indian of the Choctaw tribe, has been appointed to a cadetship at West Point.

Bishop Hamilton delivered the principal address at the opening exercises of the University of the Pacific.

The church at Lost Lake on the Tunica Circuit, of the Upper Mississippi Conference, was destroyed by fire February 4.

President C. W. Eliot of Harvard University will deliver the Harris lectures at Northwestern University this year.

The Rev. J. C. Guyton, of the Central Missouri Conference, was united in marriage to Miss Alice Douthit, February 5.

Dr. J. M. Johnson will deliver his lecture on Toussaint L'Overture in Wesley Tabernacle, Galveston, Texas, February 21.

Bishop Earl Cranston addressed the Baltimore Preachers' Meeting recently on "The Organization of the Methodist Church in Japan."

Ninety-six of one hundred and thirty members of the Oregon Conference are transfers. The average salary in this conference is \$676.00.

In Chicago the license fee was raised from \$150 to \$500 and then again to \$1,000, and the number of saloons increased from 1,500 to 7,226.

That more than two-thirds of the area of the mainland of the United States is now dry territory is noted by the *St. Louis Globe-Democrat*.

It is stated that within ten years 7,753,000 immigrants have come to our shores from Europe and that of this number 2,500,000 have returned.

Dr. Charles Goodell, of Calvary Church, New York City, will deliver a course of lectures before the Central Pennsylvania Conference at its coming session.

Judge James Hargis of Breathitt county, Kentucky, had selected a casket made according to his own ideas about a month previous to his death, costing \$1,500.

Dr. W. W. Lucas is conducting a series of evangelical services in St. Paul Methodist Episcopal Church, Bay St. Louis, Mississippi, the Rev. J. E. Holmes, pastor.

Dr. S. W. Thomas, editor of the *Philadelphia Methodist*, will serve as Presiding Elder of the West Philadelphia District until the annual session of the Philadelphia Conference.

The bootblack privilege of a new building in New York City has been leased for twelve years for \$10,000 per year. It would appear that bootblackening is a respectable and lucrative business.

Bishop Frank W. Warne, who sailed from India February 1, will attend the First International Convention, under the auspices of the Young People's Missionary Movement in Pittsburg, March 10.

Dr. W. A. C. Hughes, pastor Sharp Street Memorial, Baltimore, has been in the midst of a glorious revival meeting and reports one hundred and sixty three conversions and the entire church revived.

Dr. A. B. Leonard, corresponding secretary of the Board of Foreign Missions, visited Boston University recently and delivered two addresses to the student body, one on Southern and another on Eastern Asia.

The Rev. George S. Miner has built 135 day schools, with an enrollment of 3,328 pupils in the Foochow Conference. He has developed day school work more fully, says Bishop Bashford, than any other missionary in China.

Miss Rose T. Robertson, of the King Industrial Home at Marshall, Texas, has the sympathy of her many friends throughout the South in the sorrow

that comes to her in the death of her mother, which occurred recently in Deputy, Indiana.

The Rev. Dr. C. L. Goodell, pastor of Calvary Methodist Episcopal Church, New York City, is demonstrating the evangelical power of the pastor. On a recent Sunday he received into full connection 309 persons, 120 of whom were received from other churches by letter and 189 from probation.

Governor Hoke Smith of Georgia refused to attend the banquet of the Virginia Society where he was to speak, because wine was on the bill of fare. Governor Smith declared that this was in violation of the State law. The Society evidently preferred the wine to the Governor as the banquet went on without him.

The Rev. W. J. DeBoe, pastor of St. Paul Church, Fayette, Missouri, has had a successful revival in which there were one hundred and twelve conversions and reclamations and ninety-seven of this number were added to the church. The Rev. M. C. Cavines of Lockhart, Texas, gave the pastor, valuable assistance in this meeting.

Miss Minnie B. Wright, of Chicago, proved her efficiency as a mimeographer any typewriter by passing the civil service examination, in Chicago last November, at the head of the list. She has been appointed and in spite of the protest of the white clerks and draftsmen employed in the computing division is doing the work and that satisfactorily.

Bishop Vincent spent a week recently at Crawfordville, Indiana, delivering addresses each day in the afternoon and evening. The general topic of the afternoon addresses was "The Inner Life." The emphasis of the whole study was on seven days of church effort each week and three hundred and sixty-five days church effort each year.

The Corinth church on the Hogansville Circuit, Atlanta Conference, was destroyed by fire on January 28. This congregation appeals to the friends to assist in the rebuilding of their structure. Contributions may be sent to the Rev. C. L. Johnson, presiding elder, So. Atlanta, Ga., or to the pastor, the Rev. J. J. Jones, at Hogansville, Ga.

William Jennings Bryan favors the Portland resolution which requires all officers of the Young Men's Christian Association to be members of some branch of the Christian church, but he favors including members of Catholic church with members of the Protestant church as Christians and allowing them to become active members and officers.

Mrs. Mary Church Terrell is making a lecture tour through the South and is being received cordially everywhere. Mrs. Terrell is a member of the School Board of Washington City and is one of the most representative women of the race. She studied French in Paris, German in Berlin and Italian in Florence. She speaks the modern languages fluently.

February 18-20 go on record as memorable days in the history of Oklahoma Methodism. On the dates mentioned the first Missionary Convention of the two branches of Episcopal Methodism was held in Oklahoma City. The central theme was "History in the Making, and the Significance of Recent Events to the Church of the Twentieth Century."

The Rev. Dr. Rollo F. Hurlburt, the successful and popular pastor of Delaware Avenue Church, Buffalo, N. Y., is preaching a series of Sunday evening sermons on the following subjects: "The Old Book on the Stand," "Our Fathers," "Our Boys," "Our Girls," "Our Homes," "Our Heavenly Home," "What are We Going to Do in Heaven?" "Shall We Know Each Other There?"

Dr. Booker T. Washington says that the annual session of the Tuskegee Negro Conference have accomplished incalculable good in the bringing together of the people of the black belt, in encouraging their efforts in land getting, weak points are shown and much done in the direction of showing the people how they can make their burdens less heavy. The date of the Conference this year is February 19-20.

The Rev. T. A. Osborn lectured at the Centennial Methodist Episcopal Church, Kansas City, Missouri, Friday night, February 7, on "Mind and Mystery," for the benefit of the church debt fund. The Rev. J. Will Jackson, pastor, and the membership of Centennial are making a heroic effort to meet the payment of \$1,500, which is due in April. Any financial aid that our other churches or individuals may give will help perpetuate a good work.

Bishop Bashford in an article in a recent issue of

the *Central Christian Advocate*, says: "In China there are no orphans—legally. The children belong to the grandfather, if he is living. If he is dead, they belong to the father. If the father is dead, they belong to the grandmother. If both parents and grandparents are dead, they belong to the oldest uncle. If all the uncles are dead, they belong to the oldest aunt. If the aunts are not living, they belong to the oldest cousin."

Dr. B. F. Witherspoon, Presiding Elder of the Spartanburg District, South Carolina Conference, was seriously injured in a head-on railroad collision, caused by the opening of the switch leading into a side track of loaded cars near Chester, South Carolina, a few weeks ago. His fourth rib was broken, breast bruised and left hip slightly disabled. He is under the care of careful physicians and is progressing nicely. It is stated that he will be able to be about his work within four of five weeks.

Bishop W. B. Derrick, of the African Methodist Episcopal Church, returned recently from an Episcopal tour of the work of his church in South Africa. His investigation was thorough and success attended his efforts in the interest of his church in that foreign field. Shortly after his arrival Bishop Derrick was tendered a reception under the auspices of the Home and Foreign Missionary Department in Bethel African Methodist Episcopal Church, New York City, which goes on record as one of the greatest missionary functions in the Church's history.

Sunday, February 2, was opening day of the Pilgrim Home Methodist Episcopal Church at Mason City, Birmingham, Alabama, the Rev. Andrew Callahan, pastor. President W. R. A. Palmer of the Birmingham College delivered at 3 p. m. the fourth sermon of the Transfiguration Series, subject, "Peter's Rapture on the Holy Mountain." The college faculty and students were present and made the musical feature of the services especially attractive. The following ministers and their congregations rendered appreciative service: The Rev. G. Gardner of the Baptist Church, the Rev. L. B. Bascomb of the Presbyterian Church, the Rev. Mr. Hall of the African Methodist Episcopal Church, the Revs. William Coleman, E. B. McCauley, Wm. Leewood, Eugene Nixon, A. L. Boyd, C. H. Brown, B. G. Smith, N. H. Redrick, J. D. Lapsley and Dr. W. H. Nelson of the Methodist Episcopal Church.

Two new teachers for Santiago College sailed from New York on the steamer Panama, January 30. Miss Pauline H. Long, who will become art teacher in that institution in place of Miss Jennie S. Farwell, who is to return on furlough, is a daughter of the late Carrol Summerfield Long, Methodist Episcopal missionary in Japan, 1880 to 1890. Miss Long was born in Nagasaki, coming to America when her father's failing health made his return necessary. She was graduated in 1907 from Syracuse University, where she had become a Student Volunteer. Miss Emma R. Wehber, of Melrose Highlands, Mass., was a student for three years in the Emerson School of Oratory, Boston. She has taught in various private schools of Massachusetts, and goes out under a three years' contract, to have charge of physical instruction in Santiago College, taking the place of Mrs. George M. McBride, formerly Miss Harriet L. Fields, whose marriage was mentioned in the December number of "World-Wide Missions."

Dr. J. P. Brushingham, Secretary of the General Conference Commission on Aggressive Evangelism, has recently conducted the evangelistic services throughout the entire sessions of five of the Southern Conferences. He was delighted with the enthusiastic response to his appeals for aggressive work in soul winning in that section. He hastened from the South to Milwaukee, Wisconsin, where he addressed the Ministerial Association, a union meeting of all denominations, also the congregation and Sunday School of Grand Avenue Church, and of Park Place church; preaching at three churches in the city upon Watch Night. He is now assisting several churches in Nebraska, and from there goes to the cities of Norton and McPherson, in Kansas. The condition in these engagements is that in each church preliminary services shall be held for at least two weeks. Dr. Brushingham regrets that some of his invitations to conduct evangelistic services at the annual conferences in the East, cannot be accepted on account of so many conferences meeting upon the same date. His permanent address is Evanston, Chicago, Ill.

Home Mission and Church Extension Notes (Continued from Page 6)

other Conferences than the Philadelphia. There have been seven vacancies among the laymen, of whom three have been chosen outside of the region of Philadelphia. At the present time, eleven of the ministers and three of the laymen are from other Conferences than the Philadelphia.

An interesting joint meeting of the Committees representing the Board of Home Missions and Church Extension and the Woman's Home Missionary Society has been held. Important matters in relation to both organizations were carefully considered and sub-committees appointed. There is no doubt but the two organizations will be brought into closer relationship.

Secretary Forbes, having thoroughly recovered from a severe attack of the grippe, is hard at work in the office and has secured a firm grip on every department of administrative work. He has been kept busy responding to calls to preach in the neighborhood of Philadelphia.

Secretary Ward Platt has recently presented the cause in Mount Vernon Place Church, Baltimore, Maryland; Grace and Park Avenue Churches, Philadelphia, and the Philadelphia Preachers' Meeting.

The pressure of publication interests is constantly increasing. The new and handsome edition of "Methodism and the Republic" is expected to be through the press about the close of February. It

will shortly be on sale and will receive further notice.

Secretary Iliff has been busily engaged in filling many appointments in his Division. On Monday, January 6th, he visited the grave of Bishop McCabe's mother at Burlington, Iowa. He copied from the tombstone the following inscription:

"Sarah C., the wife of Robert McCabe, died January 14, 1852, aged 41 years, 5 months and 10 days.

"Let sickness blast, let death devour,
If Heaven must recompense our pains,
Perish the grass and fade the flower,
If firm the Word of God remains."

Secretary C. M. Boswell has been visiting some of the Southern Conferences and the Mission at Porto Rico. On the way to Porto Rico he passed through a terrific tropical storm on the sea.

Secretary A. G. Kynett is engaged in preparing a book on "The Forward Movement of Methodism," which will include the annual report of the Board of Home Missions and Church Extension, together with the latest information from the Field. The book will be handsomely illustrated and will travel out of the ordinary line of reports. He has recently represented the cause of Home Missions and Church Extension at gatherings in Elizabeth, New Jersey, on Staten Island, Hoboken, New Jersey, and Morgantown, West Virginia.

Field Secretary George Elliott is engaged in arranging for a great Men's Missionary Convention for the State of Wisconsin, to be held in Milwaukee about Easter, and a similar one in Chicago, Illinois, this to be held jointly with the Board of Foreign Missions. Several District meetings have been held in Michigan. Addresses have been delivered to the students of Cornell College, Iowa, and the Northwestern University. A personal letter has been sent to nearly 2,000 pastors in the Division and many responses have been received, pledging enthusiastic support.

Secretary Fitzwater of the Central Division reports a busy month, occupied in extensive correspondence with Presiding Elders, pastors and others, as to work in the Central Division in preparation for the Field, and in responding to calls from churches and individuals interested in the work of the Board. He has been delivering an illustrated lecture which has been well received.

Secretary Coker has been visiting a number of Annual Conferences in the Southwest.

A pressing call from J. S. Burnett, Presiding Elder of the Athens District of the Holston Conference, states that with \$300 he can open several new charges in towns that have sprung up on new lines of railroad in Tennessee. Secretary Forbes urgently urges that some of our strong Epworth Leagues give a special contribution of \$50 each to meet this pressing need. There are no other funds available.

Conference Notices

Special Notice

UPPER MISSISSIPPI CONFERENCE.

To the Ministers.—Dear Brethren: Those of you who have not paid for your conference journals will please send the amount in by the 5th of March so there will be no delay in distributing the journals. They will be ready for distribution by the 10th of March; please act accordingly.

C. E. MOONY, Secretary.

MISSISSIPPI CONFERENCE.

To the pastors, presiding elders and members.—We are hereby notified by the treasurer, Mr. Oscar P. Miller, of the General Conference Commission on Entertainment, of the great shortage of the Mississippi Conference of the General Conference expenses. Our apportionment for General Conference expenses was \$590, of this we have raised only \$188; balance due, \$402. Should the other of the Conferences pay the same percentage there would be a deficiency of about \$90,000 at the close of the next General Conference. Dear brethren, we should pay our part of the expenses. We voted to do so. I urge each pastor and presiding elder to see to it at once. I suggest that each pastor raise \$4.00 by the fourth Sunday in March and send it in to the treasurer, Mr. Oscar P. Miller, Rock Rapids, Iowa, not withstanding the amount already raised.

J. I. GARRETT,
Treas. Miss. Conf.

WOMAN'S HOME MISSIONARY SOCIETY.

North Carolina Conference.

Each auxiliary is requested to observe the 27th of February as the day of prayer for Home Missions, at which time use printed programs which may be had of Miss Martha Van Marter, 150 Fifth Ave., New York. A collection should be taken for the silver offering debt and the same forwarded to Mrs. R. C. Bearden, 401 S. Graham St., Charlotte, N. C.

ANNIE E. MOREHEAD, Pres.
ANNIE E. PEACE, Sec.

Palestine District.

Dear Sisters—We as members of the Palestine District should know our duty. This being a new year, let us turn over a new leaf and strive to do more this year than ever before. Last year we did exceedingly well, but let us now do better. Remember we have a new presiding elder, the Rev. M. Q. A. Fuller. Let him have cause for pride when he makes his first round over the district. Let our motto be, "To do more in the future." We have been to the conference and had a good time and now let us have a good time at the district conference and a good report for the Woman's Home Missionary Society. I ask kindly that the pastor and officers of the society co-operate with me and let me hear about the work. Address Mrs. Mary Burrell, Madisonville, Tex., general delivery. And if any need my assistance let me know at once and I will do my part. Notice the SOUTHWESTERN for our apportionment for King Home.

MARY BURRELL,
Dist. Sec. and Treas.

Conference Rounds

PINE BLUFF DISTRICT.

FIRST ROUND.

Helena Sta., Feb. 8-9; Helena Cir., 11-12; Marvell Cir., 15-16; Clarendam, 22-23; Danam, 29-March 1; Dumas and McElwee, March 7-8; Tarry and Star City, 11-12; Wabaseka and Union Grove, 14-15; McGehee Sta., 19; Luna and Eudora, 21-22; Wilnot and Sunshine, 28-29; Morrell and Dernatt, 29-31; Fordyce and Little Bay, April 3-4; Warren and Johnsonville, 11-12; New Edinberg, 18-19; Prenstam, 22; Ladd and Linwood, 25-26; Dexter, 29; Althemer, May 2-3; St. Mark, 9-10; St. James, 10-11; Rock Springs, 12; Humphry, 13. Brethren: I want to thank you all who stood so nobly by me during the past year. We did well. There were increases on all lines. Begin at once to raise your benevolence. Make Lincoln's Birthday a success for Freedmen's Aid and Southern Education. Don't fail to observe that day. Easter Sunday falls on April 19. Let this day prove a blessing for the cause of missions. Don't fail to pray for the baptism of the Spirit of Christ. Plan a revival for spring. Let us work together as ministers of Christ. If any changes I will notify you. Always write me at Pine Bluff.

S. McDONALD, Presiding Elder.

OCALA DISTRICT.

FIRST ROUND.

Santos, Feb. 15-16; Ocala, 21-23; Free Canaan, 29-March 1; Cotton Plant, March 7-8; Starke and Pleasant Grove, 14-15; Reddick, 21-22; Citra, 28-29; Waldo, April 4-5; Lawley, 11-12; Sampson City, 16; Micanopy, 18-19; Lowell, 25-26; Lochloosa, 28; Williston, 30. Dear Brethren: You did well for the cause and our Methodism the conference year just closed. May I plead with you all to plan for the future and earnestly endeavor for its development, trusting that it will result in creditable advances on all lines. Make Easter Sunday a red letter day for the cause of Missions and Church Extension. Remember your promise at conference for the Lilly Whitney Memorial. Call and fix the day, raise the money and send it to me before Cookman's Commencement. I am sincerely yours to serve.

J. P. PATTERSON, Presiding Elder.

FORREST CITY DISTRICT.

FIRST ROUND.

Bledsoe, Feb. 8-9; Park Place, 12-13; Marlanna, 15-16; Oak Forest, 19-20; Gill, 22-23; Haynes, 26-27; Palestine, 29-March 1; Auvergne, March 4-5; Augusta, 7-8; Cotton Plant Ct., 11-12; Cotton Plant, 14-15; Brinkley Ct., 18-19; Brinkley, 21-22; Marked Tree, 28-29; Crawfordsville, April 4-5; Earle and Parkin, 8-9; Caldwell, 11-12; Bonair and Madison, 18-19; Forrest City, 24-26. Brethren: We have our marching orders for the year 1908. Let us arrange for a round report on all benevolences and nothing less. You stood by me last year and brought the district in the lead. Let us hold our position. Observe Lincoln's Birthday.

L. G. HOGES, Presiding Elder.

TO DRIVE OUT MALARIA

AND BUILD UP THE SYSTEM. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

NAVASOTA DISTRICT.

An Appeal to the Brethren.—My dear Brethren: The urgent appeal that comes to us from the two missionary boards and the Freedmen's Aid and Southern Education Society should have our attention, our sympathy and our support. The Board of Home Missions and Church Extension stands in need of the support of the people, now as never before. And the Board of Foreign Missions is depending on us. Can we be indifferent about our Father's business and that of the great church? Easter is the great day of the year to do the most in raising our benevolences; make the best use of it. Keep it up. Children's Day, the 2nd Sunday in June can be profitably used by starting in time and planning wisely. You know by experience to put off the raising of benevolences until fall, or later in the year means defeat. And to have a decrease in our reports at the annual conference will bring a serious reflection against each member of the District. Strive to make a round report this year, with an increase on all lines. Place cards with the apportionment for your charge in the hands of the committees and ask them to bring up the amount. The District Stewards meeting, according to your vote at Navasota last year will meet this year in Anderson jointly, with the Woman's Home Missionary Society of the District and a missionary meeting, under the auspices of the Board of the Missionary Societies of the Methodist Episcopal Church. Dr. G. G. Logan, field secretary, will be present to conduct that part of the meeting. Mrs. M. C. B. Mason is to visit Texas in the interest of the Woman's Home Missionary Society and is expected to attend this meeting, to address the ladies as will also Mrs. W. H. Logan, conference president of the Texas Conference.

Brethren, I wish to add further: Before I was appointed to this district you voted to raise twenty-five dollars for a scholarship in Africa, for Bishop Scott's work and so far as I know not one dollar of that money has been raised. If each pastor will take a special collection of \$1.50 in his congregation for this worthy cause and forward to me before March 20th, I can get it to Bishop Scott and thus save the good name of the Navasota

District. The District Stewards, the Woman's Home Missionary Society and Missionary Rally meeting will be held in Anderson, Texas, March 31st and April 3rd. Your brother and co-laborer.

B. M. TAYLOR, Presiding Elder.

Doings of the Workmen

GEORGIA.

SATILLA BLUFF.—We had with us recently Mrs. L. H. Smith, wife of the pastor of the Satilla Bluff charge, and the entire church and community gave her a cordial welcome, for her good works and deeds of kindness among this people are remembered with sincere gratitude. Mrs. Smith delivered two able lectures while here. Widow Church, at Colesburg, has been presented six beautiful chairs by Mrs. Wilson and others of the Woman's Home Missionary Society. Our work is advancing rapidly.

Our new presiding elder was with us January 11 and 12. The Rev. E. D. Gidden preached two able sermons, and all were inspired to do better work this year. Among the many good things Dr. Gidden said in his lectures was: "To succeed is a test of a man's will," and that is just what we need to do this year.

ST. MARYS.—On February the 7th the good people of Trinity Methodist Episcopal Church of St. Marys stormed the parsonage, leaving a variety of many good things that caused happiness and joy in the pastor's family. We appreciate the generosity and thoughtfulness of the good people. Too much cannot be said in their behalf.—J. Kimball, pastor.

INDIANA.

INDIANAPOLIS.—The Lord has graciously blessed our church (Simpson), and we have enjoyed one of the most prosperous years in its history; at least for many years. We began our revival efforts the first Sunday in the new year, January 5, and continued for three weeks. The Rev. S. G. Warner of Dayton, Ohio, the conference evangelist, assisted the pastor in the meeting, and rendered us excellent services. The meeting closed on the 14th. The Lord was wonderfully with us in our closing services. The evangelist assisted the pastor in baptizing twenty-two persons. Our beloved presiding elder, the Rev. D. E. Skelton, gave us three days' service in the meeting, which was indeed a great consolation. During the meeting twenty-six souls were happily converted, four backsliders reclaimed, thirty additions made to the church and the entire membership greatly revived. Our fourth quarterly conference and meeting will be held the first Sunday in March, and each department of the church will have a good report. Simpson is closing another happy and prosperous year. The church has been repaired and beautified, and new carpeting laid in, at a total cost of more than \$100, all of which has been paid. Every department of the church has contributed largely to the success of the work during the year. The Sunday-school, under the supervision of Mrs. M. S. Anderson and her corps of efficient teachers, has steadily increased, until the school is a great power in the church and in the community. The North League, with the Hon. J. T. V. and his esteemed wife at its head, has done excellent work. Some of the representative men of the church have addressed the League, thus giving our young people new life and greater inspiration in the work of the church. The Church Aids, Nos. 1 and 2, have

both been a great financial blessing to the general work during the entire year. No. 1, with Mrs. Elia Furguson, president, and No. 2, Mrs. Bettie Tribble, president, has assisted the pastor and officers in every financial rally, utilizing the strength of the good and faithful women of the church. The Woman's Home Missionary Society has also been a great blessing to the membership of the church. Under the leadership of its faithful president, Mrs. L. M. Hagood, many homes have been aided with food, clothing and coal. The society is making preparations to entertain the annual meeting, which meets in our city and church next spring.—William Cook.

LOUISIANA.

CROWLEY.—A party of friends who visited the parsonage on February 6 left a choice assortment of groceries and some cash as well. This thoughtfulness came about through the kind efforts of Mrs. Mary Simmons and Mrs. Marla Jackson. We thank them for their kindness.—A. J. Smith, pastor.

MISSISSIPPI.

BEVERLY.—Our church at Beverly presented the pastor, the Rev. P. H. Jackson, a purse containing \$43.60, and a nice suit of clothes. We feel that we could not get along without him; he pushes every interest of the church. Because of his spirit there are people taking the SOUTHWESTERN now that never took it before.—W. M. Mims.

STURGIS.—On February 1 and 2 our first quarterly conference convened. The Rev. J. H. Everett, presiding elder, dispatched business with ease and dignity. His impressive address at the opening of the conference, with his words of eloquence, "The Lord has left us here to make the world better," was strong and helpful to the entire community. The officers were present and expressed themselves freely as to the pastor's (Rev. W. T. Wright) worth to the church and community. We paid the elder in full for the quarter ending; total collection, \$34.48.—J. W. Murry.

PAULING.—The Colored Teachers' Association of Jasper County met at Blue Ridge Feb. 8, with Prof. W. M. Heard presiding. The subject, "How to Better the Ethical Standing of the Negro," was beautifully illustrated by Prof. W. C. Cruise and responded to by Prof. G. C. Wells; also the subject, "Habits," by Miss Hannah Lindsey. The association adjourned to meet at Spring Hill on Saturday before the second Sunday in March.—Miss Ella P. Gant, secretary.

OKLAHOMA.

MUSKOGEE.—Spencer Chapel.—James N. Wallace, pastor.—It was a bitter cold day on February 2, the occasion of our fourth quarterly conference. The weather did not throw any damper upon the faithful members, who thronged the church. Dr. Franklin fairly shook the walls with his eloquence. After the sermon one candidate was baptized and two became full members of the church. The afternoon was given to the laity to elect their delegate to the Annual Conference. Mrs. A. R. Norris was chosen; Lee J. Williams, reserve. The evening service was full of life. The Rev. C. R. Ross conducted the devotions. Again the elder swayed his audience with his eloquence. The full assessment of \$18, was raised, also a deficiency of \$3, making a total of \$21 for the day. Dr. Franklin said some very complimentary things about the pastor and his good people. The systematic way

the officials keep their accounts and the clear itemized report made by the secretary, J. A. Cullom, were highly commended. Over one thousand dollars was raised by the efficient officers for the conference year; \$35 was reported for benevolences. Our presiding elder was paid in full. The pastor will have a little deficiency, as the stewards are trying hard to meet every obligation. The church debt has been greatly reduced during the fourth quarter. Much credit is to be given to Rev. A. R. Norris, one of our superannuated ministers, who has organized a debt-paying club. Its aim is to pay off the long-standing mortgage on the church property.

Mrs. D. E. Wallace has been constantly at her post as Sunday-school teacher and organist. Indeed, she is a model pastor's wife—intelligent, diligent, ever seeking to give her talent and time in the vineyard of the Master. She is as popular as the shepherd of the flock. A resolution was passed in the quarterly conference thanking the pastor for his untiring efforts in building up Spencer Chapel. The pastor responded in a few choice words.

Mr. W. B. Middleton will see after the interest of the SOUTHWESTERN. We, as an expression of sympathy in its recent loss by fire, will double our efforts to send up a long list of new subscribers. A round report is the ambition of our people, and we will not be satisfied with anything less.

Suits Tailored to your order for \$15. Others \$17.50 and up. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill. Write for Free Samples today.

MISSOURI.

FAYETTE.—We are praising God here in our little city for the victory we have had in our revival of four weeks' duration, which closed with one hundred and twelve conversions and reclamations. Ninety-seven of these joined the church. The Rev. M. C. Cavines of Lockhart, Texas, assisted the pastor, the Rev. W. J. DeBoe. Evangelist Cavines is a man of God. His work is wonderful, for he brings things to pass. The Rev. W. J. DeBoe is pastor of St. Paul Methodist Episcopal Church, Fayette.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

SOUTH CAROLINA.

SPARTANBURG.—We received a warm welcome to our new field by our people. They are trying to make everything comfortable and pleasant for us in their midst. The first quarterly conference was a successful one. The committee on estimating the pastor's salary raised it from \$500 to \$550. The presiding elder's assessment was raised also, to \$60. So, you see, the people are thinking. We have a hospitable people here, and you will hear from us again, and that very favorably. Notwithstanding the inclement weather, our stewards were able to make a pretty fair report to the conference: Paid pastor \$34; presiding elder, \$8.10; moving and travelling expenses, \$28; mission, \$1; total, \$67.10.—A. D. Harris, pastor.

GILBERT INDUSTRIAL COLLEGE

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The enrollment increases rapidly; Christian school; all denominations treated alike; fine climate; beautiful and healthy locality; splendid accommodations; efficient faculty.

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Has had more rapid growth than any other school in Texas. Began now with oldest and best schools in the South. Graduates taking high rank in all professions. Enrollment past year 517. Christian school. Experienced faculty. Two additional teachers added this fall. All denominations treated alike. Strict discipline. Low rate. Fine climate. Health of students looked after carefully. Modern buildings and fine equipment. Contract just set for \$5,000 to improve dormitory. A few worthy students can get some work to help pay on expenses.

Courses: Normal, Preparatory, Bible, English, Music, Dressmaking, Cooking, Blacksmithing, Typewriting, Printing, Agriculture, etc. Special work for those who wish to become ministers. Special classes for those who wish to make certificate to teach. Fine instruction in Home Science for Girls.

Fall Term Begins October 1.

For Further Information, Write
R. S. LOVINGGOOD, A. M., President,
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Conference Rounds

PINE BLUFF DISTRICT.

FIRST ROUND.

Daman, Feb. 29-March 1; Dumas and McElwee, 7-8; Tarry and Star City, 11-12; Wabaseka, 14-15; McGehee, 19; Luua and Eudoro, 21-22; Wilmot and Sunshine, 28-29; Morrell and Dermott, 29-31; Fordyce and Little Bay, April 3-4; Warren and Johnsville, 11-12; New Edinburgh, 18-19; Prentiss, 22; Ladd, 25-26; Dexter, 29; Althemer, May 2-3; St. Mark, 9-10; St. James, 10-11; Montecello and Rock Springs, 12; Humphrey, 13. Brethren: I want to thank you for your noble effort in the last year's work. We had an increase on all lines but our number of converts did not come up to what the Lord required of us. Let us labor and pray for better results this year. Begin now to plan for Easter Sunday, April 19, and don't fail for the church needs the money. Get subscribers for the SOUTHWESTERN; get the people to read it and they will know what the church is doing. Remember the great Teacher said, 'By your works ye shall know them.' Plan the old time love-feast before the quarter. I am depending on you for a full year's work. Begin now. If any changes I will notify you. Let us labor together for the uplift of Christ's kingdom.

S. McDONALD, Presiding Elder

MISSISSIPPI.

TUNICA CIRCUIT.—I have just closed a successful year, on the Tunica Circuit, where I have served three years and have built two nice churches, at the cost of \$1,250, and added during my pastorate 100 members. Our church at Lula, Miss., is one of the best Negro churches in the country, built at a cost of \$850. I have entered my new appointment at Coahoma and find that a new church is needed. I am determined to build a thousand dollar church there. I do not intend to rust out, but wear out. I am not in the ministry for what I may receive from the people, to keep from hard labor or to have a good time; but I am in the ministry, first, because I am called of God to do this work; 2nd, because I have consecrated myself to the Lord. To-day I am strictly engaged, that God through me may save somebody, and certainly I desire the prayers of the great militant host.

D. D. SHELBY.

WOMAN'S HOME MISSIONARY SOCIETY.

MARSHALL DISTRICT.

Dear Sisters: We are now beginning our work for the year 1908 and there is much to be done. We made a splendid report last year and we want to do as well or better this year. Our district led in the report for the Woman's Home Missionary work and we were proud of it. We must raise our assessment for King Home and other claims that belong to us. We are planning to have an enthusiastic meeting on our district at an early date. Get ready for it; send in the name of your delegate from your auxiliary at once so we can make out the program. Raise your assessment for King Home and send by your delegate to this meeting. Will let you know the time and place of the meeting when we send you a program. You know our district must raise fifty dollars for King Home and your auxiliary must do its part. Let us work and pray as we have never done before that the Woman's Home Missionary Society may be a power for much good in our church. Let the women of our

district wake up to their duty as members of the Woman's Home Missionary Society. Let us have a good district meeting.

M. A. JOHNSON,
District President.

Special Notices

MISSISSIPPI CONFERENCE MINUTES.

I am glad to say to the conference brethren that the minutes are now in the press to be out by the 29th of this month, and I have promised to pay for them when delivered to me. You will therefore see that it is necessary to send your money for the minutes at once. A delay in sending the money will certainly cause a delay in sending out the minutes. Please do not delay me.

J. C. HOUSTON, Sec'y.
Canton, Miss.

LEXINGTON CONFERENCE.

To the Board of Examiners: You are hereby given notice to meet, with all undergraduates, advanced classes, also those for admission or orders, in the Park St. Methodist Episcopal Church, Cincinnati, on Tuesday, March 24, 1908, at 2 p. m., to complete your final examination. This is the only opportunity we will have for this work. Let each minister to be examined be present on the above date.

E. A. WHITE.

3053 Kerpur Ave., Cincinnati.

LAKE CHARLES DISTRICT.

The Preachers' Meeting of the Lake Charles District will convene at St. James Church, New Iberia, Louisiana, Thursday, March 12, at 11 o'clock. The District Stewards are called to meet on the same date instead of April 7. Let us go in for a glorious year's work.

P. W. CLARK, Presiding Elder.
B. J. REDDIX, President.

LEXINGTON CONFERENCE.

Both ministers and lay delegates are notified that reduced rates on the certificate plan have been secured throughout Kentucky to the ensuing Lexington Annual Conference at Cincinnati, Ohio, March 25-30, 1908. Secure certificate from railroad agent at starting point to seat of conference and pay full fare going and return at one cent per mile plus twenty-five cents. All persons wishing to attend can have advantage of the rate. Have your certificate signed by the Rev. J. W. Robinson, secretary at conference, before purchasing return ticket. The pastors as well as laymen pay full fare going, will make the rate from their charges less than using your clergy book and your delegate pay full fare each way. This notice is for the Maysville, Lexington and Louisville Districts.

H. W. TATE.

My \$15 tailor-made suits are the same kind you pay \$20 for elsewhere. Write for Free Samples today. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill.

Doings of the Workmen

GEORGIA.

SAVANNAH.—The Rev. E. D. Giddens, the proficient and painstaking presiding elder of the Savannah District, is in the city holding quarterly conferences and looking after other business interests of the district. Accompanied by the writer he visited the Haven Home School and delivered a very helpful address. The writer also spoke a word of encouragement to the students. For about twenty-five years this school has been faithfully prosecuting the work of preparing our girls

for larger usefulness. This school stands for high morals, intellectual, domestic and religious training. Miss Viola E. Baldwin and her proficient corps of teachers deserve unstinted praise for their untiring labors.

KENTUCKY.

HARDINSBURG.—I have been on this work for two years. When I came here I found the church very much in debt. I went to work, and we succeeded in paying off the debt, which was over two hundred dollars. Also, we have had two wonderful revivals, with the aid of Sister D. Lewis and others doing first-class work under the presidency of Mr. Washington Peyton. Our Sunday school is also in fine shape and I must say is one of the finest in the district. In fact, every department of the church is taking an active part, both financially and spiritually. Our fourth quarterly conference closed Sunday with two excellent sermons preached by the presiding elder, H. W. Tate, and the Rev. Mr. Perkins. Total collections for the day, \$17.80. We also paid the elder for the year in full, \$60. And the remaining pastoral salary, which is \$80.80, has been so well planned that we can see no doubt of its success. I, the Rev. L. C. Harris, have not been able to fill my pulpit since the 15th of December, on account of illness, but am improving.

L. C. HARRIS.

LOUISIANA.

ST. PAUL AND VINCENT.—The first quarterly conference of above named charges was held at St. Paul Methodist Episcopal Church, February 4, 1908. Presiding Elder J. W. Turner was on hand and found the industrious pas-

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Mme. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

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Package

It Cures Dandruff, Stops Falling Hair, and Itching Scalp, Grows New Hair and Changes Gray or Faded Hair to Its Natural Color

Men whose hair, or beards are straggling or all gone, women whose tresses have been thinned by fever or hair falling out requiring the use of switches; little children, boys and girls whose hair is coarse and unruly; all find in this great remedy just the relief that they want.



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Nothing Quite So Nice as a Beautiful Head of Hair. Foso Will Do It.

Foso grows hair, thickens eyebrows and lengthens eyelashes, changes gray or faded hair to its natural color, prevents thin hair, stops itching, cures dandruff, scurf of scalp, pimples, and makes the hair of any man, woman or child long, heavy, silky and beautifully glossy. Fill out free coupon and mail to-day.

FREE \$1.00 PACKAGE COUPON.

Fill out the blank below, but out the coupon and mail to J. F. Stokes, Mgr., 7588 Foso Bldg., Cincinnati, Ohio. Enclose ten cents in stamps or silver as an evidence of good faith and to help cover packing, postage, etc., and a full \$1.00 package will be sent you at once by mail prepaid free of charge.

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(or, F. D. Bowers, there with the churches well organized for a successful year's work. The officers were all present with written reports. Arrangements have already been made to build a new parsonage at St. Paul, where one has long been needed for the benefit of the work. The members and community at large are elated over their new pastor, and have increased the pastor's salary to \$150 above last year's and also the presiding elder's to \$5 above last year's. Paid the presiding elder in full. Collection for the quarter \$23.60.—Scott Smith, Recording Steward.

MISSISSIPPI.

ACKERMAN.—My first quarterly conference convened the 5th and 6th of February. The Rev. J. H. Everett, the presiding elder, was present, also a large number of members of the conference. The elder preached to the delight of all that heard him. The pastor's salary was fixed at seven hundred dollars; the presiding elder's at ninety-six dollars. Raised this quarter, \$60.—J. Burton, pastor.

MISSOURI.

SPRINGFIELD CHARGE.—Our 4th quarterly meeting and conference was held February 8 and 9 with most excellent results. Presiding Elder W. H. Smith rendered very helpful service, preaching to the delight of large congregations. The elder was very much pleased with the reports presented by the members of the quarterly conference. The reports indicated spiritual and financial growth. The benevolent collections are being carefully looked after and at this time they show an advance over last year. Our collection on Sunday was \$40. The pastor's salary is being well paid and will be fully met by conference time. The quarterly conference passed resolutions commending the pastor and presiding elder in the faithful discharge of their duties during the past year. The quarterly conference also voted unanimously for the return of their pastor for another year. The outlook for the success of the church work in this charge is bright. A good revival has blessed this charge. On Monday night at the Love Feast six young persons were admitted into full membership. All things are in good condition in the church.—W. H. Wheeler, pastor.

TEXAS.

CORRIGAN.—On January 25 and 26 our first quarterly conference was held, with our beloved presiding elder, the Rev. W. Hartley Jackson, present for the first time on this circuit. His splendid address on Friday night was greatly enjoyed by all who heard him. And Sunday was a great day in our Zion; the elder preached two strong sermons, which were greatly enjoyed by his congregations. We raised for the elder \$15. On the 23d the parsonage was visited by a sweet band of sisters, both Methodists and Baptists, bringing many good things. Mrs. M. Parson and Misses Mamie Drew and Frances Freeman were the prime movers of the affair.—J. H. Kelley, pastor.

LEONA.—We came to this charge immediately after the adjournment of the conference, found a wide-awake set of officers, and a very loyal membership that promises to stand by the pastor in every effort put forth by him for the advancement of the Redeemer's cause. The inclement weather has greatly hindered us in our work, but, nevertheless, the pastor and family are carefully looked after. There is quite a friend-

ly sentiment existing between the races, such as cannot be found everywhere. We were blessed on the fourth Sunday in January with a most excellent sermon by the Rev. Mr. Trendwell, pastor of the white Methodist Church of this place. He was accompanied by a host of the representative white people of our little town—such men as the Hon. Mr. W. L. Rogers, who has always proved to be a true friend to the black man; Mr. Thompson, Nash, Hopkins, Hollingsworth, and many others. We are expecting, through Divine assistance and with the hearty co-operation of these good people to do much toward the hastening of the coming of the kingdom of our Christ in this part of his vineyard.

G. W. CARTER, Pastor.

ST. PAUL, GALVESTON.—On Sunday, February 9, Sunday school had an interesting program. The pastor, the Rev. L. S. Blakeney, delivered a sermon at the morning hour on the Danger of Envy. St. Paul has paid off another \$249.75 and has another rally announced for the first Monday in March. She expects to have more than money enough to pay the note. Twelve hives of Busy Bees are at work making honey. Bro. S. Miles of Hive No. 6 closed his rally Monday night. He raised clear of all expenses \$50. He will make this amount \$100 before the rally closes.

GROWTH OF COLUMBUS (OHIO) METHODISM.

Five years ago the writer was appointed by Bishop Walden as the pastor of the Eleventh St. Church, at that time the only church we had in this city. Its membership was one hundred and seven. The highest part of the appointment was a debt of nearly six thousand dollars. After five years we may be pardoned if we point with grateful pride to our present condition. The Eleventh St. Church has an enrolled list of members and probationers of two hundred and eighty-five, a Sunday school of one hundred, an active Epworth League of fifty-six, a class meeting averaging fifty, and the indebtedness reduced to three thousand three hundred dollars, while over a thousand dollars in improvements have been made and paid for in spot cash. The benevolences will be double that of any previous year, the salary of the presiding elder increased from sixty to a hundred dollars per year. In addition to this church we have two other church buildings, a third lot is being purchased, and a new mission is being established in the northwestern part of the city. This will give us five churches in the near future. The Rev. E. W. Kinchen is the pastor of our second church on Hawthorne St., which was organized by the writer, and has at this writing about two hundred members. The Rev. J. H. Payne has erected a cozy chapel in North Columbus and has a membership of about fifty. The Rev. J. A. Green is leading a movement for the establishment of a third church on the west side, and with a membership of about thirty, is purchasing a lot upon which a church building will be erected during the year. The salary of the pastor of Eleventh St. Church has been increased from six hundred to eleven hundred dollars and parsonage, while the Hawthorne St. Church, not yet four years old, pays seven hundred and twenty dollars and parsonage. Thus it will be seen that our membership has grown from 101 to 565 within five years. No other church in this city, nor in the Lexington Conference, has had such marvellous growth. We have just

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treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your ease entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and this free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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closed our revivals with following results: Hawthorne St., 67 conversions; 11th St., 88 converts and additions; Parker St., 23 conversions. Mrs. Sallie A. Ramsey, of Shelbyville, Ind., rendered most effective service at 11th St. Mrs. Ramsey is an evangelist of superior gifts and power. As a speaker she is entertaining, logical and convincing. As a singer she is blessed with a voice filled with that kind of music and melody which reaches and thrills human hearts. Her platform, or pulpit, presence is pleasing, while her style of delivery is free from affectation, and being natural, is both fluent and eloquent. We are approaching our Annual Conference with the best report of our five years pastorate. The fourth quarterly conference just held has unanimously requested the return of Bros. Payne and Kinchen for the second year, and of the writer for the sixth year.

EDWARD L. GILLIAM.

Marriages

WELLS-PHILLIPS.—At Mallalieu Methodist Episcopal Church, St. Martinville, La., on January 30, 1908, Mr. Walter Wells and Miss Maria Phillips were joined together in wedlock; as were also Mr. Robert McLain and Mrs. Noelle Charles on February 6, 1908.

EMERSON HUTCHINSON, Pastor.

GUYTON-DOUTHIT.—On Wednesday, February 5, 1908, at 7:30 p. m. the Rev. J. C. Guyton and our pastor at Farmington, Mo., led to the altar Mrs. Alice Douthit of the same town, by the Rev. B. F. Abbott. A large audience was present, and after the ceremony the ladies of the church gave a very nice reception.

MCGUIN-WILLIAMS.—Mr. Samuel McGuin and Miss Gertrude Williams, on the 12th of February, 1908, at the home of the bride in Gray, Louisiana. The ceremony was witnessed by a large concourse of friends of the contracting parties. Many and valuable were the presents given to the couple, including a large supply of groceries. The Rev. F. S. Brown, pastor of Mt. Vernon Methodist Episcopal Church, officiated.

POE-RIDDLE.—Mr. John Poe, Jr., and Miss Ella Riddle, at Shuqualak, Miss. Mr. Poe is a prosperous young farmer, while Miss Riddle is one of the leading young women of Ashury Methodist ADVO 3A—D D, hq. Episcopal Church. The marriage occurred at the bride's residence. A splendid reception was given them by their many friends. The Rev. G. W. Baker, pastor, officiated.

Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the

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GREATEST Protective and Beneficial Order ever started. Over 50,000 members, men and women. Helps get EQUAL OPPORTUNITIES with other people. HIGHER WAGES, LESS TOIL, and IMPROVED CONDITIONS generally. NO RACE DISCRIMINATION. \$100 at death; \$25 to each male member at wife's death; \$10 at child's; MANY OTHER BENEFITS. Membership open to all laboring people alike. LEADING COLORED MEN AND WOMEN DEPUTIES WANTED IN EACH LOCALITY. Work after hours. LIBERAL PAY AND PLEASANT WORK. Write at once for full particulars, enclosing 10c for postage. I-L-U GRAND LODGE, 138 I-L-U BLDG., DAYTON, OHIO.

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Mr. S. M. Walker, corner Carolina and Palmetto Sts., Los Angeles, Calif., writes: "About two years ago my sight began to fail rapidly. I consulted so-called scientific oculists and had special glasses made, but all to no avail. I bought an Actina, and in less than thirty days threw away my glasses. Thanks to Actina, I can read or write now for hours every day. I would not be without it for any amount of money."

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina has cured my eyes so that I can now do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

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If you will send your name and address to the Actina Appliance Co., Dept. 87N, 811 Walnut St., Kansas City, Mo., you will receive, absolutely FREE, a valuable book—"Prof. Wilson's Treatise on Disease."

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\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.

Marriages

BORDERS-TAYLOR.—A very pretty marriage was solemnized at the home of Mr. and Mrs. Green Borders, 122 Smith St., Rome, Ga., Wednesday afternoon at 5 o'clock, January 15, 1908. Their daughter Amanda Margaret Borders was joined in holy wedlock to Mr. Ernest L. Taylor, the ceremony being performed by the Rev. J. H. Gadson. The bride and groom stood under a beautiful snow white wedding bell festooned with white ribbon. The bride was becomingly gowned in a white fillet spray, net over white taffeta silk, and carried a bouquet of white hyacinths. The groom was in the conventional full evening dress. The parlor was decorated with ferns and evergreen. The wedding march was played by Mrs. Davie. After the ceremony and congratulations, dainty refreshments were served. Mr. Taylor is of Pittsburg, Pa. He is an employee in the mail service of that city. He is a man of fine character and business ability. His bride is a sweet and modest young woman with a host of friends. She was educated in Atlanta University and is accomplished in music; has taught successfully in the Rome City schools for three years. Mr. and Mrs. Taylor left at 6:40 p. m. for their future home. After January 20 they will be at home to their friends at 2416 Webster Ave., Pittsburg, Pa. The presents were very beautiful.

A. R. S.

CHIVERS-MURPH.—On the fifth of February, 1908, at Bethlehem Methodist Episcopal Church (near St. Martin, S. C.) Mr. John H. Chivers and Miss Nettie L. Murph. An elegant reception was tendered by Mr. and Mrs. P. S. Murph. Mr. and Mrs. Chivers departed the same day for North, South Carolina, their future home. Mr. and Mrs. P. S. Murph are people of much wealth, and stand high among the people of their community. They are good members of our church. The Rev. W. M. R. Eaddy officiated.

BOYLE-DAVIS.—At Washington, Louisiana, Mr. Arthur Boyle to Miss Gustina Davis, February 6, 1908. The groom is a prominent young man of our church. The Rev. D. G. Taylor officiated.

RIDEAW-HUNT.—On February 8, 1908, at Washington, Louisiana, Mr. William Rideaw and Miss Cecilia Hunt, by the Rev. D. G. Taylor, assisted by the Rev. Peter Parker of the Baptist Church.

DUPON-WILLIAM.—By the Rev. J. W. Price, January 11, 1908, in the home of the bride at Bunkie, Louisiana, Mr. Leonard Dupon and Miss Emma William.

A GRACIOUS REVIVAL.

A unique and very successful revival effort is blessing our community, under the leadership of Dr. W. W. Lucas. The meeting began in rather an unusual way. A mass meeting was called to see what could be done to save our young people to the church and stop the tide of worldliness which seems to be advancing more and more into the sacred precincts of the home, the church and the Kingdom. Dr. Lucas was present and, being called on to speak, said that no measures of external restraint and repression would meet the needs, that the remedy must come from within, and not from without; in short, Christ was the only

remedy, and therefore a union revival of religion of all the churches of every denomination would be the most effectual method of reaching the unreached and saving the young people. This suggestion struck the assembly as a good idea, and Dr. Lucas was called on to "make good" by taking the leadership and laying plans for action. He called a Union Prayer Meeting, which soon grew to such proportions that they had preaching.

The ministers of the city were called together, and they highly endorsed the movement and pledged to suspend all week-night services, that the way might be clear. House-to-house invitations were made, cottage prayer meetings were conducted in different parts of the town, street meetings were held, the jail was visited, circulars and cards for individual workers were printed and used effectively. Services were held in the public school building and in all the private schools. In Meridian Academy there were thirty-five conversions; in the Baptist Seminary, twenty-six; in Lincoln Academy (Congregational), thirty-six; in the public school, one hundred and ten. I was permitted to take part in some of these meetings, especially in two of the schools, and I have never witnessed a more genuine work of grace or a greater manifestation of the Spirit's power. Dr. Lucas, who has been signally successful in every work to which the Lord has called him, seems remarkably blessed as an evangelist.—William McMorris.

LITERARY NOTES.

The Living Age, which printed several weeks ago a keen attack upon "The Helpmate" and kindred fiction by Lady Robert Cecil, under the title "The Cant of Unconventionality," now prints, as its leading article in its issue for February 8, a rejoinder, almost equally keen, by Evelyn Underhill.

"The Japanese in Korea" by F. A. McKenzic, which *The Living Age* for February 8 reprints from *The Contemporary Review*, is a calm but illuminating statement of the ways in which Japan has been exercising civilizing influences upon the luckless Koreans. It is a terrible indictment, not less effective for being so dispassionate.

Now that Morocco is bulking so large in current news, a special interest attaches to Mr. Gwynn's description of "A Moorish Seaport" in *The Living Age* for February 8.

Shakespeare students will find Mr. J. Churton Collins's study of "The Tempest," which *The Living Age* for February 8 prints under the title of "Poetry and Symbolism," more than ordinarily suggestive.

The Living Age for February 15, with its accustomed readiness to present both sides of any current question, whether in the field of politics or that of religion, prints two articles on Modernism and the Papal Encyclical, one written from the point of view of a Catholic "modernist,"—no less a person than the Rev. George Tyrrell—and the other from the loyal Catholic point of view. Both articles are reprinted from *The Hibbert Journal*.

Observations of the United States which are unusually keen yet friendly and discriminating are contained in the letters in the *London Times* entitled "A Year Amongst Americans" from an occasional correspondent, the first two of which are printed in *The Living Age* for February 15.

Tolstoy's latest deliverance, and one of his most characteristic, entitled

MIDDLE-AGED WOMEN

A Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

SYSTEM IS CHANGING

Help Is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

HOW TO AVOID STRAIN

Free Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful change, and the change is bound to affect you physically and mentally.

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As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

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Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

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Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept sacredly confidential and replies sent in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"Love One Another," is the leading article in *The Living Age* for February 22.

The article on "The Native Fiction of China," which *The Living Age* for February 15 reprints from *The Academy*, conveys the surprising information that a novel twenty-four volumes in length is not an unusual infliction to be imposed on the patient Chinese.

SOUTH CAROLINA.

Goodlett.—On February 12, 1908 at Anderson, S. C., Luther Daylessford Goodlett, our little boy, after an illness of ten days with pneumonia, was summoned home on January 31, 1908. He had just reached the most interesting days of his life and it grieved us to give him up, but God knew best.

Y. GOODLETT.

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW" was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 500 size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Press, on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can tell for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$3.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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Deaths

Sims.—Katie Sims, aged 49 years, faithful to her church during the eight years of her connection, died in peace at Liberty, Texas, January 29, 1908. Her husband and many friends are left to mourn her passing. The Rev. F. Smith preached the funeral sermon.

Johnson.—On January 17, 1908, the Death Angel visited the city of Newnan, Ga., and took one of its most beloved young women. Mrs. Mamie A. Johnson was born in the year 1884 and was married to Mr. A. P. Johnson, one of Newnan's most promising young men, December 25, 1907. She early in life united with the Methodist Episcopal Church and lived a consistent member until her death. Mrs. Johnson possessed many beautiful traits of character. Her dignity and modest reserve won for her a host of friends throughout the state. Her life was cut short in the prime of womanhood, and does it not seem strange that a life so beautiful should be taken from us so early? Yet we are assured that "He doeth all things well." With death always comes sorrow, but there is joy too, in knowing that there is life beyond the grave. The funeral services were conducted Sunday afternoon by the Rev. M. M. Alston, after which we tenderly laid her body to rest in East View Cemetery beside her mother, until that day when He shall fashion her body like unto His own. But somewhere it may be in the better land, we shall read the meaning of our tears and then we shall understand.

Jenkins.—Sinai Jenkins departed this life January 25, 1908. She had been a member of Mt. Zion Church, Crawford, Louisiana, from its organization. She was one of its founders and remained a member to her death. She died in the triumph of faith. Her funeral was attended by the writer, assisted by the Rev. H. J. Wright.

T. P. NORRIS, Pastor.

Champ.—French Champ died at Hamburg, Alabama, February 8, 1908, in his 45th year. He had been a member of the Methodist Episcopal Church for twenty years. He is survived by his wife and six children. The Rev. A. Howze, pastor of the Hamburg charge, conducted the funeral service.

CHAS. HUNT.

Beechy.—At Madisonville, Texas, Mr. William Beechy, February 7, 1908, after an illness of about 13 months, passed to the beyond. Age 60 odd years. He sought and found Christ some three months before his death. There survive him a wife and five step-children. Burial under the auspices of Odd Fellows Lodge, of which he was a member.—R. B. Reid, Pastor.

William.—Rachael William, aged 40 years, died at Bunkie, Louisiana, January 30, 1908, of a paralytic stroke. She had been a member of the Methodist Episcopal Church for ten years. She is survived by her husband and five children. The funeral service was attended by the Rev. M. P. Franklin and the Rev. J. Coston of the Baptist Church.—J. W. Pierce, pastor.

Backstrom.—On February 5, 1908, Linda Backstrom died at Philadelphia, Miss. She has been a faithful member of Hopewell for 18 years. She was a great woman in the church, where her memory will long live. She is now at rest with Jesus.—N. E. Goodloe, Pastor.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times, and kindred symptoms?

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Williams.—Florence Williams, a member of St. Paul Methodist Episcopal Church, Texarkana, Texas, fell asleep in Jesus December 31, 1907. She leaves a mother, brother, husband, several children and a host of friends to mourn her departure.—E. H. Holmes, pastor.

Dow.—Lorenzo Dow, age 88 years, passed to his reward January 8, 1908. He was a faithful member of Hamilton (Texas) Chapel, Methodist Episcopal Church.—E. H. Holden, pastor.

Rusman.—Snadd Rusman, the youngest son of Mr. and Mrs. S. Rusman, after a few weeks of severe illness, triumphantly crossed the swelling tide January 22, 1908. He leaves father, mother, sister, brother and a host of relatives and friends. The family is much bereaved. The Rev. E. H. Holden officiated.

Phelps.—Virginia Phelps died at Fairfield, Louisiana, February 9, 1908, in the 33rd year of her age. Her confidence in Christ her Savior was unbounded, and with a song of praise on her lips she passed to be with Him. The deceased was a niece of Mrs. McKee, wife of the Rev. John McKee of Haven Chapel, New Orleans. The funeral service, which was largely attended, was conducted by the Rev. H. J. Wright, pastor.

Barlow.—Alexander Barlow, aged 52 years, a strong member of the New Cannon Baptist Church, Beverly, Mississippi, died rather suddenly Friday, February 10, 1908. He had been a deacon of his church for several years. The funeral was conducted by the Rev. H. L. Smith. He was buried with the honors of the Knights and Daughters of Tabor.—Wm. Bell.

Berryone.—Marlah Berryone, one among the most earnest workers of the church at Lincoln, Virginia, died in the full triumph of Christian faith at her home near Bloomfield, Va.—P. A. D.

Doings of the Workmen TEXAS.

TEXARKANA.—After the death of the Rev. L. M. Bolden, which occurred in the spring of 1906, I was sent by my presiding elder from Mallalieu, Marshall, Texas, to St. Paul, Texarkana, Texas. I came to Texarkana in June of 1906 and began my work as pastor. In August of the same year we pulled off a rally for the remodeling of our church; in this rally we raised \$188. In September and October we had two small rallies, which gave in \$110. We then let the contract for remodeling our church, at a cost of \$252, but before we could complete the work we were compelled to pay \$50 more in order to get the work done as we wanted it. After the carpenter work was done then came the beautifying: First, electric arch, \$22; carpets and rugs, \$26.05; painting inside and out, \$140; total for all purposes, \$418.05. This is our third year at this place, and the people are still loyal and the good work still moves on. Benevolence asked, 1907, \$120; raised, \$127; for all causes, \$1,000.—E. H. Holden, pastor

DENISON.—We arrived here January 28 and found the members of Haven Chapel asleep to the interests of the church. But we are now awake and actively at work. Have raised \$100.15 on the indebtedness of the church. These friends tendered, in honor of Mrs. L. A. Parker, a reception, which was in every respect an up-to-date affair. The several pastors and their wives here in the city were among the invited guests. These are a loyal set of people. They plan to send their pastor to conference with a round report.—J. L. Parker, pastor.

HOUSTON.—The committee, together with a host of friends of the pastor of Sloan Street Methodist Episcopal Church, Houston, Texas, early in January, 1908, unknown to the pastor or his wife, caused a great storm to arise and settle down in the parsonage, to their great surprise. Fifty or more members and friends evidenced their appreciation and good will by contributing liberally to the occasion groceries, too numerous to mention at this time. After a song and prayer and a few fitting words from the pastor, this gracious band broke ranks, going to their several homes. The leaders: Mary Johnson, D. L. Jones, Janetta Jordan, Allen Johnson, Moses Mans, C. M. Mitchell and others.

MOOREVILLE.—This is my third year on the Mooreville circuit. Our first quarterly was held January 25 and 26. The Rev. John Swan was present. The officers were on hand with their reports. Sunday the presiding elder preached at eleven and eight o'clock at Mooreville, and at Chilton Sunday night. His sermons were delivered with great earnestness and were felt by all. Sixty-four partook of the Lord's Supper. We paid the elder \$21.65. Mooreville and Chilton have promised to do a full year's work this year, both for church and pastor, and I have promised to send in fifteen more subscribers by the second quarter. Brothers C. Smith, R. M. Majors, L. Reed and Sisters Roth, Randolph, Clara Bell, William Londum, leaders and stewards at Chilton, promise to pay \$200 to the pastor this year; also Mooreville, with G. Hibbler, Rev. E. A. Johnson, Messrs. W. D. Reed, M. Kilpatrick, C. Long, Frank Hamilton, Mrs. Molyberry are the officers at Mooreville, and promise to pay the pastor \$200. These are faithful workers on the circuit. Both points promise \$400.—B. J. Goff.

(VIRGINIA.)

NEWPORT NEWS.—Our quarterly conference was held February 1, 1908. Owing to absence of the elder, the Rev. C. W. Walton of Norfolk, Va., held the quarter and rendered excellent service. He preached two eloquent sermons, to which the audience listened with unbroken interest. In general the work is in good condition, both spiritually and temporally. The Woman's Home Missionary Society and Ladies' Aid deserve special mention for work done during the quarter. We were favored on November 20, 1907, with the presence of Miss Garrison, the recently appointed and efficient organizer of Woman's Home Missionary work throughout the South. Sunday, November 24, 1907, Miss Garrison organized a society here, whose report, without further comment, will speak for itself. The Woman's Home Missionary Society, which was organized November 24 at St. James Church, of which the Rev. J. A. Maston is pastor, was able to make an excellent report at the second quarterly conference. Under the careful supervision of Bro. Maston, the society was able to report charity work done to the amount of \$10.32, from the 24th of November, 1907, to February 1, 1908. We have enrolled eighteen members, and each and every one seems to be doing their part.—Mrs. Lucy Halston, president; Miss Victory Jourdan, secretary.

The Ladies' Aid Society made the best report at the second quarterly conference that has been made in the history of its organization. It reported \$5.65. The work is progressing.—Mrs. Emerson Evans, president; Mrs. Nancy Muloy, secretary; J. A. Maston, pastor.

The Rev. W. Victor Mitchell, pastor of the Lincoln charge preached a strong and effective sermon Sunday morning from 1 Cor. 16: 13—"Watch ye, stand fast in the faith, quit you like men be strong." The Sunday school is now preparing an Easter service.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Personals

The Rev. John C. Adams has been removed to Gill, Arkansas, from Helena.

The Rev. J. C. Chuman has been moved from Evergreen to Union Springs, Ala.

Correspondents of the Rev. W. L. Lamb should address him in future at Potosi, Miss.

Mr. and Mrs. Viola Headen of Talladega, Ala., are the proud parents of a fine girl, born February 5, 1908.

Mr. and Mrs. George Haywood of Crawford, La., are bereaved in the death of their infant and only son, which occurred February 6, 1908.

The Rev. J. W. Williamson was cordially received at Helena, Ark., on his arrival, February 9. He was entertained in the hospitable home of Mr. and Mrs. Donkin, loyal members of our church.

At a meeting held February 10 in Warren Methodist Episcopal Church, Pittsburg, Pennsylvania, for the purpose of electing delegates to the Annual Conference, Mr. Alfred Jackson and C. W. Posey were elected delegate and reserve, respectively.

A party of friends visited the inmates of the parsonage at Jonesboro, Ga., recently, leaving substantial tokens of their esteem and appreciation. The Rev. E. J. Kight and family appreciate very highly this kindness. Messrs. D. W. Woods, M. Bell, D. A. Balord and Mr. and Mrs. Edmerson and several friends of the African Methodist Episcopal Church and many others were included in this company.

One of the most elaborate Lincoln Day programs ever rendered in the city of Des Moines, Iowa, was given at the Burns Methodist Episcopal Church, of which the Rev. Mr. J. M. Harris is pastor. The church was filled to overflowing. The program, under the direction of Mr. M. L. Mackay, was rendered by the Burns Epworth League. Mr. Mackay is one of the leading young men of Des Moines, and will enter the ministry of the Central Mission Conference next March. We bespeak for him a great future.

Crescent City Notes

MALLALIEU CHURCH.—Services were excellent all day. Preaching at 11 a. m. by the pastor and at 7:30 p. m. by Presiding Elder W. J. M. Price. Our first quarterly love-feast on Wednesday night was on the old fashioned order and in the conference on Monday night excellent reports were made by the pastor and the officers. The outlook for the year is good; the officers and members are doing good work. The Win-One Club is preparing to start its revival and hopes to gain many to Christ. The trustees will give their concert Monday night, February 24, 1908. Visiting friends cordially invited and made welcome at all times. Collections, good.

NEW ORLEANS UNIVERSITY.

The terminal examinations of the Academic departments of the University have just closed. An unusual number of prominent persons have visited the University during the winter and addressed the student body. Special revival services will begin the present week. The entertainments of the various associations have been well supported. In April the baseball team of Wiley University will visit the school for a friendly match. The Athletic Association is planning to generously entertain the visiting club. On March 20 and May 15 two special concerts will be given by the Department of Music, the proceeds of which will go towards the fund for a Music Library. It is the design of the management to much enlarge the music department the next year.

On Tuesday, January 28, the auxiliaries of Wesley Chapel and members gave a grand reception at their hall in honor of our new pastor, the Rev. H. Daniel, and our ex-pastor, the Rev. T. J. Johnson, now presiding elder of the Shreveport District. Master of ceremonies, Bro. F. N. Higgins. Speakers of the evening: Mrs. O. Tolbert, president of the Stewardesses; Mrs. M. E. Higgins, president of the King's Daughters and Sons; Mrs. Saddle Johnson, secretary of the Woman's Home Missionary Society, and Mrs. Margaret Johnson, president of the Deaconess Board. Miss Lanthia Whittington read a very nice paper as the speaker for the Daughters and Sons of Conference. Bro. H. R. Knox, president of the trustee board, and Bro. Jos. Taylor also spoke. The Rev. Dr. J. F. Marshall, pastor of Union Methodist Episcopal Church, and Dr. B. M. Hubbard, presiding elder of the South New Orleans District, were also present. The Rev. H. Daniel and the Rev. T. J. Johnson responded. The officers and members of Wesley Chapel congratulate Bishop Wilson for appointing such a man as the Rev. H. Daniel to Wesley Chapel. We love him and we shall do all we can for the cause of Christ and the church. After the program was rendered a committee of ladies served refreshments to many welcome friends and visitors. Miss Lena Green, Secretary.

MALLALIEU.—Services good all day Sunday. The Lincoln Club observed the Anniversary of Lincoln's Birthday at 3 p. m., and it was a success. The following program was well rendered: Devotional exercises conducted by the Rev. J. A. Lindsay. Invocation. Con-

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JOHN J. WINSTON, Prop. L. J. VAITON, Manager.
N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

gregational singing. Introductory remarks, pastor. Paper, Rev. Calvin Stanly. Music, Stewart's Orchestra. Recitation, Ralph E. Chinn. Address, Dr. John Weir, President New Orleans University. Music, Stewart's Orchestra. Address, Col. James Lewis. Singing, Jubilee Singers Straight University. Address, Dr. L. T. Burridge and the Rev. H. Taylor. Singing, "America." The pastor and trustees are planning to pay off the local indebtedness and then proceed to build a much needed parsonage. Our first Quarterly Love Feast was held Wednesday and Conference Thursday night. The Rev. Mr. Price starts off like an old hand at the helm. Collection good.

The faculty and students of New Orleans University were highly favored in having the privilege of listening to an excellent address by Mrs. Frances Joseph Gaudet, on "Temperance in the Home." Mrs. Gaudet's work in the slum district of the city and in her school work enabled her to recite some illustrations of poverty and suffering caused by intemperance, which impressed the students very forcibly as to the necessity of keeping themselves free from the drink habit.

NORTH NEW ORLEANS DISTRICT.

Program.
For March 4, 1908, at Pleasant Plains Methodist Episcopal Church, New Orleans: Devotional exercises conducted by the pastor and presiding elder. "Why the Great Exodus of Young Colored Women Into the City of New Orleans Every Year?" Discussion by V. Chapman, Harris, Branch and Bradford. "Intemperance and Its Effect in the Church," J. F. Marshall, Albert, Seals, Sorrell and Luster. "Is the Outlook for the Future Ministry of the Louisiana Conference Encouraging? Why?" W. S. Chinn, J. A. Lindsay, McKee, Rolax, Harrell and D. D. William. Exposition of Sunday-school

Lesson, by Calvin Stanly and Pharris. "How to Interest the Louisiana Conference in the Mission Work of the City of New Orleans," P. Landry, Robinson, Dyer and Williams. "Shall We Make the 29th of March, 1908, Southwestern Day for the District?" Henry Taylor, Rylander, Kershaw, Harrison and M. Cooper.

M. C. HARRISON, President.
B. F. BRANCH, Secretary.
W. J. M. PRICE, Presiding Elder.

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A FIGHT TO THE FINISH

The liquor dealers of this community, aroused by the prohibition wave that is sweeping the country, and by the increasing strength of public sentiment in this community against the liquor traffic, are banding themselves together to defend their business and to perpetuate the iniquitous saloon and its allied agencies for the destruction of manhood and of civilization. These whiskey men are determined and purpose to carry the fight to the finish. So let it be.

A fight to the finish is what the temperance people want. The whiskey business has become defiant; it has always been defiant, and it is this spirit of defiance that is proving its own destruction. Even though the liquor dealers were granted license to conduct their business, in a majority of cases they have broken every restriction placed upon them in the granting of the license. Not only is whiskey sold to minors, but the Sunday law is disregarded. Not satisfied with six days of trafficking in whiskey they must pollute and desecrate the Lord's day by the dealing out their soul and body-destroying fluid. The saloon has defied not only decency, it has not only disregarded the temperance people, who have always been their righteous opposers, but they have defied the law. The very law that protected its business.

The fight is on and it is to be a fight to the finish. There should be no compromise. The saloon forces are on the run; let us increase their speed. The saloon business is gasping the dying breath; let us send the dagger the deeper into its heart. These retailers of the dregs of hell and of midnight darkness and of soul anguish and of poverty's dire distress; this business that has made heartaches common and robbed children of their shoes, this business in that it has made the poor poorer, has increased ignorance; this business that has put the widow's veil of sorrow and shame upon the brow of many a woman, upon the cheek of whom there was the blush of happiness, should have no mercy at the hands of the temperance people. Let us utilize every inch of advantage that we have secured, compromising never; sympathizing not at all, even though some saloon keepers must become poor. They have made others poor with impunity. Their death dealing business has sent hundreds and thousands of persons to prisons, and, yea, even sadder still to the prison of eternal destruction. Let us vigorously, persistently, without let or hindrance, push the fight to the finish.

The success already achieved teaches unmistakably that the temperance movement is not to succeed as a third party movement. From the moment we constitute a third party we are met with the combined strength of the two existing strong parties and the day of our victory is thus delayed. But neither the Democratic or Republican parties can hope to win with the disapproval of the temperance people. We know it to be a fact that men in the high council of both these old line parties are reckoning with the temperance movement. Indeed, they fear the strength of the temperance movement. And

here at this point we should press our advantage and force our cause within the ranks of both the Democratic and Republican parties, and force it vigorously. These men are politicians and they will not deliberately for selfish reasons, ignore the temperance forces, if a display of our strength is made to them.

Unlike the questions of tariff and of the gold or silver standard there is but one side for a patriotic, decent, moral citizen to take when it comes to the saloon, and that is eternal enmity. Men may divide on the questions of tariff and of currency and can do so with propriety for there are evidently two sides to these questions, the taking of either of which will not impugn one's moral character, but no man can ally himself with the saloon and all its attendant agencies—the work of destruction of home, of womanhood, of manhood—without at once allying himself with evil and immoral influences. There is but one righteous side to the saloon question and that is of opposing the saloon to the finish. Let us utilize every inch of advantage that we have secured and hit the saloon and hit it hard.

A MOB DEFEATS SOLDIERS

In Brookhaven, Mississippi, February 10 was enacted a tragedy, not only against the law and order of the State of Mississippi, but against the military power, the final Court of Appeal which was overridden and put to shame. This incident was occasioned by the bringing of a Negro, who was confessedly guilty of criminal assault, from Jackson, Mississippi, to Brookhaven, where he was to be tried. He was under military escort. The militia was met at the station in Brookhaven by a mob which greatly outnumbered the military force. The crime of the victim puts him beyond the bound of sympathy and of any sort of expression in his behalf. We have nothing to say of him except that he met the fate which he should have met, other than he should have been legally executed. But somehow we have felt heretofore that the military power would be able to thwart the purpose of any mob. The moral effect of this overpowering of the militia will be very bad. The mob spirit already realizes that it has overcome public sentiment, that it may defy state and county officials with impunity. The mobbers know they are free from arrest or any sort of punishment for the taking of the law into their hands. But heretofore the militia has been able to make at least a show of strength and defense, but this time the mob succeeded, and unless something is done to prevent the ongrowth of the mob spirit we will soon find that our military power will mean absolutely nothing. The victim before tried stood for the courts, and all that makes governments worth while. The military power was brought in as a final resort. The soldiers met the mob and were defeated. The Governor of the State of Mississippi has issued a statement, based upon this incident, to the effect that hereafter the soldiers will be instructed to shoot, and shoot to kill. It appears that the soldiers could do but little in this conflict inasmuch as the mob so thoroughly mixed itself with the

soldiers that there was no chance to fire upon the mob without doing violence to the soldiers as well as to the mob.

A STEP TOWARD ORGANIC UNION

One of the most significant of recent gatherings was held in Washington last week. The Bishops of the African Methodist Episcopal, the African Methodist Episcopal Zion and the Colored Methodist Episcopal churches met in a joint session. The total episcopal strength of these three bodies is twenty-eight bishops; twenty-six of these were present at the meeting. Two were detained on account of illness. The meeting was significant in that it means a closer union between these bodies. The *Christian Recorder*, the official organ of the African Methodist Episcopal Church says: "The object was not in the direction of organic union; that was tried and failed twice between two separate groups of the three bodies assembled. The united purpose of the Council was toward federation and fraternal union."

Some of the most important items of agreement were that the three churches are to have one common liturgical service, a common catechism, and a common hymn book. It was agreed that the evils of the transfer system should be checked by the refusal to accept the passport of any minister, except it be backed by a clean bill of moral health from the Bishop from whose district he hails. Sunday and railroad excursions were repudiated. Juvenile reformatories are to be advocated throughout the South for the boys and youth of the race. The Negro Young People's Christian and Educational Congress was endorsed as was also the Home for Girls with headquarters at Philadelphia.

This step toward fraternity is significant. It is no doubt the first step toward organic union. If these three bodies could unite there would be formed an organization with almost 2,000,000 members, which would be a formidable and aggressive movement in the interest of the Kingdom.

Many reports were sent out for the Associated Press relative to the political opinion of these Bishops. The *Christian Recorder* says "Not a syllable was uttered by the Council itself as expressive of its attitude relative to men or political measures."

Many of the Bishops as individuals, however, did speak in no uncertain language concerning the candidacy of Secretary Taft and the attitude of President Roosevelt on the Brownsville affair.

The Anti-Saloon League of the State of North Carolina has issued a strong appeal to the citizens of that State calling for the united effort of the temperance forces and vigorous preparation for the campaign against the saloon which will culminate in the election to take place May 26. The appeal referring directly to the saloon says: "No race is exempt. Especially is it injurious to the Negro to whom the white race owes a duty." The Negroes of the State of North Carolina should rally with all their power to the destruction of the saloon. Along this line only is the path of safety.

Steps Leading to the Issuing of the Emancipation Proclamation

By the rev. J. W. Scott

Forty-five years ago last summer, President Lincoln and his Cabinet, and in fact the whole North and West, were greatly exercised over the suggestion that the freedom of the blacks had become a "military necessity," and that it could be accomplished according to any by virtue of the Constitution, through a proclamation issued by the President.

The design of this paper is to point out the cumulative agencies and influences that, January 1, 1863, culminated in the Proclamation of Emancipation.

It is an interesting study to note the change of mind which came to President Lincoln, and the growth of public sentiment, to the end, that the freedom of the slaves was involved in the successful prosecution of the war of the rebellion.

It will be remembered that President Lincoln at the time of his first inauguration, had no purpose of emancipating the slaves, but simply to save the Union under the Constitution. In his first inaugural (March 4, 1861) he said, "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the states where it exists." In saying this he reflected the sentiment of his party, as expressed in the Republican platform, which emphasized the "inviolable rights of the states to control their own domestic institutions."

This was the attitude of the President and his party, March 4, 1861. In a few weeks the Civil War broke out, and the government set itself to conquer the rebellious South. The task was of great magnitude. The hope that three months would see the end of the war, was soon dissipated.

Early in the conflict a conviction sprung up, that the party in power, through its representative in the White House, could not keep its party pledges, but that a certain "domestic institution," which was to be destroyed.

Naturally, the anti-slavery contingent of the country was in fullest sympathy with such disposal of slavery, desiring emancipation by any and all right agencies, and earnestly working for it.

But, potent as the influence and appeals of the Abolitionists were, yet when the question came to the front as a military issue, emphasized by the steps taken by the commanders of certain departments, the growth of conviction on this question was far more rapid than before.

The issue was precipitated, first by the proclamation of General John C. Fremont, who had been assigned to the command of the Western Department, July 3, 1861, with headquarters at Saint Louis. Without consulting the President or the secretary of war, Fremont issued a proclamation, which, among other things, declared that the slaves of all, who were or had been guilty of assisting the rebellion, were free.

This proclamation was an innovation, one of "startling significance." When the President learned of it, he immediately revoked it, as being a proclamation without authority, and one which, then at least, "military necessity" did not require. This action of the President led eventually to Fremont's resignation and retirement from the army and from active service. It also led to considerable acrimonious debate, the people throughout the country taking sides for and against the action of the President. But all this was unconsciously but really preparing the conservatives to accept and defend the proclamation when it was finally issued for the nation's preservation.

About this time, or in November, 1861, the Honorable George Bancroft sent a communication to President Lincoln emphasizing the necessity of freeing the slaves for moral and military reasons; to which the President replied that he was duly sensible of Mr. Bancroft's urgent appeal and that he (the President) should deal "in all due caution" with the problem.

That word "caution" was the key-note of all his action toward this great question. He felt that the liberating of the slave at this time by such a proclamation as that issued by Fremont was not politic nor wise. To do so would alarm the Union men in the border States, and turn them against the North.

The President was not insensible to the drift of public opinion, for it was plain, even to a superficial observer, that anti-slavery sentiment was rapidly growing East and West.

In Abraham Lincoln: A History, by Hay and Nicolay, Vol V, we find this statement: "It had not escaped Mr. Lincoln's notice that the relations of slavery to the war were producing rapidly increasing complications and molding public thought to new and radical changes of opinion. * * * He saw that a deep, though undefined, public hope clung to the vague suggestion that slavery and rebellion might perish together."

Still, in the judgment of the President, the time had not arrived to strike an effective blow at the labor system of the Southern States. Not but that he desired that all men everywhere should be free; he *did* desire it, and made no attempt to conceal that desire, but he did not believe that the country at large was abreast of such thought and purpose, and so he waited.

In December, 1861, the President proposed "compensated gradual abolishment" of slavery. The plan was endorsed by some eminent members of Congress and by others high in authority. This proposition was submitted to representatives of the border States, but little enthusiasm was created, and little headway was made.

Thus the matter rested, but meanwhile the sentiment of abolition became more pronounced, both North and West.

In May, 1862, General David Hunter, who had superseded Fremont, issued an order declaring that his department was under "martial law," and further declaring that "slavery and martial law in a free country are altogether incompatible." The persons in these three States—Georgia, Florida and South Carolina—(comprising his "department")—heretofore held as slaves are therefore declared free forever.

About ten days after Hunter had issued his proclamation, or as soon as the President had received a copy, he proceeded to revoke it (as he had that of Fremont the year before) and declared again that "no commanding general shall do such a thing, upon my responsibility, without consulting me."

He added, "I further make it known that whether it be competent for me as commander-in chief of the army and navy, to declare the slaves of any state or states free, and whether at any time, in any case, it shall have become a necessity indispensable to exercise such a supposed power, are questions which, under my responsibility, I reserve to myself, and which I cannot feel justified in leaving to the decision of commanders in the field."

Here, again, we find that the President is not forgetting the growing issue, but is exercising "due caution" (as he wrote to Mr. Bancroft) in his treatment of the problem.

In answering and revoking Hunter's proclamation, the President took occasion to again appeal to the border states to voluntarily abolish slavery, and accept payment from the government for such losses.

The President's attitude toward Hunter's proclamation caused much excitement and debate throughout the North, many approving and many denouncing it. All this proved that the President was right, and that the time was not yet ripe for emancipation by arbitrary proclamation.

And yet the abolition sentiment was steadily growing in the country, and the President was studying, with great care, the signs of the times, for the day was hastening when he was to become "the oracle and interpreter of national necessity."

At the same time that the Hunter proclamation was issued and revoked, similar perplexities, concerning the status of the blacks who had left their masters and flocked to camp, began to trouble General Butler, the commander of the Department of the Gulf, with headquarters at New Orleans.

Thousands of blacks flocked into Algiers, opposite New Orleans, across the Mississippi, and the department commander was urged by some of his generals (particularly General J. W. Phelps, of the Vermont troops) not to wait for a proclamation but at once to organize the able-bodied slaves into

regiments and arm and drill them for service. Indeed, General Phelps notified General Butler that he had *already* organized several companies, and declared that he could easily raise several regiments.

This movement was discouraged at once by General Butler, because the government had not granted authority to do it. Nevertheless, this proposition had its influence in showing the possibilities which lay in the enlisting and using the blacks in forwarding the military purposes of the government, and incidentally further preparing the way for emancipation.

That Providence was leading, and that the conviction of the President concerning the "military necessity" of freeing the slaves, was rapidly crystallizing for action, was clearly apparent. He perceived that public sentiment was now so pronounced that public approval would not be withheld, and that the time was fast approaching when he should smite slavery and save the Union.

The first draft of the proposed proclamation was submitted to the Cabinet by the President July 22, 1862. The circumstances concerning its inception and composition were very interestingly discussed in the July (1907) Century by David Homer Bates, a telegrapher in the War Department in Washington from 1861-5. Mr. Bates quotes from the account furnished by Major Eckert, the chief of the telegraph office. It seems that President Lincoln spent much time in the telegraph office, anxiously awaiting the latest news from the front. One day he appeared, and sitting down at his favorite desk, asked for writing paper. Having received it, he began slowly to write. He would glance out of the window at times, seemingly in deep study, and then resume his writing.

He did not cover a single sheet on this first day. He requested Major Eckert to lock it in a drawer until he should call for it, which Eckert did.

The next day Mr. Lincoln appeared, and asking for his copy, began again to write. He did this nearly every day for several weeks, rereading each time, and revising it carefully.

Says Major Eckert, "I became much interested in the matter and was impressed with the idea that he was engaged upon something of great importance, but did not know what it was until he had finished the document, and then, for the first time, he told me that he had been writing an order giving freedom to the slaves of the South, for the purpose of hastening the end of the war. He said he had been able to work at my desk more quietly and command his thoughts better than at the White House, where he was frequently interrupted."

The first draft of the preliminary proclamation being completed, President Lincoln proceeded to submit it to the judgment of the Cabinet. The date of this act was July 22, 1862. A portion of the Cabinet welcomed the proposition with enthusiasm, the rest with doubt and distrust. The proclamation was carefully considered in motive and structure. Amendments were suggested and made, until the Cabinet became practically a unit in their acceptance and support. The time when this proclamation should be issued provoked no little discussion. The President favored immediate publication, but Secretary Seward strongly objected in the following words: "I approve of it, Mr. President, just as it stands. I approve of it in principle, and I approve the policy of issuing it. I only object to the *time*. Send it out now on the heels of our late disasters and it will be construed as the convulsive struggling of a drowning man. To give it proper weight, you should reserve it, until after some victory."

The President regarded Mr. Seward's suggestion as the wisest and best. He said to a friend, "It was an aspect of the case, that, in my thought upon the subject, I had entirely overlooked. The result was I put the draft of the proclamation aside, waiting for a victory."

Finally, September 17, came the battle of Antietam with its partial victory. The news of this battle was received by the President with "mingled gratitude and disappointment." It was not such a victory as the President had desired to precede the issuing of the proclamation, but he resolved to wait no longer, and after calling the Cabinet together for a final reading, issued it September 22, 1862.

And so the time had at length arrived, when the President was convinced that this declaration should be sent out to the rebellious South, as a war measure, based upon "military necessity." Concern-

(Continued on page 10.)

Action of Book Committee on Unification of Book Concerns

To the Book Committee of the Methodist Episcopal Church:

The Commission on the Unification of the Book Concern, created by the action of the General Conference of 1904 and duly appointed by the Bishops, appeared at the session of the Book Committee of February, 1907, and presented a plan for unifying the Book Concern, the opening statement of which is as follows:

"In accordance with the above order of the said General Conference the duly appointed Commission on the Unification of the Book Concern presented to you the plan which it has adopted, and which it has outlined and determined, for consolidating the manufacturing departments of the Book Concern and for their administration under one official management."

Recognizing the representative character of a Commission created and appointed by the General Conference, and realizing the gravity and importance of the subject matter of "the General Plan" which this Commission had presented, and also realizing that the final responsibility of carrying into effect the General Plan presented was assigned by Resolutions 3 and 4 in part to the Commission and in part to the Book Committee. You appointed a special Committee with request that it examine and report to you whether the plan presented by the Commission is in accordance with the action of the General Conference of 1904 and what are the duties and responsibilities of the Book Committee as to the execution of the plan presented.

Immediately after the adjournment of the Book Committee, the Special Committee convened and appointed sub-committees on Law, on Real Estate and Titles, on Methods of Practical Procedure, and on "the necessary disciplinary changes"—to which were referred these subjects respectively for examination and report at a subsequent meeting. The Special Committee then adjourned in order that its sub-committees might have the necessary time to examine the questions referred to them.

At the call of Chairman W. F. Whitlock, the Special Committee reassembled in New York City, May 1st. After considering the reports from the sub-committees, a frank and full interchange of views on the several phases of "the General Plan" followed, from which it became evident that your Committee was unanimous in its convictions and judgments on the subject matter of the report submitted by the Committee on Law, and that these convictions were fully sustained by the opinions delivered in writing by distinguished jurists, to whom had been submitted the following document for examination, namely, "The Report of the Book Committee of 1904;" "The action of the General Conference of 1904 on the Unification of the Book Concern," and "the General Plan for the Unification of the Book Concern," presented in February, 1907.

Copies of these several opinions, marked Document A, Document B, are attached for your information.

STATE OF OHIO, LEWIS C. LAYLIN, Chairman.
COLUMBUS. HIRAM L. SIDLEY.
 JAMES E. CAMPBELL.

March 26, 1907.

The Rev. W. F. Whitlock, D. D., Delaware, Ohio.

Dear Doctor—Yours of the 11th inst. in relation to the report of the Commission appointed by the last General Conference on the Unification of the Book Concern, its report and the report of the Book Committee on the subject to that Conference, are before me. You will please pardon delay in my response to the propositions which you suggest for consideration, which are, "Whether the Commission has acted within the limits of what was committed to it, or has the power to originate matter and methods, and order for the Book Committee to execute them."

1st. Taking the last proposition first, I wish to say that, in my judgment, by the resolutions of the General Conference under which this Commission acted, they are debarred of all power except to outline and determine a plan for "consolidating the manufacturing departments of the Book Concern, and for their future administration under one official management." Hence, if they failed to accomplish this and agreed upon something else, they exceeded their powers and have no authority whatever to require the Book Committee to execute what they propose. Their only au-

thority is to devise a plan for such consolidation, and in case of failure, to make a complete report of their doings to the General Conference of next year. This, the resolutions by their terms put beyond reasonable doubt.

2d. Coming now to the report of the Commission, I have to say that, so far from presenting a plan for consolidating the manufacturing departments of the Book Concern, they seem to have devised a scheme for their permanent separation, going thus in the teeth of the authority under which they acted. The fact that the publishing interests in Kansas City and Chicago are distributed between Cincinnati and New York does not materially affect this general proposition. It is perfectly plain from the report of the Book Committee to the Conference of 1904, and its action in the resolutions under which this Commission was created, that the consolidation, that is the bringing together into one of the great manufacturing departments, at New York and Cincinnati, was the most fundamental object in view. The unification of the management was a mere incident of this, and not by any means its primary purpose. In providing for the continued and permanent separation of the manufacturing work in the two houses at Cincinnati and New York the Commission has presented a plan, which, in my opinion, defeats the most important and vital thing in view in the whole movement. It perpetuates the expense that the Book Committee and the Conference intended to do away with, which it was clearly beyond the authority of the Commission to do. Their action is in effect a failure to adopt a plan of consolidation, and the only thing they are authorized therefore to do with respect to it is to report it to the General Conference.

3d. In view of what has already been stated, there is no question in my mind in regard to the power of the Commission with reference to the Book Committee. While I think that if it had devised a plan of consolidation such as the original report of the Book Committee to the General Conference contemplated, and the Conference action thereon required, it would be the duty of the Committee to execute it; yet in view of what has been done, they are utterly devoid of power to compel the Committee to take any action whatever upon it. Were the Committee to execute this plan, it would be going against the original scheme presented in the report to the Conference of 1904, and in opposition to the resolutions of that Conference creating the Commission, by aiding that body in making perpetual separation, instead of a consolidation of the manufacturing departments of the Book Concern. I have no hesitation, so far as my opinion goes, in advising you and the Committee that, instead of obeying the requirements of the Commission, it is your duty under the action of the General Conference to take no step in that direction until on the report of this matter to the next General Conference you have been ordered to do so, if such an order ever should come.

From limited time, I have been compelled to make my statement brief, but I can elaborate it more in detail if needed.

With best wishes, I am,

Very respectfully,

(Signed) HIRAM L. SIDLEY.

STATE OF OHIO,
CONSULTATION ROOM.

SUPREME COURT,

John A. Shauck, Chief Justice; James L. Price, William B. Crew, Augustus N. Summers, Wm. T. Spear, William Z. Davis, Judges.

COLUMBUS, March 18, 1907.

My Dear Mr. Whitlock—I have given the questions which you have asked me such consideration as I could in the pressure of my duties here; and while I can not even pretend to be headquarters in matters of Church law, I have applied to the solution of the problem my knowledge of legal principles and my habits of legal analysis with the following result.

I assume it to be true that the General Conference is the only body which is authorized to exercise legislative power for the Church at large. It is a maxim centuries old that a delegated power can not be re-delegated. *Delegata potestas non potest delegari*. Accordingly it has passed into a truism, in constitutional law, that a legislature can not delegate legisla-

tive power to any other body. The reason for this is obvious. The people have conferred upon the Legislature the power to legislate for them, and the agency chosen for this important function has no authority conferred upon it to rid itself of the labor or responsibility of legislation and put it on another. Just so the General Conference has been invested with legislative power by the Church, and therefore only the General Conference itself can exercise power which is in its nature legislative.

Now the power which this Commission assumes to exercise is unquestionably legislative power. It does not formulate a plan to be submitted to and adopted or rejected by the General Conference; but it devises a plan of its own, which it provides shall go into operation immediately and be at once and henceforth the law of the church. In my judgment, if the General Conference did confer upon the Commission power to do as it undertakes to do intentionally or unintentionally, it has greatly exceeded its own powers and has shirked a great responsibility which the Church has placed upon it alone.

But did the General Conference in fact confer such power on the Commission? I confess that from the documents which you have sent me, I have not been able to make out with entire satisfaction to myself precisely what the General Conference did in that regard. However, it appears that the Report of the Book Committee on Unification of the Book Concern and other documents, were referred to a committee, which made a report which I will assume was adopted by the General Conference, although the data at my command only show that it was unanimously adopted by the Committee as its report. It is recommended that the Bishops appoint a commission, "to which shall be referred the report of the Book Committee with power." What does this mean? With power to do what? It can not be presumed that it was intended to confer unlimited power. That, as I have said, even the General Conference could not confer. If it can fairly be construed to mean such power as is defined in the third and fourth resolutions, then those resolutions must be construed, not only with the preamble to the resolutions and Resolution 1, but also with reference to the report of the Book Committee and its recommendations, which were before the General Conference and had been neither adopted nor rejected. The Book Committee had recommended that "the present manufacturing plants" be removed "to a common point" for reasons of economy and efficiency. The General Conference approved (Resolution 1) the general principle of "consolidating its manufacturing departments" and declared (Preamble) "we deem these subjects justify the most exhaustive examination before final action." Conference of 1904, this Commission was not invested the General Conference authorized this Commission to "outline" a plan for "consolidating the manufacturing departments." I would take this to mean, not only the business departments of the manufacturing interests of the Church, but the removal of the "manufacturing plants," as recommended by the Book Committee, "to a common point." That was what was proposed. Now, how well this Commission has obeyed the mandate of the General Conference to accomplish the objective purpose, is seen in what it did. It leaves the "manufacturing plants" at New York and Cincinnati just as they were, merely making one a place for publishing books only, and the other a place for publishing periodicals only. There is no real consolidation about it.

But, "upon the completion of said general plan the Book Committee shall at once proceed to carry the same into effect," etc. "The said general plan" means, as I have pointed out, an "outline" plan to carry out the "general principle" (Resolution 1) of consolidating the manufacturing plants at a common point, as approved by the General Conference. If the Commission after investigation should agree upon "a common point" at which to locate the manufacturing interests and, in a general way, upon the manner of removal, as, for example, whether it should be accomplished at once or gradually, then the Book Committee should "proceed to carry the same into effect," and not otherwise; and in case the consolidation is thus agreed upon and practically settled, the Book Committee, and not the Commission, is required to formulate and present to the General Conference "the necessary disciplinary changes" for the final approval of, and enactment by, the General Conference.

Therefore, as I interpret the action of the General

(Continued on Page Seven.)

THE CHRISTIAN LIFE

The Cleared Vision

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened." —Eph. 1.17-18. We were coming down a mountain in Switzerland one evening, when a black thunder-storm blotted out the day, and all things were suddenly plunged into darkness. We could only dimly see the narrow, dusty footpaths, and the gloomy sides that were swallowed up in deeper gloom. What, then, of the majesty all about us, heights, and depths, and wonders. All was darkness. Then came the lightning—not flashes, but the blazing of the whole sky, incessant and on every side. What recesses of glory we gazed into! What marvels of splendor shone out of the darkness! Think how with us, in us, One who comes to make the common, dusty ways of life resplendent, illuminating our dull thoughts by the light of the glory of God; clearing the vision of the soul and then revealing the greatness of the salvation that is ours in Christ.—*Mark Guy Pearse.*

Beautiful Peace of Mind

THOMAS COLLINS.

There are duties, pleasant and unpleasant, we say; yet how seldom do we concede the former! We generally protest that our lot is a hard one, and feel insulted if it is suggested that our duty is more pleasant than otherwise. But we are to be pitied if our duty is so light and easy; not light and easy in that we make it so by doing it with all our might, but light and easy in that it needs but sluggish attention and no sweat of brow. A poor product is the man unschooled in arduous duty. Prolific brains are not found in the heads of those who are thus tortured.

It is strange, moreover, that duties light and easy are generally the worst performed. We know how hard it is to get a lightly worked man to do a little more. If we want something done well, we go to the hard worker, for he can generally find the time required, while he of lighter toil protests that his own duties are too much for him.

But let us leave those with easy duties, for they are not pleasant to dwell upon. We confess we prefer those who have to climb the hill by the rough and stony paths; so stony that often the stones dislodge and hurl the climbers back, but renewed effort brings them up again. And how their faces are molded by the arduous climb, chiseled in bold lines by the firm hand of duty! So keep on, though the ascent may be hard, for the only true cheerfulness is that which results from the conscientious performance of duty—that is our text.

This is the only true cheerfulness, because it alone can give peace of mind. Dissent you may, but you cannot persuade us that a man who does his duty ever fails to win cheerfulness. The very essence of cheerfulness is peace of mind, and there can be no peace of mind when duties are not performed, or ill performed. Peace of mind is the inseparable twin of cheerfulness of heart.—*From The Cheerful Life.*

The Unseen Pattern

A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs. And in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and rich colors.—*Beecher.*

Abide With us, O Lord

In fiery chariots of the west ascending,
The day hath passed in triumph,
Lord, to Thee!
Its fallen mantle glows with twilight
blending
On the far shadowy spaces of the
sea.
It is toward evening. Oft at noontide
roaming,
Our hearts have met with Thee in
sweet accord;
Now in the peace and leisure of the
gloaming,
Abide with us, O Lord!

The ocean like a dreamless child is
sleeping,
Hushed in the hollow of Thy
mighty hand;
One star a-tremble in the west is keep-
ing
Lone watch on all night's silent bor-
derland.
Enter, dear Lord; our life is yet un-
broken,
Our water shall be wine by Thee
outpoured!
We yearn to hear Thy "Peace be with
you" spoken.
Abide with us, O Lord!

Low murmurs through the seaward
boughs are wafted,
A breath of roses steals along the
shore;
More calm, more sweet, Thy loving
words engrafted
In our responsive hearts forever-
more.
Yet more we crave. Oh, tarry in our
leisure!
And to the longing in our souls
afford
Thy love and joy in overflowing mea-
sure.
Abide with us, O Lord!

It is toward evening. Soon from out
the shadows
A deeper shadow on our brows must
fall;
So soon across the dim, familiar
meadows
The hour will come when we must
leave them all.
Ah, leave us not with Death alone to
wander;
Let Thine own hand unloose the sil-
ver cord;
Though night fall here, until the day
dawn yonder,
Abide with us, O Lord!
—Pittsburg Christian Advocate.

The Kingdom of God.

The kingdom of God cometh to a man when he sets up Jesus' cross in his heart, and begins to live what Mr. Lawrence Oliphant used to call "the life." It passes on its way when that man rises from the table and girds himself and serves the person next to him. Yesterday the kingdom was one man; now it is a group. From the one who washes to the one whose feet are washed, the kingdom grows and multiplies. It stands around us on every side, not in Pharisees nor in fanatics, not in noise nor tumult, but in modest and Christ-like men. One can see it in their faces and catch it in the tone of their voices. And if one has eyes to see and ears to hear, then let him be of good cheer, for the kingdom of God has come. It is the world-wide state, whose law is the divine will, whose members obey only the Spirit of Jesus, whose strength is goodness, whose heritage is God.—*Ian Maclaren.*

Life's Gracious Opportunity

REV. LEVI GILBERT, D. D.

Life is not sufficiently regarded as mainly opportunity for character-building and testing. But we are to use life as essentially designed, not for getting and holding, but for acquiring soul-worth in which lies salvation. By faith and love and prayer—by labor, by philanthropy, by self-culture, mental and spiritual—we are to seek unguessed treasures of wisdom and strength. We shall travel this way but once, and if we fail to get out of life what it was meant to yield us, we fail miserably. What largeness of salvation; what boundlessness of God's love; what sense of sacred nearness in His presence; what ineffable beauty in Jesus; what sublime victories for His kingdom; what length and breadth and depth and height of spiritual privilege may come to us if we cultivate the expectant and receptive mood!—*From The Hereafter and Heaven.*

The New Birth Illustrated

In your school days you worked over your problem and found the answer was not right. But when you found that it was wrong, you changed a figure here, another one there, and when finally you could not make it come right, you took your sponge and wiped it all out and said, "I am going to begin over again." Now, that is what Christ said to Nicodemus: "Begin over again as a child. Don't do it as an old man; begin to grow up into the childhood toward God, and then when it comes time to go to heaven you will simply go home." I asked my little girl one day when she came home at noon, "Why did you come in here?" She opened her great eyes and looked at me; she did not know what I meant. I said, "Why didn't you go into the doctor's next door?" Finally she said, "Why, this is my home." Yes, it is home; that is the reason you are going to heaven—you are going to your Father's home. It must be a home. You have to be a child of God if you wish to enter the Father's home. There is not a man living who does not need this new birth. There are a great many men living to-day who need to have their lives turned back to the very source and to be born again into a real childhood, and fitted for the home that is in heaven. So I say it is one of the gladdest and most joyous things in the whole gospel. To think of it, my friends, that a man can be born again. Think of it, that your life with all its blunders can be wiped out; that your sins can all be cast into the sea; that you can start all over again and prattle as God's child, and work as God's child, and finally go home, because heaven is your Father's house. Surely the story of the new birth is good news to the men and women of this day.—*Dr. Alexander McKenzie.*

The Life Wasted

There is nothing sadder in this world than the lost or wasted lives of men; sadder to the eye which is able to discern them than poverty or death. Those who are the sufferers in this generally retain a lifelong delusion about them, namely, that they are caused by anybody's fault rather than their own. And they do in fact rise commonly not out of any great fault or crime, but from ignorance of the world or want of conduct, of neglect of opportunities which never recur. Who has not met with the hapless, half-intelligent man full of many schemes, who in middle life has nothing to do, and is soliciting his friends to obtain for him an office which he is unfitted to hold, that he and his family may have the means of support!—*Jowett.*

God comes to us through every manifestation of life and power and beauty of which we can dream. * * * He is closer to us than the air we breathe, closer to us than the thoughts we think; for he is the element in which we live and move and have our being. * * * If you hold in your hand a rose and admire its fragrance, its tinting, its beauty, God looks out of it into your face.—*Minot J. Savage.*

HOME AND YOUNG PEOPLE

Bedtime

As A was sitting fast Asleep,
"It's time for Bed," said B;
C crept into his little Cot,
To Dreamland off went D.

E closed its Eyes, F Fretful grew,
"Good-night," G softly said;
H hurried up the wooden Hill,
I put itself to bed.

J Jumped for Joy when bedtime came,
K Kissed good-night all round;
L asked for Light, M found the Match,
The land of Nod N found.

O Owned that it was Overtired,
To Pillowland P Pressed;
Q Queried why it was so Quiet
When R Retired to Rest.

S went in Search of Slumberland,
Too tired was T to stay;
U went Upstairs, V Vanished, too,
And W led the Way.

When X Xclaimed, "How Y does Yawn!"
With Zest responded Z;
"Dear me! It seems I'm last of all,"
And tumbled into bed.

—In *Pittsburg Christian Advocate*.

Search the Scriptures

Lillian felt a glow of pride and pleasure in her success at the guessing game, in which some of the elderly guests in the summer hotel had invited her to join.

"We can't expect to match our wits with a girl just out of high school," said one of the party, with a kind smile at Lillian. "We might have known that she would recognize Boswell as the Englishman whose claim to fame rested upon a biography."

"And she knew it was Pepys who chronicled small beer and great historical events in the same cryptic pages," added a gray-haired gentleman. "But if you will leave the room again, Miss Lillian, we'll try to find a character that won't be so easy for you."

When Lillian was recalled, she was told that the person she was to guess was a leader, a lawmaker, a magician, and celebrated for his meekness. After a few moments' thought she owned herself mystified.

"He had stone tables," a lady suggested. "Was it Hadrian?" Lillian asked. "He had lots of marble furniture."

"Ours is an Old Testament character," remarked the gray-haired gentleman, smiling, "and he passed forty days on a mount."

Even this hint did not enlighten Lillian. "I'll have to give it up," she said.

"Moses," merrily chorused all the players.

"Moses?" repeated Lillian. "Why, did Moses preach the Sermon on the Mount?"

The merriment died out of most of the elderly faces, and was replaced by a grave expression that made Lillian uncomfortable.

"Have I said something wrong?" she whispered to Mrs. Dorsey, her chaperon.

"I think, dear, we are all pained to find you don't know who preached the Sermon on the Mount," was the gentle reply.

A few minutes later Lillian answered a tap at the door of her own room, and Mrs. Dorsey entered.

"I thought when I missed you that maybe you were here alone," she said, and then, noticing Lillian's tear-stained face, "Why, my child, you must not be unhappy."

"I can't help it. I know everyone in the parlor was shocked at my ignorance about the Bible."

"Perhaps your ignorance is not altogether your fault. The Bible isn't taught as it used to be. In my early days it was considered an important part of education, and I think the present almost total

neglect of it in the home and school is a sad mistake. Children who are not brought up on the Scriptures as I was don't know what they are missing. Aside from the great religious and ethical value of a knowledge of it, a familiarity with the Bible is necessary for a good understanding of literature. Do you know why Mrs. Wharton named her novel, 'The House of Mirth'?"

"No," answered Lillian.

"Then search the book of Ecclesiastes. Do you know why Mrs. Deland called her story 'Many Waters'?"

"No; I read it and I couldn't see any sense to the title."

"That was because you hadn't read 'Solomon's Song.' These two names happen to occur to me now, and as you become acquainted with the Bible, you will see what fullness and richness it has given to nearly all our literature."

"Well, I intend to become acquainted with it," said Lillian. And she wrote home that night and asked her father to send her her mother's Bible.—*Youth's Companion*.

"You're a Brick"

When Tom says admiringly to Harry, "You're a brick," I wonder if he knows how the saying originated.

In the golden days of Greece an ambassador once came from Epirus to Sparta, and was shown by the king over his capital. He was surprised to find no walls around the city.

"Sire, he exclaimed, 'I have visited nearly all the towns in Greece, but I find no walls for their defense. Why is this?'"

"Indeed," the king replied, "you cannot have looked carefully. Come with me tomorrow and I will show you the walls of Sparta."

On the following morning the king led his guest out upon the plains where his army was drawing up in battle array, and, pointing proudly to the valiant soldiers, he said:

"There you behold the walls of Sparta—every man a brick!"—*Exchange*.

Let it Shine

Because you have not five talents, don't go and bury the one you have. Let it shine.

Lend a hand. No one is useless in this world who in any way lightens another's burdens.

Share another's Joy. To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

Covet the approbation of the best people. No praise is higher than the praise of a man who is himself deserving of praise.

"It is the duty of all to shine,
You in your corner, I in mine.

"To shine with clear and steady light,
Like brightest stars in darkest night;
To shine by word and look and deed;
To bind the broken hearts that bleed;
To raise the faint and aid the poor,
And open to all a sunshine door.
Our only mission is to shine,
You in your corner, I in mine.

"Shine like the sun for God and truth;
Shine on the hearts of age and youth;
In haunt of sin, in sorrow's pall,
In kindness shine for one and all.
God looks from heaven to see you shine,
You in your corner, I in mine."

—Selected.

Blessings on the man who smiles! I do not mean the man who smiles for effect, nor the one who smiles when the world smiles. I mean the man whose smile is born of an inner radiance, the man who smiles when the clouds lower, when fortune frowns, when the tides are adverse. Such a man not only makes a new world for himself, but he multiplies himself an hundredfold in the strength and courage of other men.—George L. Perin.

The Cure

If life seems a weary load,
Full of stings,
Go out in the open world,
Study things.

Feel the rapture of the plant,
Blossom crowned,
Lifting up its lovely head
From the ground.

Learn this from the growing things,
Godly wise:
Straight they point from dirt and dark
To the skies.

—Charlotte Chittenden.

A Hearty Handshake

Those are red-letter days in our lives when we meet people who thrill us like a fine poem, people whose handshake is brimful of unspoken sympathy, and whose sweet, rich natures impart to our eager, impatient spirits a wonderful restfulness which, in its essence, is divine. The hands of those I meet are dumbly eloquent to me. The touch of some hands is an impertinence. I have met people so empty of joy that when I clasped their frosty finger-tips it seemed as if I were shaking hands with a northeast storm. Others there are whose hands have sunbeams in them, so that their grasp warms my heart. It may be only a clinging touch of a child's hand, but there is as much potential sunshine in it for me as there is in a loving glance for others. A hearty handshake or a friendly letter gives me genuine pleasure.—Helen Keller.

The Hearty Laugh

We have faith in the man who can laugh heartily. It is not only a sign of health and good nature, but an indication of the spirit of looking on the bright side of things, which contributes so much to success. The wisdom and sanctity of a man is no longer estimated by the length of his countenance, nor by his refusal to unbend his dignity so far as to laugh on occasion. We realize now that laughter improves one's health, sending the blood bounding through the veins and bringing about that condition which we commonly describe as "making one feel good." The cheerful smile, the frank, open laugh, are two of the most helpful influences which a man is able to bestow on comrade or friend, and few of us have been so unfortunate as to have failed to experience the benefits of both. Let us all wear a sunny countenance, therefore, not only for our own happiness but for the contagion that lies in the atmosphere of a smile for our neighbor and friends.—*Farm Life*.

The Influence of a Word

How enormously important the the first conversations of childhood! I felt it this morning with a sort of religious terror. Innocence and childhood are sacred. The sower who casts in the seed, the father or mother casting in the fruitful word, are accomplishing a pontifical act, and ought to perform it with a religious awe, with prayer and gravity, for they are laboring at the kingdom of God. All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls. Man is a husbandman; his whole work, rightly understood, is to develop life, to sow it everywhere. Such is the mission of humanity; and of this divine mission the great instrument is speech. We forget too often that language is both seed-sowing and a revelation. The influence of a word in season—is it not incalculable? What a mystery is speech! But we are blind to it, because we are carnal and earthly. We see the stones and the trees by the road, the furniture of our houses—all that is palpable and material. We have no eyes for the invisible phalanxes of ideas which people the air and hover incessantly around each one of us.—*Henri Frederick Amiel*.

INTERNATIONAL LESSON

First Quarter.—Lesson X. March 8, 1908. Title: "Jesus the Bread of Life."—(John 6:22-51.) Golden Text: "Jesus said unto them, I am the bread of Life."—(John 6:35.)—Hymn No. 438.

DAILY HOME READINGS.

March 2, Monday—John 6:22-40.
March 3, Tuesday—John 6:41-51.
March 4, Wednesday—Matt. 26:17-29.
March 5, Thursday—1 Cor. 10:1-13.
March 6, Friday—1 Cor. 10:14; 11:1.
March 7, Saturday—John 6:52-59.
March 8, Sunday—Rev. 7:9-17.

BY REV. E. B. BURROUGHS, LL. B., A. M.

How many are the needs to which humanity is subject! But among them all, the most important are food, shelter, and raiment. Others may, at times, be needed, but these are actual necessities and must be had. And how kind of the Father of us all to provide them for us! The waving grain, the dense forests, and the countless flocks of sheep and herds of cattle, are all provided that man might be properly fed, housed and clothed. Thus God shows that He cares for our bodies. Likewise has He made provision for the mind. He has given us the power to think, and made it possible for the intellect to develop and expand. But we have more than bodies and minds. We have souls as well, and these must be cared for. Indeed, they need more care than the body, for the body is material and shall one day decay, but the soul is spiritual and shall never die. Knowing this God has also made abundant provision for its sustenance and growth. He has given us the Christ as the Bread and Water of Life. "The deepest mystery of the Godhead is in this heavenly Bread." But however mysterious it may be, it is within the reach of and free to all who will accept it and live. Jesus says unto you as He said unto the multitude, "I am the bread of life."

The discourse that we are to study to-day occurred the day after the miracle of the loaves and fishes. That miracle wrought wondrously upon the people. Accordingly they followed Him. They took boats, and crossing the Lake of Galilee, found Him near Capernaum. Reaching there they wanted Him to repeat the miracle. This the Master refused to do. He told them that they simply followed Him—not because of their great love for Him, but because they hoped that He would supply their bodily wants. This disgusted many of them and they at once took their departure. Then Jesus, full of sorrow of heart, turned unto His disciples and asked them whether they, too, would leave Him. To this Peter made reply as found in vs. 68-69.

LIGHT ON THE TEXT.

26. *Ye seek me, not because ye saw the miracles.* This means that they were attracted, not by the miracles as evidences of God's love, and proofs that Christ was indeed the Son of God, but because He had supplied their physical need. *But because ye did eat of the loaves and were filled.* Were satisfied at that time.

27. *Labor not for the meat which perisheth.* The food for the body—not for this mainly, as if eating and drinking and pleasure is all of life. *But for that meat which endureth unto everlasting life.* The food that abideth. Labor for the food of the soul that satisfies its immortal wants. *Which the Son of Man shall give unto you.* As I gave you food for your bodies, likewise can I give you food for your souls. *For him hath God the Father sealed.* Authorized and sent.

28. *Then said they unto him. Asked Him. What shall we do?* This question was suggested by the command to labor in verse 27. *That we might work the works of God?* This indicates that they were aroused to a momentary interest in their moral and spiritual needs.

29. *This is the work of God.* The work God wants you to do to gain everlasting life. *That ye*

believe in him whom he hath sent. God hath sent me into the world to save men. This you must believe.

30. *What sign showest thou * * * that we may see and believe?* You have performed a great miracle, it is true, but that is not sufficient. The promised Messiah is to be a great King. What kingly deeds have you accomplished to show that you are the Messiah? They wanted spiritual realities demonstrated by the senses.

31. *Our fathers did eat manna in the desert.* In feeding us on the other side of the lake you did no more than Moses did for our fathers in the wilderness. Indeed, not as much. You have only given us one meal. The food he gave them lasted forty years. *He gave them bread from heaven to eat.* A quotation that may have been taken from either Neh. 9:15; or Exod. 16:14; or Psalm 78:24, or 105:40.

32. *Then Jesus said * * * Moses gave you not that bread from heaven.* Moses gave your fathers bread for the body, not bread for the soul. They both came from the same source, but the one is perishable, while the other is everlasting.

33. *For the bread of God.* The bread that is divine and spiritual. *Is he which cometh down from heaven.* "Christ does not identify himself with the bread till the next answer." He simply gives the criterion by which the true bread may be known. *And greater life unto the world.* "In him was life, and the life was the light of men."

34. *Then said they unto him.* Though they had not yet comprehended the significance of His reply. *Lord, evermore give us this bread.* Not the bread of life, as meant by Jesus, but "some kind of magic bread that would enable them to live without work."

35. *Jesus said unto them, I am the bread of life.* The answer to your request is He who speaks unto you. The bread is already given. All you have to do is to believe in me and live. *He that cometh to me.* Any one, or as a friend would go to a friend for needed help. *Shall never hunger.* Shall find satisfaction for his spiritual needs. *And he that believeth on me.* Accepts me as the sent of God and, therefore, his Saviour. *Shall never thirst.* Shall find contentment and rest for his soul.

36. *But I said unto you.* Refer to verse 26. *That ye have also seen me, and believe not.* Your passionate desire for things worldly hath so blinded you that ye cannot see in me the source of things spiritual.

37. *All that the Father giveth me, shall come to me.* Nothing shall be held back, nor any one left out. This is the divine side. *And him that cometh to me, I will in no wise cast out.* To find in me the power to live the life of faith, shall find a peace in the circle of his disciples. This is the human side.

FLASHES.

1. The soul needs food as really as the body.
2. The food of the soul is that which gives its spiritual life, develops true character.
3. The food of the soul satisfies its wants, and strengthens its faculties.
4. The way to obtain the bread of life is by coming to Jesus.
5. The bread of life is free to all who will accept it.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—March 8, 1908,

Mercy for the Merciful

(Luke 11:1-4; 17:1-10; Psalm 26.)

BY REV. WILLIAM C. STOVALL, M. A., B. D.

Forgive is a new word in governmental affairs. It is not written in our statutes and pandects. It is true that executive clemency may shorten the sentence in a special case, but of forgiveness for the thousands justly condemned the law knows nothing. It sends the strong and helpless, the young and the old to the cell, to the chain-gang, and to the gallows, without mercy and without remedy.

As with the law, so with nature. Science finds nothing which looks like forgiveness for transgression against natural laws. Cause and effect stand over against each other with no one to mediate between them. Our cemeteries are filled with those who disregarded the laws of their being and perished. An endless procession walk our streets with labored steps and haggard faces, whose sin against the laws of health has found them out, and for whom neither doctor nor nurse can find a remedy, and, least of all, forgiveness.

Now we come to consider the measure of the forgiveness. "For we also forgive everyone that is indebted to us." In Matthew the form is: "As we forgive our debtors." That is, we ask God what we already accord to those who have transgressed against us. We do not presume to come until we have done to others what we ask for ourselves. And we come asking not simply for forgiveness, we are asking for a particular kind of forgiveness. You may ask: "Does that mean just what it says? Why, I am a poor man to-day because of another's rascality. Do you mean I am to forgive the man who has done all he could to ruin me; who planned in cold blood to accomplish my overthrow; who undertook the destruction of life itself with such diabolical forethought that even the breast of a fiend might be stirred with pity? Shall I forgive him—the man who tempted my boy to drink? No, I can never forgive such terrible iniquity. If I must stop using this prayer, I will, but forgive I can not. I have no vindictiveness. I would not

harm the sinner if I had the chance. Let God deal with him as he deserves. God's punishment will be severer than mine. I will leave all these in His hands." I answer these questions with another: "Is that the way you wish God to deal with you?"

Augustus Hare gives us the prayer of the "unforgiving man," and it carries its own lesson: "Deal with me, I beseech Thee, even as I deal with my neighbor. He has not offended me one-hundredth part as much as I have offended Thee, nor been one-hundredth part as ungrateful to me as I have been to Thee. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech Thee, O Lord, as I deal with him!"

In our pride we say we want justice, but that is the last thing that any of us can crave. If we had justice done us, we should be cut off as cumberers of the ground. What we want is mercy.

"My last great want, absorbing all,
Is, when beneath the sod,
And, summoned to my final call,
The mercy of my God."

Wordsworth had in him the spirit of our prayer when he cried:

"The best of what we do and are,
Just God forgive."

The comment of the Saviour on this part of the prayer, which is the only part commented on, leaves no doubt as to what it means: "For if you forgive men their trespasses, your Heavenly Father will also forgive your trespasses." Well, you say, by a stretch of good nature, I can forgive, but I can never forget. How would it seem to you if, when you came to your earthly father, repentant for your wrong-doing, he should answer you, I will not inflict the punishment I had intended, but every time I see you I will think, 'That is the son who transgressed against me and brought sorrow and trouble into my life.' Would that be forgiveness to you?

Nothing short of annihilation of your sin will satisfy. "I will remember them against you no more forever." However great their transgression against you, yours against God has been greater. How exacting God is at this point! "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift."

And forget not this: If revenge is the uppermost motive in your life, it will be the supreme motive in your death. At the Jordan men can not doff their natures as we doff our great coats in winter.

Action of Book Committee
(Continued from Page Three.)

Conference of 1904, this Commission was not invested with power to adopt a plan of its own radically departing from the recommendation of the Book Committee; and still less was it invested with power to order the Book Committee to carry out its new scheme, without the approval of the General Conference. I remain,

Sincerely yours,
(Signed) W. Z. DAVIS.

The Book Committee having grave duties and responsibilities assigned to it by the action of the General Conference, it can do no less than examine and determine for itself whether "the General Plan presented" by the Commission, for unifying the Book Concern is in accordance with the understanding and purpose of the General Conference, and whether the plan presented would secure the results sought.

We find that the General Conference before creating the Commission or authorizing it to perform any function whatever, adopted Resolution No. 1, in which "the general principle of unifying the Book Concern" is proclaimed and deliberately approved, and a method by which it desired this principle should be applied is distinctly described.

Turning now to the "plan" presented, it is evident that the Commission has interpreted the action of the General Conference as giving to it a wide range of action, for the "plan" contains much material that could not have grown out of, nor been based upon the reports referred to it by the General Conference, and directs and recommends measures that the General Conference could not have had in mind.

"THE GENERAL PLAN."

According to both the judgment of your Committee and the written opinions of distinguished jurists (see Davis' opinion), as already stated, the Commission (seems to have) originated a series of eighteen legislative requirements and presented these for immediate execution. The Commission presents some of these "as recommendations," but in the presentation declares them to be "an integral part of this General Plan"; others, it declares, "will be determined by the next General Conference," and are "not a factor in your execution of the said 'General Plan'" — while still others are to be referred to the General Conference of 1908, "that it may take such action as will make operative in their entirety." This arrangement would seem to be over sanguine if not unreasonable, and makes it wholly impracticable for the Book Committee to conform to the admonitions in the presentation of the Plan.

Paragraphs I, II, III and IV seem to be wholly irreconcilable with Paragraph XVIII, as will appear from reading them in connection. They are as follows:

"I. Such legal procedure shall be instituted as will create a body politic and corporate, under the laws of the State of New York, to be known by the name and style of 'The Publishing House of the Methodist Episcopal Church'; or, as will secure the necessary changes in the charter of the 'Methodist Book Concern,' in the City of New York, to conform to the plan adopted by the Commission.

"II. The principal office of the aforesaid corporation, to-wit, 'The Publishing House of the Methodist Episcopal Church,' shall be within the corporate limits of the City of New York.

"III. To the aforesaid corporation, 'The Publishing House of the Methodist Episcopal Church,' shall be transferred, and vested in, all the real, personal, and mixed property now held in the name of the 'Methodist Book Concern' in the City of New York,

Once a thief was dying in a hovel. His companions in crime hurriedly brought a minister of the gospel to minister unto him. The minister was kneeling, as the dying thief was confessing his crimes and asking forgiveness. He became weaker and his words were spoken with a great effort. In a moment he was dead. The minister attempted to rise, but could not, for even in his dying hour the man had reached out and attempted to steal the minister's watch and chain. The instincts of the thief asserted themselves in the death-hour. So will revenge assert itself in our death hour, if we do not cultivate forgiveness.

Chicago, Ill.

and all the real, personal and mixed property now held in the name of 'The Western Methodist Book Concern.'

"IV. The aforesaid corporation, 'The Publishing House of the Methodist Episcopal Church,' shall assume and be made liable for all the liabilities, agreements, contracts, and obligations—of whatever nature and character—of the 'Methodist Book Concern' in the City of New York, and of 'The Western Methodist Book Concern.'

"XVIII. The inauguration of this general plan shall not be delayed until the incorporation of 'The Publishing House of the Methodist Episcopal Church' shall have been secured, nor until the general manager shall have been elected by the next General Conference, nor until the new building at New York for manufacturing purposes shall have been erected; but the present Publishing Agents, under the direction of the Book Committee, shall immediately proceed to carry into effect the said general plan in accordance with the true meaning and intent thereof."

The Commission itself seems to realize these contradictions and difficulties, as has been already pointed out, and endeavors to provide against those contained in the first four paragraphs above given, as follows:

"In preparing this General Plan it was recognized that specific action by the General Conference is requisite to make authoritative some of the provisions thereof.

"The Commission, therefore, presents, through your body, to the General Conference of 1908, Paragraphs I, II, III, and IV of the said General Plan, that it may take the action thereupon that will make the said General Plan operative in its entirety; and, in presenting to the said General Conference the necessary changes in the Discipline, you will include in the said presentation a formulation of the action required to meet the provisions of the said Paragraphs I, II, III, and IV."

Equal conflict seems to exist between Paragraph V and the admonitions in the presentation referring to it, which are given below:

"V. The business of the aforesaid corporation shall be conducted under the corporate name, to-wit: 'The Publishing House of the Methodist Episcopal Church'; all copyrights shall be secured in the said corporate name; and the imprint of all the book publications issuing therefrom shall be either 'The Publishing House of the Methodist Episcopal Church,' or the trade name, to-wit, 'Avondale Press,' as shall be deemed advisable by the General Manager."

In the presentation it is made plain that "the change of the name, 'The Methodist Book Concern,' to 'The Publishing House of the Methodist Episcopal Church,' as given in the General Plan, will be determined by the General Conference. It is not a factor in your execution of the said General Plan."

The Publishing Agents for New York and Cincinnati respectively, and the successors elected by the General Conference and at its request, were incorporated under the corporate name of respectively, the "Methodist Book Concern" in the City of New York, and "The Western Methodist Book Concern" at Cincinnati.

As these charters have been granted by civil authority at the request of the General Conference, in the manner requested by it, beyond all question equal request from that body must be had before the requisite civil authority can be obtained so that "the General Plan" can be "made operative in its entirety." We find that, although the Commission recognizes this fact, it nevertheless presents a plan by which neither the Book Committee nor the Publishing Agents can "proceed at once to carry into effect" the requirements of Paragraph XVIII of "the Gen-

eral Plan," unless it proposes to anticipate the necessary General Conference legislation.

Therefore, in view of the foregoing considerations, your Committee now respectfully report as follows:

(1) That we are unanimous in the judgment that "the General Plan" presented is legislative in its character; and that this judgment is fully confirmed by the written opinion of eminent jurists from whom we sought counsel—copies of which opinions are hereto attached as part of this report, and for your further information; and

(2) That the General Conference, being itself a delegated body, to whom the Church had entrusted the exclusive use of legislative power in its behalf, according to these jurists could not have intended when it took action on Unification to delegate this power to the Commission, and—according to a well-settled principle of long standing in law—could not have done so even if it had desired;

(3) That, according to our best judgment, "the General Plan" presented by the Commission does not harmonize with either the intention of the General Conference nor with the action which authorized a plan.

(4) That the admonitions of the presentation and the provisions of the Plan are so involved and conflicting as to make it practically impossible that the "Book Committee shall at once proceed to carry the same into effect"; or "present to the next General Conference the necessary disciplinary changes";

(5) That, if carried into effect, the recommendations relating to the Advocates and Depositories would work disastrously, not only to the connectional interests of the Church, but to business interests of the Book Concern;

(6) That for these reasons your Committee does not feel warranted in recommending that "you will proceed at once to carry into effect" the General Plan presented by the Commission, nor that you will "also in due time formulate and present to the Conference of 1908 the changes in the Discipline required by the said General Plan."

The following beautiful invocation was written by Carmen Sylva, Queen of Roumania: "Keep with me always a mother's heart. Take not from me a mother's tenderness, and let my forgiveness of injustice be equal to hers. Have with me her power of defense. Let my intuitions be as keen as her divination. Take from me much, if it be Thy will, but spare me the mother's heart."

Throughout the year, why not keep sweet? No frown ever made a heart glad; no complaint ever made a dark day bright; no bitter word ever lightened a burden or made a rough road smooth; no grumbling ever introduced sunshine into a home. What the world needs is the resolute step, the look of cheer, the smiling countenance, and the kindly word. Keep sweet!—George L. Perin.

Episcopal Plan of Visitation

First twelve Conferences are from the Fall Plan.			
Conference	Place	Date	Bishop
Arkansas	Russellville	Jan. 16	Berry
Baltimore	Washington, D. C.	Apr. 1	Cranston
Central Missouri	St. Louis, Mo.	Mar. 25	McDowell
Central Penn.	York	Mar. 23	Wilson
Delaware	Philadelphia	Mar. 11	Cranston
East German	Brooklyn	Mar. 26	Burt
East Maine	Houlton	Apr. 15	Hamilton
East Swedish	Brooklyn, N. Y.	Apr. 9	Moore
Florida	Jacksonville	Jan. 30	Spellmeyer
Hawaii	Honolulu	Jan. 16	Moore
Kansas	Topeka	Mar. 11	McDowell
Lexington	Cincinnati, O.	Mar. 25	Moore
Lincoln	Kansas City, Kan.	Mar. 12	Warren
Little Rock	Little Rock, Ark.	Jan. 23	Berry
Louisiana	New Orleans	Jan. 8	Wilson
Maine	Augusta	Apr. 22	Hamilton
Mississippi	Jackson	Apr. 15	McDowell
Newark	Plainfield	Apr. 1	Spellmeyer
New England	Worcester	Apr. 8	Hamilton
N. Eng. Southern	Bristol, R. I.	Apr. 1	Goodsell
New Hampshire	Keene	Apr. 8	Burt
New Jersey	Millville	Mar. 11	Wilson
New York	New York	Apr. 1	Moore
New York East	Brooklyn	Apr. 1	Burt
North Indiana	Anderson	Apr. 1	Berry
Northern N. York	Camden	Apr. 15	Moore
Northwest Kan.	Salina	Mar. 25	Warren
Philadelphia	Philadelphia	Mar. 18	Cranston
Porto Rico	Albion	Feb. 6	Wilson
St. John's River	Jacksonville, Fla.	Jan. 23	Spellmeyer
St. Louis	Springfield, Mo.	Mar. 18	Warren
S. Florida	Maitland, St. Petersburg	Jan. 16	Spellmeyer
South Kansas	Baldwin	Mar. 18	McDowell
Southwest Kan.	Winfield	Apr. 1	Warren
Troy	Saratoga Sp's, N. Y.	Apr. 15	Burt
Upper Mississippi	Greenwood	Jan. 2	Wilson
Vermont	Barre	Apr. 15	Cranston
Washington	Baltimore, Md.	Mar. 25	Goodsell
Wilmington	Wilmington, Del.	Mar. 18	Goodsell
Wyoming	Carbonate, Pa.	Apr. 1	Hamilton

Note—The improvement in the health of Bishop Fowler is most gratifying to his colleagues, but in view of the smaller number of Conferences on the Spring List and the larger number of Bishops available for service in the home field, it has been deemed wise to give to Bishop Fowler the advantage of further rest.

JOHN M. WALDEN, Secretary.
SPOKANE, WASH., November 7, 1907.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

Our new address is 419 Carondelet street, instead of 429 Carondelet.

THE ACTION OF THE BOOK COMMITTEE ON THE UNIFICATION OF THE BOOK CONCERNS

At the meeting of the Book Committee held in New York City during February, 1907, the Commission on Unification of the Book Concerns submitted a plan for the consolidation of the publishing plants of the Methodist Book Concerns, making also many recommendations affecting the administration of the book interests and the consolidation of certain advocates. The Book Committee received this report and appointed a committee of seven, which was instructed to consider the plan for unification submitted and report to the Book Committee. At the recent session of the Book Committee held in Cincinnati the special committee reported. This report is found elsewhere in this issue. It was adopted by a vote of sixteen yeas to one nay. This report is worthy of careful study. It practically sets aside the plan of consolidation of the Book Concerns and refers the entire matter to the forthcoming General Conference for action. After reviewing the plan submitted by the committee on consolidation and the citation of legal advice of higher authority the special committee whose recommendation by a vote becomes the action of the Book Committee concludes:

"Therefore, in view of the foregoing considerations, your committee now respectfully reports as follows:

"(1) That we are unanimous in the judgment that the 'General Plan' presented is legislative in its character; and that this judgment is fully confirmed by the written opinion of eminent jurists from whom we sought counsel—copies of which opinions are hereto attached as part of this report and for your further information; and

"(2) That the General Conference, being itself a delegated body, to whom the church had entrusted the exclusive use of legislative power in its behalf, according to these jurists could not have intended when it took action on Unification to delegate this power to the Commission, and—according to a well-settled principle of long standing in law—could not have done so even if it had desired;

"(3) That, according to our best judgment, 'the General Plan' presented by the Commission does not harmonize with either the intention of the General Conference nor with the action which authorized a plan.

"(4) That the admonitions of the presentation and the provisions of the Plan are so involved and conflicting as to make it practically impossible that the 'Book Committee' shall at once proceed to carry the same into effect; or 'present to the next General Conference the necessary disciplinary changes';

"(5) That, if carried into effect, the recommendations relating to the Advocates and Depositories would work disastrously not only to the connectional interest of the Church, but to the business interests of the Book Concern;

"(6) That for these reasons your committee does not feel warranted in recommending that 'you will proceed at once to carry into effect' the General Plan presented by the Commission, nor that you will 'also in due time formulate and present to the General Conference of 1908 the changes in the Discipline required by the said General Plan.'"

GREAT GIFT TO MORGAN COLLEGE

Mr. Andrew Carnegie, under date of December 19, 1907, to President J. O. Spencer of Morgan College offers to give the College fifty thousand dollars on condition that a like sum be raised in cash by the College. This munificent offer challenges the good people of the Washington and Delaware Conferences, in which Morgan College and its branches are located, to the very highest and most enthusiastic efforts for these schools. Knowing these Conferences as we do, we express the firm belief that they will promptly raise their share of the fifty thousand, and white friends will join with them in completing the full amount. Already these colored Conferences have resolved to raise ten thousand dollars, and were at the task when this encouraging help comes from Mr. Carnegie. It is now proposed that they raise \$25,000 and they will do it. It ought to appeal, not only to those connected with the Washington and Delaware Conferences but to all the people of that great region who believe in the education of the Negro. In these days, when discrimination, disfranchisement, and other tricks and turns are adopted to deprive the Negro of his opportunities, Morgan College stands out boldly and proclaims a fair chance for every man and such training as will best fit him to secure that fair chance.

Once again the Border has become the battleground, not with muskets but with arguments, not with brawn but with brain, to determine whether a man shall have a man's rights and a chance to live a man's life. If our people of that great region occupied by these two conferences now fail to respond, it will be an opportunity lost forever. But they will not fail, they are made of true stuff and will succeed. The Baltimore and Wilmington white conferences, covering a part of the same region, will no doubt come forward to assist in this great task, but whether they do or not let us not be discouraged. The battle is ours if we will win it. We thank Mr. Carnegie for his devotion and benevolence and congratulate President Spencer and the College on this happy occasion.

On February 12-13 Morgan College observed its Fortieth Anniversary. On the evening of the 12th in our magnificent Sharp Street Memorial Church, Hon. Chas. B. Landis, of Indiana, delivered a most impressive address on Lincoln. On Thursday afternoon, the 13th, the alumni and friends of the College gathered to perfect plans for securing the \$25,000, that the colored people have assumed on Mr. Carnegie's proposition. On Thursday evening following a large audience assembled again in Sharp Street Memorial Church and though the advertised speakers were unavoidably detained, there was no lack of inspiring addresses. Rev. J. A. Jevvers of Columbia Ave., the Rev. W. V. Mallalieu of Roland Park, Principal Trigg of Princess Anne Academy, Dr. S. H. Brown, of John Wesley, and Dr. M. J. Naylor presiding elder of the Baltimore District and others took part in the meeting. Geo. W. McMechen, esq., an alumnus of the College presided. The anniversary was a success. President Spencer is putting intelligent enthusiasm into the work of Morgan College.

GENERAL CONFERENCE EXPENSES AGAIN

Unless there is vigorous co-operation on the part of our membership throughout the church, we shall face a large deficit on the expenses of the General Conference at the close of the session which is to be held in Baltimore next May. The total amount needed for the entertainment of the General Conference will be \$124,000. The total amount collected to date is \$94,000; of this amount \$14,000 has been spent for commissions, fraternal delegates,

and judiciary conferences, leaving a balance in the treasury of \$80,000. The additional amount therefore, necessary for the entertainment of the General Conference is \$44,000. The apportionment for this item of church expense is one and one-half per cent of ministerial support. That is one and one-half per cent of the amount raised by the charges for pastor, presiding elder and Episcopal Fund. There are only sixty districts throughout the entire church that have raised their full apportionment. Most of these districts are in foreign conferences. We find in this list, however, two of the districts within our territory, namely the Clarksdale District, of the Upper Mississippi Conference, the Rev. B. F. Woolfolk, D. D., presiding elder, and the Greensboro District, of the North Carolina Conference, the Rev. J. M. Bullock, presiding elder. These two districts are the only districts within our territory that have met their full apportionment. We take it that there need be no argument made in behalf of the value and the necessity of the General Conference and the value of holding the General Conference in different sections of the church. There is no such thing as doing away with the General Conference and the expense upon the entire church for the securing of this most important body within our church is very small. The Presbyterian General Assembly meets once each year and for this purpose the Presbyterian membership is assessed seven cents per member, which is twenty-eight cents for the four years for the convening of this body which corresponds with our General Conference.

At one time all the expenses of General Conference Commissions, judiciary conferences and fraternal delegates were borne by the dividends from the Book Concern. The General Conference has revised this order, and justly so. This, of course, increases the amount necessary for the expense of the General Conference. The General Conference for 1908 will be larger than the General Conference for 1904 by thirty-six delegates, probably more. This, of course, will be an additional expense. On account of the rate bill it looks as though the General Conference Commission will not be able to secure any better rate than one and one-third fare for the round trip. This will increase the General Conference expenses. If our territory, together with the entire church, does not rally at once to a response to this appeal we shall face a larger deficiency at the close of the next General Conference than ever before. And it is for this reason that it is very important that the presiding elders and pastors do their very best within the next six weeks to meet their apportionment.

Mr. Oscar P. Miller, treasurer of the General Conference Expense Fund is giving energy and intelligence to the raising of this fund and he deserves at the hands of the Methodist constituency larger consideration and heartier co-operation than he has heretofore received. Mr. Miller sent out 16,000 cards, self addressed, to be returned with information that he desired of the pastors of the Methodist Episcopal Church. Of these only 2,000 were returned. Brother Miller appeals for the raising of the apportionment of General Conference expenses on or before April 15, the same to be forwarded to him at Rock Rapids, Iowa. We sincerely trust that the presiding elders and pastors within our territory will make a special effort to meet this appeal and to meet it vigorously and at once. We cannot afford to have it said that we are not willing to bear our share of the General Conference expenses.

The University of Chattanooga is no longer a part of our Freedmen's Aid and Southern Educational school system, but has been deeded by the action of the Board of Managers to a local board of trustees of Chattanooga. The property is valued at more than one-half a million dollars.

Personal and General

The new King of Portugal, Manuel II, is eighteen years old.

Professor Kelly Miller is the new dean of the college department of Howard University.

Bishop Goodsell preached before the students of Phillips Exeter Academy, Sunday, February 9.

The mid-week prayer meeting at Trinity church, Denver, has a very large attendance—an average of 500.

The Rev. Dr. S. Parkes Cadman is to be the commencement day speaker at Boston University June 3.

Bishop Galloway of the Methodist Episcopal Church South, is to write the life of Bishop McIntyre.

General O. O. Howard, the only living officer of the Civil War, was retired recently as lieutenant general.

Southern Methodists are erecting a splendid church building at a cost of \$185,000. Its seating capacity is 1,400.

Miss Ruth, daughter of Bishop Cranston, edits the *Kalends*, the organ of the Woman's College, of Baltimore.

Since the opening of the Carnegie Library at Wiley University about seven hundred volumes have been received.

It is stated that the membership of the Protestant Episcopal Church shows a decrease for the past year of over 15,000.

Senator Foraker of Ohio is a member of the Methodist Episcopal Church. Dr. Jesse Bowman Young is his pastor.

Bishop Spellmeyer is announced to preside at the inter-conference missionary meeting to be held in Cincinnati, March 3-5.

Bishop Walden, who has spent the winter in California, has preached about every Sunday and prepared a new sermon every week.

By the will of Miss Alice Byington, of Stockbridge, Mass., Hampton and Tuskegee Institutes come into possession of \$50,000 each.

Mrs. Tate, wife of the Rev. H. W. Tate, of Walnut Hills, Cincinnati, Ohio, is on the road to recovery, after a severe illness of several weeks.

The Rev. W. J. M. Price, presiding elder of the New Orleans North District, has removed from 5523 Coliseum street to 1025 Bellecastle Street, this city.

The Sunday set aside by one of our churches for voluntary contributions for the purchase of coal for the church was designated as "Black Diamond Sunday."

The Rev. R. F. Broadbush, of the Lexington Conference, has removed from Portsmouth to Washington, Kentucky, where it is hoped Mrs. Broadbush may enjoy better health.

Dr. L. H. Pearce, editor of the *Northern Christian Advocate*, has been elected editor of the *Daily Christian Advocate* to be published during the General Conference in Baltimore.

The Rev. Henry Scofield, of Darien, Conn., whose death occurred February 6, in his eighty-fourth year, had been a member of the New York East Conference for fifty-three years.

The Hon. W. H. Taft, Secretary of War, is programmed to speak before the Methodist, Baptist, Congregational and Presbyterian Social Unions of Chicago on Sunday afternoon, March 29.

The mayor of Pottstown, Pennsylvania, has issued an order which makes it compulsory for all churches in that town to erect fire escapes. This action is caused by the Boyertown theater tragedy.

We learn through the *Michigan Christian Advocate* that a dispatch sent Saturday, February 15, from the City of Mexico, stated that Bishop Joseph Berry was ill at Guanajato with grip and complications.

The Honorable Richard Yates, of Illinois, has announced that he will present himself before the general primary, to be held in Illinois in August, for the nomination of Governor on the Republican ticket.

Mrs. Jolly, wife of the Rev. Dr. S. S. Jolly, pastor of St. John's Methodist Episcopal Church, Newark, New Jersey, has been on the sick list since the beginning of this year and is still confined to her room.

The Rev. Dr. W. H. Logan, pastor of Trinity Methodist Episcopal Church, Houston, Texas, pass-

ed through the city recently enroute to Cincinnati where he attended the meeting of the Book Committee.

Bishop Warren's lecture on "America, a World Power," has been published in Chinese by our Book Concern in Shanghai. Bishop Bashford writes the introduction and Dr. Franklin Ohlinger was the translator.

Dr. E. W. S. Hammond, dean of the Braden Theological School, Nashville, Tennessee, was the orator of the day at the Frederick Douglass Memorial, held in Tomlinson Hall, Indianapolis, Ind., Sunday, February 23.

Miss Minneola Jackson, daughter of Dr. J. Will Jackson, of Centennial Church, Kansas City, Missouri, is an accomplished pianist. Several instrumental numbers of her own composition are receiving favorable mention.

At Higginsville, Mo., on a recent Friday, 300 school children marched through the streets carrying flags and wearing badges which read, "Vote for me." And now Higginsville has entered the list of "dry" cities with a large majority.

The baseball team of Wiley University, Marshall, Texas, has accepted the challenge of the team of New Orleans University for a series of games April 16, 17 and 18. The Wiley team is planning to give a concert during their stay in the city.

The *Michigan Christian Advocate* says that the late D. A. Straker, the most prominent colored attorney in Detroit, greatly respected wherever known was a graduate of Howard University, and was the first colored man to receive the degree of Doctor of Laws from it.

The Rev. G. W. Arnold, D. D., Secretary Stewart Foundation Fund, South Atlanta, Ga., attended the annual meeting of the Church Insurance Board at Chicago, Ill., February 10th and preached to a large congregation at St. Mark Church of that city on the night of the 9th.

Bishop John H. Vincent will deliver the opening sermon for the Woman's Board of Home Missions of the Methodist Episcopal Church, South, at the meeting to be held in Louisville, Ky. The Bishop will also conduct the religious exercises of this body each day during the meeting.

The likeness of Mr. Clarkson S. Whitson adorns the cover page of the last issue of the *Western Christian Advocate* as an appreciation of his more than sixty-one years continuous connection with the Western House of the Methodist Book Concern. Mr. Whitson will soon be seventy-seven years of age.

Bishop Shaffer, of the African Methodist Episcopal Church, says: "If God calls a man to preach in this age, He also calls him to prepare. God never called a fool to preach His gospel. Long-tailed coats and white ties don't make preachers. Religion, education and a commission from God alone are the requisites."

The Pullman Company rewards its employees for courteous treatment of its patrons. A couple of weeks ago 1,153 of the company's conductors and 2,617 of its porters each received a month's pay because they had met the expectations of the company in their treatment of the traveling public. The total amount distributed was about \$175,000.

One of the most dastardly deeds to be charged to the crime of an anarchist and assassin was that recently enacted at Denver, Colorado. Just after receiving the Holy Sacrament, and while yet kneeling at the altar, Guiseppe, an anarchist, shot and killed Father Leo Heinrichs, a Catholic priest, in St. Elizabeth Church, Denver, Colorado, last Sunday.

Dr. M. C. B. Mason will lecture in Wesley Church, this city, Wednesday night, March 4, on "Africa in America and Africa Beyond the Seas." This is the famous address delivered by Dr. Mason during the last General Conference held in Los Angeles, and which he also delivered during the Negro Conference held last year in Washington to quite 4,000 persons, with great effect. The proceeds from this lecture go toward the refitting of the offices of the SOUTHWESTERN CHRISTIAN ADVOCATE.

The Rev. Dr. W. H. Brooks has received a unanimous invitation on the part of the Fourth Quarterly Conference of St. Mark's Methodist Episcopal Church, New York City, to return for the twelfth year. It appears that the removal of the time limit works well in the case of Dr. Brooks. St. Mark's has just closed a revival, the pastor preaching a short sermon each evening for five weeks. One hundred and two persons were saved during this meeting.

This makes a total of 1,700 persons that Dr. Brooks has received into St. Mark's Church during the eleven years.

The Rev. Theodore S. Henderson, D. D., of New York City, General Field Superintendent of the General Conference Commission on Aggressive Evangelism in the Methodist Episcopal Church, delivered recently five lectures on Aggressive Evangelism in the Chapel of Gammon Theological Seminary, Atlanta, Ga., as follows: Tuesday, "The Heart of the Evangelist"; Wednesday, "The Task of the Pastor Evangelist"; Thursday, "The Pastor Evangelist Himself"; Friday, "The Pastor Evangelist in Action"; Sunday, He preached in Chrisman Hall, Clark University; Monday, "The Pastor as a Winner of Soul Winners."

Miss Eva Booth, daughter of the general and commander of the Salvation Army's forces in the United States, has lately been the recipient of a five-thousand-dollar motor-car, a gift which was offered by one of the big American papers in connection with a skill competition organized by the proprietors. The winning solutions were the combined work of a number of employees working at the New York headquarters, who stipulated that, should they win the prize, the motor-car was to be sent to the commander. Miss Booth, who has been photographed in the car, has sent a characteristic message to the proprietors of the paper, saying that the car will be used by her, as are the rest of her possessions, in enabling her to better prosecute the salvation war, and go in for the saving of souls.

The Rev. T. W. Davis, D. D., of the Upper Mississippi Conference, who retired at the last session from the presiding elderate, is now pastor in charge at Kosciusko. His six years on the District covers a period of unusual success. Over \$5,000 was raised for benevolent purposes and in addition thereto \$2,220 for Rust University. He has served the leading churches of his Conference and is an acceptable pastor. He represented his Conference in the General Conference held in Los Angeles in 1904 and is in the delegation to the General Conference to be held in Baltimore in May. Dr. Davis is held in high esteem by the members of his Conference and is known as the Conference financier. He has stood loyally by the SOUTHWESTERN, being one of the strongest supporters of the paper in his territory. Dr. Davis is a graduate of Gammon Theological Seminary.

The Rev. Wm. M. Stonehill, pastor of the East Side Parish of the Methodist Episcopal Church, New York City—the Church of all Nations—is dead. Mr. Stonehill was born in England in 1855. He became an active member of the Salvation Army serving for nine years as an officer of this body in Ireland. He came to the United States in 1887. The circumstances of his determining to become a minister in the Methodist Episcopal Church were very interesting. He knew that he was not competent to sustain a permanent location without further education, and consequently he attached himself, under special conditions, to Drew Theological Seminary. His first pastorate was in Brooklyn, Buffalo Avenue, where he succeeded admirably; from thence he was transferred to Saint Paul's Brooklyn, where his enterprise, knowledge of men and devotion to the work attracted still more attention. During these periods he passed the strict examinations and was fully admitted into the Conference, being ordained deacon and elder. In 1905 Mr. Stonehill took charge of the East Side Parish, which had then a membership of about a score—it now numbers several hundred. He was one of the most loved and venerated of ministers; thoroughly understanding human nature he had the affection and confidence of hundreds of men whom he had assisted in the work of reformation. This great worker whose death at this was perhaps the greatest misfortune that could have befallen the mission was stricken with some mysterious malady, the seat or nature of which the most acknowledged and celebrated experts in that vicinity could not determine, and in less than four days he died. The funeral services were held on Friday evening, February 7 in the old Germania Assembly Hall, now the Boy's Club room of the mission, were in charge of the Rev. Dr. J. S. Chadwick, presiding elder of the Brooklyn North District. Addresses were made by Dr. F. M. North, Secretary of the City Church Extension and Missionary Society, Dr. W. W. Martin, editor of *The Classmate*, the Rev. Gaspare Scarlata, the Revs. Charles S. Wing and L. K. Moore.

Report of Official Press Book Committee Meeting.

The Book Committee of the Methodist Episcopal Church met in annual session at the Western Book Concern Building, Cincinnati, Ohio, Wednesday morning, February 12, 1908. The sessions were presided over by William F. Whitlock. The members present, in addition to the chairman, were: Arthur T. Cass, Charles S. Wing, Carlton C. Wilbor, Alpheus S. Mowbray, John A. Patten, Wade H. Logan, Hanford Crawford, Oscar P. Miller, John F. Harmon, Charles E. Bacon, John S. Lean, Rolla V. Watt, Ezra B. Tuttle, James W. Pearsall, Richard Dymond, James N. Gambio, Robert T. Miller.

There were also in attendance during the sessions of the committee the following officials and editors of the church: Bishop Walden, Homer Eaton, George P. Mains, Henry C. Jennings, Edwin R. Graham, William V. Kelley, James M. Buckley, John T. McFarland, Charles W. Smith, David D. Thompson, Claudius B. Spencer, Stephen J. Herben, Albert J. Nast, Frederick Munz, Freeman D. Bovand, Robert E. Jones, Daniel L. Rader, Edwin M. Randall and I. Garland Penn.

The sessions of the committee and sub-committees occupied the time each day, and usually until far into the night. The several standing committees took a careful survey of the work in every particular. Fidelity, ability and business soundness were everywhere manifested. The reports of the agents and editors, as well as those of the local committees, East and West, all gave a most gratifying exhibit of devotion and success during the past year.

While it is not possible to apply the adjective "unprecedented" to the volume of business done, and the net income derived therefrom, yet the results are so near to the record of last year—the best in the history of our publishing business—as to be exceedingly gratifying. It was not to be expected that the large hymnal trade of last year could be repeated. This item alone more than accounts for the deficiency in profits as compared with last year. Another legitimate explanation is found in the fact that the publishing agents, both East and West, voluntarily adopted an eight-hour day with no decrease in wages. The extra expense in loss of labor and the production of machinery represents a sum considerably in excess of the shortage in earnings as compared with last year. Yet this concession is cheerfully made in the interests of the faithful and loyal army of tollers who make this great business possible. Full wages, reduced hours and constant employment under the best possible conditions is the practical answer that our great church makes to those who complain of her position on the labor question.

Such has been the solid, steady progress of the business the past year that the Book Committee was able to grant to the conference claimants the sum of \$160,000. This is \$10,000 in advance of the large dividend of last year, or of any other year in our history.

The periodical literature of the church was never so extensive or so good as it is now. It is also, for the most part, showing a balance on the right side of the account. "Our chain of Advocates" still stands as the great defender of the faith of our fathers, and as the instructing, inspiring helper of pastors and people. They can not be equaled by any church in the world, and deserve the loyal support of all our people. Reports revealed the deplorable fact that the Advocates do not receive the support they should. In many places they are scarcely taken at all, many official members even being without a church paper in their home. The pastors are the official agents of our church papers, and we can not but repeat our plea that they will give this important interest all possible attention.

The approaching session of the General Conference, to meet in Baltimore May next, caused the Book Committee anxious consideration of the question of meeting the large expense involved in this great gathering. While the General Conference is conducted with the strictest economy, the church comes, within two months of the meeting of that body, facing a deficiency of over \$40,000 in the needed funds to pay the expenses of that meeting. This fact should arouse every pastor to raise his full apportionment for this purpose, this collection being the only income by which these expenses can be legitimately met.

Plans were matured for the publication of the Daily Advocate, under the best conditions. Dr. Liston H. Pearce of Syracuse, N. Y., was elected editor, and arrangements made to furnish the church with an

attractive daily report of the proceedings of the General Conference.

The salaries of the General Conference officers have been fixed the same as last year. Bishops publishing agents, editors of Methodist Review, Christian Advocate, Sunday-school publications and book editor, each \$5,000. Other editors as follows: Epworth Herald, Northwestern Christian Advocate, Western Christian Advocate, Central Christian Advocate, Christian Apologist and Haus und Herd, \$4,500; secretary Epworth League, \$4,500; California Christian Advocate and Pacific Christian Advocate, each \$3,000; editor of the Southwestern Christian Advocate and assistant secretary of the Epworth League, each \$2,000.

The report of the treasurer of the Episcopal Fund shows a good balance, due in a large measure to the small number on the Episcopal Board. When the larger demands shall be made on this fund as the result of probable elections at the coming General Conference, it will all and much more be needed.

The Epworth League has made commendable progress toward self-support, and by the wise action of the Board of Control the organization is fully committed to that policy in the future.

The situation in San Francisco is rapidly improving. The heroic work of our people in recuperation and reconstruction is worthy of all praise. The Book Committee sincerely desires to see the Pacific Methodism in possession of its coveted Book Concern building at the earliest practicable moment.

William F. Whitlock, Chairman.
Alpheus S. Mowbray, Secretary.

California Once More

It will soon be two years since the destruction of San Francisco by earthquake and fire. It is well-known that Methodism suffered a greater loss than any other denomination except the Roman Catholic. Large sums have been raised by other denominations, and most of their structures have been rebuilt. Only \$119,000.00 has reached the treasury of the Board of Home Missions and Church Extension at Philadelphia specifically designated in aid of California. This includes the \$25,000.00 given by the Board of Church Extension immediately after the disaster and the \$26,000 raised in California and sent to the treasury at Philadelphia. Thus, it appears that only a little over \$60,000.00 has been given by the church at large for this cause. We would not be ungrateful, but our hearts are sore. The Board of Home Missions and Church Extension have asked for \$150,000.00 in behalf of California for this year, and unless this aid shall come, discouragement will result in disintegration and such permanent losses to our cause in the city as we cannot bear to contemplate. Our hope is in God and in the church which we love, and we cry again to our brethren throughout the communion to help us liberally and speedily.

It was the writer's privilege to address twelve of the great Eastern Conferences in the spring of 1907. He can never forget the tearful interest of those splendid men and the hearty pledges of help given by every Conference. Those great Conferences will soon be meeting again. We have no means of knowing at this distance how generally the churches have given to our cause. But as we struggle on in our darkness and desolation, we hope and pray that the responses may be generous and wide-spread.

If the money is sent to the office at Philadelphia, it should be accompanied with the definite statement that it is intended for California. If the pastors carry the money to the seat of Conference, they should themselves distribute it, so that the Conference treasurers will know exactly what sums are intended for California. Otherwise, it will not reach these broken and needy churches. Mr. Samuel Shaw, the treasurer, at 1026 Arch Street, Philadelphia, will receipt for all sums sent to him in aid of California, and these receipts, as we understand it, can be used as vouchers at the Conference session. Doubtless specific instructions will reach all pastors and Conferences from the Philadelphia office in due time.

And now, dear brethren of the ministry and the laity, we beg you to accept our gratitude for the aid already extended, but to believe us when we say a heroic people is struggling on under such difficulties as those who have not seen our condition can not understand. We are determined not to give up

the struggle, but we beseech the great church of which we are a part to help us so generously and so speedily that the cause of Methodism in San Francisco shall be saved for all time to come.

We shall be glad to have money sent to Samuel Shaw, Treasurer, 1026 Arch Street, Philadelphia, but a line of encouragement from laymen or ministers would greatly cheer our hearts on this far away firing line.

W. S. MATTHEW.

2009 Lincoln St., Berkeley, Cal.

Steps Leading to the Issuing of the Emancipation Proclamation

(Continued from Page 2.)

ing this the President later said, "I could not feel that to the best of my ability, I had even tried to preserve the Constitution, if, to preserve slavery, or any minor matter, I should permit the wreck of government, country and Constitution all together. When early in the war, General Fremont attempted military emancipation I forbade it because I did not then think it an indispensable necessity. When, a little later, General Cameron, then secretary of war, suggested the arming of the blacks, I objected, because I did not think it an indispensable necessity. When, still later, General Hunter attempted military emancipation, I again forbade it, because I did not yet think the indispensable necessity had come. When, in March and May and July, 1862, I made earnest and successive appeals to the border states to favor compensated emancipation, I believed the indispensable necessity for military emancipation and arming the blacks would come, unless averted by that measure.

"They declined the proposition; and I was, in my best judgment, driven to the alternative of either surrendering the Union, and with it the Constitution, or of laying strong hand upon the colored element. I chose the latter."

All this shows how the President constantly and consistently exercised "due caution" in his anti-slavery policy, and took no steps in that direction until it appeared as a last alternative, in his efforts to preserve the Union.

Concerning this final step the President again said that he believed "public sentiment would sustain it, many of his warmest friends and supporters demanded it, and he had promised his God he would do it."

And later he added, "As affairs have turned, it is the central act of my administration, and the great event of the nineteenth century."

In considering this crowning act of President Lincoln, we should not fail to note the successive steps to the issuing of this "most important document of modern times." July 22, 1862, the proclamation was first proposed to the Cabinet. After careful consideration it was postponed. September 22 the President submitted to the Cabinet the second draft of the proclamation, declaring that "the time for the annunciation of the emancipation could be no longer delayed."

This proclamation might be properly called a "declaration," for it declared what would transpire a little later if the Southern States still remained in rebellion.

Then on January 11, 1863, just 100 days later, the declaration of September 22 was ratified, and reissued in the formal and faithful proclamation of emancipation, when, "after an existence of 244 years, the institution of African slavery in the United States was swept away."

Fitchburg, Mass.

In The Christian Advocate.

Home and home life must never become commonplace. The little surprises, the remembrance of the birthday, the unexpected treat, the pleasure earned for one by the sacrifice of another—all these belong under our head of spiritual exercises. Nor is there any scene of our life which so demands such exercise as this familiar scene of home, which was to be reset every day.—Edward Everett Hale.

If we would please God we must watch every stroke and touch upon the canvas of our lives; we may not think we can lay it on with a trowel and yet succeed. We ought to live as miniature painters work, for they watch every line and tint.—Spurgeon.

Doings of the Workmen

TEXAS CONFERENCE.

The Woman's Home Missionary Society of the Texas Conference met at Galveston during the session of the annual conference. There was quite a large delegation of women present, who had come to learn more of this great church organization and to get inspiration to carry with them to their several auxiliaries. Much interest was shown as each district president made her report, and much enthusiasm was displayed as the work of King Home was brought before them, and they were able to understand the good that is being done for our girls. We had a great meeting, and it was very encouraging to those who for years have been trying to work up an interest among the women of our conference. It has been a hard matter to make our women understand the work and purpose of the Woman's Home Missionary Society. Knowing most about secret societies, they thought the Woman's Home Missionary Society should give them sick benefits, funeral expenses and pay policies. But since they are learning that it is a work of love for humanity, that it means to do for others and thereby follows the example of our blessed Christ, it seems something new and beautiful to them.

The women of this conference are awakening to their duty to King Home. They are standing nobly by Miss Robertson and her assistants. They realize what is being done for our girls by these consecrated women, and have pledged them their support. They have promised a certain amount for King Home each year to help build an annex to the school, which is very much needed. Last year we raised nearly \$300 for it. That is a splendid showing for the first assessment, and means that in the near future King Home will be the best-equipped school for our girls under the management of the Woman's Home Missionary Society. At the meeting the sisters promised to help Miss Robertson in a material way by sending supplies, such as canned fruit and bedding. Miss Robertson could not be at the meeting on account of sickness in her family, but she sent greetings and words of help and encouragement, which were read by Mrs. J. O. Williams of Marshall, who represented the work. We feel that we are growing, and, as we realize our growth and success we know that much of it is due to the untiring and faithful work of our conference president, Mrs. W. H. Logan, who has labored hard for the past six years to bring this work to the front. Her loyalty to the Woman's Home Missionary Society has been a source of inspiration to the women. Her sweetness of spirit, patience and impartial ruling have caused the sisters to love and respect her. She has at all times been willing to give instructions to those who did not understand the work. She was unanimously elected to represent them at the annual meeting in Philadelphia next November, the society paying expenses. Some of the auxiliaries are already raising their part of the expense for this trip. She has the hearty support of all of the women, who are standing by her in any plan for the good of the work. Our hearts still burn with inspiration from this meeting, and, dear sisters, let us take this inspiration into our work and do greater things this year. Let us begin at once. We hope that all of the districts of our conference will plan for a district meeting at some time during the year. Such meetings help the work in a very material way. We especially ask all the presiding elders to lend their hearty support to this plan, as we believe it will help to stir up things in their districts which will result in much good. Then, too, it will encourage the women to do more for all the causes. We also ask each pastor to encourage the auxiliaries in his work. We do not believe, like some, that the pastors are stumbling blocks to this work; but we do believe that some time, in their eagerness to have the women do other local work, they fail to explain and help along the Woman's Home Missionary Society where our women do not know much about it. We are praying for a glorious year's work. We ask every district president to begin by coming in touch with the auxiliaries in her district. Let each local president bestir herself in her auxiliary. Begin at once; if you wait until all the other claims of the church are upon you, something will be neglected. There are reasons why the women of our race should love this organization and give our best strength and efforts in its work. Then, too, it seems to me, that we cannot be loyal Methodists if we are not members of the Woman's Home Missionary Society, which is one of the departments of the great church which we love so much. Let us work for a larger membership and a better report than ever before.—Mrs. J. O. Williams, Corresponding Secretary, W. H. M. S., Texas Conference.

ALABAMA.

Wedowee.—Our first quarterly conference of this circuit was held February 15 and 16. The high waters kept our elder, the Rev. J. W. Thomas, from coming, so the quarter was held by the pastor. The pastor preached one sermon to a very large congregation, which was helpful to all. We received one person into the church. We regret very much that the high water kept our elder from coming to us. We had a good, quiet quarterly conference. We raised for the elder, \$2.66; raised for the Freedmen's Aid, \$1.55; total, \$4.21.

GEORGIA.

Sylvania.—This is my first year at this place. On my arrival I met a very warm reception and a generous and church-going people; I am also much impressed with our young people here. Both saints and sinners seem to be very much interested in our welfare—so much so that they are willing to hear a great part of our burden in the erection of our new church, which we are now building. They are not only willing but have already put their dollars into the building. Our first quarterly conference was held here on the 15th and 16th of February, 1908, with our efficient presiding elder, the Rev. James Jackson, presiding. Reports showed that the church had taken on new vigor; they have bought lumber and are sealing and putting new shingles on the parsonage, and have on a rally for the first Sunday in March. The presiding elder was at his best on Sunday and preached to the delight of all who heard him. We paid the elder in full and had money to spare. The assessment for pastor was raised \$25; total, \$525 for this year; total raised since conference (in two months), \$102. Our motto is victory for the church and other interests, such as Southwestern, our benevolences, etc.—C. P. Cannon, Pastor.

BETTER PROTECTION FOR NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodge of Dayton, Ohio, and join it at once.



There is no other Lodge in the world like it. Its principles are to protect and uplift all laboring people, men and women, colored and white alike—no color or discrimination is allowed under its protecting banner. The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 449 Subordinate I. L. U. Lodges and initiated over 41,142 I. L. U. members; it has also accepted over 649 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster. This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People, gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision. The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toil; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be. There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges. Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little. The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock. Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits. We want a lending negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady travelling position with a good salary and all expenses paid. This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail. Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.

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Southwestern Christian Advocate

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PUBLISHED EVERY THURSDAY.

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Crescent City Notes

SPECIAL NOTICES.

The Local Board of Church Extension will meet at the SOUTHWESTERN CHRISTIAN ADVOCATE office, Wednesday, March 4, at 12 o'clock.

HENRY TAYLOR.

The address of the Rev. W. D. Rigens is Jeanerette, Louisiana.

We are informed that Mrs. R. A. Taylor, wife of our pastor at Union and Sorrell, Louisiana, lies ill at 1121 Dufossat street, this city.

PLEASANT PLAINS CHURCH.—Good services are being held and the church work succeeds well. On Sunday, February 2, sermons were preached by O. B. Phillips and the pastor, the Rev. Wm. Harrell, who administered the Sacrament to a large number. Collections, good.

Thursday, March 5, at 2 p. m. a Memorial will be erected on the Campus of Gilbert Academy, Baldwin, La., in honor of the late Harry W. McDonald, former principal. The ceremonies will be conducted by Dr. M. C. B. Mason, D. D., of Cincinnati, and other distinguished friends of the McDonald family will participate. The public is cordially invited to attend these exercises. At 8 o'clock that night, Dr. Mason will lecture at the College church on "Napoleon at Waterloo." This is one of his famous lectures and it will do your soul good to hear him. Dr. Mason is one of the most eloquent orators that has graced the American platform.

To the Members of the Louisiana Conference: The Conference Journal will be ready by March 2, and unless you send your money at once, for publishing the same, I will not be able to get them out of the printing office, as we need \$100 before we can get them. Unless each brother remits as requested by the letter sent out, don't ask "Where are the Journals?" They are in the printing office ready to be distributed when paid for. Hoping that you will keep up your past record and stand by me, I am,

Yours faithfully,

W. SCOTT CHINN,
Secty. and Editor Conference Journal.

MALLALIEU CHURCH.—The revival spirit is aglow and at each of the services Sunday there were visible manifestations of the same. Supt. H. W. Thomas is rallying the Sunday School forces and will make good. The Rev. Ed Field was with us in our local rally at 3 p. m. and the Revs. J. W. Lewis and J. Hardy at night. The entire church will be organized into praying hands with the view of making a house to house canvass for the upbuilding of the church. The Lord is with us. Collections, good.

SIMPSON MEMORIAL CHURCH.—Sunday, February 23, was indeed a day of

Kokomo Woman Gives Fortune

To Help Women Who Suffer.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medicine to afflicted women.

Some time ago we announced in the columns of this paper that she would give to women who suffered from female diseases another \$10,000.00 worth of her medicine. Having fulfilled this promise, and as she is still receiving requests from thousands of women from all parts of the world, who have not yet used her remedy, she has decided to give away \$20,000.00 more to those who are suffering and unable to find relief. This is the simple mild treatment that has cured so many women in the privacy of their own homes after physicians and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy desire to cry, hot flashes, weariness and piles from any cause or no matter of how long standing.

Every woman suffering unable to find relief, who will write Mrs. Miller now without delay will receive by mail free of charge a 50 cent box of her simple home remedy, also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, 144 Miller Building, Kokomo, Indiana.

spiritual feast. The excellent attendance during the entire day lent a somewhat unusual quickening spirit to the services. At 11 o'clock the Rev. Mr. Smith discoursed upon "The Force of Prayer." At 6:30 the League assembled and was addressed by President Wier of New Orleans University. Dr. G. W. Arnold, Secretary of the Stewart Missionary Foundation for Africa, was present and made a few helpful remarks, after which he perfected the organization of a band, "Friends of Africa." The band was given the name of McWilliams in honor of Prof. McWilliams, who gave his life in the service for the redemption of Africa. Dr. Arnold also preached at the night session. His presentation of his theme was splendid. The large audience which heard Dr. Arnold was highly gratified.

On Wednesday night, March 4, the Rev. Dr. M. C. B. Mason will deliver his famous address on "Africa in America and Africa Beyond the Seas," in Wesley Church on Liberty near Perdido street. The proceeds of this lecture will go toward the refitting of the offices of the SOUTHWESTERN CHRISTIAN ADVOCATE, which were destroyed by fire on Friday, January 31. The lecture will be under the auspices of the Methodist Preachers' Meeting of New Orleans. The ministers have agreed to push the sale of tickets and to assist in every way possible to make the occasion a financial success. Dr. Mason as a lecturer needs no introduction at the hands of the SOUTHWESTERN. He is well known to our readers, is honored and admired by the people of New Orleans, and that there will be a large attendance we have no doubt. On a recent occasion when Dr. Mason delivered his lecture on "Napoleon at Waterloo" in Simpson Memorial Church, a very large audience greeted him in spite of the heavy downpour of rain.

On Friday evening of this week the Third Annual All-Star Concert of the Colored Young Men's Christian Association will be given in Central Congregational Church, the program beginning at 8 p. m. One of the features of the program will be "Tennyson's Dream of Fair Women," by a group of students of Straight University under the direction of Miss Emily W. Nichols. Calcium lights will heighten

the effect of this number. A quartette from New Orleans University, under the direction of Miss Edna W. Clark, will give a selection from the Bohemian Girl. Leland University will also be represented on the program. Among the principal attractions will be Miss Stella A. E. Brazley, who is quite popular as a vocalist; Mr. George Carrere, the rising young violinist of New Orleans, and Mr. James McNeal, the cornetist. The entertainment promises to be a good one and will be a splendid opportunity for the Carnival visitors to hear and meet some of the best talent of New Orleans. The proceeds of this entertainment go toward the Remodeling and Repair Fund of the Colored Young Men's Christian Association building. The general admission is twenty-five cents. Tickets sold at the door. Reserved seat tickets are thirty-five cents each and may be had at the office of the SOUTHWESTERN, 419 Carondelet street; at the Burbridge and Dejeu Drug store, 1835 Dryades street; at the Chicago Hotel, 202 Rampart street, and at the LaBlanche and Baumann drug store, corner Dermania and Claiborne avenue.

CHANGES OF ADDRESS.

The Rev. P. H. Jackson, from Prairie Plain to Livingston, Texas, Box 68.

The Rev. C. E. Bradford, from Woodside to Dnrow, La.

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Every one of our readers—no matter whether you are a man or woman, no matter what occupation you follow, no matter whether you are a young or old person, no matter whether you are white or colored—you can have a REGULAR CASH INCOME without working for it. Just think how nice it would be to have a regular cash payment coming to you without any work upon your part, rain or shine, winter or summer, sick or well, *always* cash money coming to you regularly just the same. All you have to do is to follow the lead of those who know how to

Become a Wealthy Person

And you may be able to become independent for life and be able to take it easy, too—who knows? "Nothing ventured, nothing gained" is a saying that rings more true every day. I can show you how to obtain a steady income for life (and for your beneficiaries after you are gone) without work and without any risk whatever. And I will give you all the particulars without one cent of cost to you. ARE YOU INTERESTED? If you are willing to make just one payment each month, in an effort to make yourself independent, and continue these payments for only ten months, and to thereafter receive a regular annual income without work, then write me at once for full particulars. But don't write unless you MEAN BUSINESS, for I have no time to waste on triflers.

I am perfectly reliable; best bank references; member Chamber of Commerce.

Address your letter to: President CRITCH LOW, of the I-L-U GRAND LODGE, 153 I-L-U Bldg., Dayton, Ohio.

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GREAT FRENCH SYSTEM.

FOR THE HAIR AND COMPLEXION.
Is used in our Beautifying Parlors on hundreds of ladies and gentlemen. Mme. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use.
MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.
MRS. M. C. TURNER,
1433 Canal St. New Orleans, La.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM.
Copy of an order received.—"Baroness Moltke requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Portland, Vienna, 24th March, 1894." This order was repeated in 1894, 1895, 1896 and 1898. W. Edwards & Son, 27 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 60 Beekman St., N. Y.

This \$20 Watch for \$5.45



These figures tell exactly what we are doing—selling a \$20.00 watch for \$5.45. We don't claim that this is a \$40.00 watch or a \$50.00 watch, but it is a \$20.00 watch. A leading watch manufacturer, being hard pressed for ready cash, recently sold us 100,000 watches—watches actually built to retail at \$20.00. There is no doubt that we could wholesale these to dealers for \$12.00 or \$13.00, but this would involve a great amount of labor, time and expense. In the end our profit would be little more than it is at selling the watch direct to the consumer at \$5.45. This Clurex Watch, which we offer at \$5.45 is a rubbed jeweled, finely balanced and perfectly adjusted movement, has specially selected jewels, dust band, patent regulator, sapphire dial, jeweled compensating balance, double hunting case, genuine gold-filled and handsomely engraved. Each watch is thoroughly timed, tested and regulated before leaving the factory and both the case and movement are guaranteed for 20 years.

Send us your name, post-office address, and nearest express office and name of this paper. Tell us whether you want a ladies' or gents' watch and we will send the watch to your express office at once. If it satisfies you, after a careful examination, pay the express agent \$5.45 and express charges and the watch is yours, but if it doesn't please you return it to us at our expense. A 20-Year guarantee will be placed in the front case of the watch we send you and to the first 10,000 customers we will send a beautiful gold-filled watch chain, free. NATIONAL CONSOLIDATED WATCH CO. Dept. 890, CHICAGO.

AN APPEAL.

To the Presiding Elders, Pastors, Members and Friends of Methodism: As our church here as a debt of about \$2,500, notes all due April 5, and our membership being very small, numbering less than 100, we ask that you, in the name of Christ and Methodism, please help us. Our failure to make proper payment means a loss to our interest here in the city of Natchez. Any amount sent will be receipted for by private mail and also acknowledged through the Southwestern. Send subscriptions to pastor, E. H. Langston, 323 North Pine Street, Natchez, Miss., or to Prof. J. R. Ross, trustee and cashier of Bluff City Savings Bank, 119 Union Street, Natchez, Miss., or to Rev. R. P. Threlkeld, D. D., presiding elder, 126 Cohea Street, Jackson, Miss. Now, dear pastors, please help us by presenting our cause to your congregation. Any amount will be very thankfully received.—E. H. Langston, Pastor, 323 North Pine Street.

BE YOURSELF.

Do you want to be a power in the world? Then be yourself. Don't class yourself, don't allow yourself to be classed among the second-hand, among the they-say people. Be true to the highest within your soul, and then allow yourself to be governed by no customs or conventionalities or arbitrary, man-made rules that are not founded upon principle.—R. W. Trine.

MEN MAKE MONEY
Here is a Golden Opportunity
EASY WORK—GOOD PAY
We want one agent in each community to sell our elegant line of made-to-measure clothing. No money or experience required. \$75 to \$200 a month easily earned. We furnish Complete Outfit and **START YOU FREE**
We offer you a wonderful chance to make Big Money quick. Write today.
THE PROGRESS TAILORING CO., 164 Harrison St., Chicago

GET YOUR HATS FROM
MRS. C. P. BECK,
Fashionable Milliner.
ALL ORDERS PROMPTLY FILLED.
2250 Dryades St., Near Philip St.
NEW ORLEANS, LA.

Help Wanted
Women, Men, girls and boys can make big money selling our toilet articles. Write quick for our terms and full particulars. Address TAYLOR REMEDY CO., Dept. 1, Louisville, Ky.

Suits Tailored to your order for \$15. Others \$17.50 and up. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill. Write for Free Samples today.

Conference Notice

WACO DISTRICT.
SECOND ROUND.

Groesbeck and Kosse, March 7-8; Groesbeck Circuit, 12-15; Bremond, 21-22; Calvert, 28-29; Cross Road, April 4-5; Valley Mills, 11-12; Mariin, 18-19; Chilton, 25-26; St. James, May 2-3; Union Point, 9-10; Mart, 16-17; Cameron, 23-24; New Zion, 30-31; East Waco, June 6-7.

J. H. SWANN, Presiding Elder.

Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Doings of the Workmen

TEXAS.

PILOT POINT.—The Rev. J. S. Wyatt paid us his first visit and held the quarterly conference, looking after every department of the church. He strove hard to show the importance of raising the pastor's salary over that of last year, but failed to get the people to see it, so it was fixed at \$300. This shows that they do not believe in the idea of progress and not one of them is taking our church paper. On Sunday the elder preached two very instructive sermons; 36 partook of the Sacrament. Paid presiding elder in full, \$12.50; paid pastor \$23.26. A. T. Jackson, pastor.

My \$15 tailor-made suits are the same kind you pay \$20 for elsewhere. Write for Free Samples today. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill.

VIRGINIA.

WINCHESTER.—We are closing a pleasant and prosperous year in old John Mann Church, Winchester, Va. Our fourth quarterly conference was held February 10 by the presiding elder, the Rev. S. R. Hughes, D. D. The reports show our church in the most prosperous state it has been in many years, with benevolent collections far in advance of last year. The presiding elder paid in full, and we will pay pastor out before conference. The church unanimously requests the return of the pastor for another year. We have just closed a glorious revival, which has greatly quickened the whole church and resulted in the conversion of 14 souls. The Rev. Geo. E. Curry, the pastor, is held in the highest esteem by the entire church and community, and we very much desire his return for another year. The Rev. Dr. I. L. Thomas was with us the second Sunday in January and gladdened our hearts with his sermons and address to Sunday school, and we made him glad by giving him \$13 for his cause. We are working to give a good list of subscribers for the Southwestern.—Isabella Fletcher.

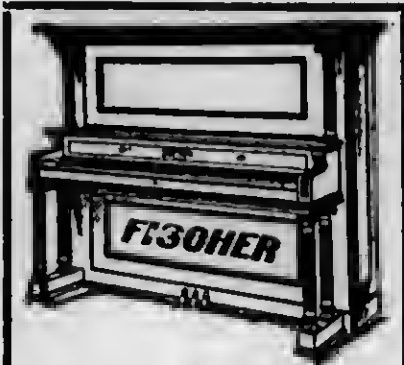
Died

Chas. W. Williams, of 2120 Melpomene street, New Orleans, age 38, died February 20, in the full triumph of faith. He leaves one son, one daughter, one brother and wife. His remains were taken to Thompson Chapel, Sunday morning, February 20, and his funeral preached by the Revs. A. Lawless, A. B. Harris, J. A. Lindsay and D. M. Seals, his pastor.

Fix That Stomach!

Don't let it go any longer. Get a package of Vita-Ore on trial and test it for any Stomach Trouble at the risk of Theo. Noel Company, Chicago. Read their liberal trial offer on last page.

WE HAVE PIANOS AND ORGANS FOR YOU AND YOUR FRIENDS



From \$100 Up.

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Piano Players

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THE ASTORIA HOTEL AND RESTAURANT

238 S. RAMPART ST., NEW ORLEANS, LA.
Between Gravier St. and Tulane Avenue.
Now open for the accommodation of colored patrons. First-class service. Hot and cold baths. Meals at all hours. Short orders a specialty. Comfortable rooms for rent. Convenient to all railroads and street cars. Phone Main 2712-L.
JOHN J. WINSTON, Prop. L. J. VAITON, Manager.
N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

FREE ADVICE ON CURING CATARRH

Don't suffer with catarrh any longer! Don't let it destroy your happiness—your health—your very life itself. Don't waste any more time—energy—money in trying to conquer it with worthless nostrums. Don't think it can't be vanquished just because you haven't sought help in the right place. Write to me at once and learn how it can be cured. Not merely for a day, a week or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself. Catarrh is more than an annoying trouble—more than an unpleasant disease—more than a brief ailment. It's the advance guard of Consumption. Neglected Catarrh too often ends in Consumption. It has opened the door of death for thousands. Take it in hand now—before it's too late. I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

LET ME TELL YOU JUST HOW TO CURE CATARRH

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—to-day they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my eighteen years of experience—my wide knowledge of Catarrh and the way to cure it.

Answer the questions I've made out for you, write your name and address plainly on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail them to me as soon as possible. I'll cost you nothing and will give you the most valuable information. Address Health Specialist Sproule, 432 Trade Building, Boston. Don't lose any time. Do it now.



Read these questions carefully, answer them yes or no and send them with the Free Medical Advice Coupon. Specialist Sproule will study them thoroughly and write you in regard to your case, without its costing you a cent.

- Is your throat raw?
- Do you sneeze often?
- Is your breath foul?
- Are your eyes watery?
- Do you take cold easily?
- Is your nose stopped up?
- Does your nose feel full?
- Do you have to spit often?
- Do crusts form in the nose?
- Are you worse in damp weather?
- Do you blow your nose a good deal?
- Are you losing your sense of smell?
- Does your mouth taste bad mornings?
- Do you have pains across your forehead?
- Do you have a dull feeling in your head?
- Do you have to clear your throat on rising?
- Is there a tickling sensation in your throat?
- Do you have an unpleasant discharge from the nose?

FREE MEDICAL ADVICE COUPON

Health Specialist Sproule, 432 Trade Building, Boston, will you kindly send me, entirely free of charge, your advice in regard to the cure of Catarrh.

NAME
ADDRESS
.....

Marriages

MOORE-BOOKMAN.—One of the prettiest double marriages ever solemnized on the Prairie Plains (Texas) Circuit, was that of Thos. Moore and Miss L. J. Bookman—Cornelius Moore and Miss H. T. Bookman, at the home of the brides' parents, during February, 1908. The beautiful and impressive service was witnessed by a large concourse of relatives and friends. The Rev. R. V. Doakes officiated.

JONES-ADAMS.—At Boyce, Louisiana, February 6, 1908, at the home of Mr. and Mrs. Adams, their daughter, Miss Rachel Adams and Mr. Oscar Jones by the Rev. W. L. Amos.—W. Smith.

FARMER-FORD.—At the residence of the bride, Chicago, Ill., Monday evening, February 17, 1908, Mr. Thornton Farmer, of Memphis, Tenn., and Miss Johanna Ford, New Orleans, the Rev. W. C. Stovall officiating.

HARRIS-BRADFORD.—On Thursday evening, February 13, 1908, at 8:30 o'clock, Mr. Willie G. Harris led Miss Maggie Bradford before the altar of the St. James Methodist Episcopal Church of Huntsville, Texas, when they were united in the holy bonds of matrimony. Miss Bradford is an active member of the Sunday school and church here and is very popular. Mr. Harris is at the head of the Neighbors' Aid Association of Huntsville, with Mr. Joseph Matlower, a well-to-do colored man. The association is meeting splendid success. A large audience composed of colored and white people assembled at the church to witness the marriage ceremony. The church was nicely decorated. The wedding march was played by Mrs. E. C. Smithers. After the ceremony many of their closer friends repaired to the home of the bride's parents, where they were served to refreshments. The Huntsville orchestra played several beautiful selections. The bride was the recipient of many useful and valuable presents and congratulations. The Rev. Freeman Parker officiated.

MELTON-WINFIELD.—At the parsonage of the Methodist Episcopal Church, Maxton, Mississippi, Mr. Melton and Miss Anna Belle Winfield, prominent young people of their community, December 28, 1907, the Rev. E. H. Langston reading the ceremony. Mr. and Mrs. Melton left for Monroe, where they will reside.

Malaria Causes Loss of Appetite.
The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Doings of the Workmen KENTUCKY.

WASHINGTON.—At Haven Church, the fourth quarterly conference was held February 4 and 5. Reports showed the work in good condition. The Rev. G. W. Zeigler preached morning and night to the delight of all present. The Rev. W. H. Riley of Maysville preached at 3:30 p. m.; 56 communed and the spiritual tide ran high. The church has been fitted with new gasoline lights, which add much to the appearance of things.—Alford Lane.

LOUISIANA.

LEESVILLE.—We have entered upon our new work at Mt. Zion Church with bright prospects for large success. The Sunday school opened on the first Sun-

day in splendid fashion. The speaking meeting at 3 o'clock was a gracious service and at night the Rev. L. C. Conley, a local preacher, delivered a very effective sermon; at its close the pastor gave the penitents a chance for expression and 65 responded by coming to the altar for prayer. Fifteen entered the service of His cause by uniting with the church—11 converts and 6 reclaimants. The community of Leesville is stirred and good results cannot but follow.—F. M. Lashington, pastor.

BERWICK.—I arrived on the 8th inst., with Mrs. Harrison, to take charge of Mason's Chapel. The people received us gladly. They are an aggressive people and the most of them are looking up, being nicely situated in their own homes. Although the work has been shut down for several months they are encouraged to go forward. Mrs. Harrison and I were the guests of Mr. and Mrs. C. H. Stull about three miles out from Jackson, before coming to Berwick; they are staunch Methodists. Mr. Stull is an energetic farmer; his sons and daughters are students of our schools—New Orleans University and Gilbert Academy—and he has the finest dwelling in this section of the country. Mr. Stull raises cotton, corn, potatoes, cane to make his own syrup; he has cows, horses, mules, fowls, etc., owns over five hundred acres of rich land, with valuable timber, beech, pine, ash, hickory, gum, elm, cypress etc. Mrs. Harrison was stricken with a severe illness at her home and a mother and father could not have done more for her comfort than did Mrs. and Mrs. C. H. Stull. May the Lord pour his blessings upon them. They have our thanks.—David Harrison, pastor.

BOCALUSA.—The Rev. T. W. Williams was cordially received by the members of Harry Chapel upon his return for a second year's work in their midst. All are working for a fruitful year along all lines of their church work and look forward hopefully to the time when this church will rank with the first-class churches, and under the present leadership large results are expected.—L. B. Pierce.

ST. JAMES CHURCH.—The first quarterly conference convened at St. James Church, February 5-6, Presiding Elder B. M. Hubbard, D. D., in the chair. The reports of the officers showed an increase along all lines. Total raised this quarter, \$39.50. One received into the church. We have a loyal band of soldiers who know how to bring things to pass. On our arrival, January 27, a storm of good things struck the parsonage with Sister Olivia Dugas and Brother Paul Narcise leading the host. About 75 pounds were laid on the table; presentation by Brother Paul Narcise, response by the pastor. We as members and friends of St. James Church, thank the Bishop and presiding elder for sending us such a leader as the Rev. A. C. Mitchell.—Paul Narcise.

WAXIA.—I came to St. Paul Church immediately after the adjournment of the Louisiana Annual Conference and at this date I am glad to say everything is moving on towards success. On the 15th and 16th my first quarterly conference convened, the Rev. J. W. Pierce in the chair. All the officers were out with written reports which showed marked success. The Rev. J. J. Obee, presiding elder, could not be here, therefore he sent the Rev. Mr. Pierce in his stead and the conference was a success. On Sunday the Holy Ghost descended, filling the hearts of every one, while Bro. Pierce

talked to us from St. John 3:13-14. Collection, \$9.05.—E. W. Jackson, pastor.

MISSISSIPPI.

AMORY.—Many thanks to the cahinet of the Tupelo District of the Upper Mississippi Conference for allowing our pastor, the Rev. J. J. Johnson, to return to the Amory charge. We paid Bro. Johnson \$500 last year. This year we raised his salary to \$525. In the first quarterly conference we paid the presiding elder, Dr. W. C. Clay, in full and left a balance for the pastor. Pastor Johnson has begun his work in the usual way—by adding souls to the church. The pastor and people work in harmony and raise any amount of money they need for business and we put money into the bank.—D. N. Cooper.

TEXAS.

PRAIRIE PLAINS CIRCUIT.—I came to my new charge immediately after the annual conference at Galveston, raised my moving expenses and was received cordially. The circuit has taken on new life. The work is spiritually alive. We have built one new tower to one of the churches and are repairing the foundation of one. Our first quarterly conference, held February 15-16 by Dr. W. Hartley Jackson, presiding elder. Reports, good. The elder preached two stirring sermons, themes, "Results of Prayer," "Be Thou faithful until death and I will give thee a crown of life," Rev. 2:10. He held the congregation spell bound for about three-quarters of an hour. We expect to do more for the Southwestern this year than ever.

HALLETTSVILLE.—Having been appointed to this place by Bishop Burt, I came directly from the seat of the Annual Conference, found a very generous people who received me cheerfully. Traveling and moving expenses, of \$25.30, were raised with ease. We put on a rally at once to build a new parsonage. Our people are now rejoicing over having one of the best parsonages in the West Texas Conference. Our first quarterly conference was held February 9-10. The Rev. D. C. Lacy, presiding elder, was five days in advance and rendered valuable assistance in the erection of the parsonage. Owing to the exceeding heavy rain which fell on Saturday the quarter was postponed until Monday night. However, the people came through the mud on Sunday and the elder preached two excellent sermons, which the people enjoyed greatly. We paid the elder in full, \$25, before the quarter was held and had a little pocket change left over for the pastor. Raised during the quarter, \$176.07.—J. W. Stone, pastor.

DAINGERFIELD.—The Rev. J. O. Williams, presiding elder, held the first quarterly conference on this work February 15-16, handling the business affairs of the same in his masterly way. He is truly a presiding officer of the highest type. We need young men of his kind; he knows the art of handling men. This was indeed a successful conference financially and spiritually. Collection \$30; presiding elder, \$25 and balance of \$5 for pastor. The pastor's salary was raised to \$460 this year, an advance of \$160. Four subscriptions for the Southwestern.

FILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 176, South Bend, Ind.

FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 or 3 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and is labeled, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1894. Be sure to get Ford's as its use makes the hair soft, Glossy, Lay Down in Place and Easy to Comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is not only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesaler, or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

The Ozonized Ox Marrow Co.
(None genuine without my signature)

Charles Ford, Pres.

158 E. KINZIE ST., CHICAGO, ILL.
Agents wanted everywhere.

The Illinois Central R. R.

Operates Double Daily Trains to

EVANSVILLE,	MEMPHIS,
LOUISVILLE,	ST. LOUIS,
CINCINNATI,	CHICAGO,
COUNCIL BLUFFS,	OMAHA,
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Memphis	Leave.	Arrive
Express.....	8:15 p. m.	8:10 a. m.
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Express.....	7:00 a. m.	5:30 p. m.
Bayou Sara Acad.	4:15 p. m.	9:40 a. m.
Sunday Ex.....	8:00 a. m.	9:30 p. m.

SOLID TRAINS AND PULLMAN SLEEPERS NEW ORLEANS TO VICKSBURG, NATCHEZ AND MEMPHIS—ALL DAILY TRAINS.

Modern Coaches, Chair Cars, Pullman Sleeping Cars, Buffet Lubricated Cars and Dining Cars. Information cheerfully given.

City Ticket Office: 141 St. Charles St.

A. J. McDUGALL, D. P. A.

THE NEW WEST TEXAS TOWN.

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or M. P. Turner, G. P. A., Dallas, Texas, for particulars.

\$3 a Day Sure
Send us your address and we will tell you how to make \$3 a day absolutely sure: we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write to-day to Mrs. M. Summers, Box 176, South Bend, Ind.

Deaths

THE REV. L. J. PRESTON.

The Rev. Loucious J. Preston was born in Akins, S. C., in 1842. He was converted and joined the Methodist Episcopal Church in early boyhood and after a few years he felt that the Lord had called him to preach the gospel. He was licensed to preach by the Rev. Dr. Fisher of the Savannah Conference; he entered the Savannah Conference, was ordained a deacon and also an elder by the now sainted Bishop Levi Scott. He served some of the leading appointments in the Savannah and also the Atlanta Conferences. Brother Preston was transferred to the Little Rock Conference in 1899 by Bishop Merrill, and served the following appointments: Cotton Plant Circuit, 1900; Brinkley, 1901; Wabaseka, 1902; Texarkana, 1904; Paloma, 1905; Bengin, 1906-7. Just before going to the last session of our conference, which convened in Little Rock, he said to his wife, "I must go and answer the roll call for the last time. In 1908 he was reappointed to Paloma. Before reaching his appointment he was stricken with la grippe and after six or seven days of suffering the end came. Brother Preston had many friends and they stood by him to the last. The Clow District has lost one of her strongest preachers, the church a safe leader, the community a true citizen. He leaves a wife and six children. He died February 5, 1908; age, 66 years. The remains were laid to rest in Cumming Cemetery. The funeral service was conducted by the Revs. T. R. Wamble, G. A. Hall and D. H. E. Harris, pastor.

FITZGERALD.—Robert Fitzgerald answered the summons at the coming of dawn Saturday morning, February 8, 1908. He was a faithful member of Vincent Methodist Episcopal Church. His last hour was a peaceful one. Three children and a host of relatives survive him.

Come nearer, ere yet the dust
Soll the bright paleness of the settled brow,
Look on your father and embrace him now
In still and solemn trust!

Come nearer; once more let kindred
Come nearer; once more let kindred lips be pressed
On his cold cheek; then bear him to his rest!

Yet weep, and it is well.
For tears befit earth's partings. Yesterday

Song was upon the lips of this pale clay,
And sunshine seemed to dwell
Where'er he moved—the welcome and the blessed;
Now gaze! and hear the silent unto rest.

Look yet upon him whose eye
Meets yours no more, in sadness or in mirth!
Was he not fair amid the sons of earth,
The beings born to die?
But now where death has power, may love blessed;
Come near, and hear ye the beloved to rest.
Yet mourn ye not as they

Do You Open Your Mouth

Like a young bird and gulp down whatever food or medicine may be offered you? Or, do you want to know something of the composition and character of that which you take into your stomach whether as food or medicine?

Most intelligent and sensible people new-a-days insist on knowing what they employ whether as food or as medicine. Dr. Pierce believes they have a perfect right to insist upon such knowledge. So he publishes, broadcast and on each bottle wrapper, what his medicines are made of and verifies it under seal. This he feels he can well afford to do because the more the ingredients of which his medicines are made are studied and understood the more will their superior curative virtues be appreciated.

For the cure of woman's peculiar weaknesses, irregularities and derangements, giving rise to frequent headaches, backache, dragging-down pain or distress in lower abdominal or pelvic region, accompanied, oftentimes, with a debilitating, pelvic, catarrhal drain and kindred symptoms of weakness, Dr. Pierce's Favorite Prescription is a most efficient remedy. It is equally effective in curing painful periods, in giving strength to nursing mothers and in preparing the system of the expectant mother for baby's coming; thus rendering childbirth safe and comparatively painless. The "Favorite Prescription" is a most potent, strengthening tonic to the general system and to the organs distinctly feminine in particular. It is also a soothing and invigorating nerve and cures nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, chorea or St. Vitus's dance, and other distressing nervous symptoms attendant upon functional and organic diseases of the distinctly feminine organs.

A host of medical authorities of all the several schools of practice, recommend each of the several ingredients of which "Favorite Prescription" is made for the cure of the diseases for which it is claimed to be a cure. You may read what they say for yourself by sending a postal card request for a free booklet of extracts from the leading authorities, to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and it will come to you by return post.

Whose spirit's light is quenched, for him the past

Is sealed. He may not fall, he may not cast

His brightest hope away;

All is not here of the beloved and blessed—

Leave ye the sleeper with his God to rest.
LOU BERTHA PRICE.

DAVIS.—Rufus Davis, an old and honored member of Two Mile Methodist Episcopal Church, Leona, Texas, fell asleep in Jesus January 19, 1908. Brother Davis was one of the oldest members of our church at this place, and cut the first blocks for the old Two Mile Church, now replaced by the new structure. He was sick only a short while and received the very best medical attention but his Heavenly Master whom he served so faithfully for twenty-six years of the eighty-four years of his life had a better place for him. He died as he had lived, a child of God, leaving a wife and a host of children, and grandchildren to mourn their loss. The remains were laid to rest in the family cemetery. The funeral was conducted by the pastor, assisted by the Rev. L. H. Horn. "Servant of God, well done."—G. W. Carter, pastor.

MAYFIELD.—Sister Marinda Mayfield, a faithful member of the St. Paul Methodist Episcopal Church, Rayne, La., departed this life January 26, 1908, in the Christian faith, and went home to rest, after an illness of more than eight months. She entered the church in her early life and was faithful until her summons came. She leaves husband and one child to mourn their loss. The funeral service was conducted by the pastor and assisted by the following ministers: The Revs. H. C. Roy, of the Baptist Church; H. S. Renter, Colored Methodist Episcopal Church; C. B. Hall, Colored Methodist Episcopal Church; A. J. Smith, Methodist

Episcopal Church; R. H. Martin, Colored Methodist Episcopal Church. The body was laid to rest in the St. Paul Cemetery. T. A. Jackson, pastor, officiated.

GRAVES.—On the ninth of January, the Rev. James Jordan, pastor in charge of Richmond, Texas, was called to the bedside of Mr. and Mrs. Spencer Graves to read and talk to their only son Nolan, who professed that he was ready and waiting for the call of the Master. He said he was going to spend eternity in the heavens beyond. On Friday he said to Mrs. C. L. Davis that he was going away Saturday on the special; he said, "Do not you see the bright light? Oh, how bright it son. Mrs. Graves is principal of our High School and has been for 16 or 17 years. Bro. Nolan Graves, deceased, was educated in Richmond public high school, also a graduate of Prairie View Normal School, and of New Orleans University. On Sunday at two o'clock the largest procession of colored friends that has ever gathered in Richmond witnessed Bro. Nolan Graves' funeral. He was born Saturday, July 11, 1885, and died Saturday, January 11, 1908. His funeral was conducted by the Rev. James Jordan, his pastor, and laid away in the society grave yard by the pastor and K. of P. He leaves a mother, father, two sisters and grandmother, brother-in-law, and a host of friends, both colored and white, to mourn his departure. A precious one from us has gone, a voice once heard in Mr. and Mrs. Graves' home is still, a place is vacant in that home the world can never fill; sleep on, Bro. Nolan Graves, we shall meet again.

GILES.—David Giles, a member of Matthew Church, Prairie Plains, Texas, died December 25, 1907. He lived a faithful Christian and the messenger found him ready. A number of relatives and friends mourn their loss.

R. V. DOAKES, Pastor.

NICHOLS.—Deany Nichols died February 1, 1908, aged 40 years and 18 days. She was a member of the Popular St. Christian Church, Green Castle, Indiana, for twenty-five years. She was ill during the last eight years of her life. Many good things could be said about her, but the best of all is she lived a Christian life in her home. She leaves a husband, six children, one sister, one brother and many friends. Her husband being a member of the Methodist Episcopal Church, the pastor of the same, the Rev. Wm. Miles, officiated at the funeral service, assisted by the Rev. Mr. Mormon of the African Methodist Episcopal Church, and the Rev. Mr. Bolden of the Baptist Church. The church was crowded with friends, white and black.

BLACK.—Carrie Black died at Eutaw, Alabama, January 1, 1908. Her farewell to her loved ones was calm and peaceful, pointing them to Jesus, her Saviour and theirs. Two daughters, two step-sons and three sisters survive. Her pastor, the Rev. Thos. S. Sanders, conducted the funeral service.
ANNA MORRIS.

CONNER.—Floille Conner, a member of Warlock Methodist Episcopal Church, Lasater, Texas, died February 2, 1908. For a number of months she was confined to her bed with consumption, but while she was in active health she was ever devoted to her church duties as a young Christian. The mother, father and brothers have lost a loving daughter and sister. She was a member of the Eastern Star Society. The funeral was conducted by the pastor, the Rev. J. E. Epperson.

WEATHERALS.—Tom Weatherals died

February 13, 1908. He was a faithful member of Rocky Spring Methodist Episcopal Church, Lasater, Texas, for a number of years and was a faithful class leader and steward. This church has lost a faithful member, the community one of its best leaders, the wife a faithful, loving husband, the children a dear devoted father. His remains were buried by the U. B. F., of which he was a member. He leaves a wife and 9 children and a host of relatives and friends. Our loss is but Heaven's gain. The funeral was conducted by the pastor, the Rev. J. E. Epperson.

TISUM.—Mary Tisum died February 13, 1908, age about 68 years, a member of St. Paul Methodist Episcopal Church, Lasater, Texas. She leaves two children, a number of grandchildren and great-grandchildren to mourn. The funeral was conducted by her pastor, the Rev. C. S. William.

GREEN.—David Columbus Green, son of Mrs. Fannie Green, was born February 12, 1874, at Boonville, Indiana, and died January 26, 1908, at Yuma, Arizona. Age, 33 years 11 months, 12 days. Mr. Green was a musician of great ability and had been heard in all the large cities. He professed a hope in Christ when a boy and although in after years he wandered far from home he never forgot Him. He wrote to his mother telling her he had not forgotten her home training and Christian influence, and to his brothers thanking them for their kindness to him, especially to Philip who had proven not only a brother but a father. Carl hastened to his bedside, but death had claimed its victim before his arrival. Carl, with the remains of the deceased, arrived home February 5. The funeral was held the following day at the Mount Liberty Baptist Church, of which he was a member. The Rev. H. Griffin, of the Methodist Episcopal Church, delivered the sermon. He leaves a wife, a dear Christian mother, a sister, brothers and other relatives and friends.

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Dissolution in the Interest of Effectiveness

At the last General Conference there was appointed a commission for the consolidation of the Board of Education, Freedmen's Aid and Southern Education Society, the Sunday School Union and the Tract Society. After a careful study of the charters of these various boards, the commission formulated a plan for consolidation, in the execution of which the secretaries and Board of Managers constituted entered into it with seriousness, intelligence and loyalty. It is due to Corresponding Secretaries Anderson, Mason and McFarland to say that they have made an earnest effort to make the plan of consolidation a success. That the plan has not worked well, and that there has been a practical failure, is no fault of theirs. At the meeting of the Board of Managers of the Board of Education, Freedmen's Aid and Sunday Schools, held in October, 1907, a committee was appointed to consider what change, if any, should be recommended to the General Conference for the caring for the interests now committed to that Board. At the present meeting of the Board of Managers, held in Cincinnati, this committee reported, and after careful and deliberate consideration for two days, the report that appears on page three of this issue was unanimously adopted.

It is significant that a number of those who were members of the original commission on consolidation are members now of the Board of Managers, and join heartily in the recommendation for a separation of this Board into three societies. This is not the first time in the history of the world that there has been a reversal of opinion. Experience has taught many lessons, and many a man has been forced to right about face upon plans that he had adopted and to pursue either plans unthought of before or to return to plans that were abandoned. Instead of weakness, it is an indication of strength when a faithful trial has been made of any plan for one without hesitancy or quibbling to return to that which experience teaches is best.

The report referred to states a very fundamental proposition when it says: "Simplicity and directness constitute the chief elements in successful appeal." That the operation of the Board of Education, Freedmen's Aid and Sunday Schools measured by this dictum falls short occasions some surprise and is a matter of current comment. There was anything else but simplicity in discussion by a Secretary or Field Agent of the three-fold subject in the brief time allotted to a Conference address. The general ideals of education and the relation of the church to the development of educational ideals, the Negro question, with all of its ramifications, social, economic, as well as educational, and a discussion of the new Sunday School movement that has arisen within the past four or five years were too much for one man to adequately cover in one hour. The Sunday School movement in itself is fraught with so many momentous changes as to demand the serious thought of not one man only, but of many men. For hereby hangs the future indoctrination of all our membership and

the development of proper ideals in the church and the adequate presentation of God's word. That a given secretary in a set address would place emphasis on that one of these distinct phases of church operations that was nearest to his heart, and barely hint at the other two, should occasion no surprise. That the emphasis in any case is well placed we do not doubt, but a mere reference to the two other departments works hardships to the other departments, whatever the departments might be. For the Conference or audience, perhaps unconsciously, would partake of the feeling of the speaker and grow indifferent to the cause referred to only in a very general and indifferent way, and warm up to the cause upon which there had been placed the emphasis. The Board of Managers very aptly says: "An attempt to deal with all together has unavoidably weakened the force of each." This is a frank and truthful statement. And further, a moral question is raised when the Board declares: "To make an appeal upon the merit of one and then to divide the offerings resulting from such appeal has in more than one instance led to a criticism that the intent of the church or donor has been disregarded in the use of the gift." A great church has no right to raise money for one purpose and spend it for another, even though the raising of it might be by indirect inference.

That the cause of the freedmen has suffered is to be regretted. The Freedmen's Aid Society came into existence immediately after the close of the war to furnish guidance along the line of Christian education to the newly emancipated slave. If there was a need then of such a philanthropic society as the Freedmen's Aid Society there is a need to-day. If it is a question of illiteracy there are more ignorant black people to-day than there was when the proclamation was issued. If it is a question of friends, then perhaps the situation is more acute, for the Negro never was in more need, not even at the close of the war, of friends than he is to-day. The Negro question, and that is the question to be dealt with in the presentation of the claims of the Freedmen's Aid Society, and of which there is no evasion, is one of the greatest questions before the American people. More than any other question, it is the occasion of sectional strife. It is the question that brought into existence the Republican party. It is the question that figures in the party lines to-day. It is one of the most difficult economic problems that we have to face. It is a serious labor question. It is a very serious and sensitive social question. With all it is a question of humanity and of brotherhood and demands immediate and vigorous approach. Indeed, the Methodist Episcopal Church cannot afford, in the light of its past history, to so place this question in the construction of a Board as to permit even the most critical to infer that we do not put as much emphasis here as we did formerly. For these reasons, and others which might be stated, it is very clear to our minds that the Board of Managers has acted long the line which is practical and statesman-like when it formulated this memorial petitioning

the General Conference to so change the charter of the Board of Freedmen's Aid and Sunday Schools so that there may be a Board of Education, a Freedmen's Aid Society, a Board of Sunday Schools and an editor of Sunday School literature.

THE EDITOR.

All the editors of the church have enough to keep them busy and more, but the editor of the Sunday School literature of our church certainly has his hands full. Besides the editing of the monthly *Sunday School Journal* and the *Adult Bible Class and Teachers' Training Monthly* and the weekly *Classmate* and the weekly *Advocate* and the annual volumes of the Sunday School Illustrative Notes, Hand Book, and other Sunday School helps he must edit fourteen other Sunday school periodicals. Other than this, the discipline provides that he shall edit the Sunday School books, papers and tracts, and shall also, in consultation with the publishing agents, have charge of the department of Sunday School requisites, books of instruction for Sunday School and normal classes. In view of what has been given to read the next sentence in the discipline seems almost heartless and inhuman: "He shall also be Superintendent of the Department of Sunday School Instruction." If it ever appeared that one man had his full share, here it is. The department of Sunday School periodicals is a paying department, and can afford and should have an editor whose only work it is to edit these publications. We want to approve, therefore, most heartily this proposal in this plan of dissolution.

BOARD OF SUNDAY SCHOOLS.

The plan also proposes the incorporation according to the laws of the State of Illinois, with headquarters at Chicago, of a Board of Sunday Schools. This would be an effort in the right direction and would give a chance to properly emphasize the educational and the missionary work of the Sunday School. Here the work of the Corresponding Secretary, as outlined in the discipline of 1904, paragraph 344, would have some chance of being carried out: Such work as the conducting of correspondence and the giving of his time under the direction of the Board to promoting the general interests of the Sunday School by travel and otherwise. The secretary of this Board could then in fact be the Superintendent of the Department of Sunday School instruction. With this plan there could be accomplished the very essential thing—the directing of the organization of new Sunday Schools in new centers. Besides we can put ourselves in line with other great denominations in Sunday School Missionary work. For instead of one or two Sunday School workers, there ought to be one for every Conference, certainly one for every State.

BOARD OF EDUCATION.

The plan provides for the establishment of the Board of Education, with offices in New York, and to transfer to this department all schools now administered by the Freedmen's Aid Society.
(Continued on Page Eight.)

The Largeness of Christ

By The Rev. James E. C. Sawyer

The four Gospels containing the story of Christ's life together make but a minute volume in size; but what vast libraries of books have been inspired by that life! The increase of books concerning the life and character of Christ was never before so remarkable as within the last half century. That wonderful story has not only been the inspiration of countless religious and theological works, but to it we owe all that is greatest and best in the literature of the civilized world.

Born in a little village, reared in one obscure and despised, unknown to the public of his time until the commencement of a ministry lasting only three years, put to death most ignominiously, and buried in a borrowed tomb, yet how great a space he fills in the thought and activities of this strenuous and eventful age! No living personality or dead hero or martyr is so visible to all the world as he. Concerning no other is there so much study and intellectual discussion; about no other rages so much controversy, agitation and conflict; no other is so exalted by the imagination and so admired by the elect spirits of all nations. No other name is so dear to the common humanity.

There is a largeness in Christ's character which makes it transcend all other examples and ideals. One really great man may be the ideal of a nation or a century, or may mark the high tide of a phase of philosophy, an epoch of civilization, or a period of renascence and reformation; but the heroes of all time are dwarfed by the breadth and loftiness of the character of Christ. There is room within it for all that was strong, beautiful and great in Buddha, Socrates, Paul, Francis of Assisi, Dante, Luther, Zwingli, William the Silent, Alfred the Great, Washington, Abraham Lincoln. The largeness of his nature transcends theirs as the dome of the sky transcends the mountains; yet there is in the illimitable volume of his nature a kinship which makes it touch the humblest with encouragement, even as the lowliest flower is warmed, encouraged and vitalized by the light of the sun. All saints and heroes together are only an infinitesimal fraction of Christ.

There is immeasurable largeness as well as most tender nearness in his comfort. In times of trouble those of all races, nations and classes, and of every variety of trial, anxiety and sorrow, find refuge in him. In his brief life there was a range of experience which fitted him to sympathize with every kind and degree of human pain and grief. No other was ever so lonely as he; no other so severely suffered the pangs of wounded and wronged affection; he was so poor that he had nowhere to lay his head; he was tempted in every point like we are; he felt the weight of a transcendently great mission; he wept at the grave of his friend, though he was about to raise him from the dead. All the sad music of the agony of humanity finds an echo tender, sweet and comforting in his heart. He mothers all humanity. Little children and the strongest and greatest men equally find their sweetest consolation in his arms.

His nature was full-orbed. If he had unexampled sorrows, so he also had loftier and more perfect joys than any other man that ever lived. Hours of happiness and of prosperity and achievement, as well as those of weakness and pain, are made brighter through the communication from his invisible presence of the warm sunshine of his exquisite and opulent sympathy. The joy of youth, its hopefulness, its enthusiasm, its visions, have been his; and wherever there is an innocent and happy young heart, the deepest part of its joy comes from him who is still in memory and heart a child, a youth, a young man. The sympathy of Christ is not with-

held from active and strenuous men till they experience some great trial or catastrophe; he sympathizes with their generous plans, their noble ambition, their energy, their strength of will, their radiant visions, their hopefulness, perseverance and courage. Every unselfish and noble enthusiasm is an emanation from his own fervent zeal. To none may the thought of Christ's sympathy be more inspiring than to those who are called to arduous and great responsibility.

The largeness of the love of Christ is such that it "passeth knowledge," and the largeness of his ambition is commensurate with that of his love. He aims to rule the world by his thought, his spirit, his power; and, most wonderful ambition of all, he claims the right to be loved more than we love our dearest. That is infinitely daring ambition which claims to be loved of all and above all. It is only the heart which holds all that can be loved of all. There is nothing else so cosmopolitan as the love of Christ. It embraces all humanity, yet calls every individual by name. Christ's

ideal, though infinitely elevated, is always in touch with the actual.

Only through Christ can we be made complete. Christianity is the manifestation of his life. Our loftiest faculties are tuneless till he breathes through them. Above the tumult and mystery of human events is the sapphire throne whereon he sits. He is conducting them all to a glorious issue. He is the goal of history. Of every great humanitarian and moral as well as religious movement, he is the source and the power. His peace, his righteousness, his love, shall yet be fulfilled in humanity. In the deliverance of men from ancient tyrannies, in the breaking of the fetters which have bound the minds and souls as well as the bodies of men, in the increasing life and power of the warfare against the vices which hold men enslaved to base appetites, in the struggle and the elevation of the common people of every land, in the sweeping away of immemorial falsehoods, frauds and cruelties, there is the increasing manifestation of his conquering will. His kingdom is eternal, and is destined to be universal. All the armies in heaven follow him. Upon his head are many diadems. He is the fulfiller of all the aspirations of the humanity which he has redeemed by his blood and quickened by his undying and infinite life.—In *Pittsburg Christian Advocate*.

An Open Letter to Isaac Young, M. D.

By The Rev. J. A. Brown

My Dear Doctor Young:

In the *SOUTHWESTERN CHRISTIAN ADVOCATE* of January 23, you publish a very strong appeal to committees on estimating pastor's salaries, urging the fairness as well as the necessity of a liberal increase in that important collection. I regard your letter as most timely, as well as evidencing the genuine Christian spirit of an intelligent and loyal layman. Your letter will doubtless be accepted by thousands of our good laymen as an expression of their sentiments, and it will be heartily appreciated by every pastor in our church. It is exceedingly appropriate that our lay brethren both speak and write on this important subject. They have been too silent. In our General Conference the laymen are not a mere "balance of power" but equal to the ministers in number and influence. Without them no law of the church is made or changed. The Discipline is explicit in its directions on estimating and collecting the salaries of the pastors and as this devolves chiefly upon the laymen they cannot afford to be heedless to such an appeal as you have made. You slate an indisputable fact when you say that "the ministry is the most poorly paid of any of the callings of men." No layman will have to leave his community to find abundant proof of this fact. You ask a reasonable question: "Without adequate pay how can any man give good service?" A few years ago it was my privilege to hear a masterly address by professor (now president) Croghan of Clarke University. It was on a commencement occasion at Claflin University. He referred to an educated Christian ministry as one of the greatest needs of any race. "But," said he, "the preacher of the Gospel must be both an example to and teacher of the people. He must practice the principles of the Bible and teach them. Therefore his time, his brain and his soul must be consecrated to one work. In his preaching he should not aim to give to the people what they may most desire, but he must give them what they most need." The professor spoke from the standpoint of a layman. As time moves on it becomes more and more evident to us preachers that the intelligent laymen demand of the ministry most efficient pulpit and pastoral service. There is a voice from the pew demanding that the minister be "a workman that needeth not to be ashamed rightly dividing the word of truth." You submit, dear doctor, that "any minister who has to worry about how he is going to make his financial ends meet has not the time to thoughtfully and prayerfully think out a wholesome sermon for his congregation on Sunday," and you are right. It is but the truth to say that hundreds of educated ministers go into their pulpits every

Sunday without having had time to prepare their sermons. They have been teaching school, acting as insurance agents, farming, merchandising, or wondering about trying to borrow enough money to keep their families from suffering. And many such preachers are pastors of large churches in which there are many well off members. You have not spoken too early or too strongly, doctor. There is a fearful falling away from the church by our people. A supported ministry would soon draw them back. If our people would give a more adequate support to their pastors there would be fewer young men on the chain gangs and in the prisons. More homes would be made happy by more faithful pastoral visiting from house to house. The conduct of the people both old and young would be carefully and prayerfully guarded by their pastors whose time would be given exclusively to the duties of the pastorate. Permit me to say that I think your suggestion to estimating committees will do much toward a solution of a very serious problem. Thanking you for the noble stand you have taken and trusting that you will continue to use your good influence to have the pastors of our church given a more liberal support, I am, yours in Christian love,

J. A. BROWN.

Orangeburg, S. C.

The Porto Rico Mission

The seventh annual meeting of the Porto Rican Mission was held February 4-10, in Aibonito, P. R., Bishop Luther B. Wilson presiding. Bishop Wilson was accompanied by his wife and daughter, and he and family, together with Dr. Benjamin Haywood and Dr. C. M. Boswell, will take a little tour over the Island before returning to the States. We were much delighted to have Bishop Wilson with us again this year, and also to have with us Dr. C. M. Boswell, Secretary of the Society of Home Missions and Church Extension.

The Preparatory School and Biblical Institute was opened at 2 p. m. Tuesday, and every afternoon discussions were held on various topics, which will greatly help the native workers. Evangelistic services were held every evening by Sam. Culpeper, with fine results. This session was the best ever held since our work began.

During the year there has been an increase of 570 probationers, 323 full members and 13 Sunday Schools; in all there are 53 Sunday Schools. The amount of self-support is \$2,926. There were dedicated during the year 17 churches and chapels. The church and parsonage property amount to over \$100,000. The next session is to be held in Ponce.

J. H. GILLESPIE.

Extract from Report of Board of Education Freedmen's Aid and Sunday-School to the General Conference

REPORT TO THE GENERAL CONFERENCE.

In every benevolent organization two considerations are paramount: First, the securing of funds; second, their wise disbursement.

In order to secure funds there must be such a presentation of the cause as will appeal to the people. Simplicity and directness constitute the chief elements in successful appeal. Whatever affects these elements unfavorably must work a disadvantage to the cause involved.

Applying this principle to the consolidated Board of Education, Freedmen's Aid and Sunday-schools, it appears that the grouping of these interests does not add to the effectiveness of appeal, but, on the contrary, tends to serious confusion. While in theory all of these interests may be classified as educational, as a matter of fact the several causes are quite distinct.

The Board of Education, incorporated under the laws of the State of New York, has performed a very distinct and important work in the matter of student aid. The work of the Sunday-school Union and Tract Society has been in part editorial and in some degree missionary. The aim of the Freedmen's Aid and Southern Educational Society has been sharply defined, including, as it has, the fostering of a few institutions for white students and a large number of important institutions engaged in educational work among the colored constituency of our Methodism. Neither historically nor logically can these causes be regarded as in any sense identical.

The Freedmen's Aid and Southern Education Society, in the prosecution of the work whose needs first called it into existence, has found the strength of its appeal in present racial conditions and needs, and the appeal presenting racial possibilities and hopes has again and again stirred the church and moved it to generous giving. When, however, the attempt has been made in accordance with what seems to have been the will of the General Conference to secure in one offering the funds for the maintenance of these several causes, in response to a single appeal, it has been found impracticable for the speaker to bring together these diverse interests in an address inspirational of largest giving. An attempt to deal with all together has unavoidably weakened the force of each. To make an appeal upon the merit of one and then to divide offerings resulting from such appeal has in more than one instance led to a criticism that the intent of the church or donor has been disregarded in the use of the gift.

So manifest was this that the Board at its first meeting was obliged to urge the observance of all the days formerly observed—Children's Day, Lincoln's Day and Rally Day, in addition to the general public collection. Yet in no other way has it seemed possible to secure the funds necessary for the maintenance of the work, and at least in one of the departments—that for Southern Education—the charges are fixed and the failure to meet obligations would of necessity result, not simply in narrowing efforts, but in disaster to the cause. This condition is not simply the accident of newness, but is inevitable in the attempt to consolidate causes so distinct. The confusion of thought so frequently characterizing the appeal has been reflected in the confusing of reports of money received for these consolidated causes, and in scarcely a conference can there be found perfect clearness upon the subject.

The present arrangement has also complicated the situation concerning the collections for local educational interests. This collection is generally designated by the Annual Conference for some college or school in its territory. It constitutes an important source of income to many of the colleges. Under the present plan this collection is crowded out in some instances by the Board collections, and in others the president of the college has gone to the church, taken the "educational collection" and received it all for his own work, none of it going to the Board.

It is likewise evident that an attempt to administer the funds by a single secretary or office must involve all of the confusion apparent in appeal. There is demanded in one case the technical labor of an experienced religious editor, giving persistent and painstaking attention to the details of Sunday-school publications. Only by such concentration of effort has it been possible to bring our Sunday-school literature to the place which it now occupies—easily first

in the Sunday-school literature of the Christian world. Besides careful administration of the important Student Aid Fund, the services of a skilled educational leader are required in our growing connectional educational work. In the Southern Educational work it has been necessary to consider even the minute details of boarding departments, as well as matters of instruction and of school erection, with striking peculiarities of condition and personnel in many institutions of learning. It would be possible for one to have nominal oversight of all these interests, but the oversight would be superficial and the results disappointing.

It is therefore noticeable that in the administration of these consolidated societies the lines of difference are as distinct as though no consolidation had been attempted, although every effort has been made to administer the interests involved in harmony with the law and the spirit of the instruction handed down by the General Conference.

In view of these plain facts, it must appear that the plan of consolidation, ineffectual up to the present, must be inevitably disappointing if continued, and the conviction grows with observation and study, re-enforced by the consensus of those most deeply interested in the several causes, that for the best interests of the work a readjustment must be effected. From both viewpoints, viz., that of providing adequately for their support, and of securing the best administration for the interests involved in carrying out the will of the donors specifically and effectively, these distinct and diverse interests can not be administered effectively under the existing consolidation. Careful consideration of the future welfare of the interests involved compels recognition of these facts:

(1) The work of the Society for the education of the Negro race is unique. It was never more needed than now. The strength of the appeal for Negro education is in the statement of racial conditions, and an appeal for its support is weakened by combining it with any other cause. Nor is the appeal for other causes strengthened by combining it with that of the Negro.

(2) Recent educational developments and the financial condition of the interests formerly committed to the Board of Education at New York suggest the enlargement of this department of the work to more generally include aid to institutions. There is a limit to the aid that can be wisely given to students. And the imperative needs of worthy institutions throughout the church call for carefully administered aid in increasing volume. From many viewpoints the necessity for a strong central educational organization to co-operate with the colleges and universities of the church is very prominent; of this the church is very apparent. In no other way can the needed connectional spirit in the work of the church for Christian education be so well cultivated and stimulated.

(3) Related even more remotely to the general interests of the consolidated Society is the care of the Sunday-school. This work is so separate and distinct, so fundamental and important, that it can not wisely be united with these other causes. Its work is three-fold: (a) Editorial—the creation and development of a varied and suitable literature; (b) educational and inspirational—the establishment and diffusion of Sunday-school ideals and standards. In these days, when Sunday-school methods are being transformed, and when other denominations are strengthening this department, Methodism can not afford to even seemingly minimize the importance of the Sunday-school; (c) benevolent and missionary—schools must be established and helped in the new and needy districts at home and abroad. For the accomplishment of these ends there is need of a distinct organization, properly officered and directed by a competent board of men and women interested specifically in this form of Christian service.

The Board therefore recommends for adoption by the General Conference the following readjustment of the interests now committed to the Board of Education, Freedmen's Aid and Sunday-schools;

(After the committee's report, including the above, had been considered by the Board during three lengthy sessions, it was adopted and later recommended to the Committee on Legislation to be edited and shaped in disciplinary form. The committee furnishes the following condensed abstract of the recommendations which are to be submitted to the General Conference:)

First—Change the chartered name of the organization to the Freedmen's Aid Society of the Methodist Episcopal Church, with headquarters in the city of Cincinnati, with such modifications as will adapt it to the purpose of diffusing among our Negro population the blessings of education and Christianity, the administration of all the schools for the Negro race to remain with this Society.

Second—Provide for the continuance of the Board of Education, incorporated under the laws of the State of New York, the charter of which has not been annulled, and authorize such amendments to the charter as are necessary. Transfer to the care of this Board for administration and aid all schools now administered by the consolidated Society except those for the Negro race. Enlarge the work of the Board of Education to more generally include aid to needy institutions and to provide for the formation of a central educational fund for the benefit of the schools of the church.

Third—Authorize under the incorporation under the laws of the State of Illinois, with headquarters in the city of Chicago, of the Board of Sunday-schools to properly emphasize the educational and missionary work of the Sunday-school.

Fourth—Provide that the Sunday-school editor shall give his entire time to the numerous and important Sunday-school periodicals of the church, and be elected as the "Editor of Sunday-school Literature."

Fifth—Provide that tracts shall hereafter be printed by the Book Concern and supplied to the different societies and departments of the church at actual cost of publication. Transfer tract funds on hand to the Board of Foreign Missions and the Board of Home Missions and Church Extension, share and share alike.

The Rev. Theodore S. Henderson at Claflin University

The twenty-fourth annual revival at Claflin University, Orangeburg, S. C., was of much more than ordinary interest. Dr. Theodore S. Henderson, General Field Superintendent of the General Conference Commission on Aggressive Evangelism, conducted the meeting, preaching two or three times a day and holding inquiry meetings during the intervening hours. The keynote of the meeting was "Salvation for Service," which to not a few was a new putting of the case. Dr. Henderson is a master fisher of men. He goes straight after them and brings them in by the score. The interest of the student body was raised to white-heat under his remarkable address on "Life Work." He made it plain that God has a life work for every man; that man must find it; that no one else can do it for him, and that he must do it for God. He urged that a man building a wagon or running the machinery in the John F. Slater shops at Claflin may be as truly working for God as the man who writes a book or preaches a sermon. God has all kinds of work to do and it is all important, honorable and dignified if done for God.

When the call was made for volunteers for special religious work, ten offered themselves to the ministry; nineteen men and seventeen women to Foreign Missionary work, and about two hundred to Home Missionary Work. About one hundred were saved or reclaimed, and the entire student body moved to take a broader and higher view of Christianity than ever before. Dr. Henderson impressed the student body with the fact that the most manly, womanly and sane thing to do is to serve God and serve Him with as much enthusiasm as they play football or anything else. If the General Conference Commission means to follow up this college work and awaken in all of our schools such enthusiasm for Christian work as is found at Claflin to-day, the organization should be made permanent and a new impetus will be added to Christian work which will be felt throughout the church and the world. Mrs. Henderson contributed much to the success of the meetings at Claflin by her service of song.

L. M. DUNTON.

THE CHRISTIAN LIFE

Between the Days

Between the days—the weary days—
He drops the darkness and the dews;
Over tired eyes His hands He lays,
And strength and hope and life renews.
Thank God for rest between the days!

Else who could bear the battle stress,
Or who withstand the tempest shocks;
Who tread the weary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorches, and the plain
Stretches before us, parched with heat;
But, by and by, the fierce beams wane,
And lo! the nightfall, cool and sweet,
With dews to bathe the aching feet!

For He remembereth our frame!
Even for this I render praise.
O tender Master, slow to blame
The falterer on life's storm-ways,
Abide with us—between the days!

—Exchange.

A Personal Interest

Do you know your Father? Have you found God your Father? Have you learned to shape all those mighty forces and laws which constitute this universe as a personal being to yourself, to approach him with the consciousness that he has a personal thought, an individualizing knowledge of you? Have you learned to go to him saying that you want to be with him, and therefore you have come to pray, not in order to urge your little petitions upon him as a claim, but in order to use your little petitions as a chain that binds you to him?

Have you learned to come to him; to exult in the sense of his presence; to feel the breath of his Spirit upon you? Have you learned to cast upon him the care and burden of your daily life, just as in childhood you left to your parents the clothing and the food, knowing that it would be well? Has he become your Father, always seeming loftier, and yet always nearer and dearer? If so, and not otherwise, Jesus Christ has accomplished his work in you. "Behold, what manner of love is this that we should be called the children of God."—Rev. R. F. Horton.

Cheerfulness in Adversity

REV. C. ENSOR WALTERS.

Human nature is full of contradictions. Its elements are complex and more varied than the superficial imagine. The subtleties of the human heart are most perplexing. On the surface it would seem that cheerfulness depends on happy circumstances, good health, or great prosperity. Yet this is not an absolute rule, for cheerfulness is often found where these things are lacking.

I used to visit a woman engaged in a "sweated industry." She lived in a small, ill-lighted, insanitary room in a slum. She worked through the weary days and knew nothing of holidays. Her wage was small; her occupation precarious, and her health indifferent; yet she would work away, singing hymns, her favorite being:

"I feel like singing all the time,
My tears are wiped away;
For Jesus is a Friend of mine,
I'll praise Him all the day."

This sweated woman was one of the happiest beings I have ever known. What was her secret? What prompted her happiness? It was religion—the religion of Christ. And the religion of Christ is the supreme factor in inspiring cheerfulness in adversity.

Herein is the chief glory of Christianity; its message of good cheer. When Jesus came to humanity, the world was shrouded in dull care. Cheer-

fulness was associated with sensual pleasure. God was a mystery, the future life black with uncertainty. Jesus came—the Light of the World—and at His coming the angel declared to the shepherds: "Behold, I bring you tidings of great joy."

He was not, as art has so often represented Him, steeped in austere gloom, with a face of pathetic sorrow; rather was He radiant with peace and joy. He saw the love of his Father in all nature, in the lilies of the field, and in the birds of the air. He was supremely cheerful in adversity. Even when over Him fell the shadow of the cross and He knew He must tread the sorrowful way, He said to His disciples, "Be of good cheer; I have overcome the world." And as a legacy to His church—to those who had to face persecution and stress for Him—he bequeathed His peace. "Let not your heart be troubled." "My peace I give unto you."—From *The Cheerful Life*.

Accept Your Cross

REV. H. A. JOHNSTON, D. D.

We need not go hunting for crosses. But we must not evade them, if they come. Christ did not come to the earth for the sake of dying. His aim was the redemption of mankind, and because the cross was in the way of accomplishing of that redemption, he did not shirk it, but set his face steadfastly toward it as he journeyed in the way of duty. The secret of his strength was in the knowledge that in lowliness of heart he was saying to the Father: "Thy will be done." His conscience was clear and his purpose unflinching, and he saw his joy through it all.

That world "falsely" gives another clue. It is the misery of the guilty conscience which cuts the nerve of victorious power. The man who knows he can look into the eye of God, though conscious of his unworthiness and sin, and knows that God sees his witnesses. He himself knew temptation. His transfiguration was a day of exultant joy, yet in it he had a vision of his cross and "the decease he was to accomplish at Jerusalem." But the power of his joy carried him to his cross in a steadfast fidelity to God and men.—From *The Beatitudes of Christ*.

Not Understanding

How often where the heart craves most
To find sweet sympathy,
It finds the unresponsive soul
That with it cannot see.
And which with criticism oft
So deeply wounds the heart,
And breaks the ties that e'er should join
It drives the hearts apart.

'Tis sad, alas! but it is so,
That friends and kindred, too,
Will doubt the motives of the heart
And will unjustly view
The lives of those, who not as they,
Their own life's mission feel.
They'll not believe, lest they agree,
The other's mission real.

O! could all have sweet charity
And mercy for their friends,
The confidence in other's views,
That such sweet comfort lends.
Let all believe the Father guides
Each seeking soul aright,
And that to teach its mission here,
He'll send his guiding light.

All were not meant to see alike,
The same work find to do,
Each sees his life with his own eyes,
And not as others view;
The soul speaks to the inner heart
And tells its longing there,
So those not knowing other's lives
Should criticism spare.

—Martha Shepard Lippincott.

Evening Brings Us Home

Upon the hills the wind is sharp and cold;
The sweet young grasses wither on the wold;
And wo, O Lord, have wandered from the fold;
But evening brings us home.

Among the mists we stumbled, and the rocks,
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far,
Without Thy lamp, we know not where we are;
At evening bring us home.

The clouds are round us, and the snowdrifts thicken,
O Thou, dear Shepherd, leave us not to sicken
In the waste night; our tardy footsteps quicken,
At evening bring us home.

—Anonymous.

Measuring the Years

When we begin to measure the year that is just passed, we are certain to gather together, first, all the trying experiences, the sorrow and the disappointments, the days shadowed by pain that stretched out to such a wearisome length, the sacrificial days when self was forced into the background to make way for others who it may be needed less than "self" our best endeavor. The days when we worked at our tasks listlessly while our hearts yearned with a great yearning for the things just beyond our reach, for which we had so long been hopelessly striving. All such seasons rise quickly in the foreground to be followed by the memories that time never wipes out, the memory of "silent voices calling"; voices we hear amid the din and confusion of the busy world, about us that kens little of the music of other years still living in our memories. Then there come the long stretches marked by bloodless battles with sinful tendencies, not always conquered, and the temptations that overcame us in weary moments, leaving our hearts "lacking the strength of prayer"; for it seemed that surely we must have wearied even the divine patience until the Father had withdrawn himself so far from us that our oft-repeated story of failure did not reach him, and our hearts ached with a great sense of loneliness.

But there are brighter periods to be measured in every life if we would have a correct record of the years. There were times when faith and hope were strong, and we heard the joy bells ringing a victory over some battle won, some gain that followed a loss which had left us crippled for a time. Days when duty well done brought us the keenest satisfaction and the burdens that pressed heavily in time and discouragement we were able to lay at the Master's feet and leave there while we just were glad that he counted us worthy to be his care.

And so we measure our days sometimes with hearts troubled by the record they make, and again we linger lovingly over the bright ones, remembering how easy it seemed to do right when we were close enough to slip our hand in the Father's and be thrilled with a feeling of his strength and love. Clouds and sunshine all the way, but what of that, so the sun shines always just after it is darkest and most fearsome? And that is God's way. So, if we measure fairly, we will find the bright places all along, and if for some they are far apart, yet the time will come when there will be only one long, long day of perfect peace—so full of joy that only the angels can measure it, and that by the measure of a wonderful love that is boundless as eternity.

"One day at a time! 'Tis the whole of life!
All sorrow, all joy are measured therein,
The bound of our purpose, our noblest strife,
The one only countersign sure to win."

—Burlington Hawkeye.

HOME AND YOUNG PEOPLE

Keep Up Good Spirits

Be stout-hearted, my friend. Don't get the blues, or if you do, charm them away with a wand of reason.

Don't look on the cloudy side of everything, or if you will, take a little sunshine along with you to brighten things up.

Don't think that the bad people are to be allowed to spoil the world. God reigns.

Don't think that you are the worst off of anybody, or that no one else is in need of sympathy, or that you have no duty to perform that will make glad some heart.

"Who of us know
The heartaches of the men we meet
Each day in passing on the busy street,
The woes and cares that press them,
Forebodings that distress them—
Who of us know?"

"Who of us think
Of how hot tears have traced the smiling cheek
Of some we met who would not dare to speak
The pangs they feel, the burdens that they bear
Each hour that passes through the solemn year—
Who of us think?"

"Who of us care
To try and think and know their pain and grief,
And help to bring to breaking hearts relief,
To help to bear the burdens of their care
By tender word and loving look and prayer—
Who of us care?"

—S. C. Allen.

He Had His Chance--He Won Out

Rev. Dr. F. E. Clark, President Christian Endeavor Society

The anniversary of a hero's death has recently passed, and it is fitting that the young people of the country should be reminded once more of one of the bravest and most unselfish souls who ever looked a horrible death in the face, and then shouted in triumph: "O death, where is thy sting? O grave, where is thy victory?"

In Buenos Aires last April I was one day a guest at the dinner table of Rev. W. P. McLaughlin, D. D., pastor of the American Church in that far Southern city.

In that home the most treasured possession is a very curious memento—simply a piece of wooden plank, three or four feet long, perhaps a foot wide, and two inches thick.

On one side of that plank, surrounded by an ornamental scroll, are burned the words:

"I knew that I was following Christ and I could not do otherwise."

That plank tells the whole splendid, tragic story.

Over that plank William Lancaster McLaughlin passed seventeen women and children to safety, while he stood on the burning end, putting out with his bare hands the flames that had caught the dresses of the victims, until he himself, his hands burned to a crisp, fell under an avalanche of dead bodies and was carried to the hospital, where he lived for a few hours in bodily agony, but in spiritual peace, and died with these words of victory on his lips:

"I knew that I was following Christ, and I could not do otherwise."

Let me recall the circumstances of this sublimely heroic act.

On the thirtieth of December, 1903, occurred one of the most awful tragedies in the history of America, the burning of the Iroquois Theatre, when nearly six hundred women and children perished in the flames.

During the performance at the matinee a young college sophomore was passing the building. He was only eighteen, strong, athletic, popular, and a brilliant scholar. He was the president of his class

A Little Girl With Two Faces

I heard a strange thing the other day. It was of a little girl who has two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. But, do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like or do just what she wishes she will pout and scream and cry, and no one would ever think of kissing her then. So, you see, this little girl has two faces—one she uses in company, and puts it on just like her dress, and the other she wears at home with her mother. I also know a little girl who has only one face, which is always sweet, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.—*Home Herald*.

The Cigarette Speaks

"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."

went up to glory borne on a chariot of fire and with horses of fire, as truly as ever Elijah was translated.

As he neared the end, his uncle, Dr. Gunsaulus, said to him: "If you had lived a hundred years and preached all the while, you would not have had such a pulpit and such a supreme opportunity as the one you have had and used so valiantly." He answered: "I am glad that I did just what I did, but my poor little mother!"

No wonder that Dr. Gunsaulus in writing to his father said: "If my own son had perished and written his name so incontestably and loftily among those of the soldier band of Jesus Christ, I would have been proud and thankful."

No wonder that Dr. Hillis, and Bishop Fallows, and President Bashford, and hundreds of pulpits and newspapers eulogized him, and drew lessons from this heroic life and death.

He did not ask for these eulogies, or pose as a hero. He had only done his duty; "Any other would have done the same," he declared, for the true hero is always modest. But he had his chance, and he improved it.

"I have thought it all out," he said as he neared the end. "Some men get their chance at sixty; some get their chance at forty, some at thirty; but at eighteen I had my chance, and I won out. I am very happy."

Dr. Albertson has beautifully expressed this thought in his "Fragmentum Nobile," published in the *Interior* three years after the tragedy:

"His life is symbolized by a broken stone
From dust of ancient Athens or of Troy,
Revealing, though a fragment, it was done
By master-hand. So, though but a boy,
And dying ere he reached the throne
Of years and plenitude of power,
He proved into what manhood he had grown
By one heroic and unconquerable hour."

—*The Christian Endeavor World*.

Woman's Looks

Some one once asked a woman how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interest. And this was her answer: "I knew how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand and did not allow them to bore other people. I tried to find any work that came to hand congenial. I retained the illusions of my youth, and did not believe 'every man a liar,' and every woman spiteful. I did my best to relieve the misery I came in contact with, and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me in consequence reaping the fruits of happiness and a peaceful old age."—*Exchange*.

To-Morrow

To-morrow has a magic charm
We cannot see to-day;
The distant future holds delights
That never come our way.

Great deeds we plan and hope to do,
But, ah! the time 's not yet;
And so we waste the morning hours,
Nor dream the sun must set.

The flowers that bloom around our feet
With careless eyes we pass;
We search afar for gems, but miss
The jewels in the grass.

Oh, may our hearts to wisdom wake,
Our eyes be open'd to see
That Now holds all life's hidden wealth
Of opportunity.

—A. E. Woodcock.

in Ohio Wesleyan University, a cadet in the military battalion of the university in which he had been promoted three times within two years.

He had just been chosen one of the eleven athletes of the university to go to Cleveland to contend in the "big six" contest between the athletes of six universities.

He was, moreover, an earnest Christian, active in all the religious work of the college.

Life was sweet to him as to any manly boy of eighteen, and he had everything to live for that any mortal ever had.

On that fatal afternoon the last day but one of 1903, he was passing the theater. He decided to look in, to see the audience room where his uncle, the eminent Dr. Gunsaulus, was to preach the next day.

He had scarcely got within when the dreadful cry of "Fire, fire!" was raised. "In five minutes that pleasure-palace—the newest and most magnificent in the metropolis of the West—was a charnel-house. Flames swept through balcony and gallery, and burning, overcome, suffocated, panic-stricken, thrown down, trampled upon, that imprisoned mass of doomed humanity met its fate."

And that was young McLaughlin's "chance!" He easily reached the fire escape opposite the third-story window of the Northwestern University law school.

Up to that moment he was unscorched. A dozen times he might have crossed the plank which was soon thrown across from the law school to the fire escape of the theatre but he would not. For more than five minutes he stood there, while the flames belched forth from the burning theatre, helping women and children across the narrow bridge to safety. At last he fell under a pile of bodies that came tumbling down the steel stairway from above, and was carried into the law school for treatment.

As the doctor approached him, McLaughlin raised his smoking hand, and said: "I am going to die. Give your attention to the women and children, doctor; I am going to die, and I am prepared."

He lingered for twenty-eight hours, and then

INTERNATIONAL LESSON

First Quarter.—Lesson XI. March 15, 1908. Title:
"Jesus Heals a Man Born Blind" (John 9.) Golden
Text: "I am the light of the world.—(John 9:5.)
—Hymn No. 460.

DAILY HOME READINGS.

March 9, Monday—John 9:1-12.
 " 10, Tuesday—John 9:13-34.
 " 11, Wednesday—John 9:35-41.
 " 12, Thursday—Mark 8:22-33.
 " 13, Friday—Mark 10:46-52.
 " 14, Saturday—Matt. 23:13-26.
 " 15, Sunday—Rom. 13.

BY REV. E. B. BURROUGHS, LL. B., A. M.

How beautiful is light! How it comforts, cheers,
 inspires! Well may Milton sing:

"Hail, holy light, offering of heaven, first-born,"

And Tennyson exclaims:

"God and Nature met in light."

Light reveals. Coming over the Eastern hills, the darkness of the night is dispelled by the sun, and nature, in all of its beauty and glory, stands out before us. Light is also powerful. In the combination of light and heat we have the greatest force in the world. Light heals. It is the great enemy of the germs of the diseases to which humanity is heir. And just what light, in a measure, is to the world, the Christ is, though without measure. Hence He could very truly say, "I am the Light of the World." As a revealer He made God known unto man as He had never before been known. He revealed the Father. Likewise did He reveal man unto himself to the extent that man now knows that he is indeed immortal. Likewise do we find beauty in all of its perfection and glory in Him, for His enemies declared, "We find no fault in Him." He also demonstrated that He possessed all power, a magnetic power, that has through the centuries past been raising men up to a higher and nobler life. He is the great healer of the soul, and is able to destroy the germs of sin, and restore man to spiritual health and life. As the Sun of Righteousness He arose upon the earth with healing in His wings.

We find ourselves to-day at the Feast of Tabernacles, at Jerusalem. To this place the Master had come for a short visit and to once more offer Himself as the Messiah. Long before this He had declared Himself to be the Light of the World. John, in the prologue of his Gospel, does the same thing. Jesus now proves Himself to be what He claimed, and gives an object lesson by healing the man that was born blind.

LIGHT ON THE TEXT.

1. *And as Jesus passed by.* Walking in Jerusalem on a Sabbath day. Doubtless He was near the temple where He may have worshipped. Around such places crowds of the unfortunate and poor usually stood begging alms from the passers-by. *He saw a man which was blind from his birth.* The man was lying in one of the temple gates. The man had never seen the light of day.

2. *And his disciples asked him, saying.* Perhaps some of them knew the blind man, and using his condition as the basis, propounded the question that follows. *Master. Rabbi, that is a professor or teacher. Who did sin, this man or his parents, that he was born blind?* It was a common belief among the Jews that special suffering was invariably caused by some special sin. There could be, as they understood it, but two causes for this sin: "either in a pre-existent state" the man may have sinned (see *The Wisdom of Solomon, 8:19-20*), or his parents

may have done evil, with the result that the punishment came upon their child. (See *Exod. 20:5*.)

3. *Neither hath this man sinned.* Not that he was a perfect man, but that his blindness was not caused by any particular sin he may have committed. *Nor his parents.* Not that they were perfect either, but their child's blindness had not come as a punishment because of their transgressions. *But that the works of God should be made manifest in him.* He was born blind in accordance with the will of God in order that Christ might have an "opportunity to do something for him that would leave it beyond a doubt through all time that Christianity has a redemptive mission in the world."

4. *I must work the works of Him that sent me while it is day.* I am sent to accomplish the work of salvation. I must not allow anything to divert me. To do this work acceptably, I must labor now while the opportunity is mine. *The night cometh.* The night of His death. *When no man can work.* The day of opportunity passes, never to return.

5. *As long as I am in the world.* While I am here consummating the divine purpose. *I am the light of the world.* What the sun is to the physical world I am to the moral and spiritual.

6. *He spat on the ground, and made clay of the spittle, and he annointed the eyes of the blind man with the clay.* Thus Jesus would keep the blind man's faith by the use of some simple means that called for action. They were not, however, suffi-

ciently important to lead him to trust in them rather than in Jesus.

7. *Go, wash in the pool of Siloam.* Jesus having done His part, the man must now do his. *He went his way, therefore, and washed and came seeing.* Either to his home or to the region of the temple where Jesus had met him.

8. *The neighbors, therefore, and they which before had seen him * * ** "Saw him aforetime." *Is not this he that sat and begged?* The change was so marvellously great that they could hardly believe it.

9. *Some said, This is he.* The blind beggar. *Others said, He is like him.* They were not quite sure, hence the caution with which they answered. *But he said, I am he.* You may be in doubt about me, but I am not. I am the man that was born blind, but now see.

10. *How were thine eyes opened?* What or who has wrought this wonderful change?

11. *He answered * * ** A man that is called Jesus. This is all that, up to that time, he knew about Jesus. He later confesses Him as a prophet and becomes one of His followers.

12. *Where is he?* Jesus had, possibly, gone on His way. *He saith, I know not.* He could not tell whence He had gone.

SIDE-LIGHTS.

1. Sin is ever the source of trouble.
2. Suffering may sometimes be, but it is not always, in punishment for sin.
3. To be physically blind is bad enough, but to be morally and spiritually blind is far worse.
4. Jesus has the love and possesses the power to keep everyone.
5. Life is the seed-time of eternity.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—March 15,

Why We Go to Church

Luke 4:16; Psalm 84.

BY REV. WILLIAM C. STOVALL, M. A., B. D.

One of the favorite paintings of critics, and one which has established itself in popular favor, is Miller's "Angelus." It is not brilliant in color or elaborate in design; on the contrary, it is marked with simplicity and is subdued in tone. A young laborer stands in a field, by his side his wife, a simple peasant girl, with blue apron and short skirt and white cap. He holds his hat in hand and bows reverently. She clasps her hands, and is the expression of devotion. They are the only figures in the picture. It is now early evening, when the glow of sunset is coloring the clouds and falling upon the earth. There is a fork in the ground; at their side a wheelbarrow, a basket of potatoes, and everything which tells the story of a day's work. The artist has made the light to fall upon his bowed head and her folded hands. What is the meaning of this scene? Why does it seem as if the very windows of Heaven are open above it, and the interest of the angels is centered upon that ordinary field? Far away the dim outline of a church-spire rises against the sky. You can almost hear the sound of the bell. It is the evening "Angelus." At its sound the laborer pauses to worship. In the church and its spire is discovered the secret of the great artist's beautiful conception.

The sound of the church bell is the keynote of the world's music. The sight of the church-spire is the key to the world's beauty. The triumphal march of human society depends upon their preservation.

The church and its claims upon every man are not mere incidentals in human life. They supply an ever-present and ever-pressing necessity. The reason for neglect of worship is not found in a decrease of religious nature. There is and there can be no less of that element in man. It is an inborn necessity. It is as dependent upon laws as the physical wants of the human organization. It is a vital part of the man, and can not be destroyed, even if neglected. It may be dwarfed, but its demands

for recognition and satisfaction can not be silenced. He knows little of his own nature, and has taken very superficial views of his world, who regards religion and worship and the church as something not essential to his best interests and the fulfillment of his most sacred duty. There are men with a certain element of goodness in them, and a practice of legal morality in their lives, who do not yield assent to dogmas or acknowledge the need of worship. If they are honest in regard to the dogma, they may not be blamed; but in regard to the worship of God, and the relation to His church, they commit a grievous wrong against their highest nature, and have less of the best elements of noble character and manhood than they might have.

The worshipping faculty is in man the same as his other faculties, and is the ultimate and climax of them all. His other faculties have their correlate in the world. The voice has the air. The foot has the solid earth. Hunger has the food. Thirst has the water. So in this highest of all his faculties, he finds its correlative in God, and an undying necessity for its satisfaction.

There are those who declare that religion belongs to the childhood of the human family; in its manhood religion has ceased to be a necessity. That is not true. It was a part of the breath of life, which was breathed into the nostrils of the first man. It is elemental in his nature. The God who has provided for the wants of all his creatures has not disappointed the rational expectation of a provision for this noblest and highest of all needs. The spiritual need finds its wants met in Christianity, and the worship in the Christian church.

A clergyman relates the following: "Several little girls were in my study, seeking counsel to aid them in becoming Christians. One of them, a dear child, not much more than eleven years old, said: 'I have not been to two or three of the meetings lately.' Desiring to test her, I answered: 'It does not make us Christians to attend meetings, Lizzie.' 'I know that,' she replied at once, 'but it keeps it in my mind.'"

Chicago, Ill.

The Florida Annual Conference

By The Rev. S. A. Huger, Secretary

The thirty-sixth session of the Florida Annual Conference convened in Ebenezer Methodist Episcopal Church, at Jacksonville, Florida, January 30, 1908, the Rev. Bishop Henry Spellmyer, D. D., presiding. The Conference opened with the administration of the Lord's Supper by the Bishop, assisted by Presiding Elders J. P. Patterson, J. S. Todd, O. F. Niblock, Supt. J. Grant, and the Rev. E. D. Giddens of the Savannah Conference. In the absence of the Rev. Scott Bartley, the former Secretary, the Rev. W. P. Holmes, first assistant Secretary, called the roll, and fifty-one members answered present. The Reverends David Jacobs, Peter C. Jackson, Alexander Debose and Nathan A. Grimes had joined the church triumphant. The organization of the Conference was completed by electing S. A. Huger, Secretary; W. P. Holmes and I. W. Williams, assistants; J. F. Elliott, Statistical Secretary, W. O. Bartley, G. M. Hearst and J. S. Smith, assistants; J. E. Debose, Treasurer, R. E. Robinson, J. P. Ferguson and Z. D. Limbric, assistants. According to the prearranged programme, the Rev. L. B. Ellison, A. M., pastor of the Presbyterian Church, was introduced and delivered the welcome address on behalf of the churches of the city. The Bishop responded on behalf of the Conference. The kind and sympathetic words of the Bishop won their way into the hearts of the large and appreciative audience which had gathered to witness the opening of this Conference. It was readily seen that the Bishop had captured every heart almost from the beginning.

A draft of \$22.00 from the Chartered Fund and \$528.00 dividend from the Book Concern were presented to the Conference by the Bishop, which were gratefully received and ordered paid.

The Rev. J. A. Keeler, the Conference poet, read a beautiful poem as a compliment to the Bishop and the Conference.

The reports of the Presiding Elder showed that the spirit of aggressiveness had prevailed in every part of the various districts, and that by earnest, painstaking and persistent efforts, much land had been possessed for God and the church.

The Rev. Dr. O. S. Baketel, Superintendent of the Special Correspondence of the Sunday School Department of the Methodist Episcopal Church, was introduced and addressed the Conference.

The Rev. Dr. Chas. C. Jacobs, Field Secretary of the Board of Education, Freedmen's Aid and Sunday Schools, was also introduced and addressed the Conference, giving some helpful information concerning the filling of the statistical blanks.

The Statistical Session convened at 3 o'clock p. m. on Thursday, the Rev. Dr. J. B. L. Williams presiding. After the devotional services, the various districts were called by charges and the pastors reported.

The second day's session opened at 9 o'clock a. m., the Rev. W. O. Bartley conducting the devotional services. Long before the hour for opening, the scene of the Conference was one of unusual activity. Both ministers and laymen were in the best spirit, and extended their fraternal greetings, one to the other, in a manner to win the most for himself. At 9:30 o'clock Bishop Spellmyer took the chair, and with his usual dignity mingled with sympathy and love, commenced the regular order of business. After the reading and approval of the minutes of the previous session, Bishop Isaac Lane, of the Colored Methodist Episcopal Church of America, was introduced to the Conference and invited to a seat on the platform.

The characters of the ministers were passed, and each reported his work, some of these reports being very encouraging. The class for admission into full membership was called, and the Bishop delivered a timely and impressive address, full of sound advice and fatherly counsel, to the class. His words served as an inspiration, not only to the class; but to the entire Conference as well. After the usual procedure, the following persons were admitted into full membership: D. L. Rivers, J. B. Wilson, G. L. Ross, C. R. Howard, John Bristow, N. R. Armstrong, Rufus B. Glover, S. C. Green, J. S. Bartley and E. W. Garrison. These young men passed a satisfactory examination before the Board of Examiners. Their reports on the Conference floor showed signs of usefulness to the Conference.

The Rev. J. B. L. Williams, D. D., was received by transfer from the East Tennessee Conference, and Little G. McClendon from the Savannah Conference. The Rev. Marion De Great, formerly a member of the Florida Conference, and the Rev. Cyrus H. Claiborne, a former member of the Louisiana Conference, were re-admitted. The Revs. J. S. Walker and C. L. Clovie of the African Methodist Episcopal Church were received on their credentials. The Rev. H. R. Gibson of the Baptist Church, S. J. James of the Protestant Methodist Episcopal Church, the Rev. R. J. McKenney of the United Christian Church, and Samuel Gilliard, of the Independent African Methodist Episcopal Church, had their orders recognized. The following young men were received on trial in the Conference: Gilbert Thompson, Daniel W. Demps, D. J. Watts, J. S. Miller, Benj. E. Gorman, Benj. Hails, Lemuel Johnson, Edward Williams, L. C. Forster and Thos. Johnson.

The election of delegates to the General Conference of 1908 was of considerable interest. The Rev. S. A. Huger having withdrawn from the race to allow some others to share the honors with him, greatly relieved the situation. The contest was then between the Revs. J. P. Patterson, J. F. Elliott and J. S. Todd. After the second ballot Rev. Todd withdrew from the race, and Rev. J. P. Patterson was unanimously elected ministerial delegate; the Rev. J. F. Elliott, reserve. The Lay Electoral Conference elected Mr. R. R. Robinson lay delegate, and Mr. C. C. Monigault, reserve.

The propositions for constitutional changes were all voted down with the exception of the proposition from the Arkansas Conference on organic union.

The wonderful administrative power of the church was beautifully illustrated by the reception of members in different parts of the world, electing them to orders and transferring them to other Conferences by telegram. At the request of Dr. A. B. Leonard, Missionary Secretary, the Rev. Benjamin Lawrence Franklin, being duly recommended by the Madison, New Jersey, quarterly Conference, was received on trial and elected to deacon and elder's orders, and transferred to the West Virginia Conference. By cablegram from Bishop Wilson at San Juan, Porto Rico, the Revs. Juan Vasquez and Genero Catto were elected to deacons' orders, they being at work in the Porto Rico Mission. (A wonderful machine this is.)

The Rev. Y. K. Meeks, of the South Florida Mission, was granted a supernumerary relation, and Rev. Thos. Halzendorf a superannuation relation.

The Rev. Dr. R. E. Jones, Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. L. G. Penn, Assistant Secretary of the Epworth League; Dr. D. B. Brummitt, of Chicago; Dr. H. C. Jennings, of Cincinnati, O.; Miss C. M. Buckbee, Superintendent of the Evermore Memorial Home and School at Ocala, were among the distinguished visitors. Drs. Jones, Penn and Brummitt made able and impressive addresses to the Conference.

The following city pastors and representatives of the race were introduced to the Conference: Rev. Drs. J. Gardner Ross, J. E. Ford, James Johnson, C. M. Wright and Rev. M. Smith of the Missionary Baptist Church; Rev. R. W. Ballard, of the Zion African Methodist Episcopal Church; Dr. A. J. Bennett, A. Scott, R. Smith, S. S. Andrews, Mrs. D. B. Williams, Evangelist Dr. E. J. Gregg, R. B.

Brooks, S. A. Williams, J. F. Marks, R. F. Gordon, and the Rev. Mr. Tyson, of the African Methodist Episcopal Church; Prof. W. I. Lewis, reporter of the *Meropolis*; Prof. J. W. Jenkins, reporter of the *Times-Union*; Rev. Dr. S. D. Payne, of the Congregational Church, and Dr. J. P. Patterson, M. D.

The Sunday services and anniversaries were of a very high order. Dr. C. C. Jacobs conducted a model Sunday School at 9 o'clock Sunday morning. Rev. P. Swearingin conducted the Conference Love feast at 10 o'clock a. m., and at 11 o'clock the Bishop preached a wonderful sermon and ordained to deacon's order Amos B. Wilson, Scipio C. Green, Elias L. Speights, John D. Miller, Dock H. Jones, Gilbert Thompson, Daniel D. Demps, Daniel J. Watts, Lee C. Foster and Nelson Kelley.

The Memorial Service at 3 o'clock p. m. was very impressive and of unusual interest, marked with a degree of sadness, owing to the prominence of the deceased ministers. At 7:30 o'clock the Rev. E. D. Giddens, Presiding Elder of the Savannah Conference, preached to a large and appreciative audience.

The next session of the Conference will be held in Fernandina, Fla.

Appointments Florida Conference, 1908

Gainesville District, J. F. Elliott, Presiding Elder, Postoffice, Gainesville, Fla:

Aloehua and Newberry, J. E. Keeler; Arredonda and Long Pond, Grant B. Wilson; Archer and Half Moon, Thomas Johnson; Bell and Willford, Lemuel Johnson; Bradford and Padlock, Wesley P. Poyer; Cedar Key and Rosewood, I. P. Ferguson; Gainesville, S. A. Huger; Gordon and Newhall, A. Williams; Hogen and Paradise, J. B. Wilson; Haynesworth and Stanley, I. Austin; High Springs, L. C. Foster; Judson and Fannin, S. C. Green; La Crosse, Edward Williams; Lake Butler, Benjamin E. Garmon; Lake City, to be supplied by T. P. Page; Levyville and Adamsville, to be supplied; Liberty Hill, T. E. DeBose; Live Oak and Jasper, to be supplied; Madison and Monticello, to be supplied; Mars Hill David L. Watts; Mayo and Perry, to be supplied; Moryodoth, Brunson and Elzy, to be supplied; Mikesville, A. B. Young; Noble Hill and Wade, J. H. Williams; Old Newbell, J. J. Williams; Otto Creek and Gulf Hammock, L. C. Limbric; Old Town, E. Martin; Pinesville, A. Miles; Pleasant Plain, O. F. Niblack; Sanpaloski, H. Hawkins; Trenton, to be supplied; West Gainesville and Union Lake, B. Halle; White Springs and Now Hope, J. Bristow; Windfield, G. M. Hearst.

Jacksonville District, J. S. Todd, Presiding Elder, Postoffice, 1624 Davis Street, Jacksonville:

Bayard and Darbin, to be supplied; Callahan and Hilliard, to be supplied; Cosmo and May Port, C. R. Howard; Crescent City and Interlachen, D. W. Demps; East Palatka, Hastings and Royal, N. R. Armstrong; Fernandina, J. M. Deas; Franklyntown and South Fernandina, R. E. Robinson; Hibernia and Green Cove Springs, O. M. Irving; Jacksonville, Clarkesville and Cammers Mill, to be supplied; East Jacksonville, George L. Russ; Ebenezer, J. B. L. Williams, D. D.; Lincolnton, Little B. McClendon; North Jacksonville, to be supplied; People's, Rufus B. Glover; St. Joseph, George W. Covington; Simpson, W. P. Holmes; South Jacksonville and Phillips, H. W. Bartley; West Jacksonville and Marletta, D. L. Rivers. Wrightsville, C. H. Claiborn; Kings Ferry and Crondoll, C. L. Clorie; Lone Star and Pottsburg, M. Dugrote; Manderine, Julia and Frulte Cove, to be supplied; McClenney and Sanderson, D. Johnson; New Augustine, to be supplied; Palatka and Palatka Heights, J. M. Trammell; Saint Augustine, P. Swearingin; Switzerland and Remington, J. S. Walker.

Ocala District, J. P. Patterson, Presiding Elder, Postoffice, 707 West Beaver Street, Jacksonville, Fla.

Cotton Plant and Martel, Z. D. Lembric; Hawthorne and Citra, E. Sabie; Lawtey, Highland and Maxville, H. W. Austin; Lochloosser and Lake View, to be supplied; Lowell and Fairfield, A. H. Evans; Micanopy, Clyatt and Rochelle, A. R. Rutledge; New River and Hampton, J. J. Keller; Ocala, T. W. Williams; Reddick and Orange Lake, L. C. Halle; Sampson City and Romeo, to be supplied; Santos, F. M. Spleer; Starke and Pleasant Grove, R. H. DeBose; St. Johns, Free Canaan and Melrose, to be supplied; Waldo and Freedom, to be supplied; Williston, Sand Hill and Morriston, to be supplied. S. P. Pratt and Scott Bartley were left without appointments, to attend one of our schools.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

FIRST INTERNATIONAL CONVENTION

Arrangements for the First International Convention, to be held at Pittsburg, March 11, 1908, under the direction of the Young People's Missionary Movement of the United States and Canada, are being rapidly completed. The Home and Foreign Mission Boards and Societies are daily receiving applications for attendance. From the present outlook a full attendance is assured. Already some denominations are asking for more than their apportionment of delegates. The committee in Pittsburg is making superb arrangements, and the co-operation locally of many different forces is gratifying to those in charge.

The presiding officer of the Convention will be Mr. John Willis Baer, President of Occidental College, Los Angeles, California, and ex-Secretary of the Young People's Society of Christian Endeavor. The program promises to be one of the most effective that has been built, and among the participants of national and international fame are Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in U. S. A., and Mr. John R. Mott, General Secretary of the World's Christian Student Federation, whose addresses are always of an impressive and helpful character. Among the noted educators who are to appear on the platform are President William Douglas Mackenzie, of Hartford Theological Seminary, Hartford, Connecticut, and Professor O. E. Brown, of Vanderbilt University, Nashville, Tenn. Other speakers of note are the Rev. James I. Vance, of Newark, New Jersey; Mr. J. E. McAfee, Associate Secretary of the Board of Home Missions of the Presbyterian Church in U. S. A., of New York; and the Rev. Lemuel Call Barnes, of Worcester, Massachusetts.

One of the strongest features of the Convention will be addresses by foreign delegates from Great Britain, India, China, Japan and Korea. Well-known missionaries from the Orient, South America and Africa will also speak before the Convention.

Probably the most impressive session of the program is a series of addresses by prominent native Christians from Japan, China, India, and Africa.

Space forbids the enumeration of the names of other participants on the program. The Association Quartette, accompanied by 200 male voices from the city of Pittsburg, will lead in the music of the Convention.

Appropriate to the discussion on the dissolution of the Board of Education Freedmen's Aid and Sunday Schools we quote for emphasis two sentences from the report of the special committee. On the dissimilarity of interests consolidated the report says: "This condition is not simply the accident of newness, but is inevitable in the attempt to consolidate causes so distinct. The confusion of thought so frequently characterizing the appeal has been reflected in the confusing of reports of money received for these consolidated causes, and in scarcely a Conference can there be found perfect clearness upon the subject." Continuing the report says: "It is therefore noticeable that in the administration of these consolidated societies the lines of difference are as distinct as though no consolidation had been attempted, although every effort has been made to administer the interests involved, in harmony with the law and spirit of the instruction handed down by the General Conference."

The Committee on Coinage in the lower house of Congress has unanimously agreed to report favorably the bill requiring the restoration to gold and silver coin the motto "In God We Trust."

DISSOLUTION IN THE INTEREST OF EFFECTIVENESS

(Continued from page 1.)

istered by the consolidated society, except those for colored people. The work of this Board is to be so enlarged as to more generally include aid to needy institutions and provide for the formation of a central educational fund for the benefit of the schools of the church. Add to this the duty of the Corresponding Secretary of the Board of Education as was intended in the beginning that he shall give general direction to the educational ideals of the church and a sort of general oversight of the two hundred and fifty educational institutions in all parts of the church, and at once there will be recognized a task sufficient to require the mental grasp of one of our strongest men, and which will consume all the energy and enterprise that this one man can give. Added to these duties is that of raising and disbursing the student aid fund and the directing of the permanent aid fund now established and the collecting of loans.

FREEDMEN'S AID SOCIETY.

The plan provides for the changing of the charter and the re-establishment of the Freedmen's Aid Society, which shall foster or direct twenty-five or more schools located throughout the Southland, for the direct uplift of the Negro people. The claim of the Negro is distinct, and it is not to be helped in its combination with other claims. The country and the church want to know when money is given what is being accomplished. After forty years we cannot hope for continued help unless there is definite and specific information as to what has been accomplished for the Freedmen and what yet remains to be done. That there will be a response when there is a proper recital of facts is very evident. Tuskegee, through its distinguished principal, Dr. Booker T. Washington, receives annually thousands of dollars for its budget. This is true of Hampton and other institutions. And we cannot believe that the church that has been such a staunch friend to the Negro from the days of his helplessness to now will turn a deaf ear when the cause is presented in the light of facts. We take it that this work requires a specialist, a man who is first of all in full sympathy with the purpose of the movement and who knows thoroughly the conditions and who can present the race question from a conservative and yet a positive standpoint, so as to win many friends for this particular work. As we see it, our institutions will be placed upon their merit, and if this is done, this is all that we can ask. We anticipate that, with the re-establishment of the old Freedmen's Aid Society, with a clear and distinct call to the church, general support will be given. Aside from this, there is administration of twenty-five institutions and likely more, with quite seven hundred teachers and ten thousand students. This is no mean work to be committed to a single department of the church.

We believe that this memorial on behalf of the Board of Managers of the Board of Education, Freedmen's Aid and Sunday Schools which met also the approval of the college presidents, which held its session at Jacksonville, Ill., some time ago, will meet with the hearty and enthusiastic support of all our Conferences. Certainly this is a movement that we can afford to support to the very limit. It no doubt will mean larger gifts for our educational work in the South, and there was never a time when the need was so apparent and urgent as now.

Mrs. Sarah J. Hatch, of Trinity Church, Denver, Colorado, for eighteen consecutive years has not missed a single Sunday from her place as a Sunday school worker. For this unusual record on October 29, 1907, she received a beautiful present.

AN EMPTY VICTORY

The end of the Brownsville affair is not yet. It will not down however much we may be tired of the subject. The recent report of the Committee on Military Affairs contains very little comfort for President Roosevelt and those who believe his speedy discharge of the black battalion was a square deal. True enough the President was sustained by a vote of eight to five. But who constitute the eight? Five are Democrats who are committed to almost any policy that discounts the Negro. That the Democratic vote of the Committee should be solidly against the soldiers and that a majority of the Republican members (to be accurate five to three) favor the acquittal of the soldiers at least raises a question of reasonable doubt. If Senator Foraker had been alone in his vote for acquittal of the soldiers then it might be said with some force that he was playing for the Negro vote. But since the Senior Senator from Ohio has four Senators with him the minority report should command the serious thought of all lovers of justice and fair play. In the deliberations of the committee Senator Foraker offered the following substitute which was defeated by a vote of eight to five:

"Whereas, The testimony shows that the discharged men had a good record as soldiers, and that many of them had by their long and faithful service acquired valuable rights of which they are deprived by a discharge without honor, and

"Whereas, The testimony shows beyond a reasonable doubt that whatever may be the fact as to who did the shooting many of them so discharged were innocent of any offense in connection therewith,

"Therefore, It is in our opinion the duty of Congress to provide by appropriate legislation for the correction of their record and for their re-enlistment and reinstatement in the army, and for the restoration to them of all the rights of which they have been deprived, and we so recommend."

Then Senator DuPont, who heard none of the testimony, and took his seat in the Senate since January 1, offered the following substitute:

"That the testimony shows that the shots fired during the shooting affray which occurred at Brownsville, Texas, during the night of August 13-14, 1906, were discharged from Springfield rifles, which had been issued to the commissary officer of Company B, Twenty-fifth Infantry, and which were in the hands of or accessible to the enlisted men of said company."

This was lost by a vote of 11 to 2, Senator Foraker himself leading the opposition.

Then Senator Scott, of West Virginia, tried a compromise:

"That the evidence before this committee is not sufficient, in the judgment of the committee, to justify the finding that any particular person or persons did the shooting; and the parties who did the shooting are to the committee unknown."

This was lost by a vote of 5 for and 8 against. The final action of the committee was the following resolution offered by Senator Lodge which was adopted by a vote of 8 to 5:

"That, in the opinion of this committee, the shooting affray in Brownsville on the night of August 13 and 14, 1906, was done by some of the soldiers belonging to the Twenty-fifth United States Infantry, then stationed at Fort Brown, Texas."

It is said that Senator Foraker will continue the fight on the floor of the Senate.

Before the consolidation of the three societies into the Board of Education Freedmen's Aid and Sunday Schools the salary account of the three societies was \$27,000. Since the consolidation the same budget is \$24,000. The Field Secretaries employed are not burdensome as some suppose.

If you have not raised your apportionment for General Conference expense you should do so at once.

Personal and General

Bishop Hamilton continues in good health.

Bishop Hartzell will reach this country about April 1.

Methodism in America gained last year 101,696 members. The total membership is 6,600,784.

Bishop John H. Vincent is to give his "Seven Days' Study in Church Life," at Beaver, Pa., April 11-17.

Dr. W. W. Lucas was in the city last week, assisting in the revival services at New Orleans University.

The circulation of the *Southern Methodist Review* has increased from 2,100 to 3,800 copies. Dr. Gross Alexander is to be congratulated.

Mrs. F. P. Terrentine, of Greenville, Ga., has been elected preceptress and matron of Thirfield Hall, Walden University, for the remainder of the present school year.

The Rev. J. D. McCain, of the Louisiana Conference, who has been very ill at Alexandria, La., is convalescing and hopes soon to take charge of his work at Spring Creek.

An exchange says: "Bishop Thoburn, the apostle of India, is putting his soul and his silver tongue into the noble effort of our Church to raise a centennial offering of half a million dollars for China."

Dr. Booker T. Washington was the unanimous choice of the Executive Committee of the Massachusetts Grand Lodge as orator at the centennial celebration of Prince Hall Masonry, to be held in Boston, September 11.

Frederick Holbrook, the oldest ex-governor living in the United States, passed his ninety-fifth milestone February 15. Mr. Holbrook was governor of Vermont during the Civil War, and is one of the three surviving war governors.

Bishop Moore is back from the Sandwich Islands, where he held the Hawaiian Mission Conference. He was the guest of honor, while there, of a great reception and banquet held at Honolulu by the Commercial Club of that city.

Mrs. Portia (Washington) Pittman will appear in the musical recital at the Metropolitan African Methodist Episcopal Church, Washington, D. C., in May. Mrs. Pittman is an accomplished pianist, having studied in France and Germany.

Mr. James McNeil, father of the Rev. W. McNeil of the Mississippi Conference, died February 9, at Tinis, Louisiana; age, eighty-one years. The body of Mr. McNeil was conveyed to his home, Crystal Springs, Mississippi, for interment.

At the recent meeting of the Board of Managers of the Board of Education, Freedmen's Aid and Sunday Schools, President John H. Race, of the University of Chattanooga, was elected a member of the Board, to succeed the late Bishop Andrews.

The Superintendent of the Hawaiian Methodist Mission says that a Korean is seldom received on probation into the church without promising to lead one or more to Christ before he requests baptism at the close of his probationary period and is received in full.

The Rev. James R. Keys, pastor of the Congregational Church, Chicago, Ill., convicted by the United States District Court for counterfeiting, has been sentenced to the penitentiary for two years. Pending his appeal, Mr. Keys preached to his congregation as usual on Sunday.

Governor R. B. Glenn of North Carolina spoke for our people in the New St. Paul Methodist Episcopal Church, Winston-Salem, North Carolina, on Wednesday afternoon, February 16, to a large and enthusiastic audience. The pastor of this splendid congregation, the Rev. N. D. Shamborguer, is pushing things.

Dr. M. C. B. Mason will conduct the ceremonies at the unveiling of a monument in honor of the late Principal H. W. McDonald, next Thursday, March 5th. The monument is to be erected on the campus of Gilbert Industrial College at Baldwin, La., which institution Principal McDonald was serving at the time of his death.

We have been anxious to secure a report of the opening of St. Matthew Methodist Episcopal Church, Greensboro, North Carolina, but so far have failed to do so. On the opening day this church raised \$1,040, which makes a total of \$2,000 raised on the new building since the meeting of the Conference in October last. The pastor is the Rev. R. P. Hairston.

Dr. W. W. Lucas, of Meridian, Mississippi, has been in our city several days. He participated in the revival services at New Orleans University and delivered an address last Sabbath to the Young Men's Christian Association, preaching in the morning at Simpson Memorial and at night at Union Chapel. The week prior Dr. Lucas filled a number of engagements on the Mississippi Gulf Coast. The Doctor was given a cordial reception everywhere he spoke.

Clafin University, Orangeburg, S. C., is greatly stirred over its recent student movement, conducted by Dr. Theodore S. Henderson. Ten offered themselves to the ministry, nineteen men and seventeen women to Foreign Missionary work, and over two hundred to Home Mission work. About one hundred professed Christ as their personal Saviour, and a strong impression was created in the College that the most manly, womanly and sane thing to do is to serve God and do it well.

One of the most interesting occasions of the approaching General Conference at Baltimore will be the excursion of the delegates to Washington and their visit to the site of the American University. Speakers of national repute will make brief addresses and luncheon will be served. The committee on entertainment of the General Conference and the trustees of the University are working out details which will be announced later.

The University of Chicago has arranged to establish a School of Agriculture, comprising a three-years' course, which will require matriculants to qualify in Latin, Greek, Calculus and higher English. Agriculture is the backbone of our prosperity, and if the Negro race will resolve to become a race of farmers, in a generation they would not only realize the dignity that they seek, but would have every advantage of social, political and commercial life that the race now seeks. The race of farmers in the future will have marked power in this country.

The Rev. W. B. Pullam, one of the most representative men of the Texas Conference, died at his home in Houston, Texas, on February 19. Brother Pullam was a superannuate minister. Prior to his change from the effective list, he served most of the leading appointments of his Conference. During the early part of the 70's he was prominent in the civil life of Houston, being at one time one of the most influential councilmen of that city. He was loved and honored by the members of the Texas Conference for his useful life and his kind and gentle bearing.

Governor Heflin introduced in the National Congress an amendment to the Columbia Railway Trackage bill providing for separate cars in the District of Columbia. This measure met with sudden defeat, as it deserved, and during the gressman Campbell of Kansas and others. Referring to this action *Zion Herald* vigorously says: "It certainly is insufferable that Southern Congressmen, bringing their prejudices north with them, should seek to impose their peculiar ideas as to the race question on the people of the District of Columbia, who, more perhaps than any other set of people in America, are cosmopolitan and representative of the whole nation. It will be an evil day for the Union if the passions of Southerners, who just now are rather overdoing the 'Dixie' idea, should be allowed to regulate our national political customs."

Professor A. M. Salone, A. B., who was graduated from Wiley University with class of 1904, has been serving, alternately, as principal of Stamps and Lewisville (Ark.) Public Schools ever since. As a scholarly teacher and good citizen he has created among the white people of his respective fields of labor quite a sentiment in favor of the Negro race. Having reached the point in his communities where he thinks a high school really needed, he made an appeal the other day to the Bodcaw Lumber Company, of Stamps, for a donation of land and lumber, and as a result obtained 50,000 feet of lumber and four acres of land. After this liberal donation, he appealed to the School Board of Stamps district for funds with which to complete the building. The consequence of this appeal was \$1,000. The Bodcaw Lumber Company and Stamps School Board say they come to Professor Salone's assistance because in him they see true leadership. The school will go up.

Dr. G. W. Arnold, Secretary Stewart Missionary Foundation for Africa, is completing his annual round of visitations commenced last fall to churches,

academies and universities in the interest of the Foundation. The following places have been reached: Cookman Institute and Ebenezer Church, Jacksonville, Fla.; Haven Normal School and Asbury Church, Savannah, Ga.; Clafin University, Orangeburg, S. C.; Bennett College, Greensboro, N. C.; Morristown College, Morristown, Tenn.; First Church, Rome, Ga.; Wiley Memorial Church, Chattanooga, Tenn.; Walden University, Nashville, Tenn.; Scott Chapel and St. Marks Church, Chicago, Ill.; Rust University, Holly Springs, Miss.; Philander Smith College, Little Rock, Ark.; Wiley University, Marshall, Tex.; Samuel Houston College, Austin, Tex.; New Orleans University, First St. Church and Simpson Memorial Church, New Orleans, La. Eight new chapters have been organized in the round. Dr. Arnold spent last Sabbath in New Orleans, preaching at the morning hour in First Street Church; lectured at the University at 6 p. m.; preached at Simpson Memorial in the evening. He lectured to students of New Orleans University last Monday. Dr. Arnold was pleased with the cordial reception accorded him by the presidents, pastors and members of Alumni Association of Clark and Gammon. The future outlook for the growth and development of the work is very encouraging. The Doctor's sermons and addresses were received in the city with much favorable comment. Dr. Arnold left Monday night for Meridian Academy and Central Alabama College.

Ex-Senator Edward Butler, of the parish of Plaquemine, this State, died at his residence in this city, February 20, 1908. Mr. Butler was born in Boston, Massachusetts, November 3, 1842. In 1861 he enlisted in the United States navy and was a member of the crew under Commodore Farragut when that fearless and daring commander dashed heroically and successfully by the mighty and dreaded Forts Jackson and St. Philip and took the City of New Orleans and raised the Union flag. Admiral Dewey of Manila fame, was a Lieutenant of the same crew under Farragut. Mr. Butler remained in the navy two years becoming personally known to the Commodore and to Lieutenant Dewey during that time and enjoying their friendship and good will. He afterward joined the Army, serving two years in the Tenth Artillery of Louisiana Volunteers, from which he was honorably discharged at the close of the war. After the war Mr. Butler became a school teacher in Plaquemine Parish, where in 1867 he married Miss Cecila Settles, a most worthy and gentle young woman who proved to be a loving and devoted wife and a worthy mother of his eleven children, seven boys and four girls.

In 1868 Mr. Butler was elected to the State Senate from his district, serving his constituents faithfully in that office four years. He was afterward elected Clerk of Court of the Parish of Plaquemine and continued by reelection in that office for twenty years. At the last election in the Department of Louisiana and Mississippi of the Grand Army of the Republic, Senator Butler, who was Post Commander of General Steele Post No. 29, at Oakville, La., was elected Vice Commander of the Department succeeding Col. James Lewis, Surveyor General, United States Land Office in this city. At the time of his death Mr. Butler was employed in the Appraiser's department of the United States Customs House and enjoyed the friendship and good will of everybody in the local customs service, from the Collector of the Port down to the humblest person in it. Ex-Governor H. C. Warmoth, with whom Senator Butler was always on the best of political terms was among those to attend the funeral services of Mr. Butler and sent a floral offering. Rugged as his life in the navy and army showed him to be, yet it would be hard to name a man more gentle in disposition, more polished in manners or more punctillious in word than Senator Butler was. An exemplary as husband, father and friend, it was but natural that the ex-senator's home life was all that could be expected of a man of his circumstances, and it remains an heritage which his children may well regard as of priceless value to them in the life they have before them to live. A man of his character is of high value to any race and the Negro may well take pride in his memory.

The Art of Conversation

By Emma Lamb Barnes

A busy friend, whose educational advantages have been limited, recently wrote me a frank letter, in which she said, in brief: "I presume I am doing an unheard-of thing in writing you about a matter that has been on my mind for a long time. Now you must not laugh at me, but I have an ambition to become a fine conversationalist, so that when I meet Mrs. Holt, or Mr. Sales, or other intellectual people, I may be able to converse intelligently, and not be made to feel that when I am present the conversation must be on the weather, or some other commonplace topic. I wish you would suggest some means by which I may be able to accomplish my desire. I hope you don't feel that this is an unholy aspiration."

A friend, arranging for a social gathering, was worrying over what she called the "games and pastimes" for the entertainment of her guests.

"Why bother with those?" I asked. "Most of your guests would enjoy conversation better than puzzling their heads over conundrums and games, especially those who don't meet their friends often. Just ask each to come prepared to tell a story, or an interesting event of experience in her own life, or an incident connected with some distinguished person."

"O, but they couldn't! They can't talk, at least they don't. Conversation is a lost art. I am about certain we should have a stupid time if I didn't give them something to do."

The memory of this incident, and some of my own efforts in trying to beguile people into "talking of something besides the three D's, dress, disease, and domestics, leads me to publish my answer to the appeal of my aspiring friend.

Anyone can become an interesting conversationalist who is fairly well informed, and who unselfishly tries to interest those with whom he comes in contact. And this doesn't necessarily mean that he needs to talk much himself; he may only need an occasional question, or make suggestive remarks such as will lead others to talk about something that interests them. Nearly every one has had interesting experiences, and if he can be led to tell them, and finds you are really interested, he will think you a fine conversationalist, even though he does most of the talking himself.

It is an interesting experiment to try to evoke something worth while, in the way of talk, from people, who, apparently have nothing in common with you. Once at a convention, I roomed with a quiet, country woman, who seemed shy of everyone, and had nothing whatever to say. Fearing she would feel neglected amid so much animated talk that never included her, I studied how I might draw her out. One day at table I asked her how long she had lived at her Northern home.

"Thirty years ago we moved there, when the country was an unbroken wilderness," she answered. "What one thing impressed you most in your new home?" I asked.

She answered, after a moment, "The almost perfect silence. I supposed there would be lots of birds, but I don't believe birds like a new country. I used to go out at sunset, and wish I could hear an owl hoot, or any sound of life to break the dead silence."

Then with a few encouraging questions, she went on to tell of interesting pioneer experiences. She came out of her shell of reserve, and seemed to enjoy the remainder of her stay.

I recall a plain, ordinary looking young man, who, on a crowded train, shared my seat. He appeared bashful and anything but interesting. As he gazed continually out of the window, I at last asked if Michigan scenery was new to him. He said it all looked flat and queer to him; his home was in Johnstown, Pa. I learned that he was present at the Johnstown flood, and in a modest way he told me much that was exceedingly interesting, and a number of experiences that were thrilling.

Decide positively that you will try to lead every one with whom you converse to talk of something worth while. To do this you may need to become better informed along various lines. Don't read too much, but read with the idea that you are to remember salient points well enough to discuss them. Read along the line of current events. Many quite bright women are as ignorant of great political issues, and questions of vital, national interest as though they lived in Mars.

I remember my speechless dismay when in conversation with a prominent lawyer, he asked my opinion on some point connected with the tariff question. I felt somewhat relieved later, when following the scriptural injunction, and "asked my husband at home," he said, "I don't feel competent to discuss it."

When you meet such a man as Mr. Sales, don't wait for him to talk about the weather, or some other commonplace topic, but ask his opinion on some question of interest. People like to be consulted on subjects in which they are proficient. In your reading make notes of points of history on which you need help, and consult the friend who prides himself on his knowledge of history. Political points save for the village attorney; theological questions for the minister.

Mrs. Holt is a woman of fine literary taste; next time you meet her, ask her what is the best book of the year. Secure it and read it with notebook in hand. Write out bright, telling passages, learn them for use in conversation or in letters to friends, "to point a moral, or adorn a tale."

Social gatherings are not apt to call out serious topics. There is danger of being thought pedantic. People come together for rest and recreation, and conversation, while it may often touch on the serious, should relieve and cheer. Men generally do not like a woman to be too serious. "Get into a lighter mood," said a worldly-wise friend to the writer. "You drink in everything with too much seriousness."

Learn to tell a story well. Cut across lots to the main point, omitting all unnecessary details. Story telling is a fine art, well worth cultivating. A neighbor of ours, who is blind, and nearly deaf, "and not very well himself!" often drops in to chat with us. He never mentions his afflictions, but his bright, well-told stories, and gay, musical laugh are remembered with delight. His presence is a welcome addition to any social gathering.

Unpleasant subjects should not be mentioned in the social circle—or elsewhere, except in the hope of overcoming the unpleasantness, as when we warn or rebuke, or go to our closest friend for help or comfort.

A Bible class was studying Job. It was noted that though Job was called the most patient man in the world, he complained a good deal. The question was asked, "Is it best to burden our friends with our troubles when, as in Job's case, they can do nothing for us?"

Someone answered emphatically, "Yes, because it is such a relief to pour out our woes to a friend."

The teacher said, "Yes, that is doubtless true, but I am reminded of the story of the pious woman, a large, heavy woman, who always closed her testimony with, 'I hope to prove faithful, and at last rest in the bosom of Abraham.' She did prove faithful, and her monument bore the epitaph, 'Here lies Mary Ann, She is resting in the bosom of Abraham.' A wag came along and added, 'All very nice for Mary Ann, But rather rough on Abraham.'"

But if one comes to tell you his pain or trouble listen with sympathetic attention. Don't respond with an account of your own worse experiences in the same line, and don't, I beg, give him a lecture, or pious preachment on faith, and resignation. That is apt to be exasperating. To give interest and sympathy by word and look, or silent hand clasp, is the part of the tactful friend.

You ask me to suggest a course of reading that will help you to become an interesting conversationalist. I wouldn't like to suggest a course of reading that will take too much time from the work you are doing in your home and church. I would

rather recommend one that will help you to become an expert in those lines. You are president of a missionary society; study the art of presiding; study missionary literature till you become an authority on missions. Missionary literature contains news and incidents of thrilling interest to those, "who have heard the cry of the world."

You are a housekeeper; study articles in magazines and papers on various phases of home-making—food, the chemistry of cookery, sanitation, home decoration. Domestic science is taught so generally now, books on the subject are not difficult to obtain.

You are a mother; give your best thought to child-culture. Said a wise man, "It is only recently that we have begun to study childhood as scientifically as we study bugs." You will find many sources of help here.

You are a teacher in Sunday School; be a thorough student of the Bible. It broadens the mind, and deepens the heart experience as nothing else can. Sit at the feet of the Great Teacher till your life reflects his character, and your words will be "like apples of gold in pictures of silver."

Of course, you must read a first-class religious paper for Christian culture and the inspiration and hope found in watching the work and progress of Christ's kingdom in the earth.

You are probably reading more magazine articles and stories than are good for you. We can't do everything. Choose the best. Read to remember and use. Study the lives and characters of the authors you read. Think of them as choice friends, loved for their work's sake.

I venture to add rules by which I have aimed to order my own conversation. The fact that I have broken them to smithereens innumerable times does not lessen their value:

Don't talk of yourself, or your achievements.

Be as careful of others' reputations as of your own.

Be sure your conversation is cheery and encouraging.

Be a good listener. Never interrupt except with applause.

Don't talk too much; "Silence is golden and is apt to win golden opinions."

When you've nothing to say, say nothing.

Don't be too informational; most people resent too much instruction.

In general conversation, draw out the backward ones.

Don't let any member of a group feel himself neglected.

If conversation drifts into undesirable lines, tactfully lead into another channel.

Meditate on the texts: "A wholesome tongue is a tree of life." "If any man offend not in word, the same is a perfect man."—In *The Epworth Herald*.

Petoskey, Mich.

Three Followers

The wily old Hessian sat in his door when three young men passed eagerly by.

"Are you following anyone, my sons?" he said.

"I follow after Pleasure," said the eldest.

"And I after Riches," said the second. "Pleasure is only to be found with riches."

"And you, my little one?" he asked of the third.

"I follow after Duty," he modestly said. And each went his way.

The aged Hessian in his journey came upon three men.

"My son," he said to the eldest, "methinks thou were the youth who was following after Pleasure. Didst thou overtake her?"

"No, father. Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued the Hessian, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," replied the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She, herself, goes hand in hand with Duty, and they who make Duty their companion have also the companionship of Pleasure."—*Lutheran Young People*.

PERSONALS

The Rev. J. Benn desires to notify his correspondents that his address is now Gray, La., instead of Borwick, as heretofore.

All correspondents of the Rev. J. W. Knox are hereby notified that his address is changed from Mount Sterling to Knoxville, Ala.

There was born into the home of Mr. and Mrs. Benjamin Strickney, nt Opelousas, La., January 29, 1908, a fine girl, the granddaughter of the Rev. and Mrs. W. L. Lennon.

The Gulf Coast Colored Teachers' Association met at Bay St. Louis, Miss., Saturday, February 29, and carried out a very interesting program. Several important subjects were ably presented. Among the distinguished educators present were: Dr. R. S. Bailey, superintendent of the city schools of Bay St. Louis; Prof. T. L. Trawick, principal of the boys' high school, New Orleans, La.; and Prof. J. H. Craft, superintendent of public education of Hancock County. A concert and educational rally was given at night by the students of the various city schools along the coast, for the benefit of the association. Prof. J. W. Randolph is president.

In view of the appeal which is before the church for special funds to meet the superb opportunities which at this time confront our missionaries in Korea, the Board of Foreign Missions has published a pamphlet entitled "The Religious Awakening of Korea." The pamphlet gives an account of the revival in the Korean churches in 1907, as the story is told by the missionaries. The narratives of the spiritual experiences of individual Christians and of whole congregations are impressive and uplifting. The pamphlet has thirty-two pages and a frontispiece. Several striking charts, showing the increase in size of the Korean church for a decade, increase in contributions of the Korean church for a decade, and the increase in the number of school buildings erected by Korean Christians are striking and suggestive. The pamphlet may be obtained for ten cents, postage paid, by addressing the Missionary Secretaries, 150 Fifth Avenue, New York City.

Conference Notices

Special Notices

TENNESSEE CONFERENCE.
Dear Pastors: Please allow me to refresh your memory that the last session of the conference passed a resolution that the Tennessee Conference raise \$500 this year for Walden University. That the West Tennessee District do not fail in raising its part. We ask you to observe Monday, March 30, 1908, as Walden Rally Day for the district. Arrange your meeting for day or night; according to the convenience of your people. I suggest the following program for the occasion,

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, more serious results are sure to follow.



Your other organs may need attention—but your kidneys most, because they do most and should have attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney dis-

orders are the most common diseases that prevail they are almost the last recognized by patient or physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

A Trial Will Convince Anyone.

The mild and immediate effect of Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its remarkable cures in the most distressing cases.

Symptoms of Kidney Trouble.

Swamp-Root is not recommended for everything but if you are obliged to pass your water frequently night and day, smarting or irritation in passing, brick dust or sediment in the urine, headache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, lumbago, bloating, irritability, wornout feeling, lack of ambition, may be loss of flesh, sallow complexion, or Bright's disease may be stealing upon you, which is the worst form of kidney trouble.

Swamp-Root is Pleasant to Take.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

If You Need a Medicine You Should Have the Best.

Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

SAMPLE BOTTLE FREE—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Southwestern Christian Advocate.

followed by refreshments to aid in the collection:

PROGRAM.

1. Song (Congregation), Hymnal No. 622.
2. Apostles' Creed (all standing.)
3. Prayer.
4. Song (congregation), Hymnal No. 248.
5. Scripture Reading (19 Psalms.)
6. Song (congregation), Hymnal No. 507.
7. Paper, Walden and Its Work.
8. The object of the rally—Pastor.
9. Collection.
10. Remarks.
11. Doxology.
12. Benediction.

The songs are from the old Methodist Hymnal. The pastor will select some one, in time, to prepare the paper for the occasion. Report to me the success of the occasion and send cash to Dr. J. A. Kumler, President Walden, Nashville, Tenn. He will receipt you for same. Don't fail to plan for this occasion, and leave the results with God. Yours for success,

J. M. LYTE, Presiding Elder.

SHERVEPORT DISTRICT.

Dear Brethren: You will take notice that the Missionary Rally will be held on the 22nd-23rd of April, 1908, at the St. James Methodist Episcopal Church, the Rev. T. A. Brown, pastor. Be ready to report your missionary collections when the roll is called. You will get the program on the ground. Let us go in for a great rally. Let the district pray that the Holy Ghost will attend our meeting. Dr. G. G. Logan will be in charge of the meeting. I hope that each brother of the district

may eclipse the work of the previous year.

T. J. JOHNSON,
Presiding Elder.

MARSHALL DISTRICT.

Pastors.—A convention of the Foreign Missionary Society will be held in Marshall, February 13-14. Dr. G. G. Logan will be present. The district stewards are requested to meet at the same time and place. The Woman's Home Missionary Society will have their convention in Marshall at the same time. Each auxiliary is expected to raise the amount assessed for King Home. Begin now to make this a great meeting.

J. O. WILLIAMS, Presiding Elder.

LOUISIANA CONFERENCE.

To the Preachers of the Louisiana Conference—Dear Brethren: A mutual concern of vital importance inspires us to ask all who can or do attend the carnival to meet at the Simpson Church on March 4 at eleven a. m. for the purpose of considering a better way to care for the retired ministers. —J. W. Turner, B. M. Hubbard, J. J.

Obee, J. O. Brown, W. J. M. Price, T. J. Johnson, P. W. Clark, W. R. Butler, B. J. Reddix, T. B. Cooper, W. S. Chinn, D. J. Price, R. C. Worsham, H. Daniels, J. O. Richard, D. S. Sloan.

MOBILE CONFERENCE.

Second Notice to Pastors: Brothers, the minutes have been ready for distribution for more than a month, but the money furnished me is not sufficient to meet the expense of postage. All who want their minutes are requested to send stamps at the rate of one cent a copy.—Yours truly, A. W. McKinney, Secretary.

LINCOLN CONFERENCE.

The conference board of examiners will meet in Kansas City, Kan., March 11, at nine o'clock a. m. All undergraduates and candidates for admission and all persons to be examined must be present on the above date, or else wait until next year. The board will not have another meeting.—J. C. Williams, Chairman of the Board of Examiners.

TENNESSEE CONFERENCE.

To the Members: The Minutes of our last conference session are ready, and if you will send in your money your minutes will be sent you at once. Please send in your money at once, so that the committee may not be embarrassed. Send all money to H. W. Key, D. D., 270 Calhoun Street, Memphis, Tenn.—S. M. Strayhorne, B. D., Secretary.

Conference Rounds

HOUSTON DISTRICT.

SECOND ROUND.

Wesley Tabernacle, April 3-5; St. Paul, Galveston, 5-6; Trinity, Houston, 12-13; Mallalieu, Houston, 12-14; St. James, Houston, 12-15; Mount Vernon, Houston, 17-19; Sloan Street, Houston, 19-21; St. Mark, Houston, 19-22; Boynton Chapel, Houston, 26-27; Hamilton Chapel, 26; St. James, Beaumont, 24-26; McCahe Memorial, Beaumont, 25-26; Orange, May 2-3; Liberty, 9-10; Harrisburg, 16-17; Thompson, 23-24; Richmond, 30-31; Kendleton, June 6-7; Wallisville, 13-14; Roeville, 20-21; Anchor and Columbia, 27-28; Batson Circuit, — —; Kountze, — —; Laport, — —. Brethren: This is our second round, and Easter comes in the next few weeks. Now, with might and main let us strive to raise all of our benevolences; do not forget last fall; get ready for the Conference now. I know that you will do your best. His blessings on you and yours. —Yours for success, J. Mercer Johnson, Presiding Elder.

HUNTSVILLE DISTRICT.

SECOND ROUND.

Morris Chapel, March 25-26; Courtland and Sheffield, 28-29; Scottsboro, April 4-5; Huntsville, 10-12; Cedar Grove, 18-19; Decatur, 24-26; Gunterville, May 1-3; Madison, 9-10; Center Grove, 16-17; Athens, 23-24; Gur-

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DEGREES

FRANK C. BLUNDON,
ADA C. POLLOCK-BLUNDON,
Principals.

ly, 30; Belle Mina, June 6-7; Stevenson, 13-14; Triana, 20-21. District Conference, August 19-23, Athens, Ala.—A. S. Williams, presiding elder.

GRIFFIN DISTRICT.

SECOND ROUND.

Stockbridge, March 21-22; Oak Hill, 28-29; Decatur Circuit, April 4-5; Hampton, 11-12; Easter Sunday, 18-19; McDonough Circuit, 25-26; East Point, May 1-3; Edwardsville, 2-3; McDonough, 9-10; Jonesboro, 9-10; William son, 16-17; East Atlanta, 22-24; South Atlanta, 24-25; Griffin, 29-31; Griffin Circuit, 30-31; Fayetteville, June 6-7; Brooks Station, 13-14; Griffin Mission, Ellenwood Mission, Martin St. Mission, 15. Brethren—Our year's work stands out before us—the field is white unto harvest, let us strive to prove ourselves workmen that needeth not to be ashamed. The salvation of souls is the salvation of the world. To this end let us labor and pray that the Lord may bless our efforts. Remember Easter and try to raise your full assessment on that day. Now is the time to organize and put the young people to work. The Sunday School and Epworth League Convention will convene at East Point, June 30th to May 3rd. Let the stewards plan a special effort for the pastor. Remember that the first duty of a church is to care for the preacher.—P. H. Travis.

WAYNESBORO DISTRICT.

SECOND ROUND.

Augusta St. Mark, March 22-23; Augusta Mission, 22-24; Ashury, Wm. Daniels, 28-29; Millen, April 4-5; Rocky Ford, 11-12; Waynesboro Ct., 18-19; Waynesboro, 19-21; Bascom, J. H. Pinkney, 25-26; Sylvania, 25-26; Woodcliff, 27; Charlestown, May 2-3; Herndon, J. H. Grant, 2-3; Hagan, 9-10; Pulaski, S. P. Bryant, 9-10; Dublin, 12; Statesboro, 16-17. Sunday School and Epworth League Convention convenes at Trinity Church, Millen, Ga., on Thursday, 8 p. m., May 28, 1908, at which time the annual sermon will be preached by Rev. C. W. Prather of the Rocky Ford charge. Each charge is expected to send one Sunday School Superintendent and one Sunday School delegate, one Epworth League President and one Epworth League delegate. Sunday School Superintendents, Epworth League Presidents and pastors will remember the two cents per member for convention expenses. Children's Day second Sunday in June. Pastors please order programs and make the day count for Sunday School, Education and Freedmen's Aid.—James Jackson.

DALLAS DISTRICT.

SECOND ROUND.

Mexia Circuit, April 4-5; Hubbard City, 11-12; Corsicana, 18-19; Peiham Circuit, 25-26; Milford and Italy, May 2-3; Waxahachie, 9-10; Ennis, 16-17; Fort Worth, St. Andrews Chapel, 23-24; Fort Worth Circuit, 30-31; North Fort Worth and Abilene, 30-31; Pilot Point, June 6-7; Sherman Circuit, 13-14; Denison, 13-14; Dallas, St. Paul, 20-21; McKinney and South Dallas, dates will be set later; Lancaster, 27-28; Hillsboro, 30. Brethren—Press your Benevolent claims in the early part of the year; don't wait until fall, when your congregations will be small and your people are scattered over the country picking cotton. Endeavor to finish up on Easter for all Benevolences. Try to get each member to give one dollar for Benevolence that day, and, too, remember our Sam Houston collection. Strive to raise more than you are asked to for that cause. Do your best to get the

church paper in every home. If you can get our people to reading it your salaries will increase and it will be easier for you to get your Benevolent money.—J. S. Wyatt, presiding elder.

ANNISTON DISTRICT.

SECOND ROUND.

Anniston, First Church, March 6-8; Second Church, 13-15; Oxford, 20-22; Weaver, 25; Attalla, 28-29; Gadsden, 27-29; Collinsville, April 1-2; Ashville, 4-5; Cedar Bluff, 11-12; Centre, 18-19; Heflin, 25-26; Talladega, May 2-3; Ironaton and Alpine, 5-6; Sylacauga, 9-10; Ashland, 16-17; Wedowee, 23-24; Lamar, 30-31; Roanoke, June 6-7—Brethren, please push all your benevolent collections and let Easter Sunday be your red-letter day. The panic, the rains and bad weather are all over now, and we must get down to work. I hope each pastor will collect the quarterly collection before the quarter and have it ready.—J. W. Thomas, presiding elder.

SAN ANTONIO DISTRICT.

SECOND ROUND.

East End and Carr's Hill, March 11-12; Floresville Circuit, 14-15; Goliad and Beeville, 21-22; Cuero, 28-29; Cologne Circuit, 4-5; St. Paul, 11-12; Gonzales Circuit, 18-19; Gonzales and Shiner, 25-26; Belmont Circuit, May 2-3; Ben Allen and San Marcos, 9-10; Seguin and Olmas, 9-10; Lavinia Circuit, 16-17; Kerrville Circuit, 23-24; Pleasanton and Rossville, 30-31; Hon do Circuit, June 6-7; El Paso, 6-7. Brethren—We should strive to make Easter Sunday a great day. Now is the time to adjust your Benevolent causes. Each station and circuit should have a genuine revival. We as Methodists cannot get along as well without revivals. I shall expect each pastor to collect something on the fifth Sunday in May for the Woman's Home Missionary Society. Send the amount collected to Mrs. E. S. Spriggs, June 1st, 1908. Let us not forget our beloved Sam Houston College and the SOUTHWESTERN. We are agents for each of these great lights of the Methodist Episcopal Church and should be quite active in doing our best for each of them.—J. W. Weakley, presiding elder.

OPELIKA DISTRICT.

SECOND ROUND.

Wetumpka Circuit, March 28-29; Bethel and Eclectic, 28-29; Lomax Mission, April 4-5; Dadeville and Pleasant Hill, 4-5; Kellyton Circuit, 11-12; Smith's Mission, 11-12; Elmore and Shorters, 15-16; Lafayette Station, 18-19; Lafayette Circuit, 18-19; Five Points Circuit, May 2-3; Lanett Station, 9-10; Lanett Mission, 9-10; Central and Riverside, 16-17; Rockford Circuit, 23-24; Jackson Gap, 30-31; Benson's Mission, June 6-7; Opelika and West Opelika, 13-14; Alexandria City Station, 20-21. Brethren—You will please allow me to remind you of the fact that it is known throughout our great church that the Opelika district is the banner district of the Mobile Annual Conference. We led last year in soul-saving and money raising and church building. Let us not allow any one to take our crown. Let each pastor plan so as to raise every dollar of his Foreign and Home Mission and Church Extension money on Easter Sunday, and send up two subscriptions to our SOUTHWESTERN from every pastoral charge on the 20th of April. Encourage our well-arranged plan for realizing money for our Central College at Mason City, near Birmingham. Our motto for this year is: Five hundred souls for Christ



Personal To Rheumatics

I want a letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one **Free A One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**ACTUALLY CURES RHEUMATISM**. I know it does. I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot **coax** Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot **tease** it out with liniments, electricity or magnetism. You cannot **imagine** it out with mental science. **You Must Drive It Out.** It is in the blood and you must **Go After It and Get It.** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. **The Rheumatism has to go and it does go.** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened joints, and cures them **quickly**.

I CAN PROVE IT ALL TO YOU

If you will only let me do it, I will prove much **in One Week**, if you will only write and ask my Company to send you a dollar bottle **FREE** according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real** Rheumatic Remedy will do. **Read our offer below and write to us immediately.**

A FULL-SIZED \$1.00 BOTTLE FREE!

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A full test is all we ask. If you find it securing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but a **full-sized bottle**, selling regularly at drug-stores for **One Dollar Each**. This bottle is heavy and we must pay Uncle Sam to carry it to your door. **You must send us 25 cents** to pay postage, mailing case and packing and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be **nothing to pay** on receipt or later. Don't wait until your **Hearts-Verkes** are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who **send the 25 cents for charges**. Address **KUHN REMEDY CO., DEPT. J. HOYNE & NORTH AVES., CHICAGO**

and a round report for Benevolences. You will please notice that we shall not hold any quarterly Conference on the fourth Sunday in April. We hope to go up to Mason City to the closing and commencement exercises. Brethren, let us see to it that our district is well represented during the closing exercises of our Mason City College, where great things are being done by Dr. Palmer and his able faculty.—J. A. Holliday, presiding elder.

MARSHALL DISTRICT.

SECOND ROUND.

Ebenezer, April 5-6; Jefferson, 4-5; Texarkana, 10-12; Texarkana Mission, 11-12; Lodi, 18-19; Longview and Tyler, 25-26; Hankins, 25-26; Hariton, May 2-3; Pittsburg, 9-10; Dalgnerfeld, 9-10; Mineola, 16-17; Queen City, 23-24; Woodlawn, 30-31; Marshall Circuit, June 6-7; Mallalieu, 13-14; Lasater, 20-21. Don't fail to come to the Foreign Missionary Convention, April 13-14. We must make this a great meeting. Plan great things for Easter.—J. O. Williams, presiding elder.

OPELIKA DISTRICT.

SECOND ROUND.

Wetumpka Circuit, March *8-29; Bethel and Eclectic, 28-29; Lomax Mission, April 4-5; Dadeville and Pleasant Hill, 4-5; Kellyton Circuit, 11-12; Smith's Mission, 11-12; Elmore and Shorters, 15-16; Lafayette Station, 18-19; Lafayette Circuit, 18-19; Five Points Circuit, May 2-3; Lanett Station, 9-10; Lanett Mission, 9-10; Central and Riverside, 16-17; Rockford Circuit, 23-24; Jackson's Gap, 30-31; Benson's Mission, June 6-7; Opelika and West Opelika, 13-14; Alexandria City Station, 20-21.

HUNTSVILLE DISTRICT.

SECOND ROUND.

Spring Circuit, March 7-8; Conroe, 14-15; Willis, 21-22; Dodge, 28-29; Lovelady, April 4-5; Corrigan, 11-12; Colmesnell, 13-14; Onalaska, May 2-3; Camilla, 9-10; Prairie Plains, 16-17; Huntsville Station, 22-24; Huntsville, 23-24; Jesper and Newton, 30-31; Fostoria, June 1-2. Brethren, you, with few exceptions, know that the winter season made your quarterly meetings failures, and you promised to make the second count. Please begin in time. I am glad that I was able to have every pastor's salary on my district estimated higher, and to secure a faithful promise from the officers of your charges to raise the amounts estimated. So, get your Benevolence out

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We offer you a wonderful chance to make Big Money quick. Write today.
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Let no woman despair. The sure, quick,
permanent cure for drunkenness has been
found.
It is Golden Remedy. It has no odor. It
has no taste. Just a little is put in the
drunkard's cup of coffee or tea, or in his
food. He will never notice it, he will be
cured before he realizes it, and he will never
know why he abandoned the taste for liquor.



GONE MAD FROM WHISKEY.

His desire for drink disappears absolutely,
and he will even abhor the very sight and
smell of whiskey.
The vigor he has wasted away by drink
will be restored to him, and his health and
strength and cheerfulness will return to
brighten your home.
Golden Remedy has cured some of the
most violent cases in a day's time. This
fact is proven by many ladies who have
tried it.
Mrs. Matile Balkins, Vanceburg, Ky.,
says:
"My husband took two doses of your
medicine about five months ago and has not
taken a drink or had any desire for liquor
since then. Our home is so different now."
Save your loved one from premature death
and the terrible consequences of the drink
curse and save yourself from poverty and
misery.
It costs absolutely nothing to try. Send
your name and address to Dr. J. W. Haines,
2260 Glenn Building, Cincinnati, Ohio, and
he will at once send you a free package of
the marvelous Golden Remedy in a plain,
sealed wrapper.
He will also send you the strongest, con-
clusive proof of what a blessing it has been
to thousands of families.
Send for a free trial package of Golden
Remedy to-day.

of the way on Easter. Plan well for
my coming. Let us have success.—
W. Hartley Jackson, presiding elder.

MONROE DISTRICT.

The Monroe District Preachers'
Meeting convenes at Bastrop, La., on
March 11th, at 1 o'clock. All preach-
ers of the district are expected to be
present. Business of importance to be
transacted.—J. O. Browa, presiding
elder. C. L. Angram, Secretary.

Malaria Makes Pale, Sickly Children.
The Old Standard Grove's Tasteless
Chill Tonic, drives out malaria and
builds up the system. For grown
people and children. 50c.

ENTERTAINING AND INSTRUCT-
ING WITH STORIES.

A girl living in a neighborhood
where there were many children dis-
covered that her chief accomplishment
consisted in telling stories. She called
on the mothers of these little friends,
with the result that a story-hour was
organized, in which she both enter-
tained and instructed ten to fifteen
children each week with a carefully
selected series of stories—myths, his-
torical facts and simplified tales from
our oldest and best writers. Each
child was charged the modest sum of
ten cents an hour, which netted the
story-teller a pleasant little sum, and
returned the mothers a season of safety
and satisfaction for the expenditure.—
From The Girls' Own Circle of The
Circle for February.

Doings of the Workmen

GEORGIA.

Savannah. — At Asbury Methodist
Episcopal Church the Rev. G. H. Len-
non, pastor, our rally on January 12
was a signal success. On the third
Sunday in December, after returning
from the Annual Conference, the pas-
tor announced that a rally was on for
the purpose of meeting some emer-
gencies in the way of debts against
the church. As a result, on January
12 the effort was made, which amount-
ed to \$466.86. The pastor desires to
thank the loyal members and faithful
friends who have so nobly stood by
the cause.

LOUISIANA.

Boyce and Village.—We are having
a packed house at Boyce Church every
Sunday night. Our collection Sunday
was \$16.30. We were able to pay the
balance on an old debt and the entire
amount on a new debt that was made
by the steward sisters for parsonage
outfit. We are paying our debts as we
go and reaching back at every oppor-
tunity at the old ones. We are hav-
ing quite a nice Sunday-school. Have or-
ganized an Epworth League with twen-
ty members. The following persons
presented the pastor with a nice \$5
pair of shoes and a purse containing
\$3.15: The Rev. B. M. Johnson, Messrs.
R. H. Johnson, Richard Green, Phillip
Tanner, Joseph Bradshaw, Dan Thom-
as, A. Hampton, George Riley, Ed
Jones, A. B. Haanah, Nathaniel Robinsoa,
James Johnson, Cole Miller, Joh Aa-
derson; Misses Georgia Shelby, Nellie
Tadlock, Amanda Hazel, R. H. John-
son, Anna Kennedy, Ansskie Tadlock,
Margaret Malter, Lulu Tadlock, Laura
Smith, Iselline Keedy and Miss Fanaie
derson; Mesdames Georgia Shelby,
Nellie Tadlock, Amanda Hazel, R. H.
Johnson, Anna Kennedy, Ansskie Tad-
lock, Margaret Malter, Lulu Tadlock,
Laura Smith, Iselline Kennedy and Miss
Fannie Graham. We are extremely
thankful and shall pray God's blessings
upon them. Since our pastorate at this
place we have been favored with some
excellent sermons, delivered by the
Revs. B. M. Johnson, W. L. Amos,
Daniel Banks and George Pannell. We
are glad to have them with us at any
time. Our District Preachers' Meet-
ing was held at Cheneyville. We had
a grand session. The Rev. M. P. Frank-
lin is an all-right president. The pre-
siding elder, the Rev. J. J. Obee, is the
sleeping giant of the district. The
Rev. W. H. Lang is the pastor. He and
his wife and the people of that place
cared for us nicely. The next Preach-
ers' Meeting will be held at Boyce
and village on the 26th and 27th of
March.—L. L. Estavaa, Pastor.

Bertie.—Mrs. Fanny Play and Mrs.
Delia Coleman led a host of members
and young people in storm against the
parsnages, leaving forty pounds of
choice groceries and some cash. Please
accept our thanks.—Charles C. Landry,
Pastor.

Mansfield.—Our first quarterly con-
ference was held on the 9th and 10th
of February, with officers and mem-
bers present. On Sunday night our
presiding elder, T. J. Johanson, preached
and acceptable sermon. We have
started off very well for a good year's
work. On Friday night, February 7,
we were surprised by a reception giv-
en to us by the Klag's Daughters and
Sons, led by Sisters Matilda Howard,
Margaret Reed, Excell Browa and Eu-
gene Gilbert and others. We appre-
ciate their efforts to welcome us to our
field of labor for our third year at this
place.—J. A. Landry, Pastor.

"SCUSE A LITTLE."

"Please say, 'I guess you didn't mea-
to,' sobbed a child, pitifully, when it
was discovered in some childish mis-
demeanor; and the comforting words
not only eased the sore heart's trouble,
but plainly helped toward a better life
for the rest of that day, and perhaps
for other days. A little boy in one of
the kindergarten primaries in a coun-
try town a few years ago begged wist-
fully for a 'gold star' when he saw
the other boys and girls all getting
them. 'But,' said the teacher, 'you do
spell so dreadfully, you know, and you
don't half make your letters yet so
I can't read them!' 'Don't you s'pose
that maybe you could scuse a little?'
he pleaded, 'cause I'm doin' just the
very bestest that I can!' It is the
cry our human hearts are always mak-
ing. Often the world seems hard
and cold and does not heed it. But
we might heed it. We might turn
every cloudy actioa round and find the
silver lining. Wroag-doing is wroag-
doing, in ourselves or in another, but
we might at least set the worst deeds
in the best light and see what comes
of it. That is the rule of fairness for
a picture—why not for people's fail-
ings? It was a sweet eulogy pro-
nounced on a sweet woman by her
grieving friends: 'She was such an
excusing sort of person—always so
good at finding excuses for every-
body.'"—Congregationalist.

"DON'T LIKE CHILDREN."

Don't say so.
Even if it be true.
There are others you dislike.
Do you hasten to tell them so?
No, it might interfere with your
pleasure or business.
But one has actually heard this said
before a lovable child.
Worse yet, the ten minutes the speak-
er asked the child to run upstairs to
fetch her workbag.
Being well trained, the child went.
But what must have been his thoughts
at such bullying treatment?
Testy people in middle life, or later,
sometimes err in this way. If they
have no children it is not strange that
they object to being bothered with
the noise of others. But that is no
reason for being thoughtless, hurtling
sensitive feelings and making a little
caemy.

Help Wanted!

Women, Men,
girls and boys
can make big
money selling
our toilet articles. Write quick for our
terms and full particulars. Address TAY-
LOR REMEDY CO., Dept. 1, Louisville, Ky.

The class in geography in one of the
Brooklyn schools was asked by the
teacher: "What are some of the nat-
ural peculiarities of Long Island?"

The pupils tried to think, and after
a while a boy raised his hand.

"I know," he said.
"Well, what are they?" asked the
teacher.

"Why," said the boy, with a trium-
phant look, "on the south side you see
the sea and on the north side you hear
the sound."

My \$15 tailor-made suits are the
same kind you pay \$20 for elsewhere.
Write for Free Samples today. H.
Thomas Calloway, Tailor, 3636 Dear-
born St., Chicago, Ill.

"Who is it wants to see me?"
"It's a reporter, sir."
"Another one, eh? Well, you klick
that reporter out. Understand? Don't
show him out, but klick him out."
"Please, sir, it ain't a him. It's a
her."—Louisville Courier-Journal.

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ham at 12:20 night carry New Orleans
sleeper, which is ready for occupancy
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Name your express office.
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St., LITTLE ROCK, ARK.

Marriages

YOUNG-HENSLEY.—At the residence of the bride's parents in Baldwin, La., February 13, 1908, Mr. Andrew Young and Miss Sadie Hensley, the Rev. O. J. Harvey reading the ceremony.

EDWARDS-DOTSON.—By the Rev. O. J. Harvey, Mr. William Edwards and Miss Stella Dotson, February 20, 1908, at Baldwin, La.

GASTON-SUTTON.—Mr. Adam Gaston and Mrs. Lizzie Sutton, on February 5, 1908, at Bertie, La., the Rev. Charles C. Landry officiating.

HAYNES-MARKHAM.—On February 20, 1908, at Shreveport, La., Mr. Bennie Haynes and Miss Willie D. Markham, at the home of the bride. Mr. Haynes is a very popular young man of Shreveport. His bride is highly esteemed; she is an indefatigable worker in the Sunday-school, where her services are greatly appreciated by the membership of Daniels Methodist Episcopal Church. The Rev. T. F. Robinson performed the ceremony.

WAGNER-GIVENS.—At the home of Mr. and Mrs. Sadie Wagner of Fort Worth, Texas, February 19, 1908, Mr. Charley Wagner and Miss Mary Givens, prominent members of Anderson Methodist Episcopal Church and of their community. The Rev. A. Brown read the ceremony.

Malaria Causes Loss of Appetite.
The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

RALLY DAY AT ST. JAMES, EAST THOMAS, ALA.

I was appointed to St. James Church December 9, 1907, by Bishop L. W. Wilson. I found the membership small—less than thirty members—a number sick unto death. On January 4, 1908, the trustees got a note from the men holding a mortgage, saying: "Come at once." We went and found that the church owes \$550 and was thirteen months (\$125) behind with payments, notes drawing 8 per cent interest. It looks dark. We have raised money and taken up one note, \$12.35, past due thirteen months, and to hold the church we will have to raise \$150 by the first day of June, 1908. This we cannot do alone, and I now appeal to the members and friends of our great church at large to help us. Forty-three years as a servant of God have I received my appointments from a bishop of the grand old Methodist Episcopal Church, and this is the first time I have appealed to the church at large for help. May God, who always comes in the time of need, direct the heart of some of the readers of your good paper to help us on the fourth Sunday in April, the 26th. This day we have set apart as "Rally Day." Dr. R. J. Buekner, our beloved presiding elder of the Birmingham District, will be with us all day to help us; we also expect Dr. W. A. Palmer, president of our Mason City College, the faculty and students to be with us and furnish music. The following pastors in and around Birmingham and their congregations are earnestly requested to come or send and help us: The Rev. Dr. W. H. Nelson, St. Paul Church; the Rev. L. H. Mixson, Enon; T. H. Ham, Mount Pleasant; N. H. Redrick, Scott's Chapel; William Coleman, Avondale; L. Boyd, Woodlawn and Irondale; E. L. Gary, Brownsville and

Kokomo Woman Gives Fortune

To Help Women Who Suffer.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medicine to afflicted women.

Some time ago we announced in the columns of this paper that she would give to women who suffered from female diseases another \$10,000.00 worth of her medicine. Having fulfilled this promise, and as she is still receiving requests from thousands of women from all parts of the world, who have not yet used her remedy, she has decided to give away \$20,000.00 more to those who are suffering and unable to find relief. This is the simplest mild treatment that has cured so many women in the privacy of their own homes after physicians and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pain in the head back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy desire to cry, hot flashes, weariness and piles from any cause or no matter of how long standing.

Every woman suffering unable to find relief, who will write Mrs. Miller now without delay will receive by mail free of charge a 50 cent box of her simple home remedy, also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, 145 Miller Building, Kokomo, Indiana.

Springville; V. D. Oatman, Bessemer; B. G. Smith, Smithfield; A. Callahan, Mason City; and all other pastors and friends are earnestly urged to come to East Thomas Sunday, April 26, 1908, and help us save our beautiful church. Special services all day and night. Take the Pratt City cars and get off at East Thomas station. Write all letters to the pastor.—Rev. William Lee-wood, North Birmingham, Jefferson County, Ala.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgic pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 170, South Bend, Ind.

THE RECENT REVIVAL AT CORY CHURCH, CLEVELAND, OHIO.

The revival was held at Cory Church, Cleveland, Ohio, the Rev. George A. Sissle, D. D., pastor, in charge. Mrs. Dollie Lewis of the Louisville District, Lexington Conference, evangelist, who is a devoted, Godly woman, came here with the power of the Holy Ghost. Her efforts were the means of reclaiming and converting eighty-some-odd souls before she left the church. We have no idea when her revival will close in this city. Many who heard her are coming in to the fold from time to time. The condition of this church a year ago was lamentable. The holy spirit was dormant within its walls. Owing to that fact, Dr. Sissle has ardently expounded the Gospel to this people. He has surmounted many obstacles. Last year's revival was mostly confined to the Sunday-school children, which was the means of swelling our Sunday-school to near the 200 mark, under the splendid management of our superintendent, Brother Brazier, and his noble assistants. The said revival was held by our dear sister, Sallie Ramsy of Indiana. We wish to state to your readers of the Advocate of the advance in the revival over last year, for the simple fact that our recent revival has revived or brought to a glowing heat many smoldering sparks in so many souls. It was marvelous to see the back-

sliders come into the church; some had been out for eighteen years, according to their own account. Sister Dollie Lewis believes in earnest prayer to God, and that is the secret of her success as an evangelist. She loses sight of self altogether. She and Sister Sissle, our pastor's wife, visited the pool-rooms and dives where our young men are ruined, and there spoke, sang and prayed for the conversion of our boys. The result was grand; many of those boys or young men came to Christ, and to-day they are happy Christian workers in our church. God bless the advent of our dear Sister Lewis into Cleveland! Much credit is due Sister Martha Sissle for her constant work among the young people in this community. She is now engaged as captain over a band of young converts, who are personal workers in our union revival, which is being held at Antioch Baptist Church by Dr. R. H. C. Mitchell of Winchester, Ky. We take this opportunity to tell you what is being done in this field through Dr. George A. Sissle and wife. They, like all good people, are modest and do not wish to take any personal honor to themselves, which is perfectly right. All honor belongs to our blessed Saviour. Cory can scarcely seat her people this year. The building is too small; you know what that means—that the Lord Jesus has blessed us along spiritual lines as well as others. We thank God for the presence in our midst of the Rev. George A. Sissle and his family.—Alfred M. Park.

Farm Notes

PICKLING BEEF.

I will send a recipe that can be relied upon to keep it nice and fresh and tender in the warmest weather in summer, retaining its natural juiciness for months. In all these years I've found nothing better.

After cutting in convenient pieces, spread the beef in some cool place, sprinkle with salt lightly over night.

For each hundred pounds of beef take four gallons of water, eight pounds of salt, three pounds of brown sugar, three ounces of saltpetre and boil a few minutes; then add one ounce of soda and skim while boiling—this should be done on the evening that the beef is killed—and spread out to cool. Early next morning, when perfectly cold, pour over the beef in close, clean casks or barrels, putting on weights to keep it well under the brine. Keep in a cool, dark place, closely covered.

I hope the sisters will try all of the recipes I send. I have a large book which I clipped from Home and Farm years ago. I don't think I could keep house without Home and Farm. Best wishes to Aunt Jane and the sisters.

MRS. ADA SANDERS.

"KITCHEN-MINDED."

This epithet is applied to women who are too much engrossed with domestic affairs. The word is evidently meant as a reproach. No doubt there are women who give too much time to the kitchen, as there are others who give too little. Who will undertake to decide just how much time is enough? That a woman should grow like the place in which she spends most of her time is not strange. She might become parlor-minded; but many of us, like George Eliot, enjoy a clean kitchen best of all. What we all need is broad contact with life along with our specialty.—In The Circle for February.

FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor.

Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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(None genuine without my signature)

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Memphis	Leave.	Arrive
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Vicksburg		
Express.....	7:00 a. m.	5:30 p. m.
Bayou Sara Acad.	4:15 p. m.	9:40 a. m.
Sunday Ex.....	8:00 a. m.	6:30 p. m.

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Send us your address and we will show you how to make \$3 a day absolutely sure, no matter what the weather. Send us your address and we will send you the business fully, absolutely sure. Write to: ROYAL MAILING CO., Box 1000, Detroit, Mich.

A woman hurried up to a policeman at the corner of Twenty-third Street, in New York City. "Does this cross-town car take you down to the Bridge toward Brooklyn?" she demanded.

"Why, madam," returned the policeman, "do you want to go to Brooklyn?"

"No, I don't want to," the woman replied, "but I have to."

Deaths

ALLEN.—Julia Allen, widow of the late Felix Allen, was born in Nelson county, Kentucky, in 1833, and died Wednesday morning, February 12, 1908, in Booneville, Indiana, aged 75 years. She professed a hope in Christ in the dark days of our race and lived a faithful Christian. When coming to this place she united with the Mount Liberty Baptist Church and was a member of the same at the time of her death. The funeral was conducted by the Rev. H. Griffin, pastor of St. Andrews Methodist Episcopal Church. She leaves four sons, three daughters, a host of relatives and friends. Sister Allen had lived in our community 40 years; to know her was to love her.

Mrs. LIZZIE HICKMAN.

RANDALL.—Cora Randall, aged twenty-one, died at Wrennwood, Okla., on February 6, 1908, in the full triumph of faith. She leaves five brothers, six sisters, father and mother, all of whom except two are members of the Methodist Episcopal Church. She was a great beacon light.

WILLIAMS.—Jestine Williams died on the 15th of February, 1908, at Shawnee, Okla. She embraced religion and joined the Methodist Episcopal Church in August. She lingered five months, but every day found her bright and cheerful. The loved ones gathered around her in the closing hour, and after a prayer her sweet spirit went Home to its Maker. The funeral was attended by the Rev. W. F. Smith, presiding elder of the Guthrie District.

BROWN.—Callie (Cato) Brown, daughter of Mr. and Mrs. A. C. Cato, died January 30, 1908, after a long and painful illness, despite all the tender ministrations of loved ones and skillful medical aid. God always knows best. She was a former student of Wiley University, and was married to Mr. David Brown in 1906. Mrs. Brown was a member of Shady Grove Methodist Episcopal Church, Spider, La. Her passing was beautiful. She sang several of the hymns she loved best, then called the dear ones around her bedside, and, after a tender farewell to each and the admonition, "Meet me in Heaven, where there will be no more parting," she passed, to be with Him, leaving to follow father, mother, sisters and brothers.—Hattie Walker.

BROWN.—Malcolm M. Brown died on January 30, 1908. He was a noble character and seemed peculiarly qualified for the high position he held in church and Sabbath-school. For more than thirty years he served as superintendent of Wesley Sabbath-school, and in his teachings added to precept the force of example. His earthly toils are over, but his influence will ever live. The members of Wesley Sunday-school, desiring to express their high regard for his many virtues and to declare their appreciation of his earnest, self-sacrificing labor in their midst, passed a resolution "that in the death of our beloved superintendent we have lost a strong friend, a noble example and a power for good; and deeply deplore the loss, but cherish his memory and strive to be faithful to his teachings."—Wesley Methodist Episcopal Sunday-school.

SMITH.—Marcous Smith, a faithful member of St. James Methodist Episcopal Church, Shreveport, La., fell asleep in Jesus February 23, 1908, at the age of fifty-one years, thirty years

The Farmer's Wife

Is very careful about her churn. She scalds it thoroughly after using, and gives it a sun bath to sweeten it. She knows that if her churn is sour it will taint the butter that is made in it. The stomach is a churn. In the stomach and digestive and nutritive tracts are performed processes which are almost exactly like the churning of butter. Is it not apparent then that if this stomach-churn is foul it makes foul all which is put into it?

The evil of a foul stomach is not alone the bad taste in the mouth and the foul breath caused by it, but the corruption of the pure current of blood and the dissemination of disease throughout the body. Dr. Pierce's Golden Medical Discovery makes the sour and foul stomach sweet. It does for the stomach what the washing and sun bath do for the churn—absolutely removes every tainting or corrupting element. In this way it cures blotches, pimples, eruptions, scrofulous swellings, sores, or open eating ulcers and all humors or diseases arising from bad blood.

If you have bitter, nasty, foul taste in your mouth, coated tongue, foul breath, are weak and easily tired, feel depressed and despondent, have frequent headaches, dizzy attacks, gnawing or distress in stomach, constipated or irregular bowels, sour or bitter risings after eating and poor appetite, these symptoms, or any considerable number of them, indicate that you are suffering from biliousness, torpid or lazy liver with the usual accompanying indigestion, or dyspepsia and their attendant derangements.

The best remedy known to medical science for the cure of the above symptoms and conditions, as attested by the writings of leading teachers and practitioners of all the several schools of medical practice, have been skillfully and harmoniously combined in Dr. Pierce's Golden Medical Discovery. That this is absolutely true will be readily proven to your satisfaction if you will but mail a postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for a free copy of his booklet of extracts from the standard medical authorities, giving the names of all the ingredients entering into his world-famed medicines and showing what the most eminent medical men of the age say of them.

of which have been spent in the Master's vineyard. He has served faithfully in every office of the church. He leaves a son and many friends. Burial was made in the Star cemetery.

DAUGHERTY.—Frank Daugher, James Methodist Episcopal Church, Shreveport, La., was translated to his eternal rest on Sunday, February 23, 1908. He was a faithful and consistent Christian, and on Saturday before his death the pastor called to see him and found him strong in faith, and after prayer he asked that our next meeting be in the Kingdom of God. The deceased was sixty-five years old, having spent fifty years of his strong and useful life in the church of his choice. He leaves several sons and daughters to mourn their loss. The deceased was also a member of the King's Sons and Daughters and of the Missionary Society, and was active in each. Mesdames C. W. Johnson and Sister A. L. Harris each read a very appropriate paper representing their respective societies. Mesdames N. C. Truehill and S. Nickerson thrilled the vast audience to emotion as they sang "Death Only a Dream." The Rev. H. T. O. Abbert assisted in the funeral services, having known the deceased for more than fifty years.—T. A. Brown, Pastor.

HARRIS.—Sanford H. Harris, one of the faithful and influential members of John Wesley Chapel, Grantville, Ga., died February 17, 1908. He was in his fifty-fifth year and had been engaged in the Master's service in the capacity of trustee, steward and class leader; was one of the founders of the church here and helped to make it what it is to-day. He died at his post. Although earth is made poorer in the death of this good man, wife, one daughter, two sisters, one brother, many relatives and bereaved friends, heaven is enriched. Funeral services were conducted by the pastor, the Rev. N. J. Crolley.—W. W. Stewart.

PHYNEIX.—Madison, son of Mr. and

Mrs. Dempsey Phynex of Bertie, La., died February 19, 1908. His wife, a loving mother and father, two sisters and two brothers mourn his passing.—Charles C. Landry, Pastor.

WEBB.—Emma Webb, wife of Jim Webb, died January 27, 1908. She had been a member of the Methodist Episcopal Church for thirty-three years when she was called to the Churn Triumphant. She leaves a husband, who is a faithful member of our church here, two children, relatives and a host of friends. The body was interred at the Docton cemetery; funeral services conducted by the Rev. B. J. Robertson, pastor.

WOMAN'S HOME MISSIONARY SOCIETY.

Central Missouri Conference.

The fifth annual meeting of the above-named society will take place during the coming sessions of the annual conference at St. Louis, Mo., beginning March 25.

Every one who is fortunate enough to be present on Friday afternoon at the anniversary service will be delighted to hear the speaker, who is an enthusiastic worker in one of our schools for Negro girls.

Will each of the twenty auxiliaries try to surpass last year's amount in dues, and also be sure to send their five cents per member for conference contingent fund, as we are greatly in need of it.

Our women must help bear their own expenses or find a way to raise this money, for the love of Christ.

Will each conference officer, president, corresponding secretary and treasurer of the districts and one delegate from each auxiliary who expect to attend and has not arranged for entertainment kindly drop her writer, who will forward source, where they receive attention immediately, and a card introducing them to their hostess will be sent them in due time.

The auxiliary in Union Memorial is sparing no pains to make this meeting the most successful one, and we hope before long to be able to hold this meeting at another time aside from the annual conference.

Yours in His name, Mrs. Anna Adams Henley, Corresponding Secretary, 240 West Johnson Street, Sedalia, Mo.

LITTLE THINGS.

By Charles D. Hole.

A singular argument might be started on the question whether, from a literary point of view, little things are not even greater than big things. Little suggestions, taken up by ingenious minds, have sometimes become great poems, and many great inventions have had such small beginnings. Bryant's "Thanatopsis" is said to have been the result of a little line in one of Robert Southley's poems, and "Thanatopsis" is perhaps the greatest poem ever written on that subject. Longfellow's poem, "Excelsior," was suggested by the mere name "excelsior"—in some respects a very commonplace word, by the way—printed on a scrap of a newspaper, which happened to catch the poet's eye and started it to "rolling in a fine frenzy." Indeed, so many of the great inventions of men have grown from little discoveries communicated in turn from the mind of one genius to that of another, that it might be said that if men take care to save the little things, the big things will have a care for themselves.

The story of the widow's mite shows the Saviour's appreciation of little things, likewise His tender regard for

More Money For Colored People



This is one of the objects of this great Beneficial and Protective organization. The I-L-U Grand Lodge aims to improve the condition, in a financial way, as well as morally and industrially, of every member, colored as well as white. Higher Wages, Shorter Hours, Equal Opportunities, Self Betterment and Protection generally, are among the things for which our members work. It is an International Chartered Co-operative Society in every sense of the term. No matter where you live, or what your occupation, be you married or single, employer or employee, it will be greatly to your advantage to join the I-L-U Grand Lodge. Members aid their unemployed brothers and sisters to secure work, help them when sick or disabled, and where death occurs in the family.

Big Cash Benefits

At death of member, \$100 cash is paid to beneficiary. At death of wife, or other beneficiary, member secures \$25. At death of member's child, \$10, or of baby, \$5. There are many other benefits not allowed by other organizations. Membership is open to both sexes, including boys and girls over 15 years old. No discrimination as to nationality, color, politics or religion. Over 50,000 men and women have already joined our ranks, having found this the grandest and most uplifting Beneficial Protective institution in existence. We invite you to join. Send 10c for copy of official paper, the "I-L-U Home Journal," circular matter and full particulars. If you join promptly, we will give you authority to represent us in your locality. You can devote your spare hours to securing members, for which we will pay you liberally. We also need a few traveling representatives who can give their entire time to this work; good pay, including traveling expenses. Write at once!

The I-L-U Grand Lodge
138 I-L-U Bldg., Dayton, Ohio.

little children. A little thing is more interesting and greater, perhaps, in the mind of genius, because it has in it the seeds of growth, and just how great it will grow to be is yet to be seen.

Nevertheless, as big things were once little things, and as little things are only great as they grow, there need be no quarrel about the matter. Little things only ask to be let alone and given a reasonable chance to grow, and if so they may some day compete with the biggest things imaginable.

Salem, Ohio.

FOR OVER SIXTY YEARS

Mrs. Winslow's Soothing Syrup has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act June 30th, 1906. Serial Number 1088.



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You can buy a money order at your post office payable at the New Orleans post office. If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter if you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

February 24-29.

ATLANTA-SAVANNAH.

J. A. Richie, M. G. Gleton, D. W. Gleton, B. M. H. Maddox, R. B. Bryant, J. D. Lovejoy, Mrs. Cynthia Cefar, P. D. Johnson, W. J. Hamilton, Willie Harris, Will Holmes, W. A. Holmes, Berry Myers, G. W. Hemister, G. W. Morris, J. L. Clark.

FLORIDA.

Helen L. Johnson, S. A. Huger, Thos. B. McPherson.

LITTLE ROCK.

L. G. Hodges, J. C. Sales, Mrs. Jane Graham, J. H. Grier, Sam Davis, D. B. Harston, Henderson Wesson, T. Wesson, Parice Wesson.

LOUISIANA.

W. M. C. Traupe, Mrs. Frances Grier, A. Bailey, J. B. Alexander, M. J. Dyer, Mrs. Massey, C. L. Angram, Collin Brown, G. W. Norwood, Mrs. Rebecca Smiley, B. J. Reddix, Dr. M. J. Marmillien, Jas. Hutcheson, N. R. Randolph, E. C. Gamp, Mrs. Beulah P. Otis, O. J. Harvey, R. N. Overton, I. H. Monson, Mary S. Hays, Lenora Mixon, H. J. Yorst, A. J. Johnson, C. C. Frazier, R. C. Worsham, M. M. Bowman, Carrie A. Jose, J. F. Marshall, Mrs. Celeste Helen, Fannie Lewis, D. J. Price, L. Johnson.

MISSISSIPPI UPPER.

W. L. Lamb, A. A. Cheek, N. R. Clay, Frank Smith, Amanda Weatherby, L. L. Shumpert, Eli May, G. W. Baker, Henry Lockett, M. S. Strong, J. W. Wimbush, W. Bell, Thos. Harris, Jno. Freeman, J. M. Nevils, F. H. Weatherby, C. W. Walton, J. J. York, D. B. Watkins.

SOUTH CAROLINA.

J. A. Brown, Mrs. Wm. Berry.

TENNESSEE—EAST.

Frank Rhine, J. F. D. Tennell, Wm. Rucker.

TEXAS—WEST.

H. L. Smith, W. H. Logan, A. E. Eason, Fanny Askey.

HONOR ROLL.

WASHINGTON.

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Women, Men, girls and boys can make big money selling our toilet articles. Write quick for our terms and full particulars. Address TAYLOR REMEDY CO., Dept. 1, Louisville, Ky.

Suits Tailored to your order for \$15. Others \$17.50 and up. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill. Write for Free Samples today.

Crescent City Notes

Pleasant Plains.—Sunday, February 23, the pastor preached to a large audience. The Sunday School services are interesting under the superintendency of Mrs. M. J. Nickerson. The Rev. Robt. Armstrong delivered an able sermon at night.

MALDEN CHAPEL.—Our first quarterly Conference was held February 25, 1908. We were glad to have our presiding elder, Dr. W. J. M. Price, with us; his address was very encouraging to all. All officers were present with written reports, which were highly commended by the presiding elder. The elder was paid his quarterage in full. Reports showed the church to be in excellent working condition. The Rev. A. Robinson was also present and delivered an able sermon.—Lillie M. Peppers.

THOMSON CHURCH.—The work of this church is forging ahead under the leadership of the Rev. D. M. Seals. His people are loyal to him. The recent visit of members and friends to the parsonage, bearing many tokens, attested the esteem in which the pastor and family are held. Presentation by Mr. George Walker. Dainty refreshments were served. This host was led by Mesdames Caroline Haggins and Roberson.

MALLALIEU CHURCH.—Services good all day. The Rev. Abram Hilton was with us and assisted. The church is now properly organized into companies and all are preparing for the task before us. The Service at 7 p. m. in the Sacramento was administered by the pastor, assisted by the Rev. J. W. Lewis. Visitors and strangers are always welcome. One conversion. Collection good.

NEW ORLEANS SOUTH DISTRICT.

The District Stewards are hereby notified to attend the District Stewards' Meeting at Wesley Chapel, New Orleans, La., April 28, 1908, at noon. Let every charge be represented. There will be a District Missionary Meeting at the same place, and on the same date. Let every pastor come prepared to report his full apportionment for the Board of Foreign Missions. Dr. G. G. Lyon, Field Secretary, will be present to address the meeting, and to give vouchers for money reported. Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, is invited to address the meeting. Brethren, permit me to urge you to be at your best Easter, and report on the above date at the meeting.—B. Mack Hubbard, presiding elder.

THE CARE OF A WAGON.

The useful life of a wagon or dray employed in heavy hauling depends very largely on the care of its wheels and axles.

Hosts of farmers and teamsters, who ought to know better, think that "grease is just grease anyway" and so cut the boxes out of their wagon wheels by using some inferior lubricant which runs off and leaves the spindle dry, or forms a stiff, almost gritty substance in the wheel which is just as bad.

A proper axle grease for use on every type of heavy wagon should have just the right "body"—that is, it ought to be neither so thin as to run, nor so heavy as to stiffen.

It should have, too, a long-lasting quality if it is to be economical.

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Southwestern Christian Advocate

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LYNCHERS ARE ANARCHISTS

Two citizens lynched and their bodies burned near Hawkinsville, Georgia! Such an occurrence occasions no surprise, awakens no protests, and scarcely causes a ripple in the daily life of the community where it was transacted, much less in the state and nation and the participants in the awful tragedy walk about as guiltless men.

Two citizens lynched and burned and a great President of a mighty nation unmoved goes on with the affairs of the nation as though the national government had not received a blow. The members of the upper and lower houses of Congress do not look up from their desks, so busy they are. A standing army and navy to crush a foreign foe and bring to terms any nation that insults while abroad a citizen of the flag—but not the lifting of a small finger to quell internal disorders or guarantee life and happiness to ten millions of loyal subjects. Two citizens lynched and burned and the nation's press, which boasts of its open and impartial condemnation of wrong, is as mum as a clam. The pulpit thunders against the Congo outrages, the curse of drink, the evil of race-track gambling, and polygamy but sees no theme for eloquence or for burning words to stir the nation's heart when two men die at the hand of an angry mob. The officers of Hawkinsville—county and municipal—as well as of the state of Georgia fold their hands with not a shrug of the shoulder or a twitch of the lips or a sigh of regret. Lawmakers and law defenders go on as though nothing had happened while the law-breakers and law defiers do their mischief with deliberation sanctioned by public approval.

Are the President, Congressmen, Press, Pulpit, and officials ignorant of this crime against the nation? Hardly. Why this shameful indifference? You answer, "the frequency of such occurrences has worn off the novelty of it." Then the American conscience is dead on the subject of lynching? "Yea, verily." "These persons who were lynched and burned at Hawkinsville deserved their fate." No doubt. "They were fiends, murderers, in heart and action." No pity of ours goes out to them. But did they not live in a community of law and order and under a flag that guarantees a trial by jury of every man accused? "States rights," you say, "forbids interference." Then state sovereignty means that any state may kill and burn at will? "No, not that quite. The victims of the mob were Negroes and it does not matter. They are not worthy risking one's life for and then as a race they are helpless to right the wrong. What can they do about it?" Nothing now! The Negroes perhaps do not appreciate the gravity of the crime of lynching, but wait. Let these Negroes—the lower class—grow in that feeling that the nation cares not for their life and happiness and that there is no judge and jury for them; wait till the present generation is dead and the milk of human kindness and traditional patience and endurance die with them and the Negro's heart has turned to madness and his eye of hope to despair, then we will long for the day which now is to stamp out this spirit of lawlessness which begets lawlessness.

But lawlessness is anarchy. Of late there is much condemnation, and justly so, of Emma Golden and Mrs. Lucy Parson and that group of anarchists who are pledged to the "overthrow not only of the government of America but of the whole world." The *Picayune*, referring to these destructions, says:

"We have got the anarchists and we will have to keep them until they come into the reach of the law through overt crimes committed by them. The real trouble is that when the members of these subterranean murder organizations are brought to trial for the most atrocious crimes, they are seldom adequately punished, if punished at all. That the wild and ferocious boasts and threats of avowed conspirators are not all empty talk is going to be realized sooner or later. This country is full of agitators arousing and exciting the people against existing laws and institutions. Some demand the abolition of all law and the destruction of all existing social and political institutions."

We have no sympathy with avowed anarchists and destructive socialists. They are dangerous and a menace to good government. So are the mobbers and lynchers and men burners of the Hawkinsville, Georgia, type. These lynchers are anarchists of the worst sort. They are anarchists that some states protect and the nation will not attack.

It is poor grace to fight one type of anarchy and condone another type. Justice demands the annihilation of both. The perpetuity of state and national government demands that we deal with the anarchy of the mob with vigor. Will we begin now or when it is too late?

HIGH PRICES FOR BIBLES

There is always some scheme intended to make the poor poorer and the rich richer. Among ignorant people, who are usually poor, a large per cent are open to all sorts of cheating and semi-robbery schemes, which extort from the people large prices for articles sold. A number of unscrupulous men, operating under the name of the Philadelphia Bible and Book Company, have been doing business in and near Greenville, Tennessee. They have been selling a Bible for \$6.85 which our pastor at Greenville, the Rev. J. T. Wilson, assures us can be purchased of the Methodist Book Concern for \$2.00. The contract which these poor people must sign and which is offered by these agents would not stand a test case in court, but shows how heartless these agents are. It reads: "This is to certify that I have bought from the Philadelphia Bible and Book Company one book. I execute to them a note, secured by a bill of sale of personal property as follows: Chickens, one cook stove, one heater, and two beds. I guarantee that there is no other claim against the property. I am instructed by the agent selling the book that they do not take any books back, and the money will not be called for until it is due. I faithfully promise to have the money ready on that day without an excuse. And I promise to faithfully meet them on that day and pay them. I agree to pay \$.75 extra if I fail to meet the collector at the time appointed. Keep this ticket and bring it with you; it means what it says." This sort of business ought to be stopped and we give the warn-

ing to our people that there is no need of paying such exorbitant prices for the word of God.

"REMINISCENCES OF CINCINNATI"

The *Western Christian Advocate* says: "The Editor of the *Western* has for a neighbor that genial and cultured gentleman, George Fox Sands, who has the unique distinction of being in connection with the public schools of Cincinnati for a continuous period of fifty-one years. Almost from the beginning of his career he was put in charge of important schools as principal, and the students who have passed through his grades are now scattered by the thousands over the land, many of them in places of high honor. Particularly interesting are Principal Sands' recollections of the times before and during the Civil War. He describes vividly the attempted mobbing and hanging of Wendell Phillips when he was speaking on the slavery question. He also tells how there came as pastor to Christie Chapel a minister, in too-short blue-jeans, named John M. Walden. When Morgan's raiders threatened Cincinnati the "fighting parson," General Granville Moody, was assigned to the command of the forces in the city. General Moody appointed said Parson Walden Lieutenant-Colonel of the Home Guards, and that officer, with his pants tucked into his boots, used to drill his amateur soldiers in the mud, making sticks do service for the unattainable guns. When the Colonel preached the boys all turned out in loyal military fashion. Doubtless this experience in military discipline and command was a valuable preparation for the duties of the future Bishop."

In an editorial recently published in the *Central Christian Advocate* under the title "For the Brother in Black" there appeared as the opening words the following vigorous sentence: "The hour is at hand when once more the Methodist Episcopal Church must register its attitude towards its work in behalf of the Negro." It is not to be supposed by this sentence that the Methodist Episcopal Church has lost any of its fervor in the interest of the Negro. This hardly can be the case. But, inasmuch as the air is surcharged with all sorts of blackmail of the Negro, and since the enemies of the Negro are so pronounced, especially of late, it would not be out of place for the old Church to once again assert itself, yea, radically, if necessary, as to its attitude in reference to the manhood, rights and educational and religious privileges that should be granted the Negro. One of the best ways for the church to record anew its interest in the Negro would be its general support of the work of the Freedmen's Aid Society.

There has just passed in front of our office aggressive evangelism in fact. A street car filled to its limit with men, women and children, singing lustily the song, "Jesus is Coming," and the car is labeled, "Jesus is Coming, Are You Ready?" This is quite an invasion into this gay city where we have had but little of this sort of thing. We are rather given too much to worldly pleasure. We doubt not but that such zeal may be somewhat shocking to the over-sensitive of our citizens. But the car thus labeled has its lesson, even to the most careless observer. The Gospel song broke in upon the business district and called forth men and women from the offices and stores; they had to face the question upon the sides of the car as they will have to face it even more definitely later, "Jesus is Coming, Are You Ready?"

Washington and Lincoln

(An editorial in "The Christian Advocate")

By the Rev. J. M. Buckley, D. D., LL. D.

February is a month to be held in reverence by all American citizens. One hundred and seventy-six years ago on February 22, GEORGE WASHINGTON was born in the State of Virginia, one of the original thirteen States. Ninety-nine years ago, on February 12, ABRAHAM LINCOLN was born in Kentucky. Many have essayed to compare the Father of his Country with its Preserver; but frequently they have instituted the comparison or contrast for some special purpose, thus leaving it incomplete, and sometimes and in some conspicuous instances, misleading.

WASHINGTON was born under the most favorable circumstances, LINCOLN under the most unpropitious.

WASHINGTON soon acquired wealth, and by his marriage much increased it. LINCOLN long struggled with poverty; nor did his marriage materially relieve him.

WASHINGTON had extraordinary and prolonged military experience, in which he became the military savior of his country; in fact, by means of his military success he created the nation. LINCOLN'S military service in the Black Hawk War was rather a grotesque aspect of his life than an important factor in his development.

WASHINGTON, one of the most symmetrically formed of men, was majestic in bearing. LINCOLN was one of the most uncouth and singularly constructed of human beings.

WASHINGTON from boyhood was acquainted with the most distinguished men of his time. LINCOLN—though his stepmother had native tendencies toward refinement, and exerted upon him an excellent influence—knew no one adapted to refine him until some years after he had attained his majority; but, on the contrary, his associates were rough and many of them low.

WASHINGTON had an ingrained regard for forms and rules of etiquette; LINCOLN regarded them with indifference, if not contempt.

WASHINGTON was a man of lofty personal dignity; LINCOLN was destitute of that grace. WASHINGTON abhorred vulgarity and coarseness; LINCOLN—and he was not to blame for it—lacked the keen sensibility which would have enabled him to discriminate the vulgar from the refined.

WASHINGTON had little wit and less humor; LINCOLN overflowed with wit, which frequently passed into pathos by the way of humor.

WASHINGTON was extremely reticent; LINCOLN loved to talk.

WASHINGTON throughout his whole adult life was extremely cautious; later in life LINCOLN acquired equal caution.

WASHINGTON was probably never surpassed for self-control; LINCOLN attained much of that virtue.

WASHINGTON was devoid of personal ambition; LINCOLN was full of it from the beginning. No man who has ever been elected President was more solicitous to reach that honor, or worked more sagaciously or more honorably to attain the end, than he.

WASHINGTON was a calm and reflective philanthropist; LINCOLN had a heart so large that he could never see sorrow without desiring to relieve it.

WASHINGTON manumitted his slaves in his Last Will and Testament; LINCOLN, under the stress of civil war, emancipated all the slaves in the country.

In many respects these greatest of the Presidents were similar in the length, breadth, depth, and height of their patriotism, and in supreme devotion to principle they were equal. Both had strong comprehensive intellects, qualifying them to succeed in any sphere. Both were almost destitute of imagination; both were profoundly serious. Only the superficial would suppose LINCOLN to be without solemnity. Not only was he solemn, but like many other famous wits, he was constitutionally melancholy, a quality which WASHINGTON did not possess. To a Congressman who objected to his telling a story when he had important business to present, LINCOLN in the year 1864 said: "You

cannot be more anxious than I am constantly; and I say to you now that if it were not for this occasional vent, I should die."

WASHINGTON thoroughly understood human nature in general, and was able to calculate with surprising accuracy upon what the PEOPLE would do. LINCOLN possessed the same gift, but surpassed WASHINGTON in quickness of penetration, and in a knowledge of the motives and impulses which actuate individual men. His astuteness was the wonder of the diplomats with whom he conversed, and enabled him to penetrate the schemes of political conspirators almost before they fully understood them themselves.

A remarkable peculiarity of LINCOLN, wherein he was distinguished from WASHINGTON, was the tenderness of his spirit, which increased until the last and greatly endeared him to the people. When he received bad news from the army, he said to Schuyler Colfax: "How willingly would I exchange places to-day with the soldier who sleeps on the ground in the army of the Potomac." To the same friend he said: "Some of our Generals complain that I impair discipline and subordination in the army by my pardons and respites; but it makes me rested after a day's hard work if I can find some good excuse for saving a man's life; and I go to bed happy as I think how joyous the signing of my name makes him and his family and his friends."

WASHINGTON and LINCOLN were pre-eminently fitted for their times. There is no reason to suppose that such types of character could have been exchanged without jeopardizing both crises. WASHINGTON was charged with being reserved, haughty and aristocratic in spirit. This charge had some foundation in fact. It could hardly have been otherwise, in view of his temperament and of the monarchical and military influences in which he was trained. But it is probable that these very qualities gave permanency to his influence, and invested the establishment of a new government with dignity and power. The absence of exactly such characteristics as he possessed caused the French nation, reacting from Monarchy, to plunge into an abyss of feverish Democracy, which sank into the

more awful abyss of Anarchy, from which it reacted to the Despotism of Napoleon.

Such a character as LINCOLN could not have come into power in WASHINGTON'S time, or, coming into power, could not have unified the discordant Colonies, or established a new and untried form of government. Nor is there any reason to believe that any military man, whatever his abilities, could have exerted—in the Presidency—the peculiar influence which emanated from LINCOLN, that was so vital in uniting the discordant elements which existed in the free States.

WASHINGTON in his Farewell Address professed his faith in God and in the necessity of the Nation's having the same faith. These are his immortal words:

"Let us with caution indulge the supposition that 'Morality can be maintained without Religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure—reason and experience both forbid us to expect that 'National Morality can prevail in exclusion of Religious Principles.'"

LINCOLN made no secret of his trust in the God of men and nations; nor of his prayer before Gettysburg; nor of his invitation to sundry Godly men to pray with and for him as man and President.

The greatest contrast between the Father of his Country and its Preserver was in their deaths.

WASHINGTON, having made the Nation, and discharged for eight years the duties of President, retired to his large estate within a few miles of the city which he had founded, and there, in the sixty-eighth year of his life, he died, the idol of his country and the admiration of the world.

LINCOLN, a few days after he had said to Admiral Porter in front of Richmond: "Thank God that I have lived to see this day! It seems to me that I have been dreaming a horrid dream for four years, but now the nightmare is gone"; after he had seen the culmination of his hopes in the final victory, his heart throbbing with patriotic emotions and with love to every human being, friend and foe alike, was assassinated, to the horror of the world.

From the day that he was elected until then he had risked his life for his country, and so the man of peace and of love was numbered among the immortals who have died for their country.

Had there been no LINCOLN, the sun would have set forever upon the work of WASHINGTON.

Will the Methodist Episcopal Church Be Just to the Negro?

By Prof. G. H. Trever of Gammon Theological Seminary

The proposition to make possible the election of bishops for races is evidently defeated. What next? Will the Methodist Episcopal Church do anything for the Negro? Will she dare do him justice? What ought she to do?

We are sure that every candid man, black or white, who is acquainted with the work, will cordially grant that the twenty colored Conferences of our church need a great deal more episcopal supervision than they now receive. In an article on the work in the Philippines, Bishop W. F. Oldham said some months ago that the work of a bishop in India and Malaysia does not end when the session of the Annual Conference closes. In fact it then just begins. The bishop proceeded fully to justify that statement by giving some account of a missionary bishop's labors in the Philippines after the Annual Conference had adjourned. If episcopal supervision is to mean anything adequate in the United States the same principle should hold here. For a bishop to run into a section of the country perhaps never visited before, to stay there from three to five days in Annual Conference session, to hurry away immediately after the adjournment of the Conference, perhaps not to visit that territory again for a decade, if at all, can hardly be called adequate episcopal supervision for any Conference in Methodism.

The work in the North does get something more than that. From the episcopal residences scattered in different parts of the country the resident bishops are supposed to perform and actually do perform a great deal of work in the territory adjacent to their home cities. That the episcopal residences mean something to the regions adjoining is evident from

the eager struggle by the delegations of those Conferences to secure them when the question is before the General Conference. The same fact is manifest to anyone who reads the church papers. For example, Bishop W. F. McDowell has recently given a dinner to 100 laymen of Chicago at which the spiritual interests of that great center were earnestly discussed. The bishops generally do a great deal of their work in the regions adjoining their home city. It is expected that they will.

With the present arrangement, therefore, the most needy part of the work gets the poorest episcopal supervision. It reminds us of a story of a 'possum hunt by a white man and a Negro. After a weary day they caught a 'possum and the colored man proposed that they cook and eat it at once. The white man insisted upon waiting until morning. The Negro, of course, had to yield, which he did reluctantly. At night, when the colored man was asleep, the white comrade cooked and ate the 'possum. He greased the mouth and fingers of the black man and strewed the bones about him as he slept. In the morning the Negro, astonished, looked about and exclaimed, "Whar's dat 'possum?" Whereupon the white man said with well-feigned indignation: "Why you miserable, thieving nigger, you ate it all up while I was asleep!" "No, boss, sho's you alibe I nebber did. I done slep all night long." "But, you lying thief, look at your hands and mouth; they are all greasy yet, and the bones are scattered around where you was lying down." The colored man was utterly puzzled and exclaimed: "Wal, boss, my fingers and my mouf's agin me, but you can't prove it by my stomach." Now that is about the share the black Conferences are getting of episcopal

service. As might be expected, they are getting to be pretty hungry. Here are twenty Conferences, extending from Delaware to Texas and Oklahoma and beyond, a district in which are great, urgent, puzzling problems; problems upon whose correct solution depend the destinies of millions of struggling, burdened, impressible people, and in no small measure the destiny of the whole republic, and yet this vast territory hardly ever sees a bishop of our church except just to hold the Annual Conference and then away he flies to his home in the North.

Every other Methodist body in the South has bishops in abundance to supervise the spiritual, moral, educational, philanthropic work of the church. In Atlanta the African Methodist Episcopal Church has two resident bishops, the colored Methodist Episcopal Church, one, the Methodist Episcopal Church, one, the Methodist Episcopal Church, South, one, but the Methodist Episcopal Church, with twenty colored Conferences for the most part in Dixie, seldom sees one of its bishops except for a few days in each year at the Annual Conference. Southern Methodism, of all kinds, makes a great deal of its district Conferences. They are a power in building up the church. The bishops of other churches attend them. Bishop C. B. Galloway told the writer that he had himself attended as many as thirteen in his own church in a single year. They visit the great centers, move among the people, attend camp meetings, dedicate churches, are the attractions at conventions, keep their hand upon the work. But our colored Methodism gets the grease and bones of episcopal service. We are not finding fault with the bishops, but with the distribution of bona fide episcopal residences.

In other days the South did get something more. For example, Bishop H. W. Warren did live in Atlanta. Did that residence mean anything to our colored work? On the ground he saw the pressing need. He saw that this neglected race must have a trained ministry. He threw himself, with consecrated energy, into the work of supplying that need. What was the result? The founding of Gammon Theological Seminary, the greatest single force for the elevation of the Negro ministry, and thus of the whole moral and spiritual life of the entire people, that our church has set at work in the South. What might not have been accomplished in other ways for these needy, oppressed people had a consecrated bishop of our church been bona fide on the ground, say in Atlanta, during all these years, throwing himself heart and soul into the work of their elevation! But no! the church has left them to shift for themselves except for the transient visits to the Annual Conferences. The marvel is that they have done so nobly.

What then ought to be done and done at once? The amendment is lost. Let the great church now rise to the occasion in the love of man and the fear of God. Let her say boldly to the world: "We believe that in the church of Jesus Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, and shall we not add? there is neither white nor red, yellow nor black, for ye are all one in Christ Jesus." Let her say to the world that if a man can be found of the black race worthy of the episcopacy the color of his skin is no bar to his elevation. Let those high in authority and influence who helped defeat the amendment, and those delegates to the General Conference who in their own home Conferences voted against it on the plea that it provided for a "Jim Crow" bishop, a "toy bishop," etc., exercise the same energy now in arousing sentiment for the election of a Negro to the episcopacy next May. Then let the bishops assign him to the field where he is most needed and where he can do the most good, namely, among his own people. What Bishop Scott and divide it so that each can work to best advantage, Bishop Hartzell now do in the African work, namely let the episcopal board do for the home field. We are sure that there are a great many white Methodists in the North who would not feel at all humiliated to see a black bishop, otherwise competent in the president's seat at their Conference; would feel it no hardship to take their appointment from his lips, or to have his hands placed upon their head. But granting that such form a very small minority of the church, why is that a bar to the election of a bishop to work among his own people where he is sorely needed and where he can do more good than anywhere else in the world?

We do not base our appeal for a colored bishop

as some do, on the fact that the election of one would quiet the agitation, though that is necessary; nor upon the fact that our people are taunted by other churches with being under white bosses, though that is true and sometimes hurts our cause; but upon the crying need of the work itself for adequate episcopal supervision for this the most needy part of the church. Elect one colored bishop and locate him in some great Southern center, as Atlanta or New Orleans. Let him hold Conferences in this territory and be told to put his time and energies into this work of elevating his own people. Then give him a white colleague who also shall make

his bona fide residence in another large center in the South and do his work there as faithfully as Bishop Bashford is doing his in China, Bishop Burt in Europe and Bishop Neely in South America; let these two bishops, the black and the white, pull together in the Master's name in this South land, and we feel certain that a few years would show astonishing progress here for the kingdom of our God. At any rate something should be done.

Will the Methodist Episcopal Church do justice to the Negro? May the great Head of the Church help her do her duty.—In the *Christian Advocate*.

Electing and Distributing the Bishops

By the Rev. E. M. Wood, D. D.

The episcopate is the most sacred and important official position in the church. The bare outline of its functions, as indicated in the Discipline, does but poorly describe the varied and weighty responsibilities of those filling this office, yet to preside with such intelligent dignity in the highest judicatory of the church, so that its business may be conducted with proper dispatch and dignified decorum, requires much self control and quick conception of law and order. To conduct the affairs of an annual conference requires similar qualities, but in the making of the assignments of the preachers, to be able to detect undue bias and prejudice, and to have the independent courage to deal fairly and justly with all, are qualities most essential in this high office. But such are the intimate relations of the incumbents of this office to all the boards, commissions and committees, especially designated by the General Conference, that breadth of scholarship, large business perceptions and world-wide philanthropy are almost imperative necessities in them. Hence among the most important prerequisites for this office are a sound virility, a broad intellectuality and a deep piety.

To select such men for such an office should require the most conscientious carefulness. Since the organization of the church sixty-four men have been selected and consecrated to this office, the oldest of which was Richard Whatcoat, who was 64 years of age and lived to serve the church in this office only six years, and the youngest was Edmund S. Jones, who was only 37, but who served the church 32 years. Asbury was 39 when elected and served the church 32 years also; Morris was 42 and served the church 38 years; and Soule was 43 when elected and served the church 43 years. In the light of these historical facts it is not difficult to see what is the duty of each General Conference.

It may be as yet an unauthorized expansion of geography and philanthropy to say that there are no longer any foreign countries, but the term "foreign" may be still used ecclesiastically for the sake of distinction. But we should elect no more missionary bishops as such, and as the law is merely permissive and not mandatory it might remain as it is. But if we can elect missionary bishops with prescribed territory and assign general superintendents also to prescribed foreign territory for four years, why may we not legally do the same in the home land? And are not these prospective prescribed territories in general already marked out in the General Conference District? And with but little change of boundaries how well might the now effective thirteen general superintendents be assigned to these districts for four years. This would give each about ten conferences a year, including domestic missions, and such a plan would be a long step towards the final elimination of that expensive financial luxury, called the presiding eldership, not speaking personally. The average yearly support of these officers is \$1,618, while the average for each pastor is \$826. There are 516 presiding elders, which aggregates \$834,888 paid annually for their support. May not the Bishop appoint, say, from three to five pastors as an advisory committee for the year following, this committee to advise with the Bishop in making the assignments? And as these duties of the elder are but statutory, they may be changed by any General Conference.

The twenty colored conferences could be divided into two districts for which two colored bishops could be elected and assigned, and thus settle this question which has greatly agitated the church for several years. Besides this or some such plan, the

details of which could be easily worked out by the wisdom of the General Conference, would harmonize and unify our now inharmonious episcopacy, and could all be accomplished without infringing upon the constitution of the church as it is.

Pittsburg, Pa.

Preaching to the Unconverted

REV. THEODORE L. CUYLER, D. D.

I am convinced that, with happy exceptions, there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone, and preaching to the impenitent underdone. I do not mean denunciations that only irritate, or mere exhortations that are often a waste of breath. I mean that the preacher should hold up the ugliness and the doom of sin before the sinner's eye, so that he should feel his own guiltiness, and so present Jesus Christ that that sinner should flee to him as his only Saviour. "Warn them from me," is God's solemn injunction to every minister. He has, therefore, no more right to cap Sinai or conceal hell than he has to hide the sin-atonement cross of Calvary. In short, I mean logic set on fire by love.

Ministers ought to go back to the fountain head, and remember that Jesus Christ "began to preach, and to say, Repent, for the kingdom of heaven is at hand." They ought to remember that Peter began the great apostolic campaign by preaching repentance to the unconverted, and Paul ceased not to warn night and day with tears.

They ought to remember that the most successful preachers, from Whitefield and Wesley on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any "revivals" in his great church; and for the good reason that there were no spiritual declensions to be revived from. His church was like the orange trees I saw in California; there were white blossoms on some limbs and ripe golden fruit on some other limbs. Unless a minister intensely loves souls and longs for souls, he will never save souls; if he does, and uses the right means seasoned with prayer, God will give him souls converted as his rich reward.

In my own experience of forty-three years of pastoral work, I delivered hundreds of discourses to the impenitent, and did not limit them to seasons of special outpourings of the Holy Spirit.

My Bible gave me abundant ammunition in such texts as "Choose life," "Come, for all things are now ready," "Jesus only," "Quench not the Spirit," and that piercing passage, "Past feeling." Preaching to the unconverted is not easy work; it costs more mental labor than any other sermon work—except during a great descent of the Holy Spirit, and at such times all sermons make themselves. Preaching is a luxury when every stroke echoes in converted souls.—In *Northwestern Christian Advocate*.

We have need of patience because of the fact that often the time of harvesting is so long delayed. Whatever field we walk in, secular, moral, or religious, we are tempted, like the children in Longfellow's tale, to dig up our plants after a few days to see if they are taking root. We are discontented if we do not see the results at once. We forget the patience of God.—G. B. F. Hallock, D. D.

THE CHRISTIAN LIFE

Rest at the Cross

On the cross is One uplifted,
Who, in love divine,
Every grievous burden beareth,
Beareth mine.

Wide outstretched the arms of mercy
On that cruel tree;
Sweet the voice that calleth, calleth,
Calleth me.

O my heart, so heavy laden,
Weary and distressed,
Find thou there, through love made perfect,
Perfect rest.

There thine only hope and comfort,
Now, and when at last
Shades of night are o'er thee falling,
Falling fast.

O my Saviour, I am coming,
Coming unto Thee;
Thine the voice that calleth, calleth,
Calleth me.

Glory be to God the Father!
Glory to the Son!
Glory to the Holy Spirit!
Three in One.

—Edward A. Collier, D. D., in *New York Observer*.

Be Patient and Vigilant

The Christian life is an education, a growth, a long tutelage, a progressive discipline, a slow ripening. Patient with your trees, you do not expect them to blossom one day and offer you ripe fruit the next. Be as patient with yourself as you are with a plum or a peach. Even a potter knows that it takes a long, long time, much mixing, slow fires, careful painting, and a final burning before mud becomes porcelain and china, glorious with vine and power. And God, and day and night, and love, and grief, and death, slowly fulfill their ministry of transformation upon man. But you cannot begin this work of building Christian manhood too quickly. Though many years be yours, the longest life is all too short for this vast enterprise. In business you are prudent, and guard against all possible dangers. Before the ship sails, you insure it against the storm. Nor can you sleep, as merchant, until you have insured warehouse and factory. Are there no safeguards against the future life, and the great Assize, when you give your solemn account unto God? Why take these enormous risks involved in making no provision or insurance against death and the hereafter?

The soldier who wins his cherished decoration, the Victoria Cross, buys it by heroism and bravery in the face of fiery perils. And you must buy the honor of that immortal company of martyrs and heroes into whose presence death will soon introduce you. O, see to it that when you come in you are not unknown, or obscure, or looked upon as a guerilla! Be a leader of some heroic band and fight even for a lost cause. If troubles break you down for a time, even as some storm beats the bulrush into the ground, lift up your head again when the sun shines out, and take up your task anew. It is a great moment for society. Every man is being counted. Be sure that you are on the right side. Speak out in clarion, trumpet tones, scatter kindness like a prince, be as brave as a hero of the olden time. Be unflinching in your fidelity as a disciple of Jesus Christ. Make ready for that hour when, in the presence of your reverend fathers and mothers, and all noble souls that have come in from the ages and the nations, Jesus Christ shall say, "That one hath confessed me and sworn fidelity to my cause; him will I now confess before my Father and His angels."—Rev. Newell Dwight Hillis, D. D.

Christ's Love for Us

This gem is found in "Christ's Service of Love," by Dr. Hugh Black: "Christ's love does not depend on our faith, but our faith depends on His love. Our service depends on His love, also. We need to feed our faith there if we are to serve Him at all. 'If a man serve Me, let him follow Me.' The way to serve is to be a disciple: to sit at his feet, to learn of Him, to submit to Him. Before we can do His work we must drink of His Spirit and let Him teach us His secret. Before we can serve Him, we must be humble enough to let Him serve us. 'Behold,' said Thomas a' Kempis, 'all things are Thine which I have and whereby I serve Thee. And yet contrariwise, Thou rather servest me than I Thee.'

The Genuine Consecration

To step out of self-life into Christ-life; to lie still, and let Him lift you out of it; to fold your hands close, and hide your face upon the hem of His garment; to let His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy"; to cease to hurry so that you lose sight of His face; to learn to follow Him, and not to run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honor more than your own; to be a clear medium for His life-tide to shine and glow through—this is consecration, this is rest.—Unidentified.

Talk About God

REV. W. A. QUAYLE, D. D.

"Neglect not the assembling yourselves together," is the injunction. Keep the social instinct alive, is the meaning. Talk to each other about God, so shall ye become more neighborly with God and with each other. Devote yourselves to society, both for your own sake and for others' sake, is the spirit of the Christian command as received from "One who is our Master, even Christ."

To expand this idea: The Christian is to make the very most of himself for everything tending to social weal. He is a Christian to the end that the world may be recovered to God and to itself. How exalted is the Christian's business and vocation! This is in truth a "heavenly calling," and we are in "heavenly places in Christ Jesus."

We have not caught the wider application of our vocation. We are, in fact, licensed recoverers of society, and are capable for the work since Christ is our help, and we "can do all things through Christ that strengtheneth us." We are not to moan, but to live. Mrs. Browning has this noble sonnet pressing this truth home:

"Methinks we do as fretful children do,
Leaning their faces on the window-pane
To sigh the glass dim with their own breath's
stain,
And shut the sky and landscape from their view;
And thus, alas! since God the Maker drew
A mystic separation 'twixt those twain,
The life beyond us, and our souls in pain,
We miss the prospect which we're called unto
By grief we're fools to use. Be still and strong,
O man, my brother! hold thy sobbing breath,
And keep thy soul's large window pure from
wrong,
That so, as life's appointment issueth,
Thy vision may be clear to watch along
The sunset consummation-lights of death."
—From "The Blessed Life."

God Bless You

When you've struggled hard and long,
And the battle has gone wrong,
And the world of cares oppress you;
Like cool water from a spring,
Like a balm the south winds bring,
Are the simple words, "God bless you."

When you're going far away,
Far from all you love to stay,
And the parting pangs distress you;
Like the sunbeams in the heart,
Though the choking tears may start,
Are the words, "Good-by, God bless you."

When the bitter days are past,
When your joy is full at last,
And the winds of heaven caress you;
Then the heart will overflow
While the happy heads bend low,
And the true friend says, "God bless you."
—William Herbert Carruth.

The True Abiding Place

The sunshine of God's presence, the hallowed light of His love, is the true abiding-place of the soul. To tarry even for a time anywhere else is loss, and leanness, and lack of health. Here alone is fullest happiness and strength. "The Lord make His face to shine upon thee and be gracious unto thee," was the central portion of Israel's ancient benediction. And one of David's favorite prayers was: "Make Thy face to shine upon Thy servant." It should certainly be ours.—Rev. James Mudge, D. D.

Fragmentariness is not only inevitable, but may have its essential place in the completed whole. Life is made, not of one piece, but of many pieces. A man makes his life as an artist makes a window. The artist takes an infinite number of fragments of glass and sets them in their places within his design. Taken by themselves, nothing could be more insignificant than these bits of glass, but when the light shines through them in their setting, each of them is an essential part of the beautiful whole. So the light of God shines through the fragmentariness of life. You set your piecemeal undertaking, your bits of routine, your incidental experiences, on the north side of life, where there is no sunshine, and they look hopelessly dull and colorless; but when you build them into your southern wall, where the light of the Eternal shines through them, then each fragment finds its place, and that which is in part is done away because that which is perfect is come.—Francis Greenwood Peabody in "Mornings in the College Chapel."

The first thing that might be expected of a good many of us is that we should have a much better light. If we get cheap lamps and poor oil to save money, and use untrimmed wicks and smoked chimneys because we are too careless to put them in order, it isn't much excuse for poor work to say that we are doing it according to our light. Our grandmothers did their work by tallow dips—the best work they could do by the best light they could get; but we have no right to be satisfied with tallow-dip work in this age of illumination. God will accept poor service if you can give Him no better, but He will not accept mistakes if we give them to Him because we do not care to go to the labor and expense of fitting ourselves to do better.—Rev. John D. Hammond, D. D.

We need to-day the gospel of the refining age, not a message of more comfort, but of mighty cleansing. Both our theology and our preaching need this searching and fiery note. Too much that calls itself religion is little more than a sweetened paganism. Lord, deliver us from its impotent platitudes.—Rev. A. T. Guttery.

HOME AND YOUNG PEOPLE

A Child's Birthday

Frances Bent Dillingham, in *Zion's Herald*

The little shop is cool and still,
While past the swinging door ajar,
Above the far-off, brightening hill
There hangs the fading morning star.

"Come, little child, and leave your play,
This morning brings your fifth birthday,"
The mother spoke, Child Jesus came—
He always answered to his name.

The broken wood to left and right
Fills all the room with fragrance sweet,
The shavings clean and crisply white
Curl round the young child's dimpled feet.

"You could not hear the angel's call,
You were too young and weak and small;"
She stopped to kiss the listening child—
She always kissed him when he smiled.

"That little hovel underground,
Where I must lie on your birth-night,
Seemed all alive with soothing sound,
Seemed flooded with unearthly light."

The little Jesus did not speak;
He only laid his warm, pink cheek
Against her arm as if to tell
How he should always love her well.

"But oft when I recall that time—
That night of mingling joy and pain—
I fear thou art not wholly mine,
Not mine alone is all the gain."

The child hid in her neck his eyes
That grew unchildlike, tender, wise;
The mother looked about in fear,
She always felt a Presence near.

"O God, he is Thy gift of love!
I want him for my own!" she cried,
The child stirred, to her eyes above,
He lifted his, so wise and wide.

Upon his cheek her warm tears fell.
"O God, forgive! I know full well,
Though he is mine by right of birth,
He is Thy gift to all the earth."

Finding One's Place

By the Rev Wentworth F. Stewart, D. D.

"How narrowly we miss the road
That might our future life decide!
So many paths are vainly tried,
So many but the right one trod."

A very large part of the failures of life are caused by getting round pegs in square holes, and let no one think that we can ever make these round pegs perfectly fit the square holes. Men try, but they fail, because this is not a mechanical matter; it is a divine order of fitness. There is a place for everyone in the world and its work. "Like a boat on the river," says Emerson, "every boy runs against obstacles on every side but one; on that side all obstruction is taken away and he sweeps serenely over the deepening channel into an infinite sea."

Life's calling is a real calling; it is the appeal of a voice which, if delicately guarded, never fails to direct us in the real way of our life. "The boy is father of the man"; the whole program of human life lies very near the surface, like an endless coil unwound. If we will but give it a chance, it is ever seeking to evolve itself in the most perfect fulfillment of that splendid program, for "what the child admired, the youth endeavored, and the man acquired." There are always so many blind guides who are seeking to lead us astray from the real path of life. The parents of Michael Angelo declared no son of theirs could follow the despised pursuit of an artist, and they punished him for covering the walls and furniture with sketches, but his passion burned its way out. Galileo, we are told, was set apart for a physician, but when forced to study anatomy and physiology, would hide away and work out abstruse problems. The physician Handel wished his son to become a lawyer, and so discouraged his fondness for music; but the boy got an old spinet and practiced it in the hayloft. When the doctor visited the Duke of Saxe-Weissenfels, he took his son along; the boy wandered, so it is said, to the organ in the chapel, and soon had a private concert under full blast.

Any one of these great men might have been a failure had their gifts been directed otherwise than nature had ordered, and what would the world have missed had not these boys persisted in following the direction of that ever-present Providence that seeks to help men to find their places. Allow no other voice, however loudly it may call, to hush that clearer voice of your natural instincts.

"I hear a voice you cannot hear, which says, 'I must not stay.'
I see a hand you cannot see, which beckons me away."

It is a great day when a boy or girl stands face to face with the world, with a clear vision and a profound feeling that they have a definite part in the world's great work. In the various callings of life to which you may devote yourselves, some of you will make a fortune, some will gain fame, but the majority will travel a common and well-beaten path side by side with the rank and file of the great army of mankind. I would not discourage you in seeking either; for if the fortune or the fame are not made, the very seeking, if legitimately pursued, may make you. But I would urge you not to set your heart upon these, for in any of the so-called higher callings and wider spheres of human enterprise only the smallest margin ever survive; the vast majority find the common level.

But here is a high calling, a lofty mission, upon which you may all enter; a royal class among whom you may have your name; a lifework worthy of your largest gifts, the results of which stretch through the eternities. It is the Christian calling, that great business about which the Man of Nazareth went forth, and in the narrow compass of three short years left behind him more results than all the otherwise famed sons of men. Into that calling He invited others, and the procession is one that reflects more glory than that of any other line since man began his march.

The Christian calling does not interfere with, but rather enriches and reinforces every common and honorable calling of life. It becomes the one supreme matter, which, taking precedence of all petty things, saves us from the disaster of their uncertainty. Business and professional men to-day often have side issues and minor enterprises of a secondary character which contribute not a little toward their main pursuit; but they do not bank on them; they are prospects, possibilities, ventures, all subordinate to the main issue of their life, and are never allowed to detract from it; they are uncertainties and must not be permitted to hazard greater and more secure interests.

The Christian calling does not hinder men from engaging in the minor things, but it does protect them against confidence in that which is as uncertain as a shadow, and secures to them that to which

sons of God alone are entitled. This calling requires no impossibilities in previous conditions; it "takes us as we are." It took fishermen and made heroes of them, and it takes bootblacks and newsboys and sets them in the midst of glory. The Christian calling has often proved the open door to one's real field of service. If you do not respond to that call you miss your real lifework, travel on a lower plane, and move in an infinitely narrower sphere.

There is an order in the universe to which we are related; if we take our life out of that order, like the prodigal of old, we pervert the laws under which we live. The Christian calling puts us "en rapport with the universe." This higher life of self-realization, under the gracious awakening, molding and directing influence of Jesus Christ, our Master and Redeemer, makes us so supreme that whether our earthly path lead through dark mists or up rugged steepes, though we gain or lose houses or lands, one thing is certain—"that kingdom-found life ceases to be plodding." —From "The Master's Touch."

In Love With Misery

"Be careful that you do not fall in love with misery, daughter," warned a wise mother. Thinking how miserable one is because of a trial or a disappointment, how one ought to be pitied, putting on a sad or pensive or distressed air—what is this but a kind of falling in love with misery, coddling it, making it one's closest companion? A hundred times better is it to remember that misery is not the soul's true inheritance, and to resolve not to be overcome; then to turn the attention to duties, to find the blessings one has. Nothing is lost and much is gained by trying to be brave and triumphant, to keep one's misery out of others' sight and out of too conspicuous a place in one's own sight. The little vexations, even the greater ones, are like some other things: if kept in the dark they lose their strength. It has been said of one whose life is long-drawn-out suffering: "He works his woes up into fun." That's a masterful way of treating one's woes—worth trying.—Exchange.

What Makes a Boy Popular

What makes a boy popular? Surely it is manliness? During the war how many schools and colleges followed popular boys? These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word, and who will pledge his honor to his own hurt and change not, will have the confidence of his feelings. The boy who will never hurt the feelings of any one will one day find himself possessing all sympathy.

If you want to be a popular boy, be too manly and generous and unselfish to seek to be popular; be the soul of honor; love others better than yourself, and people will give you their hearts, and try to make you happy. This is what makes a boy popular.—*The Presbyterian*, Toronto.

Conundrums

Why is bread like the sun? Because when it rises it is light.

Why are tears like potatoes? Because they spring from the eyes.

What reptile is always welcome in a schoolroom? A good adder.

In what month do men talk the least? In February, because it is the shortest month.

What is the strongest day in the week? Sunday, because all the rest are week (weak) days.

How can you divide fourteen apples equally between nine boys if four of the apples are very small? By making them into sauce.

What is that word of three syllables which contains the whole twenty-six letters? Alphabet.

What is that which comes with a coach, goes with a coach, is of no use whatever to the coach, and yet the coach cannot go without it? Noise.—*The Watchword*.

INTERNATIONAL LESSON

First Quarter.—Lesson XII. March 22, 1908. Title: Review of the First Quarter.—Golden Text: "In Him was life; and the life was the light of men."—(John 1:4.)—Hymn No. 503.

DAILY HOME READINGS.

- March 16, Monday—John 1:1-18.
 " 17, Tuesday—John 1:35-51.
 " 18, Wednesday—John 3:1-21.
 " 19, Thursday—John 4:5-26.
 " 20, Friday—John 5:1-18.
 " 21, Saturday—John 6:1-21.
 " 22, Sunday—John 6:35-51.

BY REV. E. B. BURROUGHS, LL. B., A. M.

The Bible, in speaking of Jesus, says, "without him was not anything made that was made." This at once establishes the fact that Christ is the Creator of all living things. He is, therefore, the source of life, of all life, intellectual, moral, and spiritual. Hence His declaring with a positiveness that defied successful contradiction, "I am come that they might have life and that they might have it more abundantly." This declaration expresses the incarnation of the Word, for "the Word was made flesh, and dwelt among us." But not only is He the source of all life, but likewise the source of all Truth, and the Way to habitations of everlasting peace and glory. Of Himself He affirms, "I am the way, and the truth, and the life." Thus in Him we have all that is necessary to the peace, happiness, and immortality of man. Because He lives, we live. Because He is the light we are able to find the way of right living, and to walk therein. Living in Him, we walk in the light.

Our lesson to-day is a Review of the Lessons studied during the quarter now closing. Those lessons were given us, not for the purpose of simply spending an hour in intellectual gratification, but as "scaffolding on which to stand while building up the permanent structure of religious information and holy character." For convenience, we may divide them into:

1. Great Beginnings.
2. Great Miracles.
3. Great Teachings.

1. GREAT BEGINNINGS.

The first lessons of the quarter placed before us some great and marvellous beginnings. Our first lesson was a study of the beginning of the earthly life of the Master, or how the Word was made flesh and dwelt among us. Our next told us about Christ and His Forerunner, and also about the commencement of the earthly ministry of the Saviour of the world. Then we studied about Jesus and His first Disciples, or the beginning of the Christian Church upon the earth. Following this we had brought to our attention, in rapid survey, the beginning of the public work of Jesus as brought out in the cleansing of the Temple the first recorded discourse with Nicodemus, His first converts in Samaria, and the remarkable conversation He had with the woman of Samaria at Jacob's well.

2. GREAT MIRACLES.

"What is a miracle," do you ask? Pope says: "A miracle signifies (1) any act of God which is distinguished from those ordinary Divine operations, the laws of which we know; and (2) any act of God which is performed for the sake of confirming His Word." While on earth Jesus performed many great miracles and did so in order that He might prove that He was indeed the Christ, the Sent of God. Among them was the wonderful healing of the nobleman's son, which was accomplished regardless of the fact that He was fully twenty-five miles away from the bed of the sufferer. Another was the curing of the unfortunate man at the Pool of Bethesda, while still another was the feeding of the five thousand with the five loaves and two small fishes. Next was the giving sight to a man that was born blind. All of these were given in attestation of His divine nature and to show the people that He was indeed the Son of God.

3. GREAT TEACHINGS.

During the three months past we have had brought to our attention a few of the greatest ut-

terances that ever fell from the lips of the Master. He was the Great Teacher. Indeed, "no man ever spoke like this man." Recall the wonderful discussion He had with Nicodemus. Here He not only declares Himself to be the Saviour of the world, but also enunciates the great truth that because of sin, man must be born again. Then comes His remarkable conversation with the woman of Samaria at Jacob's well, in which He styles Himself as the Living Water, of which, if a man drinks, he shall never thirst again. Next is his discourse following the feeding of the multitude, in which He affirms Himself to be the Bread of Life.

SUGGESTIONS.

1. Have the scholars point out on the map the

scenes of Jesus' labors, together with what occurred in each place. Also the routes by which He traveled.

The three great divisions of the Holy Land.

The banks of the Jordan, Cana, Nazareth, Jerusalem, Bethabara, Tyre, Sidon.

The Sybar Well, Capernaum, Pool of Bethesda, Sea of Galilee.

Plain of Gennesaret, Pool of Siloam.

2. Have the scholars give a short story, and what was each a sign of the following:

1. His coming into the world.
2. Jesus baptism by John.
3. Jesus pointed out as the Son of God.
4. Christ gaining His first Disciples.
5. His miracles at Cana.
6. Jesus cleansing the Temple.
7. The Master's conversation with Nicodemus.
8. Jesus discourse with the Woman of Samaria.
9. Christ healing the nobleman's son.
10. The healing of the impotent man.
11. The feeding of the five thousand.
12. Giving sight to a man born blind.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—March 22, 1908:

The Church for Worship and Service

(Mark 1:2; Psalm 40.)

BY REV. WILLIAM C. STOVALL, M. A., B. D.

From His first utterances in the Temple at twelve years of age, Christ astonished men by His remarkable teaching. To Nicodemus, who sought Him as a great Teacher, He was so overpowering and supernatural that this "Master in Israel" cried out of his confusion: "How can these things be?" To the Samaritan woman by Jacob's well He was such a deep, subtle revealer of character that she hastened home to her friends, saying, "Come and see a man that told me all things that ever I did; is not this the Christ?" When the Pharisees sent officers to take Him, His speech was so powerful and irresistible that they returned saying, "Never man spake like this man." And when again, in this evening's lesson, He taught the people by parable, so striking was His utterances that they declared that "He taught them as one having authority, and not as the Scribes."

The Sabbath had dawned in Capernaum, and Jesus straightway entered into the synagogue. It was as natural for Him to go to church as it is for us to breathe. It was the appointed place of worship, and from it came the inspiration for Godly service.

The mission of the church is the mission of its Founder and its Head. Its business is eternal, and, therefore, unlike any of the world's organizations. It stands unique and alone. It is not a charitable institution, nor an educational institution, nor a center of philanthropy and culture, but it is primarily the place of worship.

It has become a common human tendency to make worship consist in the expression of theological opinions, and the performance of ecclesiastical rites. The act of prayer is exalted above the use of that Spirit for which we profess to pray. The old Prophets prophesied against this fault. Isaiah says: "To what purpose is the multitude of your sacrifices unto Me? I am full of the burnt offerings. * * * Cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Micah speaks in the same strain. Unless ecclesiastical performances and opinions, then, promote judgment, mercy, and truth among men, they are valueless. What we call "Dine" worship ceases to be Divine when it is offered for its own sake alone, or under an impression that, *per se*, it is gratifying to God. Prayers and the like are chief means whereby we draw near to Him, in order to receive His Spirit for our use in life. A sober man eats and drinks that he may live and have strength to do his work. Epicures make eating and drinking the chief delight and occupation of their lives. So there is a spiritual gluttony, an excessive fondness for devotional sensations, which is accompanied by an

idle, useless life. And spiritual sentimentalists are often feeble in mind, just as gluttons are weak in body. We must never forget that worship and work are yoke-fellows. Every period of the church that has witnessed to a larger growth of the Christ spirit has been characterized by an intense and virile service. As oxygen is to the lungs, so is service to the church and the individual. Salvation is not attained through some weak and languid and insipid kind of faith; emotionalism is not righteousness; worship in itself, apart from action, is not the heart of Christianity. Faith plus works is the dictum of the Christ. To work out in some active and exacting way that taxes our energy, mental and physical, our own salvation—this was the concept of the early church. Whatever our service, we ought to take the golden rule of Jesus: "I came not to do Mine own will, but the will of Him that sent Me," as the motive. Let us set ourselves, as our first object, not so much to relieve the distress of men as to serve the Lord, and then our philanthropy will be Divine. Our touch will be tender where it ought to be tender, and yet we will be severe where we ought to be severe. Our duty towards God comes before our duty towards our neighbors.

Christian service is real, and must be done at first hand, whether it be physical or mental. There must be no evasion of responsibility. Mere routine work is impossible to the man who has the Spirit of Christ.

Chicago, Ill.

"They have taken away my Lord, and I know not where they have laid Him." What could Mary do but weep? But is it not true: "Many a word of lamentation covers who should be, if we know it as Mary afterwards did, wine of deepest joy?"—James Stark, D. D., in "Comradeship in Sorrow."

Had David said, "The Lord will be my Shepherd," that would have been the last of him, so far as this Psalm is concerned; and that is the reason so many of our lives are like worn-out cistern pumps. We need a faith that will take hold of God to-day, and trust Him to be what we need now, as Jacob took hold of the angel. A man in the army had a musket with a lock so rusty that it took all his strength to pull the trigger, and made a sure aim impossible. A hang-fire faith is not much better than no faith at all. It takes boiling water to make steam, and a hot faith to prevail with God. It is that little word *is* that makes things go, and keeps them going, in every fruitful Christian life. In going through a large carriage manufactory some time ago, I noticed that everything on wheels was marked, "The Izzer Brand." I wish we had more Izzer Brand Christians.—Elijah P. Brown, D. D., in "Lifting the Latch."

The American University

A Joint Memorial to Bishops Hurst and McCabe

Among the most useful and comprehensive charities known to man are endowments for the higher education. Through light and knowledge on the sources of evil, they combat evil by prevention. They point out the fountain head of positive good. To provide for the teaching of Harvard or Yale or Princeton, with the revenues from tuition alone, without the aid of their immense endowments, would impoverish the families of most students accounted wealthy. It would remove from the possibility of attendance at those institutions all students who are of small or moderate fortunes. The giver of an endowment therefore makes way for the weaker. He brings forth good fruit not only in old age, but long, long after. Into the centuries yet to be he projects his personality. He gives to his own possessions an immortality of fostering usefulness. He transmutes the money resulting from his labors into a life-giving fount of intellectual and moral potencies which pour their richness on uncounted thousands. Lives thus quickened in turn become masterful influences on successive generations.

Givers to the endowment of the chairs of History provide perpetual guides and inspirers of youth in the fields of human experience. They bring near for present use the best of all past human endeavor. They set in motion an endless train of instruction and inspiration.

Through the gift of upwards of one hundred thousand dollars by a Christian woman, who desires to be unnamed publicly in connection therewith, the first professorship of History in the American University has been secured. Several more professorships in history will be necessary to the opening of that pivotal department. The purpose of the trustees and officers of the University now is to create a Joint Memorial to its first and second chancellors, Bishop Hurst and Bishop McCabe. This is to be done through a fund of two hundred thousand dollars to be raised among the friends of the two bishops and the University. The fund is to provide two more professorships to commemorate each of these two immortal pioneers in the life of the American University.

John Fletcher Hurst and Charles Cardwell McCabe were historic and epoch making characters. Hurst was a student, a lover, a writer, an interpreter of history. Through the students and readers whom he instructed and inspired, he became a mold of history. McCabe, mingling always in the common fray of men and issues, was emphatically a maker of history. Both have earned the right to be remembered thus in a perpetual memorial foundation. Hurst's loved implement was his pen, McCabe's was the living voice; yet at times each was mighty with the other's favorite weapon. In some external characteristics of method, the two men stood at the extremes. In the essential qualities of soul, however, they were drawn to each other strongly and tenderly. In moral earnestness and courage, in quickness of insight and decision, in power of initiative, in directness of appeal, in vision, in faith, in love for men, they were one. Each gave a ready and intelligent sympathy to the other under his peculiar burdens. While there was a wide diversity in the channels through which these two lives flowed, there was still a marvelous unity in the spirit in which the two men wrought.

Of the fine function of history in any scheme of education, said Bishop Hurst, when the corner-stone of the College of History was laid: "History furnishes an outlook over the achievements of those who have preceded us in the struggles of our common human life. History points out the best paths by which future additions to the world's treasures may be made. No science approaches it in drawing from the errors and the successes of past ages the highest wisdom and the noblest inspirations for meeting the demands which the future is sure to bring with it. It forms the proper gateway to every department of human learning."

In one of Bishop McCabe's encounters of wit with a certain scholar of conservative temperament, the latter said in praise of the Bishop's well-known optimism: "We students of history know your value. We would multiply you a thousand fold and distribute you over the globe," "And you?" archly

asked the Bishop. "O, we are thorns in your flesh lest you should be exalted above measure through the abundance of your expectations."

Of each of the two Bishops for whom this Memorial is planned, it might be affirmed as once it was said of Bishop McCabe, "He is not a critic, but a doer." The united ministries of these two lamented leaders quickened the pace and lifted to a higher plane the life of the Church and of the country. McCabe's touch upon Lincoln in singing to the President Mrs. Howe's Battle Hymn of the Republic, and the "Chaplain's" impress upon the hearts of the American people by the same song and by his unrivaled lecture on "The Bright Side of Life in Libby Prison"; and Hurst's personal acquaintance with Presidents Cleveland and Harrison, and intimate and confidential relations with President McKinley, were characteristic of the men, revealing them as personal forces that indeed helped to build the nation.

Both of the Bishops were influential in that world-movement of modern evangelism known as Methodism. Both were ardent promoters of that broad and catholic spirit which marked John Wesley and which now gives promise of soon bringing into federated activity, and later into organic union, the severed ranks of the Methodist host. To tabulate the moneys raised by these two tireless pleaders for the needy, and to track their unending journeys over land and sea were not an impossible task. But who can measure, or can trace the elements of strength and purity woven into the civic life of the American people through the self-sacrificing labors of John Fletcher Hurst and Charles Cardwell McCabe? By voice on rostrum and in pulpit, by pens ever active for righteousness, both helped to suffuse our American civilization with aggressive and radiant influences which through all time will be active for the country's weal.

Mr. Frank X. Kreidler, of Nebraska, Pennsylvania, has made a beginning to this fund by the noble gift of five lots, located near the University and valued at \$4,800. To all friends of Christian education, to all lovers of history, to all admirers of our departed leaders, we appeal for gifts to the Hurst-McCabe Memorial Endowment. A multitude of givers in smaller or larger amounts, will yield results gratifying to themselves, honoring to the men thus joined in everlasting remembrance, and helpful to a much larger multitude as the centuries come and go.

ALBERT OSBORN.

The Banner Offering

Dr. McFarland of the Sunday School Department calls attention to the plan that has been in use for a couple of years past of taking an offering in the Sunday School by classes, and the giving to the school, for the use of the class contributing the largest amount, of a beautiful silk banner. After April 1, 1908, this banner will not be given to any school where the offering is less than the cost of the banners that is, six dollars. Up to this time any school giving an offering on the plan suggested received the banner, regardless of the amount of the contribution, but after April 1 the contribution must not be less than six dollars in order to secure the banner.

Morgan College, Baltimore

The alumni and friends of Morgan College have set to work in earnest to raise their share of the fifty thousand dollars which will secure Mr. Carnegie's gift of a like sum. A strong Citizens Committee of nine has been raised, and this Committee is personally very active in the canvas. Also a special committee from the alumni is at work, and large things are expected of them. A series of mass meetings will be held to educate public sentiment—the first being in the Madison Street Presbyterian Church on Thursday, March 12. They are in this campaign to win.

It is a pitiable delusion to imagine that the world wants Christ. It needs Him, and the battle must be pushed to the gate.—Rev. G. H. Bainbridge.

A Great Day at Cookman Institute

One of the most impressive and telling days in the thirty-seven years' history of the school occurred lately. Dr. Theodore S. Henderson, Corresponding Secretary of Aggressive Evangelism, had been addressing the students upon the importance of a definite consecrated Christian life. It was a thrilling appeal, and as the result of Dr. Henderson's visit, eight young men, among them some of the most promising students, presented themselves as candidates at the altar for the gospel ministry, and ten young women offered themselves for mission work. Seventeen of these have committed themselves for service in Africa. Two of the young men who came forward offering themselves for the ministry are sons of preachers in the Florida Conference. This was a great day at Cookman.

The school is having another year of glorious prosperity. The enrollment has almost reached the five hundred mark. Every department is crowded.

The teachers are all greatly interested in their work and faithful in the discharge of their duty. The demand for additional buildings is pressing, and the prospects for one or two new buildings are encouraging.

The Florida Conference voted unanimously to take up collections in the churches for the Lillie M. Whitney Memorial Building, for which more than \$1,500 has already been subscribed. Sunday, March 29th, is to be observed throughout the Conference as Cookman Day. All of the pastors are urged to take their collection for the new building on that date, or as near that date as convenient.

Prof. C. W. Bennett, who has been making a tour of inspection of the Freedmen's Aid Schools, has recently spent a week at Cookman. Prof. Bennett's visit was greatly enjoyed. His kindly counsel and his fatherly talks in chapel to the students were a blessing to all. Prof. Bennett expressed himself as being highly pleased with the character of work done in the school, and he spoke in the highest terms of the grade of scholarship and course of study and the tone of moral and Christian influence found here.

MARY NEFF,
Secretary of the Faculty.

Hearing the Music of Heaven

THE REV. WM. V. KELLEY, D. D.

We are summoned to join the "hundred and forty and four thousand," the multitude of the redeemed, to take heavenly principles for earthly practice. We are called to play our whole life up to the pitch and level of that heavenly music of which God in His Bible gives us the score, and which the Man of Nazareth has played for us to show us how. We may aspire and pray and strive until all our lives shall be euphony, symphony, an anthem of praise. Watch the sidewalks when a band of music comes marching down the street. Notice that the music gives a different step, a new bearing, a finer carriage to boys and men as it comes along. What is there in that music to take command of the passers-by? We all know, for we have felt it ourselves, that a slouching, plodding, and stoop-shouldered man, overtaken on the street by drums and fifes and hughes playing martial airs, feels his nerves played upon, his shoulders thrown back as if by force, frame erected, muscles braced, tread involuntarily elastic, firm and rhythmic, every motion keeping time to the throb and accept and hiding of the music. In some mysterious way that music commands him, and hurries his slow feet along at its own brisk rate of movement. O, immortal men! The drums and trumpets of God's host are marching along. What ails us that heaven's march-music does not play us through? Have our souls no nerves? Why do we keep our wretched, un erect and shambling gait? Are we such dull clowns as not to know grand music when we hear it? Hark! Listen till you feel the mighty thrill and catch the heavenly tune. And then fall in, mark time, keep step, and "Forward, March!"—From "The Ripening Experience of Life."—Eaton & Mains.

God's counsel is given as the necessity arises for it, and for the actualities of life; not for the creations of an imagination excited by fear and unbelief.—Rev. W. Scott Page.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Hatan & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

EASTER PROGRAMMES

Easter programmes are issued by the Board of Foreign Missions; mailed direct, postpaid at \$1.00 per hundred, with twenty supplements, upon receipt of remittance. The brethren will take note that these programmes are issued by the Board of Foreign Missions and not by the Book Concern, and should be ordered direct from that Board. Address Board of Foreign Missions, 150 Fifth Avenue, New York City.

INCREASE OF PASTORS' SALARIES

The movement in the interest of pastors' salaries grows. Much could be done toward the increase of pastors' salaries if a more business-like method were adopted for the collection of the amount agreed upon by each member for pastor's support. Remarking upon the slipshod and indifferent way that the most of the churches take collection, Mr. John Wanamaker says:

"I fear the ministers of the churches suffer, and the work of the churches suffers in its financial parts: first, because the people are not taught the spiritual method of giving; second, because the financial work is not followed up as business men follow up their secular business. I believe there is sufficient money in 80 per cent. of the congregations to properly care for all church work and pay the minister a living salary, if the spasmodic and slipshod ways are set aside, and if fairs, festivals and suppers are given up and the church put on a business basis, with some dependable person to collect the pledges and rent pews, as it may be, and hold members of the church to honest fulfillment of their vows as to giving."

An adoption of a systematic plan will no doubt relieve the situation. The following increases of salaries have been reported: Spartanburg Circuit, South Carolina, the Rev. A. B. Harris, pastor, from \$500 to \$650; Amory, Mississippi, the Rev. J. J. Johnson, pastor, from \$500 to \$525; Daingerfield, Texas, the Rev. Mr. Taylor, pastor, from \$300 to \$460; Madison Circuit, North Carolina, the Rev. A. E. Robinson, pastor, from \$275 to \$300; New Iberia, Louisiana, the Rev. D. J. Price, A. M., pastor, from \$650 to \$850; Mount Airy, North Carolina, the Rev. J. W. Davis, pastor, from \$450 to \$550; Sylacauga, Alabama, the Rev. L. S. Price, pastor, from \$350 to \$375; Crawford, Louisiana, the Rev. T. P. Norris, pastor, from \$600 to \$615; Fairfield, Louisiana, the Rev. H. J. Wright, pastor, an increase of \$50; High Point, North Carolina, the Rev. J. H. Lovell, B. D., pastor, from \$450 to \$525; English Eddy, Georgia, the Rev. W. J. Hamilton, pastor, from \$425 to \$500; Savannah, Georgia, the Rev. G. H. Lennon, pastor, from \$600 to \$700.

Senator Foraker has introduced a bill in the Senate of the United States looking toward the re-enlistment of such officers and men as were discharged of Companies B, C, and D, of the Twenty-fifth Infantry who shall testify under oath or make affidavit that they did not participate in said shooting affray or have any knowledge, whatever, in reference thereto. The bill has been read twice and referred to a Committee on Military Affairs.

ACCEPT THE CHALLENGE

President John Wier of New Orleans University appeals to the ministers and laymen of the Louisiana Conference and their friends for the complete the annex to the main building of the University. Under the vigorous effort of last year much was done toward the completion of the structure. A thousand dollars more will complete the auditorium and put it in good shape for regular use. As it now stands unfinished it could not be used during the winter at all. President Wier calls upon the Louisiana Conference to raise \$500.00 for the completion of this structure, saying that if the Conference raises \$500.00 he will undertake to raise the additional \$500.00, it being understood that he is to raise this amount from sources other than the Louisiana Conference. That is, President Wier offers to raise dollar for dollar up to \$500.00 to help complete the Annex of the auditorium of New Orleans University. If the seven districts of the Louisiana Conference, under the vigorous leadership of the presiding elders, should apportion the \$500.00 to the various charges within sixty days this full amount could be realized. It is less than \$100.00 a district. Let Louisiana Methodism rally at once to the completion of the work so far carried on with loyalty. We are exceedingly anxious to see this Annex completed, and now is the opportune time. If the brethren will raise \$500.00, Dr. Wier will raise \$500.00 additional, and then during the summer the Annex could be put in good condition. The brethren of the Louisiana Conference should accept President Wier's offer at once. Act at once, brethren.

OF GENERAL INTEREST

RESENTMENT OF JAPANESE COMMERCIAL AGGRESSION.

China is awakening more rapidly now than one is at first thought wont to believe. So, intent upon the protection of her rights and interests, China, the other day seized the Japanese merchant steamer, Tatsu Maru, which was supposed to be smuggling guns and ammunition into Chinese ports. And the fact that the Chinese officials who boarded the steamer ordered the Japanese flag lowered and the Chinese emblem hoisted in its stead has served to arouse no little sentiment in the kingdom of the Mikado. It is the inference from an interview with Wu Ting Fang, the Chinese Minister to this country, that China will stand firm on all questions between herself and Japan. However, the press has it that China has apologized for the hauling down of the Japanese flag. What the outcome of the seizure of the steamer will be as yet, is a matter of conjecture.

GOVERNOR HUGHES ON RACING.

It now appears that Governor Hughes will bring to a successful issue his crusade against licensed gambling in the city of New York. Inspired by the firm stand of the Governor, popular sentiment against race-track gambling has shown such strength that this evil appears to be doomed in the Empire state. In a recent speech Governor Hughes speaking on the fight then being waged at Albany over this question said: "There can be only one issue to this trial. It is one of those rare cases which permit of no debate, and where you can point to the plain and unambiguous language of the Constitution. It is simply a question whether the people and their Constitution are supreme in this State, or whether we are ruled by gamblers and those who profit by gambling. This question can be decided in only one

way. And in my judgment no political party or political leader can afford to take the side of the gamblers against the people.

"We all know the evils incident to race-track gambling. They have been testified to by associations of business men, by labor men, by the clergy, by teachers, by broken-hearted parents, by betrayed employers, and by men in every walk of life and in every occupation."

The anti-gambling bills recommended by the Governor will probably be passed this week.

THE COLLINWOOD DISASTER.

North Collinwood, a suburb of Cleveland, Ohio, was the scene of a frightful disaster, Wednesday morning, March the fourth. One hundred and seventy-two school children and two of their teachers lost their lives in a fire which destroyed the Lakeview school building. There were about three hundred children in the building at that time. It is said that not only was the building hadly overcrowded, but was faultily constructed. The fire-escapes were inadequate, hall ways narrow and there was practically but one mode of exit. This calamity has led to a thorough investigation of school houses throughout the country; and in many instances, immediate steps have been taken to render impossible the occurrence of such disaster, or to at least diminish the danger. In Cleveland, thirty-four rooms in public school buildings have been summarily closed for the purpose of making needed repairs. In this city an old school building is to be torn down and replaced by a modern structure. As an illustration of what may be accomplished when children are well trained and adequate means of escape provided: Two days after the disaster recorded above a fire occurred in a public school building in New York, in which there were nearly 2000 children; a special alarm was sounded, the teachers took their places and without excitement and in good order the pupils marched out. Less than three minutes was required for the 2000 pupils and their teachers to descend to a place of safety. No one was injured.

ACTIVITY OF ANARCHISTS.

The recent activity of the anarchists in this country as shown in the murder of a Catholic priest in Denver, Colorado; the attempted assassination of the chief of police Shippy of Chicago, together with the threatening of other Catholic priests and various officials, has aroused the State and Federal as well as the police authorities of various cities. Anarchist gatherings of every kind, where known, have been suppressed. Houses suspected of being meeting places have been raided and all literature looking forward to the spread of anarchistic doctrines has been seized and destroyed. Officials at Washington are busy suggesting various remedies. Secretary Strauss of the Department of Labor and Commerce thinks that the rigid enforcement of the present laws quite ample to meet the emergency. Others, however, favor new legislation. Commissioner of Immigration Watchorn thinks the bill introduced into Congress by Congressman Bennett providing for the deportation of anarchists will result in great benefit for the country if passed. Because of the strenuous hunt that is being made for anarchists in the North it is said that many are coming South. While the South greatly desires immigration, still it is not looking for immigrants of this kind. However, if they persist in coming, it will give our southern statesmen and sociologists an opportunity to study this problem at close range, and will doubtless lead them to conclude that there are other problems besides the one which now almost exclusively occupies their attention.

A QUESTION

In this state a second primary election was necessary to determine the Democratic nominee for the office of Lieutenant-Governor. As a result there is general dissatisfaction, it being charged that fraudulent methods were resorted to in the interest of both candidates. In fact this election is regarded by some of the local papers as a farce. Such expressive terms as "hopelessly corrupt," "slavishly dishonest" and the like are being used by these papers in describing this election. As to why such methods should be necessary is a question, when it is remembered that only white citizens participated in this election. Evidently the elimination of the Negro from politics has not accomplished the ends prophesied. There are still clouds in the political sky.

The *Central Christian Advocate* knows how to strike straight from the shoulder on the race question. Referring recently to the presence of Senator Tillman in New York, the *Central* says:

"In a leading city in New York, February 11, Senator Tillman was hissed as he was attacking the Negro in his lecture in the Methodist Episcopal Church. Why was he hissed? Did not the people who hired him understand in advance just what Tillman would do—what Tillman always does? The time will come when the hissing will be dealt out not to Tillman, but to those who hire him to come and spurt out his vitriolic hate. It is poor taste to get Tillman to make his characteristic and profane libels and then hiss him for doing it. That is what he is hired for, we suppose."

Dr. M. C. B. Mason delivered last Wednesday evening in Wesley Chapel, this city, his famous lecture on "Africa in America and Africa Beyond the Seas." Secretary Mason is not without honor in his own native city. A large audience greeted him and cheered him vigorously throughout his address and gave him an ovation at the close of the lecture. The lecture was given under the auspices of the New Orleans Methodist Preachers' Meeting, Dr. Pierre Landry, president, who presided during the evening. The proceeds, after meeting the necessary expenses were turned over to the SOUTHWESTERN CHRISTIAN ADVOCATE to assist in refurnishing our offices that were destroyed by fire January 31. This movement had the hearty support of the preachers. The Rev. H. Daniels and his people of Wesley Chapel were enthusiastic in their efforts to make the lecture a success and they did not fail. The SOUTHWESTERN is grateful to Dr. Mason, Wesley Chapel and the city pastors for this evidence of their continued support and for this help in a needy time. Thanks, brethren.

The Louisiana Dental, Medical and Pharmaceutical Association held its session in this city last week in the Flint Medical College. The organization is composed of the practicing physicians, dentists and pharmacists of our people throughout the state of Louisiana. All told there are ninety persons who are in these professions in the state, of whom twenty-five were present at the meeting of the Medical Association. We regret very much that the other sixty-five did not lend their influence and support to this most worthy movement. The meetings were exceedingly helpful and took a very practical turn when the Doctors discussed tuberculosis and the increase of the death rate among our people. These physicians resolved to do all in their power to stop this inroad upon our population. The subjects of hygiene and sanitation were also discussed and it is recommended that each physician should at least once in three months deliver a public address on proper sanitary living and the laws of hygiene. In the election of officers I. W. Young, M. D., of Alexandria, was re-elected as president of the Association, which was a decided tribute to the character and scholarly ability of Dr. Young. The following other officers were also re-elected: Vice-president, R. Fredericks, M. D.; recording secretary, F. M. Nelson, M. D.; corresponding secretary, A. J. Aubry, M. D.; treasurer, L. T. Burhridge, M. D. The Association decided to establish a Medical Journal to be known as the Journal of the Louisiana Dental, Medical and Pharmaceutical Association. A. J. Lopez, M. D., was chosen as editor and L. T. Burhridge, M. D., as associate editor. R. Fredericks, M. D., was chosen business manager. This association will hold its session next year in Alexandria.

Personal and General

J. Max Barber is no longer the editor of the *Chicago Conservator*.

Oklahoma has a population of 350,000. Of this number 40,000 are Negroes.

The Rev. T. J. Johnson, presiding elder of the Shreveport District, is now residing at Mansfield, Louisiana.

Dr. W. W. Lucas of Mississippi will represent the SOUTHWESTERN at the Lincoln and Central Missouri Conferences.

Senator Doliver, of Iowa, will represent the Northwest Iowa Conference as a lay delegate in the Baltimore General Conference.

The Democratic Convention of Nebraska has declared for W. J. Bryan as its choice for the nomination of the Democratic party for President.

The Pittsburg Conference is to have an Old Peoples' Home. Mr. Samuel Hamilton, of Pittsburg, recently deceased, provided \$25,000 to that purpose.

Miss Nettie Lomax, of Fort Smith, Arkansas, a graduate of the Sarah Goodrich Nurse Training School, class '07, is spending awhile with friends in the city.

The Rev and Mrs. H. C. Gair spent Mardi Gras week in the city. Mr. Gair is succeeding in his work on the Wesley and Wilson charge of the Louisiana Conference.

The Rev. W. A. Blackwell, D. D., will bear the fraternal greetings of the African Methodist Episcopal Zion Church to the General Conference of our church in Baltimore.

The Rev. M. C. Cavines held an eighteen days' meeting in our church at Lockhart, Texas, resulting in sixty-nine conversions and reclamations and the raising of ninety dollars.

The Atlantic fleet that has made the trip around South America is to return to the Atlantic coast by the Suez Canal—a trip around the world. A show of power to the world.

The Knickerbocker Trust Company, of New York, is to resume business and forty-six million dollars turned loose by this action will make glad the commercial life of the world.

Bishop Burt delivered an address on "The European Missionary Work of Women," at the opening of the spring term of the New York Deaconess Training School on March 16.

The Baltimore and Ohio Railroad has issued an order that all employees having anything to do with the running of trains shall abstain from the use of intoxicants, whether on or off duty.

The College of West Africa has conferred the degree of Doctor of Literature upon Mrs. Hilda M. Nasmyth, superintendent of the Adeline Smith Industrial Home at Little Rock, Arkansas.

Dr. J. M. Shumpert, pastor Central Methodist Episcopal Church at Jackson, Miss., attended the recent meeting of the Board of Education Freedmen Aid and Sunday Schools held in Cincinnati.

The *Pittsburg Christian Advocate* says that the Conferences of its territory and throughout the West are favoring the restoration of the time limit and predict that this question will be a live one at Baltimore.

Dr. William F. Warren, brother of Bishop Warren, celebrated on March 13 his seventy-fifth birthday. Dr. Warren was for thirty years president of Boston University and is now the dean of the school of theology.

The conditions in America are such that each and every loyal soldier of Jesus is needed to the front. Are you under the flag—America for Christ. The command is Forward, march, wherever the stars and stripes are unfurled."

Mr. D. M. Smith, Jr., son of the Senior Publishing Agent, of Nashville, Tenn., of the Methodist Episcopal Church, South, is professor of mathematics in the Fort Worth University, an institution of the Methodist Episcopal Church.

Major John R. Lynch, now stationed at Manila as paymaster of the 25th Infantry, retired from active service in the regular army at the close of the present fiscal year, June 30, with honors and a major's allowance of about \$2,200 per annum.

Mrs. J. F. Marshall is in the city again after a visit of six months with her daughter Mrs. Liattah Crolley, of Chicago. Mrs. Marshall was accompanied home by her daughter and granddaughter, Alice Mary, who will probably spend the next two months in New Orleans.

Governor Hughes is to be the New York candidate of his party for the nomination for the presidency. The temporary chairman of the meeting declared that "New York is the greatest state of the union and the way New York goes the nation goes." What has Ohio to say to this?

Mrs. A. T. Strickland, for reasons stated to the Executive Board has resigned the presidency of the Woman's Home Missionary Society, Little Rock Conference. The duties of the office will devolve upon the vice president, Mrs. A. C. Freeman, of Pine Bluff, Ark.

It is proposed that a World's Temperance Centennial Congress be held at Saratoga, beginning June 14 next in celebration of what is thought to have been the first temperance society in modern history was founded near Saratoga Springs, N. Y., by Dr. Billy J. Clark, one hundred years ago.

A cablegram from Bishop James W. Bashford states that Mr. Elliott, Mrs. Bashford and he left Shanghai, China, March 4th, and will come to the United States by way of the Transiberian Railroad, reaching New York April 10th, 1908. All correspondence for Bishop Bashford should be addressed 150 Fifth Avenue, New York, N. Y.

Ben Reynolds, for thirty-eight years a servant in the family of Bishop McCabe, died recently. Concerning this faithful man Mrs. McCabe says: "He was a colored man, and one of the most perfect men I ever knew, a lively Christian without a fault. In all these years I never was able to criticize his manner or speech. Peace and love reigned in his heart."

At the recent session of the Men's Convention for the Eastern states, held under the auspices of the Wesley Brotherhood in Bromfield Street Church and the First Church, Boston, Massachusetts, Bishop Mallalieu presided at one of the afternoon sessions. Bishop Goodsell presided at the first evening's session at which time addresses were delivered by Dr. Charles F. Rice and Dr. O. S. Baketel.

For the past few weeks the Rev. Dr. C. C. Jacobs, Field Secretary of the Board of Education Freedmen's Aid and Sunday Schools, has been moving in the bounds of Washington and Delaware and working up the interests of the cause he represents. A very unique service was held at Asbury Church, Washington, on Sunday, March 1, in which the installation of the officers and teachers took place. Dr. Jacobs preached the special sermon to an appreciative audience, after which the installation took place. He recently addressed the preachers of Baltimore in the interest of the consolidated benevolences giving light and inspiration to that body of men. Dr. Jacobs has right of way with his brethren in the Field.

At the recent session of Convention of the Religious Education Association President Thirkield, of Howard University, delivered a most vigorous address upon the education of the Negro. This subject was practically ignored in the construction of the program of the Convention, but Dr. Thirkield forced home the idea, that any adequate treatment of the relation of the moral and religious education in the life of the nation will not leave out the Negro. True, as Doctor Thirkield asserted, the Negro has to do with the character, history, the public life and the social well being of the nation. The Doctor also showed that history and politics, economics and social philosophy as well as every movement in church and school making for the general religious and moral uplift of the people must have the Negro in view. The Doctor's address was received with considerable favor.

Bishop William Wallace Duncan, of the Methodist Episcopal Church, South, died on March 2 at his home in Spartanburg, South Carolina. The Bishop had been in poor health for some time. As far back as the General Conference of 1906 he showed signs of failing health but was, nevertheless, continued upon the active list and given light work. He was able to hold only two or three Annual Conferences at the beginning of that quadrennium and has been unable to do any effective work since. He was born December 27, 1839; graduated from the Wofford College in South Carolina in 1858. During the Civil War he served as a chaplain in the Confederate army and at the close of the conflict returned to the pastorate. In 1875 he was appointed Financial Agent of the Wofford College, which position he held until 1886 when he was chosen Bishop along with three others, namely, Bishops Galloway, Hendrix and Key.

ROYAL



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PERSONALS

The pastor of Wesley Chapel Church, Princeville, Rev. J. A. Vience, was visited by a party of friends who carried with them twenty-five or thirty pounds of edibles, which were left at the disposal of their pastor. The Rev. Vience thanks the friends and members for their kindly remembrance.

The Rev. J. C. Brown, at Compti, La., desires to thank the members and friends of St. Paul Methodist Episcopal Church for the agreeable surprise given him on a recent night. Quite a hundred pounds of choice groceries were the result of the surprise. The call was much appreciated.

Rev. J. S. Augustus, pastor at Napoleonville, La., wishes to express his and family's sincere thanks for the kindness done them by the stewardess board. The 185 pounds of groceries, besides the work of furnishing the kitchen with new utensils and matting the floors of two rooms, etc., are indeed very appreciable, and assures the stewardess board that their thankfulness is highly gratifying. Among the members of the company were: A. C. Sims, Eva Sylvester, Olivia Sims, Jennie Lunt, Louisa Welch, Thenee Parker, Sophie Welsh, Julia Coleman, G. Lunt, Mrs. Nelson and a number of others.

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Women, Men, girls and boys can make big money selling our toilet articles. Write quick for our terms and full particulars. Address TAYLOR REMEDY CO., Dept. 1, Louisville, Ky.

Deaths

JOHNSON.—T. S. Johnson, a member of Ashury Chapel of Bolton, Mississippi, died February 6, 1908. He was 59 years of age, and had been a member of the Methodist Episcopal Church for 40 years. Before the end came he set for his pastor, the Rev. C. H. Brown, and said to him, "I'm now ready and willing to go." He admonished his wife and each child to live right and do right and you shall see me again." He was a teacher in the public schools for years. His funeral was conducted by the pastor in Ashury Chapel.—(Mrs.) C. L. Brown.

Doings of the Workmen

GEORGIA.

English Eddy.—The Rev. L. W. Coats, presiding elder pro tem, held a very successful and satisfactory first quarterly conference February 16. Paid presiding elder's claim, \$17.50, and the committee on presiding elder's salary estimated \$500, an increase of \$75 over last year. They are also planning to build a new church.—W. J. Hamilton, Pastor.

Savannah.—At Asbury Methodist Episcopal Church the Rev. G. H. Lennon, pastor. Our first quarterly conference was held on Monday night, February 24, with the Rev. E. D. Giddens presiding. The officers were on hand and read encouraging reports. The conference session was of a most harmonious nature, and we trust that this is the beginning of an era of peace, happiness and soul-saving which shall forever endure. Pray with and for us that His cause may be advanced. At the close of the session a rising vote of thanks was tendered to the chairman for the magnificent spirit with which he presided. The pastor's salary was raised to \$700. Raised for all purposes since the annual conference, \$551.70.

Savannah.—At Palen Memorial Methodist Church the Rev. E. D. Giddens, our esteemed presiding elder, whose presence and Godly spirit brought joy to the officers and members of Palen. Brother Giddens preached two able sermons, to the delight of his hearers. He was very pleased with our way of conducting our services. He believes that Palen is second to none on his district, and indeed he believes right, for we are bringing things to pass here. Palen boasts of a splendid set of officers and members, and no charge on the district can produce better. They are liberal to pastor and presiding elder. They are Christians. Palen paid her presiding elder in full.—A. P. Gilliard.

Whitesville.—We regret the loss of our ex-presiding elder, the Rev. R. R. O'Neal, who has served us so manfully and did all he could for the La Grange District. He has our heart's best wishes. We have another able presiding elder in the person of the Rev. J. S. Stripling. He was with us a few weeks ago. His manner of presiding and his kind and helpful words of advice influenced the entire body. We feel that we have always had him and that the district will love and esteem him. He is a worthy disciple and the man for the people. He will lead this district successfully.—E. M. Crandall.

KENTUCKY.

Irvington.—Our last quarterly meeting and conference was held at Irvington on February 7; our beloved brother, Rev. H. W. Tate, presiding elder, was in the chair. Reports on all lines showed some advancement. After the quarterly conference the elder preached one of his effectual sermons. He handled his subject to the satisfaction of a large and appreciative congregation. He administered the Lord's supper, at which thirty-two communed. The elder was paid in full for this quarter—\$12—and our pastor received this quarter \$40. We have two clubs running on a contest for a gold watch. The captains of these clubs, Mrs. Katie Starks and Mrs. Lowie Perkins, hope, when the contest closes, the 15th of March, they will be able to pay the

Important to all Women Readers of this Paper.

Women are as subject to kidney trouble as men, which fact is often overlooked.

Many woman's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they will cause the other organs to become diseased.

You may suffer a great deal with pain in the back, bearing-down feelings, headache and loss of ambition.

Poor health makes you nervous, irritable and may be despondent; it makes any one so.

But thousands of irritable, nervous, tired and broken-down women have restored their health and strength by the use of Swamp-Root, the great Kidney, Liver and Bladder Remedy.

Swamp-Root brings new life and activity to the kidneys, the cause of such troubles.

Many send for a sample bottle to see what Swamp-Root, the great Kidney, Liver and Bladder Remedy will do for them. Every reader of this paper, who has not already tried it, may address Dr. Kilmer & Co., Binghamton, N. Y., and receive sample bottle free by mail.

pastor, Rev. Joel Perkins, in full for this year, \$97.—Ada L. Perks.

Cloverport.—In Asbury Church, February 22, the Rev. H. W. Tate, presiding elder, held the fourth quarterly conference. All the members of the conference were present and made their reports. Great improvement has been made this year. When the Rev. G. W. Powell came to us the church was in a sad condition, but he took hold of the work with much energy, and under his leadership all old standing debts have been paid, and he has beautified the church within, at the cost of \$103.90. The parsonage also has been greatly improved. Our church is better organized now than it has been for years. At the beginning of the year we had neither classes nor class leaders; now we have four classes and four good class leaders. Every department of the church has greatly improved. This year we have been able to pay our well-beloved presiding elder in full. God blessed us with a good revival of ten souls. On Sunday the quarterly meeting was a spiritual blessing to all. The church has raised more benevolent money than ever before. The Rev. G. W. Powell has discharged his duty with honor, and all the members and friends have asked for his return.—Benjamin F. Davis.

Louisville.—I was appointed to Jackson Street Church one year ago, and immediately upon adjournment of the annual conference at Paris, Ky., came to Louisville and began my work. The parsonage was renovated and furnished. We found a debt of over \$600, which was paid off, including \$430 on our pipe-organ. We have raised this year over \$2,200. The pastor's salary is paid up to date. We have renovated the basement of the church and put down new carpet and coco matting and have put in electric lights in the auditorium. We have added to the church this year 200 souls. Our revival, just closed, resulted in 115 conversions and accessions. The church has been advanced in every way—spiritually, financially and in popular favor, standing on equal basis with any other church in this city. Our Methodism is holding its own, and is seen and felt in every progressive avenue in the city. Indeed, this has been one of the banner years in the history of Jackson Street Church. Our last quarterly conference has not been held at this writing, but the claims will be met in good order.

The church will vote with both hands for our return. The Rev. H. W. Tate, our now presiding elder, has rendered faithful and acceptable service on the district this year, both as a Gospel minister and an executive, and we shall expect a continuation of this well-begun work.

INDIANA.

Greenfield.—We had a revival here at our church just before the fourth quarterly conference, and accomplished much good. Two were converted and joined our church. My helpers in this revival were Sisters Lucy Page, Sallie Hampton, Maggie Smith, Rietta Cury. Our presiding elder, D. E. Skelton, presided at our fourth quarterly conference, ending on February 20, and also gave us a lecture on "Missions."—A. W. Bird, Pastor.

LOUISIANA.

Jackson.—Magnolia Methodist Episcopal Church has taken on new life under the present administration of the Rev. J. J. Woolridge. As a token of appreciation to the pastor and family, a committee of two stewardesses took the old stove out of the parsonage and put in a new one; the same is paid for. Sisters Dinah Smith, Eliza McEwen were the committee. The pastor and his family take this method of thanking the Rev. J. W. Lee, pastor of the Presbyterian Church, for the visit of the little band to the parsonage on Tuesday night with a great surprise in the shape of groceries and some cash. There has been a storm every day for four days, and we don't know when it will cease. The members and friends are well pleased with the new preacher.—J. J. Woolridge.

Houma.—I arrived here on the 17th of January and was met cordially by the members of Wesley Chapel. They received me and immediately raised my moving expenses. Upon our arrival the steward sisters had everything in good shape. These are kind people here, and we have started out for a good year's work. I also want to thank the members and friends of Wesley Methodist Episcopal Church for the storm which struck the parsonage on February 21, at ten o'clock at night, led by Sisters Lucy Singleton, Carry Walker and a host of other members and friends. They put on our table about one hundred pounds of choice groceries and gave the pastor some cash money. God bless these good people of Houma.—P. C. Colton, Pastor.

Mount Rose.—At Mount Zion Methodist Episcopal Church Sunday services February 23 were good. The Sunday-school was organized, and all the auxiliaries of the Ladies' Aid Society were formed at the eleven o'clock service. One person joined the church and ten persons came forth for prayer. We are planning for our Easter revival. Twenty-five persons came to the altar for prayer at night. We hope God will help us.—Frank Butler, Pastor.

Hubertville.—Our first quarterly was held February 21 and 23. The Rev. P. W. Clark, presiding elder was at his best on Sunday night, preaching to the delight of a splendid audience. Our work is on the up-grade. Raised this quarter \$53.15; paid the presiding elder in full.—S. M. Haynes, Pastor.

Lake Charles.—We are working hard to pay off our indebtedness. Notwithstanding high water and the shut-down of the mills, our forces are hard at work. The Southwestern is our watchword. I have been stormed several times since my return. We appreciate such storms as those that

strike the parsonage. God bless the leaders of them.

Crawford.—On the 15th of January I came to take charge here. On January 18 my travelling expenses were raised by this congregation. I moved my family here from Fairfield January 25. The good people of this charge received us nicely. They have stood by us royally so far. They are loyal Methodists. The Rev. B. M. Hubbard, D. D., presiding elder, on the 15th and 16th held our first quarterly conference, with good results. His services were helpful in every way. His sermon was a great inspiration to the congregation. It was an outpouring of the Holy Ghost. Raised for all purposes \$134.60; the presiding elder was paid in full. Five children were baptized during the day, Evangeline Norris, the infant daughter of the writer, being one of the number. The committee on estimating pastor's salary estimated \$615, an increase of \$15 over last year's estimate.—T. P. Norris, Pastor.

Fairfield.—The first quarterly has been held by the Rev. T. J. Johnson, the presiding elder of the Shreveport District. Brother Johnson handled the business as if he had been at it before. We had a fair number out, and the best of spirit was made manifest. So much was the generosity of the quarterly conference manifested that on the motion of Brother James Hutchinson the pastor's salary was raised \$50 over last year without the solicitation of the pastor. We have plenty to do, as usual, and will begin to work on the parsonage just as soon as the weather will permit, for it needs repairs. Our church is a neat structure, but needs painting inside, and sealing, which we will consider soon. Both our people and some of our good Baptist friends are very generous. The presiding elder made his abode at the parsonage with the pastor. We fared well.—H. J. Wright, Pastor.

MISSOURI.

Glasgow.—I have had a splendid revival, with twenty-three conversions; all joined the church. Have put in electric lights and made many improvements. We are coming up nicely with the benevolence, also meeting with success in securing subscriptions for Southwestern. The pastor has been down four weeks with La Grippe, and at present is able to get around a little.—W. C. Ellis, Pastor.

Fulton.—The St. James Methodist Episcopal Church at Fulton is winding up the year with success. Thirty additions as a result of our revival meetings; good Epworth League. Our rally for pastor February 23 was a good success. The twelve disciples did nicely. Those who have reported in full were: Mrs. Kittle Jeffers, \$12, and Mrs. Mary McAllister, \$12. The others will report later. The Rev. J. H. Bree of the Christian Church preached an able sermon at three p. m., which was highly appreciated. The Rev. T. N. Jackson of the Baptist Church was present with his congregation, also the members of the Christian and African Methodist Episcopal churches. Total collection, \$75. We are looking after the interest of the Southwestern Advocate and will take quite a number of subscriptions to conference; paid presiding elder in full.—J. H. McAllister, Pastor.

NORTH CAROLINA.

Maxton.—Heretofore this charge consisted of two churches, namely, Piney Grove and St. George (Maxton). At the last annual conference the Piney Grove Church was detached, leaving St. George a station. The change came

WONDERFUL CURE

Great Suffering and Wonderful Cure of a Religious Woman in Kansas.

HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles.

Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui?

If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Theodor's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. F. STONE.

Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

Free Medical Advice, and a valuable 64-page Book on Female Diseases, will be sent in plain wrapper to any lady who will address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

to both pastor and people with very great surprise, but these people are loyal Christian Methodists, and as such went to work at once under the leadership of the pastor to make the best of the situation. All of our services are well attended, and seem to be greatly enjoyed by all. Our Wednesday evening prayer and class meetings are growing in interest, and our Sunday-school, under the leadership of Prof. H. W. Pope, is doing an excellent work. The average attendance last quarter was eighty-one. The Epworth League, under the direction of Mrs. J. C. McEachlin, its newly-elected president, is taking an active part in pushing forward the work of the church. These two societies are planning to purchase a new organ for the church. The Woman's Home Missionary Society deserves special mention for the work it is doing for the church. Mrs. M. E. Malner is president and is wide

awake to all of the interests of the church. This society has twenty-eight members, thirteen of whom are active. Through the efforts of the society the ceilings of the dining room and one bed-room of the parsonage have been painted and the walls of each papered, and a beautiful oil carpet purchased for the dining-room floor. This gives us five comfortable and well-furnished rooms in the parsonage. On the 23d of February, at 7:30 p. m., the society conducted a mite-box rally to raise money to paint the parsonage on the outside. The amount raised was \$40. All who took part in this rally did well, especially Sisters Ella McKoy and R. A. McQueen (mother and daughter). The former reported \$7.74 and the latter \$6.56. This one church is paying a salary only \$50 less than the two churches paid heretofore. May God bless the good people of Maxton.—J. W. Wells, Pastor.

TEXAS.

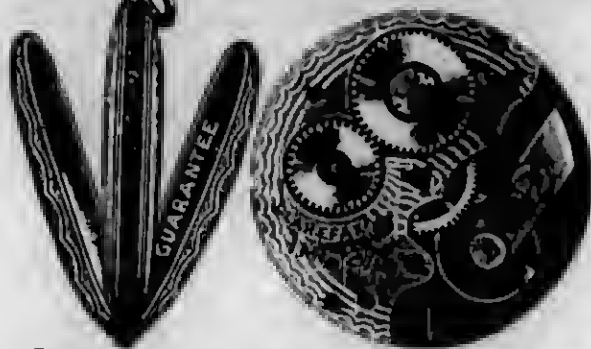
Waco.—The Rev. J. H. Swan, our presiding elder, held his first quarter at St. James Church February 16. The reports from the auxiliaries of the church were not just what they ought to have been, but were a decided improvement upon the previous ones. Rev. L. H. Richardson, our new pastor, has worked hard trying to systematize the work, and for this he deserves credit. He insists on business in religion. Praying and paying, he says, must go together. The \$40 apportionment was raised and some \$6 or \$7 to spare, notwithstanding the money panic, and many of our people are without employment. The pastor is now conducting a revival and has had several accessions to the church.

Jacksonville.—At Caro, Texas, our first quarterly conference convened on the 15th and 16th. The officials met on time; reports were good. The large audience was uplifted and strengthened by the presiding elder, Rev. M. Q. A. Fuller's, sermon, whose subject was "The Observance of the Law." Collection, \$41.80 for the quarter.—L. L. Neal.

VIRGINIA.

Norfolk.—Our second quarterly meeting was held February 16 and 17, as the Rev. M. M. Jones, our much-beloved presiding elder, could not be with us. The Rev. J. A. Maston, pastor of our church in Newport News, held our quarterly meeting with great success; at 11:30 a. m. and at 7:30 p. m. he preached to the delight of all who heard him. Pleasant Ridge was glad to have such an able divine. Our quarterly conference was well attended. Reports showed improvement on almost every line of the church work. Raised for presiding elder, \$10.38; paid the pastor this quarter, \$36.94; raised for all purposes \$2,758.45. We are at out post here in Norfolk and Pleasant Ridge. Some repairs are being made on the church and parsonage at Pleasant Ridge. The parsonage has been painted, a new porch put to it, an organ purchased for the church, a new bell hung and floors built to the church and parsonage. At Norfolk we have sold the old James Street Mission Church and bought a lot in the south part of the city, on Goff Street, corner of Michael Street. The lot fronts fifty feet, a hundred feet, and has a nice little five-room house. We have moved the house back off Goff Street, where the beautiful little Methodist Episcopal Church now stands, near completion. We have built porches and floors and fenced all around the entire lot. Our church is 26x42 feet; it is said to be the best frame building in that part of the city.

This \$20 Watch for \$5.45



These figures tell exactly what we are doing—selling a \$20.00 watch for \$5.45. We don't claim that this is a \$40.00 watch or a \$60.00 watch, but it is a \$20.00 watch. A leading watch manufacturer, being hard pressed for ready cash, recently sold us 100,000 watches—watches actually built to retail at \$20.00. There is no doubt that we could wholesale these to dealers for \$12.00 or \$13.00, but this would involve a great amount of labor, time and expense. In the end our profit would be little more than that of selling the watch direct to the consumer at \$5.45. This Clarendon Watch, which we offer at \$5.45 is a superbly jeweled, finely balanced and perfectly adjusted movement. It has specially selected jewels, dust hand, patent regulator, sapphire dial, jeweled compensation balance, double hunting case, genuine gold-laid and handsomely engraved. Each watch is thoroughly timed, tested and regulated before leaving the factory and both the case and movement are guaranteed for 20 years.

Send us your name, post-office address, and nearest express office and name of this paper. Tell us whether you want a ladies' or gents' watch and we will send the watch to your express office at once. It will entitle you, after a careful examination, pay the express agent \$5.45 and express charges and the watch is yours, but if it doesn't please you return it to us at our expense.

A 20-Year guarantee will be placed in the front case of the watch we send you and to the first 10,000 customers we will send a beautiful gold-laid watch chain, free.

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Memphis	Leave.	Arrive
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Modern Coaches, Chair Cars, Pullman Sleeping Cars, Buffet Library Cars and Dining Cars. Information cheerfully given.

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Trains leaving New Orleans at 7:50 p. m. carry Birmingham sleeper, in which passengers may remain until 7:00 a. m. Trains leaving Birmingham at 12:20 night carry New Orleans sleeper, which is ready for occupancy in Birmingham Depot at 9:00 p. m.

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Telephone Main 4438.

It is built of first-class material. The windows cost \$75. We have a hully-eye over the front door three feet in diameter. We have made arrangements for electric lights, and have also made arrangements to have it insured just as soon as the work is finished. The church is known as Spellmeyer Methodist Episcopal Church, and we are just getting ready to hoist the banner of our old mother church in Norfolk. It cost \$451.76 to get matters in shape for selling and buying. When I came to Norfolk fifteen months ago I found an old church on James Street, Norfolk, that was called the James Street Methodist Episcopal Church. Looking over the situation, could see no way in the world to better the condition of our church in Norfolk by staying on James Street, and the plumbers all said that the building as it stood was not worth repairing. We had only two members to start with, and one of them told me I need not depend on him at all, so that left me with one member. I moved my family and household goods to Pleasant Ridge, a distance of twenty-one miles, as rent was very high in Norfolk. While with the Rev. W. M. Chavis, pastor of our church at Pleasant Ridge, holding his first quarterly conference, I learned that the upstairs of his parsonage was unoccupied. Brother Chavis was perfectly willing that I use it, and so, with his assistance and that of his good wife and Sister Parson, we put it in good shape. Although not satisfied to be so far from St. James Church, we remained at Pleasant Ridge and did our best for the work at Norfolk. We believe that there are few who have had to undergo the hardships we endured for the sake of this work, but to-day we see the fruits of our perseverance and labor in the beautiful, modern church edifice, which when finished will be a credit to Methodism in Norfolk. We have succeeded also in getting a few new members.—C. W. Walton, Pastor.

Pearisburg.—We arrived on this circuit October 22, 1907, and found the church at this place torn down, but a loyal membership of twenty to work with, and we put them to work. Now we have our new church nearly completed. Our beloved presiding elder, J. A. Pickett, was with us on March 1 to hold his second quarter. He preached two excellent sermons. We had a glorious time spiritually and good success financially. Have raised for all purposes on the circuit \$405.60. The people deserve much credit for their faithful and energetic work.—J. G. Isbell, Pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Conference Notices

Special Notices

HOUSTON DISTRICT.

To the Pastors and Superintendents: Brethren, we hope that you will spare neither time nor effort toward making the Easter missionary work a success, but will employ all of your might, soul and time in making this year's work a grand success. Don't forget the spiritual work in the Sabbath school, such



AGENT'S PLAN

—We send you a box containing a complete line of the following well-known remedies: W. R. Ponder's Wrang Tang Liniment, W. R. Ponder's Black Root, Ponder's Female Ox-dizer, Ponder's Man Jn-vi-nn-tor, Ponder's Liver and Kidney Worker, Ponder's Headache and Neuralgia Cure, Ponder's Child Worm Killer and Ponder's Child and Malaria Cap-l-ta-tor, the retail value of which is \$10.50. Your profit on the quantity of medicine will be \$5.25. This is a fine chance to engage in a good-paying business. We furnish plenty of advertising matter to help you make sales, and take back all medicine you cannot sell; therefore you have everything to gain and nothing to lose, so why not accept the agency? If you accept under the Agent's Plan, write the word "yes" here.

as Decision Day. Please give this your immediate attention. E. C. RANSOM, District Pres. of S. S.

SHUBUTA DISTRICT.

Brethren: I have a letter from Oscar P. Miller, treasurer of the General Conference Commission on Entertainment, asking that the Shubuta District send in at once its apportionment for this General Conference expense. We have paid but \$29, not more than one-third our apportionment. Brethren, please take this collection and get it out of the way. Send as much as five dollars from each point.

J. B. BROOKS.

MARSHALL DISTRICT.

The Board of Foreign Missions and District Stewards of the Marshall District will convene in its District Meeting at Ebenezer Methodist Episcopal Church, Marshall, Texas, April 13-14, 1908. Dr. G. G. Logan, Field Secretary of the Foreign Board, will be present and address this meeting. Every district steward and pastor is expected to be present. Let each pastor come prepared to pay a part, if not all of his assessment for the Foreign Missionary Society. The meeting will convene promptly at 9:30. Let each pastor and district steward answer the roll call.

J. E. BRYANT, Pastor,

J. O. WILLIAMS, Presiding Elder.

PROGRAM.

First day, Monday morning, 9:30.—Devotional exercises; Organization; Remarks by Presiding Elder; The Great Commission, J. E. Beal, Orange H. Hervey; Africa, M. W. Dogan; South America, A. Taylor, Thornton Scott.

Monday afternoon, 2 p. m.—Devotional exercises; Duty of District Steward, Frank Edwards, B. Knight, L. C. Crow, J. M. Scott; Laymen's Duty towards the Benevolences and Ministerial Support, R. H. Holomson, E. Prince, H. Franklin, W. Washington, Dave Jones, T. B. Strong; Estimating Presiding Elder's Salary; China, A. R. Luster, R. Hiliary; India, E. H. Holden, J. E. Eggerston; Japan and Korea, G. R. Turner, G. W. Ghl.

Night Session—Great Mass Meeting at Ebenezer. Dr. Logan and others will speak.

Second Day, Morning Session, 9 a. m.—Convention meets at Wiley University for devotions; Our European Missions, J. E. Bryant, Jesse Jones; The Malaysia Missions, C. S. Williams, Ellis Mischaux. Tuesday afternoon will be spent with the Woman's Home Missionary Sisters at Ebenezer.

WRANG TANG

—Strong, powerful, penetrating—it goes through the skin, through the flesh and into the very bones—every drop. That's why its action is magical, that's why W. R. Ponder's Wrang Tang Liniment kills aches and pains. All aches come from the bones, all pain comes from flesh, tissue and muscles. WRANG TANG LINIMENT has the strength, the power and penetration; therefore it not only kills aches and pains like Rheumatism, Neuralgia, Toothache, Headache, Earache, Backache, Pain in the Breast and Side, but Coughs and Colds, Sore Throat, Colic and Cramps, in Man or Beast; Swellings, Boils, Stiff Joints, Contracted Cords and Muscles—in fact, WRANG TANG LINIMENT is a Liniment for the home, for the factory, for the farm—a Liniment for the use of Man as well as Beast. It is so strong and powerful that it takes one-half glass of water to make five drops weak enough to take. No wonder it cures when all else fails. No wonder once used, always used. If you are sick you want medicine—not bottles; bottles are cheap—medicine costs money. A bottle of WRANG TANG LINIMENT contains over 200 doses. Price 50c. per bottle. Read agents offer under Indian cut and watch cut. No money is needed to accept the agency for our remedies. We trust to your honor to treat us right. Under watch offer we send you only the Liniment and W. R. Ponder's Black Root, the wonderful blood, liver, kidney and stomach medicine. Under the Agent's plan we send you a complete line of all our remedies. Fill out blank below. Cut out this entire advertisement and mail to us today. Be sure to state whether you want to work for the Agent's plan or the watch. Address

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WATCH OFFER.—To more widely introduce W. R. Ponder's Wrang Tang Liniment we will give free to the first 1,000 readers of this paper accepting this offer the handsome gold-filled Watch as illustrated above. The case of the watch is hinged and guaranteed by the manufacturer and ourselves to wear for ten years without turning brassy. The works are of American make, jeweled, stem wind and stem set. It is not a cheap, trashy fake watch, but a watch that retail jewelers usually charge from \$10 to \$15 for. We give you this watch free for selling only sixteen bottles of Liniment, at 50c. each. When sold send us the \$8 and the watch is yours. We ship all medicine by express and always add, free, enough extra medicine to cover the express charges on the box, whether you accept under watch offer or agent's plan.

Conference Rounds

NAVASOTA DISTRICT.

SECOND ROUND.

Brenham Ct., April 4-5; Brenham Sta., 5-6; Bellville Ct., 11-12; Somerville Ct., 18-19; Clay Ct., 20-21; Brookshire Ct., 25-26; Wallis Ct., May 1; Sealy Ct., 2-3; Hempstead Ct., 9-10; Hempstead Sta., 10-11; Millican Ct., 16-17; Navasota Ct., 22-24; Navasota Sta., 24-25; Yarhoro Ct., 30-31; Waller Ct., June 6-7; Hockly Ct., 13-14. Brethren: Let me urge upon you to crowd the missionary claims. We hope the meeting, together with the District Stewards and Woman's Home Missionary Society will be a success, at Anderson, March 31 to April 3. Urge each and every brother and sister to attend whose name appears in the program. Hold a prayer service in the church a week this side of the meeting, and pray for its success. Brethren, please do not treat with indifference the request we made to you through the SOUTHWESTERN of February 20. We are interested in your work, and we want you to be interested in the success of the Navasota District, and its responsibilities.

B. M. TAYLOR, Presiding Elder.

CUMBERLAND RIVER DISTRICT.

THIRD ROUND.

Algood, April 4-5; Cookville, 11-12; Gainsboro, 18-19; Stonewall Ct., 25-26; Gordonville, May 2-3; Alexandria Ct., 9-10; Cherry Valley Ct., 16-17; Lebanon, 23-24; Seay Ct., 30-31; Dover, June 6-7; Springfield, 13-14; Braden Chapel, 21-22; Brierville, 20-21; Mitchellville, July 4-5; Hartsville, 11-12. Brethren: The District Conference convenes with the church at Hartsville, July 8-11. We hope to meet with round reports. Please remember the anniversary days of the church. Send to the book concern and supply your Sunday schools with Easter and Children's Day programs and ask the people to give for these causes.

J. B. JORTH, Presiding Elder.

MONTGOMERY DISTRICT.

SECOND ROUND.

Tensaw, April 4-5; Wesley Chapel, 11-12; Theodore, 18-19; Warren St., 24-26; Pensacola, May 1-3; Brewton, 8-10; Castleberry, 15-17; Evergreen, 22-24; Harris Chapel, 29-31; Montgomery, June 5-7; Booth, 12-14; Union Springs, 19-21; Abifoll, 26-28; Troy, July 3-5. Brethren: Let us begin now to raise all of our benevolent claims. See that we leave no blank spaces in our statistical reports. Please do not disturb your Sunday school superintendents. Let them observe Easter and Children's Day and report collections at

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District Conference. I wish to thank A. G. Glenn, G. W. Lewis, F. Owens and W. J. Smith for their kindness to me during my illness in the month of January, in holding my quarterly conferences.

P. G. GOINS, Presiding Elder.

LA GRANGE DISTRICT.

SECOND ROUND.

LaGrange Station, April 12-13; LaGrange Ct., 25-26; Zebulon (W. H.

REMARKABLE INVENTION

"Actina" a Scientific Appliance for Relieving Defective Eyesight--Has Achieved Wonderful Results.

If your eyesight is defective or you have any form of eye trouble that might endanger your eyesight, you should lose no time in investigating "Actina." It is applied directly over the eye and its potent action stimulates and maintains the circulation of the blood, thereby removing congestion and assisting nature to repair the defects and restore the eyesight to normal condition.

Hundreds of people owe the restoration of their eyesight to "Actina." Among them are the following: Prof. T. S. Sligh, Mansfield, La. Rev. J. M. Foster, Burton, Wash. Rev. W. C. Goodwin, Moline, Kas. Gen. Alex. Hamilton, Tarrytown, N. Y. Rev. C. Bruener, Bridgeport, Conn. Rev. Chas. H. Carter, East Springfield, N. Y.

Mr. S. A. Donnelly, Agt. U. S. Secret Service, Louisville, Ky. Many persons wearing spectacles might better be without them. Strengthen the eye by improving the circulation and it will not require an artificial lens. If you are interested and desire to know what the "Actina" is and what it is accomplishing, write today for our FREE TRIAL OFFER and OUR BOOK--TREATISE ON EYE DISEASE. The book contains most valuable information. A postal card will bring it to you. Address Actina Appliance Co., Dept. 8TH, 811 Walnut St., Kansas City, Mo.

Brown), 25-26; Harris, May 2-3; Odesadale (S. L. Deas), 9-10; Chipley, 9-10; Culloden (E. W. Moore), 16-17; Whitesville, 16-17; West Point (I. T. Griner), 23-24; Yatesville, 30-31; Concord, June 6-7; Lovelace, (M. P. Moore), 6-7; Greenville, 13-14; Woodbury and Warm Springs, 20-21; Knot and Manchester, 27-28. Dear Brothers: The Sunday School and Epworth League Convention convenes at our church at Yatesville, Ga., May 28-31. Every pastor is requested to bring one dollar and each delegate fifty cents to help this struggling church, which was destroyed by fire the 1st of January. April 19 is Easter Day. Plan well, prepare thoroughly. Let's make a clean sweep of our benevolences. Children's Day comes at the regular time. We have in it an opportunity to present the cause of Education. Lose no opportunity. Remember our motto: "On to Victory."

J. S. STRIPLING, Presiding Elder.

A GOOD HOME OFFERED.

Dr. Judson S. Hill, of Morristown, Tennessee, is in communication with a brother in Southern California who has no family but himself and wife; both are members of the Methodist Episcopal Church. They desire the services of a Christian woman. A widow with one or two bright children will not be objected to. The desire of this couple is to have some one keep house for them and they will in turn make ample provision in the way of wages, see to the education of the children, if there are any, and provide for their future. Any woman of good character, and who is a neat and careful housekeeper may apply, furnishing testimony to Dr. Judson S. Hill, president of Morristown College, Morristown, Tennessee.

DISTRICT PREACHERS' MEETINGS

S. N. Orleans--Patterson, La. March 12
Alexandria--Boyce, La. March 26

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If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter if you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

SUBSCRIPTIONS RECEIVED.
MARCH 2-7.

Atlanta and Savannah--H. C. Dennis, H. C. Tucker; J. W. Queen, Mrs. Lucy Strickland; R. F. Span, Anderson Bentley; W. J. Sagoes; Z. K. Gowen, I. J. Elder.

Central Alabama and Mobile--A. R. Perry; W. M. Storrs, J. C. Welbourne. Delaware--C. H. Hurd, Merits Carter.

Lexington--N. H. Willis, Finis Martin; W. A. C. Hughes, Geo. Bowen, J. W. Jackson, Geo. Sampson.

Little Rock--D. Todd; M. N. Langston, B. G. Morris; A. R. Ray, Robt. Douglas; D. W. Nelson, 2 annual subscribers.

Louisiana--R. J. Johnson, Virginia Ferguson; C. W. Reeves, Armita White; J. W. Pierce, Mrs. Frances Gray; Moses Franklin, Mrs. Harriett Wright, Wiseman Clinton; H. S. Williams; A. J. Wilson; H. S. Williams, H. J. Dutch; L. M. Miles; W. C. Worsham. Wm. Murray, D. A. Anderson; W. R. Butler, Samuel Chambers, Mary Daniels, Cornelia Barnes, R. H. White; A. J. Smith, Cora Johnson; Carrie A. Jose, Boston Shields; A. G. Miller; F. T. Chinn, A. W. Nelson; W. J. Walker; T. J. Smith; Robt. Armstead; Leonard Howard; R. Williams; M. Duplessis; A. Z. Banks; S. M. Haynes; J. S. Weaver, Jerry Myers, Mrs. A. Williams; C. Hill.

Mississippi and Upper--R. N. Jones, John Pegue, Morgan Dansby, Miss Helen Heard; A. M. Brown; C. H. Brown; F. L. Jones, L. C. Anthony, Lewis House; W. L. Lamb, George Moore; W. P. C. Morrison, C. D. Fairley; A. H. Lathan, Daniel Kahle; F. G. Wilbon, N. K. Strickland; Mrs. Laura Thompson; Rev. T. B. Banks; J. T. Simpson; A. J. Howard; Aaron McCaskill; W. G. Lipscomb, J. G. Griffin; J. H. Talbert, D. A. Roberson; J. M. Shumpert, William Martin; D. D. Shelby, Lewis Anderson; L. W. W. Mannaway, Aurena H. Smith; P. W. Howard; W. P. Parker; J. C. Hibbler, Matilda Dennis.

North Carolina--J. W. Simpson, Mrs. Delphina Hill; G. T. Hill, Freeman Wingate.

New York--W. H. Brooks, Mrs. Indiana C. Bunting.

Texas and West--J. A. Warren, L. P. Warren; J. O. Williams, Mrs. Lucy Johnson; J. R. Green; E. H. Holden, Miss L. A. Evans; R. V. Doakes, E. D. McCowen; W. A. Conner; D. F. Vance, Adam Jefferson; James Hants; J. I. Gilmore, Ed. Lockhart.

HONOR ROLL--R. N. Jones, C. H. Brown, W. R. Butler, D. B. Harston, J. A. Richie.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Crescent City Notes

COMING.

CLARENCE CAMERON WHITE, VIOLINIST.

If you fail to hear Clarence Cameron White, the foremost Negro violinist in America, who will appear in concert at Simpson Memorial Church, Wednesday night, April 15, you will miss a rare treat. Mrs. Liattah C. (Marshall) Crolley, one of New Orleans' favorite readers, will appear on the program and several other choice selections will be given by popular local artists. Admission, 25 cents.

UNION CHURCH--Dr. J. F. Marshall is having success at Union Church. The membership is increasing; one conversion occurred last Sunday morning and the day closed with several accessions. The pastor and people are grateful over the financial as well as the spiritual outlook.

HAVEN CHAPEL--Sunday services were well attended. In fact, there were not enough seats to accommodate the congregation at the evening service. The Sunday school is fortunate in having Mrs. E. L. Bolden as its superintendent. She is faithful and efficient, and under her care the Sunday school is increasing. The song service was also one of the interesting features. The spiritual tide ran high throughout the day. Two joined the church. Collection, \$30. This is the Rev. Mr. McKee's fifth year as pastor of this church and the indications are that this will be his very best year. His people accorded him an enthusiastic reception and are planning to accomplish great things during the coming year.

WILLIAMS CHURCH--At this church general prosperity prevails. The services on last Sunday were of great spiritual help. One hundred persons communed and at this service Pastor J. O. Richards was assisted by the Rev. A. Luster. A concert was given by the Missionary Sisters of this church February 28, under the direction of Misses Mary Mead, Conna Wilson, Mary and Virginia Fanik. The entertainment was a success in every way. Total raised, \$31.50; turned over to trustees, \$18.40. We take this method to thank these young ladies, also the Missionary Sisters, with Mrs. M. Bartholomy president and Miss A. Messiah, secretary. Too much cannot be said in praise for the untiring efforts of these young ladies and Mrs. D. C. Mead as general manager.

MALLALIEU--Preaching at 11 a. m. by President Wier of New Orleans University. The sermon was helpful and inspiring to the good audience present to hear him. At 7:30 the Rev. H. B. F. Charles preached. The Epworth League, W. R. Jordan president, was duly organized, with A. Sims, Adam Thomas, Lucy Kay and Nellie Chinn, first, second, third and fourth vice-presidents respectively. Mrs. Lillie Randell, secretary; Mrs. Martha J. Cary, treasurer; Mrs. Clara Hyde, superintendent Junior League, and the same will be installed with appropriate exercises next Sunday at 3 p. m. by State President C. W. Dale and the League of Simpson Memorial Church. The Brick-Feast for the new parsonage held on Tuesday night was a success. Messrs. Austin Young, Spencer Miller, Joseph Hyde, H. H. Cary, Thos. H. Williams and D. D. Weathers rendered valuable assistance. Collection, good.

The Third Annual All Star Concert of the Young Men's Christian Association held in Central Congregational Church Friday night, February 28, was an that the name implies. Indeed one witnessing this occasion must have thought himself transported into realms beyond terrestrial habitude. The ceremonies, which were mastered by Dr. Leonidas T. Burbridge, vice-president of the association, in a unique manner, began with Mrs. Ophelia A. Gould and Mrs. Lottie C. Daniels at the piano, who rendered most effectively the "Festival March." The prayer by the pastor, the Rev. H. H. Dunn, formally

Earn Money Without Work

Every one of our readers--no matter whether you are a man or woman, no matter what occupation you follow, no matter whether you are a young or old person, no matter whether you are white or colored--you can have a REGULAR CASH INCOME without working for it. Just think how nice it would be to have a regular cash payment coming to you without any work upon your part, rain or shine, winter or summer, sick or well, *always cash money coming to you regularly just the same.* All you have to do is to follow the lead of those who know how to

Become a Wealthy Person

And you may be able to become independent for life and be able to take it easy, too--who knows? "Nothing ventured, nothing gained" is a saying that rings more true every day. I can show you how to obtain a steady income for life (and for your beneficiaries after you are gone) without work and *without any risk whatever.* And I will give you all the particulars without one cent of cost to you. **ARE YOU INTERESTED?** If you are willing to make just one payment each month, in an effort to make yourself independent, and continue these payments for only ten months, and to thereafter receive a regular annual income *without work*, then write me at once for full particulars. But don't write unless you MEAN BUSINESS, for I have no time to waste on triflers.

I am perfectly reliable; best bank references; member Chamber of Commerce.

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opened the program, as well as set the hearts and minds of the attendants for the reception of the treat which followed. Voice: "Dream of Paradise," by Mr. F. M. Boiley, was excellently rendered. The rendition of "The Story of Epaminondas and His Auntie," by Mr. R. M. Clark of Leland University, was quite enjoyable. Young Mr. Edward H. Spriggus, who sang with such expression "Three Cheers for the Soldier Boy," bids fair to occupy no mean rank in the world of vocalists.

The tableaux, "A Dream of Fair Women," by Tennyson, arranged by Miss Emily W. Nichols, presented by twelve young ladies of Straight University, and read by Miss Daisy Koehan, certainly did credit to the institution and honor to the young ladies. Truly it must have been the gaze upon some such fair sight as this that actuated Tennyson to write. Second part of the program: "In the Gipsy Life," by the quartette of New Orleans University, received enthusiastic and generous applause. Voice: "If Thou Didst Love Me," by Miss Stella A. E. Brazely, the accomplished vocalist, was a signal for the repetition of encores which she received. Miss Brazely was accompanied by the artist and artiste, Mr. George J. Carrere and Miss Camille Nickerson. The cornet solo, "Old Folks at Home" was rendered by Mr. James M. McNeal, with much ease and grace. Just here our minds were turned from the classic and austere to the humorous and commonplace, and yet the reading, "The Party," as given by that veritable impersonator, Dr. W. W. Lucas of Meridian, Mississippi, breathed an air of culture and refinement notwithstanding its humor. Professor Arthur H. Colwell, with Miss Ellen Colwell as accompanist, sang with excellent effect "The Song of the Light House Bell." The program was concluded with a violin solo by Mr. Carrere; a quartette, "Neath the Old Cherry Tree," by Misses Marshall, Nickerson, Messrs. Williams and Pace; a reading by Dr. Lucas, "Meriky's Conversion," and a selection by Miss Brazely, "You Are My All." The occasion was well attended and no one gave evidence of regret or disappointment for having come. The Fourth Annual All-Star Concert will take place Friday night before Mardi Gras, 1909.

SIMPSON MEMORIAL CHURCH is now in the midst of a great rally. Every force is alive to the promotion of the interest of the church and to make the rally a success. Sunday, March 8, was a day of general exhortation, both spiritually and materially. We had a splendid Sunday school service, followed by a thoughtful sermon by the Rev. Mr. Brooks at 11. The League rendered its program at 6:30, at which time the president of the McWilliams' hand, "Friends of Africa" announced the program for next Sunday: the installation of officers. It is the desire of all concerned that these organizations shall become permanent and helpful auxiliaries to the church. Forty dollars raised at the services.

Marriages

DUFFEL-LITTLETON.—At the Luther Methodist Episcopal Church, which was beautifully decorated, Litcher, Louisiana, on February 21, 1908, Mr. Whelmau Duffel and Miss Aldonia Littleton. The bride and groom are prominent young people of their community. The Rev. H. A. Sorrell officiated.

PAYNE-DAVIS.—On January 28, 1908, at Clinton, Louisiana, Mr. William Payne and Miss Amanda Davis, members of our church at Clinton. The attendants were Mr. Frank Graves and Miss Louvenia Davis; Master G. A. D. Payne was ring-bearer and little Annie Harkins flower girl. A large company of friends, both white and colored, witnessed the impressive service as performed by the Rev. G. A. Payne, assisted by the Rev. N. McNeal. The church was beautifully decorated under the direction of Mrs. G. A. Payne.

CANWAY-LANGSTON.—At Wesley Methodist Episcopal Church, Carthage, Mississippi, the evening of February 20, 1908, Mr. W. M. Canway and Miss Sue Willie Langston, daughter of Mr. and Mrs. M. A. Langston, members of Wesley.—C. H. Johnson, pastor.

CARTER-CULBREATH.—On Thursday evening, February 27, 1908, Mr. J. C. Carter and Mrs. S. V. Culbreath of Huntsville, Texas, at Mrs. L. H. Travis' residence on Lamar and Farris streets. The wedding was a simple one without attendants. A few of their relatives and close friends were present and witnessed the ceremony. Mrs. Culbreath is well known in Texas, as she was the widow of the late Rev. A. C. Culbreath, a member of the Texas Conference, who had served a term as presiding elder on the Huntsville District. Mrs. Culbreath is president of the Epworth League Chapter at this place. Mr. Carter is a carpenter by trade and is well connected here. The bridal couple went immediately to housekeeping at the groom's residence out on Main street. The Rev. Freeman Parker read the ceremony.

HARRISON-BATEMAN.—Mr. Bernard Harrison and Miss Mary Bateman, of Crawford, Louisiana, at Mt. Zion Methodist Episcopal Church, Wednesday, February 19th, 1908, in the presence of many friends. The bride was handsomely gowned in a princess of cream chiffon, elaborately trimmed with valenciennes lace and hand embroidered silk. The presents were numerous and handsome. The bride is a member of Mt. Zion Methodist Episcopal Church.—T. P. Norris, pastor.

HUNTER-CHANCE.—On the 6th of January, Mr. T. Hunter and Miss Silby Chance. Mr. Hunter owns a nice home and farm. The Rev. L. L. Neal officiated.

BROMAN-PICO.—Rev. G. B. Broman and Miss Lillie B. Pico were joined in happy wedlock at the residence of the bride, January 20.

THE WELCH MISSION DISTRICT.
THE REV. L. DIGGS, PRESIDING ELDER.

Immediately after the adjournment of our Annual Conference in Bristol, Tenn., last October, each preacher appointed on the district, with one exception, went to his work and was most cordially received by the people. I began my first quarterly round at Matoaka, West Virginia, November 16,

Coddling the Stomach.

Do not pamper the children with hot-house methods; there is a common-sense method. If the children or the man or woman show a tendency to be "off their feed," if they begin to lose flesh, their stomach should be toned up with a harmless tonic which will increase the secretions of the digestive tract. A tonic made of native medicinal roots which will invigorate the stomach into greater activity and increase the secretion of the phosphates from the food—a remedy which will do this is one which has stood the test of public approval for nearly forty years, and contains no alcohol or narcotics. We refer to Dr. Pierce's Golden Medical Discovery. It can be given to the smallest child with perfect freedom. If the blood is impure, if pimples, boils, headaches occur, if the stomach is weak—first eradicate the poisons from the blood.

AN Imitation of NATURE'S METHOD of restoring waste of tissue and impoverishment of the blood and nervous force is used when you take an alterative extract of native roots, made without the use of alcohol, like Dr. Pierce's Golden Medical Discovery. This vegetable medicine coaxes the digestive functions and helps in the assimilation of food, or rather takes from the food just the nutriment the blood requires.

Along with its use one should take exercise in the outdoor air, get all one can of God's sunlight and air; practice a deep breathing exercise every day. This "Medical Discovery" gives no false stimulation, because it does not contain alcohol or a narcotic. It helps digestion and the assimilation of such elements in the food as are required for the blood. Unlike a cod liver oil, against which the already sensitive stomach will declare open rebellion, this tonic has a pacifying action upon the sensitive stomach and gives to the blood the food elements the tissues require. It maintains one's nutrition by enabling him to eat, retain, digest and assimilate nutritious food. It overcomes gastric irritability and symptoms of indigestion, and, in this way, fever, night-sweats, headaches, etc., are done away with.

Dr. Pierce's Golden Medical Discovery purifies the blood and entirely eradicates the poisons that breed and feed disease. It thus cures scrofula, eczema, erysipelas, boils, pimples, and other eruptions that mar and scar the skin. Pure blood is essential to good health. The weak, run-down, debilitated condition which so many people experience is commonly the effect of impure blood. Dr. Pierce's Golden Medical Discovery not only cleanses the blood of impurities, but it increases the activity of the blood-making glands, and it enriches the body with an abundant supply of pure, rich blood.

A consideration of first importance in deciding what medicine to take for the cure of blood or stomach disorders is as to its harmlessness.

Dr. Pierce is frank and open with the public for he tells just what is contained in Dr. Pierce's Golden Medical Discovery—its ingredients are Golden Seal root, Queen's root, Stone root, Black Cherry-bark, Bloodroot, Mandrake and pure triple-refined glycerine. Concerning Golden Seal the highest medical authorities agree with Prof. John M. Scudder who says, "It stimulates the digestive processes, and increases the assimilation of food. By these means the blood is enriched, and this blood feeds the muscular system. I mention the muscular system because I believe it first feels the increased power imparted by the stimulation of increased nutrition. The consequent improvement on the nervous and glandular systems are natural results."

"In relation to its general effects on the system, there is no medicine in use about which there is such general unanimity of opinion. It is universally regarded as the tonic useful in all debilitated states."

Concerning Bloodroot The American Dispensary says, "Stimulates digestive organs, increases action of heart and arteries—stimulant and tonic. Very valuable as a cough remedy—acts as a sedative—further valuable as an alterative."

Read all about yourself, your system, the physiology of life, anatomy, hygiene, simple home cures, etc., in The Common Sense Medical Adviser, a book of 100 pages. For cloth-bound copy send 3 cents in one-cent stamps, or for paper-covered 21 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

where the Rev. J. W. Johnson, pastor, is succeeding wonderfully and a new

church building will be erected this year. This charge is asked to raise \$48 on benevolence. Our next point is Freeman. The Rev. J. H. Gardner is the new pastor and he is both energetic and enterprising. He believes in bringing things to pass and he has plans on foot to collect and place all moneys in the bank and to pay off by checks all demands made on church funds. This charge is asked to raise \$66 on benevolence this year. The next point is Northfork, the Rev. C. I. Withrow, pastor. Brother Withrow came to our church from the African Methodist Episcopal Zion Church; that is he re-entered the Methodist Episcopal Church at Bristol, Tennessee, last October, was licensed as a local preacher and I appointed him as a supply to this charge, and he is doing a grand work. He has organized the Methodist Episcopal Church in Keystone, W. Va., and a fine Sunday school in the church at Northfork. There is a very large increase in the congregation at this place and the work of the charge is advancing along all lines. Bro. Withrow began a good work here and this charge is requested to raise \$76 for benevolence this year. The next charge is Crumpler and Ashland, the Rev. Robert T. Smith, pastor. This is a new charge, with four preaching places. Brother Smith was once a member of this conference and has lived in Columbus, Ohio, since 1901. He returns to take work again in his old conference. He will erect a new church at Crumpler, West Virginia, this year, which charge is asked to raise \$25 for benevolence and she will do it. Welch year. L. Diggs, pastor. At Coalwood Sunday school and an increasing membership and congregation. This charge will raise \$76 for benevolence this year and Gary, W. Va., the Rev. G. W. 12 m., Grammar and Normal Graduated Smith, pastor, is doing a splendid work. He will soon have two good Sunday schools. The future of this work is bright and hopeful; the membership and congregation have been increased greatly. This charge is asked to raise for benevolence this year \$50. Berwind Station, the Rev. J. J. Hamilton pastor, stands at the head of the column, with a beautiful church edifice, congregation and Sunday school. Brother Hamilton is a great worker in the coal fields of West Virginia, a preacher and a singer. He has put plans on foot to pay off all the indebtedness of his church this year, which is \$336, and he will raise \$76 for benevolence. Our motto on the Welch Mission District is "Two hundred souls converted and our benevolent collection in full this year."

EXCHANGE WANTED.—A pastor in one of the Nebraska Conferences, having a \$1200 station including parsonage, good church, fine climate; growing town, large membership, desires an exchange with some brother having equal grade of appointment in territory of SOUTHWESTERN CHRISTIAN ADVOCATE.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Suits Tailored to your order for \$15. Others \$17.50 and up. H. Thomas Calloway, Tailor, 2636 Dearborn St., Chicago, Ill. Write for Free Samples today.

Kokomo Woman Gives Fortune

To Help Women Who Suffer.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medicine to afflicted women.

Some time ago we announced in the columns of this paper that she would give to women who suffered from female diseases another \$10,000.00 worth of her medicine. Having fulfilled this promise, and as she is still receiving requests from thousands of women from all parts of the world, who have not yet used her remedy, she has decided to give away \$20,000.00 more to those who are suffering and unable to find relief. This is the simplest mild treatment that has cured so many women in the privacy of their own homes after physicians and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy desire to cry, hot flashes, weariness and piles from any cause or no matter of how long standing.

Every woman suffering unable to find relief, who will write Mrs. Miller now without delay will receive by mail free of charge a 50 cent box of her simple home remedy, also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, 146 Miller Building, Kokomo, Indiana.

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when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address: JOHN A. SMITH, 4789 Gloria Building, Milwaukee, Wis.

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Deaths

"Our young and gentle friend whose smile

Made brighter summer hours,
Amid the frosts of winter time,
Has left us with the flowers."

PARKER.—The Lord has taken from our midst Miss Josephine Parker, and we, the members of the Gulf Coast Colored Teachers' Association, humbly bow in submission to His Divine will. We extend our heartfelt sympathy to her bereaved family.

"Alone unto our Father's will,

One thought hath reconciled,

That He whose love exceedeth ours
Hath taken home His child."

M. L. Stewart, F. C. Williams, Pearl Beldon.

WARD.—Hardy Ward, a member of the Methodist Episcopal Church at Hurlerville, Louisiana, died February 28, 1908, at peace with his God. "Servant of God, well done." The funeral was conducted by the pastor, the Rev. S. M. Haynes, assisted by the Rev. G. J. Rogers.

ROSS.—Virginia Ross passed into the Great Beyond February 25, 1908, aged 60 years. She joined the St. Peter Methodist Episcopal Church at Donaldsonville under the pastorate of the Rev. Thomas Kennedy, and moving from there down the Lafourche Bayou, she joined the St. James Methodist Episcopal Church, where the Rev. James M. Bryan was pastor. These servants have since passed to their reward and she has gone over to meet them. She was laid to rest in the Donaldsonville cemetery by Tabernacle No. 53 of the General Grand Independent Order of Brothers and Sisters of Love and Charity. The funeral was conducted by the pastor, assisted by the Rev. J. W. Lewis.—A. C. Mitchell, pastor.

ROBERTS.—Celia Roberts, of Evansville, Ind., age 78 years, mother-in-law of the Rev. J. P. Wallace of the African Methodist Episcopal Church, passed into the beyond at the home of her daughter on the 11th of February, 1908. The remains were taken to her old home, Brown's County, Indiana. She is survived by one daughter, son-in-law and three grandchildren. Funeral conducted by the Rev. J. C. Casson, pastor of Bland Ave. Methodist Episcopal Church, assisted by Dr. W. H. Anderson, pastor of the First Baptist Church.

HILL.—Missie Hill, daughter of the Rev. and Mrs. W. A. Hill, passed into the Haven of Rest February 24, 1908. She leaves a mother, father, two brothers, six sisters and a host of friends to mourn her demise. Her relatives and friends will miss her sweet and lovable presence, but heaven has gained a precious jewel. The funeral was conducted by the Rev. I. T. Griner.

THOMPSON.—Death came to the home of Wm. Thompson, of Keltville, Louisiana, February 5, 1908, and summoned his little daughter Lula. She was converted during our revival last year and lived a faithful Christian. Just one week afterward the grim monster death called her father, Brother Wm. Thompson, who was a faithful Christian and a superintendent of the Sunday school, also trustee, class leader and steward. His place in the church is hard to fill. He leaves a widow with seven children, but he was faithful in providing for them and leaves a good home, about 80 acres of

A Woman's Back

Has many aches and pains caused by weaknesses and falling, or other displacement, of the pelvic organs. Other symptoms of female weakness are frequent headache, dizziness, imaginary specks or dark spots floating before the eyes, gnawing sensation in stomach, dragging or bearing down in lower abdominal or pelvic region, disagreeable drains from pelvic organs, faint spells with general weakness.

If any considerable number of the above symptoms are present there is no remedy that will give quicker relief or a more permanent cure than Dr. Pierce's Favorite Prescription. It has a record of over forty years of cures. It is the most potent invigorating tonic and strengthening nerve known to medical science. It is made of the glyceric extracts of native medicinal roots found in our forests and contains not a drop of alcohol or harmful, or habit-forming drugs. Its ingredients are all printed on the bottle-wrapper and attested under oath as correct.

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You cannot afford to accept any medicine of unknown composition as a substitute for this well proven remedy of known composition, even though the dealer may make a little more profit thereby. Your interest in regaining health is paramount to any selfish interest of his and it is an insult to your intelligence for him to try to palm off upon you a substitute. You know what you want and it is his business to supply the article called for.

Dr. Pierce's Pleasant Pellets are the original "Little Liver Pills" first put up by old Dr. Pierce over forty years ago, much imitated but never equaled. Little sugar-coated granules—easy to take as candy.

land, plenty of good stock and a policy issued by the U. B. F. Society for \$257. W. L. Dyas, Pastor.

WEATHERBY.—Edgar Weatherby, son of Wm. Weatherby, was born January 22, 1892. He was a bright and promising boy, loved by all who knew him; was a member of the Soul Chapel Methodist Episcopal Church of Hester-ville for seven years, and secretary of the Sunday school. He was faithful and true. After remaining with us 16 years, one month and one day, and suffering for several weeks, the silver cord was loosed, the golden bowl was broken, the wearied wheels of life stood still and his happy spirit went up to live with God, Sunday about 11:30 a. m., February 23, 1908. He leaves a father, step-mother, seven brothers and six sisters and many friends to mourn their loss. Funeral sermon preached at Soul, Monday, February 24, to a full house, by our pastor, the Rev. J. M. Nevils, who also conducted the burial at Bethel.

DENHAM.—W. D. Denham, a member of the Methodist Episcopal Church, Collins, Mississippi, has been sorely bereaved. His wife, Eugene Denham, died January 28, 1908, his daughter, Annie Lee, died February 14, aged 19 months, his daughter Mary died February 21, 1908, aged 14 years. His great loss is but heaven's gain. The funerals were conducted by the Rev. Mr. Brown of the Baptist Church, and the Rev. James Robinson, pastor.

GIPSON.—Brother Hushel Gipson, Algood, Tennessee, departed this life February 11, 1908, in full triumph of faith in Christ. He was 23 years old. He was baptized on Monday, the 10th, and died the 14th. The burial on the 15th was conducted by the Rev. J. A. Swift, pastor.

BARKLEY.—Roxie Ann Williams Barkley departed this life in the triumph of faith January 1, 1908. She was born in Stewart County, Georgia, September 18, 1857, and married T. W.

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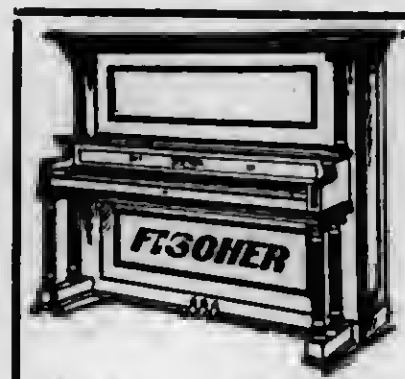
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DEGREES

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Principals.

Barkley, October 31, 1875. She lived a member of the Methodist Episcopal Church 30 years on the Liberty Hill Circuit, Savannah Conference, and was

buried at Unionville Cemetery in Monroe county, Georgia. She leaves a husband and a large family of children.

J. D. Jenkins, Pastor.

BRING THE GENERAL CONFERENCE

TO YOUR HOME

Every Pastor and every Layman who keeps properly informed concerning the splendid work of the Methodist Episcopal Church will desire to know what is transpiring in the forthcoming GENERAL CONFERENCE, which promises to be one of great interest. This information will be contained in detail and in very readable form in THE DAILY CHRISTIAN ADVOCATE. By subscribing to this paper one can keep in touch with all the proceedings of the Conference day by day at home. Its reports from every department of our widely-extended work, the presence and addresses of distinguished fraternal messengers from other religious bodies, and the discussions by the many able and influential delegates of the many great questions which are to be considered are sure to engage the attention of our people in all parts of the world. It will be issued every morning, Sundays excepted, during the entire General Conference session. It will furnish reliable reports of every item of interest in the doings of that highest legislative and judicial ecclesiastical body. Every effort will be made to make THE DAILY CHRISTIAN ADVOCATE complete, attractive, instructive, and of as great permanent value as possible. In order to avoid any delay in the reception of the early numbers of the paper, subscriptions should be made promptly, so the addresses may be properly set in type. Subscription price, \$1.25, postage included.

EATON & MAINS, *Publishers*, 150 Fifth Avenue, NEW YORK

ALABAMA AND MOBILE CONFERENCES.

To the Presiding Elders and Pastors: Your present schedule of District Conferences gives the cause of Christian Education a better chance at these meetings which are larger than Annual Conferences, than we have had since we came to this state. Mobile Conference District Conferences: Opelika, Wednesday, July 15, Lord's Day, July 19; Montgomery, Wednesday, July 22, Lord's Day July 26; Marion, Thursday, August 27, Lord's Day August 30. Central Alabama Conference District Conferences: Birmingham, Wednesday, July 29, Lord's Day August 2; Anniston, Wednesday, August 5, Lord's Day August

9; Huntsville, Wednesday, August 19, Lord's Day August 23. Our Conference Educational Commission decided to raise one dollar per member for our Mason City College and the full apportionment of the Society. The plan is to call for this money Commencement, at the District Conference and at the Christian Educational Mass Meeting to be held in Mobile during the month of October; a beautiful photo testimonial certificate will be presented to those paying one dollar and over. Our Class Day occurs Friday, April 10, 12 m. Dr. Mason is expected to lecture for us that evening. That all of us may attend Commencement, especially our preachers and people in and around Birmingham and adjoining

cities, and because all of us read the SOUTHWESTERN, I have published this very long letter, and close with an outline of our Commencement, in the month of April 8 p. m., unless another hour is given: Friday, 24th, Kindergarten and Primary; Lord's Day, 26th, 3 and 8 p. m., Baccalaureate and Annual Sermon; Monday, 27th, Intermodiato; Tuesday, 28th, 10 a. m., Conference Educational Commission; 4 p. m., Trustees', Intermediate and Grammar Elocutionary and Normal Oratorical Debate Contest; Wednesday, 29th, 12 m., Grammar and Normal Graduation Commencement. Brethren, your presence is needed to report your collection, attend meetings, act as judges, award medals, make addresses and as-

sist in devotional exercises.

Yours for Christian Education,
PRESIDENT OF CENTRAL ALABAMA COLLEGE, Mason City, Birmingham, Ala.

Died

HUMPHRIES. — Luvania Humphries, aged 63, died at Florence, Mississippi, February 8, 1908. She was a member of the Methodist Episcopal Church and has entered into the reward of the faithful.—J. I. Garrett, pastor.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, MARCH 19, 1908

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THE NEGRO'S STRUGGLE FOR SURVIVAL IN THE NORTH

Mr. Ray Stannard Baker continues in the *American Magazine* for March, his illuminating series of articles on the Negro. It is rather significant that Mr. Baker has changed the title of his articles from "Following the Color Line" to "The Negro's Struggles for Survival in the North." The title "Following the Color Line," might have been continued with propriety, for whatever may be said to the contrary, the Negro meets face to face in kind, if not in degree, in the North the same difficulties he meets in the South. They may be different in outward form but in source they spring from the same cause. In the South the Negro complains of the difficulty of getting justice in the courts, the lack of school facilities, separate car laws, political disfranchisement and the danger of physical violence. These complaints do not concern the Negro in the North but the difficulty there is of a fair opportunity to get employment. Mr. Baker, thinks that the Negroes go North in large numbers with a buoyant hope for freedom but on reaching the North, he is limited in opportunities to rise and does not find avocations opening to him as generously as he had expected. A reinforcement of this statement is the testimony of Professor William L. Bulkley of New York City who, in answer to a communication, sent a colored boy for employment who was refused.

In spite of all the difficulties, the Negroes are going North in large numbers and they seldom desire to return South. In some cases, they return South, when they have accumulated sufficient money with which to purchase land. The competition in the North is fierce. The Negro does not set the pace in the industries in the North as he does in the South. Here he must come in a competitive contact with the white American labor and with foreign labor. Mr. Baker says, "No life in the world, perhaps, requires as much in brain and muscle of all classes of men as the vast Northern cities in the United States."

Here colored men fail, not because they are of a necessity lazy but for lack of speed and skill. Mr. Baker quotes a contractor, who says, "As a general rule the ordinary colored man can't do as much work or do it as well as the ordinary white man." The reverse to this is true in the South. In the North the labor unions are hostile to the Negro and often color-prejudice is used like any other weapon for strengthening the monopoly of the labor union and yet the Negroes occasionally force their entrance into these Unions and it is stated that thousands of Negroes are members of the United Mine Workers' Union.

Mr. Baker states a very fundamental fact, and one not to be ignored, when he says that "the presumption is always against the Negro." The Negro must not only do his work as well but better than the white man and this is the great handicap of the Negro almost everywhere. The presumption is against him. He is at a disadvantage. He is adjudged incompetent without trial and on the same basis, he is often declared guilty without investiga-

tion. This sort of "pre-judgment" is manifestly unfair, but a combination of circumstances has brought it about.

Mr. Baker states that the prejudice in the Northern states is certainly growing, and he here but states what the Negro realizes again and again. Whether this is due to the fact of a large Negro population now to be found in the Northern cities and that this increased population is disappointing in intelligence and daily life or whether the sentiment in the North is being changed by the Southern argument, need not be discussed. The truth is, prejudice is rapidly growing in the North. So much so that public places once open to the Negro, now refuse him admission.

The crime of the Negro in the North is his failure to accept the opportunities and privileges which are at his finger-tips, for larger development. The Northern Negro does not appreciate the great advantages that are offered him in the superior schools to be found in the Northern states. The Negroes who embrace these opportunities are those direct from the South or the children of those who recently moved from the South. As for the Northern Negro; he cares little for the opportunities of Harvard, Yale or of the University of Pennsylvania. The advantages of these institutions, do not appeal to him. Mr. Baker calls attention to the growing race consciousness which finds expression in "the building up of a more or less independent Negro, community life within the greater white civilization." The tendency North and South is toward Negro enterprises for Negro people and while it may be alleged that this is an effort of the Negro himself to draw the color line, it has its advantages, of showing the capability of the Negro and the virtue of self-reliance and self-help. The Negro needs race consciousness with an appreciation of what the race is and of what it may be. When this comes there will be less objection to whatever is essentially racial and because of this there will be more contentment. The series of articles by Mr. Baker, in the main are quite satisfactory. He rendering a patriotic service giving the country at large a fair recital of facts which are necessary to the careful study of the race situation.

THE "LILY WHITE" MOVEMENT

THE SOUTHWESTERN CHRISTIAN ADVOCATE is not an organ of any political party and therefore cannot and will not participate in partisan politics. It is contrary to the policy of this paper to favor any particular candidate or measure, because of party choice. Whatever candidate or measure may be discussed is to be treated always from the view-point of the relation to ethics and sound patriotism. There is no such thing as a complete divorcement of interest on the part of the church from men and measures merely because they are endorsed by a political party. It would be far better for all concerned, if church people did not hold themselves aloof from party measures and candidates as though they were unholy and unclean. But be this as it may.

We desire to call attention at this time to the movement in the South, that is commonly referred to as "The Lily White Movement," a peculiar species of growth indigenous only to our Southern section. We are told that the "Lily White Movement" is an attempt to bring into the Republican party reputable men—men who stand high in the social and commercial life of the South. So far, so good. No one would dare raise his voice against bringing any but the best men of the community into life of any party organization. As far as we are concerned, no party is worth the name, that does not seek the support of the best and not the lowest in any community. This Lily White movement does not stop there. It is an alliance of white Republicans to the absolute exclusion of Negroes from the councils of the Republican party; Negroes who have heretofore been the mainstay of that party in the South. In other words, it is the disfranchisement movement of the South carried to the extreme, with no semblance of legislative enactment. If the suffrage movement in the main in the South was a crime, this attempt on the part of the "Lily Whites" is as pharisaical as criminal, it not only puts the stamp of approval on all the South has done in taking away the Negro's citizenship and shuts the last door by which the Negro may enter into participation in the things of state, but these means alone are worthy—so they say. The party that was born with Abraham Lincoln and whose first victory was won in the defense of the Union and in defense of the doctrine of equal rights for all men is now throwing the Negro overboard in the South.

Much of the Negro's difficulty in the South has come because of his allegiance *en masse* to the Republican party. Had he been shrewd enough and diplomatic enough to have divided his vote, his political status in the South might have been different. That now he should be excluded from participating in the councils of that party to which he has given absolute loyalty seems rather an ingratitude of which men of large vision should not be capable. The "Lily White" movement has flourished in North Carolina, Georgia, Alabama, Mississippi and Louisiana, not without approval of those in charge of the National headquarters, if not by their direct suggestion. It is inserted as an excuse that it was an effort to get rid of the low class of Negroes who have been conspicuous in the councils of the Republican party. Against this we can say nothing but it the Negroes of wealth and intelligence. We believe that whatever men desire to come in a party, should enter therein by the door of the party organization, any other way is unfair. We further believe that the doors of any party should be open for all men in good standing of whatever color and no party should seek National approval that attempts to foster class-lines.

Incidentally we might remind the Republican party that the recognition of the Lily White movement in the South will not construct a Republican party in the South and on the other hand may call upon that party the wrath of vengeance on the part of Negro voters in the North.

Four Years in India

(An interview with Bishop Frank W. Warne)

After an absence from the United States of nearly four years, Bishop Frank W. Warne, of Southern Asia, arrived in New York on the steamer Mesaba, Tuesday, March 3. The great cakes of ice floating in the harbor were the first he had seen since his first journey to India, twenty years ago. During that time he had not seen a snow storm, or touched snow with his shoes.

In response to questions that were asked him upon his arrival, Bishop Warne made the following statements:

1. *Now that more than a year has passed since the Jubilee, what is your dominant impression of that gathering?*

"The Jubilee celebration put a new spirit of hope into our Indian Christians. They had been accustomed to see immense gatherings of Hindus and Mohammedans, but this was the first time they had seen a great Christian *mela*, at which so many thousands of Christians were present. It gave them new inspiration, and they saw the time rapidly approaching when great Christian *melas* would be common in India. The presence of the American visitors and the addresses they gave united in a new sense the Indian to the American Church. The leaders of well-nigh 200,000 Indian Christians were present. The Indian Church now understands better the difficulties of raising missionary money, and are in closer sympathy with the supporters of missions. Thus, over and above the advantages of the spiritual uplift received in India, they have a larger outlook and a better understanding of what it means to support missions. One of our Indian presiding elders, who has a district in which there are about 10,000 Indian Christians, says that 'out in the villages, before the Jubilee, at their evening gatherings our people talked of mutiny, but now they talk of the Jubilee.'"

2. *What have been the other outstanding features of the quadrennium in Southern Asia?*

"In mission circles, the outstanding feature has been the revival. In India we had been having large gatherings, or what we call mass movements. The people coming in masses did not always attain unto a Christian experience that was satisfactory, but during this quadrennium the great effort of the missionaries and of our Indian workers has been to improve the spiritual condition of the Indian Christians. But while we have been giving special attention to that, there has been no falling off in the work of evangelizing the heathen. When all deaths from ordinary causes and the ravages of plague and famine have been counted out, there has been in our Christian community an increase during the quadrennium of about 50,000.

"We have had great advances in our educational work, notably in the Reid Christian College, the Isabella Thoburn College, the Bareilly Theological School, the Baroda Training School, and various other institutions."

3. *Does the revival seem likely to leave the native churches on a higher plane of Christian life and service when the more intense features of the revival have passed?*

"In the northern part of India, where the largest body of our Christians live, there has been no abating in the revival. Some of the most marked manifestations that came with the first outbreak have passed away, but not the lasting effects. We have not been troubled with any false doctrines that have marred the revival. The Rev. J. H. Messmore, who is one of our oldest and perhaps one of our most critical missionaries, and who has been in the heart of the revival, and who says, 'it is not a revival, but a revolution,' told me just before I left India that he had not heard a false note of doctrine during the whole revival. Because of the peculiar doctrines of Hinduism concerning sin, the missionaries for years have mourned the lack of pungent conviction among the converts and Indian Christians. But the revival has changed all that, and conviction of sin has been one of the marked features of the revival, accompanied with repentance and restitution. I went to one of our mission stations a few weeks before leaving India, and held two services, at which there was much blessing. I went my way. Some weeks later I met the Indian pastor and he told me that some months before I was there 200 rupees had been stolen and the thief could not be traced.

But that night, after I left, one of the Christians brought back 160 of the rupees and arranged for paying the balance. Such things have been happening right through the revival. That is, crooked things have been made straight, quarrels have been settled, and the whole church has been raised nearer to a New Testament plane of Christian living. All our missionaries feel that there is a new spirit in the whole mission work, away beyond anything ever before known in India. The preachers preach with new power, and with new love for the unsaved. One is reminded of the after-Pentecost church. Pessimists have been changed into optimists, and there is a spirit of expectancy among all our Christians that is most encouraging."

4. *The missionary Bishops of Southern Asia have tried the experiment of giving the Conference continuous supervision by particular Bishops. How has the sentiment on this matter developed among the missionaries, and among the Bishops themselves?*

"After the last General Conference, when three Bishops were assigned to work in Southern Asia, we divided the work into three sections, and for three years continuously each Bishop administered the section of Southern Asia assigned to him, including the Annual Conferences, the District Conferences, the Finance Committees, and all the general business that required supervision. On the fourth year we changed all around and held each other's Conferences. This plan had the special advantage of letting each Bishop become acquainted with the work of the other Bishops, and we think we have preserved 'the plan of our itinerant general superintendency.' It has given, so far as I know, unqualified satisfaction in Southern Asia. It has also occurred to me that the same arrangement in the home church would give very general satisfaction. That is to say, if each Bishop in a number of Conferences adjacent to his residence had for three years out of the quadrennium the making of all the appointments, the leadership in all advance spiritual movements, business affairs, and benevolences, I believe great benefit would come to the interests of these Conferences. Then let all the Bishops exchange Conferences on the fourth year of the quadrennium, which would, I think, preserve the idea of 'the itinerant general superintendency,' and give to the church the advantages that come to other churches where Bishops have continuous supervision, without making necessary any change in the restrictive rules. I shall be pleased if this that we have hit upon in Southern Asia shall, either in that form or in some modified form, become general throughout the whole church."

5. *What General Conference legislation are the Southern Asia Methodist folk most interested in?*

"I left India just before the meeting of the Central Conference, and do not know what memorials may be sent to the General Conference. I think it is doubtful that the Central Conference will ask for any more Bishops for Southern Asia, or for any very special legislation. They probably will ask for some small changes in the wording of the Discipline to adjust it to Indian peculiarities. The legislation in which India, in common with all other Foreign Mission fields, is especially interested, is the launching of the Board of Foreign Missions. Under old conditions marvelous things have been accomplished, but looking into the future, the new Board must do its part in a work almost infinitely beyond anything ever undertaken by the Christian Church. Asia alone has a population of about 900,000,000 to be Christianized, to say nothing of the other parts of the earth. We long to see the Board of Foreign Missions so organized that it can unite in this great work all the members and friends of our church, Epworth Leagues, and children in our Sunday Schools, and lead them to give according to their ability weekly offerings for the saving of the nations. We rejoice in all the great advance movements in the church, and we trust the coming General Conference will devise such plans as will keep our church in the forefront of the great work of Christianizing all the nations."

6. *When you left India, what was the extent and seriousness of famine conditions? To what extent was assistance from the United States bringing relief?*

"The Rev. L. A. Core, Presiding Elder of the Moradabad District, in which there are 17,000

Christians, writes under date of January 24: 'The condition of the poor—and our people are all poor—is terrible to behold. Everywhere I go I am upset by the suffering and distress. One man, a worker, came to me yesterday and said he had had no food for three days, and his emaciated body and weak voice were sufficient proof that this was true. He said there were four in the family and he got ten rupees a month, which would be about \$3.25. In these famine days three rupees do the work that one does in normal times, so when it is remembered that in good times and in plenty our people are underpaid, the terrible straits to which they are put begin to be obvious. The condition of such people as draw salaries, he they ever so small, is far better than the rank and file who have nothing to fall back on. I do not see how they live. One meal, and that of the poorest and cheapest, in two days, or sometimes in three, is about the best they can do. This condition must practically remain until the autumn harvest. There will be a little relief from the winter harvest, which has been helped by the rain, but it can be but slight.'

"The Rev. Dennis Clancy, of the Allahabad District, writes: 'Famine conditions in the Allahabad District give an outlook that is very dark indeed. A large part of the territory is in the hills, where there are few good wells and irrigation is practically impossible. We have had less than a half-inch of rain since August, and that came too late to do much good. Already a good many people are leaving their villages and wandering about the country in search of food. Lots of little children plead to be brought into our schools, but I am not able to take them. We hope to be able to take in a large number of little children within the next few months. So far as I know, the government has little provision for taking care of little children during famine, and my opinion is that there is no better work a mission can do than to take care of these little children and train them up for God. A good many of those who were taken during the famine of 1896-1897 are valuable mission workers.'

"The Rev. J. W. Robinson, Presiding Elder of the Lucknow District, writes: 'As you are leaving for America, I want you to know the famine conditions in the Oudh District. Oudh has no irrigation save from wells, and so when the rains failed and the crops withered and no "latter rains" came for the sowing of spring crops, all that could be done was to sow little fields around the wells and irrigate as far as possible from them. The famine conditions are gradually getting more severe, and out on the district this week as I held the quarterlies, the pleading on the part of the poor people has been pitiful. Yesterday I had a lot of children urged upon me for our school—some orphans, and some children of people who cannot care for them, and they will starve unless cared for. But we can do nothing for them. There are scores of such children we could save and train into workers if we had scholarships. We hope you will be able to interest many people in their behalf.'

"I could continue to give quotations from presiding elders in whose districts are about 150,000 Christians. The famine has struck our mission more severely than any other, as the greatest body of our Christians are within the famine belt. The relief already sent from America has been the means of saving many lives. While the response has been generous, it has not measured up to the emergency. We hope our friends will continue to help us, and that many of these little children may be put upon scholarships, and that many will avail themselves of the privilege of rearing and preparing Christian workers, at so small an expense, for the future evangelization of India. It is difficult to realize the enormity and horror of an Indian famine. One of the recent famines cost the British Government £50,000,200 sterling, and they are doing what they can in this famine. Our appeal is chiefly, if not entirely, to help save our Christians from starvation, to prevent families from being broken up, scattered and lost, and to care for little children that are cast out as famine waifs. We are devoutly grateful for what help has been given, and on behalf of India's sufferers we shall be truly grateful for all further help that may be sent."

7. *We hear much of the nationalistic movement in India. What effect has it had upon the mission work, and what bearing does it seem likely to have upon future mission methods?*

"The missionaries look upon the national move-

ment as an awakening in India that is very encouraging. We do not look upon it as being of such proportions as to be liable to give the British government any very serious trouble. The idea of another mutiny does not appear to be possible. India is so divided into castes, religions and languages that there is very little hope of its ever becoming a united nation until it unites under the banner of the Cross, and many of India's leaders fully recognize this. The words of Kipling have been quoted around the world:

'For east is east, and west is west,
And never the twain shall meet.'

But a missionary has replied:

'But Christ is Christ, and rest is rest,
And love true love must greet.
In east and west hearts crave for rest,
And so the twain shall meet.
The east still east, the west still west,
At Love's nail-pierced feet.'

"The awakening of India is a part of the movement that will bring the millions of India to where they shall look up, like the doubting Thomas, into the face of the Master and cry, 'My Lord and my God.'"

The Negroes Emerging From the Disabilities of Slavery Are Coming Into the Benefits of Civilization

Bishop John M. Walden, D. D., LL.D.

The Negroes of America are pressing away from the disabilities inherited from former slavery and gaining the solid attainments of civilization. The National Census of 1900, the latest authentic report, classed as illiterate less than forty-five per cent of the Negro population, ten years of age and above, revealing that the number of this people who can read and write is nearly equal to the entire Negro population in 1860 when illiteracy was almost universal. This race is advancing in intelligence, and it may be noted that in 1900 nine-tenths of the race were in the Southern States. The Census also reveals that the per cent of Negroes above ten years of age employed in gainful occupations exceeds that of the whites, and that the value of farms and farm property alone owned by Negroes was \$230,000,000. This means thrift as well as voluntary industry. One third of all Negroes in continental United States are Church members, and nearly all are evangelical. In 1860 the ratio was about one in ten. If church membership be not an invariable evidence of moral living it will not be gainsaid that church members live on a higher moral level than those who scout, despise, or ignore the claims of religion. The Negroes as a body must be advancing in morality. Thus there is ample evidence of advancement in intelligence, voluntary industry, and morality, the essential conditions of permanent progress from servitude to civilization. Had any other race made such onward strides in so brief a period, it would win the admiration and command the confidence of our Anglo-American people.

The whites of our country, North and South, have inherited the obligation to encourage and aid the Negroes of our country in all their laudable efforts to rise above their inherited disabilities and reach that level of intelligence, industry, and morality which will make their freedom an unchallenged benefit. We forget that slavery was maintained by the South through Northern co-operation; and we are so far from the Civil war that very many of our people may be pardoned for not knowing that both of the contending parties were aided by the Negroes. While white masters were away in the Confederate ranks their slaves remained on their plantations and farms quietly caring, as well as they could, for the families and property of absent soldiers whose success in the war only could mean the perpetuity of slavery. At the crucial moment the fiat of emancipation was issued as a war measure to buttress the Union Cause; of the slaves made free countless thousands lost their frail tenure to their cabin-homes, and the utter destitution of a multitude never to be numbered was part of what the Negroes endured for the perpetuation of the Union. The South cannot hold the impassive Negroes responsible for the overthrow of slavery; the North cannot ignore the fact that emancipation was the master-stroke in the gigantic struggle for the Union. One momentous lesson of the Civil war is that both North and South were indebted to the slaves, and the whites in both sections have been and are under weighty obligations to aid in the elevation of the posterity of those who held such unique relation to both the South and the North.

The South has extended its Common school system so as to include schools for colored children of the common school age. In most if not all of these states these schools are maintained by taxes paid, in large measure, by the white property-owners. These

schools are not of a high class but the system is established and as compared with their earlier years the schools are improving. Millions have been expended in their support and they are related to the decline in illiteracy already noted.

No Northern State has seriously inquired whether it be practicable to meet the impending obligation in a public way. Nearly or quite all that has been done by the North has been through voluntary associations and the benefactions of individuals.

Forty-one years ago the Methodist Episcopal Church organized its Freedmen's Aid Society and through these years its work has made some amend for this lack of service due from the North where the bulk of her members live. Strong schools have been built up by the society at controlling centers in the Southern States, particularly in the ten cotton states in which seventy-four per cent of the Freed people live. During these years many of the male students have been prepared for the successful pursuit of agriculture and other industries; and many female students while prosecuting other studies have gained high ideals of the home and become skilful in the domestic arts.

But the more important part of the work in these schools has been in the Normal Departments for Teachers, the Medical Departments, and the Biblical Departments. Here are trained those who are to be members of those professional classes which will be increasingly potential in the elevation of the Freed people, the teacher as related to their intelligence; the physician as related to their health; the preacher as related to their moral character. Each profession in its own sphere is helpful in promoting that voluntary industry without which there can be no permanent progress. During thirty years past Negro men and women, prepared for teaching and trained morally in our schools, have been helpful in colored schools in every Southern state. Ninety-five per cent of about one thousand colored graduates from our medical schools, most of whom have located in the South but some in the North, are the successful practitioners under the license required in their chosen state. The efficiency of hundreds of our colored preachers has been increased by their student life in our schools which have had more extended study in the Gammon Theological Seminary. Not a few of its graduates have influential positions in the ministry of other colored denominations.

In view of such facts it is no matter of surprise that many persons, among them some of our Bishops, with opportunity to form impartial judgment, declare that no one of our connectional societies is doing a work that is more important, more necessary, or more fruitful in blessed results than this through its practical aid to the Negroes in their efforts to reach that industrial, intellectual, and moral level where freedom will be an absolute and an abiding benefit to them and their posterity.—In *California Christian Advocate*.

There is no gate to heaven except the end of the path of duty. There is not even an honored and peaceful grave for us until we can say with the Master, "I have glorified Thee on the earth, I have finished the work Thou gavest me to do."—*Henry Van Dyke, D. D.*

May be Helpers

It is a fact that one's troubles may be his helpers. Periods of great personal sorrow and suffering have been so used as to be valuable helpers to the subjects of them. Many an ungodly man has been helped by some terrible trouble to think of his need of the Saviour of sinning and sorrowing ones. Mr. Charles M. Crittenton, who founded the Florence Crittenton Mission in New York, tells of the means which led to his conversion: He says: "My first-born, a little boy, was taken from me before he was two years of age. My second child, a daughter, lived to be the mother of six children. My third was little Florence, who lived to be four years, four months and four days old. God's taking her to heaven is what caused me, a worldly business man, to call upon the Lord. Alongside that little white casket I learned that there was something else besides merchandise and money-making." For awhile he was in much agony, and then he obtained peace. That great trouble became his helper in seeking the Saviour of men. It seems to have been necessary that a profound bereavement should come upon him, helping him to know how weak were all human supports, and that the source of the greatest happiness is in God. Since then he has been doing a vast amount of priceless good for the youth in the land, and also for many others. But there have been very many other unconverted ones who, instead of allowing losses and sorrows to be their helpers towards salvation and eternal glory, have grown harder in conscience and farther from true life. The spirit of rebellion in them has continued even to the end of their life. Nothing could be more saddening. No loss could be greater. No folly could go further. So we see that much depends upon one's attitude toward the troubles which come upon him as to whether they will be his helpers or his hinderers. It is a very critical time with any unsaved person when he is having piercing troubles. It is then that one is likely to become either better or worse. Troubles will result in either softening or hardening one's heart. Which shall it be in your case? Shall they be your helper, or your hinderer?

C. H. WETTERBE.

All Korea for Christ

BISHOP EARL CRANSTON.

It thrilled me through and through when the Board of Foreign Missions called for \$100,000 in special gifts to reinforce our missions in Korea. Bishop Harris is still pleading with all the ardor of his sympathetic nature for the needed help. With him we saw the glorious dawn of Korea's new day in that wonderful revival that repeated the miracles of Pentecost. Usually it has been the unfelt need of an unawakened people that has appealed to the church of Christ; but now we hear the cry of millions who feel their need and wait in tears before God and his church for help. What shall become of us if, having excited their hopes, we only taunt their hunger with visions of bread beyond their reach? The church must heed the blessed yet awe-inspiring cry. With all the tongues of flesh and type at our command, let us sound it over this land of plenty.

Contrast our lines? What province, which thousands of the multitudes, shall we abandon to the demons that have long tormented them? Not one! The bread of life for all the hungry, and all Korea for Christ!

It is in no mere poetic sense that we are all the "children of God." Whatever life we have is a divine life, and, finite though it be, it is part of the Infinite. We live because He lives also. There is nothing strange, then in God's thought for man. There is no problem when we cease thinking of ourselves as something apart from God, and come to know that whatever life we have is hidden in His. There is no dreary search any more in the darkness for the Door whose key we cannot find, no wistful straining of the eyes before the Veil through which we cannot see. For lo! the Lord is in His holy temple, which temple we are.—*Burt Estes Howard in "The Shepherd's Question."*

When faith takes hold of the purpose of God, as seen in the life and teaching of the Incarnate Son, it issues in Love.—*Rev. J. Sutcliffe Allen.*

THE CHRISTIAN LIFE

The Pure in Heart

I asked the angels in my prayer,
With bitter tears and pains,
To show mine eyes the kingdom where
The Lord of glory reigns.

I said, my way with doubt is dim,
My heart is sick with fear;
Oh, come and help me build to him
A tabernacle here!

The storms of sorrow wildly beat,
The clouds with death are chill;
I long to hear His voice so sweet,
Who whispered, "Peace, be still!"

The angels said, God giveth you
His love—what more is ours?
And even as the gentle dew
Descend upon the flowers,

His grace descends; and, as of old,
He walks with man apart,
Keeping the promise as foretold,
With all the pure in heart.

Thou needst not ask the angels where
His habitations be;
Keep thou thy spirit clean and fair,
And He shall dwell with thee.

—Alice Cary.

God Guide Us

It is very remarkable how God guides us by circumstances. At one moment the way may seem utterly blocked; and then shortly afterward some trivial incident occurs, which might not seem much to others, but which to the keen eye of faith speaks volumes. Sometimes these signs are repeated in different ways, in answer to prayer. They are not haphazard results of chance; but the opening up of circumstances in the direction in which we should walk. And they begin to multiply as we advance toward our goal; just as lights do as we near a populous town, when darting through the land by night express.—*F. B. Meyer.*

Fellowship With God

In the development of wireless telegraphy it has been discovered that a ray from a searchlight can be used as a conductor of the electric current. By this discovery it becomes possible for ships to carry the delicate apparatus, and, when there is occasion to communicate, put on the searchlight and follow the rays to another ship. In this wonderful discovery of science we have a new illustration of the working of God in spiritual things. Light comes before communication, so in the higher kingdom there must be knowledge before there can be that communication which is the very essence of salvation. The searchlight of truth reveals God, but something more is needed; knowledge does not save men. Now comes the Holy Spirit, and, quickening the heart, it sets the delicate machinery in motion, and there is sent over the rays of intellectual heliot the prayer of faith. There is communication between the soul and God. We speak to him and he speaks to us. Christ manifests Himself to His own, and not unto the world. Here is that mystery, so hard for the unregenerate to understand. They have a knowledge of God. Many an unsaved man has a clearer conception of the being and character of God than his neighbor who is a Christian, yet he has no fellowship with God. He has the searchlight, but for lack of the indwelling Spirit he can neither send nor receive any message. Intellectual faith is the knowledge that there is a God by aid of the searchlight, saving faith is communion with God over the lines of light that come through knowledge.—*The Standard.*

Growth in Christ

Every sorrow should leave behind it some added touch of sanctity, and every joy should bring the blush and bloom of the beauty of holiness; and every day should see some advance toward the realization of the Christian character. If I have to look back and say that ten years ago I was more like Christ than I am to-day, it is high time I began to search for the reason of the decline. It is high time I discovered the point at which the disease entered, which prevented the dominance of Christ's life, and paralyzed my faculties, and robbed me of my power. There should be growth, and growth into the likeness of Christ.—*G. Campbell Morgan.*

Prayer

Prayer is no more than the utterance—the irrepressible utterance—of the affections which must adorn and dignify human nature; it is the soul's act in laying itself, consciously open, at the feet of God; it is the gush of tenderness with which the spirit pours forth its burning emotions of veneration and love; it is the joy, or the agony, or the shame of placing the mind as it is in contact with the great Parent Mind, that its sins may become clearer, its wants more craving, that its life may be quickened, and its sympathies refreshed. This is the end, this the temper of piety; everything else is but its instrument; and that mode of thought and expression which is truest to each individual mind, must be that mind's best vehicle of devotion.—*James Martineau.*

The Good of Failure

Failure sometimes means a general renovation of life. With the old foundations uprooted, one lays new ones, broader, deeper, more permanent, and capable of sustaining a nobler superstructure. Financial failures, although they are ordinarily considered as involving almost the sum of trouble, and they certainly involve so much that it would be the part of ill-judgment to fail in recognizing the very real nature of this trouble, yet are still not those that give deepest pain. The failure of friendship is the failure that is the hardest of all to bear. Yet, let us still sing a song to the God of hope. Every conceivable kind of failure—even the most serious of all, that of character, can be redeemed. No one need ever despair. Nothing is ever so good that it cannot be made better; and so, when failure comes, let us sweep off the debris, clear away all the "dead circumstance," and proceed to create anew.—*Lillian Whiting.*

When "Time Part" Is Most Needed

We most need to pray when it is hardest to pray. We most need quietness and patience when everything within us and about us is clamoring and impatient. Yet we constantly yield to the temptation of supposing that prayer will be most profitable only when we are spontaneously in the mood for it, and that time is to be given to quiet communion with God only when it is easy to devote time to this. Because so many make this mistake, there is a constant ignoring of the source of power; and most persons, waiting for a time to come which never will come, grow steadily less able to make the most of the time that is theirs. At a gathering of friends who had met for a day of quiet Bible study and prayer, one remarked that, to him, the strongest reason for the necessity of such a "quiet day" was the increasing difficulty of getting to it. The high pressure of modern life accounts for this difficulty; and that same high pressure demands in us more and more of the power that comes only from prayer and communion. The busiest man is the man who can least afford to let his business cut into his religion.—*Sunday School Times.*

Satisfied

I cannot say,
Beneath the presence of life's cares to-day,
"I joy in these";
But I can say
That I would rather walk the rugged way
If Him it please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves—can say, since it is so,
"Thy will be done."

I do not see
Why God should e'er permit some things to be
When He is love.
But I can see,
Though often dimmed through mystery,
His hand above.

Of grace to suffer with submission meek
Until made glad.
I do not look
Upon the present or in Nature's book,
To read my fate;
But I do look
For promised blessings in God's holy book,
And I can wait.

I may not try
To keep the hot tears back, but hush the sigh
"It might have been";
And try to still
All rising murmurs and to God's sweet will.
I do not speak
In happy tones—the tear-drops on my cheek
Show I am sad;
But I can speak
Respond, "Amen!"
—New York Tribune.

The Help of God's Presence

Have faith in God! When He exacts the confidence of man, it is not an unintelligent faith or anything at variance with highest reason that is required. God puts us at our best in relation to Him. Many of the difficulties which cause us such distress in life come of our taking too low views of God and His methods of dealing with us. As these tests lie beyond our natural ability of discernment, they seem to us either contradictory or impossible.

The way of faith gives clearer conceptions of what God is like, and by experience we arrive at the truth, and a constantly broadening field of observation makes that and other truth more real, until we can say with perfect assurance, "I know that God is making everything work together for my spiritual benefit." The fact is that observation, from our renewed and enlarged horizon, we begin to see and understand what is God, the high and holy spirituality of His nature, and more what His designs and work are regarding us—in short, what God is doing. His work towards us has seemed to be enigmatical, yet, after all, He has not modified His plans or His methods, but simply made us to see more clearly and understand more fully, and in this way the pathway brightens before us.

What we feared before we are now emboldened to trust fully. And what we did not understand is now made clear to the mind and heart. We walk with God in perfect peace, sustaining in Him our holy trust; for God who filleth heaven and earth with His presence is an ever-present Helper, and we know it. Thus faith apprehends God and leads to knowledge. The consciousness of God's presence clears the atmosphere the soul breathes of all gloom and drives away all doubt. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." "The word of faith is nigh thee, even in thy mouth, and in thy heart."—*Rev. A. W. Armstrong.*

Derby, Iowa.

HOME AND YOUNG PEOPLE

On Guard

BY F. WALKOTT HUTT.

Something brave within you, boys,
Bids you manly be
When Sir Tempter's army comes
To make you bend the knee.
Sir Conscience is a nobleman,
Who'll guard you safe, if any can.

Something wise within you, boys,
Bids you watchful be,
When Sir Pride would lock your heart,
And throw away the key.
It's better, boys, to keep Sir Pride
With all his saucy men outside.

Something true within you, boys,
Bids you honest be,
When old Sir Untruth would try
Your deepest thoughts to see.
I'd listen, boys, if I were you,
To open-hearted Captain True.

—Exchange.

The P. B. Club

ADELBERT F. CALDWELL,

"I wonder if John's children always criticise people and say such disagreeable things about their best friends, too, as far as I am able to judge—as they have this last week," and Aunt Mary softly opened the door to her room and went in. "It's something alarming," and the little woman sat down in the rocker by the window to think.

When she arose, it was with a "scheme look" in her soft dark eyes. This, her brother John always declared, "meant something of real good to somebody."

"I'll keep a record for the next two days—and see," she said. "Perhaps it won't be so bad; yet, even if it isn't—if it isn't half so bad—there must be something done to prevent the children's growing up to see only the disagreeable in their friends' characters. One is so apt to overlook the sweet and the beautiful if he allows himself—in many cases unconsciously, I admit—to note and make mention of one's little mannerisms and peculiarities. And we all have them—every one of us!"

At the end of the second day Aunt Mary consulted her "trial record," as she called it.

"Yes; it's just as bad—perhaps worse—than I imagined," she said to herself, rapidly glancing down the columns of her diary.

"One, two, three—six, seven—eleven! Eleven instances of saying disagreeable things about his friends by Harold—in two days!"

Aunt Mary then turned to Floyd's "black list." "Not so many—quite. But seven to his record is much too many!"

The "remedy pucker" hastily became visible in Aunt Mary's forehead.

"Let me see about Annette." A diary leaf was quickly turned over. "One, two—five! Not so bad; and yet it is, too—worse, I fear. One would hardly expect such a sweet little girlie as Annette to say anything hateful about anybody; and here are five instances in the short space of two days."

The next morning Aunt Mary called the children into the library.

"How many would like to join the P. B. Club?" she asked, after the three had taken seats about the big table.

"The—What?" asked Harold, curiously.

"I do; but I don't know what it is," assented Floyd.

"And I, too," agreed Annette. "I know it's something nice if you belong. Do you, auntie?"

"I will," replied Aunt Mary, smiling. "I'll be one of the charter members."

"But—what is it," pressed Floyd.

"Yes; I don't know what a P. B. Club is," declared Harold. "I'm willing to join, but I want to know what it is."

"Suppose I read the preamble—that's a pretty big word—to our constitution," suggested Aunt Mary, taking up a small note-book from the table.

"Yes—do!" exclaimed the children, in chorus.

"We, the members of the P. B. Club," read Aunt Mary, "feeling that it is an unpleasant, as well as a positively harmful habit to fall into, agree to do all in our power to free ourselves from saying, in the future, disagreeable things about our friends."

Each of the children was silent as the reading stopped.

"I—I didn't know we"—

"Nor I," interrupted Floyd, before Harold was able to finish his sentence.

"But we do," declared Aunt Mary, gently, "all of us," and she referred to the numerous entries in her two-days' record.

"I—I remember now," admitted Harold.

"So do I," confessed Annette.

"I didn't know I'd said so many disagreeable things," declared Floyd, in surprise. "Seven is an awful number. And the worst one of all was about Winthrop Smith; and I like him better'n any boy I know—except Harold."

"Now I'll read the pledges—we won't call them articles," began Aunt Mary again.

"Pledge 1. I will try to stop before I say a disagreeable thing about anybody."

"Pledge 2. I will endeavor, rather, to see and refer to one's good qualities."

"Pledge 3. If I say—unintentionally—something disagreeable about any one of my friends, I will say two good things I know about him to atone for my mistake."

"Pledge 4. I will try to show my little friends the harmful influence the saying of disagreeable things has on the character of the one who says them."

After she had finished reading, Aunt Mary laid on the table the P. B. Club's constitution.

"Just what do the letters 'P. B.' stand for?" asked Harold.

"Pay Back—the Pay Back Club—don't you see? If any member says a disagreeable thing about one of his friends, he pays back by saying two good things."

"I see; and I like the name."

"It's dandy!" declared Floyd.

"Now, how many would like to join—become charter members?" asked Aunt Mary.

"I!"

"And I!"

"And I!"

"Good! We must now sign our names to the constitution," and Aunt Mary reached for a pen. "Harold may sign first."

Two weeks later, Aunt Mary remarked to her brother John: "It has succeeded beyond my fondest expectations. I haven't heard the children say a disagreeable thing about another since they signed the constitution."

"I wish there was the P. B. Club in other families I know," replied her brother, thoughtfully.

Greencastle, Ind.

The Word

To-day, whatever may annoy,

The word for me is Joy, just simple Joy:

The joy of life;

The joy of children and of wife;

The joy of bright blue skies;

The joy of rain; the glad surprise

Of twinkling stars that shine at night;

The joy of winged things upon their flight;

The joy of noonday, and the tried

True joyousness of eventide;

The joy of labor, and of mirth;

The joy of air, and sea, and earth—

The countless joys that ever flow from Him

Whose vast beneficence doth dim

The lustrous light of day

And lavish gifts divine upon our way.

Whatever there be of Sorrow

I'll put off till To-morrow,

And when To-morrow comes, why then

'Twill be To-day and Joy again!

—John Kendrick Bangs, in the Atlantic.

Wear a Bright Face

Why do you wear a harassed and troubled look? Are you really in trouble, or are you allowing the little worries of life to grind furrows in your face? Take a glance at yourself in the mirror, and reform—that is, reshape your face into the lines of comfort and good cheer which it ought to wear. Take an honest inventory of your troubles, and decide whether or not they are really worth advertising in your countenance. It may seem a little thing to you whether or not you wear a smiling face, but it is not a little thing. A serene look advises the tired and troubled men and women whom you meet that there is peace and joy in at least one heart. And there may be among them some one who has begun to doubt whether peace or joy exists at all. "A merry heart doeth good like a medicine."—*Nashville Christian Advocate.*

The Heart of a Friend

"Broken friendship," says a writer in an exchange, "like china, may be repaired, but the break will always show." And it is a bit of real truth and wisdom. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comers is designated by the term which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues—who understands and sympathizes with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is your friend to whom your turn for counsel, for comfort, for praise; he may not be as learned as some or as wise as others, but it suffices that he understands you, and even his quiet listening gives strength and renewed courage. Blessed is the man or woman into whose life has come the beauty and power of such a friendship. Prize it well. Do all in your power to keep such a friendship unbroken. Avoid the break, for when it comes it cannot be easily mended, and the jarring note mars the harmony of the whole glorious symphony. It is not alone a question of forgiveness; that may be full and complete. It is the hurt in the heart that will not readily heal and the confidence that will not fully come back!—*The Pilgrim.*

What We May

BY ELEANOR ROOT.

"Why do you bother?" asked one summer boarder of another, who had stopped to speak to the little lame storekeeper at the Corners about the fir-pillow industry. "You surely have enough on your hands without inviting anyone else to lean on you. If she takes your suggestion, she'll expect you to help her with orders when you get back to the city—you see if she doesn't."

"Well," was the reply, "I shall be only too glad if I can. Why, if I could do anything to increase her poor earnings a little, I should be so happy. She is having a real struggle to get along and feed all those mouths since her husband's death—and this is something her children can help her in." Here the conversation rested, but not so the interest of the kindly-eyed stranger in her new protegee. The result was that by Christmas every fir pillow the lame woman was able to send to the city was sold, and she realized what seemed to her a handsome profit. Not only this, but it was an augury of what she and her little family could do in the future.

It was only a little thing, the few moments' talk in the country store, the helping hand at the start, but it brightened a burdened woman's outlook, and enabled her to face with lightened heart the coming days.

"What we may," is manifest to all who will. The only essentials are eyes to see and hearts to feel. With these, the poorest may be a blessing to all with whom he comes in contact, the weakest a source of strength.—*In Sunday School Times.*

INTERNATIONAL LESSON

First Quarter.—Lesson XIII.—March 29, 1908. Title: Temperance Lesson (Prov. 23:29-35.) Golden Text: "At the last it biteth like a serpent and stingeth like an adder"—(Prov. 23:32.) Hymn No. 699.

DAILY HOME READINGS.

March 23, Monday—Prov. 23:29-35.
 " 24, Tuesday—Prov. 20:1-11.
 " 25, Wednesday—Jer. 35:1-10.
 " 26, Thursday—Isa. 5:1-13.
 " 27, Friday—Isa. 5:14-25.
 " 28, Saturday—1 Cor. 8:1-13.
 " 29, Sunday—Gal. 5:14-26.

BY REV. E. B. BURROUGHS, LL. B., A. M.

How foolish for men to believe that alcoholic drinks bring them certain pleasures! That it gives to them an exhilaration that cannot come to them from any other source. And yet, regardless of the warning of the Sage of Israel, as contained in the Golden Text, together with their daily observation of the truth thereof, thousands are to-day finding no pleasure, save such as comes to them from the quaffing of the beverage of hell. That they do not stop to consider the end of their course is patent. But the end will come. And what a terrible end it will be! In the end will be found poverty, lack of work, loss of friends, a debased moral character, and a ruined soul, for "no drunkard shall inherit the kingdom of God."

It is said that in India thousands upon thousands yearly perish by the deadly pangs of the python and cobra. But the annual statistics of deaths caused by the use of strong drink is far more appalling. Knowing this to be true, it is the duty of every genuine Christian to stand out in strong opposition to the manufacture and sale of all such beverages.

The Book of Proverbs, from which our lesson to-day is taken, is one of the oldest books extant. It has been divided into seven sections, as follows: 1—The Proverbs of Solomon (1. 1-9. 18); 2—The Proverbs of Solomon (10. 1-22. 16); 3—The Words of the Wise (22. 17-24. 22); 4—These are also the sayings of the wise (24. 23-34); 5—These are also the Proverbs of Solomon (25. 1-29. 27); 6—The Words of Agur (30. 1-33); 7—The Words of King Lemuel (31. 1-31). Our lesson is from the third section, a careful perusal of which will be found to be profitable.

LIGHT ON THE TEXT.

29. *Who hath woe?* Woes of body and of mind; woes present and woes future; woes in one's self, in one's family, in one's social circle. *Who hath contentions?* That is, who hath quarrels, fightings, inflamed passions; who hath conflicts within between wrong-doers and conscience. *Who hath babbling?* Unprofitable conversation; vile talking, unseemly demonstrations. The babblers' tongue is "set on fire of hell." This makes him contentious, causes him to complain against God and his fellow man, and to complain against everybody, everything, but himself. *Who hath wounds without cause?* These come to the drunkard needlessly. Drink makes him quarrelsome and leads him into uncalled for brawls, disputes and fights.

30. *They that tarry long at the wine.* The wise man, having asked the questions preceding, answers them in this wise. Thus he shows that the disposition of the drunkard is to continue drinking, and to tarry for hours at the place where strong drink may be had. Oftentimes he spends days and nights in such bestial carousals.

31. *Look not upon the wine.* Here a warning is given. It means, keep away from the path of temptation. Through the eye desire is created within the heart, therefore, look not upon the wine lest thou be tempted. *When it is red.* Such was the color of the wines in those days, and thus being, it was much admired and esteemed. Sin is invariably clothed in bright and attractive colors. *Giveth his color in the cup.* Sparkling, attractive, enticing.

A brilliant appearance, the intent of which is to tempt and ensnare. *It moveth itself aright.* The Revised Version translates this passage thus: "goeth down smoothly." This makes drinking a seeming pleasure.

32. *At the last it biteth like a serpent.* There is no better emblem of the results of strong drink

than the serpent. Like a serpent, it is of brilliant color, and glides upon its victim with easy motion; like a serpent, it strikes its fangs into its victim, filling its blood with deadly poison. Often it is beautiful in its appearance, and secret in its approach, but its effects are beyond the power of human language to describe. Do you remember the man you saw with delirium tremens? That condition was caused by the bite of the serpent. *And stingeth like an adder.* The most deadly of serpents. An injection of its venom means certain death. So with strong drink. It infects the whole system. It influences every evil passion. If permitted to go on, death will surely follow.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—March 29, 1908.

The Awakening of China and the Gospel Opportunity

(Missionary Topic).

Acts 11:19-26; Psalm 2.

BY REV. WILLIAM C. STOVALL, M. A., B. D.

In a booklet from the pen of Bishop Bashford, published by the Missionary Society, 150 Fifth Ave., New York, it is said that the area of the whole Chinese Empire is as extensive as the sum total area of the United States, the provinces of Ontario and Quebec, and the half of Mexico. This vast Empire embraces five great divisions, viz: (1) Manchuria; (2) Mongolia; (3) Turkestan; (4) Tibet; (5) China proper, or the eighteen provinces. The population of the Chinese Empire is 437,000,000. Thus, in about one-tenth of the habitable globe lives nearly one-third of the human race, a people whose number is so great that if they should join hands in a single line, the line would reach ten times around the globe. It has a history reaching over 3674 years.

China is commonly said to have three religions: Confucianism, Buddhism and Tavisim. The first is not properly called a religion. It is a kind of agnosticism and all the educated men of the Empire are Confucianists. Confucianism is the basis of the social life and political system of the Chinese. It has been professed by all its greatest men. It is, however, less a religion than a philosophy, and does not pretend to treat of spiritual things; hence, room was left for other creeds to supply its deficiencies in this respect. There is also a so-called State Religion in which the Emperor officiates as high priest and only worshipper. But the Chinese are not particularly a religious people. Their bent is toward materialism.

Protestant missions in China began with the appearance of Robert Morrison on the southern coast of China in the year 1807. He was sent out by the London Missionary Society, but came to America to take ships for China, because the East India Company objected to carrying missionaries on their vessels. At the time of Dr. Morrison's arrival, Canton was the only place in China where foreigners were allowed to reside, and the Empire was sealed against any incursions of foreigners into her territory. In strictest seclusion, in spite of disheartening obstacles, Dr. Morrison gave his energies to the study of the language, the compilation of a dictionary, the translation of the Scriptures, and to the writing of many books and tracts.

Wars and treaties opened the doors of China to the diplomats and traders. At the same time they prepared the way for the missionaries. Thus the missionary enterprise was hastened. Japan adopted Western ideas. China despised Japan for this. But when the war between Japan and China took place, and China was so completely defeated, and in so short a time, and by so small a nation, then it was that China opened her eyes, and began to consider whether there were not lessons which she too could learn from the West.

In the course of time, plucky little Japan took the field against China's foe, great Russia, and worsted her in every battle. China looked on, and

learned her final lesson concerning the might of modern methods. Provincial schools and post-offices are being established. Buddhist temples are turned into school houses, and journalism is encouraged. One of their statesmen said: "The missionaries in China have borne the light of Western civilization into every nook and corner of the Empire." *The awakening of China may be traced in no small measure to the work of the missionaries.*

Whatever the effective cause, the result is certain. China is as anxious to learn what the West can teach her as Japan ever was. The message for us to give China, both by the mouth of missionaries and of statesmen, is that western knowledge, without Christian ethics, will only imperil the great race.

On October 1 a most important and significant imperial edict in reference to missionaries and converts was issued. The edict recalls the fact that the treaties provide for the protection of missionaries in the interior and commands the local authorities to safeguard their lives and property. After referring to the frequent instances of destruction of property and even loss of life which have occurred recently, the edict continues: "The real reason that the people and the missionaries are not in harmony is because the local authorities have not taken sufficient care and made proper arrangements to insure peace." This is a notable admission for the throne to make and should be a source of great satisfaction to the missionary societies. The edict concludes with the warning that "Any neglect on the part of the officials by which a very small case is allowed to go on until it becomes serious should be promptly and severely dealt with."

The general trend of the edict seems to indicate that the throne recognizes missionary influence as of the greatest value at this juncture—a time when the general awakening of the great Chinese Empire requires the most potent influences to open the new civilization. The opportunity of the church is potent. Indeed, "it is the greatest opportunity which has confronted the Church since the Reformation, if not since the coming of Christ." China calls across the waters to us. God points the way for us.

Chicago, Ill.

The Boy

A new department under the above title will appear in the June number of the *Sunday School Journal and Bible Student's Magazine*, published by the Methodist Book Concern. The church touches a very large number of boys during the earlier years of their life, but a startlingly large number go out from under church influence during the adolescent period. The local church may, through its Sunday School, successfully hold many more boys than are now being held, and the new department in the *Journal* will work toward this desirable end. Sunday School Superintendents are requested to write fully and promptly to the Editor of the *Sunday School Journal*, 150 Fifth Avenue, New York City, and give information in reply to this special question: "What work, between Sundays, is now being carried on with boys in your church, and with what success?" If no work is attempted, let us know that fact. Any important item concerning the boys in your school will be welcomed at the office.

February Meeting of the Board of Foreign Missions

The February meeting of the Board of Foreign Missions was held in the Missions Rooms, at 150 Fifth Avenue, New York City, Tuesday, February 18, Bishop C. H. Fowler and Bishop William Burt presiding in turn.

When called upon for his report as corresponding secretary, Dr. A. B. Leonard displayed to the members of the board a large portrait of the late Dr. Daniel P. Kidder and read a letter of presentation from his daughter, Mrs. Kate Kidder Strobridge. The portrait was formally accepted, and it was ordered that the thanks of the board be tendered to Mrs. Strobridge, and that the painting be hung in the Board Room.

A memoir in honor of Bishop E. G. Andrews was read by Dr. Frank Mason North. In moving the adoption of the memoir Bishop C. D. Foss paid a beautiful tribute to Bishop Andrews.

The following candidates were approved as missionaries of the board, provision having already been made for their outgoing expenses: Mr. Walter F. Walker of Boston, for Liberia; the Rev. and Mrs. Benjamin F. Lawrence of Blue Field, W. Va., for West China; the Rev. and Mrs. Charles R. Vlekery of Moose, Pa., for Bombay; and the Rev. and Mrs. F. Fay Wolfe of Ortonville, Mich., for Mexico.

At the request of Bishop J. W. Bashford, his appointment of the Rev. George A. Stuart, M. D., of Nanking, China, to the work of translating medical works was approved, the salary to be paid by the five conferences and missions in China, and Dr. Stuart's residence to be in Shanghai.

In response to a communication from the Rev. Spencer Lewis of Central China, who is engaged in the work of translating the Scriptures into Chinese, provision was made for the payment of his salary by assessment upon the five missions and conferences of China, and approval was granted for his taking up his residence in Tainan, in the province of Shantung.

A furlough was granted to Dr. J. E. Skinner of the Foochow Conference.

Upon the recommendation of the Committee on Japan and Korea, the furlough of the Rev. Benjamin Chappell of Tokio was extended to January 1, 1909.

Provision was made for the outgoing of a missionary physician to Korea. Furloughs were granted to the Rev. C. D. Morris of Yengbyen and the Rev. S. A. Beck of Seoul and their families.

At the request of Bishop William Burt, a furlough

of six months was granted to the Rev. E. E. Count, superintendent of the Bulgaria Mission Conference.

The elections of the Rev. J. N. West as treasurer of the North India Conference, and the Rev. T. C. Badley as vice-treasurer, were confirmed, and the persons nominated as members of the Finance Committee were appointed.

Approval was granted and provision was made for the outgoing to India of Mrs. J. H. Messmore, after a furlough period spent in the United States.

Upon the recommendation of the Committee on Southern Asia a special grant was made to refund to the Rev. Rockwell Clancy of Muttra, in the Northwest India Conference, the expense of a health trip which he was obliged to take in the spring of 1907.

A grant of \$500 was made to the Northwest India Conference for sanitarium purposes.

Provision was made for the sending of two married missionaries to the Northwest India Conference in the near future.

Upon the recommendation of the Finance Committee of the Bombay Conference, the Rev. Robert C. Ward of Ahmedabad was approved as a regular missionary of the board. Mr. Ward has been connected with the work of the Bombay Conference since 1898, and did heroic service during the terrible Gujarat famine of 1899 and 1900.

Provision was made for the outgoing expenses of a married man to work in the Philippine Islands Mission Conference.

Approval was granted for the purchase of a plot of ground at Malolos, in the Bulacan Province, Philippine Islands. This property is to be purchased as a site for the Florence B. Nicholson Training School for Philippine preachers.

The furloughs of the Rev. A. E. Chenoweth and family of the Philippines was extended to September 1, 1908.

Upon recommendation of the Committee on Africa, a furlough was granted to the Rev. and Mrs. E. H. Richards of Inhambane.

Provision was made for the outgoing of a new missionary to Panama to take the place of the Rev. J. C. Elkins, who is to return to the United States next summer.

Upon the recommendation of the Committee on Woman's Work, Miss Daisy Sutton was approved as a missionary in Southern Japan, under the Cincinnati branch of the Woman's Foreign Missionary Society.

Those who desire boxes should be present in person, be prepared to pay cash for the box purchased.

Second, Single Seats.—There are for sale eighty-eight single seats, with a fixed price of \$10 each, and one hundred and seventy-eight with a fixed price of \$15 each. Applications for these seats will be received from March 25 to April 9.

On April 10 all seats will be assigned by lot until the total number at the committee's disposal (266) is reached. All persons desiring to avail themselves of the opportunity of securing seats must send an envelope marked "Application for Seats," and inclose therein New York Exchange or money order to pay for as many seats as are desired, together with the name and address of the applicant, plainly written. Seal the envelope and put it in another directed to Mr. James E. Ingram, Chairman of Finance Committee, Ingram Building, Baltimore, Md., who will forward tickets for seats to the persons entitled to the same. Any one wishing diagrams of the boxes and seats should apply at once to Mr. Ingram.

Note that boxes and seats are sold for use at regular sessions of the conference only, and not for use at any public meetings or evening entertainments.

Charles W. Baldwin, Chairman,
35 Ingram Building, Baltimore, Md.

Home Mission Notes

The deaconesses of the Jersey City Deaconess Home have taken possession of their new and beautiful quarters, 246 Summit Ave., where a house-warming was held about the middle of February. Mrs. W. L. Boswell and Miss Bertha Fowler of Philadelphia were present.

Friends interested in the work of Woman's Home Missions will notice with approval that the Interdenominational Conference, so well opened a year ago at Silver Bay, N. Y., will be held this year at North-

field, July 16-20. A fine program will be prepared and it is hoped that this conference for the east will be largely attended by the women of the Methodist Episcopal Church.

Here is a word of testimony from a young woman, educated in Adeline Smith Home, Little Rock, Arkansas. She says: "I came to this Home when but a little girl nine years old, and this is my senior year. All that I am and all that I know, I owe to the influence of this institution. Perhaps the many who are helped in this school will never see and thank the kind friends who have aided them, but we will try to live good and upright lives and our prayers will ever go up to God that His best blessings may come to our good friends in the northland."

Subjects Suggested by Booker T. Washington for Discussion Before Local Negro Leagues During the Months of March and April, 1908

1. What can be done to extend the influence of the local league?
2. What new business enterprises are most needed in this community?
3. In what manner can a larger proportion of the money spent by our people be turned into Negro business enterprises?
4. Is it a practical thing to organize and conduct a Negro bank in this community?
5. Co-operation of the business and professional men.
6. How can the minister help the business enterprises?
7. How can the business enterprises help the minister?
8. The importance of having a regular meeting place and a regular date of meeting.
9. Methods of securing the co-operation and assistance of the hard-working middle class of our people.
10. The work and influence of the National Negro Business League, and the importance of sending a delegate to the Baltimore meeting in August.
11. The importance of securing friendly disposed and successful white business men to deliver addresses before the local league.
12. The importance of our business men buying their business property before the growth of the community makes it impossible for them to do so.
13. What do the Negro schools teach of the history and progress of the race?
14. How can our league co-operate with our various race papers and magazines in spreading important news regarding the race?
15. Is it practicable to establish in our city a reading room and library devoted to the interests of the race?

General Conference Expenses

Mr. O. P. Miller, treasurer of the General Conference Commission on Entertainment, furnishes us the following important facts:

The following conferences have paid their apportionment in full: Mexico, North Germany, Bulgaria, North India, Switzerland, Norway, Southern Germany.

The following is a list of the districts that have paid in full:

District.	Conference.
Bellingham	Puget Sound
Olney	Southern Illinois
North Nebraska and	
Colorado	West German
South Dakota	Northwest German
Spokane	Pacific German
Swedish	Puget Sound
Upper Iowa	Northwest German
Seattle	Puget Sound
Tacoma	Puget Sound
Appleton	Chicago German
Rocky Mountain	Western Norwegian and Danish
Pacific Coast	Western Norwegian and Danish
Portland	Pacific German
Aberdeen	Dakota
Fort Scott	South Kansas
Klamath Mission	Oregon
Clyde	Blue Ridge
Olean	Genesee
Clarksdale	Upper Mississippi
Marshall	Gulf
Mediterranean	Italy
Switzerland	Italy
Greensboro	North Carolina
DeFuntak	Alabama

Boxes and Seats to the Visitors to the General Conference

For the information of those who desire to secure boxes or seats in the Lyric Hall, Baltimore, where the General Conference of 1908 will be held, the Baltimore Committee announces as follows:

First, Boxes.—There are in all forty boxes, on which upset prices ranging from \$75 to \$200 have been fixed. These boxes will accommodate from five to eight persons each. At three p. m., Thursday, April 9, the choices of the boxes will be offered at auction in Lyric Hall. The price of a choice added to the upset price of the box chosen will be the amount which the purchaser will pay for the same, or by proxy, Thursday, April 9, at three p. m., and

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

During the five years that Prohibition has been in effect in Charlotte, North Carolina, a town of thirty-five thousand inhabitants, it would appear that the citizens had lost little of their thirst for liquor. During the year 1907, 39,645 whiskey prescriptions were filled calling for 35,011 quarts of whiskey and 210 dozen bottles of beer. A drug store has no more right to sell whiskey for general purposes than a saloon and even though this quantity of whiskey was dispensed in every case on a physician's prescription, it can hardly be supposed that sickness alone called for such quantities of stimulating fluid.

The cocaine habit among Negroes is growing at an alarming rate. This is another sin to be charged to the saloon business. In New Orleans the corner grocery, which in nearly every case has a bar attached, sells beer and furnishes with it cocaine. The customer comes in, calls for beer "with" or "without." "With" means beer with cocaine thrown in; "without," of course, means beer without the cocaine. We were told just the other day on the best authority that the city officials were quite alarmed as to this new practice on the part of the saloons. These iniquitous places, dealing death and damnation to people, should be put out of business at once.

"The way of the transgressor is hard" and at times the way of the world is past finding out. Mabel Rogers gave her life to open shame in the city of New York at the early age of fourteen. Just recently at the age of twenty-three, she dropped dead on the threshold of a house of gaiety in the midst of many of those with whom she had associated during the past nine years. It would be supposed that a hush would have come over that motley throng; at least some sort of sorrow would have been manifested in the presence of death, but not so. The proprietor permitted the piano to go on with the music. Indeed, he insisted that the music go on and the dead body be removed at once lest the business be hurt. Forgotten by the friends of her sinful life, the body of this poor soul was taken up by a missionary and buried in a pauper's grave and a note sent to her parents in an inland town to tell the sad story. It may be that it is not always thus, but the world is heartless and indifferent even to the finer feelings of association and companionship. The bond of Christian love is the most secure of all bonds and is a guarantee for companionship, not only for the life that is, but in the life that is to come.

The recent session of the Southern Brewers' Association, which convened in New Orleans, pronounces Prohibition as a "failure and a fraud," sighting as an example that in Birmingham 10,000 laboring men had left the city in ninety days and that homes are being abandoned, and families broken up and the city depopulated. Every charge that these brewers make against Prohibition can be thrown back at them with full force. The men who left Birmingham, in all probability, were not laboring men so much as men who occupied the kegs and congregated in front of saloons—whiskey thugs and gamblers. For the saloon keepers to allege that homes were abandoned and families broken up by Prohibition, warrants one to question at the outset the sincerity of their statement. The contrary is true. Was there ever a more arrogant statement than this one, "The Anti-Liquor Campaign is built up on actual falsehood and hypocrisy." The saloon business has enough sins to answer for without this perversion of the truth on the part of their leaders. They see the hand writing on the wall and the ultimate overthrow of the saloon power is only a question of time.

WAR ON TUBERCULOSIS

The inroads upon the Negro population of Louisiana by consumption is so marked as to have called for special consideration at the recent meeting of the Louisiana State Medical, Dental and Pharmaceutical Association. These physicians after a careful consideration of the subject in all its phases passed a series of strong and practical resolutions, which if executed will put the entire population of the State under a debt of gratitude to these distinguished gentlemen. The resolutions read:

"Inasmuch as the prevalence of tuberculosis among us as a race is verily a plague and is making such frightful inroads upon our people, and
"Whereas, We believe that with proper sanitary and hygienic instructions and environments we can in a great measure stamp out this scourge among us, as it is an established fact that forty years ago this plague was almost unknown among us, and

"Whereas, As Negro physicians it is almost wholly incumbent upon us to take the lead and do the work in educating our people upon this all-important subject; therefore be it

"Resolved, That this association, through its committee on public health, issue an address to all of the Negro physicians of this State, calling special attention to this disease, said address to embody a request for the strictest sanitation, reporting of these cases, instructions to the family of these patients by the physician, instruction, concerning the hygienic and ventilation of the places of public gatherings of our people, and the securing of comfortable and sanitary homes by them.

"Resolved further, That we pledge ourselves ungrudgingly to the task that is before us—that of checking the great inroad of this disease upon our people, and eventually stamping it entirely out—and will do all within our power to bring about this much desired end, by carrying out the instructions given us and in hearty co-operation with the constituted health authorities of city, parish and State.

"Resolved further, That all of the expense necessarily incurred in this campaign against this dread disease shall be paid out of the funds of this association."

In discussing the effect of tuberculosis upon the Negro Dr. I. W. Young, of Alexandria, the brilliant president of the association, among other things said:

"It is a fact that tuberculosis is sapping the very strength of the race and destroying the flower of our womanhood. It is also a fact that the cause of its constant increase is that we are crowded together in lowly, damp, one, two and three-room apartments in cities and towns. In these hovels one case develops, and before it is through two, three and possibly a whole family, follow on, one by one, to their last resting place.

"Meeting these conditions, we should never fail to advise the strictest precaution in nursing such patients, giving the proper disinfectants and prescribing the most advanced ideas in the destruction of the sputum. We might first exercise our intelligence by advising our people to stay away from these overcrowded cities and towns, and thus avoid the possible exposure to the germs of this dread disease.

"The statistics show that nearly four times as many Negroes die from tuberculosis as whites, and that the principal part of these deaths occur in the cities and towns. This is a deplorable state of affairs, and we recommend that some definite steps be taken at this meeting and plans put forward for the stamping out of this disease, and that will give us a stimulus for more concerted action in this direction."

The Rev. William D. Bridge, 150 Fifth Avenue, New York City, who has been an official reporter of the General Conferences since 1880, and chief of staff since 1892, has organized the reporting corps for 1908 as follows: The Rev. W. D. Bridge, New England Conference; the Rev. John J. Hill, Pittsburg Conference; the Rev. A. H. Herrick, New England Conference; C. P. Gehman, Denver, Colo.; the Rev. Henry Medd, New York East Conference. The first three of this corps have had many years of experience in reporting General Conferences, both of our own Church and the Methodist Episcopal Church, South, while the latter two are new members of the corps.

OF GENERAL INTEREST

KING ALFONSO VISITS BARCELONA.

The visit of King Alfonso, of Spain to Barcelona, the stronghold of anarchism and socialism in his kingdom was, contrary to the expectation of many, marked by no untoward incident. There was no hostile demonstration nor evidence of disaffection on the part of the populace. On the contrary the young King was received with joyful acclaim by enthusiastic multitudes. The city was gaily decorated in his honor. Wherever the King appeared he was greeted with hearty cheers and prolonged applause. When it was first announced that the King would visit Barcelona so great was the danger thought to be involved in the undertaking that an attempt was made to dissuade him from doing so, as there had been three anarchistic outbreaks in this turbulent city this year. The bravery of the young king in facing the anarchists and radical socialists in their stronghold has not only greatly elevated him in the esteem of his subjects but has also won for him the admiration of the world at large.

FOREIGNERS RETURNING HOME.

Statistics for the present year, so far indicate that this will not be a record breaking year in the number of immigrants coming into this country. On the other hand it appears that the tide has turned for at this time foreigners are leaving more rapidly than they are coming in. For every fifty immigrants coming in there are 147 going out. During the two and a half months of the present year 44,712 immigrants arrived as compared with 139,052 last year. And in the same length of time nearly ninety thousand more have left this year than last. Many of those leaving are returning to their native lands to spend the remaining days of their lives, taking with them the money they have been able to save as a result of years of labor in this country.

A NOTABLE REVIVAL CAMPAIGN.

The greatest revival campaign in the history of Philadelphia was begun last week in that city under the direction of the famous evangelists J. Wilbur Chapman and Charles M. Alexander. They will be assisted by seventy-five evangelists and gospel singers. In addition to these it is estimated that five thousand personal workers and five thousand singers in the district choirs will participate in the meetings which are to be held simultaneously in 21 churches. There will also be one thousand workers whose business it will be to go from house to house seeking to secure the attendance of the non-church goers. It is interesting to note that meetings will not only be held in churches but also in saloons, factories, theatres and wherever a crowd can be gathered. Every protestant denomination is interested. The evangelists hope that this will be the beginning of a revival crusade which will be world-wide in its sweep.

DISREGARD FOR THE MAJESTY OF THE LAW.

The State District Attorney of Texas having become convinced of the utter uselessness of trying to convict criminals in Houston, the chief city of the state, moved that all cases set for that week be continued until the next term. After hearing arguments against this motion, the presiding judge evidenced his belief in the contention of the district attorney by allowing the cases to go over according to his request. In the course of his motion the district attorney said: "It appears from the conduct of the jury for the present week that the jurors composing said panel are either prejudiced against the State or have a bias or leaning toward all defendants charged with crimes, or that they are opposed to enforcing the law, and that such condition renders a fair trial to the State impossible before said jury; and the State therefore moves that in order that the ends of public justice may be met, this case and all others except special venire cases set for the present week for this Court be continued until the next term."

This is indeed a sad comment upon the state of affairs that exist in Houston, and yet it is doubtless true that the same condition obtains in other places though in less aggravated form. With "the night riders" in Kentucky dealing out death and destruction wholly unmindful and unafraid of the law and mobs here and there constantly overriding the law it is evident that the time has come for patriotic and law abiding citizens to arouse themselves from their present lethargy and see to it that firm and effective

measures are taken to uphold the majesty of the law and that the growing disregard for law and order whether brought about by lynchings or packed juries be suppressed.

PROHIBITION IN THE SOUTH.

It is a positive joy to record the forward march of prohibition; to observe the temperance hosts as they go on from victory to victory. The liquor interests being alarmed over the situation have come together to make an organized and strenuous effort to check the spread of prohibition in the South. Distillers, brewers, drummers and saloon-keepers are leading in this movement. Dr. Booker T. Washington writing upon the prohibition movement in the South says in a forceful article in the *Outlook*: "I have read much in the Northern papers about prohibition in the South being based wholly upon the determination or desire to keep liquor from the Negroes and at the same time provide a way for white people to get it. I have watched the movement carefully from its inception to the present time, and I have seen nothing in the agitation in favor of the movement, nothing in the law itself and nothing in the execution of the law that warrants any such conclusion. The prohibition movement is based upon a deep-seated desire to get rid of whisky in the interest of both races because of its hurtful economic and moral results. The prohibition sentiment is as strong in counties where there are practically no colored people as in the Black Belt counties." Dr. Washington also further shows that according to the reports of police magistrates in Atlanta and Birmingham, two large Southern cities, the effect of prohibition has been to greatly reduce the number of arrests and to cause a remarkable change for the better in the homes of the poor, where the effects of crime and disorder were usually the most keenly felt. Roundly speaking prohibition has for the time it has been in operation in Atlanta reduced the amount of crime about one-half, while in Birmingham it has reduced the amount of crime about one-third. Concerning the great reduction of the number of minor criminal cases in Atlanta Dr. Washington goes on to say: "Wednesday, January 29, at the session of what was called by the local papers 'the smallest police court ever held' there was only one prisoner at the morning session. It was about this time that the newspapers recorded another extraordinary event in the history of the city. For the first time in many years the jail was for several days empty."

GENERAL CONFERENCE DELEGATES

Delaware Conference.

Ministerial: J. H. Scott, pastor, Chester, Pa.; N. W. Moore, presiding elder, Centerville, Md.; C. A. Tindley, pastor, Philadelphia. Reserves: J. R. Brown, pastor, Milford, Delaware; S. S. Jolly, pastor, Newark, N. J. Lay: Herbert S. Wilson, Upper Fairmont, Md.; S. H. Long, Pocomoke City, Md.; Harrison Jenkins, Chestertown; S. T. Houston, Salisbury, Md.; James A. Snowden, Philadelphia.

Central Missouri.

Ministerial: D. G. Franklin, presiding elder, Guthrie, Oklahoma; Reserve: J. J. Cahell, presiding elder, Independence, Kansas. Lay: A. J. Seales; Reserve: Mrs. J. Clark.

NOTICE TO PASTORS

Word has come to the secretaries of the Board of Education, Freedmen's Aid and Sunday Schools to the effect that there is some misunderstanding among pastors as to what is desired in the matter of their report to the conferences.

The Children's Day collection should be reported under the heading "Children's Fund for Student Aid." The collection taken in the church for the Board of Education, Freedmen's Aid and Sunday Schools should be reported under "a," designated "Church"; the collections on Rally Day and Lincoln Day being reported under "h" designated "Sunday School." These collections should foot up the apportionment as made by the Society.

A separate place is provided to report the Local Educational Interest. This, in some cases, is a Conference Educational Society and in some cases an educational institution.

The following of these suggestions will save all confusion.

WILLIAM F. ANDERSON.

M. C. B. MASON.

JOHN T. McFARLAND.

Personal and General

Secretary Hingley reports that the General Conference will number eight hundred delegates.

Mrs. G. A. Payne, who has been seriously ill at her home in Clinton, Louisiana, for several weeks is convalescent.

Victor Narajan, an Indian prince, has entered upon a post-graduate course in agriculture at Cornell University.

Bishop Frank W. Warne, who reached Chicago some days ago, is staying at the Chicago Training School for Home and Foreign Missions.

The *Epworth Herald*, of March 7, published several articles, finely illustrated on Baltimore (the General Conference city) and its churches.

Judge Samuel R. Artman, of Indiana, is to deliver in California a series of sixteen lectures on "The Unconstitutionality of the Licensed Saloon."

The discontinuance of the service of alcoholic liquors in the buffet and dining cars of the Pullman Palace Car Company is being discussed by officials of the company.

President Herbert C. Welch, of Ohio Wesleyan University delivered an address at the meeting held recently at the St. Louis Methodist Club, on "The Methodism of Tomorrow."

The Hon. W. J. Bryan, Justice Brewer and John R. Mott are among those who will deliver addresses at the Daymen's Missionary Conference at Chattanooga, Tenn., April 21-23.

Mr. C. F. Biggs, business manager of the Hampton Normal School, with which institution he had been connected more than twenty years died at Hampton, Monday, March 2.

Senator William B. Allison, of Iowa, was seventy-nine years old March 2, and on March 4 he finished his thirty-fifth year in the Senate. He has been in Congress forty-three years.

United States Senator J. P. Dolliver, of Iowa, is to lecture in Calvary Methodist Episcopal Church, New York City, on Tuesday evening, March 24, on the subject, "The Poor Boy's Country."

The Rev. J. F. Heisse, editor of the *Baltimore Methodist* and the Rev. C. F. Reisner, of Denver, have been appointed to assist the Rev. Dr. L. H. Pearce in the editing of the *Daily Christian Advocate*.

Mrs. Mary H. Henderson and Miss Mary E. Pendleton who have been the guests of their aunts Mrs. Ella Steward and Mrs. Mary Ahrahams, of this city, returned last week to their home in Paducah, Kentucky.

Mrs. Geo. H. Thompson, general treasurer of the Woman's Home Missionary Society, desires to state that the last quarter's report of 1907 of \$120 from the Little Rock Conference was, by mistake, credited to the Arkansas Conference.

Bishop Berry and Dr. H. K. Carroll returned from their Mexican visitation last week. Dr. Carroll reports that Mexico Conference, clerical and lay, with but one dissenting vote memorialized the General Conference to elect a missionary bishop for Mexico.

The *Western Christian Advocate* says: "The first case of a minister's daughter acting as his assistant comes from Salem, Mass., where the daughter of the Rev. Dr. DeWitt Clark, a graduate of Smith College, has formerly taken up the duties of assistant pastor."

Dr. Claudius B. Spencer writes vigorously in the last issue of the *Central* in the defense of the employing of Field Secretaries. He proves conclusively from data that the services of these men have worked well for the causes represented and instead of being burdensome have been a tremendous uplift.

Dr. H. C. Jennings and Mr. P. T. Miller are in San Francisco, California, making final arrangements for the erection of the Publishing House authorized at the recent meeting of the Book Committee. The plans drawn provide for a book store on the first floor and the offices of the *California Christian Advocate* above.

The date for the formal opening of Cochran Hall, the new Common and Club House for the men of Allegheny College, has been fixed for Tuesday, April the twenty-third. The address will be delivered by Senator Jonathan B. Dolliver. This is the sixth new building which has been erected on the campus of Allegheny College during the past six years.

Dr. W. H. Nelson, by special arrangement, spent

the Sabbath day, March 15th, at the Tuskegee Institute. He preached with great acceptability to the teachers and student body at 11 o'clock and also addressed the Christian Endeavor, a body of young men, and the Young Women's Christian Association. At night, Dr. Nelson again addressed the teachers and student body, which completely filled the great chapel.

The Foreign Mission Board of the National Baptist Convention (colored) is operating missions in West, Central and South Africa, South America, the West Indies and Hayti. In Africa the missionaries are located not only on the West Coast, but in Cape Colony, the Transvaal, the Orange River Country and Natal. This Board has also one missionary in Russia.

We were very much pleased to have call at our office recently Dr. J. C. Lowe, a prominent physician and surgeon of Mount Pleasant, Tennessee. The Doctor has been very successful in the practice of medicine, not only in the healing of the sick but in the accumulation of real estate as well. Doctor Lowe is proprietor of Lowe's Infirmary, which is located on the main street of Mount Pleasant. During his stay in the city the Doctor was the guest of Dr. L. T. Burbridge.

The trustees of the University of Tennessee at Knoxville, Tennessee, have appointed Dr. Brown Ayers, president of the Peabody College, at Nashville, Tennessee, a committee of one to investigate and report at the next meeting concerning the establishment of a university in West Tennessee, for Negroes to be supported by the funds of the national government. For many years the state of Tennessee gave \$50 for two years in each senatorial district as a scholarship in any of the colleges of the state. Several years ago this was reduced to \$33 per year and was finally abolished. Perhaps Tennessee means to redeem its pledge to the Negro.

The Rev. Francis M. Harrington, presiding elder of the Bolivia District of the Andes Conference, and founder of the American College at La Paz, died at his post late in February. Mr. Harrington was a native of Iowa and a resident of that state at the time of his going to the western coast of South America as a missionary, in the spring of 1895. From the time of his arrival on the field in May of that year until the fall of 1900 he was stationed at Iquique, Chile, first in connection with the English College and later as pastor of the English church. After a year and a half as pastor at Coquimbo, Chile, he returned to Iquique where he served as pastor of the Spanish church and presiding elder of the Iquique District. A furlough in the United States in 1904-5 was followed by two years of mission work in and about La Paz, Bolivia. In these two years of service Mr. Harrington was instrumental in securing a number of Christian teachers from America for work in the Government schools of Bolivia. The Government of the republic not only commissioned him to secure teachers but also made financial appropriations for the support of the schools with which Mr. Harrington was connected.

The Rev. Samuel W. Siberts, Dean of the Methodist Theological Seminary at Buenos Ayres, Argentina, died on Tuesday, March 3, after a surgical operation. Dr. Siberts was a graduate of Iowa Wesleyan University with the class of 1872, and of the Boston University School of Theology with the class of 1875. By the latter institution he was granted the degree of Doctor of Philosophy and by the former the degree of Doctor of Divinity. He arrived at his mission station in Miraflores, Mexico, March 10, 1876. There he established a school which he conducted for nine years. When the Mexico Conference was organized in January, 1885, Dr. Siberts was appointed to conduct the preparatory and theological school at Puebla. Two years later he removed to Mexico City, returning to the theological seminary in Puebla in 1892. After serving in turn at Quertaro and Orizaba he severed his connection with the Mexico Conference in July 1896. His entire term of service as a missionary in South America, beginning in 1898, has been in connection with the theological school of the South America Conference, located first at Mercedes and later at Buenos Ayres. It has been the privilege of Dr. Siberts to be closely connected with the training of many Spanish speaking Methodist preachers, both in Mexico and South America. His death occasions a loss to the South America Conference which will not be easily repaired.

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The Tuskegee Negro Conference

The usual picturesque scenes attended the Tuskegee Negro Conference, which met here at the Tuskegee Normal and Industrial Institute, for the seventeenth time, to-day. Negro farmers came to this famous school for Negroes, of which Booker T. Washington is principal, on horseback, in wagons and vehicles of various degrees of sightliness, afoot and on trala; some of them have traveled all night to be here for the opening of the session. Delegates are in attendance from all of the southern states, the greater number from Alabama, of course, while nearly two hundred visitors from the North and East and from nearly all of the educational institutions for the education of the Negro youth are represented.

On every side among these struggling farmers are evidences of kindly sympathy and brotherly love, an interdependence, an earnest desire to help each other and to learn all they can upon this "their one day in school." The meeting was called to order by Mr. Washington promptly at ten o'clock. An old, ante-bellum minister read the Scriptures, another led in prayer, and a third intoned one of the old plantation melodies that are so carefully preserved and cherished among the Negroes of the South and made much of by such institutions as Hampton and Tuskegee Institutes and Fisk University at Nashville.

These meetings in many respects resemble the old-time Methodist experience meetings. The delegates "testify" as to their moral and material progress, not overlooking the spiritual in their oft-repeated insistence upon clean ministers and clean teachers. The stories run the whole gamut of struggle and failure and small successes, and of thriftlessness and improvidence. Here, for instance, is the story of a man who had long wasted his money buying cheap jewelry, in going on excursions and for whiskey and frivolous non-essentials, who had seen the error of his way and was now saving his money for what he could buy, for what he really needed; then, another story of going into debt by borrowing with no real hope of repaying, and then coming to his senses and learning that earning should always precede spending; and then, story after story of time wasted in loafing and then of finding that time is money and working with all of might and earnestness; of reaped lands and mortgaged crops, and of land owned and improved, of crops free from mortgage

and debt; of content in one-room shanties and then of decent homes with two, three, four and more rooms; of short school terms, uncomfortable school-houses, inefficient teachers and immoral ministers. These stories came from areas as widely separated as North Carolina and Texas, and were characterized in the main by that cheery, hopeful optimism so noteworthy of these simple folk. Mr. Washington, who has presided at all of the Conference sessions as he did not today's session, has taken note of certain fundamental facts, and these are kept in evidence as he skillfully draws out the story of some timid speaker, and in his sharp, pregnant, admonitory comments. He believes, to begin with: (1) That the great masses of the Negroes of the South are permanently to remain there; (2) that an individual, race or nation is respected as it becomes self-respecting, and that its advancement is most certainly assured when a quickening impulse to become self-respecting is awakened; (3) that the lines of all permanent industry, painful thrift, heretic self-denial and the perception and practice of moral obligations.

Mr. Washington in his opening remarks reminded the delegates that the man who would receive the best hearing to-day was the one who had done something, who really had something of progress to report.

Of these farmers who attend the Tuskegee Negro Conference a Northern observer recently wrote:

The Negro farmer of the South is generally pictured as dull, slovenly clad, without foresight or thrift, almost as lazy and irresponsible as his mule. The picture may in some cases be fairly accurate, but certainly it would not be even a caricature of the farmers who are here to-day. They are roughly but cleanly dressed as befits their occupation; they talk about as correctly as the average farmer of Schoharie or Delaware County, New York. They are as alert in appearance as their Northern neighbors, and are far superior to the poor whites who lounge about the railway stations in the western Carolinas and northern Georgia. In their discussion they go directly to the point, and show not only power of expression but sharp observation. Of course, these men who take the trouble to attend institutes are above the average, but they are conclusive proof of a fact—which no longer needs proof—that a growing number of the Negro farmers are factors of weight in the industrial, the intellectual, and the moral life of this community. Politically they may be a negligible quantity, but though deprived of a vote, they are in every true sense worthy builders of a commonwealth.

It was to representatives of this class that Mr. Washington today spoke. He said in part:

EXTRACTS FROM ADDRESS OF BOOKER T. WASHINGTON.

"Perhaps the greatest element of good so far gotten out of these annual Negro Conferences has been a determination on the part of the masses of our people to improve their material, educational, moral and religious condition. The masses of our people, especially in this part of the South, are thoroughly convinced that they have it within their power to make improvements in these directions. So long as a race is hopeful and cheerful, it will find its place and its reward in the world. It is hard to help a race that does not believe that it can succeed and has a future. These

conferences, attended as they are by representative men and women from all sections of the South, have demonstrated above anything else, that nothing can discourage or dampen the spirit and ambition of our people in the direction of improving their condition.

"We may congratulate ourselves that this has been a year for the most part of peace and good will between the races in this country and especially in the South. While here and there have been outbreaks of violence and lawlessness, we may congratulate ourselves that, in nine-tenths of the centers of population of the South, a friendly and helpful spirit exists between the races.

"We must not overlook the fact that we occupy mainly as laborers and agricultural workers nearly one-fourth of the physical territory of this country. We will not be permitted long to occupy such a large proportion of one of the richest countries of the world unless we demonstrate that we can get as much out of this territory and, especially out of the soil, as any other race. Men may draw racial and color lines, but soil and rain and sunshine yield their riches as readily to the toil of the black hand as to the white hand.

"I am sure that each one gathered here joins with me in expressing gratitude for the wave of temperance that has swept through the entire South. The closing up of the bar rooms, the getting rid of whiskey means the industrial, physical, moral and religious protection and strengthening of our race. Our leaders especially should see to it that they do their full effort throughout the South in seeing that the laws guarding the manufacture and sale of whiskey are strictly obeyed. Our people have made much progress in the past forty years. The absence of whiskey, in my opinion, is going to enable them to make still greater progress in the near future.

"We must not fail to call the attention of the public officials constantly to the need of better educational opportunities in the country districts where the most of our people live. It is impossible for our race, or any race, to be contented on the farm unless there is a school that is in session long enough each year to enable the children to get some benefit. It is impossible for our race or any race to be contented in the rural districts without a school term long enough each year to enable the children to get some benefit out of it. The neglect of school facilities in the country causes many of the people to move to the cities and towns where they are not as well thought of as in the country. Some people argue that education hurts the Negro. Certainly a little education will hurt him more than much education. Education in the school room should be closely connected with life in the home and on the farm. In most sections of the South our people are to be commended for their efforts to extend the school term and build new schoolhouses.

"We must never suffer ourselves to grow despondent or embittered. We must keep our faces turned toward the sunrise and not toward sunset."

At the conclusion of the session a series of declarations were adopted; nearly three thousand packets of garden seed sent by Secretary James Wilson of the Department of Agriculture at Washington were distributed among the farmers so as to encourage them to diversify their crops and raise their



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own food supplies; and an old-fashioned Southern barbecue for the refreshment of the delegates was served them before starting for their homes.

The declarations adopted are as follows:

DECLARATIONS: TUSKEGEE NEGRO CONFERENCE: FEBRUARY 19, 1908.

1. We urge our people to seize upon every opportunity to get possession of land, to the end that they may have homes of their own and become permanently settled. We would further urge that these homes be made comfortable and attractive. This should be done for the sake of our children. They should be made to prefer home to any other place. We regret that so many of our people who are able to do so neglect to improve and beautify their homes. This is a serious mistake.

2. The masses of our people will remain on the farms engaged in agriculture; it is our imperative duty to see that such methods of farming are adopted as will enable us to produce more per acre on the farms, and at the same time build up the soil. We would urge the planting of more corn, grass, peas, oats, potatoes, etc., along with cotton raising; the cultivation of better gardens, the raising of more live stock and poultry. The farmers should make an effort to change the crops on their land from year to year. We would urge the use of improved farming implements, and that our farmers organize themselves into county farmers' institutes, local Negro conferences and agricultural associations. The benefit to be derived from such organizations if properly managed is obvious.

3. Business opportunities that present themselves should not be allowed to pass by unimproved. In many places gins, sawmills and stores may be established. Such use of their surplus by the farmers will yield profitable returns. We should also study

the home market, and as far as possible get all the profit possible out of improvement in these directions. So dairying, truck-gardening, poultry raising and fruit-growing.

4. It is the duty of all people to educate their children. Nothing should be allowed to interfere with the education of our children. Any sacrifice made in this direction will be abundantly rewarded. Every school district should have a good schoolhouse, well lighted, well furnished and well heated. The school term should be for at least seven or eight months, and we should to this end supplement the public fund wherever necessary. All farmers should make an effort to send their sons who are to succeed them to schools where they can obtain instruction in agriculture.

5. As a people we must ever keep before us a high standard of morality. The home is the proper school of morals. There, our sons and daughters must receive that wholesome moral instruction which is to influence their after life. Therefore, nothing should be left undone to make our homes all that they should be. Our preachers and teachers, who are leaders in all matters pertaining to morals should be well prepared in character and intelligence for their work. We should be content with no other kind. We should do all in our power to break up and discourage gambling and vagrancy.

6. It is gratifying to us that the prohibition movement is gaining headway so rapidly. Intemperance among a large class of our people should be overcome. We can do much to give life to this great movement which promises to abate the evils which have sent so many of our youth to jail and penitentiaries.

7. Finally, let us not be discouraged; in spite of all we are making progress. We should hearten our people everywhere by a recital of the story of our opportunities and progress, along with a reminder of our duties and responsibilities. Our greatest security is in the practice of the elemental virtues, in acting justly toward every man, white and black, alike.

The second day's session of the Tuskegee Negro Conference was held February 20 in the assembly room of Frederick Douglass Memorial Hall. The program of discussion as outlined by a committee was as follows:

What the the Schools and Colleges Doing for the Improvement of Their Immediate Communities? 1. Teachers individually or by organized effort? 2. Students individually or by organized effort? 3. School as a whole. 4. To arouse the community to contribute to the support of their own education.

The discussions yesterday were confined to what the farmers are doing for themselves and for their schools and churches. The discussions today were in the main confined to those at work among the Negroes, assisting in their moral and educational uplift.

A wealth of valuable data was secured. A series of resolutions were adopted at the close of the discussion.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

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Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, being obliged to pass water often during the day and to get up many times during the night.

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Inability to hold urine, smarting in passing, uric acid, headache, dizziness, indigestion, sleeplessness, nervousness, sometimes the heart acts badly, rheumatism, bloating, lack of ambition, may be loss of flesh, sallow complexion.

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Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

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If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all the drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Birmingham, N. Y., which you will find on every bottle.

PERSONALS

The marriage of S. P. Banks, B. A., a prominent man of Slaughter, and Miss Sarah A. Moore of Ethel, La., is announced for April 5, 1908.

Mrs. B. J. Reddix of Lake Charles passed through New Orleans recently en route to Dutch Town, where she will spend a while with her mother.

At Vicksburg, Miss., Wesley Chapel membership is steadily on the increase. The pastor, the Rev. L. W. Price, and wife are rejoicing over the arrival of a 10½-pound girl. Congratulations.

Mr. Morrow Giles, superintendent of the Sunday-school at Wesley Church, Wahhaseka, Ark., was injured a few days ago by the accidental discharge of a weapon. The injury sustained, though painful, is not serious.

The Mississippi Industrial and Commercial College celebrated Washington's Birthday by the presentation of a very fine program. The Rev. G. W. Baker, our pastor at Shuqualak, participated in the program. The closing remarks were made by President H. H. Buckingham, A. B.

A reception was given in honor of the Rev. A. B. Harris, pastor, and the Rev. Dr. J. M. Price, the new presiding elder of the North New Orleans District, at Mount Zion Methodist Episcopal Church, Sidel, La., on Saturday night, March 14. This was a testimony of the appreciation and hearty good will of the congregation.

We have at hand a neat and interesting program of the preachers' meeting, Sunday-school Institute, Epworth League Convention of the Florence District, South Carolina Conference, to be held at Wesley Methodist Episcopal Church, Georgetown, S. C., on April 23-26. Dr. I. H. Fulton is presiding elder and the Rev. J. A. Norris, pastor.

The Rev. Charles C. Landry writes from Bertie, La., that he is planning to raise \$250 on Easter day, and thus far has raised \$40 on the amount. The assessment per member is \$2.25, and every evidence points toward success for that day. A concert will be given at night by the Sunday-school. Addresses will be delivered by the Hon. A. J. Jones, Dr. G. H. Nelson, Mr. Andrew Crowley and Mr. Richard W. Iverson.

Born, to Mrs. and H. Vandiford of Corinth, Miss., a son, Fred Marshall Vandiford, January 23. Mrs. Vandiford is an accomplished young lady from one of the best families in Monroe County, Miss. She is a strong member of Mount Moriah Methodist Episcopal

Church and is highly esteemed by the members and friends of her church. Mr. H. Vandiford is a son of the Rev. D. Vandiford of the Upper Mississippi. Mr. H. Vandiford is a young man of strong influence. He is also a member of Mount Moriah Church, and is assistant superintendent and one of its faithful officials.

At the district meeting of the Woman's Home Missionary Society of the Marshall District, Texas Conference, which will convene in Ebenezer Methodist Episcopal Church, Marshall, Texas, April 13-14, 1908, a fine program will be presented. A great treat is in store for all delegates and visitors who will attend this meeting. It is requested that each auxiliary be represented. Where there is no auxiliary let some of the sisters attend. The assessment for King Home, which is \$50, must be raised. Mrs. M. A. Johnson is president, and Mrs. J. E. Epperson, corresponding secretary.

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Mr. S. M. Walker, corner Carolina and
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"About two years ago my sight began to
fail rapidly. I consulted so-called scientific
oculists and had special glasses made, but
all to no avail. I bought an Actina, and
in less than thirty days threw away my
glasses. Thanks to Actina, I can read or
write now for hours every day. I would
not be without it for any amount of
money."

E. R. Holbrook, Deputy County Clerk,
Fairfax, Va., writes: "Actina has cured
my eyes so that I can now do without
glasses. I very seldom have headache now,
and can study up to eleven o'clock after a
hard day's work at the office."

"Actina" can be used by old and young
with perfect safety. Every member of the
family can use the one "Actina" for any
form of disease of the Eye, Ear, Throat or
Head. One will last for years, and is
always ready for use. "Actina" will be
sent on trial postpaid.

If you will send your name and address
to the Actina Appliance Co., Dept. 87N,
311 Walnut St., Kansas City, Mo., you will
receive, absolutely FREE, a valuable book
—Prof. Wilson's Treatise on Disease.

Abingdon, June 6-7; Glade Spring, 13-
14; Nation, 20-21; Rural Retreat, 27-
28; Wytheville, 27-28. Brethren: The
District Conference will convene in
Gate City, Va., July 23 to 26. At the
rate the Bristol District workers are
going now we will pass the high tide
mark before the District Conference.
Please do not forget Easter Sunday,
Morristown College and the South-
western.

L. R. Hill, Presiding Elder.

PALESTINE DISTRICT.

SECOND ROUND.

East Calvert, March 28-29; Hearne,
28-29; Bryan Sta., April 3-5; Bryan
Cir., 4-5; East Mexia, 11-12; Fairfield,
18-19; Winkler, 25-26; Oakwoods, May
23; Palestine Station, 8-10; Palestine
Cir., 9-10; Jacksonville, 16-17; San
Augustine, 23-24; Hemphill, 30-31;
Jewett and B, June 6-7; Leona, 13-14;
Madisonville, 20-21; Holiday Mission,
20-21. Dear Pastors, Officers and Mem-
bers: Let me urge you to make East-
er a great day for our missionary
cause; try to raise your entire benev-
olent claims on that Sunday. Most of
you have begun your preparations for
Easter Sunday and you who have not
begun, please commence at once. Dr.
G. G. Logan's Missionary Group meet-
ing will be held at Bryan, Texas,
April 9-11, and we expect a great time
there. Let all who can come to this
meeting and answer at roll call with
all of your foreign mission money
in hand. Let your watchword be
"Success."

M. Q. A. Filler, Presiding Elder.

BIRMINGHAM DISTRICT.

To the Pastors, Members and Friends
of the Birmingham District: Since
the spring is approaching and all na-
ture that has been lying dormant is
about to rise up with new life, is it
not time for the Birmingham District
to quicken her steps, and resolve to do
more than ever for every cause of the
church? Now since we have made our
first quarterly round and at each
place we have seen quite a religious
awakening, and in many places our
quarterly meetings have been attend-
ed with glorious revivals of re-

ligion, allow me to speak of the
things we must keep before our
people and see that they come to pass:
First our great Missionary cause both
Foreign and Home must be kept be-
fore our people. Let meetings be held
monthly and let this work be im-
pressed upon the hearts of our people,
that here on the Birmingham District
the cry will be heard not only with
dollars, but with the heart; "Here am
I, send me." Let us hear from you
after your Easter service. Our educa-
tional work must put on new life as
never before, for our Mason City col-
lege is in our district, under that
great and good man Dr. W. R. A.
Palmer who is giving his life unstint-
edly for the education of our youth,
is indeed doing a great work. Our Dr.
M. C. B. Mason and his board are look-
ing for great returns. Shall we dis-
appoint them and the church? I hear
coming from every pastor, local preach-
er, officer, member, Sunday School
scholar on the Birmingham District
the answer "No." Let the poorest of
the poor give one dollar and others
give more for our great Educational
Rally. We hope to raise one thou-
sand dollars by our District conference
for Mason city college. Let the Bir-
mingham District be the first to put
down the first thousand. Let our Ma-
son city Bands begin at once so that
by the District conference which will
be July 29th we will have our amount.

We hope that every one will attend
the commencement and bring one dol-
lar for this cause. Who will be the
first? Organize crusade Bands, and let
us gather all the members of our
great Methodist family into our Sun-
day-schools and Epworth Legues, for
the time has come when we must uti-
lize our forces. Let our members feel
that each has an individual influence
that must be used for our great church.
No greater instrument can be used
in the fostering and carrying out of
plans than the Southwestern Chris-
tian Advocate. Brother Pastors,
you can not be in the homes of all
your people every week, and some-
times that which you have sown is
weakened before you get back. But if
you can put the Southwestern there
you will have your representative in
the home each week. Now, see to it
that the Southwestern is in every
home this year. Let our motto be
"A revival in every charge, benevo-
lence raised in full, Southwestern
in every home, one student from every
charge, one thousand dollars for Ma-
son City College." A word to our
members: Since you have increased
the pastor's salary in every charge,
see that it is paid systematically, so
that at no time the pastor will feel
that he has to neglect any cause to
get his salary. Don't forget our Wom-
an's Home Missionary cause. Let us
all do our best, and there will be no
worry who will be our pastor or where
I will go. Let us make our own ap-
pointments. We commend to you the
Local Preachers' Brotherhood, the
Laymen's Association and the Wom-
an's Home Missionary Society. Work
hard and pray much, and success is
yours.—R. J. Buckner, Presiding Elder.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless
Chill Tonic, drives out malaria and
builds up the system. For grown
people and children. 50c.

CHANGE OF ADDRESS

The Rev. T. H. Williams, from Fer-
nandina to Ocala, Florida.

The Rev. R. V. Drakes, to Shiro,
Texas.

Doings of the Workmen
ALABAMA.

Hamburg.—We had with us at Atlas
Chapel on February 7 the Rev. R. P.
Threlkeld, presiding elder, who con-
ducted the session of our first quar-
terly conference. Reports were indic-
ative of a good and progressive work
and a splendid spiritual and financial
condition. On the fourth Sunday in
January the good people of Higdon
Church turned out in large crowds and
gave their pastor a royal welcome. A.
Watson, our energetic Sunday-school
superintendent, is vigorously pushing
the work of this department. A splen-
did Easter celebration is anticipated.
On this day we plan to raise all of our
benevolence apportionment.

A. Howze, Pastor.

Pratt City.—On January 23, 1908, a
Methodist Episcopal Church was or-
ganized at Pratt City. The Rev. C. H.
Brown, our pastor, called to his as-
sistance on this occasion the Rev. Dr.
R. J. Buckner, our presiding elder, who
was accompanied by several of the
city pastors. Despite the cold weather
the people of Pratt City turned out en
masse. Dr. Buckner is an eloquent
preacher, and his sermon was benefi-
cial to all. Short talks were made by
the Revs. N. H. Redrick, T. H. Ham,
M. Stevens, E. Musson and others.

LOUISIANA.

Dennis Mills.—The presiding elder
being prevented from reaching us be-
cause of high water, the pastor, the
Rev. D. Shelby, held the first quarterly
meeting, February 25-26. Good reports
were presented. The next session will
be held at Stony Point.

Covington.—The Ninth St. Metho-
dist Episcopal Church of Covington is
highly pleased with the service ren-
dered by the Rev. John W. Robinson,
D. D., pastor, and the Rev. George W.
Zeigler, D. D. presiding elder, that
they cannot refrain from appealing to
the presiding Bishop at the forthcom-
ing session of the Lexington Confer-
ence to return them to us. The
church has been successful spiritually
and financially as well under the above
named administration. The officers
and members by a unanimous vote
earnestly ask their return.

Albert Cleunt.—The above charge is
taking on new life under the pastorate
of the Rev. E. J. Harrison, who was
appointed to this place at the last ses-
sion of the Louisiana Annual Confer-
ence. On account of the new church
erected at Zachary last year, there is
some debt, but pastor and people pro-
squarely together and are determined
to carry forward every interest of the
church. Our presiding elder, the Rev.
J. W. Turner, was here from February
29 to March 1. He was much pleased
with the degree of energy shown by
both pastor and people. The Elder en-
couraged and enlightened us along all
lines of church work in this our first
quarterly conference. The conference
raised pastor's salary \$100 above that
of last year, making it \$500. Raised
during quarter \$23.45—12 for presiding
elder, \$11.45 for pastor; raised this
year for all purposes, \$83.—John T.
Harrell.

TEXAS.

Liberty.—Our first quarterly confer-
ence convened at our St. James Church
at Liberty. Though the weather was
inclement and roads bad, the confer-
ence was successfully carried out. The
reports showed substantial growth
along many lines. Our gallant leader,
Brother J. M. Johnson, was full to
overflowing with hope, cheer and the

Earn Money Without Work

Every one of our readers—no matter
whether you are a man or woman, no mat-
ter what occupation you follow, no matter
whether you are a young or old person, no
matter whether you are white or colored—
you can have a REGULAR CASH INCOME
without working for it. Just think how
nice it would be to have a regular cash
payment coming to you without any work
upon your part, rain or shine, winter or
summer, sick or well, always cash money
coming to you regularly just the same. All
you have to do is to follow the lead of
those who know how to

Become a Wealthy Person

And you may be able to become independ-
ent for life and be able to take it easy, too
—who knows? "Nothing ventured, nothing
gained" is a saying that rings more true
every day. I can show you how to obtain
a steady income for life (and for your
beneficiaries after you are gone) without
work and without any risk whatever. And
I will give you all the particulars without
one cent of cost to you. ARE YOU INTER-
ESTED? If you are willing to make just
one payment each month, in an effort to
make yourself independent, and continue
these payments for only ten months, and to
thereafter receive a regular annual income
without work, then write me at once for
full particulars. But don't write unless
you MEAN BUSINESS, for I have no time
to waste on triflers.

I am perfectly reliable; best bank
references; member Chamber of
Commerce.
Address your letter to: President CRITCH-
LOW, of the I. O. O. F. GRAND LODGE, 183
I. O. Bldg., Dayton, Ohio.

love of God, and he succeeded pre-
eminently in imparting this spirit into
this work. Old plans were carefully
reviewed and new ones inaugurated.
Two able sermons were preached by
our presiding elder, to the delight and
edification of all who heard him. Ap-
propriate music for the quarter was
furnished by a chorus of voices or-
ganized and trained under Sister J. H.
Roberts, together with Sister Gertie
Harris, who acceptably presides at the
organ. Our pastor, Brother Brooks,
has plans and promise of great things
this year. Our efficient district stew-
ard, Brother Adair, planned well and
worked hard to raise our assessment.
He has the confidence and support of
the circuit, which means that the pre-
siding elder will be paid in full this
year.—J. H. R.

Texarkana.—Sunday, February 16,
was a good day with us. All of the
services were well attended. Two
joined the church; raised for pastor,
\$10; total collection for the day, \$11.70.
The good people of Texarkana be-
lieve in doing the right thing. While
the pastor of St. Paul Methodist Epis-
copal Church, Texarkana, Texas, was
wandering amid the scenes of dream-
land he was suddenly aroused by mu-
sic, which broke the stillness of the
night and sent a thrill of joy to his
heart, for it was a "storm," and when
it was about over the tablo was laden
with good things and a nice pile of
wood left in the yard.—E. H. Holden,
Pastor.

Mme Turner's

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FRENCH
SYSTEM.

FOR THE HAIR AND COMPLEXION.
Is used in our Beautifying Parlors on hun-
dreds of ladies and gentlemen. MME. TUR-
NER'S MEDICATED HAIR GROWER will cure
any scalp trouble and stimulate the growth
of hair, no matter what its condition may
be. Price, \$1.00. We give the kind of soap
we want you to use.
MME. TURNER'S MYSTIC FACE BLEACH
will cure every, any and all kinds of spots,
marks or blemishes in 8 or 10 days, giving
you a youthful, clear, sweet complexion.
Price, \$1.00. Soap free. We have a full
line of wigs and switches of all colors.
MRS. M. C. TURNER,
1433 Canal St. New Orleans, La.

Marriages

HODGE-PAYNE.—Mr. S. J. Hodge and Miss E. Payne of Chapel Hill Methodist Episcopal Church, Calvert, Texas, February, 1908, the Rev. A. L. Gabriel reading the ceremony.

GLASS-WILLIAMS.—At the County Court House in Calvert Texas, December, 1907, by the Rev. A. L. Gabriel, Mr. C. G. Glass and Miss L. Williams.

SMITH-FOSTER.—At the home of the bride in Calvert, Texas, on February 26, 1908, Mr. J. S. Smith and Miss Sadie Foster. Mr. Smith is an honored and respected citizen of Robertson county and is said to be the wealthiest Negro resident. He is a member of the Chapel Hill Methodist Episcopal Church and is now president of its Board of Trustees and Epworth League department. He is a man whose business ability is recognized by the leading white citizens of Robertson. The Rev. A. L. Gabriel read the ceremony.

GAIR-MATTHEWS.—On the evening of February 2, 1908, the Rev. H. C. Gair and Miss Sylvia Matthews, at the home of Mrs. Emma London. The Rev. Mr. Gair is a member of the Louisiana Conference. Miss Matthews, who is a member of the Mt. Carmel M. E. church, near Clinton, La., is one of the public school teachers of the parish. The Revs. A. J. Proctor and I. R. Scott officiated.

COLDWELL-TURNER.—On February 26, 1908, a very neat little wedding occurred at the home of Mrs. Angle Wynn. The contracting parties were Mr. Freddy Coldwell and Miss Irene Turner. Mr. Coldwell is from Convent, La., and of a highly esteemed family. Miss Irene Turner is a member of our church and Sunday school at Union, La., and is one of the leading young ladies in the community. Eight of the family are members of our church. M. C. Harrison, Pastor.

HOLMES-METON.—Mr. George A. Holmes and Miss Hallie Meton, March 5, 1908, in the home of the bride's parents at Valden, Miss. They are prominent members of the Methodist Episcopal Church. Mr. Holmes is Sunday School Superintendent and class-leader at Mount Ephraim Methodist Episcopal Church, Owens, Miss., where they will make their future home. The presents were very beautiful. The Rev. W. S. Leake officiated.

PHILLIP-PRIUITT.—At North Birmingham, Alabama, February 19, 1908, the Rev. W. H. Redrick officiating, the Rev. T. P. Phillip and Mrs. Roberta Pruitt.

JOHNSON-BRAGG.—At Valden, Mississippi, Mr. Alex Johnson and Mrs. Rebecca Bragg, the Rev. W. S. Leake officiating, on February 25, 1908.

JONES-GREEN.—By the Rev. A. H. Lathan on February 26, 1908, Mr. Gilbert Jones of Blanton, Miss., son of the Rev. B. J. Jones, of Blanton, Miss., and Miss Mildred Green, of Vicksburg, Miss. She is one among the leading young women of Vicksburg. The groom is a member of Solomons Temple of the Methodist Episcopal Church on the Cary charge. The entire family of the groom are members of the Methodist Episcopal Church. They left for their home at Blanton on the morning of the 27th, ult.

CASTON-JONES.—Mr. Charley Caston and Miss Ida Jones, daughter of the Rev. and Mrs. B. J. Jones of Blanton,

Mississippi, on February 27, 1908, all members of the Methodist Episcopal Church and prominent residents of their community, Mr. Jones being the owner of his home and two hundred acres of land. The Rev. A. H. Lathan was the officiating clergyman.

LAMB-CAPPS.—At Pleasant Ridge, Virginia, February 6, 1908, Mr. Ruben Lamb, a member of the African Methodist Episcopal Church and Miss Iola Capps, a member of Pleasant Ridge Methodist Episcopal Church. Mr. Lamb is a contractor, a young man of marked business ability. The ceremony was performed by the Rev. C. W. Walton.

CUMMINGS-BREWINGTON.—On February 23, 1908, Mr. Charles Cummings and Mrs. Jane Brewington, at the home of the groom in Sparta, Tennessee, by the Rev. J. H. Nelson. They are members of our church on the Sparta Circuit.

District Preachers' Meetings

SOUTH NEW ORLEANS DISTRICT.

The above named body met at Donaldsonville, on February 14. President M. S. Goins conducted the devotional exercise. Roll call by Secretary C. C. Landry was answered by E. Baptiste, S. Carroll, W. H. Jones, C. Spears and T. Williams. The presiding elder, unable to attend the meeting, sent a letter expressing his regret, and asked that the brethren plan well for the success of the district. The pastors made good reports and all seemed hopeful for great success. Resolutions expressive of the sympathy of this body for the Rev. M. S. Goins in his recent bereavement—the loss of his son, M. S. Goins, Jr. Officers elected for the ensuing year: President, W. H. Jones; vice-president, C. Spears; secretary, Thos. Williams; assistant secretary, S. Carroll; treasurer. Each officer elected to prepare and deliver an address at the next meeting. (March 12), the time of the installation. Installation sermon by the Rev. T. P. Norris.

ALEXANDRIA DISTRICT.

The Alexandria District Preachers' Meeting convened at Cheneyville, presided over by the president, M. P. Franklin. Devotional exercises conducted by the Rev. A. J. Vincent and J. W. Pierce. Officers elected for the year: M. P. Franklin, president; A. B. Venable, 1st vice-president; J. C. Brown, 2nd vice-president; W. L. Amos, secretary; D. G. Taylor, corresponding secretary; M. L. Baldwin, treasurer. The meeting was well attended by the pastors, and from the reports made by them great results will be forthcoming. The Sunday school lesson was read and the Exegesis given by the Rev. E. W. Jackson. Good sermons were preached by the Rev. T. A. Hampton and D. G. Taylor, and many sinners came forward for prayer. The committees were elected for the year. During the meeting Presiding Elder J. J. Ohee gave good and timely instruction. The next Preachers' Meeting will convene at Boyce, La., March 26-27.

W. L. Amos, Secretary.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.



Personal To Rheumatics

I want a letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one **Free A One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**ACTUALLY CURES RHEUMATISM.** I know it does, I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot **swear** Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot **swear** it out with liniments, electricity or magnetism. You cannot **swear** it out with mental science. **You Must Drive It Out.** It is in the blood and you must **Go After It and Get It.** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. **The Rheumatism has to go and it does so.** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints, and cures them **quickly.**

I CAN PROVE IT ALL TO YOU

If you will only let me do it. I will prove much in **One Week**, if you will write and ask my Company to send you a dollar bottle **FREE** according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real** Rheumatic Remedy will do. **Read our offer below and write to us immediately.**

A FULL-SIZED \$1.00 BOTTLE FREE!

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but a **full-sized bottle**, selling regularly at drug-stores for **One Dollar Each.** This bottle is heavy and we must pay Uncle Sam to carry it to your door. **You must send us 25 cents** to pay postage, mailing case and packing and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be **nothing to pay** on receipt or later. Don't wait until your **Heart-Valves** are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who send the 25 cents for charge. Address **KUHN REMEDY CO., DEPT. J. HOYNE & NORTH AVES., CHICAGO**

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DAILY NEW ORLEANS TO SAN FRANCISCO.

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TEXAS.

Denison.—The sermon preached by the Rev. J. F. Parker, pastor of Haven Chapel Sunday, February 23, at 11 a. m., made a deep impression on his congregation. We were made to feel as the people felt on the day of Pentecost. The Rev. L. H. Richardson and the conference are to be thanked for sending us such a Christly man as Brother Parker. Our church has shaken off all lethargy and is now spiritually and financially alive. With God's help, great things will be accomplished by us this year.—C. H. Johnson.

EXCHANGE WANTED.—A pastor in one of the Nebraska Conferences, having a \$1200 station including parsonage, good church, fine climate, growing town, large membership, desires an exchange with some brother having equal grade of appointment in territory of SOUTHWESTERN CHRISTIAN ADVOCATE.



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TEXAS

Is fast becoming the fruit, vegetable, grain and cotton country of the Southwest. It will pay you to investigate right now.

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My \$15 tailor-made suits are the same kind you pay \$20 for elsewhere. Write for Free Samples today. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill.

Hooping-Cough CROUP

The Celebrated Effectual Cure without Internal Medicine

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Herbal Embrocation**

will also be found very efficacious in cases of

**BRONCHITIS, LUMBAGO
and RHEUMATISM**

W. EDWARDS & SON, 157 Queen Victoria St., London, Eng.
All druggists or E. F. ROGERS & CO., 90 Beekman St., N.Y.

Deaths

THE REV. G. W. JACKSON, A. B.,
B. D.

Death loves a smiling man and in casting his shaft struck down and claimed for his own on March 2, 1908, our beloved brother and co-worker the Rev. G. W. Jackson, the esteemed pastor of White Methodist Episcopal Church, Little Rock, Arkansas. Death has taken from among us this most estimable man who had so well prepared for his life's work. His spirit on its fiery pinions has gone to its God. While we believe it has pleased

our God to call from among us this our beloved friend and brother, yet we realize the great loss the family and all the departments of the Church work has sustained. His funeral was conducted by the Rev. H. C. Dunlap and the writer. Prof. I. W. Whitmore and Messrs. R. B. Hayman, A. L. Hill and Mr. Sutton of Philander Smith College followed the remains as pall-bearers to its last resting place.

W. S. Sherrill, Presiding Elder.
HARRILL.—Sallie Ragsdale Harrill, the wife of Mr. D. A. Harrill, Aberdeen, Miss., professed faith in Christ at the age of 12 years and joined the St. Paul Methodist Episcopal Church, of which she has been a faithful member ever since. Sister Harrill was called Home on Wednesday evening, February 5, 1908. She leaves a mother, a dear husband and four little children to mourn the loss of their devoted mother. There are many friends and loved ones that share their grief in this hour of sorrow. Her departure is greatly lamented by us all and we are made sad. Her life is a living epistle known and read by all that knew her, as it was filled with good deeds. As a church member she was faithful and then as a mother, loving and careful, as a wife, always ready and willing to increase the happiness of the one she loved. In the death of Sister Harrill the church has lost one of its most faithful members, the community one of its noblest women and husband a loving wife, the children their best friend. The remains were laid to rest with Eastern Star honors.

(Mrs.) Hattie B. Washington.
BARTY.—Louis Barty, a member of Red Oak Methodist Episcopal Church for 10 years, lived an humble Christian from the time he was converted and joined the church until death. After three weeks' illness the Master called him to his reward on the 14th of February, 1908. He is survived by a father and mother, six brothers and two sisters, and a host of friends, white and black. Brother Louis Barty was a young man that loved the church and Sunday school and will be missed. The funeral was conducted by the pastor, the Rev. J. W. Owen.

LEE.—Darsam Lee, age 51 years and 5 months, a member of Bishop Haven Methodist Episcopal Church, after an illness of 9 months, died February 15, 1908. He leaves a loving wife to mourn his departure. The funeral service was conducted by the pastor, the Rev. G. S. Henson, assisted by P. L. Parks, of the Baptist Church, and the Rev. E. Thomas, of the African Methodist Episcopal Church.

BRITTON.—Mary M. Britton, of Vale Circuit of Rosehill Miss., died February 26, 1908, in full triumph of faith. She was the wife of the Rev. A. B.

If You Read This

It will be to learn that the leading medical writers and teachers of all the several schools of practice recommend, in the strongest terms possible, each and every ingredient entering into the composition of Dr. Pierce's Golden Medical Discovery for the cure of weak stomach, dyspepsia, catarrh of stomach, "liver complaint," torpid liver, or biliousness, chronic bowel affections, and all catarrhal diseases of whatever region, name or nature. It is also a specific remedy for all such chronic or long standing cases of catarrhal affections and their resultants, as bronchial, throat and lung disease (except consumption) accompanied with severe coughs. It is not so good for acute colds and coughs, but for lingering, or chronic cases it is especially efficacious in producing perfect cures. It contains Black Cherry bark, Golden Seal root, Bloodroot, Stone root, Mandrake root and Queen's root—all of which are highly praised as remedies for all the above mentioned affections by such eminent medical writers and teachers as Prof. Bartholow, of Jefferson Med. College; Prof. Hare, of the Univ. of Pa.; Prof. Finley, of Hingham, M. D., of Bennett Med. College, Chicago; Prof. John King, M. D., of Cincinnati; Prof. John M. Scudder, M. D., of Cincinnati; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago, and scores of others equally eminent in their several schools of practice.

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Britton, pastor in charge of Vale Circuit. Her age was thirty-six years and she had lived a faithful Christian, twenty-two years. Deceased leaves a husband, one daughter, many relatives and friends. They have lost a friend but heaven has gained a saint. The funeral was conducted by the Rev. S. McDavis.

BEANE.—J. W. Beane died at Lincoln, Arkansas, in the eighty-second year of his age, February 17, 1908. He had been for some years united with the Methodist Episcopal Church, and was of Lincoln Church a faithful and useful member and class-leader. His wife and five children survive. A. G. Doss.

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Doings of the Workmen MISSISSIPPI.

Bolton Circuit.—Very successful and profitable was the session of the first quarterly conference, held February 23, by the Rev. R. P. Threlkeld, presiding elder. The Elder was paid \$20 in full; on Sunday \$22.55 was raised on pastor's salary. Total amount collected in the conference, \$42.65. The pastor's salary was estimated at \$600; apportionment for the circuit, \$100. The work seems infused with new life, and all are alive to every interest of the church. The membership cordially received the Rev. C. H. Brown, who comes to them for a second year. Large results are expected. Three subscriptions were received for the Southwestern, and \$2.55 raised toward the refitting of its offices.—Mrs. C. L. Brown.

Okolona.—Considerable interest was manifested in the meeting of the first quarterly conference of the Okolona Station on February 21. The spiritual as well as business indications were

More Money For Colored People

This is one of the objects of this great Beneficial and Protective organization. The I-L-U Grand Lodge aims to improve the condition, in a financial way, as well as morally and industrially, of every member, colored as well as white. Higher Wages, Shorter Hours, Equal Opportunities, Self Betterment and Protection generally, are among the things for which our members work. It is an International Chartered Co-operative Society in every sense of the term. No matter where you live, or what your occupation, be you married or single, employer or employee, it will be greatly to your advantage to join the I-L-U Grand Lodge. Members aid their unemployed brothers and sisters to secure work, help them when sick or disabled, and where death occurs in the family.

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DIPLOMAS
DEGREES

encouraging. The Rev. W. C. Clay, D. D., presided. Sunday services were very largely attended, and all enjoyed the Elder's sermon. The pastor's salary was increased from \$550 to \$650. Total collection this quarter, \$58.45. Our hopes are bright for a successful year's work.—N. H. Williams, Pastor.

Moss Point.—"We Are Who We Are" is the name assumed by the young men of St. Paul Methodist Episcopal Church, under the auspices of the Epworth League. Mr. Winston Williams is its present president, while Mr. Eugene Morris is its efficient secretary. On Thursday night, February 20, the society had for its subject, "Shall the Negro Be Satisfied with the Present Amount of Real Estate as Owed by Him, or Shall He Acquire More?" The subject was most ably presented by our new pastor, the Rev. W. P. C. Morrison, and discussed by Mr. Walter Hand, president of the League; Prof. W. H. Hardy, principal of the public schools here; Messrs. Walker, Harris Walker, Campbell, Weeks and others. The verdict was for the affirmative. The Rev. W. W. Lucas, D. D., conference evangelist, preached to a crowded house Sunday, the 23d. Many signified their intention of living better lives. Dr. Lucas has a warm place in the hearts of these good people.—S. H. Wallace.

Brooklyn.—I came to Brooklyn at the close of our last Annual Conference. Found a few members on the ground. Although it has been said that a Methodist preacher could not

FRANK C. BLUNDON,
ADA C. POLLOCK-BLUNDON,
Principals.

stop here, I remained, and the work is progressing. On a recent Sunday there were seven accessions and twenty-five penitents knelt at the altar for prayer. It was a day of large things. Our white friends and members of the Baptist Church have signified their intention of standing by us in this work. J. H. Baker, J. W. White and Frank Hutchinson are strong and helpful members. We own our own ground at Red Crews, and here we have also a few members. Our quarterly conference was held by Presiding Elder Cannon. He is an able preacher, and our people greatly enjoyed his sermon.—G. W. Washington, Pastor.

Edwards.—The membership and the friends of our church here recently planned and executed a surprise donation for their pastor, the Rev. W. L. Miles, at the parsonage the evening of February 20. Many pounds of groceries and other things were in evidence.

Amory.—This work is making commendable progress, under the administration of the Rev. J. J. Johnson, who is a good preacher as well as pastor. The members of our church, and many of the Baptist Church, together with other friends, gave the pastor and his family a few, evenings ago, a tangible proof of their appreciation. The same came in the shape of many pounds of choice groceries and a neat sum of money.—(Mrs.) J. C. Cooper.

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Southwestern Christian Advocate

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Cash Remittances

SUBSCRIPTIONS RECEIVED

March 9-14.

Atlanta and Savannah—J. W. Queen, A. S. W. Elder, T. J. Allen; J. D. Lovejoy, Mattie Brown; B. G. Burks.

Central Alabama and Mobile—A. J. Williams; H. W. Kindall; F. H. Henry, J. H. Patten; R. M. Davis; M. R. Murphy.

Central Missouri—J. W. Booker.

Delaware—W. H. Pleasants, Chas. French; G. W. W. Jenkins, Anna Freeman, Ida Roberts, William Serks.

Lincoln—May Broach; Edward Baker.

Little Rock—D. B. Harston, T. W. Kelley; T. Dillahead.

Louisiana—J. B. Reed; N. Ford, Isaiah Franklin; J. R. Spears; J. T. Hurrell; W. D. Wiggins; A. J. Proctor, Allen Banks; C. L. Anglum, S. Brownfield; J. B. Hall; H. D. Mouton; G. W. Brown; J. O. Richards, W. Matthews, Mrs. Alice Black.

Mississippi and Upper—J. Burton, L. C. Gordon; R. B. Anderson, Sophia Youngblood; A. H. Lathan, Texana Frater; R. H. Overton; W. M. McNeil, S. Husband; Wm. McMorris, M. A. McCall; Julia Hannibal; J. T. Johnson, W. C. Johnson; H. A. Robinson, W. M. Davies, Mose Triplet; G. W. Smith, Ida Wooley; I. C. Rucker, P. W. Webb, M. Thompson, Hardy Clay; F. H. Bunton A. Brooks, J. W. Scarborough; A. B. Blewitt, E. Spencer; Ben Cresler; W. P. C. Morrison, F. C. Smith; Lee Donald, Mrs. G. W. Lamply; T. C. Gardner; J. M. Nevils, Zella Thompson, S. E. Wilkes; W. H. Gilliam, H. Ratcliff.

North Carolina—Robt. Smith, Ed. Williams; W. F. Watkins; J. M. Goode.

Tennessee and East—Geo. Leftwich; Fred Anderson; W. D. Hawkins.

Texas and West—M. Q. A. Fuller, Iola Jones; M. Fountain, A. L. Mitchell.

Washington—Thos. Lynn; D. B. Webster.

Honor Roll—G. W. W. Jenkins, I. C. Rucker.

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Crescent City Notes

Remember the grand concert by the Department of Music of the New Orleans University, to be held in the University chapel Friday, March 20, at 8 o'clock.

The Epworth League of St. Matthew Church, Algiers, the Rev. Dr. Landry pastor, is planning a splendid program and reception for Sunday, March 29, at 3 p. m. Neat invitations have been issued.

The pastor and members of Simpson Memorial Church evidenced their appreciation for the Rev. and Mrs. W. J. M. Price by presenting them with a beautiful set of china at a gathering at their home, 1021 Bellecastle street, Friday evening, March 10. Presiding Elder and Mrs. Price desire to again express their thanks.

MALDEN CHAPEL.—The church work is in excellent shape. The Sunday-school, under the superintendency of Mrs. F. Ford, is a decided success. Sunday, March 8 Pastor C. Stanly preached two able sermons. On Monday he left the city on a short visit to his parents at New Roads. During his absence services will be conducted by the Rev. U. Hyman. On Sunday, March 15, revival services will begin in this church. All are cordially invited.

WILLIAMS CHURCH.—Miss Florence Fisher was one of the promoters of the very successful concert, given by the ladies of the Missionary Society and reported in these columns last week. Pastor J. O. Richards and members are indeed grateful to her for her interest in the affair and also desire to acknowledge, with thanks, the generous donations presented us recently by Misses C. Wilson, F. Mayo, E. C. Charles, F. Fisher, Mrs. M. Bartolmy, F. Green, and D. Francois. Very helpful were the services during the third Sunday. We were pleased to have with us the Rev. S. Davage, who preached at 7:30 p. m. and the Rev. A. Luster, pastor of Ross Chapel. The song service, in charge of Miss L. Fisher, continues to grow in interest. The Hon. C. C. Wilson conducted this service on the third Sunday.

COMING!

CLARENCE CAMERON WHITE, that remarkable young violinist, of Washington, D. C., will make his debut before a New Orleans audience at Simpson Memorial Chapel, on Valence near Chestnut, Monday night, March 23, 1908, instead of Wednesday night April 15 as stated in last week's issue. He will be ably assisted by Emma Wakefield Pallet M. D., that accomplished and brilliant piano soloist. Miss Camille Nickerson, our cultured young musician, will accompany Mr. White. Miss Ora Janet Wilson, our silver-toned cantatrice, will be heard on this occasion. Mrs. Lattah Marshall-Croley, elocutionist of Chicago, visiting her parents, will charm with splendid renditions and clever impersonations. Miss Emily Chapman, well known for her charming readings, will also assist, and Mr. James MacNeal, the cornetist who always gives great enjoyment to his audience will appear. Cars have been chartered which will leave

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Does your nose feel full?
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Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have pains across your forehead?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?

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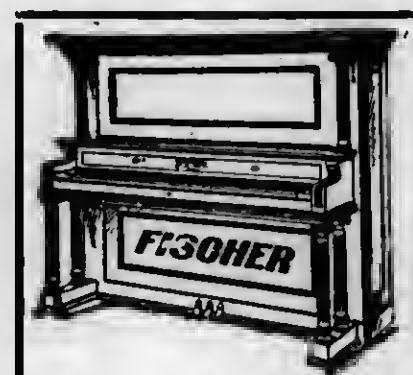
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Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—to-day they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my eighteen years of experience—my wide knowledge of Catarrh and the way to cure it.

Answer the questions I've made out for you, write your name and address plainly on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail them to me as soon as possible. It'll cost you nothing and will give you the most valuable information. Address Health Specialist Sproule, 432 Trade Building, Boston. Don't lose any time. Do it now.

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GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

BISHOP CHARLES H. FOWLER, D. D., LL. D.

BORN:
AUGUST 11, 1837
BURFORD, ONTARIO, CANADA

DIED:
MARCH 20, 1908
NEW YORK CITY

Practical Episcopacy

By Bishop J. M. Thoburn

The first Methodist Bishop was John Wesley. It is true enough that he never bore the title, and protested earnestly that nothing could ever tempt him to do so, and also that he was sorely vexed when he heard that Francis Asbury had allowed the title to be prefixed to his name, although he had been solemnly set apart to perform the duties which pertain to the Episcopal office. But none the less Mr. Wesley was a Bishop, and exercised the functions of the Episcopal office, including that of ordination. He was an intensely practical man, and this quality of his character was manifest in all his administration of the affairs of his "societies." He was a leader, an organizer, a statesman, a man of the people, a friend and helper of the poor, a promoter of literature, a tireless evangelist, a theologian, and within limits a politician. He appreciated the claims of the children, insisted on his preachers giving attention to reading and study, and began the work of providing literature for his people which has culminated in this country in the great publishing houses at New York and Cincinnati, and their local branches at a dozen or more points throughout the country.

In the exercises of his duties as a general superintendent of a large and constantly growing work, Mr. Wesley was chiefly influenced by the practical considerations which were presented in the particular situation before him. These he evidently regarded as so many providential tokens, and when convinced that a given situation called for a certain course of procedure he did not hesitate a moment in adopting measures suited to the emergency in hand. He revered law, and expected obedience to the somewhat exacting rules which he had imposed upon his followers, but when the interests of the work demanded a change he was prepared to make a willing sacrifice of his opinions and prejudices, and accept new lines of action more in accord with what seemed to be indications of God's providence. He no doubt realized that life meant growth, and that growth meant change, and hence his long and active life was marked by a ready willingness to adopt new methods, or change existing plans whenever it became clearly evident that a change was necessary. It was this practical bent of his character, coupled with his conviction that God's providential tokens should be accepted at their full value, which fitted him for his task as the greatest ecclesiastical founder of his age.

It is evident that Mr. Asbury in accepting a position which placed him in a relation to American Methodism corresponding to that of Mr. Wesley and his administration a model to be followed as closely as possible by himself. Hence he paid little attention to questions of mere official rank or privilege. The work was more than the worker, leadership more than rank, and success more than ecclesiastical privilege. The foremost question everywhere and all the time was: What does the work demand? It was the answer to this question which had brought the Church into existence, and it was the continued asking of the same question which was to prompt the Church in succeeding generations to take all her important steps in the pathway of progress. Practical common sense is as much needed in the management of religious affairs as in any other sphere of human activity, and can not be ignored without incurring the probability of failure, and perhaps failure coupled with disaster. This principle or rule of action is sometimes overlooked, especially in Church legislation, owing to a profound but excessive feeling of respect for mere usage and a mistaken notion that all established usage is based upon fundamental law. For instance, a dozen years ago it was almost universally supposed that the law of the Church required the Bishops to limit their administrations, and hence the necessity for having a new Bishop at every session. Indeed, this notion is widely held still, and it is difficult to make many intelligent people believe that the law of the Church is silent on the subject. It was not until after the General Conference of 1852 that the custom of changing the administration of an Annual Conference every twelve months was introduced, nor was the General Conference in any manner consulted on the subject.

With the approach of another General Confer-

ence it is evident that the minds of many of our best people are somewhat exercised on the general subject of our episcopal system. Present conditions are not satisfactory to many of our most far-seeing people, and perhaps never before have so many propositions for important changes in the system been before the Church. Some of the points involved are purely legal, or constitutional, but others deal with the practical interests of the work, and include questions which may vitally affect our progress not only in the home land, but in the most distant ends of the earth. The spirit of Methodist Episcopacy requires that the Bishop should exercise not only authority but leadership. He administers a militant system, and should be like Grant and Sheridan rather than Halleck or McClellan. The children of this world would not tolerate a system like ours for a single week. It often happens that our commander-in-chief never sees his preachers after the

adjournment of conference. He never administers his own work. He exercises very little leadership, and in the nature of the case can administer none. His administration is very little like that of Wesley, and under existing conditions can not be like it.

Our episcopal system has drifted far away from its primitive model, and should be restored. Each Bishop should have a definite field for at least four years. The tours in foreign lands should cease. The General Superintendent should superintend his work in person. He should be appointed by the General Conference and his office is "general" in that he is eligible to appointment in any part of the globe. Like Asbury, he should be a leader as well as a commander to the people. He should be known by the students in our schools and colleges, should look up young people of promise all over his field, should know his presiding elders and their administration, should encourage and, if need be, direct enterprising laymen, should help and advise presiding elders, keep a watchful oversight of our Sunday school interests, and, in short, he should aim to give a Rooseveltian administration. — *The Western Christian Advocate*.

Our Own Great Church

The Methodist Episcopal. A Branch of the Holy Catholic Church

By Bishop Vincent

The threefold emphasis of Christianity as represented by the Church and by a Christian civilization is

1. On a spiritual quickening by which "the natural man" becomes a child of God, concerning whom it may be said "of such is the Kingdom of Heaven."

2. On a wholesome and skillful training, first through the Christian home and then through the Church and other educational agencies of a Christian civilization—the Christian Home rightly ordered being the first and the best evangelizing and educating agency; and, the Church being at its best when its spirit is most like that of the Christian Home.

3. On the Keynote of the Christian after his acceptance of Christ as his King and Lord which is the Keynote of Christ: The good of the neighbor—the best fruit of supreme love for God: 1. The Neighbor across the Street (Home Missions). 2. The Neighbor across the Seas (Foreign Missions).

4. The main end of the Church is not to ensure to the believer social recognition, Sabbath Day enjoyment or a guarantee of personal safety in the eternal future in a place called Heaven—a place of rewards, raptures and reunions. A religion and Church ideal of this type may easily be only another and a very dangerous form of selfishness.

5. As one gives attention to the subject of the Church, its mission and its field of service, a wide, inspiring and expanding outlook is opened up. It is really an education to look thoughtfully at this Church vision; the doctrines professed the divine revelations on which they are based and the exceeding great and precious promises by which they are sustained.

6. In the beginning the teachings and methods of the Church were spoken of as *The Way* (Acts 9: 2; 19: 9). The word in Greek was *hodos*. *Meta* is the equivalent of our preposition *after*. And the *meta hodos* (the metahodist) of the first century is a good title for the modern followers of the old-way *Methodist*. It will be well for us and for the world if we receive the spirit and follow the methods needed in our age so early employed by the Church of Christ.

7. Our people should study more diligently and understand more thoroughly the various details of our Church organization:

Its Conference System: General, Annual, Quarterly and District;

Its Fourteen General Conference Districts;

Its Department of Publication in The Book Concerns;

Its Book Committee of Fourteen;

Its General Committees on Missions, Church Extension, Freedmen's Aid and Southern Education;

Its Sunday School Union; Its Epworth League; Its Tract Society; its Board of Education; ..

Its University Senate; its Board of Insurance;

Its Church Temperance Society and its Trustees of the Chartend Fund.

With other Evangelical Churches it aids in the support of the American Bible Society;

It educates and employs Deaconesses;

It observes "the week of prayer" and "a day of prayer for colleges";

It has nineteen Bishops, active and retired; seven Missionary Bishops; thirteen Editors of religious papers; one Book Editor; four Publishing Agents; ten Corresponding Secretaries of its great Societies and eleven Treasurers and Assistant Treasurers. latest Statistics report more than 3,234,000 members and probationers, and a ministerial force of 17,257 men.

To this great, complicated and far-reaching work let us give time, prayer, money, enthusiasm and service! And let us also remember that as Methodists we declare our belief "in the Holy Catholic Church—the Communion of Saints" and thus recognize ourselves as a part of the Universal Church of our Lord Jesus Christ.

True Cheerfulness

REV. T. H. BARRATT.

True cheerfulness consists in the utmost tenderness of sympathy, and with a brave facing of all the facts of life. Physical conditions may help or hinder it, but they have no power of themselves to call it into being or destroy it permanently. It is a persistent and habitual attitude of the mind, clinging to the sunny side of all experience, doubt as well as faith, grief as well as joy, death as well as life; not because the sunny side is the more pleasant, but because of a conviction wrought into the very fiber of the soul that the sunshine and the truth are one, and that the solution of all life's mystery and the unraveling of all its tangled skein are only to be found along that line of thought and life. This is not merely a "theory" which the man has chosen to adopt. It is a conviction, wrought in him by a Power outside himself, a conviction from which he cannot escape save by doing violence to all the best within him, a conviction which he can never fully explain to other men, but which grows upon him with the years and "will not let him go."

Of such a conviction no one can give a perfectly satisfactory account. Much of its genesis and of its method must remain a mystery even to the man himself. Yet there are certain conditions of life and thought which every man must fulfill if he is to know it as his own and to be able in a measure to communicate it to his fellows. Of these conditions, there are three which stand out as most imperative:

First, the man must be unselfish. Second, he must be making an honest effort to do his work. Third, he must have an utter belief in the goodness of God.—*From "The Cheerful Life."*

The Methodist Federation for Social Service

A Statement to the Church

On December 3, 1907, in the city of Washington, the Methodist Federation for Social Service was organized by a body of ministers and laymen of the Methodist Episcopal Church. The society, while entirely unofficial and desiring to remain so, is Methodist in its origin and its purpose, and owes to the Church some explanation of its existence.

The organizers came from various parts of the country. The conviction had for years been taking shape in the minds of many that the Church should organize for this purpose. This spontaneous conviction, added to the fact that many others who were unable to attend the meeting had made known their hearty interest in the project, was favorable to the belief that it was timely and providential. The movement was a response also to a demand manifesting itself in various ways throughout the denomination. The adoption of memorials and resolutions by Annual and General Conferences, the statements of Episcopal Addresses, the appointment of committees on social betterment and of delegates from ministerial meetings to Labor Unions—all indicate a rising interest in the larger fulfillment of the second great commandment of Jesus Christ, and a recognition of the responsibility of the Church to meet the social problems of the day with a Christian answer.

SOCIAL NEEDS.

It is not difficult to understand this interest and this call. The political, industrial, commercial, and social conditions of the day need no pessimistic prophet to make evident the urgent necessity for the application of the Christian principles of righteousness and brotherliness. Industrial peace, social justice, commercial morality, political integrity, an open opportunity to decent and happy conditions of life and of labor for every man, do not yet prevail. Until this comes to pass, the kingdom of God, which is righteousness and peace and joy, cannot be supposed to have fully come.

THE PROPHETS AND CHRIST.

This work of social regeneration, therefore, is not one alien to religion. The Old Testament prophets stood stoutly for the principle of remedying public wrongs in the fear of God and for His service. Jesus Christ gave to the sick, the blind, the lame, the poor, the outcast, healing and help, not simply as a means of approach for spiritual profit, but out of the compassion of His heart for the woes about Him. He rebuked the oppressor. He proclaimed that His mission, as Isaiah had foretold, was a social mission; He appealed to His social ministry to prove to John the Baptist His Messiahship. He and His disciples taught the hollowness of any religious profession which did not attest itself by works of justice and of mercy.

EARLY METHODISM.

The Methodist movement in England began with the same social spirit. Work at Oxford among the sick, the poor, and the imprisoned led naturally to the later labors of John Wesley for freedom, for temperance, for education, for the relief of the destitute and the afflicted. He encouraged cleanliness, thrift, and saving; he established loan funds and free dispensaries, homes for the aged, and employment bureaus. He met the needs of the unemployed by opening factories. He organized friendly visiting in London. In his view works of great relief and reform went side by side with works of devotion; evangelism meant winning men from lives of selfishness to become laborers with Jesus Christ in that social organization—the kingdom of God.

PRESENT METHODISM.

Since the day of Wesley social needs, while changing, have not decreased. Some problems grouped about factory and city have become more acute. The necessity for social action on a large scale has become of paramount importance and national interest. This need has produced modern scientific charities, public and private; efforts to stamp out preventable diseases; municipal activities in sanitation and tenement reform; institutions for dependents, delinquents, and defectives; the establishment of public parks, play-grounds, and baths; legislation aimed at sweat-shop and child-labor; strenuous efforts for the control of intemperance, prostitution and gambling. These are but a few of the modern forms of social endeavor. In the face of this great need and this in-

creasing activity Methodism, if she is to be true to her own traditions and to the Christian spirit, cannot be idle and indifferent. She has not been. In education and in temperance reform she has taken a leading part. She has built hospitals, orphanages, old folks' homes, and deaconess training schools. She has sympathized with the widening of the Church's activities. Much has been done; but much still remains to be done. She must bear a larger share of this social burden. She must strive more diligently to infuse all these modern activities with the spirit of Jesus Christ, by identifying herself with every great movement for social improvement. This is not to lessen, but to broaden her evangelism; to save more men and to save men more completely; to spread over these lands a Scriptural holiness that shall touch affection, intellect, and will, and thus shall govern action.

PURPOSE OF THE FEDERATION.

To push this aspect of Christian truth into its rightful place of prominence, a special organization seems to be demanded. In the Wesleyan Methodist Church of England, in the Presbyterian, Congregational, and Protestant Episcopal Churches in this country, such steps have already been taken to bring this "neglected half of the Gospel" back into the full recognition of the Church. Such an organization offers an outlet for existing social enthusiasm; causes social workers to feel less lonely, and to connect their social labors with their church life; educates the conscience of the Church, helps to make the Church more largely and truly the servant of the community. It can gather information, point out needs and opportunities, stimulate energies, suggest and direct forms of service; it can afford a vital and vivifying center for the social spirit of the church. Adding as little machinery as possible, it can work through existing agencies, seeking to diffuse the love of social service through the entire congregation of Christ.

ITS METHODS.

In this spirit the Federation for Social Service has been organized. It proposes, by the publication of leaflets, monographs, books, and bibliographies, to encourage the study of social problems from the Christian point of view; by the organization of local Federations and by the enrollment of individual members, to promote social service in the spirit of Jesus Christ. It proposes a study that is practical and will result in action, and a service that is effective because informed. Such problems as these will come within its range: associated charities; poverty, its relief and prevention; public health; child labor and child life; co-operation and profit sharing; the housing of the people; wages and conditions of labor; immigration, and the needs of foreign communities in the cities; marriage and divorce; municipal ownership and control of public utilities; social and college settlements; temperance reform; women's economic relations; organized labor; arbitration and conciliation; religious and moral education; in short, all problems which touch the daily welfare of God's children, our brethren. The Federation will encourage co-operation with local institutions and movements for social betterment; investigation of local conditions; and remedial work undertaken alone or in joint effort with other organizations.

APPEAL TO THE CHURCH.

In this attempt to put Methodism into her historic and rightful relation with these great causes, the Federation for Social Service invites all who believe in its principles to ally themselves with it by writing to the Secretary, and to assist in promoting its organization. We, members and friends of the Federation, express our profound conviction that with the social awakening of the Church, with the sacrifices involved, with the opening of the fountains of love, there will come a new measure of that spiritual quickening, that evangelistic fervor, which is the heritage of Methodism from the days of her beginning.

(Signed:)

EXECUTIVE COMMITTEE.

Herbert Welch, President, Ohio Wesleyan University, Delaware.
John Williams, First Vice-President, Commissioner of Labor, Albany.
Harry F. Ward, Second Vice-President, Union Avenue Church, Chicago.

Worth M. Tippy, Secretary-Treasurer, Epworth Memorial Church, Cleveland.
Frank Mason North, National City Evangelization Union, New York.

J. W. Magruder, Federated Charities, Baltimore.
E. J. Helms, Morgan Memorial Church, Boston.

GENERAL COUNCIL.

George A. Coe, Northwestern University, Evanston.
Hanford Crawford, St. Louis.
Edward T. Devine, Charity Organization Society, New York.
George Elliott, Board of Foreign Missions, Chicago.
Homer Folks, State Charities Aid Society, New York.
Bertha Fowler, Deaconess Home, Philadelphia.
James N. Gamble, Cincinnati.
J. Frank Hanly, The Capitol, Indianapolis.
Isabelle Horton, Halsted Street Church, Chicago.
John S. Huyler, New York.
Ben B. Lindsey, Juvenile Court, Denver.
William F. McDowell, Bishop's Office, Chicago.
John R. Mott, Student Volunteer Committee, New York.

Mary McDowell, University of Chicago Settlement.
John W. Perkins, Young Men's Christian Association, Cincinnati.

D. D. Thompson, *Northwestern Christian Advocate*, Chicago.

George E. Vincent, University of Chicago.
Robert Watchorn, Ellis Island, New York.

ADDITIONAL SIGNERS.

Dillon Bronson, Boston Missionary Society, Boston.
W. H. Crawford, Allegheny College, Meadville, Pa.
J. M. Canse, University Church, Seattle.
J. D. Darling, City Missionary Society, Cincinnati.
Daniel Dorchester, Jr., Christ Church, Pittsburg.
Edwin E. Earp, Syracuse University, N. Y.
Robert Forbes, Ward Platt, Board of Home Missions, Philadelphia.
Frank M. Gregg, Cleveland.
Charles E. Guthrie, Hamline Church, Washington.
Albert Sidney Gregg, International Reform Bureau, Cleveland.

Levi Gilhert, *Western Christian Advocate*, Cincinnati.
Stephen J. Herben, *Epworth Herald*, Chicago.
James R. Joy, *Christian Advocate*, New York.
Edmund James James, University of Illinois, Urbana.
George Lewis Jones, First Church, Baltimore.
Henry R. King, Seattle.
Frank LaFayette Loveland, First Church, Omaha.
Charles Alvin Littlefield, Lynn.
George B. Lockwood, Vice-President's Office, Washington.

Joseph T. Moss, Gadshill Settlement, Chicago.
Edmund M. Mills, Board of Education, Cincinnati.
Edward S. Nide, Mathewson St. Church, Providence.
John L. Nielson, German Wallace College, Berea.
Horne G. Ogden, First Church, Jamestown, N. Y.
James W. Pearsall, Ridgewood, N. J.
Samuel Plantz, Lawrence University, Appleton, Wis.
Ward Beecher Pickard, Richmond Avenue Church, Buffalo.

George D. Selby, Portsmouth, O.
Joshua Stansfield, Meridian St. Church, Indianapolis.
William Sheers, Chester St. Church, Baltimore.
John W. R. Sumwalt, Presiding Elder's Office, Washington.

Wilbur F. Sheridan, Mt. Vernon St. Church, Baltimore.
Willbur P. Thirkield, Howard University, Washington.
Claudius B. Spencer, *Central Christian Advocate*, Kansas City, Mo.

Fred E. Tasker, New York.
J. S. Ladd Thomas, Centenary Church, Chicago.
D. D. Vaughan, Halsted St. Church, Chicago.
Zenas L. White, Columbus.

G. A. Warhurton, R. R. Branch, Y. M. C. A., New York.
William S. Woods, *Literary Digest*, New York.
E. Rohh Zaring, *Western Christian Advocate*, Cincinnati.

REQUEST FROM THE SECRETARY.

The Secretary of the Federation desires to secure at once the names of all ministers and laymen who are interested in the purposes of the Federation, and who are willing to become members. The annual dues are one dollar. Three pamphlets are ready for distribution: "What Is It" (including Constitution), "How to Organize" (including a classified list of books on social subjects), "Suggestions for Individual Service."

The Secretary will answer inquiries. Address:
WORTH M. TIPPY,
Epworth Memorial Church Office, Cleveland, Ohio.

Some Estimates of Bishop Fowler

HIS HEART SYMPATHY

BY THE REV. FRANK MASON NORTH, D. D.

It had almost seemed that Bishop Fowler's undaunted spirit might long defy death and master him. Repeatedly in the few years past he has risen to activity, if not to vigor, again, by sheer courage. Surgeons and physicians have been but auxiliaries to his own personal faith and valor. Thus, with us in New York who have shared his life during the past quadrennium, admiration for the indomitable purpose which gave him success in so many fields has grown into reverence. But the conditions which have so strikingly revealed his strength have equally disclosed his gentleness. A great tenderness has shone through his life. These years have been warm and mellow. We have learned to depend, not only upon his extraordinary intellectual powers, but upon the certitude of his heart sympathy. His personality in its completeness has radiated to greater distances and carried into new regions the warmth of his feeling and the light of his thought. We are startled and sad at his going from us. His remarkable powers have had wide range,—President of a great University, editor of a great paper, Secretary of a great Missionary Society, Bishop of a great Church! He was fearless and faithful, a strong man, obedient to but one Master.

A METHODIST

BY SECRETARY H. K. CARROLL, LL. D.

For thirty-five years Bishop Charles H. Fowler has been a leader in the Methodist Episcopal Church. As College President, editor, Missionary Secretary, and Bishop, he made an impress on the Church such as few men in its history have had the force to equal. He was a Methodist and always put the interests of his Church before all other interests. He believed in Methodism thoroughly—its doctrines, its polity, its discipline, its methods, its agencies, and its God-given call to evangelize the world. He was pre-eminently a leader. He was ever summoning the forces and energies of the Church for advance. Everywhere there was work to be done, and to get it done quickly and thoroughly was the passion of his soul. His genius was military, and in the fighting in the field and in the counsels of the camp he was a commanding figure. He was a man of unshakable convictions and he put them in the pulpit and on the platform so earnestly and forcefully that they became the conviction of his hearers. At the bar he would have been one of the most powerful pleaders. In political life he would have attained great eminence. To his beloved Church he gave unreservedly the best of a noble intellect, a manly heart and a heroic nature. His is one of the great names of Methodism.

A GREAT PREACHER

BY THE REV. R. J. COOKE, D. D.

How are the mighty fallen, and are falling! Bishops Merrill, Joyce, McCabe, FitzGerald, Andrews, and now—Fowler! The world is poorer and much smaller since they went away. The Church, ever in need of Moses' and Joshuas, mourns the loss of her great leaders, for these were all eminent examples of Christian piety, devotion and service. I little thought last Monday, as I stood talking with Bishop Fowler, that to-day I would be thinking sadly of his going away. But the Angel of Death is ever in our midst, and we know not whom he will next touch and say, "You are wanted on the other side." Bishop Fowler served the Church long and with great ability, as pastor, editor, Missionary Secretary and Bishop. Some men make even deserts populous, for they are themselves batteries of energy and draw the world after them. Wherever Bishop Fowler was, he bulked large. He was a great preacher. Commonplace subjects had no interest for him, but on such glorious themes as the Incarnation, the Atonement, the Person of Christ, Judgment, and the Future Life, his imagination took fire and his soul revelled in the revelations of the Gospel. As a

Christian he believed with all his heart in the truth of God. As a Bishop he did what he thought was for the interest of the Kingdom, and spared no service, however laborious. He was loyal to his friends, loyal to God, loyal to the Church, loyal to the highest and best ideals which make for human progress, freedom and happiness.

A PRINCE HAS FALLEN

BY THE REV. J. W. E. BOWEN, PH. D., D. D.

Bishop Charles H. Fowler cannot be easily characterized. His endowment of brain, his strength of character, his inflexible will, and his persistence in good works, together with his masterful oratory, made him one of the great figures in Methodism and in American history.

It was difficult for a reporter to report him in his public addresses and sermons; in fact, he never has been reported. Only a few words here and there, and a few sentences grouped together, were given to us whenever he spoke; but from these few, the discriminating and appreciating mind could easily read that a master had been speaking. His oratory had the fiery dash of John B. Goff, but it lacked the pantomime and coarse ribaldry that sometimes showed through the burning eloquence of the fiery temperance speaker.

Bishop Fowler's words burned to the very heart; he had the knack of sending men from his audiences disagreeing with him and fiercely discussing his bold thoughts; but he also had the power to take them up on eagles' wings and make them lose sight of common earthly things.

As Missionary Secretary, he fired the heart of the Church. As editor, he wrote boldly and fearlessly. As preacher and Bishop, he was forceful, far-seeing and courageous.

Perhaps his greatest lecture is the one on Abraham Lincoln. He served the Church with his whole heart, and his works follow him.

AN INCOMPARABLE LEADER

BY THE REV. HOMER EATON, LL. D.

On Monday afternoon, March 16th, my long time friend, Bishop Fowler, called on me in my private office in the New York Book Concern, where we spent a most delightful half-hour together. I had not seen him looking so well in many a day, and I so said to him. He replied: "I am improving steadily in health and strength, and shall come out all right yet." We then discussed some important General Conference questions, in which we both were interested. His mind was clear and his utterances emphatic. As he was leaving, he said that he expected to attend the next semi-annual meeting of the Board of Bishops and hoped to be in comparatively good physical condition at the General Conference in May and to be able to share in the work of the Bishops in that great gathering. Alas for human hopes! He went from that interview to his home, never again to appear among men outside of that home.

A great and incomparable leader has fallen,—fallen with his face to the front and his eyes scanning the great field of Church activities. Charles Henry Fowler, the commanding statesman, the ripe scholar, the matchless orator, the wise counselor, the true and loving friend, the devout man of God, whose faith was unwavering and whose fellowship with the divine Lord and Savior was tender and intimate, has suddenly gone to his reward. His memory will never die. His like we shall not see again.

HIS GENIUS NAPOLEONIC

BY THE REV. GEORGE P. MAINS, D. D.

Bishop Fowler furnished in himself a standing refutation of any socialistic philosophy which has for its aim the equalizing of human conditions. He was born with a kingly brain. If he had been one of a thousand men shut within a prison enclosure, he would immediately have demonstrated his capacity for leadership over the nine hundred and ninety-

nine others. In his ordering of the world, God has made some men for imperial girth, and has shaped their brain for the mission of seer, of organizer, of commander among human forces. Bishop Fowler by birthright belonged to this select minority. In some respects his genius was Napoleonic. It was a happy result that in comparatively early life his superb talents were touched with Christian consecrations and wedded to divine motives. Had he been Godless, he might have proven himself a dangerous foe of the truth. As it was, the Church of his early choice gave him a field of wide and varied advantage for the employment of his great powers in high service. And in every station—as pastor, college president, official editor, Missionary Secretary, Bishop—he gave full proof of his ordination to commanding leadership. In his adherence to any great cause, he was never for a moment stampeded by the fears which disturb ordinary men. He walked along the pathway of his work like one who had first-hand counsel with the Most High. He had a clear vision of great and fundamental principles, and unbounded confidence in their stability and final acceptance. He was thus easily statesmanlike in his grasp of purpose and plan. His place in the pulpit and on the platform was pre-eminence. The march of his thought was picturesque as a panorama, as majestic and resistless as the movement of the Amazon. As a preacher, he merits, and will be accorded, historic rank among the greatest of his denomination. As a lecturer, he was in some respects peerless. It may be safely conceded that his character lecture on Abraham Lincoln was the greatest of its kind ever delivered from an American platform. He was individualistic in a marked degree. He did not always please everybody, but he had always the courage of his own convictions. He was withal in his personal friendships genial as sunshine.

Toward the latter part of his life, he suffered much and fearfully, but he had the sweetness and the fortitude of a martyr to the end.

A great man has gone from among us to take secure rank among the elect immortals. He has bequeathed to us a heritage of many and rich inspirations.

HE FILLED A LARGE PLACE

BY THE REV. A. B. LEONARD, D. D.

Bishop Charles H. Fowler is the fourth Bishop taken by death from our effective list during the quadrennium now closing—Joyce, McCabe, FitzGerald and Fowler, besides those who have been taken from the retired list, Merrill and Andrews. These were all strong men in the spheres in which they moved, each one having marked characteristics peculiarly his own. Bishop Fowler was built on a large scale and filled a large place as pastor, preacher, lecturer, college president, editor, Missionary Secretary, and Bishop. No one place seemed to be quite large enough for him. It might be said that he filled to overflowing the position that for the time being he occupied. He preached great sermons, made great missionary addresses, and his lectures on Lincoln, Grant and McKinley were masterpieces in analysis, rhetoric and oratory. As an administrator of church law, he sometimes seemed to be erratic and almost indifferent to results; but towards his brethren in the ministry he was deeply sympathetic and tender-hearted as a woman. He was the friend and helper of any honest brother who seemed to be at a disadvantage. He had a fashion of saying that his sympathies were always with the "under dog." He had a fondness for the humorous and had few equals at repartee. When a member of the General Conference, whose voice is somewhat familiar in that body, succeeded in obtaining the Bishop's favorable decision on a question of privilege, he remarked as he moved toward the platform that in the Scriptures we are warned to beware "of the snare of the fowler," when the Bishop promptly responded, "Yes, and also against the noisome pestilence."

Bishop Fowler was a most companionable man. There could be no such thing as a dull time in a social circle where he was present. His fund of anecdote and incident was perennial and inexhaust-

able. He did not make a loud profession of piety, but he was sincerely religious. While he appreciated deep and spiritual experiences and would melt into tears at a simple story of the life of God in a human soul, he heartily despised anything that savored of self-righteousness. He was often heard to say that he believed with all his heart in sanctification, but he despised "crankification."

No man ever made a more heroic fight against that last enemy, death. We have heard him describe the battle in realistic terms, and for the time proclaim victory over the last enemy. Although fallen, he has not been conquered, for he could declare as he yielded to the foe, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

AN IMPRESSIVE FIGURE

BY THE REV. GEORGE P. ECKMAN, D. D.

No man ever saw Charles H. Fowler without wanting to look at him again. He was an impressive figure. Indeed, it could be said that his aspect was imposing. His fine, large head, with its cathedral dome, would command attention and challenge admiration anywhere. The very poise of it indicated the masterfulness of the man who possessed it. He was a handsome man, not in the conventional sense, which none would have deprecated more than himself, but in the magnetic attractiveness of his personality. He did not conform to a type. He was in a class by himself. He was a peculiar looking man, and this distinctiveness exercised a charm over his fellows.

His personal appearance was nature's way of showing that she had produced an unusual character. The cast of his mind was as rare as the style of his face. As a formal logician he probably would not have attained great eminence. He did not try to carry conviction by the merciless syllogism. But his appeals to judgment, sustained and urged by tides of eloquence, were quite irresistible. He had a way of massing facts and marshaling arguments about a given point which reminded one of the method of great generals who converge tremendous forces upon a single position and sweep everything before them by the might of their repeated impacts. He would hurl whole battalions of thought at the object of his assault, and compel the stronghold to capitulate on his own terms. It was a magnificent spectacle to see him do this with one of those great audiences which gathered to hear him at the height of his fame.

He used to say that he did not like "a pretty preacher," by which figure he struck off the pulpiteer who spends more time on the form than on the substance of his discourse. Ornamentation for the sake of attracting the eye, and not for the purpose of instilling the truth was an offense to him. No man ever understood the art of illustration better than he. The labor he expended on the elaboration of an historical event into an effective pictorial reinforcement of his theme was simply prodigious. His ordinary sentences—life, indeed, he ever wrote a sentence that could be called ordinary—were full of rhetorical figures, and these appeared to flow spontaneously into his speech. They were as natural to him as breathing. But the serious object he was attempting to serve was always visible. His illustrations were in themselves arguments for his thesis.

His humor was rich and varied. His countenance exhibited the play of his emotions with wonderful fidelity. The flash of his eye, the movement of his lips, the peculiar gesticulations and postures of his body, the whole unstudied habit of the man on the platform, contributed to make his utterances remarkably powerful. He was a great preacher, a firm and sagacious administrator, a prophet with a message, a seer with wondrous vision. His grasp of details was marvellous. Even when his health was fast declining, and his mental virility might well have suffered a corresponding failure, he exhibited an intellectual alertness which amazed those who watched his work. He would preside over deliberative bodies with perfect composure, and would disentangle parliamentary problems with all the acuteness of his earlier days.

He bound his friends to his heart with hooks of love which are stronger than rivets of steel or bands of brass. He never forgot a kindness, nor the man who had shown it. He would have gone to the stake for his convictions, and he would

have sacrificed anything short of principle on the altar of friendship.

The church has few men who are differentiated from others so sharply as to merit the appellation of "genius." In the very nature of things it cannot be otherwise. But Charles H. Fowler fell into this category. God endowed him with rare gifts of mind and spirit. These he developed with immense patience and industry. He was a good minister of Jesus Christ, an apostle of the New Testament with a flaming tongue, an ecclesiastical statesman devising liberal things for the Kingdom of God, a man whose like the church will not soon see again.

AN UNTIRING WORKER

BY THE REV. C. C. JACOBS, D. D.

In the death of Bishop Charles H. Fowler truly a prince in Israel has fallen. He was a man of varied experience in church life, an educator, a great preacher, and a potent force in the missionary movement. For thirty-five years he had been a conspicuous figure in Methodism. He was an untiring worker, a keen observer of current events and a prophet of no mean vision. Those who knew him best loved him most. To know intimately was to admire him for his great ability, scrutinizing knowledge of men and pungent wit. A star of the first magnitude has gone out of the terrestrial firmament of Methodism to shine with well earned lustre in the galaxy of the great in the skies. The church—the world, will miss him; but his influence will live on through the coming centuries. He has gone from labor to reward. He lives in the memory of those who knew him as an inspiration to faithful efficient service. He was a heroic vindicator of Christianity and the Church and a true leader of men.

AN EVENTFUL LIFE

BY BISHOP W. F. MALLALIEU.

Charles Henry Fowler has closed a most remarkable and eventful life. Very few men have crowded as much work into seventy short earthly years as he. He was endowed with a sturdy body, a wonderful brain, and body and brain were laid under constant constraint to do their very best for God and humanity. Though born in Canada he was a most intelligent and uncompromising American. He was a Methodist through and through. He believed in the Bible from the first verse of Genesis to the last verse of the Revelation. He was the unfailing friend of the poor, and the humble, and the unfortunate. In the pulpit and on the platform he was one of the foremost orators that Methodism has ever produced. In his death our church has met with an unmeasurable loss.

Personal and General

Bishop Hamilton is said to be steadily improving in health.

Bishop Hartzell sailed from England for the United States the 21st inst.

Mrs. J. Murray Smith, of McGehee, Ark., is visiting her sister, Mrs. L. F. Murray.

Ex-President Grover Cleveland passed his seventy first milestone of his life Wednesday, March 18.

Mrs. Ella Spiker of Monroe, spent some time in the city as the guest of Mr. and Mrs. Noah Dennis.

Miss Angelina Foster, of Baton Rouge, is spending a while with her daughter, Mrs. Emma White-side, at 2528 Freret Street.

Mrs. J. R. Crump, of Brookhaven, Miss., has donated to the library of Meridian Academy a fine set of encyclopedias in memory of her husband.

The Twenty-fourth Infantry arrived in San Francisco Thursday, March 12, from the Philippines and will be stationed in New York for some time.

The address by Dr. Frank G. Browne of North Indiana Conference on "How to Prepare for Conference Examinations" has been put into booklet form.

Ex-governor W. O. Bradley of Kentucky, recently elected United States Senator, is the first Republican governor that state has had in forty years.

The Rev. H. B. Hart, D. D., pastor at Greenwood, Mississippi, has just closed a great revival with thirty-nine conversions and additions to the church.

Mrs. Elizabeth A. Kelley, wife of Dr. William V. Kelley, editor of the *Methodist Review*, died at her home in Brooklyn, New York, on Saturday, March 8, after a long illness.

Mr. H. L. Scott, father of Mr. Emmett J. Scott, a letter carrier in Houston, Texas, for more than eighteen consecutive years, is leaving the service to enter, it is said, into business.

The *American Baptist* says that Seventy-five colored residents of Marshall county, Kentucky, forced by a band of regulators to leave their homes and have gone to Paducah for refuge.

The Rev. J. A. Burton, of Ackerman, Mississippi, is conducting a revival meeting at Centenary Church, Memphis, Tennessee, the Rev. H. W. Kay pastor. The meeting began March 23rd.

United States Senator William Pinckney Whyte of Maryland, age 86 years, died at his home in Baltimore on March 17, after a brief illness. Mr. Whyte was the oldest member of the Senate.

Bishop Moore will deliver his address on "Morgan's Rough Riders: Their Capture and Escape" on Friday night during the session of the Lexington Conference, which opened on the 25th inst., in Cincinnati.

February 12, 1909, marks the centenary of Lincoln's birth. A movement is on foot in Chicago to erect a \$100,000,000 Lincoln memorial. It will contain a museum, a library, and a big hall for great gatherings.

Bishop Evans Tyree, D. D., LL. D., of the African Methodist Episcopal Church will preach the baccalaureate sermon to the graduates of Meharry Medical College, Sunday, March 29, in the auditorium of Walden University.

Western College for Women at Oxford, Ohio, has elected for the first time in its history a man as president, namely the Rev. John Grant Newman, D. D., who was pastor of the Presbyterian Church, of Wyoming, a suburb of Cincinnati.

The Negroes of Muskogee, Oklahoma, are determined to fight the Jim Crow law. One hundred have pledged themselves to give five dollars each and others are paying into the fund for this purpose from one dollar to five dollars each.

The Rev. J. B. Webb and family at Huntsville, Alabama, who lost all personal belongings in the fire on March 12, which destroyed the house they occupied and several others, will be grateful for any assistance that friends can render them.

Dr. L. T. Townsend, of Brooklyn, Mass., and the Rev. H. S. White, of Romeo, Michigan, have recently donated to Samuel Huston College Library, Austin, Texas, about 1000 volumes of choice books among which is an encyclopedia alone worth \$100.

Gilbert Academy has just closed a good revival in which eight students were converted. The memorial services at Gilbert in honor of the late Principal McDonald were largely attended. Dr. M. C. B. Mason's lecture was up to his usual high standard.

The Central Avenue, formerly Loyd Street, Church, Atlanta, Ga., is enjoying a great revival. Sunday March 15, forty-seven joined the church. The pastor, Dr. J. A. Rush, conducted the services, assisted by the Rev. R. T. Weatherly. The meeting continues.

Dr. E. M. Jones, Field Secretary of the Board of Education, Freedmen's Aid Society and the Sunday School Department, will preach the special Easter sermon at Aberdeen, Miss. The Rev. B. T. McEwen, the pastor, is planning to raise all of his benevolent collections on this occasion.

United States William James Bryan of Florida, died at the Providence Hospital in Washington, D. C., on Sunday, March 22 of Typhoid fever. It was only seventy-three days since he took his seat as the successor of the late Senator Stephen R. Mallory. Mr. Whyte was the youngest member of the Senate and by his death the body loses the seventh member since the adjournment of the Fifty-ninth Congress on March 4, a year ago.

The thirty-ninth session of the Louisiana Congregational Association will be held in Central Congregational Church, this city, the Rev. H. H. Dunn, B. D., pastor, April 2-6. The twenty-fourth annual meeting of the Sunday School Convention, the nineteenth annual meeting of the Woman's Missionary Union of Louisiana and the third annual meeting of the Beecher Club will be held also in connection with the Association. On Monday night, April 6, a fine concert will be given under the auspices of State Missionary Committee, proceeds for the State organ and Home Mission work.

INTERNATIONAL LESSON

Second Quarter.—Lesson I—April 5, 1908. Title—"Jesus the Good Shepherd."—(John 10: 1-18.) Golden Text: "The good shepherd giveth his life for the sheep."—John 10:11.) Hymn No. 90.

DAILY HOME READINGS.

Mar. 30	Monday	.....	John 10: 1-18.
Mar. 31	Tuesday	.....	Luke 15. 1-10.
Apr. 1	Wednesday	.....	Ezek. 34. 12-24.
Apr. 2	Thursday	.....	Luke 2. 8-20.
Apr. 3	Friday	.....	Eph. 4: 1-16.
Apr. 4	Saturday	.....	1 Pet. 2: 19-25.
Apr. 5	Sunday	.....	Psalm 23.

BY REV. E. B. BURROUGHS, LL. B., A. M.

How cheering is the message the Gospel brings unto us! How it comforts and thrills the soul! How full of inspiration, how ennobling the thought that God cares for us! Oh, the joy that fills the heart at the thought that God not only cares for, but also loves us! Such is the good news the Gospel brings us. Well may it be said that "the gospel is an expression of the heart of God." Yes, it is a fact that God loves us. Yea, He loved us so much that He gave His only begotten Son to die for us that we through Him might not perish, but have everlasting life. Thus has Christ become our "Good Shepherd" and as such gave His life for His sheep. And being our Shepherd He is keeping watch over us by day and by night. He knows His sheep by name, and because of His great love for them He is ever in readiness, when they cry, to come to their relief. Let us not be discouraged, then, because of the difficulties we may have to encounter along life's pathway, for the Good Shepherd shall guide us by His counsel, and afterwards receive us unto glory.

Three weeks ago we studied a part of the chapter from which our lesson for to-day is taken under the title, "Jesus Heals a Man Born Blind." To get the full meaning of our present lesson it will be necessary to review that lesson, for the connection therewith is so intimate that the import of the present discourse will not be comprehended without so doing.

Because of the sharpness of the reply given them by the man that was born blind, but who had received sight at the hands of Jesus, the Jews drove him out of the synagogue. Moreover many of his friends deserted him. It was a terrible thing in those days to be thus shut out from church and friends. He was in this condition when the Master met him the second time. Jesus knew what had happened unto him and as an encouragement assures him that he need not fear for he would find in Him a Good Shepherd.

LIGHT ON THE TEXT.

1. *Verily, verily, I say unto you.* Originally, "Amen, amen." This expression occurs twenty-five times in this Gospel. It was doubtless used to give emphasis and solemnity to what was about to be said. *He that entereth not by the door into the sheep fold.* The fold was not a covered building, but an open court surrounded by a wall with a door. The door was the proper way of entrance. *But climbeth up some other way.* Over the wall. *The same is a thief and a robber.* The way by which he enters the fold shows the purpose of his coming. He comes not for the good of the sheep, but for his own. Thus spoke Jeremiah and Ezekiel concerning the shepherds or spiritual rulers of Israel.

2. *But he that entereth in by the door.* Comes in by the proper way. *Is the shepherd of the sheep.* The one who cares for the sheep, leads them to pastures, protects them from enemies, watches over, helps, and gives them rest in the fold.

3. *To him the porter openeth.* The under-shepherd whose duty it was to care for the sheep while they were in the fold. Hearing and knowing the voice of the shepherd he would immediately open unto him. *And the sheep hear his voice.* Having been under his care they have learned to distinguish his voice from all others. *And he calleth his own sheep by name.* Eastern shepherds know each of their sheep by name. Likewise Christ. He knows

all our needs, our temptations, our hopes, and troubles. *And leadeth them out.* Through the doorway. Jesus leads His sheep into spiritual pastures.

4. *He goeth before them.* Does not drive but leads. *And the sheep follow him.* Follow where he leads. Thus should Christians follow their shepherd. *For they know his voice.* They have learned his voice so well that they never make any mistake as to who whistles to them or calls.

5. *And a stranger will they not follow.* Because they do not recognize in him their shepherd. *But will flee from him.* Apprehensive of danger they will scatter. *For they know not the voice of strangers.* There is between them and strangers no mutual fellowship.

6. *This parable.* This story or metaphor. *But they understood not.* Being spiritually blind they could not comprehend the truth here spoken.

7. *I am the door of the sheep.* Here the Master explains His parable. He shows that there is a

spiritual fold, and that He is the only way by which men can enter therein.

8. *All that come before me are thieves and robbers.* All who did not care for the spiritual interests of men as exemplified in the Pharisees. *But the sheep did not hear them.* Gave no attention to their outward show as manifested in their mode of worship.

9. *By me if any man enter in.* Still keeps before them the truth that He is the Messiah, and the only way by which one may enter into the Kingdom of God. *He shall be saved.* Saved from the curse of the broken law; delivered from the guilt and power of sin. *And shall go in and out, and find pasture.* Shall have perfect freedom of action, and enjoy the benefits thereof. Likewise Christians shall have spiritual liberty, and shall find spiritual food.

10. *I am come that they might have life.* I am not come to destroy, to bring death, but to fulfill, and to bring life. *And that they might have it more abundantly.* A fuller, richer, more abundant life. Adding to physical life, moral, intellectual, and spiritual life.

11. *I am the good shepherd.* The ground and reason for his coming. *The good shepherd giveth his life for the sheep.* Layeth down His life as an atoning sacrifice. He will run and protect them even at the expense of His own life.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—April 5, 1904.

God Providing for His Birds, His Lilies and His Children

(Matt. 6: 25-34; Psalm 37: 23-29.)

BY REV. WILLIAM C. STOVALL, M. A., B. D.

Jesus sat on the Mount preaching to a strange congregation of mixed people. His words were so simple that even a little child could understand them. Still He was not preaching to children, but to men capable of the most lofty thought. His congregation was composed of thinkers. Ignorant men may run after a band of music or a hand-organ and a monkey but few hasten to hear the great subjects relating to being and eternity discussed. Some men are attracted by one whom they think is about a miracle, but the moment they find that instead of the miracle they are to be afflicted with a dilactic discourse, they either go to sleep or steal away, and leave behind only the thoughtful. And what a lesson He taught them. He provides for them.

Our affairs cannot be left to negligence and uncertainty; some one must manage them, and provide for us. Now opposed to our providence is the providence of God. And how much better is the one than the other. Our providence is unavailing and unprofitable. And how little can we add to it from any relative resource. A friend is indeed born for adversity; and such a benefactor, by counselling us in our doubts, comforting us in our sorrows, and relieving us in our necessities, is one of the greatest blessings heaven can bestow. Yet how limited and uncertain is human friendship. All reliance on creature help is leaning on a broken reed, or hewing out broken cisterns that can hold no water. But "blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters . . . neither shall cease from yielding fruit." Here is a divine friend and helper. He provides for us. Here is the case of a God engaged for us, that is, of a Being possessed of infinite perfections. Here is a providence attended by unerring knowledge, by almighty power, by a goodness, by a kindness, a tenderness, a patience, a fidelity that knows no bounds.

But what evidence have we that He provides for us? The fact is certainly astonishing. Yet nothing is truer. It is involved in the grst essential principle of religion, upon which all its duties are founded; for "he that cometh to God must believe that He is, and that He is a reward of them that diligently seek Him." We are commanded to pray to God; but for what purpose, if He takes no interest in our concerns? We are required to bless and praise Him, but for what reason, if He dispenses our blessings by accident, and not from disposition

and design? He also takes care for oxen. He giveth to the beast his food, and to the young ravens that cry. He openeth his hand and satisfieth the desire of every living thing. Now, we may reason from the less to the greater and hence the Saviour says to his disciples: "Ye are of more value than many sparrows." "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "Consider the lilies of the field, how they grow . . . Shall He not much more clothe you, O ye of little faith?" The relations in which He stands prove the same. If He professes Himself to be the Shepherd, the King, the Husband, the Father of His people, will He not provide for his sheep, his subjects, his bride, his offspring? His promises are exceeding great and precious and adapted to all our wants and fears. "The eyes of the Lord are upon the righteous and His ears are open to their cry." "I will never leave thee nor forsake thee." Is not this the language of one that is very careful of His provision for me? Review His doings for proof of this. What says the history of his people in all generations? Who provided for Noah when the Deluge was coming on, and said, Come thou and all thy house into the ark? Who provided for David and appeared for him in all his dangers and tribulations? Who restrained the lions and the flames, that they should not touch Daniel and his companions? Whose angel stood by Paul in the storm, and said: "Fear not, Paul," when all hope that they should be saved was taken away? And what says our experience? Has He not provided for us in childhood, in youth, in manhood, in every period of life, in every condition, in every difficulty, in every distress? And having provided for us so long, will He abandon us now? Having sought us when enemies, will He forsake us now He has made us friends? Having not spared His own Son, but delivered Him up for us, will He withhold any good thing from us?

Chicago, Ill.

We find what we look for in the world. I have always been looking for the nobler qualities in human beings, and I have always found them. There are great souls all along the highway of life, and there are great qualities even in the people who seem weak to us ordinarily.—Ella Wheeler Wilcox.

The wife of Dean Stanley said on her death-bed: "Everything is gone; I cannot even think." "But you can love?" "Yes," she replied, "that is my identity."

Delaware Conference

By the Rev. J. W. Fenderson

On March 11th the 45th session of the Delaware Annual Conference convened at Zoar Methodist Episcopal Church, Philadelphia, Penn., with Bishop Earl Cranston presiding.

The conference was organized by electing J. H. Blake, secretary; J. E. A. Johns, statistical secretary; C. W. Pullett, treasurer, and the usual standing committees. Unlike former sessions there was not a single complaint against any preacher. It was a session characterized from beginning to end by perfect understanding and good feeling. Every preceding elder's report and there are five: J. R. Brown, of the Cambridge; N. W. Moore, of the Centerville; H. A. Monroe, of the Philadelphia; P. O'Connell, of the Salisbury and J. H. Nutter of the Wilmington District, showed increases, in every instance, over former years.

Owing to the abundance of business, the consideration of memorials and General Conference propositions, some days it was necessary to hold two sessions. The consideration of the General Conference proposition to amend the constitution, changing the Restrictive rule so that bishops may be elected for particular races and languages, was made the order of the day for Thursday morning. Anticipating a spirited debate, every preacher was early in his seat, while visitors pressed each other for standing room. The combat of argument was soon on. The proposition had friends as well as its opposers. D. D. Turpeau, P. O'Connell, W. C. Jason spoke for it; and J. H. Nutter, J. H. Scott, T. H. Butler and S. S. Jolly spoke against it. The arguments on both sides were of a high order, showing study, skill and legal acumen. The men spoke out of four years of calm deliberation and conviction, pleading the cause of their people, being conscious of the honesty of the purpose their judgment pursued. Probably such a debate, heightened by such eloquence, never before took place in any session of the conference. The proposition was defeated.

There were nine elders and eight deacons ordained; and three committed on trial. The following were ordained elders: L. D. Beecham, C. Y. Trigg, J. W. Jewett, J. T. Fletcher, R. H. Wallace, C. W. Winder, W. T. Purnell, Thos. H. Woodly and R. S. Stevenson.

There were present the official visitors: Drs. C. C. Jacobs, I. G. Penn, J. O. Spencer, R. E. Jones, G. P. Main, Ward Platt and Frank Trigg. Dr. J. C. B. Mason arrived just before the closing session Monday, the Freedmen's Aid work having been represented by Dr. Downey. Dr. and Mrs. A. P. Camphor, returned missionaries from Liberia, Africa, were present during the entire session and spoke at the anniversaries.

Next in importance to the change of the Restrictive Rule was the election of delegates to the General Conference. As representatives to the General Conference, N. W. Moore, C. A. Tindley, J. H. Scott were elected; and J. R. Brown and S. S. Jolly were chosen as reserves. Of the Lay Conference, H. S. Wilson, S. H. Long and Harrison Jennings were selected. While there were some disappointments in the election, everyone admits that the delegation is a strong and worthy one.

Appointments

CAMBRIDGE DISTRICT, J. R. Brown, Presiding Elder.—Alreys, G. T. Townsend; Beckwith (supplied), J. H. Griunage; Bridgeville, J. W. Fenderson; Cambridge, A. L. Martin; Cambridge Circuit, C. E. Davis; Church Creek, Jose Angulo; Crapo, I. D. Payne; East New Market, M. H. Horsey; Federalburg, C. W. Moore; Frankfort, C. W. Downs; Harrington, G. R. Hollis; Hurlock, J. W. Bowling; Laurel, R. H. Wallace; Lewis, J. W. Cook; Lincoln, F. C. Wright; Madison, C. W. West; Mardella Springs, I. W. Gillis; Milford, J. H. B. Hubbard; Nassau, D. W. Martin; North Berlin, J. F. Molack; Preston, J. W. Jewett; Seaford, T. W. Cooper; South Berlin, G. W. Downs; Trinity, T. A. Johnson; Vienna, L. H. Martin; Whiteville (supplied), B. F. Lowher.

CENTERVILLE DISTRICT, N. W. Moore, Presiding Elder.—Carmichael, C. J. Hall; Centerville, D. H. Hargis; Centerville Circuit, R. S. Johns; Chester-town, J. R. Holland; Church Hill, F. J. Lee; Coleman, J. R. Brinkley; Cordova (supplied), W. H. Hayman; Denton, J. T. Fletcher; Easton, C. W. Pullett; Easton

Circuit; S. J. Hammond; Fairlee, R. H. Coleman; Greensboro, P. M. Shelton; Longwood (supplied), R. E. Stepney; McDaniel, J. H. Harman; Melitota (supplied), S. H. Earle; Oxford, H. T. Johnson; Pomona, J. W. Bond; Ridgely, J. C. Bantom; Royal Oak, A. Chose; St. Michaels, T. H. Klah; Stevensville, I. D. Pitts; Still Poud, F. T. Johnson; Trappe, R. G. Riley; Williston (supplied), J. H. Cooper; Witmau, C. A. Norwood; Woodland, D. R. Dunn.

PHILADELPHIA DISTRICT, H. A. Monroe, Presiding Elder.—Atlantic City, F. J. Handy; Boston, J. A. Foust; Boston Circuit (supplied), I. H. Lewis; Bridgeton, B. W. Berry; Brooklyn, W. A. T. Miles; Bronx, supplied; Burlington, N. J., A. F. Ennals; Camden, N. J., J. C. Dunn; Cape May, N. J., J. E. Cook; Chester (St. Daniel), J. H. Nutter; (Siloam) J. H. Blake; Fordsville, T. A. Woodly; Goshen (supplied), Osear Brown; Greenlock, W. S. Brown; Hudson (supplied), Charles Andrews; Magnolia, W. J. Moore; Merchantville, N. J., E. E. Parker; Mount Clair, N. J., F. H. Butler; Newark, N. J., S. S. Jolly; Ocean City, N. J., J. H. Klah; Orange, N. J., D. D. Turpeau; Philadelphia (Calvary), C. A. Tindley, (Frankford) T. M. Hubbard, (Germantown) J. R. Waters, (Haven) W. T. Hemsley, (John Wesley) J. W. Parker, (Sommerville) H. R. Purnell, (St. Paul) E. P. Smox, (Zoar) J. H. Scott; Roseville, L. A. Roach; Salem, N. J., M. V. Walters; Salem Circuit, N. J., C. C. Neilson; White Plains, N. Y., W. L. Butler; Worcester, Mass., W. B. Perry; Woodberry, N. J., Hayman Ward.

SALISBURY DISTRICT, P. O'Connell, Presiding Elder.—Box Iron, P. W. Price; Chincoteague (sup-

plied), S. T. Drummond; Cottage Grove, J. W. Waters; Crisfield, R. G. Waters; Dames Quarter, W. A. Hubbard; Deals Island, P. T. Scott; Exmore, Va., L. D. Beacham; Fruitland, D. A. Ridout; Fairmount, A. L. Henry; Greenwood (supplied), R. H. Boggs; Hope-well, C. Y. Tdlgg; Jamestown, J. E. A. D. Grigsby; Lawsonia, J. A. Jeffers; Leemont, J. H. Winters; Marion Station, L. E. Toulson; Marion Circuit, N. D. Scott; Mount Vernon, W. T. Purnell; Nantleoke, C. E. Hemsley; Oak Hall, Va. S. T. Parker; Orleole, J. W. W. Cox; Parsonburg, E. E. Rogers; Pocomoke City, M. L. McKenny; Princess Anne, W. E. Waters; Princess Anne Circuit, C. T. Covington; Quantico, W. C. Bowland; Salisbury, C. S. Spriggs; Salisbury Circuit, J. L. Parker; Snow Hill, L. W. Deakins; Snow Circuit (supplied), C. S. Spencer; Stockton, C. L. Anderson; Unionville, E. H. Nichols; Watts-ville, J. S. Conibourn; Watchpreague, Va., L. J. Waters; Wetipquin, L. T. Robbins; White Haven, M. P. Sterling.

WILMINGTON DISTRICT, W. T. Cotton, Presiding Elder.—Barelay, O. W. Lawler; Castin, M. W. Clark; Cheswold, Del., Solomon Hammond; Crumpton, J. K. Adams; Delaware City, Del., T. B. H. Coleman; Dover, Del., E. H. Webb; Dover Circuit, S. W. Waters; Galena, J. W. Jefferson; Hockessin, Del., W. H. Reeter; Marydel, W. H. Turner; New Castle, Del., G. B. Coleman; Newport, Del., W. E. Hilton; Odessa, Del., O. P. Dickerson; Port Deposit, I. H. Johnson; Sassafras, J. M. Whittington; Smyrna, Del., W. H. Johns; Townsend, Del., J. L. Davls; Wilmington (Ezion), J. E. A. Johns, (Haven) E. O. Parker, (Mount Joy) W. J. L. Hughes.

W. C. Jason, president Delaware State College for Colored Students.

Cambridge, Md., was chosen for the session of the conference of 1909.

Lincoln Conference

By James N. Wallace, A. B., B. D.

The sixth session of the Lincoln Conference convened in the Ninth Street Methodist Episcopal Church, Kansas City, Kans., March 12, 1908. Bishop Henry W. Warren, D. D., of Denver, Colo., presided over this earnest body of men with so much fatherly care, and tender love that he won the affection of every man.

General Comill, mayor of Kansas City, Kans., delivered a timely welcome address to the conference. Bishop Warren happily responded.

The following were chosen as officers of the conference: A. W. Talbert re-elected secretary; C. R. Ross assistant; Treasurer, B. F. Swindell; Assistants, James N. Wallace, H. T. S. Johnson, R. Powers; Statistical Secretary, J. C. Williams; Assistants, L. C. Allen, Geo. T. Wooten.

The Rev. E. A. Wilson, Ph. D., pastor of the Metropolitan Baptist Church, Kansas City, Kans., delivered an eloquent welcome address on the part of the Baptists of the city. The many and varied causes of the church were ably represented by the following field secretaries or their representatives: Dr. J. W. Jennings, Western Methodist Book Concern; Dr. W. W. Lucas, SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. W. W. Maveety, Freedmen's Aid and Sunday Schools; Dr. E. A. Coker, Home Missions and Church Extension; Dr. J. N. C. Coggins, Epworth League; Dr. Claudius B. Spencer, *Central Christian Advocate*. These brethren made thrilling and eloquent addresses.

The following visitors were introduced to the conference: Dr. David Rashewell, of the Rock River Conference; Dr. J. H. Irishland, of the German Conference; Dr. Frank McDonald, of the African Methodist Episcopal Church; the Rev. W. J. Deboe, of the Central Missouri Conference; Dr. B. F. Abbot, D. Mitchell, of the above named conference; W. H. Davidson, presiding elder, and R. P. Tyler, of the Colored Methodist Episcopal Church.

The Bishop announced the following transfers: Walton Brown, Wade Hamilton, elders, from the Texas Conference; Riley R. Powers, fourth year, Central Alabama Conference. I. R. Ross, B. H. Armstrong were admitted into full membership. Bishop Warren delivered a very helpful and instructive address to the class. The following were elected to elders orders: L. C. Allen, W. W. Cowen, Aaron Faulkner, Henry T. S. Johnson, James N.

Wallace, Geo. T. Wooten. H. B. Hubbard was requested to locate. Alford G. Goodwin was discontinued on trial. John H. Nichols, E. M. Maden were elected to Local Deacon's Orders. J. H. Taylor was admitted into full membership.

The Annual Conference will be held next year in the progressive little city of Boley, Okla. This town is entirely composed of Negroes. The population is growing very rapidly.

James N. Wallace was transferred to the Puget Sound Conference and stationed at Seattle. The Board of Home Missions met in this city last November and was so impressed with the outlook for the establishment of a church among our colored population that they made a special appropriation for this work.

Dr. Ressler, pastor of Grace Church, of Denver, Colo., was introduced to the conference and made a soul inspiring address.

Sunday morning at the Washington Avenue Church the conference held its services. Bishop Warren delivered a powerful sermon before a crowded audience. \$300.00 was given by the members and friends of this magnificent church. This is one of our white churches and we mention especially the gratefulness of Pastor Hayes and the brethren of the conference for this kind consideration. In the afternoon Bishop Warren with the assistance of D. G. Franklin, J. J. Cabbell and W. F. Smith, presiding elders of Lincoln Conference, ordained seven men as Elders. After this service Dr. J. N. C. Coggins held his audience spell-bound over an hour. His text was: "What is man, that thou art mindful of him." Psalm 8: 4. At night Dr. W. W. Lucas preached at the M. and O. Hall as our church did not have seats enough to seat the people. His sermon was replete with spiritual fire.

The Rev. L. E. Hayes deserves much credit for the masterly way he cared for that large delegation. His faithful members were well organized and cared abundantly for all.

General Conference Delegates: Dr. D. G. Franklin was elected on first ballot, J. J. Cabbell was chosen as reserve. Prof. A. J. Scales was elected lay delegate.

The proposition to change the 3rd restrictive rule so as to elect Bishops for races and languages was voted down by a vote of 40 to 1.

This Annual Conference will be long remembered for its advance along all lines.

(Continued on page ten, column three.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malna, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

A "PRACTICAL EPISCOPACY"

We are reproducing on page two of this issue a very striking article from the pen of Bishop J. M. Thoburn. The Bishop writes vigorously on a Practical Episcopacy and says that a spirit of Methodist Episcopacy requires that a Bishop should exercise not only authority, but leadership. And for this reason Bishop Thoburn asserts that a Bishop should have a definite field for at least four years. Some of the points involved in bringing this about the Bishop says are purely legal and constitutional, but there are others that deal with practical interests of the work. We commend this article of Bishop Thoburn's to a careful reading.

The following interesting paragraph appeared in a recent issue of the *New York Christian Advocate*. "A few days ago Mr. Richard Johnson, of 40 Charles Street, Lynn, Mass., retired from the position of janitor with the National Security Bank and Security Safe Deposit Company, with which he has been connected for the past twenty-six years. Many things of the kind are occurring constantly, but this is remarkable. Johnson was born in 1819, on a plantation near New Orleans. His owner was a Frenchman and taught his slave to converse in French. At the age of nine years he was sold at auction for \$900. After some years he was put on the auction block again and sold for \$2,500. When General Butler was in command at New Orleans Johnson was among those who were declared "contraband of war" and came North. If slavery existed without regard to color, no doubt there are many white men who, if put on the auction block, would not bring as many cents as he did dollars."

A fine portrait of Bishop James M. Thoburn ornaments the cover of the *Northwestern Christian Advocate*, and an editorial under the heading, "A Modern Prophet—J. M. Thoburn," and a number of interesting tributes appear in this issue, under date of March 11. This is a very appropriate recognition of the anniversary of his birth seventy-two years ago, Saturday, March 7, 1863, in Clairsville, Ohio, and an appreciation of the wonderful work done by this, one of the best beloved Bishops of the Methodist Episcopal Church. Bishop Thoburn is one of the most widely known and successful missionaries and as one of his admirers has said, "the greatest missionary that was ever sent to India by any religious organization." He has for half a century consecrated his services to the cause of missions, being among the pioneers of our mission work in India. He has the thought, love and confidence of many thousands that through his services have seen the glorious dawn of a new life. India and American Methodism honor and reverence him. God grant that many more years may be added to his wonderful career.

GENERAL CONFERENCE DELEGATES

Liberia Conference.

Ministerial: Ashford L. Sims, presiding elder. Reserve: C. A. Lincoln, presiding elder. Lay: Sir Wilmot E. Dennis, merchant. Reserve: Mary A. S. Ragland, teacher.

Lincoln Conference.

Ministerial: W. G. Franklin, presiding elder, Guthrie, Oklahoma; Reserve: J. J. Cabbell, presiding elder, Independence, Kansas. Lay: A. J. Scales; Reserve: Mrs. J. Clark.

A PRINCE IN ISRAEL HAS FALLEN

World-wide Methodism is called upon to mourn the death of one of its most distinguished and most useful ministers, Bishop Charles H. Fowler. In his death, one of the most eloquent voices of present day Methodism is hushed in silence, one of the greatest intellectual lights of Methodism serves no more in earthly councils; and one of the most intrepid and invincible leaders has sheathed his sword and yielded his command to others. A leader? Yea, verily, Bishop Fowler would have made a great general, for all his plans were pitched on a large scale, and he had the strength of intellect to see clear through his plan to victory and success. And more he had the courage and the strength of body and soul to bring his plans to a successful end.

Was ever a church more afflicted by the loss of distinguished men than the Methodist Episcopal Church during the past quadrennium? Merrill, Joyce, McCabe, FitzGerald, Andrews, and now Fowler. The church is poorer, the world is poorer; their places are vacant and the mighty throngs that follow the banner of Jesus Christ halt in silence as this long death roll of distinguished men is read. If the world is poorer, it has been made richer because these men have lived and gave heart, soul, and mind to the cultivation of the larger and better life of the church.

ELECTED TO THE EPISCOPACY.

Dr. J. M. Buckley, writing in the *Christian Advocate* of May 22, 1884, said of the then newly elected Bishop Fowler: "If intellectual ability, energy, personal force, strong will, clear perception, and untiring pursuit of the things which his judgment approves, together with great gifts in the pulpit and on the platform, in conjunction with the modifying influences of the new position, can give the promise of success therein, the Church has reason to hope that its choice will be increasingly vindicated during the long course of years."

This was a prophetic vision that has in every sense been realized, and the church has been honored and served in manifold acceptable ways by Charles H. Fowler, as one of its General Superintendents.

He was elected Bishop at the age of 47 years along with Bishops Mallalieu, Walden, and Ninde. He was nine years younger than Mallalieu, six years younger than Walden and five years younger than Ninde. The balloting for Bishops at the General Conference held in Philadelphia in 1884 began in the morning session of May 15, Bishop Andrews presiding. At that time the name of each delegate was called, and as he responded he voted. On the first ballot 407 votes were cast and 204 were necessary to choice. There was no election on the first ballot. The General Conference assembled in the afternoon of the same day, Bishop Warren presiding. The second ballot was taken, the total number of votes cast being 403, necessary to choice 202. On this ballot William X. Ninde, of the Detroit Conference, received 272, and John M. Walden, of the Cincinnati Conference, 214, and they were declared elected. The third ballot was taken, and W. F. Mallalieu was elected by a vote of 206 out of 402. The fourth ballot was taken, the tellers retired, but by an accident the fourth ballot was mixed with the third ballot that had just been previously counted, and upon the report of the accident to the General Conference, by a vote of 193 to 143, the fourth ballot was set aside. The fifth ballot was ordered, and on motion of D. S. Monroe, instead of the calling of the name of each delegate, the roll was called by conferences. The fifth ballot was taken at the close of the afternoon session, to be reported at the evening session. The General Conference assembled in the evening of May 15th, in Arch Street, Bishop Harris presiding, to hear the addresses of fraternal delegates. At this time the result of the fifth ballot was reported. The whole number of votes cast were 366; necessary to choice, 184. Charles H. Fowler received 212 and was declared elected. At the time of his election, Dr. Fowler was Missionary Secretary, and during the General Conference of 1884 was Chairman of the Committee of the State of the Church. A. E. P. Albert was Secretary of this Committee. At the same General Conference, William Taylor was elected Missionary Bishop for Africa.

YEARS OF PREPARATION.

Charles H. Fowler was born in Burford, Ontario, Canada, August 11, 1837, of English-Scotch parents. Four years later, with his parents, he removed to Illinois, and the earlier years of his life were spent on the farm. He became a student of Rock River Seminary in 1851, and early in 1855 registered at the Genessee Wesleyan Seminary, Lima, N. Y. In the fall of the same year he matriculated at Genessee College (now Syracuse University). He graduated from Genessee College in the class of 1859 as the valedictorian of his class. He immediately began the study of law in Chicago, but on Christmas evening of 1859 he was converted, and in March, 1860, he entered Garrett Biblical Institute and graduated from that institution in 1861. In the fall of 1861 he was admitted on trial into the Rock River Conference. Within the bounds of this Conference he filled four full terms as pastor of four of the largest churches. In 1866, while yet only 29 years old, he was elected President of the Northwestern University, but declined to accept the honor. In 1868 he was married to Myra A. Hitchcock, daughter of the Rev. Luke Hitchcock of Chicago, who survives him. He was a member of the General Conferences of 1872, '76, '80, and '84. He was appointed by the Governor of Illinois to deliver the oration at the Centennial Exposition held in Philadelphia in 1876. The degree of D. D. was conferred upon him by Garrett Biblical Institute, and the degree of LL. D. was conferred upon him by the Syracuse University and Wesleyan University.

A MANY-SIDED LIFE.

His pastorates in Chicago began with Jefferson Street in 1861, going from there to Clarke Street. In 1866 he returned to Jefferson Street, building the great Centenary Methodist Episcopal Church. He was afterwards stationed at Wabash Avenue. In 1871, when the great Chicago fire laid in its wake millions of dollars worth of property, it was the mind of Charles H. Fowler, "quick to action," with the ready vision for large things, that suggested the plan of pooling the interests of Methodism in Chicago for the purpose of rebuilding the churches and the Northwestern University. This plan was approved and its success demonstrated its wisdom. Dr. Fowler went East and raised more than \$40,000 for the purpose of rehabilitating the destroyed churches and the University of Chicago at Evanston.

As was stated, he was elected President of the Northwestern University, in 1886, but declined. In 1872, at the age of 35, he was again elected President of the Northwestern University and accepted. At the General Conference of 1872, of which he was a member, he received votes for the editorship of the *New York Christian Advocate* and the Episcopacy.

After serving the Northwestern University with great acceptability for four years at the General Conference of 1876, he was elected editor of the *Christian Advocate*, and served the church brilliantly and forcibly in this capacity for four years. In 1880, largely because the Church had become acquainted with his remarkable gifts as a preacher and a platform speaker, he was chosen Missionary Secretary, and in this capacity served the Church for four years, and at the General Conference of 1884 was elected to the Episcopacy. As a college president, editor of the Church's chief organ, as Missionary Secretary, and as General Superintendent, he evinced great strength of mind, vigor of body, and vision for large things.

It is seldom given to man to have such a varied career and to be so successful in so many positions.

AS A BISHOP.

The assignment of Bishop Fowler to an Annual Conference filled the preachers with anticipations of a great session. The anticipations, however, placed the emphasis on his addresses and sermons; for he was regarded by many as one of the greatest preachers that Methodism has ever produced and one of the greatest preachers of the American pulpit. As a maker of appointments, he was firm, never yielding after once making an assignment; but he was open to light from any side and would give special attention to strategic points and men especially adapted to hold these points. Having the spirit and enthusiasm of an educator, and having been at one time a University President, in his Conference administrations he did not fail to place emphasis upon the cause of education. The local school and

its representative, therefore, received at all the Conference sessions over which he presided adequate opportunity for the presentation of the claims, and as was often the case, Bishop Fowler gave a word of hearty commendation.

His interest in education may be in part seen in his interest in education in foreign lands. During his trip to Eastern Asia in 1888, he organized Pekin University on October 11th, and Nankin University in Central China in the early part of November of the same year. Pekin University had existed previously as a boarding school for boys, which, in 1885, during the visit of Bishop Wiley, became Wiley Institute; but during the session of the Conference held by Bishop Fowler in 1888, the school was thoroughly investigated and the plans outlined for a larger work by Bishop Fowler and the Department of Science was established, and the school given the name of Pekin University.

The Fowler School of Theology is also the outgrowth of his effort in the interest of education during this trip.

He was no less interested in the cause of Missions. Having made several trips around the world, and being acquainted with our work in all parts of the globe, he never failed in his Conferences to give attention to the cause of Missions. In 1885, Bishop Fowler visited South America, and in 1888, as it was stated, he visited the Conferences of Korea, Japan and China, and on his way homeward held the European Conferences in the spring and summer of 1899. It was through his initiative that our work was started in St. Petersburg in the early part of August, 1889. With Bishop Fowler, Presiding Elder B. O. Carson went to St. Petersburg in 1889, and a place was secured for the holding of a meeting, and in November of that year a Methodist class was established.

Bishop Fowler spent eight years upon the Pacific coast as resident Bishop, and vitalized Methodism in that section. He established the Maclay College of Theology in Southern California and assisted in the founding of the Nebraska Wesleyan University at Lincoln, Neb.

Bishop Fowler was an independent and original thinker, and had very little respect for traditions and precedents as such, always being satisfied to move along the line which satisfied his judgment and conscience. The strength of his mind, the clearness of his vision may be seen in his public addresses and sermons. Such statesman-like papers as "The Appeal for the Twentieth Century Thank Offering," and "The Call to Prayer," were products of his brain and heart. Perhaps nothing more strikingly reveals the originality of his mind than his widely known lectures on "Abraham Lincoln," "Grant," "Great Deeds of Great Men," "Muscle versus Brain," and "The Bible the Prophet of Science." The Church, perhaps, will never forget his masterful address delivered at the Philadelphia Missionary Convention on "World Movements in Missions."

Some of his notable efforts in the interest of the Church may be seen in his inauguration of the Twentieth Century Thank Offering Fund, which realized \$21,000,000, and more than a million conversions. It was Bishop Fowler who originated the "Open Door Emergency Commission," which has been one of the most timely movements in the history of the Church in the interest of Missions. Upon the organization of this Commission the great Cleveland Convention was projected, Bishop Fowler presiding, at which convention \$235,000 was raised in one evening for Missions.

THE CLOSING DAYS.

He has been an invalid for two years, and the Church has often prayed and as often hoped for his recovery. One year ago he suffered from a stroke of paralysis, from which he had largely recovered. But in its train came a series of disorders of the kidneys. About two months ago he presided at the dedication of the Fowler Memorial Methodist Episcopal Church in Minneapolis, at which place he was resident Bishop for a number of years. His last public appearance was at the Metropolitan Temple of New York on the Sunday evening before Washington's Birthday, at which time he spoke.

Bishop Fowler visited his office at the Methodist Book Concern Building on Monday, March 16th. That day he suffered a diabetic hemorrhage and an operation was necessary. Though the operation was successful from a medical standpoint, the distinguished patient never rallied; and in the early

morning of Friday, March 20, in the presence of his wife and son, he went hence, having served the church for forty-seven years as a Methodist preacher, and twenty-four of those years as a Methodist Bishop. He goes to his reward with a glorious career of manifold successful activities, having not only touched the life and conscience of the great Church of which he was a brilliant representative, but having been one of the most distinguished citizens of this great Republic. This nation felt the tread of this great man and the power of his personality in his public addresses on great subjects and distinguished men. And it is not saying too much when we say that Charles H. Fowler was a citizen of the Republic, loved, honored and admired for his strength of heart, strength of will, and strength of mind.

OF GENERAL INTEREST

TO RESTORE COIN MOTTO.

When it became known that the motto "In God We Trust" had been removed from gold coins by order of President Roosevelt, a storm of protest was raised in various parts of the country. In fact, so vigorous and numerous were these protests that it was predicted that during the present session of Congress some action would be taken towards the restoring of the motto. Last week a bill was passed by the House, by a practically unanimous vote for the restoration of the motto.

ORCHARD SENTENCED TO DEATH.

Harry Orchard, in accordance with his plea of guilty to the charge of murder in the first degree, was, last week, sentenced to death by Judge Freemont Wood. At the same time the Court recommended that the death sentence be remitted. It will be remembered that Orchard confessed to the murder of ex-Governor Steunenberg and eighteen other men. In fact, he declared that murder had become a business with him. So shocking was his confession that many persons, among them men of science, believed that it was a product of a diseased imagination. It is worthy of note however that Judge Wood, who presided at both the Haywood and Pettibone trials, in recommending the commutation of the sentence said that he was more than satisfied that Orchard in making the disclosures that he did had not only "acted in good faith, but that he also testified fully and fairly to the whole truth, withholding nothing that was material and declaring nothing that had not actually taken place."

BISHOP CRANSTON COMMENDS THE PRESIDENT.

During a recent session of the Philadelphia conference Bishop Earl Cranston, in the course of his address, to the class of young men, then being received into the conference, is reported to have used the following words, in commendation of President Roosevelt and his policies:

"Ten more years of the same old regime that has affected this country," he declared, "and this Republic would have gone to destruction. There was a man unfettered by party principles who was studying the situation. If ever God Almighty summoned a man to a special mission it was when he called Theodore Roosevelt to the leadership of the moral sentiment of the country. Theodore Roosevelt has called the people to distinguish between right and wrong; between good politics and statesmanship."

"Oh, what a ring there was in the last message against corporation power and rule. I am looking for another message. I expect it soon. The people are true. All they want is a leader, and they have the leader they should have in a man who occupies the presidential chair in Washington."

CRUSADE AGAINST RACE TRACK GAMBLING IN NEW ORLEANS.

A movement has been recently started by prominent business men of this city looking forward to the securing of such legislation as will put an end to race track gambling in New Orleans. The racing season which originally lasted one hundred days now continues throughout the year. Its ruinous results are seen not only in its corrupting influences on the morals of the young men of the city but also in its power to attract to the city that very undesirable class of citizens who do not hesitate to commit

crime to secure money with which to carry on their gambling. The following address has been circulated, and when one thousand signatures will have been obtained a meeting will be called to effect definite plans for the securing of the desired legislation:

"Convinced of the evil and corrupting influence of race track gambling as conducted in the State of Louisiana, under the form of book-making, pool selling and kindred devices, we the undersigned, urge the suppression and abolition of the practice."

"The Constitution declares gambling to be a vice and commands the Legislature to prohibit it."

"We shall propose legislation at the next session of the Legislature to carry into effect this provision of the Constitution."

"We ask you, as a candidate for the Legislature, whether if elected you will favor such legislation, and vote for the passage of a bill abolishing race track gambling."

The signatures of New Orleans' most influential men are being rapidly obtained; and as a local paper declares, "From the names so far obtained it is evident that strong moral, financial and religious interests will be combined to make of the movement a success."

COLORED CITIZENS VISIT THE PRESIDENT.

A number of prominent Negroes, including distinguished clergymen, professional and business men visited President Roosevelt and complained of the wretched accommodations given colored passengers in the South, where "Jim Crow" car laws are enforced. The President's attention was directed to the decision of the Interstate Commerce Commission—that where separate cars were provided for the races equal accommodations were to be given colored passengers. The President requested that the complaints be submitted in writing in order that he might give the matter careful consideration. It is a notorious fact that the railroads in the South openly violate the regulations of the Interstate Commerce Commission with reference to their treatment of colored passengers; for the conditions under which Negroes are compelled to travel when paying first-class rates are well-nigh intolerable. The cars set aside for Negroes are usually dirty and often out of repair. It is greatly to be desired that President Roosevelt should use his influence in having steps taken to remedy this grave injustice to loyal citizens of the Republic.

GOVERNOR FOLK ON "ERA OF CONSCIENCE."

If we are to judge the tendency to elevate the moral ethics of this country upon the basis of the relentless warfare now being waged against vice and corruption of whatever sort, and this seems a reasonable basis, it is not at all amiss that Governor Folk should ascribe the "Era of Conscience" to this present day. Truly the public conscience is awakening. The very fact that not only this country but the entire habitable globe seems in a state of problematic fusion; and that wickedness and crime appear to be more prevalent to-day than for some years past is conclusive proof that the public eye is open; and not only that but sees and sees with a deep sense of repugnance the continuance of such vices with impunity. In a recent speech quoted in the *Digest*, speaking of the effects of the punishment of dishonesty and crookedness, Governor Folk said: "As for business, the country, as a whole, is very well convinced that whatever danger it runs is from dishonesty and not from the exposition of that dishonesty." Continuing he said: "The man who argues that it is a bad thing for the country to have crookedness exposed reminds one of the old fellow, who did not take a bath for fear that, if he did, people might think he needed it." "America," says the Governor, "needed the bath." "We are not clean, but we are cleaner. The scrubbing thus far shows that one need is Government more directly by the people." Concluding he says: "If things had gone on as they were a few years ago, when bribery reigned, when lawlessness was looked upon with indifference, when special privileges seemed impervious to attack, then the end of the Republic itself might well have been prophesied, for we are going the way other republics have gone that have passed on to their death. The republics that have tottered off the stage of the world into oblivion did not die for the lack of material wealth; but for want of moral health. They ceased to exist not for lack of money but for lack of morals."

Woman's Home Missionary Society

Extracts from the Report of the Corresponding Secretary, Delia Lathrop Williams.

With gratitude we come to you with the report of one more year's work. While we may well be unpalled as we face the needs, we have the evidence that what we have attempted has had God's blessing upon it.

In 1904-05 we began the raising of a special offering of \$200,000 in celebration of our twenty-fifth anniversary and therefore called the "Silver Offering." Since that date our income has been steadily increasing, notwithstanding the effort for this special gift. The cash receipts from the conferences (that is, exclusive of annuities, bequests, endowments and the "Silver Offering") in 1904-05 was \$162,565.14. In 1905-06 it was \$172,899.58, exclusive of "Silver Offering," an increase of \$10,334.44. In the year just closed, 1906-07, the treasurer received \$185,707.51, an increase over the previous year of \$12,807.93. Besides this, the treasury has received the past year \$16,398.75 of annuities and bequests, \$36,504.98 "Silver Offering" and vouchers for money expended which did not go through the treasury, for \$119,271.59, a total of \$357,882.83.

Colored Conferences.

I wish to take this occasion to commend the increased interest in Home Missionary work in the colored conferences. As an example, take the Lexington Conference. It was organized in 1902 and paid \$59; in 1903 it paid \$70; in 1904, \$171; in 1905, \$357; in 1906, \$374; in 1907, \$492. Twelve of the twenty colored conferences appear in our treasurer's report, and possibly some others sent money through the treasurers of their annual conferences.

These conferences contributed in the following order: Lexington, \$491.61; Washington, \$440.35; West Texas, \$369.06; Texas, \$262.90; Little Rock, \$197.95; Atlanta, \$174.94; Mississippi, \$118; Tennessee, \$80.35; Louisiana, \$85.50; East Tennessee, \$79; Central Alabama, \$47.97; Florida, \$21, making a total of \$2,377.71, a total gain over last year of \$400.68. Lexington Conference, which leads, purposes to keep the banner as against the ambition of any other colored conference. We shall see, for Washington conference is a close second.

In this connection I wish to express my conviction that we should provide a good training school for colored deaconesses. Fine colored women will give themselves to the deaconess work for both Home and Foreign fields if we will provide them the opportunity

for training. The time has come when we owe it to those whom we have inspired to give themselves to the service of their race to provide schools in which they can prepare themselves for the best work of which they are capable.

The board of trustees have authorized the employment of Miss Bessie Garrison, a Clark University graduate, a woman trained in our own Thayer Home as organizer in the colored conferences for the coming year.

We are already indebted to Mrs. M. C. B. Mason for attendance upon several of the colored annual conferences and Woman's Home Missionary conference meetings, where her presence and stimulating words have been an inspiration. We have much to expect from the help of the colored people when they understand the needs and their responsibility.—In Wisconsin Christian Advocate.

Lexington Conference

Dear Sisters: Our annual meeting in Indianapolis was to have been held the second week in May, as usual, but Mrs. J. T. Leggett writes me that the president of the Indiana District has earnestly requested her to postpone the meeting because of the hard times. Therefore you are hereby notified that the annual meeting will be held in Simpson Church, Indianapolis, June 17-20, 1908.

As the General Conference will then be over, it is sincerely hoped that all the presiding elders and as many pastors as possible will be present at our meeting. We strongly urge that each sister do her best to have a good report. The report of Mrs. D. L. Williams, the general secretary, shows that the Lexington Conference, Woman's Home Missionary Society, led all the colored conferences last year by paying more money into the general treasury than any other, though the Washington Conference was a close second. So let us double our efforts, and each auxiliary raise its full apportionment of all claims, lest we have to take second place this year. The Silver Offering, Student Aid and Conference Academy funds are the ones which you should do your utmost to raise in full. Some auxiliaries have already raised their full apportionment and therefore will be upon the Honor Roll. Let us see how many others there can be. When the programs are printed your district secretary will send one to each auxiliary. Get busy, and let us make this the best meeting in our history.

Mrs. C. D. C. Mehane,
Corresponding Secretary Lexington Conference.

LINCOLN CONFERENCE

(Continued from Page Seven.)

Appointments

GUTHRIE DISTRICT, W. F. Smith, Presiding Elder, 120 East Hayos, Shawnee, Okla.—Ardmore, I. W. Terrill; Ardmore Circuit, E. M. Madden; Chandler and Depew, J. H. Clark; Chickasha and Lecuba, C. C. Smith; Hennesey, J. C. Williams; Warwick, R. D. Shumpard; Luther and Arcadia, C. A. Wallace; Oklahoma City, Wade Hamilton; Shawnee, J. D. Gibson; Shawnee Circuit, A. Jackson; Earlsboro, Lima and McCloud, A. G. Thompson; Cleveland, to be supplied; Wellston, Seth Neal; Purcell and Winnie Wood, B. H. Armstrong; Sulphur and Davis, A. T. Graves; Mount Zion, J. H. Nicholson; Tatom and Curlin, supplied; Guthrie Circuit, D. Coburn; Guthrie, R. R. Powers; Langston, to be supplied; Ada, to be supplied.

MUSKOGEE DISTRICT, D. G. Franklin, Presiding Elder, Guthrie, Okla.—Atoka and Colbert, J. A. Lee; Boley, A. W. Talbert; Boynton, to be supplied; Eufaula, A. F. Lane; Grant and Hugo, W. Waters; Hudson, James Moore; Muskogee, Walton Brown; Muskogee Circuit, to be supplied; Okmulgee, S. N. Smith; Panther Creek, Henry Blye; Porter, C. R. Ross; Sapulpa, to be supplied; McAllister, S. D. Brown; Tulsa and Coweta, A. R. Norris; Vinita and Grand River, A. P. Blakemore; Weleetka, Paul Prewitt; Wewoka, B. F. Whitaker.

TOPEKA DISTRICT, J. J. Cahbell, Presiding Elder, 718 West Main Street, Independence, Kan.—Alma and Wabounee, B. F. Swindell; Bonnersprings Circuit, J. K. Anderson; Burlingame and Osage City, A. Faulkner; Clay Center Circuit, H. R. Pluckney; Coffeyville, H. T. S. Johnson; Caldwell, Frank Ward; Chetopa, L. C. Allen; Dunlap, C. P. Thompson; Fort Scott, B. J. Donnell; Galena and Oswego, L. Thomas; Hastings, Neb., G. T. Wooten; Independence, J. H. Taylor; Kansas City, Kan., D. Smith; Lincoln, Neb., A. Haynes; Manhattan and Wamego, William Dowson; Mound City, A. J. Sullivan; Rosedale, D. Bruce; Salina and Ellis, S. E. Saunders; Topeka (Asbury), L. E. Hayes (Mount Olive) W. McDonald; Valley Falls, I. Haynes; Omaha, Neb., W. W. Cowen.

Mrs. H. I. Benson, Superintendent of the Portland Deaconess Home, Maine, writes of a recent experience in a visit to a steamship last November, when she saw a Mormon Elder conducting a company of 170 immigrants, mostly women and girls and putting them aboard the Grand Trunk Railway to take them to Utah. Some of the girls were very young and it is not strange that Mrs. Benson's heart was stirred with righteous indignation.



PERSONALS

The Rev. M. White has removed from Hub to Crystal Springs, Miss., rural delivery route.

Rosa Evelyn, the infant daughter of J. A. and Mrs. Reddix of Darrow, La., was baptized by the Rev. W. J. M. Price, Mr. Southall and Mrs. Edna L. Wilson standing as sponsors.

Mr. Charles Southall, recording stoward of Napoleonville Methodist Episcopal Church, visited Darrow recently. He gave the Sabbath-school a splendid address, and was also a visitor at the quarterly conference.

Mrs. D. J. Price and her niece, Miss O. N. Bourgeois, after spending six weeks at home with their parents at Union, La., took in the carnival at New Orleans and arrived at their new home March 5, full of vigor and hope for the year's work, which the Rev. Mr. Price has already well in hand.

The following persons have recently married in the city of Jackson, Miss.: Dr. J. M. Shumpert officiating: Mr. John Washington to Miss Blanche Lee, Mr. Joseph O. Asches to Miss Olivia Lashby, Mr. James Alexander to Miss Marla McAfield, Mr. Jim Wilder to Miss Charity Williams, and Mr. Walter Savington to Miss Paralee Price.

The Sloan Street Methodist Episcopal Church, Houston, Texas, is in the midst of a glorious revival, and the best results are expected. The church is being aroused and souls are being borne into the Kingdom. The Rev. M. S. Jordan of Columbus, of the West Texas Conference, is assisting the Rev. W. L. Duncan in the good work. Great will be the outcome.

In the college chapel of Samuel Samuel Huston, on Sunday, March 22, a fine program was rendered. The object of this meeting was to give students, teachers and the public in general an opportunity to donate books to the growing library. The principal address was made by Professor L. C. Anderson, supervisor of the city col-

IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.

We ask you to consider the fact, that although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable curative power has been proven in thousands of even the most distressing cases.

Swamp-Root makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healing vegetable compound—a specialist's prescription for a special disease.

Swamp-Root is not recommended for everything.

A Sworn Certificate of Purity is with every bottle.

For sale at all drug stores, in bottles of two sizes—fifty cents and one-dollar. SAMPLE BOTTLE FREE BY MAIL.

In order to prove what Swamp-Root, the great kidney, liver and bladder remedy will do for you, every reader of the SOUTHWESTERN CHRISTIAN ADVOCATE who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write today.

ored schools. The desire was to obtain at least 500 good books from this effort. We have not learned the result as yet.

Miss Carrie Jefferson of Pervis, Miss., the grand lecturer of the Court of Calanths, delivered an interesting address in the Methodist Episcopal Church at Pearlinton, Miss., on February 18. She also spoke highly of the excellent work being done at Meridian Academy. Miss Jefferson is a cultured young woman and well prepared to do the important work assigned her.

A pleasant surprise was given Mr. D. B. Webster on Saturday evening, February 29, at his residence, 1127 C Street, Washington, D. C., in honor of his birthday, by his daughters and their friends. A fine desk was presented him. After several speeches of congratulations, by Messrs. J. B. Askins, R. F. Williams, Dr. J. Mitchell and Mrs. M. A. Parker, a bountiful collation was served.

INQUIRY.

In 1865, E. D. Hicks, formerly of Goldsburh, N. C., left his relatives, Harriett Hicks, Solomon and Alfonso Hicks, Rhoda, Mariah and Annie Hicks. They were owned by one, James Hicks. Please address any information concerning their present location to E. D. Hicks, Jeffersontown, Ky.

My \$15 tailor-made suits are the same kind you pay \$20 for elsewhere. Write for Free Samples today. H. Thomas Calloway, Tailor, 3636 Dearborn St., Chicago, Ill.

Doings of the Workmen

ARKANSAS.

Newport.—We were cordially received here by both members and friends of our church. A great storm struck the parsonage Thursday night, which brought quite a deal of good things for the table. The Rev. W. S. Sherrill, presiding elder, held our first quarterly conference February 20-23. He preached two strong sermons Sunday which proved beneficial to all who heard him. He is beloved by all.—W. H. Simpson, Pastor.

GEORGIA.

Lagrange.—On February 29 and March 1 our first quarterly conference was held at Birch Methodist Episcopal Church, with our beloved presiding elder, the Rev. J. S. Stripling, present for the first time on this circuit. His splendid addresses on Saturday and Sunday were greatly enjoyed. Sunday was a great day spiritually. The Elder preached a strong sermon, which was greatly appreciated by the congregations. We raised for the Elder \$18.60; pastor, \$2.50.—Venora E. Hill.

Nicholson.—The church here, under the ministry of the Rev. H. C. Dennis, is prospering. The interest taken is greater than it has been for some time. We have a church lot in Athens, paid for some nineteen years ago, and we hope to soon begin on this spot the erection of a church edifice. Last Saturday, the 23d, was our first quarterly conference. Sunday was a good day for us on this charge. Our beloved presiding elder, the Rev. Z. K. Gowen, was here and gave good, timely talks to the church and preached Sunday at eleven a. m. to a good congregation. Thus church is always glad of the presence of our beloved presiding elder. Raised for the Elder \$13.—H. C. Dennis.

INDIANA.

Rockport.—The Ladies' Aid and members of the Second Methodist Episcopal Church write of our pastor and wife, the Rev. and Mrs. Allen, as successful workers. They have cleared the debt of the church—more than \$200. Our last quarter was held Jan. 22; report, good. Presiding Elder D. E. Skelton preached an eloquent sermon, after which he administered the sacrament. He also gave a lecture, which was highly appreciated. The Ladies' Aid raised for the fourth quarter \$25.11 for pastor. All would like to have Brother Allen and wife returned.—Mary Lee, Secretary; Allen, President; Eva Thomas, Treasurer.

LOUISIANA.

Monroe.—On the night of February 20, at a late hour, the pastor and family were aroused by the sound of many voices in the parsonage yard and singing at the door. It proved to be the Band of King's Daughters and several of their friends, bearing many pounds for the pastor and family, and the table was soon loaded with choice groceries. The presentation speech was made by Sister P. H. Bell, the prime mover of the affair. An hour was pleasantly passed in social conversation. Several beautiful songs were rendered. They left the pastor and family with happy hearts.—T. H. Monson, Pastor.

Slidell.—I desire to thank the members of my churches—Slidell and village—for two pound parties, given last



WRANG TANG

—Strong, powerful, penetrating—it goes through the skin, through the flesh and into the very bones—every drop. That's why its action is magical, that's why W. R. Ponder's WRANG TANG LINIMENT kills aches and pains. All aches come from the bones, all pain comes from flesh, tissue and muscles. WRANG TANG LINIMENT has the strength, the power and penetration; therefore it not only kills aches and pains like Rheumatism, Neuralgia, Toothache, Headache, Earache, Backache, Pain in the Breast and Side, but Coughs and Colds, Sore Throat, Colic and Cramps, in Man or Beast; Swellings, Boils, Stiff Joints, Contracted Cords and Muscles—in fact, WRANG TANG LINIMENT is a Liniment for the home, for the factory, for the farm—a Liniment for the use of Man as well as Beast. It is so strong and powerful that it takes one-half glass of water to make five drops weak enough to take. No wonder it cures when all else fails. No wonder once used, always used. If you are sick you want medicine—not bottles; bottles are cheap—medicine costs money. A bottle of WRANG TANG LINIMENT contains over 200 doses. Price 50c. per bottle. Read agents offer under Indian cut and watch out. No money is needed to accept the agency for our remedies. We trust to your honor to treat us right. Under watch offer we offer you only the Liniment and W. R. Ponder's Black Root, the wonderful blood, liver, kidney and stomach medicine. Under the

AGENT'S PLAN

—We send you a box containing a complete line of the following well-known remedies: W. R. Ponder's Wrang Tang Liniment, W. R. Ponder's Black Root, Ponder's Female Kidney and Liver, Ponder's Ju-yi-na-for, Ponder's Liver and Kidney Worker, Ponder's Healtacho and Neuralgia Cure, Ponder's Child Worm Killer and Ponder's Child and Malaria Capita-tor, the retail value of which is \$10.50. Your profit on the quantity of medicine will be \$2.25. This is a fine chance to engage in a good-paying business. We furnish plenty of advertising matter to help you make sales, and take back all medicine you cannot sell; therefore you have everything to gain and nothing to lose, so why not accept the agency? If you accept under the Agent's Plan, write the word "yes" here.

Agent's plan we send you a complete line of all our remedies. Fill out blank below. Cut out this entire advertisement and mail to us today. Be sure to state whether you want to work for the Agent's plan or the watch. Address
WRANG TANG LINIMENT CO.,
000 Wrang Tang Bldg., St. Louis, Mo.

Name.....
Post Office.....State.....
Nearest Exp. Office.....



WATCH OFFER—To more widely introduce W. R. Ponder's Wrang Tang Liniment we will give free to the first 1,000 readers of this paper accepting this offer the handsome gold-filled Watch as illustrated above. The case of the watch is hunting and guaranteed by the manufacturer and ourselves to wear for ten years without turning brassy. The works are of American make, jeweled, men wind and stem set. It is not a cheap, trashy fake watch, but a watch that retail jewelers usually charge from \$10 to \$18 for. We give you this watch free for selling only sixteen bottles of Liniment, at 50c. each. When sold send us the \$8 and the watch is yours. We ship all medicine by express and always add free, enough extra medicine to cover the express charges on the box, whether you accept under watch offer or agent's plan.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM
Copy of an order received.—"Baroness Melitzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Fening, Vienna, 24th March, 1899." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 127 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 90 Beekman St., N. Y.

received more congratulations on being returned to a charge than I received on returning to Florence to my fourth year. The Rev. I. H. Fulton, D. D., was sent to the Florence District as presiding elder by Bishop D. H. Moore from the last annual conference. Dr. Fulton has made already for himself a lasting impression for good throughout the district. He is known among his brethren to be one of the finest preachers in the South Carolina Conference. An orator of no mean ability, and is a leader of men. Already he has succeeded in having the pastors' salaries increased on the district more than \$1,200 over last year, and all of the conferences are not held as yet. Every charge has increased both the presiding elder's and pastor's salaries, with the exception of about two charges. The indications are that this is to be the best year in the history of the Florence District. Elder Fulton is not leaving a stone unturned, and is looking after every interest of the church. We predict great success for this man of God. Among the visitors present to greet the new presiding elder was Dr. J. E. Wilson, who addressed the conference along the line of his work as financial secretary of Claflin University.—W. H. Redfield.

TEXAS.

Waller Circuit.—On February 15 and 16 our quarterly conference was held at Harper's Chapel by the Rev. B. M. Tylor, our worthy presiding elder, who preached at eleven o'clock a. m.; subject, "Christianity." It was an excellent sermon. The Lord's Supper was administered. Collection, \$18.07; one accession to the church; paid pastor \$18.37.—C. N. A. McKenzie, Pastor.

Bryan.—Immediately after the adjournment of the Texas Annual Conference at Galveston, December, 1907, I came to my appointment, Lee Chapel, this city. The good people heartily received us. We found a beautiful edifice, built on one of the latest plans of our Church Extension Society by that tireless leader, Rev. Walton Brown. We were somewhat embarrassed with a debt of \$2,025, but we set about to get things in some kind of shape. On Thursday night, January 15, a strain of sweet music was heard at the parsonage door. Upon

investigation we found a band of the leading young people of Bryan, led by Brothers O. Pierce, N. Thurman and Mrs. M. J. Baker and Mrs. Effie Foster, who left two hundred pounds of groceries for the pastor's family. Our Russian and Japanese rally, that closed February 23, enabled us to take up a \$100 note, one \$46 note, one \$11 note and pay \$10 on other indebtedness. Our class meeting has reached 100 in attendance. Eight recent conversions and eleven additions. We have organized a Southwestern Club; we will let you hear from us by Easter.—S. W. Johnson.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.



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Is fast becoming the fruit, vegetable, grain and cotton country of the Southwest. It will pay you to investigate right now.

AN IDEAL CLIMATE Homeseekers' Tickets

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KEEP WATCH ON THE DATES.

Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

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Cash Remittances

SUBSCRIPTIONS RECEIVED.

MARCH 16-21.

Atlanta and Savannah—A. E. Gates; Richmond Jackson; G. W. Carch; Dr. G. H. Trever; R. B. McPherson.
Central Alabama and Mobile—J. W. Wright, J. C. Shlnault; G. W. Mann, Laura B. Williams.

Central Missouri—Mrs. L. G. Murphy; J. W. Sheppard; Susie Froe.
Lexington—Nettie Coats; J. A. Washington.

Lincoln—H. P. Porter.

Little Rock—C. L. Kyles, S. R. Pritchell; Clemmie Sanders; L. G. Hodges; C. P. Steward, Guss Dean, Maria Lane, Mary Jones; A. L. Greene; W. A. Smith, L. M. Bell; P. W. Webb, Randall Qualls; Mrs. J. M. Smith.

Louisiana—B. W. Forrest; B. M. Hubbard, Charlotte Tabor, D. Sutton; Lucinda Johnson; P. B. Sandford, Noah Carter; T. H. Monson, O. Wiggins, Orel Brooks, Beatrice Briggs; Chas. Southall; S. McGruder, I. M. Evans, Arthur Smith; Wm. Robinson; H. Daniels, F. H. Higgins, Henrietta Harden; Phelix Simpson; Alex Simpson; H. Daniels, S. L. Barnes; Alice Tillman.

Mississippi and Upper—S. D. Hutson; J. A. Robinson; Lambrose Richard; R. B. Anderson, Henry Haugh; J. M. Marsh, I. J. Ellis; F. Smith, J. C. Conley; Wm. Campbell, J. E. Clarke, G. B. Harmon; W. H. Gilliam, G. U. Sanders; E. G. Dickerson; Mrs. J. M. Jackson; C. H. Johnson, A. H. Tate; J. H. Everett, J. H. D. Roberson, W. T. Haynes; W. M. Lister, David Boone; A. Reed, E. D. West; Wm. P. Young; L. F. White, R. B. Simmons, Frank Morant; Isaac Adolphus; P. W. Baldwin, Calvin Nichols; F. C. Williams; Wm. Payne; G. H. Hubbard; I. L. Pratt, Mrs. S. A. Flowers.

North Carolina—J. W. Simpson, G. W. Penn.

South Carolina—J. E. Edwards; I. A. Hill; F. P. Kirkland; B. F. Gandy, Sam Mitchell; T. McG. Carr, Mrs. Christina Scott, J. S. Martin; W. J. Jenkins.

Tennessee and East—Amy L. Porter; J. S. Nance; J. H. Knox; J. H. Thompson, I. R. Alexander, John Banks, A. H. Steward.

Texas and West—Miss Jennie A. Hubert; Mittie Terry; Bettie Love; I. H. Morris; N. J. Moore, R. Donnan; A. Brown, G. R. Townsend; J. W. Warren, J. H. Wilkins; A. L. Carper, S. W. Henry; Malinda Albert; J. F. Taylor; L. V. Harrison.

Washington—H. Adams.

HONOR ROLL—T. H. Monson, L. G. Hodges, T. McG. Carr, J. H. Thompson.

Help Wanted

Women, Men, girls and boys can make big money selling our toilet articles. Write quick for our terms and full particulars. Address TAYLOR REMEDY CO., Dept. 1, Louisville, Ky.

Cure Your CATARRH NOW!

Don't be a slave to it another day! Conquer it before it gets the upper hand of you. The longer you put off looking after it, the harder it will be to drive it out of your system. If you keep on neglecting it, the first thing you know you'll be all eaten up with Catarrh.

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too klud to tell you so. As a matter of fact your hawking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying, "Only Catarrh." It isn't "Only Catarrh"—it's CONSUMPTION if you don't stop it in time. Once the minute, abnormally active and poisonous Catarrh germs get a foothold in the lungs, there's no hope whatever for you. You're doomed to a Consumptive's grave—there's no escaping it.

Cure your Catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you. Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of Dr. Sproule, B. A., the greatest Catarrh Specialist the world has ever known. He will give you



Don't be a nuisance to your friends,
And that's just what you are,
With hawking, spitting, and a breath
Made loathsome by Catarrh.

MEDICAL ADVICE FREE

THIS FREE COUPON

entitles readers of this paper to medical advice on Catarrh absolutely free of charge.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have pains across your forehead?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

NAME
ADDRESS

and explains to you just how you can be cured. For years he has studied the causes and cure of Catarrh. Today he is recognized as the leading authority of the age on this common but dangerous disease. His success in conquering it is unparalleled; yet with all the benevolence and open-heartedness of a good as well as a great man he now offers, free of charge, the benefits of his amazing skill and knowledge to all who need his help. He has saved thousands from Catarrh after all other treatments had failed to help them. They came to him sceptical and unbelieving, he cured them and their cures have been PERMANENT. He will send you the names of people, living right near you, who will tell you how successful he was in their cases. Without its costing you a cent he will gladly give you the most valuable and helpful counsel. Don't miss this golden opportunity. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and send it at once to

CATARRH SPECIALIST SPROULE

(Graduate Dublin University, formerly surgeon British Royal Navy)

432 Trade Building, BOSTON.

Crescent City Notes

Y. M. C. A. Items.

The Colored Y. M. C. A. will launch a financial campaign for \$10,000, beginning the first of April, and will continue through May. We are praying that the response to our efforts will be wide and great, and feel that at the end of this campaign we will be comfortably located in our building on Dryades Street.

Mr. J. E. Moorland, of Washington, D. C., who is one of the international secretaries for the Colored Branch of Young Men's Christian Association, will arrive here Saturday to conduct the canvass. Mr. Moorland will address a mass meeting at Central Congregational Church Sunday evening at 3:30 o'clock.

The Young Men's Christian Association has been holding its Sunday afternoon meetings in the different churches of the city. The interest that has attended these meetings during the past few weeks is indeed encouraging. We have had to speak at these meetings the Revs. J. D. Sims, C. W. Brooks, Valcour Chapman, H. H. Dunn and Mr. W. B. McKenney. Mr. McKenney is employed in U. S. Naval

service and has a broad experience in the association work among the soldiers and sailors, rostered by Miss Helen Gould.

We shall from time to time use the laymen as well as the ministers to help in this great work.

E. H. HAMILTON, General Secretary.

On Monday, March 16, a reception was tendered to the Rev. J. F. Marshall, pastor of Union Methodist Episcopal Church, by the members and friends of the church. The reception was a brilliant one and ably managed by the Board of Stewardesses. Addresses of welcome by the Rev. H. H. Dunn, of Central Congregational Church, on behalf of the city ministers, by Mr. J. B. Hall on behalf of the stewards and stewardesses, and by Mr. R. C. Metoyer on behalf of the trustees and laity of the church. The Seminole Glee Club, composed of young men, under the management of Miss Ida Hall, rendered choice selections during the evening. Among the large number of guests present were the Revs. D. M. Seals, W. Rolax and H. H. Dunn.

Mrs. Azalia E. Hackley, whose fame as a cultured singer is known throughout the country, will appear at Central Congregational Church Wednesday night, April 1, under the auspices of the Phillis Wheatley Club. Admission, 25 cents.

Conference Notices

District Conferences and Conventions

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
July 8-11	Cumberland River	Hartsville, Tenn.
July —	Austin	Smithville, Tex.
July 21	Nashville	McMinnville, Tenn.
July 23-26	Bristol	Gate City, Va.
Aug. 19-23	Huntsville	Athens, Ala.

CONVENTIONS

March 31-April 3	Navasota, Anderson, Texas.	Woman's Home Missionary Society.
April 6	Houston	Houston, Texas Foreign Missionary Convention.
April 9-10	Palestine	Bryan, Texas Foreign Missionary Group Convention.
April 15	Paris	Paris, Texas Missionary Convention.
April 24	Alexandria	Opelousas, La.
April 28	S. N. Orleans	New Orleans Missionary Convention.
April 13-14	Marshall	Marshall, Tex Board of Foreign Missions.
April 23-26	Florence	Georgetown, S. C. S. S. Institute and E. L. Convention.
May 28	Waynesboro	Millen, Georgia S. S. and E. L. Convention.
May 28	Lagrange	Yatesville, Ga. S. S. and E. L. Convention.
Aug. 19-23	Huntsville	Athens, Ala.

Special Notices

W. H. MISSIONARY SOCIETY
Atlanta Conference

All the auxiliaries of the Woman's Home Missionary Society of the Atlanta Conference desiring mite boxes may get them by writing the Mite-Box Secretary, Mrs. Minnie Sims, care Dr. E. H. Oliver, So. Atlanta, Ga.

PALESTINE DISTRICT.

I hope each pastor and his members on the Palestine District, Texas Conference, will do all possible to raise their Foreign Mission apportionment and either bring or send the same to the Foreign Missionary Group Convention, which will be held April 9-10 by Dr. G. G. Logan, Field Secretary at Bryan, Texas.—M. Q. A. Fuller.

GULFPORT DISTRICT.

Dear Pastors—I have a letter before me which shows out of the \$98.35 which was apportioned to this district, to be raised for General Conference expenses, only \$14 of that amount has been raised, leaving \$84 still due. So to meet this urgent demand each pastor is kindly requested to raise the following amounts and forward the same to the treasurer, Oscar P. Miller, Rock Rapids, Iowa, by April 15: Moss Point, \$4; Basin, \$4; Augusta, \$4; Ragland, \$2; Sumrall, \$2; Lumberton, \$4; Leaf, \$2; Elder, \$2; McNeill, \$3; Bond, \$4; Wiggins, \$3; McHenry, \$3; Gulfport, \$3; Delisle, \$3; Pass Christian, \$4; Bay St. Louis, \$3; Pearlinton, \$3; Handsboro, \$4; Biloxi, \$3; Ocean Springs, \$3; Escatawpa, \$3.
S. H. CANNON, Presiding Elder.

SOUTH N. O. DISTRICT MISSIONARY CONVENTION

Wesley Chapel, N. O., April 28, 1908
PROGRAMME

12:30 p. m. Devotional exercises.
E. H. Hall, R. A. Taylor. Introduction of Dr. Logan, Field Secretary, by

Presiding Elder. Address, "The Great Commission," J. O. Richards; address, "Our Duty to Foreign Missions," W. H. Jones; address, "The Redemption of Africa," P. C. Colton. Song, Mrs. B. M. Hubbard. Address, "Our Duty to the Call for One Hundred New Missionaries," Thomas Williams; address, "The Layman's Duty to Missions," C. C. Wilson. Song, Wesley Choir. Address, "China," H. Daniels; address, "Our Duty to Home Missions," C. W. Reeves; address, "Jesus Christ the Great Missionary," F. B. Smith; address, "Korea's Redemption," R. J. Nash; address, Dr. R. E. Jones, Editor SOUTHWESTERN; address, Dr. G. G. Logan. Roll call. Benediction. Every pastor is expected. Laymen and the general public invited.

B. MACK HUNNARD, Presiding Elder.

District Rounds

GAINESVILLE DISTRICT.

SECOND ROUND.

Suwanee, March 28-29; Duluth, April 4-5; Norcross and Roswell, 3-5; Oxford, 10-11; Union Grove, 11-12; Lawrenceville, 11-12; St. Luke, 19-20; Covington, 24-26; Elberton, Cir., 24-26; Elberton, 25-26; Lavonia, May 2-3; Gillsville, 8-10; Commerce, 9-10; Nicholson and Athens, 16-17; Hoschton, 23-24; Gainesville, 22-24; Fort Street, 31-June 1; Leo, June 6-7; New Bethel and Flowery Branch, 13-14. Brethren: Success attracts the attention of the church and wins for you many friends. The church wants successful men. Make your revival this year the greatest in your ministry. Raise all your benevolent money and report to me on Monday after Easter and send your General Conference expense money to Jennings & Graham, so it can be rightly applied, at once.

Z. K. GOWEN, Presiding Elder.

CLARKSVILLE DISTRICT.

SECOND ROUND.

Shelbourn, April 25-26; Bedford, May 2-3; Money, 9-10; Minter City, 16-17; Philipp, 23-24; Townes Chapel, 30-31; Ruleville, June 6-7; Schlater, 6-7; Drew, 13-14; Dublin, 16-17; Clarksdale, 20-21; Webb, 20-21; Clarksdale Ct., 27-28; Coahoma, July 4-5; Tunica, 4-5.

B. F. WOOLFOLK, Presiding Elder.

HOLLY SPRINGS DISTRICT.

SECOND ROUND.

Byhalia, April 4-5; Potts Camp, 11-12; Abbeville, 18-19; Oxford, 24-26; Oxford Ct., 25-26; Alesville and Taylor, May 2-3; Grenada Ct., 9-10; Holly Springs Ct., 16-17; Elliott, 16-17; Duck Hill, 23-24; Holly Springs, 22-24; Waterford, 23-24; Grenada, 29-31; Water Valley and Junction, June 5-7; Herndon and Love, 13-14; Senatobia and Coldwater, 15-16; Canie Creek, 17-18; Batesville, 19-21; Sardis, 20-21; Kelley and Miller, 26-28. Brethren: Push the benevolent collections; start the revival spirit, put the SOUTHWESTERN in every home. Send in your Rust funds.

N. R. CLAY, Presiding Elder.

PARIS DISTRICT.

SECOND ROUND.

Brookston, April 4-5; Morgan's Chapel, 5-6; Bagwell Ct., 11-12; Terrell and Rosser, 17-18; Greenville, 18-19; Honey Grove and B., 25-26; Paris, May 3-4; Hinckley, 9-10; Paris Ct., 16-17; Blossom Ct., 23-24; Chicota Ct., 30-31; Free Hope, June 6-7; Red River Ct., 6-7; Sulphur Springs and W., 13-14; Clarksville, 20-21; DoKalk Ct., 27-28; Giddings Chapel, 28-29; Wolfe City and Lad, July 4-5; Clarksville Ct., 5-6; Medill Ct., 4-5. Brethren: Please en-

deavor to raise your full benevolent apportionment on Easter Sunday. Let each pastor be present at Paris on Tuesday night, April 14, 1908, ready for the one day Missionary Conference, held by Dr. G. G. Logan on April 15, 1908. Programs will be out later. Please report to me on Monday morning after Easter the full amount raised. Bishop Burt is expecting that we do our best. Let's roll up the greatest report ever known for Paris District.

JAMES I. GILMORE, Presiding Elder.

SHUBUTA DISTRICT.

SECOND ROUND.

Stato Line, April 10; Waynesboro, 11-12; Liberty Hill, 13-14; Ucutta, 15-16; Matthesville, 18-19; Shubuta, 18-19; DeSoto, 20-21; Enterprise, 22-23; Shubuta Cir., 25-26; Quitman, 25-26; Mt. Jordan, 25-26; Paulding, May 9-10; Vernon, 12; Vossberg, 14; Heidelberg, 16-17; Mt. Rose, 21; Turnersville, 22; Bay Springs, 23-24; Ellisville, June 6-7; Laurel, 8; Ellisville Ct., 10; Rehoboth, 11; Collins, 13-14; Sanford, 16; Hattiesburg, Bentley, 17-18; Hattiesburg, St. Paul, 20-21.

J. B. BROOKS, Presiding Elder.

FLORENCE DISTRICT.

SECOND ROUND.

McClellanville, March 28-29; Brook Greene, April 1; Georgetown (Wesley), April 3; Georgetown (St. Paul), April 4-5; Lanes, April 6; Greelyville, April 11-12; Kingstree, April 13; Black River, April 14; Kingstree Ct., April 15; Turkey Creek, April 16; Cades, April 17; St. Mary, April 18-19; District Preachers' Meeting convenes April 23; Lake City, May 2-3; Eulah and St. Paul, 4; Timmons ville and St. Luke, 9-10; Florence, 11; Salem and Wesley, 16-17; Mars Bluff, 23-24; Latta, 25; Springville, 30-31; Marion, June 1; Mullins, 2. The pastors will be expected to arrange the hour for the conference.

Brother—I want to thank you for the part you played in making my first round on the Florence District both pleasant and successful. We are depending on you for an increase along all lines. If you will pray, plan and work for a glorious revival in your charge, if possible the greatest in its history, the financial increase for all claims will follow as night follows day. To this end let us work and pray. Our rallying cry must be Easter and Georgetown. Climatic conditions make it necessary for us to hold our District Preachers' Meeting before summer. The time fixed is April 23-26. We are to meet with our Wesley Church in Georgetown, S. C. We are depending upon you to be present with a full report for missions and a good report for Freedmen's Aid. As Drs. Thomas and Logan are to be with us, it is hoped that you will come prepared to turn over to them your missions and take their vouchers for the same. Don't forget the SOUTHWESTERN; bring as many cash subscribers as you can, but you will be responsible for at least one subscriber from your charge? If every pastor brings one, we would have at least 23 cash subscribers to send in as a pledge of our purpose to stand by Dr. Jones and the SOUTHWESTERN. The collection for General Conference expenses: If we fail to raise our full apportionment, our district will not receive an honorary mention in the General Conference. Raise your apportionment by the 23rd of March and send at once to Mr. Oscar Miller, Rock Rapids, Iowa.

I. H. FULTON, Presiding Elder.

BIRMINGHAM DISTRICT.

SECOND ROUND.

Sayreton, March 21-22; East Thomas, 21-22; Collegeville, 27-29; Froudale, 28-29; Aitoonn, April 3; Oneonta, 4-5; Village Springs, 11-12; Selville, 11-12; Warrior, 18-19; Brownville and Springville, 18-19; Mantua, May 2-3; Cardiff, 2-3; Tuscaloosa, 9-10; St. Paul, 15-17; Mason City, 14-17; West Birmingham, 20-21; Ennon, 22-24; Bessemer, 30-31; Blount Springs, June 6-7; Bangor, 5-7; Avondale, 13-14. Brethren: Let us all work to raise the largest missionary collection ever raised on this district on Easter. Now as the district is to raise one thousand dollars for Mason City College, let every pastor on this district be present on Commencement Sabbath and have every one that can bring one dollar which will be credited to your charge. Let every pastor be present all through the commencement. Brethren, I hope every pastor and his people will be present when roll is called. The past quarter was good. Let us make this better. Pray much. Plan well for your work and work to your plans.

R. J. BUCKNER, Presiding Elder.

BATON ROUGE DISTRICT.

SECOND ROUND.

Mr. Comal, April 18-19; Macedonia, 19-20; Pine and Beach Groves, 21-22; Asbury, 23; St. Paul, 24; St. Peter, 25-26; Clinton, 26-27; Norwood, 28; Rylander, 29; Mt. Zion, June 5; Jackson, 6-7; Stoney Point Cir., 9-10; Deenford, 11; Wesley and Wilson, 13-14; Jorden, 16; Slaughter Cir., 17-18; Albert and Zachary, 19-21; Baker, 21-22; St. Luke Cir., 23-24; Jones Creek and Foose, 25-26; St. Mark, 28-29; Prairieville, 30; Conrad, July 1; Baton Rouge Mission, 2; New Roads and Morganza, 4-5; Bathehor and Island, 7-8; Mason, 9; Lettsworth, 10; Union, 11-12; Lobdale Cir., 9-10; Baton Rouge, Wesley, 26-27; Port Allen, Aug. 1-2; Shilo, 7-9; Rosedale, 9-10. Brethren: Raise all of your benevolent money and report at the district conference. We cannot fail; see to it that each member pay \$1 for benevolence. Stand by the SOUTHWESTERN.

J. W. TURNER, Presiding Elder.

ALEXANDRIA DISTRICT.

SECOND ROUND.

Muson, April 2-3; Wiley, 4-5; Melville, 6-7; Cottonport, 8-9; Big Cane, 10; Eola, 11-12; Teche, 13-14; Opelousas Cir., 15; Washington, 16-17; Bunkie, 18-19; Waxia, 20-21; Opelousas, 22-24; Boonville, 25-26; Cheneyville, 26-27; Lecompte, 28-29; Pineville, 30-May 1; Alexandria Mission, May 2-3; Alexandria, Newman Memorial, June 6-7; Rapides, 9-10; Boyce and Village, 11-14; Boyce, St. Paul, 13-14; Colfax, 15-16; Winfield, 17-18; Campiti Cir., 19; Clarence and Mt. Zion, 20-21; Campiti and Union, 21-22; Newton, 23-24; Cane River, 27-28; Natchitoches, 26-29; Old River, 30. Brethren: Please observe Easter and make the effort to raise your full apportionment for Foreign Missions and be prepared to report to Dr. G. G. Logan on the 24th at the Foreign Missionary Convention of the Alexandria District at Opelousas, La., April 24. The Rev. Mr. Baldwin and the committee are making extensive preparation to entertain us. In due time the convention program will be out. Success comes by earnest effort.

JOSHUA J. OREE, Presiding Elder.

TOPEKA DISTRICT.

FIRST ROUND.

Oawego Cir., April 4-5; Chetopa, 11-12; Coffeyville, 18-19; Independence,

Earn Money Without Work

Every one of our readers—no matter whether you are a man or woman, no matter what occupation you follow, no matter whether you are a young or old person, no matter whether you are white or colored—you can have a REGULAR CASH INCOME without working for it. Just think how nice it would be to have a regular cash payment coming to you without any work upon your part, rain or shine, winter or summer, sick or well, *always cash money coming to you regularly just the same.* All you have to do is to follow the lead of those who know how to.

Become a Wealthy Person

And you may be able to become independent for life and be able to take it easy, too—who knows? "Nothing ventured, nothing gained" is a saying that rings more true every day. I can show you how to obtain a steady income for life (and for your beneficiaries after you are gone) without work and *without any risk whatever.* And I will give you all the particulars without one cent of cost to you. *ARE YOU INTERESTED?* If you are willing to make just one payment each month, in an effort to make yourself independent, and continue these payments for only ten months, and to thereafter receive a regular annual income *without work*, then write me at once for full particulars. But don't write unless you *MEAN BUSINESS*, for I have no time to waste on triflers.

I am perfectly reliable; best bank references; member Chamber of Commerce. Address your letter to: President CRITCHLOW, of the I-L-U GRAND LODGE, 183 I-L-U Bldg., Dayton, Ohio.


25-26; Fort Scott Cir., May 2-3; Mound City, 4-5; Rosedale, 6-7; Kansas City, 19-20; Alma and Wabounee, 23-24; Kaus, 9-10; Bonnersprings Cir., 12-13; Topeka, Mt. Olive, 16-17; Valley Falls, Dunlap, 23-24; Burlingame and Osage Clay, 25-26; Topeka, Asbury, 30-31; Manhattan and Wamego, June 6-7; Salina and Luis, 9-10; Clay Center, 13-14; Hastings, Nob., 16-17; Lincoln, Neb., 20-21; Caldwell, Kas., 27-28. The district stewards will meet at Mt. Olive Methodist Episcopal Church, South Topeka, Kans., May 14, 1908 at 4:30 p. m. Let every church and pastor do their best on Easter day for Foreign Missions. May the Lord bless our work this year for good is my prayer from your true brother in Christ and for the good of the Methodist Episcopal Church.

J. J. CARRELL, Presiding Elder.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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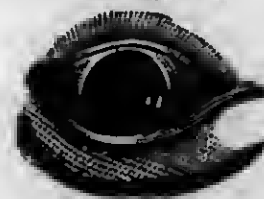
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Gen. Alex. Hamilton, Tarrytown, N. Y.
Rev. C. Brunner, Bridgeport, Conn.
Rev. Chas. H. Carter, East Springfield, N. Y.
Mr. S. A. Donnell, Agt. U. S. Secret Service, Louisville, Ky.

Many persons wearing spectacles might better be without them. Strengthen the eye by improving the circulation and it will not require an artificial lens. If you are interested and desire to know what the "Actina" is and what it is accomplishing, write to-day for our FREE TRIAL OFFER and OUR BOOK—TREATISE ON DISEASE. The book contains most valuable information. A postal card will bring it to you. Address Actina Appliance Co., Dept. 87H, 811 Walnut St., Kansas City, Mo.



Marriages

CARTER-ROBINSON.—On March 4, 1908, at Dennis Mills, La., Mr. Steven Carter and Miss Gustavia Robinson, a large gathering witnessing the ceremony, performed by the Rev. D. Shelby.

STEPHENSON-TILMON.—Mr. Louis Stephenson and Miss Lettie Tillmon, loyal members of our church and some among our best young people, on January 21, 1908, at Fordoche La. The Rev. T. A. Hampton was the officiating minister.

BROWN-WEBB.—At Hazlehurst Miss., on March 8, at Galatin Church, Mr. Will Brown and Miss Martha Webb. The bride is a member of Gallatin Methodist Episcopal Church and a successful teacher in the public schools of the county.—I. C. Ruckner, Pastor.

TILMON-REED.—Mr. Frank Tillmon and Miss Carrie Reed, January 23, 1908, at Fordoche, Louisiana, by the Rev. T. A. Hampton. These are highly respected young people of this community.

THOMPSON-WILLIAMS.—At New Hope Methodist Episcopal Church, Bowerston, Miss., February 16, 1908, Mr. Isaiah Thompson and Miss Julia Williams, by the Rev. A. Davis.

WATSON-OLIVER.—At Nebo Methodist Episcopal Church, March 5, 1908, Mr. Wesley Watson and Miss Frances Oliver, residents of Morehouse (La.) parish, the Rev. C. L. Anglum officiating.

HUNTER-EVANS.—On February 21, 1908, by the Rev. C. L. Anglum, Mr. George Hunter and Miss Lizzie Evans, both residents of Colliston, Louisiana.

BROOKS-JOHNSON.—Mr. Moses Brooks and Miss J. Johnson, by the Rev. M. C. Harrison, March 5, 1908, at Union Louisiana.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Literary Notes BOOKS RECEIVED.

Publishers: Eaton & Mains, 150 Fifth Avenue, New York City.

(Foreign Religious Series edited by R. J. Cooke, D. D.)

"ST. PAUL AS A THEOLOGIAN" (Books 1 and 2), by Paul Feine. Price, 40 cents.

"OUR LORD BELIEF IN THE DEITY OF CHRIST," by E. F. Kari Muller, D. D. Price, 40 cents net.

"DO WE NEED CHRIST FOR COMMUNION WITH GOD?" by Ludwig Lemme. Price, 40 cents net.

"HYMNS AND POETRY OF THE EASTERN CHURCH," collected and chronologically arranged by Bernhard Pick. Price, \$1.00 net.

The complete novel in the March Lippincott's is a strong, stirring tale of the Southland—"Lady Thoroughbred, Kentucky," by Will Livingston Comfort. It is a worthy successor to the fine novelettes by Edith Macvane and Marie von Vorst in the January and February numbers.

If you are connected in any way with an educational institution, or if you have boy relatives, you should certainly read Joseph M. Rogers' series of articles on "Educating Our Boys," the first of which appears in the March Lippincott's.

John Reed Scott, author of "Beatrice of Clare" and "The Colonel of the Red Hussars," contributes a short novelette entitled "The Testing of the Earls" to the March Lippincott's. It has all the charm of his longer stories.

All sufferers from sleeplessness, hypochondria, obsessions, undue worry and other nervous and mental maladies should read Dr. George Lincoln Walton's article on "Home Treatment" in the March Lippincott's. An office visit to a neurologist of Dr. Walter's caliber would cost twenty times the price of the magazine, and the chances are that one visit wouldn't be enough, either.

IN THE APRIL CENTURY

Notable reproductions in the April Century will be Francis Houston's portrait of Miss Ethel Barrymore, Henry Brown Fuller's beautiful "Triumph of Truth Over Error" and Kenyon Cox's "Greek Science," the statue made by the painter-sculptor for the new building of the Brooklyn Institute of Arts and Science.

More memories of Whistler, this time of his brief sojourn in the office of the United States Coast Survey, have been set down for readers of the April Century by John Ross Key, grandson of Francis Scott Key. An early portrait of Key by Whistler, a crayon drawing, hitherto unpublished, will accompany the recollections.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chili Tonic. The Standard for 30 years. Price 50c.

EXCHANGE WANTED.—A pastor in one of the Nebraska Conferences, having a \$1200 station including parsonage, good church, fine climate, growing town, large membership, desires an exchange with some brother having equal grade of appointment in territory of SOUTHWESTERN CHRISTIAN ADVOCATE.

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treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," a 16 explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectively cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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NEW ORLEANS

Deaths

LIPSCOMB.—Miss S. T. A. Lipscomb, daughter of the Rev. Mr. and Mrs. W. N. G. Lipscomb, of Fayette, Mississippi, passed into the haven of rest March 11, 1908. Miss Lipscomb was an excellent young lady. She joined the Methodist Episcopal Church when she was eight years old, and lived a Christian life until she died. She leaves a mother, father, two sisters, two brothers and a host of friends to mourn her demise. She was a member of the I. O. of Calanthes of Mississippi. The funeral was conducted under Calanthian Orders, preached by the writer and the Rev. A. Logan.—P. H. Rembert.

KEITH.—Little William, aged three years and four months, son of Mr. and Mrs. John Keith, of Lebanon, Tenn., was injured by fire Saturday morning, January 7, and died Sunday at 3 p. m. Funeral attended by the Revs. B. B. Nansom and W. Ellison, at the home of the child's parents. He leaves mother, father, a little brother and a host of relatives and friends. Heaven is nearer and dearer to the family since he went away. Interment at the City Cemetery.—W. Ellison.

CARTMELL.—Flora Cartmell, of Lebanon, Tenn., died January 22, 1908. She was a faithful member of Linnwood Methodist Episcopal Church. She leaves to mourn her death a husband and 8 children. She died in the faith triumphant. Funeral sermon preached by the Rev. W. Ellison.

LUCKETT.—John F. Luckett, aged 53 years, a devoted member of Union Methodist Episcopal Church, New Orleans, was translated to his eternal rest on Wednesday, February 19, 1908. Bro. Luckett was a faithful and consistent Christian and had spent many useful years in the church. He leaves a loving wife and stepdaughter; two brothers living in Washington, D. C., and a sister in Philadelphia, Pa. The deceased was a member of Mt. Zion Benevolent Association, also of the G. U. O. of Odd Fellows, which had charge of the body. Funeral from Union Methodist Episcopal Church. A paper was read by Bro. H. S. Williams. The sermon was by the Revs. J. F. Marshall and V. Chapman. Music rendered by choir.—J. F. Marshall, pastor.

ANMELIN.—Mrs. Avy E. Anmelin died in New Orleans in full triumph of faith, January 14, 1908. She was a burden bearer. She toiled much and effectively in the vineyard of the Master. She was trained by a Christian father, the late Rev. S. E. H. Morant. She was a good mother and a loving wife. Her husband, seven children, sisters, brothers, other relatives and a host of friends survive. The funeral was conducted by the Rev. J. O. Richards, assisted by the Revs. J. McKee and A. Luster.—J. O. Richard, pastor.

SONIER.—Elizabeth Sonier, of Crowley, La., was laid to rest on March 3, 1908. She was a faithful member of the church for years and died in the Christian faith at the age of 69 years. She was loved by all who knew her. Seven children and a host of grandchildren, and other relatives and friends survive her. The funeral was conducted by the Rev. A. J. Smith, of the Methodist Episcopal Church, assisted by the Rev. H. C. Roy.

ALEXANDER.—David Alexander died

Women Who Wear Well.

It is astonishing how great a change a few years of married life often make in the appearance and disposition of many women. The freshness, the charm, the brilliance vanish like the bloom from a peach which is rudely handled. The matron is only a dim shadow, a faint echo of the charming maiden. There are two reasons for this change, ignorance and neglect. Few young women appreciate the shock to the system through the change which comes with marriage and motherhood. Many neglect to deal with the unpleasant pelvic drains and weaknesses which too often come with marriage and motherhood, not understanding that this secret drain is robbing the cheek of its freshness and the form of its fairness.

As surely as the general health suffers when there is derangement of the health of the delicate womanly organs, so surely when these organs are established in health the face and form at once witness to the fact in renewed comeliness. Nearly a million women have found health and happiness in the use of Dr. Pierce's Favorite Prescription. It makes weak women strong and sick women well. Ingredients on label—contains no alcohol or harmful habit-forming drugs. Made wholly of those native, American, medicinal roots most highly recommended by leading medical authorities of all the several schools of practice for the cure of woman's peculiar ailments.

For nursing mothers, or for those broken-down in health by too frequent bearing of children, also for the expectant mothers, to prepare the system for the coming of baby and making its advent easy and almost painless, there is no medicine quite so good as "Favorite Prescription." It can do no harm in any condition of the system. It is a most potent invigorating tonic and a strengthening nerve tonic adapted to woman's delicate system by a physician of large experience in the treatment of woman's peculiar ailments.

Dr. Pierce may be consulted by letter free of charge. Address Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

at Narrows, Va., January 31, 1908. He was 47 years of age; professed a hope in Christ and joined the Methodist Episcopal Church 15 years ago. He lived a consistent Christian and died in full triumph of faith. He leaves a wife, seven children, four brothers, one sister and a host of friends.—J. G. Isbell, pastor.

HOUSTON.—On October 10, 1907, the death angel visited the home of Mr. and Mrs. Gabe Davis and took one of their beloved daughters, Cherry F. Davis, aged 18 years 9 months and 8 days. She united with Malleu Methodist Episcopal Church in her early life and lived a consistent member until death. The pastor being absent, the service was conducted by the Rev. W. H. Logan. The deceased is survived by her mother, father, five sisters, two brothers and a host of friends.—J. T. M. Lindsay, pastor.

A Scotch minister had been away on a vacation, and on his return asked the sexton how all had gone in his absence.

"Very well, indeed," was the cheering response. "They do say that most ministers leave some one worse than themselves to fill the pulpits when they go away; but you never do that, sir."—Punch.

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Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

ITS PURITY IS GUARANTEED

Vitae-Ore contains no alcohol or any injurious or poisonous drug. It is absolutely guaranteed to be pure and wholesome, under all Pure Food and Drug Laws, both State and National. It consists of substances that the body needs and thrives upon, that all of the family may safely use, old and young, children or grandmother. It is a clean remedy, sold by clean people, through clean methods.

HELP A FRIEND!

If you have a friend or neighbor who is sick or ailing, show him this offer and tell him to write to this Company for a 30-day trial treatment. It is a little thing for you to do, but it may mean big things for him, and if so, he will bless you for it.

Made a New Woman After Months of Misery.

BELLEVUE, TENN.—I have been suffering a long time from Female Weakness and Bladder Trouble. My Kidneys ached continually day and night and my periods were so bad that I could not sit up, but was in bed half of the time. They usually lasted for three weeks at a time. I had doctors attending me, but they did me no good. Then I saw the advertisement of Vitae-Ore and concluded to try it for a month. I sent for a trial package and began using it as per directions. I can now testify that this one trial package has almost entirely cured me. I feel like a new woman. I can do all my housework with pleasure. I am only sorry that I did not see your trial offer long ago and thus save months of misery.



Mrs. M. A. OUMINOS.

She Is Perfectly Cured.



TONY, WIS.—I have been using Vitae-Ore for two months. Before using it, no food would agree with me whatever. Now I can eat almost anything. I must say that I am perfectly cured. I cannot praise this medicine enough and will recommend it to every one.

Permanent Benefit in a Serious Complication.

SUMNER, ILL.—I have been using Vitae-Ore for five years. After having used local doctors' medicines which did me no permanent good, I found permanent relief in Vitae-Ore. I find it a great remedy for the Stomach, Liver and Kidneys. It is a great relief for Rheumatism which I formerly had so often, particularly in Winter and Spring. My trouble was a serious complication of diseases and Vitae-Ore is the only remedy which ever gave me any permanent benefit. It saved me many doctor bills.



Mrs. R. M. HARDAGE.

Probably Saved Her Life.

TRIMBLE, OKLA.—Vitae-Ore has saved me many aches and pains and probably my life. When I commenced taking Vitae-Ore three months ago, I wasn't able to do my little housework for myself and husband. Now I can do all my housework, washing and milking, etc. The doctor said I had Liver Trouble. Some said I had Consumption. I did not think I would ever get well, but I thank God that Vitae-Ore put me on the road to health. I have cured my little grandchild of Summer Complaint and Chills. He had been suffering for fifteen months and looked like a shadow. I commenced giving him Vitae-Ore and he now looks the picture of health.



Mrs. M. O. ROBERTS.

CURED HIS SCIATIC RHEUMATISM.

Left Leg Was Altogether Numb—Spent \$280 for Treatment at One Time.

DES MOINES, IOWA—I am a brick-mason and have suffered with Sciatic Rheumatism for nigh on to three years. At one time I was in bed for ten months. The doctors first said that I had Lumbago and then others pronounced my condition Sciatica or Sciatic Rheumatism. I spent \$280.00 for treatment at one time and received no benefit. At last I read an advertisement for Vitae-Ore in my Lodge paper and sent for a dollar package on thirty days' trial. I found it so beneficial that I sent for more. Before using Vitae-Ore my left leg was numb; it had no feeling whatever. Vitae-Ore fixed me up all right. It placed me on a solid foundation and I can use both my limbs now, the left as good as the right. I have no more pain, feel better in every way and have a splendid appetite. I suffered so badly that many a time I said to my wife that had I a dog that suffered as I did, I would shoot him to get him out of his misery, no matter how I loved him. I feel so good over my cure that I want to give every sufferer the benefit of my experience.



RESTORED TO PERFECT HEALTH.

Had Kidney Trouble and What the Doctors Called "Rose Cancer."

EMER, PA.—Some time ago I was afflicted with Kidney trouble, and was all run down. I could not pick up a ten pound weight; none of my friends expected me to live. I procured a package of Vitae-Ore and in three weeks from the day I began to use it I went to work. I continued the use of Vitae-Ore and was restored to perfect health. I also had what the doctors called Rose Cancer, and I cured it by keeping Vitae-Ore bound on the sore for six weeks. It has never bothered me since. I shall never cease to recommend Vitae-Ore while I live. I am seventy years old, and strong and healthy.



Suffered Six Years From Stomach Trouble.

Now Feels Like a Different Man, Eats Everything and Sleeps Well.

BUENA VISTA, VA.—I had suffered from Stomach Trouble for six years, using different patent medicines with little relief. Last Spring I got worse. I doctored with two different physicians but didn't get any better. Everything I ate caused me much suffering. Then I sent for a trial package of Vitae-Ore and I saw at once that Vitae-Ore was what I needed. I am now using the fourth package and feel like a different man. I eat anything I want to and sleep well. I have also given Vitae-Ore to my children with beneficial results. We praise Vitae-Ore and recommend it as a great family medicine. I am glad to recommend Vitae-Ore everywhere in the hope that I may be the means of relieving some sufferer.



You cannot Lose--you run no risk

If You Have Rheumatism, or any Kidney, Bladder or Liver Disease, Dropsy, a Stomach Disorder, Female Ailments, Functional Heart Trouble, Catarrh of Any Part, Nervous Prostration, Anaemia, Sores and Ulcers, Constipation or Other Bowel Trouble, Impure Blood, or are just Worn-Out, send for a 30-day trial treatment of Vitae-Ore right away and see what it will do for you. ADDRESS, THEO. NOEL CO. S. N. DEPT. Vitae-Ore Bldg. CHICAGO, ILL.

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THE LIBERIAN MISSION FIELD

In a recent number of the *Liberia and West Africa* there appears a vigorous editorial on "Liberia Before the Board of Foreign Missions." The editor of this paper, the Rev. J. H. Reed, D. D., who is also president of the College of West Africa, reviews the difficulties under which this mission has labored. He says that the problem of missions in Liberia cannot be solved at a glance and that this work has suffered for years for the want of an aggressive ministry. It is claimed that this has been the conviction of all the Bishops who have visited this field. *The West Africa* touches upon a very vital point when it refers to the double service of the ministry—that of serving in the capacity of a preacher of the Gospel and, in many instances, as an official of the Liberian government. We think the point is squarely met and without prejudice and with a degree of force that is incontrovertible when *The West Africa* argues that because of the scarcity of men in the Liberian Republic the men of ability are called upon not only to serve the church, but the State as well. All are interested in the success of the Liberian Republic. With all its failures it has maintained its national existence for three quarters of a century with some degree of success. It has not been a brilliant success to be sure, but its main trouble lies in the lack of qualified men both in Church and State. We can readily see where men are few how easy it is for them, tempted by patriotism, to serve their State as well as their Church. This, of course, works hardship upon the work of the Church because a man who must divide his time and talent between two great interests can serve neither with great force. In other parts of the continent the editor of the *West Africa* refers to the fact that natives are under protectorates and have no such relation to the controlling government as is the case in Liberia.

The West Africa objects to the withdrawal of funds from the weak and needed-to-be-strengthened work in Liberia. He says that this should be the battle ground for the invasion of the hinterland and the salvation of millions of natives within easy reach. He thinks that the work could be advanced by a training school in which Afro-Liberians as well as natives should be prepared for the work.

In reference to Liberia and its relation to the millions of heathen, the *West Africa* says:

"The civilized population of Liberia must form the nucleus around which shall gather evangelizing forces, becoming the center of aggressive missionary movements for the Christian civilization of the tribes in the hinterlands, hence the crying demand for the proper development of our Liberian field through the ministers and lay workers of the Liberia Annual Conference. To put the work 'under the supervision of the white man' as suggested by Bishop Burt before the General Committee of Foreign Missions, will not materially alter the situation, for he (the white man), must, as he has already done, face the same conditions which now confront

the black man, and therefore there is no pre-eminence of the one over the other in the matter of episcopal supervision of this peculiar field; the task is rather the adjustment of our missionary machinery, to the real situation as it presents itself."

AN APPEAL FOR JUSTICE

The *Evening Star*, of Washington, D. C., in a recent number contains the following item:

"A delegation of prominent colored men from southern states directed the attention of the President to-day to the decision of the interstate commerce commission that while interstate railroads have the right to separate passengers they must give equal accommodations to passengers paying the same fare. The President was asked to have the commission investigate unequal accommodations in states where there are Jim Crow laws. He asked his callers to write their complaints fully and said he would give careful consideration to what they had to say. The visitors were the Rev. J. W. E. Bowen, president of the Gammon Theological Seminary, Atlanta; R. E. Jones, editor of the *SOUTHWESTERN CHRISTIAN ADVOCATE*, New Orleans; the Rev. C. C. Jacobs, field secretary of the Board of Education, Freedmen's Aid and Sunday Schools, Methodist Episcopal Church, Sumter, S. C.; Mr. I. Garland Penn, assistant general secretary Epworth League, Methodist Episcopal Church, Atlanta; the Rev. I. L. Thomas, field secretary, Board of Church Extension and Home Missions, Methodist Episcopal Church, Baltimore; the Rev. M. W. Clair, Washington, and the Rev. C. E. Hodges, Roanoke, Va. The legality of the separate car laws was not touched upon, although the members stated they do not indorse these laws, see no necessity for them, and regard them as a humiliation, without constitutional warrant. While they are helpless as to this, they thought they were at least entitled to the same treatment as other passengers. The visitors said the President received them cordially and promised to ascertain whether they could be given relief."

It is no news to state that we hold that the separate car law in spirit and in letter is unconstitutional, although it may have been upheld by state Supreme Courts. It is also unnecessary. But without entering into a discussion of these points, the law provides for equal accommodation. One of the things that makes life miserable for Negroes in the South is that there is nothing like equal accommodation provided, except in very rare cases and on very few roads. This effort begun by the gentlemen named above is an effort in earnest to alleviate these conditions and to make travel for our people comfortable and safe. To this end the committee invites the help of all persons throughout the country, and would like to have specific cases where equal accommodation is not given and where our people are imposed upon and insulted in the operation of these cars. Such information will be judiciously used and, we trust, effectively. All such information should be sent to the editor of the *SOUTHWESTERN CHRISTIAN ADVOCATE* at as early a date as possible. In accordance with the suggestion of President Roosevelt this matter will be placed in writing and an effort will be made to present a very strong case covering not only one section of the South, but all sections where the separate car law obtains. Address communications to 419 Carondelet street, New Orleans.

THE AMERICAN JAPANESE FEELING

The world should no longer entertain the merest ghost of a shadow of doubt as to the friendly relation now existing between this country and Japan. All former talk of the probability of war is now proven to be an idle gossip. The most meagre semblance of a war cloud, so far as affects the United States and Japan has been obliterated, has lost itself utterly in the cordial and enthusiastic invitation to this Government for our Battleship Squadron while on its world-wide tour of more than 37,000 miles requiring something like a year for its completion, to visit some one of the Japanese ports. And the fact that this country has so readily accepted the hearty invitation only tends to show its friendly attitude towards Japan. So that those who were ever ready to make a bugaboo of the slightest misunderstanding arising between the two countries must confess that their dream of war, blood and carnage upon an Anglo-Japanese battlefield was only a nightmare which has none too soon lost its significance. While there are some who are wont to accredit the invitation to a purely business proposition based upon the hope of material gratifications, it is nevertheless the consensus of opinion that whatever material benefit Japan may derive from the visit, this is not the preponderant motive which actuated her in this case, but that deeper principles underlie such surface reasons. The Japanese at no time have shown a disposition to destroy or even curtail the friendship that has steadily waxed between herself and this country since the days of Skipper Jennings' rescue and friendly treatment of that shipwrecked Japanese crew some fifty years ago.

GENERAL CONFERENCE EXPENSE

The raising of the necessary funds for the maintenance of the forthcoming General Conference has become a serious matter. We are facing in all probability a large and therefore embarrassing deficit. This will be a reflection upon the Church in general, and a very serious reflection upon those Conferences that failed to raise their apportionment. Some funds apportioned to the Conferences, if not raised in full will permit a cut down of the original plan to harmonize with the amount raised; but in the General Conference expenses there is no such thing as cutting down. We cannot leave a part of the delegates at home, nor can they do without food a part of the time or walk a part of the way to the seat of the General Conference. The items of expense are absolute and can be approximated within a very small sum of what the actual expense will be. Mr. Oscar P. Miller, than whom the General Conference Expense Fund has not had a more faithful treasurer, states that it will be necessary to raise \$4,000 additional to maintain the General Conference. We are printing herewith a list of the Conferences in our territory, which embraces the Seventh General Conference District. The table shows the amount apportioned and the amount thus far paid. The aggregate amount apportioned

(Continued on Page Eight.)

Old Maryland and Its Methodism

By the Rev. Edward Hayes, Baltimore Conference

The General Conference meets once more in Maryland. Maryland Methodism with Baltimore for its center, is exceedingly rich in historic associations, contending with New York for the honor of having built the first Methodist meeting-house in this country, and secure in its claim as the section in which the first Methodist sermons were preached by the early itinerants. This accords with the testimony of Bishop Asbury, contained in documents with which the writer is acquainted. Many places, notable in the organization and early life of the denomination, are within a few miles of Baltimore, and will furnish no small part of the pleasure in store for those who may be in attendance upon the General Conference during the month of May.

The most conspicuous and interesting character of the times was Robert Strawbridge, a Wesleyan local preacher, who came from Ireland about the year 1760, and, with a large family, settled on Sam's Creek, in what was then Frederick, but now Carroll County, Maryland. Of that region Mr. Asbury wrote: "This settlement is the richest in the State. Here Mr. Strawbridge formed the first society in Maryland, and America." "And America" is printed in italics by the bishop.) Here he organized the first class-meeting in America, appointing one of his converts, John Evans, its leader, and here he built "the Log Meeting-House," which was the first Methodist church in Maryland. Though several structures have been erected, preaching has been maintained there up to the present time; Bethel Church, not far from the original site, being the successor of this first structure. The American Methodist Historical Society of Baltimore has come into possession of the home of the first class-leader, the building now widely known as "the John Evans House," and it is probable that pilgrimages will be arranged in May for those desiring to visit this and other historic localities adjacent to the city.

Mr. Strawbridge also organized a class at the Poulson home, where he preached frequently, and near which stood the famous large white-oak tree, under which he often spoke to great throngs of people. "The Strawbridge Tree," which had stood for perhaps three hundred years, was cut down a few months ago, and the wood is now owned by a member of the Baltimore Conference.

The Rev. Edward L. Watson, pastor of Strawbridge Methodist Episcopal Church, Baltimore, is perhaps the best informed man in the city upon all topics of historical interest to his denomination.

The Poulson-house class built the Poulson Meeting-house in 1783. Continued to the present time, it has been twice rebuilt, and as "Stone Chapel" is the strongest church organization in all that region of country. Mr. Strawbridge died in 1781, in Baltimore County, where he was buried. His body was removed by the Local Preachers' Association in 1866 to Mount Olivet Cemetery, Baltimore, where also sleep Bishops Asbury, Emory and Waugh, Jesse Lee, the first historian of Methodism, and many other men of distinction in the early history of the Church. His had been a singularly useful life, during which he had led many men into the itinerant ranks, and had, at great sacrifice to himself and family, given all his time for the establishment of Methodism in these parts.

The monument to his memory is appropriately inscribed thus:

"In memory of
Rev. Robert Strawbridge,
The first Methodist local preacher in
Maryland.
How calm his exit.
Night-dews fall not more gently to the
ground,
Or weary, worn-out winds expire so soft.
He built the Log Meeting-house
in Frederick County, Md.,
in 1764.
the first in America.
He died in peace in 1781 at Mr. John
Wheeler's, Baltimore County, whither
he had gone to preach.
He was born at Drumsnagh, Ireland.
Came to America in 1760.
Settled on Sam's Creek, Frederick County,
Md., and began to preach Christ
in his own house."

The old Strawbridge pulpit is now owned by the Historical Society, being one of the few relics which were saved from the great Baltimore fire of 1904.

Bishop Asbury makes constant allusion to this section in his journals, and many of the places which he visited are known, and included in all tours to the historic Sam's Creek country. Among these places we may note the Willis House, where he held a Conference in May, 1801.

Visitors to Baltimore should not fail to see the Perry Hall estate, twelve miles distant, the home of Henry Dorsey Gough, a wealthy planter, who became the friend and helper of the struggling Church. Bishop Coke and Mr. Asbury, with Richard Whatcoat, Thomas Vasey and William Black, were there from December 17 to 24, 1784, formulating plans for the organization of the Methodist Episcopal Church, and from Perry Hall the little company rode to Baltimore on December 24, 1784, and at ten o'clock a. m. began the "First General Conference" of the denomination in Lovely Lane Chapel, where was effected the organization of "The Methodist Episcopal Church."

Perry Hall is described by Dr. Coke as "the most elegant house in this State. Here I have a room to myself, where Mr. Asbury and I may, in the course of a week, mature everything for the Conference"; while Mr. Black, who had traveled largely, declared it to be "the most spacious and elegant building" he had seen in America. Mr. Gough is reputed to have been worth half a million dollars, unusual wealth for those days. He had married the daughter of Governor Ridgeley, of Maryland, and his home was the scene of many brilliant social functions. Being an unbeliever, he had forbidden his wife to hear the Methodists; but, to please some jeering guests, had gone to hear the "circuit-rider" preach. Mr. Asbury was the preacher, and no one could long mock who came under his gracious influence. "What nonsense we have heard to-night!" said one of the guests as they returned to Perry Hall. "No," replied Gough; "what we have heard is the truth, the truth as it is in Jesus." He now gave his wife permission to attend the services. Under deep conviction, one evening he excused himself from the table, and went apart to pray. Returning, he cried out, "I have found the Methodists' blessing! I have found the Methodists' God!" He united with them, built a house of worship, and placed upon it the first bell ever used upon a Methodist Church in America. He was a loyal supporter of the Methodist people, and died in 1808, while the General Conference was in session in Baltimore; Mr. Asbury being with him to the last.

The mansion and old slave jail are still standing.

When "the Christmas Conference" convened on December 25, 1784, sixty of the eighty-three preachers of the Church were in attendance; Freeborn Garrettson having traveled 1,200 miles in six weeks to call them together. Dr. Coke, who pre-

sided, read a letter from Mr. Wesley, announcing his own and Mr. Asbury's appointment as superintendents. The latter declined to serve unless the brethren desired it, and both he and Dr. Coke promptly received the unanimous vote of the Conference. Asbury was ordained deacon and elder, and consecrated to his new office within three days; one was ordained deacon, and twelve deacons and elders; the Articles of Religion and the General Rules were adopted; and three preachers were sent out as foreign missionaries, two to Nova Scotia and one to the West Indies.

The Centenary of the Christmas Conference was celebrated in Baltimore in December, 1884, when 446 representatives of the various Methodist denominations of the United States and Canada assembled in Mount Vernon Place Methodist Episcopal Church, and held appropriate commemorative services for a period of seven days.

Lovely Lane Meeting-house, in which the Christmas Conference was held, was succeeded by Light Street Church, which was destroyed by fire in 1796, and rebuilt the following year. Its successor was the old First Church, which subsequently moved to the chief residence section of the city and erected the present First Church at a cost of about \$300,000. It has the largest membership in the Baltimore Conference.

The parsonage of Light Street Church was an interesting building. Its first floor was a preachers' office and the denominational headquarters. Asbury occupied the second floor, and after the fire, "which destroyed the church in 1796, the third floor was fitted up as a Conference room," by removing the partitions and supporting the roof with pillars. This room was reached by steps on the outside of the building. "Here for the first forty years of the history of the Church more councils were held, more questions debated and more plans determined than in any one house in the whole connection."

Cokesbury College, the first educational institution of American Methodism, was established the year after the organization of the Church, at Abingdon, Maryland, not far from Baltimore. Dr. Coke was the author of the enterprise, and hoped to develop a school of the same type as the Kingswood schools of Mr. Wesley. The corner-stone was laid and the "foundation sermon" preached by Asbury on June 5, 1785, and with varying success the work was carried forward, until the building was destroyed by fire in 1795. Some years after, the college bell, which had been used by the old Methodist church adjoining the college site, was secured by the Woman's College of Baltimore, where it now summons the students to their work each hour of the day. The church is still maintained, and is one of the regular appointments of the Baltimore Conference.

Frequent pilgrimages are made to these historic sites by the Methodist people and their friends; places of note are being marked by suitable tablets; and it is confidently believed that by reason of its rich historical associations Baltimore Methodism will be able to add great interest to the sojourn of those who may be present at the coming Conference.—In *Central Christian Advocate*.

One Preacher's Experience With the New Methodist Hymnal

By the Rev. William Quayle, D. D.

I do not write as a member of the Joint Hymnal Commission, though I have a treasure of sweet memories of that goodly fellowship of thought, activity, and planning for the book which Methodists would use probably a quarter century to come, and remember with heartache that the former chairman of the Methodist Episcopal Commission, in which we mainly had our work, Master Greatheart Upham, is not here with us now, but the memory of him as I saw him and felt him then is a sheer delight to my heart. I do write as one of the pastors into whose hands the new Hymnal comes for congregational use and whose office it is to know the hymns, to love them, and woo the congregation to love them and use them.

My beliefs and practices are, first, the Hymnal should be used in the Church prayer meeting. Second, it should be used in the Epworth and Junior Leagues and from time to time in the Sunday School. If so used, it will inevitably become popular, because people singing these songs in these services

will then know them when it comes to the congregational use of them. My own custom for the years of my ministry has been to keep a private copy of the Hymnal for my own use in the study and in this I mark the date any hymn was used and whether it were used morning or evening, the result being that I have before me always a geography of the hymns used in the Church. Second, my custom has been to always select hymns not necessarily with reference to the theme, but with reference to variety of music and inspiration to the congregation, usually attempting to use the tune attached to the hymn as it stands in the book, but on rare occasions selecting some other tune. So far as my observation goes, choirs and quartets seldom have large familiarity with the hymns of the Church, and I have always asked every choir I have dealt with to hand me their choice of hymns; and it has been singular how few which were unusual were ever offered. It seems to me a very important and happy part of the preacher's business to familiarize himself

with our hymnody and rejoice in the opportunity to familiarize the congregation with it. That the Hymnal might be better is quite true; but that the present Hymnal is a very rich book of melody and hymnic poetry I think is also true.

Let us set down certain facts in brief order. In the old Hymnal were 1,115 hymns; in the new Hymnal, 748. But in the old Hymnal, with its 1,115 hymns there were but 418 tunes. The new Hymnal, with its 748 hymns, has 522 tunes. Manifestly here is a gain for the new Hymnal and here a wider range of melody for the expression of congregational praise. Allow that some of the tunes are not good; allow that some of the tunes are bad; but remember that in the present collection of tunes there are 197 which were in the former Hymnal; and these 197 would furnish sufficient tunes to use two different ones at each service during a year, and leave us 325 new tunes. Now it may naturally be allowed that these 197 tunes imported into the new Hymnal from the old, will, in reason, include the best there were in the old book and leave us 325 new tunes from which there must be a large number of good ones as a gain for the new musical setting. In tunes as in hymns we may all recall that our likings are largely personal and if we do not like a tune it is more than barely possible somebody else may be specially fond of the tune we do not like. So that in this large gamut of melody is a very distinct advance and gain.

The number of poets having hymns in the former Hymnal were 323, and in the present 307, whereas the composers in the old Hymnal with 1,115 hymns were 226 in number and in the present Hymnal with 748 hymns the composers are in number 309. This, too, seems to me to represent a distinct gain. In the former Hymnal, Charles Wesley was author of 317 out of the 1,115 hymns. In the present Hymnal he is author of 168 out of 748. In the former Hymnal, John Wesley was author or translator of thirty-one hymns, in the present of nineteen.

The following are the authors who were not in the former Hymnal: Bloomfield, Bode, Boice, Rev. Charles Brooks, Phillips Brooks, Bedome, Briggs, James D. Burns, Henry Burton, Jane Campbell, Margaret Campbell, Claudius, Copeland, Crude-son, Croly, Crosby, Cross, Cummins, DeTodi, Decius, Deems, W. C. Doane, Dryden, Esling, William E. Evans, Fletcher, Freckleton, Gilder, Gill, Gladden, Good, Greg, Newman, Hall, Hugh Heweis, Hay, Haywood, Hearne, George Herbert, Petrus Herbert, Hoffman, Hoffer, Hopps, Hosmer, Hoss, Howe (six in the new; in the old but two), Ingemann, E. Johnson, Rev. Samuel Johnson, Julian, Kimball, Kipling, Lanier, Lathbury, Leland, Lynch, Macleod, Madon, Maitland, Matheson, McDonald, Messenger, Milman, Mohr, Monod, Moultrie, Needham, Newmark, North, Phelps, Foliott Pierpont, Pott, Potter Proctor, Pryne, Rabanus, Rankin, Rinkhart, Daniel Roberts, Richard Robson, Rodigast, Scriven, Shurteff, Slade, Stone, Stowe, Stratton, Strucker, Taylor, Theodulph, Mary Thompson, Thring, Twells, Annie Walker, Wells, Wilberforce, Xavier.

Dykes is composer of forty-nine melodies in the new book and seven in the old; Joseph Barnby fifty-one in the new and two in the old; Lowell Mason fifty-one in the new, seventy-two in the old; Grear-orex, seven in the new, three in the old; Sullivan, seventeen in the new, five in the old; Steiner, thirteen in the new, nine in the old; Spohr, eight in the new, four in the old; Walthall, seven in the new, none in the old; Walsh, six in the new, none in the old; Beethoven, twelve in the new, five in the old; Bradbury, thirteen in the new, sixteen in the old; Calkins, eleven in the new, one in the old; William Doane, five in the new, two in the old; Lutkin, twenty in the new, none in the old; Harrington, fourteen in the new, none in the old; Neageli, seven in the new, four in the old; Hastings, six in the new, thirteen in the old.

With no exception, as seems to me, the old tunes retained in the present Hymnal are a delight to the heart of the entire congregation. So that, owing to the brevity of this article, to them no special reference is made in this notation, but assuming the value of the old hymns, the main interest is to point out such hymns or tunes or both as this pastor has found worthy.

I have found that the using of certain hymns which in themselves are worthy of a congregation learning, but at the same time a little difficult for the congregation to get the melody of, may be used to admirable effect by giving them to the choir

to use as processions or what answers to the same thing, namely, being used as the choir enters the choir loft. The congregation thus hearing the music sung once or twice will be surprised how when the hymn is announced they have unconsciously become familiarized with it. Such hymns at a venture are: 4, 15, 18, 20, 27, 30, 31, 32, 43, 58, 61, 76, 84, 85, 101, 118, 121, 151, 156, 163, 170, 176, 200, 207, 219, 237, 283, 284, 323, 344, 345, 402, 407, which is a striking work sung by Maltbie Babcock; 402, 476, 486, 450 ("I Little See, I Little Know") and 451, Henry Alford's "My Bark is Wafted to the Strand." Matheson's 481 makes an exquisite choir number, and of course Ewing's 610 is a delight. 612, 621, 622, 626, are hymns to make the heart ache ad sing at once. Such a method of the choir use of the Hymnal will prove itself very helpful both to the choir and to the congregation.

"Leoni" is a Hebrew melody to the very noble ode of Thomas Oliver's, and while in my own experience it has been very difficult for congregations to use, it should be attempted and when learned will justify the effort involved. Hymn 18, tune and hymn are noble. 31 and 32 and 41 are glorious in words and notes. 43 is beautiful and wonderful. 54 is rarely beautiful and new in words and music. "Nightfall" (58) is good. 59 has no superior and is a closing hymn of heart quiet and great peace. 60 is helpful, very helpful. 67 has "Lischer" for tune, and no congregation that has not swung into march with "Lischer" but should do so at the first Lord's Day. The old hymn, 100, "How Gentle God's Commands," to the tune "Dennis" cannot be excelled. 112, the beautiful Christmas hymn of J. G. Holland, has three musical settings, each of which is beautiful, and Professor Harrington's I have found much of a favorite in the congregation and in the League, the Junior League and Sunday School, 167, "Miles Lane," is a noble English tune any congregation should master. 169 is noble; 174 helpful. 176 is new and singable. 186, a hymn by our beloved William F. Warren, has been set in the present Hymnal to the tune "Cooling," and the conjunction is very sweet. 189 was in the former Hymnal sung to "Elizabethtown" but is here set to the very beautiful "St. Cuthbert." I would not envy anyone who would not love this combination, 196 is by Edwin Hatch and is a hymn of the Holy Spirit which appeals to me as being very noble. 197, by George Croly, is a strong hymn. 200, William W. How's hymn, is a very noble chant. 207, by Samuel J. Stone, is worthy. 209 and 219 are good hymns, very good. 249 has the tune "Bera" of which I am singularly fond. 257, "St. Bees," is beautiful; so are 262, and 263. 267, Charles Wesley's precious hymn "Depth of Mercy," is set to "Seymour," a very happy setting for so loved a hymn. 281, set to "Siloam" is beautiful. 283, Charles Wesley's "Ah, Whither Shall I Go," is Sullivan's setting and quite singable. 284 is beautiful in words and tune. "Art Thou Weary," 293, set to "Bullinger," is at once soothing and inspiring. 306 is set to "Doane Street," which tune in the former Hymnal was put among occasional pieces, but is here given its rightful place of triumph. 310 is set to "Fillmore" and makes noble singing. 318 is a Lowell Mason, therefore good. 320, set to "Spohr" is noble. 323 is very sweet. Arthur Sullivan's setting of "Nearer My God to Thee" (315), "St. Edwin," is sweet singing. 305 and 311 are chaste melodies. 333, 335, and 339 are fairly good. 351 is a good hymn of invitation. 359, Count Zinzendorf's, translated by John Wesley, as wisely set to "Bera," is good. 363 is unusually sweet. 365 is a peculiarly noble hymn by Charles Wesley, with music by Lowell Mason. 368 is a Charles Wesley and very sweet. 370, set to "Bradford," is greatly worth singing. 376, as set to "Geer," is a hymn in whose melody I rejoice. 384 is a strong addition to our Hymnal. 396, "Awake my Soul, Stretch Every Nerve," is given a new musical setting which I think good. 399 is a blessed tune. 404, 405, and 406 are beautiful. 407, Maltbie Babcock's, is worth learning. 408 is a thrilling hymn. 409, 410, 411 (both tunes) are good to sing. Reginald Heber's "The Son of God Goes Forth to War," set to "Cutler," is a militant hymn and noble. 418 is a splendid martial melody. 420 sings itself. 421 is martial, 423 is good singing. For hymn 430, poem and tune, can we ever be grateful enough! 431 is a peculiar blessing. 434 has swing in it. Dr. Deems's hymn, 436, is strong and sweet, and set to "Clolata" is a benediction. 439, to the beautiful tune "Wimborne," was a favorite with Bishop Mc-

Cabe, which is sufficient to endear it to the heart of the Church, to whose heart he was so dear. The old tune "Selvin" arranged by Lowell Mason, is passing sweet. 450 is a delight in melody and poem. The same is true of 453. 457 is a William B. Bradbury and lovely. 464, by Alfred G. Walthall, "Implicit Trust," is captivating. 470, Richard Baxter's hymn, should (for me) always be sung to the tune "Cooling" (though St. Agnes is sweet); the hymn is precious. 477 is a fitting hymn. 478 is noble. 481, a hymn by the blind mystic, George Matheson, has for tune "Margaret," and the combination is very blessed. 486 is a noble hymn by Barnby, and 492—both tunes are good. 501 has a tune by Dykes which is sympathetic and beautiful. 504 is a Mrs. Browning hymn and has a good tune. 505 is very beautiful; 507 is also very beautiful in form and melody. 510 is lovely. 511 is "Wrestling Jacob," Charles Wesley's noble hymn which cannot be sung often enough. I have always wished it might have a tune belonging to itself and the tune be called "Wrestling Jacob," but till such hour comes the tune "St. Catherine's" is noble. 512 is a superlatively good tune. 513 has contagious melody. 514 is sweet singing. 518, a hymn by Madame Guyon and as set to "Alsace," is full of beauty. 520 has a good tune; so with 521 and 527. 528 is full of "perfect peace": any congregation will love to sing it. 530 is sublime in poetry and music, old, but full of health. 531 is worth while and specially good for choir use. Either tune of 533 runs sweetly. 541 is good for a congregation. 545 has the tune "Jude," which is full of rapturous music, and "Wilmot" is full of expression. 567 is readily sung and has much sterling melody. "Frederick," (584) is a beautiful tune and the words are a joy. 610 is beautiful. 612 (old) is full of melting tenderness and should be sung at twilight. 613 is a noble hymn and has triumphant music. 615—who can help loving its words, its melody, and its wholly restful theme? 616 has two singable settings. Both tunes of 621 are good and full of music, so are both tunes of 622. When Dykes and Barnby are setting music to one hymn there must be melody in the hymn. "Patmos," (626), I love as I love few selections in music. 627, by Harrington, is worthy. 633 is a missionary hymn worth singing, so is 634. 635 a congregation should master; and 654 is a noble strain. 674 is a good hymn. 745, "Lanier" is an exquisite setting by Peter Lutkin, and is restful, and when sung softly by a choir quiets the soul; and to be sure "Crossing the Bar" melts the heart.

Henry Bateman's 505, "Light of the World," and How's 282, "O Jesus Thou art Standing," are good for the heart. 326, "O Jesus Crucified for All"; 450, "For all Thy Saints who from their Labors Rest" (worth a Hymnal to acquire that noble Barnby melody "All Saints") are great lyric poems. 654, Haweis's "Homeland," is blessedly sweet. 209, "City of God, How bright and Fair," is a noble hymn by Johnson. John Julian's "O God of God! O Light of Light! Thou Prince of Peace, Thou King of Kings" (15), is very noble. Kipling's "Recessional" is worth having if for no other reason than for choir use on national occasions; and truly its sentiment of humility before God is of great worth.

Mary Lathbury's two Chautauqua songs will be welcome to very many. Luther's "A Mighty Fortress is Our God" of course must be retained, and if sung by a choir makes noble praise. And Luther's "Flung to the Heedless Winds," a missionary hymn, could not wisely be omitted from the Hymnal. 418, Gerald Moultrie's "We March, We March to Victory," is noble music. 380, Theodore Monod's "O the Bitter Shame and Sorrow," is a wise hymn of contrition. John Needham's 404, "Rise, O My Soul, Pursue the Path," is lovely. 476, Georg Neumark's "Leave God to Order all thy Days," is a beautiful hymn of trust and following. 31, "St. Theodulph," translated by John Mason Neale, "All Glory, Laud, and Honor," we may well welcome to our rapture of song. 163, "St. Kevin," is very good. Dr. North's hymn of the city, 423, is a good addition to a weak point in hymnody. 27, Francis Pott's "Angel Voices ever Singing," is a sweet song of adoration set to enticing music by Arthur Sullivan and gives a soul wings in the singing. 421 is a song of rejoicing in the cross of Christ and the service of God with which we do well to become familiar. 349, Phelps's "Saviour, Thy Dying Love," is worshipful. 564, J. E. Ran-

(Continued on Page Seven.)

THE CHRISTIAN LIFE

Thy Ministry

Thy ministry—what is it?
Is it to give thy means to the Lord,
To help those who labor in doctrine and word,
To cheerfully give in the spirit of prayer
To those who the yoke of love's service now bear;
To bestow on the poor, supplying their need,
And to care for the widow, the orphan to feed;
To help on true service at home and abroad,
Thus walking in fellowship with Jesus thy Lord?
Fulfill it.

O blessed ministry! We would fain show our love
To Him who stooped down from His glory above,
And who purchased us with His own precious blood,
And made us a kingdom of priests to His God;
His name we'll extol by words and our life
Through this vale of tears, with its darkness and strife;
We would finish our course, our earth's mission fulfill,
Pressing on through the gloom, surrendering our will
Till called to serve higher, with Jesus to reign,
To own Him all worthy, the Lamb that was slain.

—A. Gardner.

Making Sure of To-Morrow

No man has any right to expect to live differently to-morrow from the way in which he is living to-day. What he chooses for to-day he chooses for to-morrow. What he overcomes to-day he is overcoming for to-morrow. What he yields to to-day he is still more likely to yield to to-morrow. Yet most of us live as though we did not believe this, and we try hard to persuade ourselves that we are safe in so living. The devil encourages us mightily in this self-deception. If he can persuade us to sin for to-day only he is well content to let us pledge ourselves to ourselves that to-morrow we will defeat him. There may be no to-morrow for us in this life; to-day is all we have, and to-day is our only hope for to-morrow if to-morrow does come. If we are unable to conquer to-day, we shall be still less able to do so later. The man who sins to-day because he expects to give it all up later is planning with fatal certainty to give up, later, everything but his sin.—*Selected.*

The Real Purpose of Life

This be our thought of life, then. It is not for what we are that we are living, but that something of what God is may become evident and effective in the world. There is a purpose of life which we can never outgrow. We shall go up to heaven some day, and as we stand before His throne, still there will be witness of God for each of us to bear—some witness, I believe, which no other soul in all the universe could bear but we. The heavens will be telling the glory of God forever; and though our star may be indistinguishable, somewhere in all the flood of radiance shall be the light it sheds—a witness special and different in color from all the others which are reflecting that Light which is to lighten every saint.

Until that comes, the same truth is here on the earth. To every poor sufferer, to every discouraged worker, to every man who cannot think much of himself and yet is too brave to despair, this is the courage that the gospel gives. Not what you can do, but what He can do in you; not what you are, but what you can help men to see that He is—that is the power by which you are to work. I beg you to think, in the light of this truth we have been studying to-day, of the deepest meaning of these words of St. Paul: "Ye are not your own. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—*Phillips Brooks.*

The sum of the whole matter is this. that your salvation lies in finding God, and that you may know your salvation only as you know that you have found Him as the graciously felt preserver, the conductor, guide, peace, joy of your heart.—*Horace Bushnell.*

Skylights for the Soul

The old-time well-aired and lighted store has given place to the modern, cramped quarters of the sky-scraper and department store. The outside windows are not half sufficient to furnish proper light for the immense floor space. In the smaller stores the front is so narrow and the backward run so great that the repetition of darkness is here found. The invention of the skylight brings relief to these compact buildings. Now almost every store has its skylight, varying in size and position to fit the special needs.

Thus is the soul conditioned; it needs skylights. The social press is so strong to-day, the forces of evil are so manifoldly expressed, the ambition for worldly progress is so alluring, the failures of trusted custodians of funds and confidence are so frequent, that one needs an outlook upon life that will bring light and cheer into the darkened heart with its perplexing problems. We suggest skylights for the soul.

One skylight, through which we need the frequent upward look, is the recognition of the old truth that God is still in his world. The daily press gathers and scatters so much information of the world's deeds of injustice and evil that one is tempted sometimes to ask if God has really anything to do with affairs temporal. The pessimist declares that the world grows worse, and points out the brink over which we will soon fall; the social reformer accents the flaws of society in his application of his remedial panacea; the preacher is consumed with a righteous enthusiasm that men shall learn the way of truth and righteousness; on every side, through channels of truth and error alike, run the streams of criticism of the course of the world. Let us not become bewildered with this darkness; open the way for the mission of the skylight; remember that God is in control of the world. Browning aptly suggests this in "Pippa Passes" as the flower girl sings,

"God's in his heaven—
All's right with the world!"

Another skylight for the soul may be found in the reading of the Bible. In the long ago the promise was made to a pilgrim toward perfection that this divine word should be the "light of my pathway," and countless successors to the problems of the soul grow clear upon a sympathetic study of God's Word. The Bible does not profess to be the guide into all kinds of truths, but its profession has been confirmed, that it does furnish one with the guiding principles that can apply for the most difficult case as well as the simple. Look out upon the world through this skylight, or let this skylight bring the needed light to the soul, and the result is equally transforming. Instead of the dark and questionable corners, with hiding faces for unholy thoughts and purposes, there will be the heavenly sunshine of honesty and integrity.

A third skylight for the soul may be found in the art of practicing sunshine. A frown upon the brow will furrow the heart; a shadow upon the face will fall upon the soul. Be bright and sunshiny. The couplet for the little boy serves well the purpose:

"If things go wrong,
Smile and find a better way."

And now a suggestion as to the care of the skylights. Use them enough to prevent dust from dimming; keep them in good repair. Look up, not down!—*Kind Words.*

Burdens

We must all bear them. Why despair?
The wine-press is not trod alone.
The promise is that He will care,
As doth a father, for His own.
Our burdens may become our wings,
For underneath His arms will be;
And through our sighing sweetly rings,
"Sufficient is My grace for thee."

—Myra Goodwin Plantz

Coworkers With God

The day is long and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone—
Yet all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis He who nerves our arm;
He turns the arrows that else might harm,
And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy, for He works too;
And the days that seem long to live are His,
A bit of His bright eternities;
And close to our need His helping is.

—Susan Coolidge.

Service Our Safety

Those who work hardest for the Lord have least time for sinning. The Devil does not let them alone, of course, but he finds it difficult to get their attention, and still more difficult to get their time. Idleness is notoriously the Devil's opportunity. Vacation time will always find him more welcome than work time. If we would keep close to God to-day, let us throw ourselves mightily into God's service to-day. That is Paul's recipe. "Wherefore, my beloved brethren, be ye steadfast, unmovable, *always abounding in the work of the Lord.*" A prominent physician, writing of common sense ways to avoid catching cold, says, "exercise every day till you puff and sweat." That helps to get the better of disease germs. Abounding service is always better than medicine.—*In The Sunday School Times.*

"To Whom Is the Soul's Fealty?"

Our fealty as citizens is to our country. You do not doubt that. That is practically a maxim. We were not the first ones to discover it; we are not the only ones to hold it to-day. Every man to-day and in the past holds the doctrine of fealty to his country. You owe fealty to your home—every sacred interest in it. You should devote yourself to everything that betters your home, makes it holier, makes it sweeter, makes it stronger. That is no new maxim. It has been in the world for centuries. And yet, when we say these things, we are not speaking of the soul's fealty. The soul's fealty is really above country, really above home. The soul's fealty you do not owe to country, you do not owe to home. To whom, then, is the soul's fealty due? There is but one answer. It is due to none but God. But if the soul's fealty is given to God, the country will be better and the home will be greater.—*In The Classmate.*

Nuggets

BY REV. HENRY F. COPE.

There are no paths of pain where He does not walk.

It is the day of dalliance that fills the night with dread.

Fulfillment of a mission is the best proof of a commission.

After all, the great question is not, Whence? but, Whither?

The best way to watch for the night is to go to work in the day.

You will never find the light if you will not step out in the dark.

None can comprehend life's lesson until its curriculum is completed.

Since He cannot fail to see us, there is always hope that we may see Him.

One does not worry much over the evidences of Christ who has felt the healing of His presence.

The most unfortunate being in this world is the one who hardens his heart to those who are down.

—*In Sunday School Times.*
Chicago.

Every hour comes with some little fagot of God's will fastened upon its back.—*Faber.*

HOME AND YOUNG PEOPLE

Little Boy's March

"It's a forward March," said father to-day;
An unusually forward March, I should say."
Then I listened, and each flower seemed so gay,
To repeat in its own particular way:
Forward! March!

The crocus sprang from the deep brown mold,
Not minding that spring was chilly and cold,
To send out notes that were cheery and bold,
Blowing away on a trumpet of gold:
Forward! March!

And the round jonquills, like cymbals gay,
Stood in a row in bright array,
And, striking each other, seemed in a way
To be clashing as clearly as cymbals may:
Forward! March!

The cowslip blossoms so happily swung,
Like bells on a tamborine outflung,
And every tinkling bell it rung,
And every ringing bell it sung:
Forward! March!

So it seemed that each early flower said,
Fearlessly springing from garden bed,
Blowing, singing and ringing: Old Winter is sped!
Come, rally, all blossoms, your foes are fled!
Forward! March!
—Martha Young in The Circle.

Mud and Violets

BY A. F. CALDWELL

"I don't see what ever possessed you, mother, to ask me to go out this weather to call on Aunt Phoebe Mason! It was mud, mud, *mud*—all the way there," and Mildred Dudley drew off her rubbers by the kitchen stove, with a resentful little pull.

"She was glad to see me—who wouldn't be, sick in bed, and in that cross-road, out-of-the-way place! I'd die—I know I should—if I were obliged to stay there for a week, to say nothing of being confined to my room for years! But why didn't you tell me there was so much mud?"

"Why, I didn't notice it in particular, dear, when I went there yesterday," said Mrs. Dudley, in reply to her daughter, holding the while a fork dripping doughnuts over the kettle of boiling fat.

"It was as bad yesterday as it was to-day," insisted Mildred. "And worse, if anything, for it rained while you were out."

"I had forgotten. But, come to think of it, now you mention the fact, there was some mud on the short stretch of road up Baxter hill." Mrs. Dudley softly "speared" another fork of the puffy doughnuts as she spoke.

"And you didn't notice it?"

"The mud? No. Just as I reached the foot of the hill I saw directly ahead of me, on the ridge sheltered by the stone wall, a tiny tuft of yellow violets—the first I'd seen this season, I admit, and I lost off one of my rubbers, but I didn't mind a little thing like that—the violets were so beautiful! How could I think of *mud* with those bright, cheery little faces in my hand!"

"I didn't see any!" said Mildred, slowly.

"But there were others there, dear, for I left some. I'm afraid, Mildred," she added, gently, "the reason why you didn't see them was because you were looking at the mud. And we'll find mud all through life if we look for it—and blossoms, fragrant and beautiful, if we look for them! For my part, dear, I want to find violets!"

"To-morrow when the ears are dull that long to hear your voice,
The loving words you spoke to-day will bid your heart rejoice;

To-morrow, when from silent lips the smile shall disappear,
You will be glad if through to-day they smiled when your were near."

Disagreeable Things

A novice, working among prickly plants, noticed how deftly the Scotch gardener handled them, and commented upon the fact. "Aye, there's many a scratch ye get at the first," answered the old man, "but if ye're canny, ye soon learn not to grip the thorns." It is a lesson of life as well as of gardening. The prickly, disagreeable things are plentiful; the uncomfortable happenings, the little slights and offenses, the cross-grained tempers, and unreasonable words, are everywhere pushing themselves into unpleasant notice, but it is not necessary to "grip" them. There are those who do that all their days, and go about in a continual state of hurt, soreness, and complaint. He who is "canny" will learn to put them aside with a light touch and for the most part avoid their sting. They are not worth taking seriously enough to bring torn hands or hearts.—*Selected.*

The Wife's Obligation

Girls are capable of great patience, energy and persistence in the acquisition of education, or what are known as accomplishments. And later on in life, if women bent on social success, were as easily discouraged, as exacting, as irritable in the accomplishment of that task, as they often are in the undertaking of marriage, the list of the world's successful saloons would indeed be a brief one. There is no doubt that the women of the day have the qualities that would make for success, even in marriage, if they elected to expend them in these commonplace ways. Somewhere before the benediction of the marriage ceremony might be inserted Amiel's beautifully cadenced words to women facing their great lifework: "Never to tire, never grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always; like God to love always—this is duty."—*Anna Rogers in the Atlantic Monthly.*

What Have You Been Reading

In the March issue of *Woman's Home Companion*, Dr. Edward Everett Hale, under the caption above, very aptly reminds us of the importance of systematic reading, and sets forth the ground rules for such a system, in part, as follows:

"Here we are scattered over eight million square miles, more or less, and we are making our plans. Into these plans systematic reading shall come, just as certain as sleep or breakfast or dinner or supper. By systematic reading I mean that beside the newspaper and the magazine and the novel, there shall be one hour of every day devoted to reading on system. Make it more if you like, though I shall not let you go beyond three hours a day, but one hour at least in a day there must be.

"Thus I take it for granted that you have in your own room, on your own table, your Bible, your Hymn Book, and some one or two other books which will help you in your daily intercourse with the good God. Each one of you can choose these for yourself.

"You ought to be grounded in a fashion in the history of the town, of the state and of the country. I do not care whether you were born there or not. You must not let any accidental visitor ever ask you what was the origin of things there while you are unable to tell him. Was the place first open to Christian civilization when LaSalle came down the river; or when the Hampshire Grants were quarreled about; or when Captain Gray, in the Columbia, came to anchor?

"And you ought to know decently well the history of the State, whether that written history be three hundred years old or three months old. Do not let me come into Oklahoma this summer and ask you about the history of the emigration of the Cherokees into the Indian Territory, or the sun worship of the Creeks, and find out that you know no more about it than I do. And side by side with this, and as a basis of this, you must have a decent acquaintance with the history of the United States."

The Art of Self-Defense

"Have you ever studied the art of self-defense?" said a young fellow to a man of magnificent physique and noble bearing.

The elder man looked at his questioner with a quiet smile, and then answered thoughtfully:

"Yes, I have studied and practiced it."

"Ah!" said the other, eagerly. "Whose system did you adopt?"

"Solomon's," was the reply.

Somewhat abashed, the youth stammered out:

"Solomon's! What is the special point of his system of training?"

"Briefly this," replied the other: "A soft answer turneth away wrath."

For a moment the young man felt an inclination to laugh, and looked at his friend anxiously to see whether he was serious. But a glance at the accomplished athlete was enough; and soon a very different set of feelings came over the youth as his muscular companion added with a quiet emphasis: "Try it."

Where Actions Speak Louder Than Words

T. C. McCONNELL.

Unkindness to dumb animals she deems a wicked crime;

She lectures on the subject at the club from time to time;

Yet on her "lovely" bonnet there are decimated birds. Her actions speak so loudly that you cannot hear her words.

He is a slave to habit, though "It is not so," he swore;

He smokes fourteen cigars a day, and hankers after more,

Then threatens to chastise son John for smoking cigarettes.

His actions speak so loudly Johnnie doesn't hear his threats.

Another forms a mighty trust successfully, and then By cunning schemes he ruins many scores of honest men.

He never misses Sunday-school, is very fond of teaching,

But actions speak so loudly that they do not hear his preaching.

Do you see that skilled pianist? She can sing as well as play,

While mother washes, irons, and is busy all the day.

"Oh, How I Love My Mother"—thus she sings and plays it strong;

But actions speak so loudly that you cannot hear the song.

A very zealous worker helps the church conduct a fair;

He introduces grab-bags and the like devices there.

He's heard to scold his son for shooting craps with vicious boys,

But actions speak so loudly sonny cannot hear his noise.

And here's a man who claims that rum is to mankind a boon

If taken with discretion; and he runs a fine saloon,

But hires for his help no one that drinks a drop of booze.

His actions speak so loudly that they drown his spoken views.

My friend, as we meander in this vale of joy and woe,

Let's not be self-deceiving, but consistent as we go.

The world is sure to note our conversation and our walk,

Let actions spoken loudly be in keeping with our talk.

—In Zion's Herald.

INTERNATIONAL LESSON

Second Quarter.—Lesson II—April 12, 1908, Title—"The Raising of Lazarus."—(John 11:1-5.) Golden Text: "I am the resurrection and the life."—(John 11:25.) Lesson Hymn No. 160.

DAILY HOME READINGS.

Apr. 6 Monday John 11: 1-16.
Apr. 7 Tuesday John 11: 17-32.
Apr. 8 Wednesday John 11: 32-45.
Apr. 9 Thursday John 11: 46-57.
Apr. 10 Friday Enoch 9: 1-10.
Apr. 11 Saturday Rom. 5: 12-21.
Apr. 12 Sunday Mark 12: 18-27.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

All power, physical, intellectual, or spiritual, must have a source. There can be no end without a beginning. This truth is the latest declaration of science. But long before science thus disclosed the Bible taught us the same. Concerning the physical world it says: "In the beginning God created the heavens and the earth." With reference to man it affirms: "So God created man in his own image, in the image of God created He him." And John declares: "All things were made by him; and without Him was not anything made that was made." Thus God is the source of all things. Back of nature, back of physical and spiritual life is the divine personality. Jesus knew this and could without the least fear of successful contradiction declare: "I am the resurrection and the life," for "in Him was life; and the life was the light of men." Yes, He is the source of our present life, for it was He who called us into being. Likewise is He our hope for a boundless life beyond the grave. Our golden text is His pledge, His personal pledge, that we shall live again.

Soon after the close of our last lesson the Master left Gallilee and entered upon His ministry in Perea. Perea is the province east of the Jordan. Perhaps His increasing popularity with the common people made it necessary for Him to depart from Gallilee and go into Perea, for because of this popularity the Jews sought His life. They declared, "Lo, the world is gone after him." At any rate it was while He was preaching and healing that a message came to Him that Lazarus was sick. Now Jesus loved Lazarus and the sisters naturally thought that if He was informed of his extreme sickness He would hasten to his relief. But He did not. He tarried two days before He set out to comfort and aid His friends. In the meantime Lazarus died and was hurried. Jesus at last reaches Bethany. When Martha heard that He had come she went out to meet Him. On meeting her Jesus comforted her by assuring her that her brother should rise again.

LIGHT ON THE TEXT.

32. *When Mary was come where Jesus was.* Martha had already gone out and met Him, but Mary tarried at home. Perhaps she had not been informed of His arrival and was waiting for information of the same. *She fell down at His feet.* She was overcome with sorrowful emotion at the sight of her brother's friend. Her act was also in keeping with her character. "Lord, if thou hadst been here, my brother had not died." Martha had used the same words (verse 21.) Knowing His power to heal she believed that had He been present He would have restored her brother to health.

33. *Saw her weeping, and the Jews also weeping.* The margin has it "waiting," a much stronger term than "weeping." This included not only tears, but loud exclamations and the tearing of the garments and hair. *He groaned in the spirit.* Angered or indignant as He saw the friend of sin. *And was troubled.* Shuddered as He prepared Himself for the work He was about to do.

34. *Where have ye laid him?* Not that He did not know did He ask this question but to give them time "to make an end of their unbelief." *Lord, come and see.* Come with us and we will show you.

35. *Jesus wept.* The shortest but one of the most blessed verses in the Bible. It shows the human side of the Master and that He so loves us that He sympathizes with us in our sorrows.

36. *Behold how He loved him.* Thus spoke the Jews. Doubtless they were surprised at the strong bond of friendship that existed between Jesus and Lazarus.

37. *Could Not.* An expression of doubt made use of by some of the enemies of Jesus who were present.

38. *Again groaning in himself.* See verse 33. *Come to the grave.* A receptacle for the dead hewn out of a rock, or dug into a mound, with a stone rolled against it for a door.

39. *Take ye away the stone.* He could have done this himself, but God never does for a man what he can do for himself. *Lord, by this time he stinketh.* The body has begun to decay. *For he hath been dead four days.* A sufficient length of time in the East for putrification to set in.

40. *Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God.* While there is no record that such a conversation took place between Jesus and Martha there can be no

doubt but that it did, else Jesus would never have said so. What He would do He had not told Martha. He did not mean to. She must trust Him, and trusting Him she would be rewarded. That reward would be a manifestation of the Divine power in the restoration of her brother to life. That restoration would also be a Divine demonstration of God's glory and love to men.

41, 42. *Father, I thank thee that thou hast heard me.* The stone having been rolled away Jesus prays to His Father. This prayer shows that He understood the Father and that the Father understood him. *And I knew that thou heardest me always.* God had never failed to hear Him for His will had always been in accord with His Father's will. Upon the same condition God will hear us. *That they may believe that thou hast sent me.* The reason why He thus publicly or audibly prays.

43. *He cried with a loud voice.* "To demonstrate most clearly that His command was the direct cause." *Lazarus, come forth!* He thus calls Lazarus by name in order that the then sleeping millions under ground might not also arise.

44. *He that was dead came forth.* Death releases his victim and Lazarus returns to the world. *Loose him and let him go.* Take away the bands by which he is bound for he is no longer dead but alive.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE DEVOTIONAL TOPICS

Topic for April 12:

Interrupted Hosannas

(Luke 19: 32-48; Zech. 9: 9-11).

LIGHT FROM THE BIBLE.

Luke 19: 32-48. Jesus always forced people into two opposing camps. Wherever he came, men either followed him eagerly or opposed him bitterly. So, when the unusual procession moved toward Jerusalem, some cried out with joy and others spoke with cold disapproval.

But Jesus, who could rebuke the multitude when necessary, was not willing to check these songs of praise. Doubtless they helped him to face the coming sorrows of the day. And the first sorrow was the sight of Jerusalem itself, beautiful, proud, spiritually blind, and scornful. To Jesus it was the central city of his life, associated with so much that centered in him. Here, in the long ago, God's prophets had foretold his coming; here he had been proclaimed by Simeon while yet a babe; here the whole system of the world's best religion up to date, which he had come to complete and vitalize, had its center and head. And Jerusalem had rejected him!

Though the city had turned away from Jesus, Jesus had not turned away from the city. He went into the temple, and, as he had done before, assumed authority over the sacred place and drove from it those who would desecrate and defile it through their greed. The Lord of life does not turn aside from any man because that man has repudiated life. What love cannot do, righteous wrath will accomplish. Jesus did not win these men. They would not let him. So he had no alternative but to force them out. He could not let them alone.

Zech. 9: 9-11. The prophet foresaw the triumphal entry, and described its details with some fullness. What were to be its chief features in the thought of one who lived five hundred years before the event? He saw the same Jerusalem, with Jesus as her King! This king should be, in reality, not merely in name, a king of justice, the bringer of salvation, without personal pride and without the pomp of earthly royalty. And he was to bring peace to the nations, the ending of war and the destruction of war's weapons.

Peace is not yet, and meekness has not yet received its rightful inheritance, but Zechariah was right, just the same. There is room for rejoicing when Jesus comes to any heart, and those who welcome him need fear no condemnation. They have forsaken their sins or they would not welcome the Saviour. And when a man has forsaken his sin he has abandoned his own unholy ways of life, so that Jesus does not need to destroy his business, nor to condemn his soul.

HOW DISCORD SPOILS THE SONG.

The simple-hearted joyousness of the multitude that followed Jesus found its expression in songs of praise and gladness. It was not a carefully planned demonstration, but the natural upspringing of hope and confidence in the wonderful Teacher. But the hosannas of those who marched in that procession were interrupted by harsh and unsympathetic voices. The voices of the Pharisees brought discord into the song of praise. It was spoiled by the voice of the great city itself, busy about many things, but heedless of the day of visitation. It was spoiled by the voice of trade in the very courts of the temple, where greed would fatten on faith and wealth grow wealthier out of the traffic in sacrifice.

Praise is interrupted by jealousy. Some men can not bear to see others win the hearts of the people. Some are even unwilling to let Jesus influence other lives. Unless there is some advantage in it for them they are likely to say, and even to look pious as they say, "These people are ignorant, and foolish, and undignified." So they would have such demonstrations rebuked.

If somebody in your chapter is succeeding in any form of Christian helpfulness, be sure you do not rebuke either him or those whom he helps. No good can come of such rebuke, and it may do uncounted harm.

Praise is interrupted by hypocrisy. The Pharisees were more than jealous; they were insincere. They did not believe in Christ, but for the moment they concealed that. They objected to the noise, but under the surface their objection was to the chief figure of the procession. He had made their pretensions odious. He had revealed their spiritual poverty. This outpouring of the people was a sign that their religious pre-eminence was in great danger. So they would have stopped it if they could.

Are there those in your chapter who would seek to accomplish their selfish ends under the cloak of order and decorum? Are there those who, under a seeming anxiety for the safety and good name of the Church, would put themselves forward as spiritual guides? Beware of them. Religion is not served by selfishness, and Christ is not exalted by the seeker after personal gain through religious activity.

Praise is interrupted by heedlessness. Jerusalem's supreme sin was not in the fact that she had been guilty of every form of sin, but in her refusal to give hearing and welcome to Him who could save her people from the power of sin. The strangest thing about the gospel is that so many pay no at-

(Continued on Page Seven, column Three.)

One Preacher's Experience With the New Methodist Hymnal

(Continued from Page Three.)

kin's "God Be With You Till We Meet Again," is in itself naturally a genial hymn of parting which will always serve its purpose. Christopher Wordsworth's hymns 566, 61, "The Day is Gently Sinking to a Close"; 613, "Hark the Sound of Holy Voices"; 692, "O, Lord of Heaven and Earth and Sky," are hymns which were not in the former Hymnal and are very sweet and noble. 704 is a national hymn by D. C. Roberts and is much needed. "God of Our Fathers, Whose Almighty Hand" is an addition to our hymns for national occasions which must be highly prized as days go on. 557, "Holy Father, Cheer Our Way," is a calming evening prayer, and Sabine Baring-Gould's evening hymn, "Now the Day is Over," is as sweet as "the benediction that follows after prayer." 605, "How Happy Every Child of Grace," set to "Materna," is blessed; and "Woodland" (60), is a beautiful tune.

Samuel Rodigast's (487) "Whate'er My God Ordains is Right," is a meritorious addition. Harriet Beecher Stowe's "Still, Still with Thee," is very beautiful and hallowed. Whittier's 129 and 602 are in the old Hymnal, but 472, "I Bow my Forehead in the Dust"; 479, "O Love, O Life"; 543, "Dear Lord and Father of Mankind," 589, "When on My Day of Life the Night is Falling,"

all of them sunlit poems which came out of the heart of Whittier, and 712, a national hymn, are such American contributions to hymnology as should evoke gladness from all voices.

The hymns and so-called popular tunes are all singable and valuable in congregational use.

I could have wished for other tunes in instances not a few; but I am only one. This we may all consider as our personal equation, that what may not be of interest to us may delight someone else; and it is easy to shift a tune if one does not care for the one to which the hymn is set.

My personal feeling as a lover of hymnody is that our Hymnal is a distinct success. I have found it so in my own congregation. The old tunes have sung themselves into the heart of the Church; and there are many of them in this book. The new tunes are many of them singularly strong and sweet like a river's sweep; and the very best of modern tunes are to be found in this Hymnal. The additions in hymn and tune were in keeping with the choices of the Christian Church in general; and I think with growing familiarity will come a growing joy in the book. It will wear; it will make its way if only it has a chance, namely, if the preacher will grow sufficiently familiar with the book to get the hymns before the congregation. "Let all the people sing." And, with this Hymnal, they may. It is good enough for any Church; for it contains the best of nineteen centuries of Christian hymn and melody.—In *Northwestern Christian Advocate*.

Educational

Commencement Gammon Theological Seminary

The Quarter Centennial Baccalaureate Sermon of Gammon Theological Seminary will be preached on Sunday, April 26th, by the Rev. Bishop John M. Walden, D. D., LL. D. The formal celebration of the 25th anniversary of the founding of the institution will take place some time in the Fall of 1908, at which time Bishops Henry W. Warren, J. C. Hartzell, J. W. Hamilton, Daniel A. Goodsell, Earl Cranston, Henry C. Spellmeyer, L. B. Wilson, and former professors, members of the Board of Trustees, Dr. M. C. B. Mason, Mr. George B. Johnson, distinguished educators in Methodism, alumni and representative friends South as well as North will take part in making the celebration the most interesting in our educational work for the Negroes since freedom began. It is fitting at this time, that Bishop Walden, whose more than 40 years connection with the educational work of the South, and who laid the foundation for the Freedmen's Aid Society, and whose continuous service has contributed to the building up of our whole educational system, should deliver the sermon on this occasion. The commencement exercises this year promise to be interesting.

Garrett Biblical Institute, Evanston, Illinois

Friday evening, May 1, eight o'clock, annual literary and musical program; reading by Professor Cumnock and music by the Institute Glee Club.

Saturday afternoon, May 2, two to six o'clock, examinations.

Saturday evening, eight o'clock; missionary address.

Sunday morning, May 3, nine o'clock, students' love feast, led by President Little; ten forty-five o'clock, baccalaureate sermon by Professor Eiselen; afternoon, three thirty o'clock, dedication of new library and museum.

Monday morning, eight to twelve o'clock, examinations; afternoon, two o'clock, business meeting of Alumni association, and meeting of Conference visitors for organization; four o'clock, Alumni oration by E. M. Holmes, D. D.; six o'clock, Alumni banquet.

Tuesday, May 5, morning, nine o'clock, joint meeting of trustees and visitors; ten o'clock, commencement.

C. J. LITTLE, President.

Improving the Farm

At Clark University, the school farm is getting down to business, and it looks as if the property will have better care in the future. The entire farm is being enclosed by a woven wire fence, hog tight, two and two-thirds miles of wire having been bought for this purpose. When the farm is enclosed there will be pasture for cattle and swine raising, which should be the basis of any rational system of farming.

Mr. O. F. Kouffman, a civil engineer of the city, has surveyed the farm and is preparing a plot of the same, showing the buildings, wood-land, field systems, gullies and streams. The plan is to make a systematic effort to improve the farm and other property owned by the school.

Superintendent Parks is pushing the work successfully. Twenty students are working eight hours daily on the farm and attending school one and one-half hours each night. They all seem to be happy and contented with their work.

Fifty thousand cabbage plants, thirty bushels of white potatoes and small seeds have been set out already. Two acres are being prepared for alfalfa, and three acres for japan clover.

The plans call for 30 acres of cotton, and 45 acres of corn, the larger part of which will be used as ensilage for dairy cows.

The work of the dairy division consists of feeding, milking twenty cows, and delivering the milk in the city, cleaning the milch cows and dairy barn once a day. This work is done by three students, and notes are kept of how well the work is done—the neatness of the milkers, the condition of the cows' udders while milking, the complaints of the patrons and city milk inspectors.

In this way the students are seeing the dairy business in a new light.

P. C. PARKS, Farm Supt.

Dr. Theodore S. Henderson at Gammon Theological Seminary and Clark University

These two institutions were blessed in a singular way this year by the coming of so many representative men to address them.

None of them, however, made a deeper impression upon the thought and spirit life of the faculties and students than Dr. Theo. S. Henderson. His work was unique and exclusive. He came as the representative of the General Conference Committee of Aggressive Evangelism; he delivered five lectures to the students in Gammon Theological Seminary, and conducted revivals in Clark University three times a day for five days. His lectures were biblical, forceful and logical; in them he stated the clear views of the Christian Church upon evangel-

ism, the place of the Bible in the minister's life, the need of consecration to the minister and the true methods for evangelistic work.

The students followed him with eagerness and interest; ministers, Bible-workers and Christian teachers from the community and from distant communities crowded our lecture-rooms. All felt that he not only possessed the truth but that the truth possessed him, and we sat with thrilled hearts as he dispensed unto us the Word of God.

In his revival methods Dr. Henderson is methodical, educative and deeply spiritual. He button-holes his workers, sends them out into the congregation and community and then throws himself into the work with an abandon that fairly gets control of all hearts.

There was nothing academic in his methods; everything orderly, cultured and deeply spiritual.

He took the Theological students of the Seminary and the more advanced students of Clark into his confidence, and by direction led them out into active service.

He uses every method that is sensible and of good report, provided it brings results. Our school community had not been so stirred for years. What are the results? Only a few of them may be tabulated thus: 75 young people converted to Christ, 3 young women gave themselves to deaconess work; 11 young men and women stood up in consecration for missionary work in Africa; 15 young men surrendered themselves to the Lord for the work of the Christian ministry, and scores joined themselves together in public consecration and confession that they stand ready at the call of God and of the Church to go wherever sent.

The quickening of hearts, the strengthening of faith and the breathing of new courage and spirit into weak and undecided Christians cannot be stated in figures.

In the last meeting that was held the audience stood up and waved the Chautauqua salute to the man of God and with tearful eyes bade him God-speed.

It is clear to the better thinking men in this section that Dr. Henderson should be compelled to wear a harness in this way or in some other way for the good of our educational work all through the church.

His work is not superficial nor are his methods open to the criticism of being fox-fiercy.

He is used of God to quicken the student life of our Methodism in a way that it needs quickening.

We pray that his years may be lengthened unto still greater work.

Notes on Epworth League Devotional Topics

(Continued from Page Six.)

tention to it. It is so urgent, so worthy, so fitted to men's needs, that at first thought we might suppose every man would receive it gladly. But not so. There is no Christian worker anywhere who has not felt the heartache that caused Jesus to weep over Jerusalem. It is not the wickedness of men, but their indifference to salvation, that breaks the heart of the Redeemer.

Do you not know somebody in your community whose indifference to Christ is a mountain of hindrance to the work of your church and chapter? Perhaps you are called to the task of removing that mountain by winning the soul. That one may be the key of the position. Win one, and you have won a score. Find the most difficult case among your friends. He is more in the way of Christ's success than any other.

Praise is interrupted by greed. The hosannas of the multitude could not satisfy the soul of Jesus while traders made his Father's house a den of thieves. He must first overturn the tables and cast out the traffickers.

SEASONS OF PRAYER.

Pray for the spirit of welcome to Christ as He comes to your Jerusalem.

Pray for courage to serve Jesus Christ when it is not financially profitable.

Pray for courage to walk with Christ when the critical point the finger of scorn.

Pray for the spirit of compassion toward Christ's rejectors.

Pray for whoever there may be in your company who has not yet left all to follow Christ, that he may make this great surrender that night.—In *The Epworth Herald*.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Melms, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

OF GENERAL INTEREST

GOVERNOR WILSON TO STOP "NIGHT RIDING."

Spurred on by public opinion, moved by the duty which rests upon him as chief executive of the state to enforce law and preserve order, Governor Wilson of Kentucky has announced his intention of putting an end to "night riding" in that state. He has secured the names of a number of the members of this band and hopes to institute such actions as will be instrumental in sending those who are proven guilty to the penitentiary for their crimes. Murder has been done, property destroyed, civilization put to shame. Law abiding citizens of the nation stand with the Governor in his effort to put down lawlessness.

THE PRESIDENT'S MESSAGE.

So indispensable to the future welfare of the government does President Roosevelt consider the modification of certain laws now upon the Federal statutes and the enactment of other important legislation that he emphasized the urgent need by sending a special message to Congress on Wednesday, March 25, calling attention to the necessity of providing at once such laws as in his mind would meet the emergency. Among other things President Roosevelt recommend the following specific legislation: The creation of a commission to gather information to be used in revising the Tariff, financial legislation and the establishment of postal savings banks.

The removal of the tariff on wood pulp.

Model child labor law.

Compensation to government employees for injury or death in the public service.

An employers' liability law.

Limitation of Federal injunctions in labor disputes.

Modification of the Sherman Anti-trust Law so as to exempt labor organizations.

Strengthening of the laws governing receiverships.

Amendment of the Interstate Commerce Laws for the purpose of permitting pooling by railroads.

Permanent Waterways Commission.

THE CIGARETTE.

Cigarettes are popularly known as "coffin tacks." That this is by no means a misnomer is well known to be the universal testimony of reputable medical men. The disastrous effects of the cigarette habit upon the youth of our country is all too evident. One can scarcely walk upon the streets without seeing numbers of boys whose eyes have been dulled, whose growth has been stunted and who have been robbed of the natural freshness and buoyancy of youth, through this demoralizing as well as health destroying habit. However, the cigarette is no respecter of age; and its power to do damage is scarcely lessened by the fact that its slave may be of mature years. The growth of the nicotine habit in the British army has caused the army officers much disquietude because of its damaging effect upon the health of the men. Lieutenant General Grenfell, commander-in-chief of the forces in Ireland, has issued an order directing the attention of his troops to the evils following the effects of excessive smoking and has made an earnest appeal for "earnest and early action to combat what is gradually but greatly affecting the efficiency of the men."

FOR THE INSTRUCTION OF IMMIGRANTS.

A bill has been introduced in the New York legislature for the establishment of a State Department whose business it will be to collect all such information as may be helpful to the immigrant in determining just where his labor is most needed and where

GENERAL CONFERENCE EXPENSE

(Continued from page 1.)

to these Conferences foot up \$5,866, and the amount thus far paid, \$1,570, leaving an actual deficit in these Conferences alone of \$4,296. The amount apportioned to and the amount paid by the other six Conferences of our territory will appear later; we do not have these amounts at hand. It remains for all of our Conferences within the next few days to make an effort to raise this money, and to do so it will be safe for any

pastor to go ahead and take a collection, and after collection it may be, and forward the same at once to Mr. Oscar P. Miller, Rock Rapids, Iowa. This will save our good name and will relieve our delegates who are to represent our Conferences in the General Conference from the embarrassment of having their expenses paid by other Conferences. Honor and self-respect demand that we raise our share of the expense, and we ought to do so forthwith. We give the collections as taken by the Seventh General Conference District:

SEVENTH GENERAL CONFERENCE DISTRICT.

CONFERENCE	DISTRICT	Amount apportioned.	Amount paid.
Atlanta	Atlanta	\$100.00	\$20.00
Atlanta	Griffin	100.00	31.00
Atlanta	Gainsville	94.00	50.00
Atlanta	Rome	95.00	29.00
		\$389.00	\$130.00
Savannah	La Grange	80.00	60.00
Savannah	Savannah	60.00	30.00
Savannah	Waycross	40.00	18.00
Savannah	Waynesboro	76.00	43.00
		\$250.00	\$151.00
Florida	Gainsville	85.00	41.00
Florida	Jacksonville	70.00	45.00
Florida	Ocala	65.00	23.00
		\$220.00	\$109.00
Mobile	Marlon	60.00	14.00
Mobile	Montgomery	59.00	5.00
Mobile	Opelika	60.00	16.00
		\$179.00	\$35.00
Mississippi	Brookhaven	98.35	13.00
Mississippi	Gulfport	98.35	14.00
Mississippi	Meridian	98.35	61.00
Mississippi	Shubuta	98.35	29.00
Mississippi	Jackson	98.35	47.00
Mississippi	Vicksburg	98.35	38.00
		\$580.10	\$194.00
Central Alabama	Anniston	70.00	20.00
Central Alabama	Birmingham	70.00	35.00
Central Alabama	Huntsville	54.00	12.00
		\$194.00	\$67.00
Tennessee	Cumberland River	58.40	21.00
Tennessee	Lexington	58.40	6.00
Tennessee	Nashville	58.40	18.63
Tennessee	West Nashville	58.40	1.00
Tennessee	West Tennessee	58.40	2.00
Tennessee	No district given	...	9.00
		\$292.00	\$57.63
Lexington	Indiana	120.00	16.00
Lexington	Lexington	140.00	9.00
Lexington	Louisville	140.00	27.00
Lexington	Maysville	108.00	1.00
Lexington	Ohio	160.00	7.00
		\$668.00	\$60.00
Louisiana	Alexandria	192.00	12.00
Louisiana	Baton Rouge	221.00	10.00
Louisiana	Lake Charles	...	7.00
Louisiana	Monroe	70.00	16.00
Louisiana	New Orleans North	198.00	62.00
Louisiana	New Orleans South	203.00	13.00
Louisiana	No district given	...	35.00
Louisiana	Shreveport	197.00	16.00
		\$1,081.00	\$171.00
Texas	Houston	100.00	39.00
Texas	Huntsville	62.00	41.00
Texas	Marshall	100.00	28.00
Texas	Navasota	90.00	24.00
Texas	Palestine	62.00	32.00
Texas	Paris	80.00	17.00
		\$594.00	\$181.00
West Texas	Austin	85.00	27.00
West Texas	Columbus	80.00	34.00
West Texas	Dallas	80.00	55.00
West Texas	San Antonio	85.00	68.00
West Texas	Waco	85.00	47.00
		\$415.00	\$231.00
Little Rock	Clow	48.00	6.00
Little Rock	Forrest City	48.00	35.00
Little Rock	Fort Smith	48.00	17.00
Little Rock	Little Rock	48.00	9.00
Little Rock	Pine Bluff	48.00	23.00
		\$240.00	\$90.00
Central Missouri	St. Joseph	131.00	14.00
Central Missouri	St. Louis	131.00	39.00
Central Missouri	Sedalia	180.00	17.00
		\$392.00	\$70.00
Lincoln	Guthrie	39.00	6.50
Lincoln	Muskogee	39.00	4.00
Lincoln	Topeka	25.00	9.50
		\$103.00	\$20.00
		\$5,866.00	\$1,570.00

conditions will be most favorable for him and his family. Immigrants during the year 1907 sent three hundred millions of dollars to their native homes whereas had they been correctly and fully informed as to conditions here this amount would no doubt have been invested in the savings banks in this country. During the last three years more than one hundred and fifty thousand immigrants gave their occupations as farmers. Less than one tenth of that number, however, are found to be engaged in that pursuit. The presence of these people upon the farms of the state of New York which are cap-

able of sustaining an additional agricultural population of two million would not only help to solve the problem of the unemployed but would tend also to increase the production of truck garden products and to lessen the cost of the same. Unless the hordes of ignorant immigrants now crowding the cities can be induced to go out into the rural districts, the immigration movement which in former days was a necessary source to the development of our natural resources and a source of strength to the republic will become, in fact has already become, a cause of weakness and danger.

Personal and General

The Rev. Eugene Baptiste of Plaquemine, was a recent welcome visitor.

Bishop Hartzell is announced to preach at Cornell University April 1 and 26.

Bishop Foss lies seriously ill at his home in Philadelphia. No encouragement for his recovery is given.

Fannie Crosby, the blind poet, observed her eighty-eighth birthday the twenty-fourth day of the present month.

Bishop Hamilton holds the last Conference of the quadrennium, which is the Maine, at Augusta, on April 22nd.

A call has been issued for a National Convention of Colored citizens, at Philadelphia, in April, to consider political action.

On Sunday, March 6, Bishop Hamilton preached twice in Chico, California, and raised \$11,000 for a new church in that place.

The Central Pennsylvania Conference, during its recent session elected every presiding elder in that body a delegate to the General Conference.

Rear Admiral Sperry goes as commander-in-chief of the big fleet that is scheduled to leave San Francisco in July for its trip around the world.

William B. Dulany, a Negro, and President Roosevelt's confidential messenger, has been promoted to a \$1,600 clerkship in Auditor Tyler's office.

The Rev. Joseph R. Reasonover, pastor of the Brentwood Charge, Tennessee Conference, died on his charge February 14, 1908. He is survived by his wife.

One hundred thousand dollars has been appropriated by Congress for the erection of a memorial arch to Christopher Columbus in front of the new Union Station in Washington.

In giving the list of the General Conference delegates of the Delaware Conference, the correct order was not observed. The following is in the order of the election: W. W. Moore, C. A. Tindley and J. H. Scott.

The Northwestern University, says an exchange, has established a chair in the "cultivation of taste" in dress and has employed Mrs. Alice Norton to conduct a course in shopping for the benefit of the girl students.

The death sentence imposed upon General Stoessel by a Russian court-martial for the surrender of Port Arthur has been commuted to ten years' imprisonment in a fortress. The Czar has confirmed the sentence.

The Rev. Dr. S. H. Brown, pastor of John Wesley Methodist Episcopal Church, Baltimore, has been elected a member of the Executive Board of Morgan College, to fill the vacancy caused by the death of the Rev. C. G. Key.

In the city of Philadelphia there are one hundred and fifty Negro clerks, carriers and other employees in the postoffice; about seventy Negro patrolmen on the police force; forty school teachers and about two hundred other persons in the municipal offices.

The order issued by Postmaster General Mayer that the employment of boys as special delivery messengers in the postoffice department is to be gradually stopped and this work done by substitute clerks and carriers, affects directly 2,250 boys in the entire country.

John D. Rockefeller, Jr., has completed the arrangements for a national organization of Bible classes. This first meeting is to be held April 1 in the Fifth Avenue Baptist Church of New York, where Mr. Rockefeller has charge of the men's Bible class.

W. W. Cook, of Greenville, S. C., a graduate of Claflin University, and an instructor in his alma mater for sometime, has been promoted from the Supervising Architect's office in Washington to the position of Superintendent of Construction at a salary of \$1,600.

Miss Helen E. Haines, of Brooklyn, has been awarded a pension of \$100 a month by Andrew Carnegie. The award was made without her knowledge. For fifteen years Miss Haines was managing editor of the *Library Journal*, but was forced to resign because of ill health.

President Arthur Hadley, of Yale, now in Berlin as one of the Roosevelt exchange professors, is lecturing on Industrial History and Legislation in the United States. He has written an article for German periodicals in which he describes the every day household life of the American people.

William C. Matthews, the Negro who made an enviable record at Andover and Harvard as an athlete and scholar, has been appointed by the Boston School Committee as one of the three physical instructors in the High schools of the city and will have entire supervision of the coaching and all school athletic teams.

The Rev. John Watts, a true veteran of the Methodist Episcopal Church, has recently been compelled on account of ill health to relinquish the pastorate of Warren Chapel, Macon, Ga. The members regret very much to lose his valued services, and extend to him their sincere sympathy. Mr. Watts is now residing at Brunswick, Ga., with his son.

The University of Chicago has thirty-one buildings, and one hundred acres of land, worth \$25,000,000. Its endowment and securities amount to \$14,000,000 more, making a total valuation of \$39,000,000. It is the richest institution of learning in the world, and pays probably the highest salaries to its teachers. The president of the university receives \$17,000.

The Rev. J. P. Brushingham, General Secretary of the General Conference Commission on Aggressive Evangelism, will conduct special services during the month of April, at the sessions of the North Indiana, the New England, and the Vermont Annual Conferences. He will close the month by addressing all the District Epworth League Conventions in the Central New York Conference.

J. A. Lankford and Brother, architects and builders, of Washington, D. C., have been selected over seven white competitors by the Presbyterian Church committee (white) to plan and build their new stone church, which is to be one of the finest in the city of Washington. Lankford and Brother are said to have designed and built more buildings than any other firm of its kind in this country.

The Rev. Charles R. Vickery and Mrs. Vickery, of Scranton, Pa., sailed from New York, March 17. Mr. Vickery is a graduate of Syracuse University and of Drew Theological Seminary and has served in the Wyoming Conference since 1903. They go out to the Bowen Memorial Church, Bombay, India, taking the place of the Rev. and Mrs. A. Wesley Mell, now in this country.

How many copies of "Words of Cheer and Comfort" by Bishop Mallalieu have you secured? Each preacher should buy one of these books for himself first, take it into his pulpit and secure subscriptions from his people. This would be the means of doing great service for the people, and at the same time would help toward the establishment of the Gilbert Haven Scholarship in the College of West Africa.

According to the *Ladies Home Journal* Jane Addams of Chicago is the foremost woman of the land in a career of achievement; Helen Kellar is an example of overcoming almost insurmountable difficulties; Helen Miller Gould for philanthropy; Mand Ballington Booth for uplifting the fallen; Julia Ward Howe for the fostering of patriotism; Frances Folsom Cleveland for the embodiment of American wifehood and motherhood.

The Rev. J. H. Blake, of the Delaware Conference, sold at the recent session of his Conference one hundred copies of "Words of Cheer and Comfort" by Bishop Mallalieu. This is splendid. It is, however, an impeachment of those who are not trying to put this book into the hands of our people. Two things would be accomplished by selling this book: The establishment of the scholarship to perpetuate the name of the great Gilbert Haven, and the assisting in the redemption of Africa.

Dr. D. A. Bethea, who entered recently upon the practice of medicine at Terre Haute, Indiana, has been well received by the physicians of that city. He has been elected a member of the Vigo Medical Society of Terre Haute, which has a membership of about one hundred. Dr. Bethea is the second Negro physician to be so honored by this body, Dr. A. L. Cabell being the first. On March 24 Dr. Bethea read a paper before this body on the subject, "Fractures and Diseases of Bones."

The Rev. Titus Lowe, of Bengal Conference, arrived in Vancouver, March 2, having travelled by the Pacific route from Calcutta. He then continued his journey across the continent to Pittsburg, where he attended the International Young People's Missionary Movement Convention. During the four years of his stay in India, Mr. Lowe has been stationed at Thoburn Memorial Church, Calcutta. His wife was compelled by illness to leave this field in March, 1907. Their present address is Liberty, Indiana.

A bill authorizing the Secretary of Treasury to award gold medals to the late Bishop Charles H. Fowler, Bishop Joseph C. Hartzell, who were students of Northwestern University, and to Edward Spencer, of California, who was also a student, has been introduced by Congressman Foss of Chicago. It is proposed to reward Bishop Fowler for heroic conduct in saving lives when the steamship "Lady Elgin" was wrecked off Evanston in 1860, and Bishop Hartzell for heroism at the wreck of the schooner "Storm" in 1164.

Florence Nightingale, now in her eighty-eighth year, has received the Freedom of the City of London. The only other woman to receive the honor was the late Baroness Burlett-Coutts. It has been fifty-three years since the Crimean War, when Florence Nightingale's heroic and philanthropic work for the soldiers, which made her world-famous. Usually in this ceremony the document is inclosed in a casket costing \$500; this time in one costing but \$25. This was at her request, that the remaining \$475 should go to the Florence Nightingale Nursing Houses.

Dr. I. Garland Penn received every vote of the Lay Electoral Conference of the Washington Annual Conference, returning him to the General Conference for the fifth time. He is the veteran delegate, in point of membership, to the General Conference of all layment in our Colored Conferences, and this splendid vote on behalf of the brethren of his home Conference is a worthy tribute to his faithfulness in service, to his loyalty to his Church, and to the interests of his people. We congratulate the Washington Lay Electoral Conference on this splendid tribute to a worthy son.

In the city of New York will be completed soon a magnificent new public library building, the cost of which will be between seven and eight million dollars. The building will contain three hundred rooms, vaults and halls, and these will be lighted at night by over twenty-five thousand electric bulbs. The total floor space will be nearly nine acres. The building is of marble, of which over thirty thousand tons are being used. There will be ninety-three miles of book shelves. The reading rooms will have glass roofs, and small private studies will be available. A special musical library will also be a feature.

Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, says: "That the greatest battle the Church will have to fight in America will be against the saloon. We should labor unceasingly and give liberally toward rescuing the people at home who in such great numbers are drifting from God. Our daily prayer should be for the evangelization of America and all other lands. We should daily be reminded that the most difficult problems for the Church are at home. How to win here is a serious question. Churches must be built in new territory where the people are gathered. The hearts of the young people must be touched and enthused in the Home Mission and Church Extension Movement. It ought to be and will be a rare thing for a pastor to go to Conference without his Home Mission and Church Extension col-letters in full. America are such that each and every loyal soldier of Jesus is needed to the front. Are you under the flag—America for Christ. The command is Forward, march, wherever the stars and stripes are unfurled."

GENERAL CONFERENCE DELEGATES

Washington Conference.

Ministerial: M. J. Naylor, presiding elder, Baltimore, Maryland; I. L. Thomas, Field Secretary of Board of Home Missions and Church Extension; J. W. E. Bowen, president Gammon Theological Seminary, Atlanta, Georgia. Reserve: M. W. Clair, pastor, Washington, D. C.; S. R. Hughes, presiding elder, Baltimore, Maryland.

Lay: I. G. Penn, Assistant Secretary, Epworth League, Atlanta, Georgia; W. A. Hawkins, Esq., Baltimore, Maryland; S. E. Monroe, Esq. Reserve: George T. Beason, James A. Harris.

Central Missouri.

Ministerial: R. E. Gillum, pastor, St. Louis, Missouri. Reserve: W. H. Smith, presiding elder, Sedalia, Missouri.

Lay: A. C. Macklin, professor, George R. Smith College, Sedalia, Missouri; H. L. Billups, professor, Wiley University, Marshall, Texas.

ENGLAND SAYS NO ALUM IN FOOD

and strictly
prohibits the
sale of alum
baking powder—

So does France So does Germany

The sale of alum
foods has been made illegal in Washington and
the District of Columbia, and alum baking powders
are everywhere recognized as injurious.

To protect yourself against alum,
when ordering baking powder,

Say plainly—

**ROYAL BAKING
POWDER**

and be sure you get Royal.

Royal is the only Baking Powder made
from Royal Grape Cream of Tartar. It
adds to the digestibility and wholesom-
ness of the food.

PERSONALS

Correspondents should address the
Rev. Wm. Neal at Memphis, Tennessee,
Box 18, R. F. D., 1.

The Board of Foreign Missions and
Ministers, District Stewards and Lay-
ment of the Huntsville District will
meet in Metropolitan Methodist Epis-
copal Church, Conroe, Texas, April 7-8.
Dr. G. G. Logan will be present. The
Rev. W. E. Hutchinson is pastor, the
Rev. W. Hartley Jackson, presiding
elder.

Our church at Brooksville, Miss., un-
der the leadership of Rev. Thomas L.
Ingraham, has never enjoyed greater
prosperity nor been more alive spirit-
ually than now. During the quarterly
conference which convened March 7th,
\$69.00 was raised. At the Sacramental
service two hundred partook of the
Lord's supper.

At Houston, Texas, the Rev. W. L.
Duncan reading the ceremonies: Mr.
Richard Steptoe and Miss Tennessee
Curtis, of Millican, Texas, at the home
of Mr. William Dandridge; Mr. David
Ballard and Miss Leola Johnson, at
the home of the bride, December, 1907;
Mr. J. M. Martin and Miss Bessie
Moore, March 11, 1908; Mr. Robert
Gant and Mrs. Dallas B. Denman, on
March 23, 1908. These young people
have the best wishes of their many
friends.

PILES CURED AT HOME BY NEW AB- SORPTION METHOD.

If you suffer from bleeding, itching, blind
or protruding Piles, send me your address,
and I will tell you how to cure yourself at
home by the new absorption treatment; and
will also send some of this home treatment
free for trial, with references from your
own locality if requested. Immediate relief
and permanent cure assured. Send no
money, but tell others of this offer. Write
to-day to Mrs. M. Summers, Box 176, South
Bend, Ind.

Suits Tailored to your order for \$15.
Others \$17.50 and up. H. Thomas
Calloway, Tailor, 3636 Dearborn St.,
Chicago, Ill. Write for Free Samples
today.

Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless
Chill Tonic, drives out malaria and
builds up the system. For grown
people and children. 50c.

Doings of the Workmen

ALABAMA.

MANTUA.—Mantua and Bethany
Churches are progressing, notwith-
standing the bad weather. The pre-
siding elder, Dr. Buckner, was with us
February 1; held good services at both
churches. Raised his assessment in
full, \$21.25; raised for pastor, \$30.
Miss Myrtise Burton, our school teach-
er at Bethany, beat the record. She
has just closed a four months' school,
where the public fund was so small
that patrons supplemented \$25 per
month. She closed last Friday with
the best exercise and concert ever giv-
en here, with every dollar paid. Too
much cannot be said of this good wo-
man, who leads in church work. The
young men of Bethany paid in their
dollars to keep the school going. Sun-
day was rally day. The persons nam-
ed paid one dollar each: Myrtise Bur-
ton, J. C. Wellbourne, Wm. Well-
bourne, James A. Clark, Jno. Bonner
and others; total, \$15.

W. M. Storrs, Pastor.

GEORGIA.

Cordele.—At St. James Church the
Rev. A. R. Jaques is the esteemed
pastor, who is bringing things to pass.
The outlook is encouraging. Presiding
Elder F. R. Bridges has held the first
quarterly conference here; his man-
ner of presiding pleased all. The offi-
cers and pastors plan to raise all ben-
evolent claims on Easter. Five souls
were converted and the church is in-
fused with new life. This charge has
enrolled only twenty-five members;
they raised for the presiding elder \$10,
and \$41.50 for pastor. The Colored
Ministerial Union is now a feature of
the city, and of this organization the
Rev. A. R. Jaques, pastor of St. James,
is president. Pastor Jaques is an able
and convincing preacher.

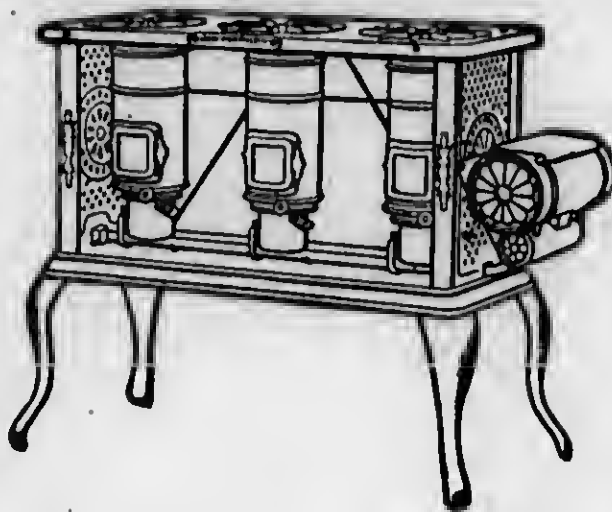
Warrior.—The Rev. F. E. Wynn and
his family were generously "pounded"
on the evening of February 12, and left
the richer by a large assortment of
groceries and \$4.25 in cash. This
thoughtful act on the part of their
members and friends is appreciated.

INDIANA.

Jeffersonville.—Good work has been
accomplished in our church at Jeffer-
sonville. God has wonderfully blessed
us under the pastorate of the Rev.
W. C. Statesman. When he came to
us we were at the lowest ebb, but
through his untiring zeal and efforts
our church has a renewed growth and
has taken on new life, which is in-
stilled into the heart of each one of
its members. We are spiritually alive,
as well as for our finance, which is
better than it has been for a good
many years. The church is beautified
until it is a mere shadow of its former
self. We have placed in a pipe organ,
gas lights and made other improve-
ments. Wesley is forging her way to
the front. We have grown and are
still growing, thanks to the faithful
and untiring efforts of our pastor. The
people of this city, not alone of our
church honor and revere the Rev. Mr.
Statesman, both as a pastor and as a
Christian gentleman. We are just clos-
ing the greatest revival that has been
held here in years, conducted by Mrs. D.
Lewis. God has wonderfully prospered
the work of soul-saving here under her
hands, and showered His blessings
down in abundance. Sister Lewis won
the highest esteem here among both
saint and sinner, and this revival will

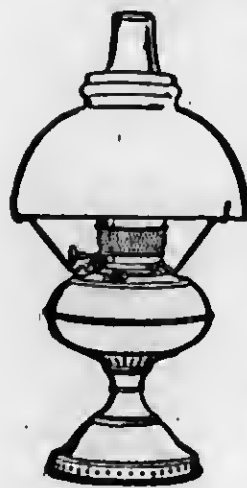
Put This Stove in Your Kitchen

It is wonderfully
convenient to do
kitchen work on a
stove that's ready
at the instant wanted,
and out of the way the
moment you're done.
Such a stove is the New
Perfection Wick Blue
Flame Oil Cook-Stove.
By using it you avoid the
continuous overpowering
heat of a coal fire and cook
with comfort, even in dog-
days. The



NEW PERFECTION Wick Blue Flame Oil Cook-Stove

is so constructed that it cannot add perceptibly to the heat of
a room; the flame being directed up a retaining chimney to
the stove top where it is needed for cooking. You can
see that a stove sending out heat in but one di-
rection would be preferable on a hot day to
a stove radiating heat in all directions. The
"New Perfection" keeps a kitchen uniformly
comfortable. Three sizes, fully warranted.
If not with your dealer, write our nearest agency.



The **Rayo Lamp** is the
ideal lamp

for family use—safe,
convenient, economical and a great light
giver. If not with your dealer, write our near-
est agency.

STANDARD OIL COMPANY
(Incorporated)

be remembered here in the years that
are to come. She worked earnestly
and zealously, and seventy-nine souls
professed a hope in Christ and eighty-
four united with the church. We are
anxiously awaiting the conference and
the return of our pastor.—(Signed)
Stewards.

New Castle.—At Wiley Methodist
Episcopal Church our fourth quarterly
meeting was a success. The Rev. D. E.
Skelton, presiding elder, was on hand
and did good service. He was paid
up in full. The steward had a grand
rally for the pastor's salary on March
15. The Hon. G. L. Knox of Indianap-
olis, one of the best-known and most
prominent laymen in the Lexington
conference, gave one of his lectures to
a large congregation. He then led in
the collection and raised \$45. The peo-
ple want him to come again. The con-
ference is closing up nicely; three con-
versions and six additions to the
church.—C. Jones, Pastor.

My \$15 tailor-made suits are the
same kind you pay \$20 for elsewhere.
Write for Free Samples today. H.
Thomas Calloway, Tailor, 3636 Dear-
born St., Chicago, Ill.

KENTUCKY.

Leitchfield.—This is the banner year
for Taylor Chapel M. E. Church. On
entering this charge I found a very
much discouraged membership, labor-
ing under personal attachments for
church debts and ministerial support
for over three years, and other disad-
vantages. We have raised for our
elder \$48, in full, and \$233.80 on pas-
tor's salary. We have paid off per-
sonal notes on the Rev. J. W. McCoom-
er's administration, \$75, in full; paid
on covering parsonage the sum of \$60,
in full. Our church is now practically
out of debt. We have raised over \$21
for the various causes of benevolence.
One revival, one addition. The Wom-
an's Home Missionary Society has
been at work and has a fair showing.

The Rev. W. H. Tate as a presiding
elder is an inspiration to the work.
Both the pastor and presiding elder
stand very high in the estimation of
the people in Leitchfield. The mem-
bership gave the pastor a farewell
banquet; net proceeds, \$26.86. The
Ladies' Aid and the other departments
of the church are doing quite well.
The outlook is very good indeed. I
will preach my farewell sermon March
22, which time I will receive my salary
in full.—William A. Hinton, Pastor.

LOUISIANA.

Maringouin.—The stewardesses of
St. Peters charge gave a rally to raise
money to get a lamp for the church.
The good friends stood by us. Captain
Lue Taylor raised \$4.10, Captain Lucy
Venable raised \$7.05, Captain Lizzie
Stewart raised \$4.40.—A. B. Venable,
Pastor.

Crowley.—Our first quarterly con-
ference was held March 9 by our able
presiding elder, P. W. Clark. Sunday
was a high day at this place. The pre-
siding elder preached at night to a
packed house and as usual he carried
his audience at will. On Monday night
he held his quarterly conference. Ev-
ery officer was present with written
report. The following visitors were
present and were introduced and de-
livered timely addresses: The Rev.
C. Hilton, pastor of the Methodist Epis-
copal church, this city; the Rev. J. B.
Boid of the Baptist Church; and Dr.
Welch, our city physician. The pre-
siding elder then addressed the audi-
ence on the subject "This Country of
Ours." Every available space in the
building was occupied by earnest hear-
ers. A reception in honor of the Rev.
P. W. Clark was prepared by the mem-
bers and friends. We paid the elder in
full, and all the other interests of the
church are being looked after. We
purpose to bring a full report to the
coming conference, God being our
helper.—A. J. Smith, Pastor.

MISSISSIPPI.

Fulton.—The complete report of the recent rally at St. James Methodist Episcopal Church resulted as follows: Miss Nannie Galbreath, \$6.05; Mr. Edward Bragg, \$7.10; Mrs. Larn Bell, \$9.50; Mr. W. J. Brayles, \$10.50; Mrs. Luella Gibbs, \$13.10; Mrs. Ella Cooper, \$15; total, \$67. Total raised by clubs and public collection, \$130. The pastor and membership extend their heartfelt thanks to them for their noble work.—John H. McAlliston, Pastor.

Winona.—We arrived at Winona, my present charge, on January 16, and were met at the depot by Bros. Simpson, Allen and Huggins, and conveyed to the home of Sister K. L. Wilbon, who spared no pains to make our stay pleasant. After we moved into the parsonage a committee of the best women of the charge surprised us by bringing a variety of edibles. Our first quarterly conference was a success; we paid the elder in full. Eighty-seven bowed at the communion table. I have received four persons into the church. Raised for all purposes, \$132. Our Sunday school is in splendid condition. Class and prayer services are largely attended.—G. J. Dobson, pastor.

Tupelo.—The good people at the Verona Church on the Tupelo Charge, led by Mrs. Rosa Cox, gave the pastor and wife an appreciated "pounding" a few nights since. The result was a choice assortment of groceries.—J. M. Walton, pastor.

NORTH CAROLINA.

Lowesville.—Our rally for a new church at Ebenezer January 19 was a success. The Rev. S. E. Donham of Gastonia was with us and preached an excellent sermon at eleven o'clock. The captains of the clubs reported: Rev. A. Sherrill, \$6.10; Pink Johnson, \$10.34; R. A. Cherry, \$11; A. R. Guhani, \$7.43; A. C. Sherrill, \$6.25; M. L. Lowe, \$2.05; A. P. McCocker, \$12; O. W. Nixon, \$7.50; D. Henderson, \$2.85; H. M. Hill, \$11.78; J. H. Bost, \$11.25; D. W. Hooper, \$12.25; for pastor, \$5.30. This collection was raised at one service in about twenty minutes without a song. We went from this church to Rockhill, where we met a waiting congregation. The Rev. Mr. Donham again preached a strong sermon, and a collection was taken, making the total for the day \$114.80. Brother Donham rendered excellent service for us all day. He is splendid in a rally, and also in a revival. Our people at this place are much impressed with him, and we think that any brother will do well to secure him at such times. Our second quarter was held January 25 and 26, with Presiding Elder H. L. Ashe in the chair. Reports were good and showed improvement along all lines. Paid the presiding elder this quarter, \$29; paid pastor \$6.77; raised for all purposes this quarter, \$220.77.

Madison.—Our pastor was appointed to this charge last October from the recent conference held in Winston-Salem. Immediately after the appointment he came and took bold of the work. We received him willingly, and the work has been moving on with much success. Our presiding elder, the Rev. M. M. Jones, held his second quarterly conference March 7 and 8, and it was a successful quarter. Sunday the Elder preached two able sermons to crowded houses. The Lord's Supper was administered to a large number. The salary promised at this church is three hundred and fifty dollars, which is one hundred dollars more than last year; the charge has made the assessment \$450. The benevolences are in better shape now than

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys cause lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, as time passes you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious results are sure to follow; Bright's disease, the very worst form of kidney trouble, may steal upon you.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the system, while the original disease undermines the system.

A Trial Will Convince Anyone.

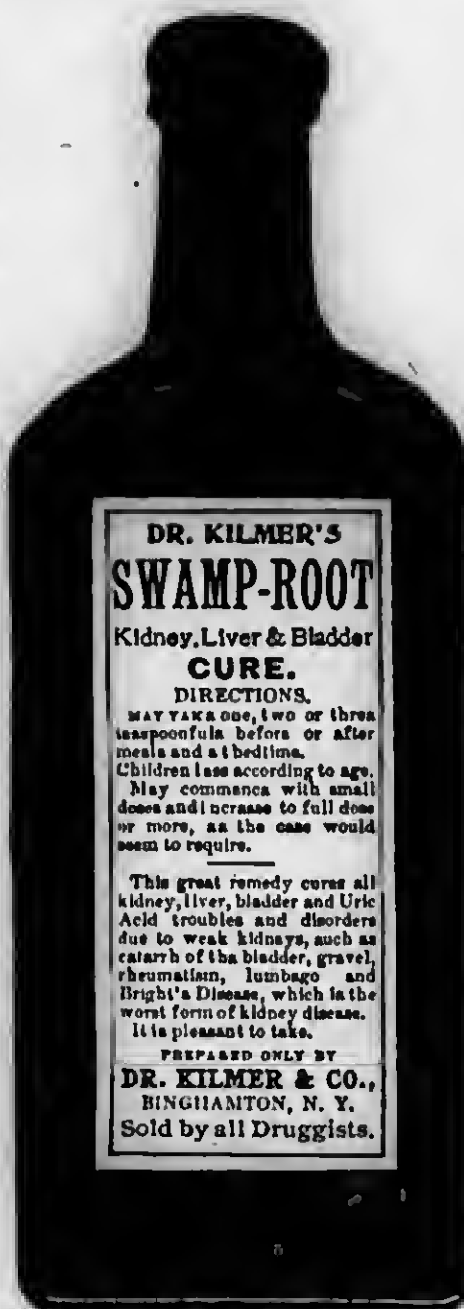
If you are sick or feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health. In taking Swamp-Root, you afford natural help to Nature for it is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

You cannot get rid of your aches and pains if your kidneys are out of order. You cannot feel right when your kidneys are wrong.

Swamp-Root is Pleasant to Take.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

SAMPLE BOTTLE FREE—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy needed. The value of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the SOUTHWESTERN CHRISTIAN ADVOCATE.



Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

heretofore, having raised more than \$42. We have kept up with the pastor's salary and also the elder's; entire amount for quarter, \$162.21. We are striving to make this year the best in the history of the church.—M. J. Franklin.

OHIO.

Springfield.—The revival services held in Wiley Methodist Episcopal Church, which closed March 3, was in many particulars a great success. The meetings were mostly conducted by Mrs. Sally A. Ramsey of Shelbyville, Ind., who by her plain, effective speaking and sweet, persuasive singing, has accomplished for herself no mean reputation as an evangelist. It has been only four years since Mrs. Ramsey recognized the call to this important field of Christian labor. Her marked success has confirmed her belief in the call. Several days of prayer meeting were held before her arrival, in which twelve souls were brought to Christ. After her arrival, during the three weeks' meeting, with the pastor, the Rev. T. L. Ferguson, 105 were brought in, some reclaimed, some converted. A few children and many adults—117 in all—of which number about sixty-five were added to Wiley Methodist Episcopal Church, the remainder becoming members of the various churches of the city. Mrs. Ramsey is destined to be very helpful to the women of her race. She is now officially identified with the Interna-

tional Helping Hand Society, which contemplates a tri-state home, including the states of Ohio, Indiana and Kentucky, near Cincinnati, Ohio, for fallen girls. From actual contact and personal observation of conditions, these things have brought the work to her with more than usual force; and, association with Miss Morrow and Miss Leach, field secretaries of the Helping Hand Society, have brought her to a decision to assist in this neglected Christian work. The Rev. Mr. Ferguson is closing his fifth year's service at Springfield, the result of which has given the church a new brick edifice and more than doubled their membership. In spite of the financial panic, which in the city of shops has embarrassed the church in her collections, she is numerically, spiritually and from a standpoint of general influence in better condition than ever before.—Secretary.

OKLAHOMA.

Guthrie.—Our fourth quarterly conference was held February 29. The presiding elder, the Rev. W. F. Smith, in the chair. Peace and harmony prevailed throughout the session. Financial report for the quarter is as follows: Ministerial support, \$125; benevolence, \$20; current expense, \$50; other benevolence, \$15; total, \$210. Twenty-five members were added this quarter to the church. The Woman's Home Missionary Society, Ladies' Aid, Sunday-School Missionary and Tem-

perance societies were organized and are getting along well. The quarter closed with a general rally on Sunday, March 1, which resulted as follows: Class leaders reported, \$18.06; members and friends, \$56.78; auxiliaries, \$26.42; total, \$101.25. Mrs. E. M. Franklin, wife of Elder D. G. Franklin of Muskogee District, received the prize of \$2 in silver for raising the most money as a class leader. Sister Franklin is an earnest church-working woman, and no better class leader can be found in St. Paul Church. The church as well as Dr. Franklin rejoices over a jewel in their possession. The church gave our presiding elder, Dr. W. F. Smith, a grand reception on Tuesday night. The remainder of the week was spent in a spiritual revival, assisted by the Rev. Lyons of the Missionary Baptist Church, who also preached on the first Sunday to the Woman's Home Missionary and Ladies' Aid Society members. Two were added to the church. Then, to the surprise of the pastor, the Rev. Riley R. Powers, on the following Monday three of the class leaders—Sisters E. M. Franklin, Viola Woods and Brother Silas Woods—came to the parsonage with a bundle in their hands. They delivered the bundle to Elder Franklin, who made a short presentation speech and then presented the bundle to the commendable pastor in honor of the class leaders. Upon opening it the pastor found the contents to be a suit of clothes. He could not express in words his gratification and appreciation of such faithful armor-bearers. Later on in the day Miss Rena Brooks, one of St. Paul's faithful members, added to his store numerous other articles of clothing and, as a fitting climax, the Rev. Eli Dye, who is entering his eightieth year, a local preacher of St. Paul, invited the Rev. D. G. Franklin, the pastor and their wives to supper, which was prepared with the utmost care. St. Paul has a Sunday-school which is well graded from the Cradle Roll to the Normal Grade, led by our most commendable superintendent, Prof. A. J. Scales, principal of Douglas city schools and delegate to the annual conference. Prof. Scales is an uplift to Sunday-school and church and will work faithfully anywhere you please him. Let us pray for more such intellectual Christian laborious men and women for our church.—Silas Woods. Woods.



WEST TEXAS

Is fast becoming the fruit, vegetable, grain and cotton country of the Southwest. It will pay you to investigate right now.

AN IDEAL CLIMATE

Homeseekers' Tickets

ON SALE DAILY

E. P. TURNER,

General Passenger Agent,
DALLAS, TEXAS.

Conference Notices

DISTRICT CONFERENCES

DATE. DISTRICT. PLACE.
 July 8-11—Cumberland River.....
 Hartsville, Tenn.
 July — Austin....Smithville, Tenn.
 July 21—Nashville.McMinnville, Tenn.
 July 23-26—Bristol....Gate City, Va.
 Aug. 19-23—Huntsville—Athens, Ala.

CONVENTIONS

March 31-April 3—Navasota, Anderson, Texas.
 Woman's Home Missionary Society.
 April 6—Houston....Houston, Texas
 Foreign Missionary Convention.
 April 9-10—Palestine....Bryan, Texas
 Foreign Missionary Group Convention.
 April 15—Paris.....Paris, Texas
 Missionary Convention.
 April 24—Alexandria...Opelousas, La.
 April 28—S. N. Orleans...New Orleans
 Missionary Convention.
 April, 13-14—Marshall..Marshall, Tex
 Board of Foreign Missions.
 April 23-26—Florence.Georgetown, S. C.
 S. S. Institute and E. L. Convention.
 May 28—Waynesboro..Millen, Georgia
 S. S. and E. L. Convention.
 May 28—Lagrange....Yatesville, Ga.
 S. S. and E. L. Convention.
 Aug. 19-23—Huntsville...Athens, Ala.

District Rounds

NEW ORLEANS NORTH DISTRICT. SECOND ROUND.

Thompson, May 5-6; Haven, 7-8; Mallallen, 10-11; Scott Chinn, 13-14; Ross and Kenner, 16-17; St. Matthew, 19-20; Malden, 26; Pleasant Plains, 27-28; Asbury, 30-31; Union, June 3-4; Darrow, 6-8; Mt. Zion, 10-11; Sildell, 13-14; Simpson Memorial, 17-18; Gretna, 23-24; Franklinton, 27-28; Covington, July 3; Mandeville, 4-5; Ponchatoula and Springfield, 11-12; Bogalusa, 17; Angie Cir., 18-19; Carrollton Miss., 21; Luther, 24-26; Central, 25-26; La-place and Montz, 27-28. Brethren: The work on the district looks encouraging. The men have gone at their work with a will, and already the revival fire is burning in every charge. I know you will report many conversions at the District Conference at Central on August 12. Let me impress you to send subscriptions daily to the SOUTHWESTERN. This is our paper and we ought to support it. State President Charles Dale will visit your charges in the interest of the League. Receive him cordially and give him your support.

W. J. M. PRICE, Presiding Elder.

ABERDEEN DISTRICT.

SECOND ROUND.

Athens Ct., April 18-19; Aberdeen, 24-26; Aberdeen Ct., 25-26; West Point, May 1-3; Strong's Ct., 2-3; Columbus City Miss., 8-10; Caledonia, May 9-10; Crawford, 16-17; West Point Ct., 23-24; Columbus Charge, 29-31; Columbus Ct., 30-31; Brooksville, June 6-7; Shuqualak, 13-14; Macon Charge, 19-21; Mashulaville Ct., 20-21; Macon Ct., 27-28; Hickory Grove Ct., 27-28; Center Ridge, 27-28; Bigbee Valley Miss., 6-7; West Point Miss., May 1-3. Brethren: The first round has been quite a success; one; each man on the district has been well received by the people. Plans are well laid for a great Easter rally; each brother is expecting to raise his full

assessment on April 19. Brethren, you are requested to send in the full assessment for Rust Hall on Monday after Easter. Let each brother be prompt in this matter; plan for a successful revival at each of your churches, remembering our motto: Soul saving is first; with this everything else will come around in due time. Do not neglect the young people's societies, especially the Epworth League and Sunday School. Brethren, let's make this a great year. Our work will tell the story; the successful pastor always gets what he wants. Let us remember the old maxim, there is no excellence without great labor; once more, let me urge you to put the SOUTHWESTERN in each home on your work. I am your brother, F. H. HENRY, Presiding Elder.

GULFPORT DISTRICT.

SECOND ROUND.

Augusta (Bolton), April 18-19; Sumrall, 22-23; Basin, (Moody's Chapel), 25-26; Ragland, 25-26; Lumberton (Poplarville), May 2-3; Wiggins, 9-10; Bond, 16-17; Elder, 10-13; McNeill, 23-24; Picayune, 30-31; McHenry, 23-24; Leaf, 30-31; Gulfport, 30-31; Delisle (Longheach), June 6-7; Pass Christian, 12-14; Bay St. Louis, 14-15; Pearlinton, 20-21; Handsboro, 27-28; Bixoll, July 4-5; Ocean Springs, 18-19; Moss Point, 11-12; Escatawpa, 12-13; District Conference at Pass Christian, July 22-26.

S. H. CANNON,
Presiding Elder.

WESTERN DISTRICT.

THIRD ROUND.

Gastonia and Bessemer City, April 10-12; Louisville, 18-19; Machpelan, 25-26; Sherrill's Ford, May 2-3; Patterson and Lenoir Cir., 7; Lenoir, 16-17; Hickory and Newton, 23-24; Shelby, June 6-7; Lawndale, 13-14; Forest City, 20-21; Marlon, 27-28; Asheville and West Asheville, July 4-5; Hendersonville, 6-7; Boon, 18-19. District Conference will meet July 22, 1908, at Lenoir, N. C.

H. L. ASHE, Presiding Elder.

NASHVILLE DISTRICT.

THIRD ROUND.

Sparta Sta., April 11-12; Bon Air, Miss., 13-14; Sparta Cir., 15-19; McMinnville Sta., 25-26; McMinnville Ct., May 1-4; Manchester Ct., 9-10; Hillsboro Ct., 8-11; Tullahoma and Estell Springs, 16-17; Snelbyville Sta., 23-24; Eagleville Miss., 25-28; Murfreesboro Ct., 30-31; Murfreesboro Miss., June 2-3; Dillon Ct., May 30-31; Smyrna Ct., June 5-7; Cainville, 13-16; Murfreesboro Sta., 21-22; Salem Ct., 20-21; Clarke Memorial, 28-30; Nashville West End Miss., 28-29; Nolensville Ct., July 4-5; Hubbard Chapel, 11-12. Brethren: The second semi-annual session of the District Conference and the annual Sunday School Institute and Epworth League Conventions will meet at McMinnville, Tenn., July 21, at 9:30 a. m., continuing until Sunday night, July 26. Let each and every pastor please arrange his business so as to remain at the seat of conference over Sunday.

W. R. SMITH, Presiding Elder.

GUTHRIE DISTRICT.

FIRST ROUND.

Shawnee, April 4-5; Ardmore, 11-12; Ardmore Cir., 18-19; Davis, 25-26; Oklahama City, May 2-3; Shawnee, 9-10; Earlsboro, 16-17; Luther, 23-24; Guthrie, 30-31; Wellston, June 6-7; Mt. Zion, 13-14; Hennessey, 20-21; Chandler, 27-28; Wareke, July 4-5; Ada, 4-5. Brethren: You see our district lead in conversions and the raising of mission money. Let us make Easter Sunday

Good News for the South Health Specialist Sproule.

The Great Catarrh Specialist Explains HIS METHOD of TREATMENT



HEALTH SPECIALIST SPROULE, B. A.,
English Specialist in Catarrh and Chronic Diseases.

Nineteen years ago a young but highly honored surgeon in the British Royal Navy astonished his friends by suddenly leaving the service and entering on private practice. That surgeon was the now famous Catarrh Specialist Sproule, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant, Dr. Sproule studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject. As Specialist Sproule had foreseen, Catarrh spread with frightful rapidity. Twenty years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. Catarrh is to be more dreaded than yellow fever or smallpox. It is, in the large majority of cases, the forerunner of Consumption. Vital statistics show that deaths from Consumption in this country have increased more than 200 per cent in the last five years. Nearly all of these cases have been traced back to Catarrh as their starting point. Specialist Sproule makes the treatment of Catarrh a specialty. He cures Catarrh, the first to make Catarrh a specialty, has perfected the only scientific, constitutional and PERMANENT cure. The widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRONCHITIS, PAINFUL STOMACH DISORDERS are liable to result. Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hacking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over. Catarrh Specialist Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the doctor earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do cruds form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Does your breath smell offensive?
10. Is your hearing beginning to fail?
11. Are you losing your sense of smell?
12. Do you have pain across the front of your forehead?
13. Do you feel a dropping in back part of throat?

If you have some of the above symptoms your disease is catarrh of the head and throat. Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to Health Specialist Sproule, B. A. (Graduate in Medicine and Surgery, Dublin University, formerly Surgeon British Royal Naval Medical Service), 432 Trade Building, Boston. Be sure and write to-day.

DISEASES OF THE BRONCHIAL TUBES.

When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel stifled up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have catarrh of the bronchial tubes.

NAME

ADDRESS

a special day in every charge and with helping us, we shall be able to have all benevolence raised and sent in by July. We had peace over the district last year. Let us work for harmony and peace this year. Put the SOUTHWESTERN in every home, and success will attend you.

N. F. SMITH, Presiding Elder.

JACKSON DISTRICT.

SECOND ROUND.

Brandon, April 18-19; Pelahatchie, 25-26; West Jackson, May 2-3; Dutoville, 2-3; Madison, 2-3; Central, 8-10; Couparie, 16-17; Carthage, 16-17; Canton, 22-24; Canton Cir., 23-24; Benton, 30-31; Yazoo Cir., June 6-7; Silver City, 13-14; Roseneath, 20-21; St. Stephens, 26-28; Greenhill, July 4-5; Wiseton, 11-12; Bentonla, 11-12. Brethren of the Jackson District: We must not fail in God's work. Let the revival fire now begin to burn upon the district. Raise all of your benevolence by the District Conference. Observe Easter and Children's Day. Make them great rally days for benevolence. Increase and renew the SOUTHWESTERN list on your charges and circuits. Let us beat last year's record in good work. Remember General Conference expen-

ses; collect every cent that is due by the Jackson District. The first round has been completed and nearly all of the charges have increased the pastor's salary: Pelahatchie, \$650; Brandon, \$690; Central, \$800; West Jackson, \$500; Madison, \$300; Canton, \$700; Canton Circuit, \$500; Couparie, \$700; Carthage, \$300; Greenhill, \$625; Benton, \$750; St. Stephen, \$800; Yazoo Circuit, \$500; Roseneath, \$450; Silver City, \$150; Wiseton, \$150. So you can see as a rule the pastors upon the Jackson District will be able to do their church work without resorting to other things for a support. Let us make our quarterly conferences great powers.

A. J. McNAIR,
Presiding Elder.

NAVASOTA DISTRICT.

Brethren: We must not repeat the heavy decrease which was made last year. I am grateful to the brethren who have said that they are going to strive to make the district succeed. The best way to do this is to begin at once planning to raise your benevolent apportionment. I trust you will give it your first and earnest attention. Make the best use of your church Rally days. Your experience shows

that Easter is the best day for raising benevolences among our people and to put off the raising of our apportionment until the last of the year often means complete defeat. Give your committees something to do. Let each pastor strive with district pride to make the Navasota District lead. Your friend and brother.—B. M. Taylor, presiding elder.

LAKE CHARLES DISTRICT.
Dear Pastors: Our Missionary Convention (Foreign) will convene at Jeanerette, La., Monday, April 27, at 2 p. m. Let each department of the church send a delegate. We ought to put a delegation of seventy-five in Jeanerette. Be sure to report the results of Easter. Let's make it tell.—B. J. Reddix, Secretary Foreign Missionary Society, Lake Charles District.

SOUTH N. O. DISTRICT.
FINAL APPEAL.
Brethren: Do not fail to report your General Conference expenses to Mr. Oscar P. Miller, Rock Rapids, Iowa, not later than April 20, 1908. Napoleonville has sent in the full apportionment, \$5, already. Let every charge do likewise.—B. MACK HUNNARD, Presiding Elder.

Malaria Causes Loss of Appetite.
The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Literary Notes
BOOKS RECEIVED.
THE PECULIARITY OF THE RELIGION OF THE BIBLE, by Conrad von Orelli. Price, 40 cents net.
"THE NEW MESSAGE IN THE TEACHING OF JESUS," by Philipp Bachmann. Price, 40 cents net.
Publishers: The School Times Company, Philadelphia, Pa.
"Winning Men One by One," by H. Wellington Wood.

THE SOUTHERN WORKMAN.
In the March number of the *Southern Workman* (published by the Hampton Institute Press) the study of Negro Craftsmen in New York by Helen A. Tucker is concluded. "The Economic Condition of Negroes in the North," by Richard R. Wright, Jr., is continued by a paper showing Quaker influence in the settling of Negroes in Indiana. This discussion is of special interest, occurring as it does contemporaneously with Ray Stannard Baker's articles on the same subject in the *American Magazine*.
This issue of the *Southern Workman* contains also an interesting paper on "What the Present American Occupation has Accomplished in Cuba," "A Study of the Maine Indians of Today," a sketch of old-time southern flavor—"A Manor House of Auld Lang Syne"—and the important and valuable address of Dr. John E. White before the Anti-Saloon League convention at Macon, Ga., on "The Moral Dignity of Prohibition in the South."
THE MARCH AMERICAN BOY.
The fine serials presently running in the magazine are each continued two or more chapters. Among the entertaining short stories are "On Georges' Banks": "What the Trap Caught," a hunting story and a boy's bravery; "The Great Gold Oup," a fine story of basket ball; and "Ohico, Tito and Pito," a pet animal story. There are a

THAT DROWSY FEELING
It Prevents You From Doing Your Work and is Really a Sign of Disease.

CAUSED BY POISONS
Don't you ever feel drowsy and sleepy, unable to think or work?
You have slept pretty well.
You don't feel sick. Just drowsy.
What's the cause of it?
Your liver.
A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.
And that's not all.
When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.
That is, it has lost its vitality and power of resistance to disease germs.
The clogged liver cannot keep off the intruder as it should.
It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do?
Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).
Purify your system of the bile poisons that have drugged it.
Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.
The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.
Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.
It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

large number of pleasing and instructive articles, among them being "When King Edward Was a Boy," "The Two Smallest Republics in the World," "Raising Shetland Ponies in the United States," "The Babies of the New York Zoo," "Ducks," "A Hermit Toad," "The Boy's Poultry Yard" and "Wireless Telephony." The boys will also be deeply interested in "How to Train the Hearing," "Some Every-Day Poisons," "The Boy on His Muscle," "Forty Stunts in Magic for Amateurs" and "Trapping Hints for Boys." The regular departments of "Popular Science, Mechanics and Electricity," "Stamps, Coins and Curios," "Photography Tangles" and "O. A. B." are replete with the practical information and interesting matter in which boys take delight. Eighty-four illustrations; \$1 a year. The Sprague Publishing Company, Detroit, Mich.

Crescent City Notes

MAILLAGE.—Services excellent all day Sunday. The Sunday School, under Superintendent H. W. Thomas, is in a good shape. They are now preparing for Easter. Sunday's services were strictly evangelistic and resulted in one conversion and three accessions. The revival is now on and the friends are welcome to call and help us. Come, we need your services. The Epworth League is in an excellent way to accomplish much good under the supervision of President Jordan. The spiritual and evangelical departments are to help in the revival. Plans are being perfected for the building of the parsonage, which we hope to begin at an early date. Collection, good.

The Violin Recital by Clarence Cameron White, at Simpson Memorial on Monday evening, March 23, was a great success. A full report will appear next week.

Mrs. Mary Church Terrell will lecture in this city, Friday night, April 17, for the benefit of the Young Men's Christian Association.

Doings of the Workmen
LOUISIANA.
McKINLEY—St. Peter Methodist Episcopal Church is progressing successfully under the pastorate of the Rev. Robt. Jones. The Sunday school is in splendid shape. On Sunday, March 8, good services were held. The pastor administered the Sacrament to a good number of communicants.
Robt. Jones, Pastor.

GRAY, TERREBONNE PARISH.—The first quarterly conference was held at Mt. Vernon Methodist Episcopal Church, Thursday, March 5. Presiding Elder B. Mack Hubbard was present. The written reports indicated that the church is spiritually and financially alive. The Rev. F. S. Brown, pastor, seems to be well pleased with church and people and the members are highly elated over their new pastor. Quite a host of the members and friends visited the parsonage on a recent evening, presenting to its inmates many choice pounds. On the 6th inst. Dr. B. M. Hubbard preached an interesting sermon to an appreciative audience.—L. H. Smith.

BATON ROUGE.—At St. Mark our first quarter was held March 8-9, the Rev. J. W. Turner, presiding elder, in the chair. Reports showed an increase over last year. Paid the presiding elder in full, \$20. Six persons were received into the church. Paid the trustees \$92; paid pastor, \$87. The pastor and members are in harmony. Elder Turner is a Christian minister; he is loved by the brothers.—T. B. Cooper, Pastor.

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Earn Money Without Work

Every one of our readers—no matter whether you are a man or woman, no matter what occupation you follow, no matter whether you are a young or old person, no matter whether you are white or colored—you can have a **REGULAR CASH INCOME** without working for it. Just think how nice it would be to have a regular cash payment coming to you without any work upon your part, rain or shine, winter or summer, sick or well, *always cash money coming to you regularly just the same.* All you have to do is to follow the lead of those who know how to

Become a Wealthy Person

And you may be able to become independent for life and be able to take it easy, too—who knows? "Nothing ventured, nothing gained" is a saying that rings more true every day. I can show you how to obtain a steady income for life (and for your beneficiaries after you are gone) without work and *without any risk whatever.* And I will give you all the particulars without one cent of cost to you. **ARE YOU INTERESTED?** If you are willing to make just one payment each month, in an effort to make yourself independent, and continue these payments for only ten months, and to thereafter receive a *regular annual income without work,* then write me at once for full particulars. But don't write unless you **MEAN BUSINESS**, for I have no time to waste on triflers.
I am perfectly reliable; best bank references; member Chamber of Commerce.
Address your letter to: President CRITCHLOW, of the I-L-U GRAND LODGE, 183 I-L-U Bldg., Dayton, Ohio.

This \$20 Watch for \$5.45



These figures tell exactly what we are doing—selling a \$20.00 watch for \$5.45. We don't claim that this is a \$40.00 watch or a \$50.00 watch, but it is a \$20.00 watch. A leading watch manufacturer, being hard pressed for ready cash, recently sold us 100,000 watches—watches actually built to retail at \$20.00. There is no doubt that we could wholesale these to dealers for \$12.00 or \$13.00, but this would involve a great amount of labor, time and expense. In the end our profit would be little more than it is at selling the watch direct to the consumer at \$5.45. **This Clarendon Watch**, which we offer at \$5.45 is a rubied jeweled, finely balanced and perfectly adjusted movement. It has specially selected jewels, dust band, patent regulator, anamorphic dial, jeweled compensation balance, double hunting case, genuine gold-leaf and handsomely engraved. Each watch is thoroughly timed, tested and regulated before leaving the factory and both the case and movement are guaranteed for 20 years.
Send us your name, post-office address, and nearest express office and name of this paper. Tell us whether you want a ladies' or gent's watch and we will send the watch to your express office at once. If it satisfies you, after a careful examination, pay the express agent \$5.45 and express charges and the watch is yours, but if it doesn't please you return it to us at our expense.
A 30-Year guarantee will be placed in the front case of the watch we send you and to the first 10,000 customers we will send a beautiful gold-leaf watch chain, free.
NATIONAL CONSOLIDATED WATCH CO.
Dept. 890, CHICAGO.

GET YOUR HATS FROM
MRS. C. P. BECK,
Fashionable Milliner.
ALL ORDERS PROMPTLY FILLED.
2250 Dryades St., Near Philip St.
NEW ORLEANS, LA.

Mme Turner's



GREAT FRENCH SYSTEM.
FOR THE HAIR AND COMPLEXION.
Is used in our Beautifying Parlors on hundreds of ladies and gentlemen. **Mme. TURNER'S MEDICATED HAIR GROWER** will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use.
Mme. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.
MRS. M. C. TURNER,
1428 Canal St. New Orleans, La.

Help Wanted
Women, Men, girls and boys can make big money selling our toilet articles. Write quick for our terms and full particulars. Address **TAYLOR REMEDY CO., Dept. 1, Louisville, Ky.**



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Wait
'till
They
Sing**

You make
yourself un-
necessary
expense for
repairs every
time you use

a poor wagon grease or allow
an axle to go dry.

An occasional application of

MICA Axle Grease

removes two thirds of the trouble
and cost of keeping a wagon. Try
"Mica" next time you go for a
load—you'll see the difference and
the horse will feel it.

Mica Axle Grease is almost as
good as roller bearings. Ask the
dealer for it.

STANDARD OIL COMPANY
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Marriages

SPYERS-BURNS.—The Rev. M. C. Harrison officiating, Mr. Elliot Spyers and Miss Mahalla Burns at Burnside, Louisiana, March 10, 1908.

GOODWIN-MARSHALL.—At New Hope Methodist Episcopal Church, Bowerston, Miss., February 16, 1908, the Rev. J. J. Goodwin and Miss Alice Marshall. The Rev. A. Davis read the ceremony.

MORGAN-PORTER.—At the home of the bride, in Fordoche, Louisiana, February 20, 1908, Mr. John Morgan and Miss Lucy Porter, highly esteemed young people of this community. The Rev. T. A. Hampton read the ceremony.

BROWN-BENNETTE.—At the residence of the bride, Miss Stella G., daughter of Mr. Joseph Bennette, of Belle Heine, to Mr. Willie H. Brown, on March 19, 1908, in the presence of a host of friends. They will reside in New Orleans. The Rev. D. M. Seals officiated.

JOHNSON-HOWARD.—At Woodlawn, La., March 1908, by the Rev. Charles C. Landry, Mr. Arthur Johnson and Miss Hester Howard.

GREEN-BRYAN.—On March 8, 1908, at the residence of the bride's parents in North Carrollton, Miss., by the Rev. S. D. Troupe, Mr. William Green and Miss Cella Bryan. They were the recipients of numerous valuable tokens.

DUGAS-GARRISON.—Mr. Oscar C. Dugas and Miss Margaret Garrison, some among the best young people on the Woodlawn (La.) charge, March, 1908. Mr. Dugas is a first-class young man and a leading member of the Willing Workers Club, which is now working to raise \$70 for Easter on the debt of the church.—Chas. C. Landry, pastor.

JONES-LABEAUX.—February 20, 1908, at the residence of the bride's parents, the Rev. William Jones to Miss Josephine Labeaux. The bride is the refined daughter of Mr. and Mrs. B. Laheaux. Mr. Laheaux is a class leader, trustee and steward of the St. James Methodist Episcopal Church. The bride wore a cream colored voile, trimmed with taffeta silk ribbon, veil and wreath. The groom is our pastor at Lake Charles, La., and his bride is one of our best Christian young ladies. The Rev. D. J. Price officiated.

JOHNSON-BROWN.—At New Iberia, La., February 29, 1908, Mr. John Johnson and Miss Brown, of Morgan City, were united in marriage. The Rev. D. J. Price officiated.

SMITH-FORD.—Mr. David Smith, of Berwick, La., to Miss Rosa Ford, of New Iberia, La., March 11, 1908.

WILLIAMS-TURNER.—At the St. James Methodist Episcopal Church parsonage, New Iberia, La., Mr. A. D. Williams and Miss Mary Turner were united in holy wedlock, the Rev. D. J. Price officiating.

PENNY-MCQUISTON.—On January 21, at the home of the bride, Winona, Miss., the Rev. B. F. Penny, to Mrs. Alice McQuiston, the Rev. G. J. Dohson officiating.

GOOD—JOHNSON.—On Sunday evening, March 1, 1908, Mr. Henry Good and Miss Minnie Johnson, at the home of the bride in Winona, Miss., by the Rev. G. J. Dohson, pastor.

NEEDY CHURCHES

We found it necessary to tear down the old church house at this place, it being in too bad a condition to hold services in. The little membership of 28 are certainly loyal to the church and its interests. Those who have come in touch with this place know how much a house of worship is needed and the past pastors, presiding elders and the pastors of the Texas Conference I ask to assist this struggling little host of Methodists. Any amount contributed will certainly be used to advance the work of building for this people a place of worship. Any pastor on the Paris District who can possibly spare one service in the day to allow us a chance to present the cause to their people and to take a collection for same will please write me at Bagwell, Texas. Your co-laborer,

W. D. LEWIS.

Bagdad, Tex.

In as much as the Rev. T. J. Johnson, presiding elder of the Shreveport District, has gone forward and made himself responsible for the balance of lumber needed to finish our McDonald Methodist Episcopal Church, and Mr. P. P. Keith is now delivering the amount of lumber needed, we ask our friends throughout the church to send us something to help the cause. You can send any amount to Rev. W. L. Dyas, pastor, Keithville, La., or to the Rev. T. J. Johnson, presiding elder.

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More than a million women have accepted this generous offer, and as Mrs. Miller is still receiving requests from thousands of women from all parts of the world, who have not yet used the remedy, she has decided to continue the offer for awhile longer, at least.

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Every woman sufferer, unable to find relief, who will write Mrs. Miller now, without delay, will receive by mail free of charge, a 50-cent box of this simple home remedy, also a book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

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Deaths

THORNTON.—The subject of this sketch was born in Oberlin, a suburb of the city of Raleigh, N. C., the daughter of Frank and Kate Thornton, and the eldest of ten children. She was converted at the age of twelve years, and joined the Methodist Episcopal Church. She lived a beautiful Christian life, filled with devoted service for the Master. Her's was indeed a mission of love and Mercy. Singing as she lived, "I will do what you want me to do, dear Lord." She was a faithful teacher in the Sunday School of her church until she was chosen to take a clerkship at Richmond, Va., in the office of the Grand Fountain, United Order of True Reformers, which position she filled with acceptance for three years. Climatic changes did not agree with her. In the fall of 1897, her health began to fail. She came home, but continued to decline, with much suffering and patient resignation till near the close of the day of February 17, when she laid aside all mortal care, smiled and passed to the Beyond. Thus ended one of the most beautiful lives it has been my fortune to know. The funeral was held at the Wilson Chapel Methodist Episcopal Church. The service was very solemn and impressive. The pastor, the Rev. Simon P. West, discoursed from Mark 14:41: "Sleep on now, and take your rest; it is enough." The Sunday School held special memorial services on Sunday afternoon, March 2nd.—W. M. Graves.

JOHNSON.—Emily Johnson, a member of McCabe Memorial, Beaumont, Texas, died on February 2, 1908. She came here from Louisiana and united with this church. Funeral services were conducted by the pastor, the Rev. M. Fountain.

WATSON.—On February 3, death took from our midst little Orella Watson, a member of McCabe Memorial, Beaumont, Texas. Orella was about 11 years of age, but lived a sweet little Christian. Funeral conducted by the Rev. J. F. Barnes and the pastor, the Rev. M. Fountain.

ELDER.—Embray Elder, age eighty years, the last member of his family, died at his home February 27, 1908. He was a member of Howel's Cross Road Methodist Episcopal Church for twenty years. His end was peaceful and triumphant. Funeral service conducted by the Rev. Wm. Perry.

ROGERS.—Abe Rogers died at his home, March 3, 1908. He has been a Christian and a faithful member of the Methodist Episcopal Church many years, being a member of Mount Zion Church when its place of worship was a cabin. He was helpful and zealous in every good work and the church suffers a great loss. The pastor, the Rev. W. J. Hampton, conducted the funeral service, assisted by the Rev. J. C. Brown, of Compti, La.

COLLINS.—Margaret Collins died at Minter City, Mississippi, on March 5, 1908. She was a member of the Methodist Episcopal Church. Her end was peaceful.—L. W. Washington.

SPINKS.—William Spinks, of Valden, Mississippi, son of Frank and S. E. Spinks, was born May 29, 1863. He professed religion in the year 1897, and joined the Baptist Church. He was a deacon for seven years. He died on December 26, 1908, leaving mother, father, three brothers, two sisters, a

A Lazy Liver

May be only a tired liver, or a starved liver. It would be a stupid as well as savage thing to beat a weary or starved man because he lagged in his work. So in treating the lagging, torpid liver it is a great mistake to lash it with strong drastic drugs. A torpid liver is but an indication of an ill-nourished, enfeebled body whose organs are weary with over work. Start with the stomach and allied organs of digestion and nutrition. Put them in working order and see how quickly your liver will become active. Dr. Pierce's Golden Medical Discovery has made many marvelous cures of "liver trouble" by its wonderful control of the organs of digestion and nutrition. It restores the normal activity of the stomach, increases the secretions of the blood-making glands, cleanses the system from poisonous accumulations, and so relieves the liver of the burdens imposed upon it by the defection of other organs.

If you have bitter or bad taste in the morning, poor or variable appetite, coated tongue, foul breath, constipated or irregular bowels, feel weak, easily tired, dependent, frequent headaches, pain or distress in "small of back," gnawing or distressed feeling in stomach, perhaps nausea, or "risings" in throat after eating, and kindred symptoms of weak stomach and torpid liver, no medicine will relieve you more promptly or more permanently than Doctor Pierce's Golden Medical Discovery. Perhaps only a part of the above symptoms will be present at one time and yet point to torpid liver or biliousness and weak stomach. Avoid all hot bread and biscuits, griddle cakes and other indigestible food and take the "Golden Medical Discovery" regularly and stick to its use until you are vigorous and strong.

The "Discovery" is non-secret, non-alcoholic, is a glyceric extract of native medicinal roots with a full list of its ingredients printed on each bottle-wrapper and attested under oath. Its ingredients are endorsed and extolled by the most eminent medical writers of the age and are recommended to cure the diseases for which it is advised.

Don't accept a substitute of unknown composition for this non-secret MEDICINE OF KNOWN COMPOSITION.

wife and son, and a host of friends.—C. E. Moody.

HILL.—Mary Hill, a member of Mt. Zion Baptist Church, Valden, Miss., died in the full triumph of faith, on January 23, 1908. She leaves a husband, mother, three brothers, two sisters and a host of relatives. Funeral service conducted by the Rev. W. S. Leake.

STOKES.—Cynthia Stokes, a loyal member of Good Hope Methodist Episcopal Church, Valden, Miss., died in peace, February 21, 1908. Her husband and several relatives survive her. Funeral service conducted by the Rev. W. S. Leake.

THE GULF COAST TEACHERS' ASSOCIATION.

The above-named body met at Bay St. Louis, Miss., Saturday, February 29, at 10 a. m., President J. W. Randolph in the chair. Singing "America" was heartily resounded by the association being followed by a fervent invocation by Prof. I. W. Crawford. The welcome address was delivered by Miss Julia Moore and Prof. H. H. Heidelberg responded. The drafted constitution was read by Prof. A. E. Perkins, secretary of the constitutional drafting committee; the house unanimously adopted the constitution as read. The evening's program consisted of addresses on pedagogy by Prof. Bailey, City Superintendent public schools, Prof. Craft, County Superintendent public education, and the Rev. Mr. Lewis, Episcopal minister. These addresses contained some of the most sound psychological principles. Prof. W. W. Lucas, of Meridian, spoke in a most eloquent and pointed manner. The Rev. J. A. Holmes, pastor of the Methodist Episcopal Church at Bay St. Louis, made forcible remarks. A duet was well rendered by Prof. Brown and Miss I. Labat. Other subjects discussed: "The Teacher," by Prof. W. H. Hardy, Miss L. B. Wiley and Miss

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Louise Steward; "Home Influence," by Prof. A. M. Perkins and Miss M. M. Young; "Corporeal Punishment," Prof. I. W. Crawford, Miss F. C. Williams and Miss C. Glaude. A sweet solo was rendered by Miss L. D. Hill. A paper was well read by Miss C. Barrihino. The association will meet with the Biloxi public school, Saturday, May 2, at 10 a. m. The association tendered a vote of thanks to the generous people of the Bay for their hospitable treatment. Misses F. C. Williams, P. Eldon and L. Stewart were appointed a committee to draft resolutions of condolence over the death of Miss Lena James, a devoted member. Messrs. Perry and Webster, editors of the Bay St. Louis Sentinel, were introduced. At 7:30 Prof. T. L. Trawick, of New Orleans, delivered a masterful address at the Promote Hall to an enthusiastic and packed audience. Excellent indeed were the recitals by Miss Pearl Beldon and Prof. W. W. Lucas. Excellent vocal music was rendered by Prof. Brown's well

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor.

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S. Cunningham, G. Hodges, J. W. Toles, C. C. Harrison, W. A. Holmes.

Central Alabama and Mobile—E. J. Fisher, B. F. Butler, Ella Stubbs, B. G. Marcus, C. Lavender, J. W. McKnight, Wm. Perry, S. M. Smith; Sallie Carpenter, J. H. Bynum, L. D. Carr.

Central Missouri—D. B. Lucas, Tom Fields, G. O. Morehead, Jas. Carter, M. A. Claiborne.

Delaware—R. A. Rose.

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Washington—Samuel Hines.

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NEW ORLEANS, APRIL 9, 1908

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The temperance wave is not confined to this country alone. A bill has been introduced into the British House of Commons providing for one saloon for every 750 persons in the city and one saloon for every 400 persons in the rural districts. It is estimated that should this measure become a law over 30,000 saloons will be wiped out.

The failure of the South to attract to it sufficient immigration for the development of its rich resources is largely due to the fact that the foreigners are afraid of certain unwholesome conditions which are said to exist here. Especially is peonage the bugbear which frightens away many. The Government seems to be making determined efforts to break up the system of peonage which is found in many Southern states. The course of the Government in this is obnoxious to some Southerners and has been strenuously opposed by their representatives in Congress. However, those who are engaged in making such investigations as will lead to the suppression of this cruel system are doing a great work and are to be commended in proportion as they are successful. In many instances their labors are bearing fruit. Last week seven men from Southeast Missouri who had been convicted in the Federal court on the charge of peonage were taken to the United States penitentiary to serve terms varying from one and a half to three and a half years. In addition fines were inflicted upon them varying from \$100 to \$5000. These men were convicted of having kept Negroes in bondage. This incident will doubtless do much to break down this system in the Southland.

The successful construction of a system of tunnels beneath the Hudson River connecting New York and New Jersey is one of the most remarkable engineering feats of modern times. The opening up of these tunnels February 25th to traffic has not only, in the words of President Roosevelt, bodily moved New Jersey three miles nearer New York in point of time but has also made it possible for thousands to leave the densely crowded districts of New York city and find new homes with added comforts amid new and more healthful conditions. It is difficult for those living in small cities as well as for those living in the country to realize the almost intolerable conditions under which their fellowmen in the large cities live and toil. For that reason many fail to rightly appreciate the blessings of sunshine and fresh air which they so freely enjoy. Mr. Harris M. Finley in making investigations of certain congested sections of New York found many blocks which contained from 1000 to 4000 souls each. Most of these blocks were inhabited by foreigners. However, he found one block in which lived 6173 people—more people than are found in many flourishing Southern towns. It is of interest too to note that this block was inhabited by Negroes. It is not to be wondered at then that these people, many of whom are from the country and whose ancestors were accustomed to plenty of air and sunshine should fall an easy prey to tuberculosis and hosts of other diseases brought on by the unsanitary conditions in which they must live.

THE SUPREME TEST

President Edwin A. Alderman recently made an address before the Civic Forum in New York City, discussing the spirit of the South of to-day. He says that there have been five Souths—the Nationalistic South, of the days of Washington and Jefferson, the Defensive South, covering the period of slavery agitation in which the South defended the institution, the Militant and the Submerged South, following successively the war period and the reconstruction period and the present South which he terms the Emergent and Growing South. These are very clearly drawn epochs. Dr. Alderman, however, makes a juggle of his scholarship and a farce of his logic when he begins to state the conclusions as settled at the court of Southern opinion. True enough he may state the fact as it exists in the South's opinion. The trouble with Southern scholarship is its inability to emancipate itself from the slavery of prejudice, often a brilliant intellect is beclouded and loses the respect of thinkers when that intellect begins to treat upon the Negro question from the viewpoint of an inherited and unreasonable prejudice.

Dr. Alderman says in stating the conclusions that are settled upon:

"The white race shall control the political development of the Southern States, as it will and ought to control the political development of the rest of this Republic."

In contrast with this conclusion note another. He says:

"It has been settled that the Negro having humanity, personality, economic value, shall be trained for citizenship in this Republic."

How does the learned Doctor harmonize his conclusion that "the white race shall control the political development of the South and ought to," with his other statement that "the Negro having humanity, personality, economic value shall be trained for citizenship?" What is the use of training the Negro for citizenship if the oracles have decreed that the white man shall control the politics of the country? There is no such thing as harmonizing the theory of white supremacy with the statement that the Negro shall be trained for citizenship. One or the other must be set aside. Either the white man must yield his contention that he will control the political development of the country merely on the basis of the superiority of being white or else there must be no training of the Negro for citizenship. If it is just and humane that the Negro shall be given a chance and shall be trained for citizenship; then the inevitable is that he will figure in the political development of the Southern states and of all the states of the Republic.

The matter of "control" belongs as such not to the white race or to the Negro race, but the control of the political development of the Republic should rest in the hands of the sober, intelligent, fair-minded, liberty-loving, and moral element of our citizenship, whatever the race may be. This is all the Negro asks. Can the advanced race, laying claim it does, to superior wealth, intelligence

and numbers grant less or ask for less? We would not be at all surprised if some stump speaker of ward notoriety should say that "the white race shall control the political development of the Southern states as it will and ought to," but we confess our surprise when a distinguished president of a distinguished university permits himself to be so trapped by his prejudices and his environment as not to be able to lift himself above the clouds and declare himself on the high levels in the interest of justice and fair play to all men. If the good president of the University of Virginia must yield and declare in favor of the time honored doctrine of the South then the strength of his scholarship would dictate that he should not couple with this the statement that "the Negro shall be trained for citizenship," for there are no grades of citizenship in a Republic like ours. There cannot be one class controlling another class. There is but one class of voters—the intelligent citizen is the sovereign.

The presence of the Negro in this republic is to constitute the supreme test as to whether the Anglo-Saxon can really foster a government of the people for the people and by the people. If the doctrine of white supremacy controls this country throughout then the ability of the Anglo-Saxon to construct and control a republic is impeached. The glory of our government inheres in the ability of the dominant race to deal justly and fairly with the weaker race without acts of oppression and of violence or a suggestion of unfairness. Because of "the Negro's humanity, personality and economic value he should be trained thoroughly for citizenship, if trained then he must be permitted to exercise the full rights of the citizen. Will this be done? Can it be done so long as a part of our country represented by Dr. Alderman declares that "the white race shall control the political development of the Southern states as he will and ought to do?"

President J. W. E. Bowen, of Gammon Theological Seminary has been invited by the Methodist Preachers' Meeting of the Methodist Episcopal Church, South, in the city of Atlanta to deliver an address before that body in June upon the Educational, Moral and Religious Status of the Negro, particularly with reference to Atlanta and the state of Georgia. This is the first time that a Negro has been invited to address this representative body of white men in this Metropolitan city of the South. It is a very significant recognition of the influential position occupied by Doctor Bowen in the community life of Atlanta. And the invitation is all the more significant when it is held in contrast with the famous Atlanta Riot and the part endured and suffered by Doctor Bowen during those awful days in protecting the property of the church and in defense of our helpless people. It is exceedingly gratifying that these representative Southern white men have opened themselves for a statement of the case from one who is so frank and so competent to speak as President Bowen. We congratulate him on the opportunity that awaits him to speak for the race and we congratulate ourselves that our cause will have a faithful and manly presentation.

Further Words for Justice to the Negro

G. H. Trever, D. D., Professor in Gammon Theological Seminary

Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE: Will you permit a few additional words upon the question whether the Methodist Episcopal Church will be just to the Negro? Since the publication in your columns of my former article from the *Christian Advocate*, some suggestions have come to me which lead me to think that possibly an additional word may be necessary and helpful. Why elect at least one Negro to meet the crying demand for better Episcopal supervision of our Colored work? Would it not be just as well to elect two white men to represent the Church in this field? If such, real friends of the black man, should be chosen and located in two important Southern centers, if they should *bona fide* make their homes there and do their work faithfully for these poor people, would not that meet the exigency? Some, we fear, are thinking so, and some, we imagine from what we have heard, may be saying so.

But we would say most emphatically, "No." For several reasons. First, such a policy would not quiet the natural and laudable agitation of our colored brethren. They feel, and to me it seems they rightly feel, that the 300,000 Negro members of our Church have a right to at least this much consideration, that if a man can be found, as he can, otherwise competent for the Episcopal office, the color of his skin should not be a bar to his elevation. Again, the election of white men would not silence the taunts of other Colored denominations and of some white ones in the South that we seek to keep control of these people by white bosses. That taunt is often made, and hurts the feelings of our people and harms our cause. The great body of our colored preachers are intensely loyal to the old Church. So are multitudes of our Negro people. Some speeches to that effect which I have heard at our Colored Conferences have thrilled me and brought tears to my eyes. Not a few have suffered much in earlier days for the Methodist Episcopal Church, and many would gladly suffer for her now did occasion demand it. They are not complaining of the treatment accorded them at the Annual Conferences by the Bishops who make occasional flying visits from the North. But why subject these loyal children of our Church to the taunts of outside parties when that is needless and hurts our cause and the cause of Christ?

Still, again, we say it boldly, no white Bishop can do the work for these burdened little ones of the Saviour that a Negro Bishop can. A white Bishop cannot enter into their life as a black man can. However anxious he may be, he can not get the Negro's point of view, feel the burden of his woes, see his needs, sympathize fully with his struggles. He is practically debarred from their homes in this Southern country. Instead of sharing their hospitality, as he might wish, he is for the most part, both for their sake and that of the work, almost compelled to go to hotels. In the very nature of things he cannot get as close to these burdened people and enter into their life as can one of their own number who has risen from their ranks, has borne their burdens, shared their sorrows, and lived their life. When God would save our race, He did it by One who became one of us. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted." That identical principle applies also to the case before us.

Once more, the election of a Negro to the Episcopacy is necessary to put heart, hope, courage, inspiration into the Colored race. Let the Methodist Episcopal Church, the greatest Protestant denomination in the land, boldly say to the world that the mere color of a man's skin is no bar to his attainment of the highest position in the Church; that this great body of Christians is true to the Christian pronouncement of human brotherhood, and dares put it into practice, and it would send a thrill of inspiration and hope through the hearts of the millions of this heavily handicapped and suffering people. In every humble cabin in this Southland it would be told with heaving bosom and glis-

tening, tearful eyes, that the great Methodist Episcopal Church is still willing to get under their burdens with them and in the spirit of true Christian brotherhood lift with them. We plead, not to gratify the ambition of one or two prominent Negroes. That would be a small matter, to accomplish which this pen, at least, would not be lifted to make a single stroke. But we see the struggling millions of the Negro people, with frightful burdens of every sort galling their backs and pressing them into the dust, and who need nothing more, except the Gospel of Christ, than the inspiration of hope that the best things, of life here and hereafter, are open to them, without discrimination because of hue, if only they will prove themselves worthy.

Again we say, with all earnestness, give us one Negro Bishop, not to live in Africa and do some

work here occasionally when here on a visit, as one has proposed, but to put in his life and all there is in him right here on the field for his people. Then give him a white colleague on perfectly equal terms to work together in harmony, without regard to color. Let the white man and the black look at matters from their different points of view; in the Spirit of the Master, compare notes and shape together and shape policies; let them both have the ear of the Episcopacy on equal terms in the meetings of the Board of Bishops; let them stand before the Church in this fraternal relation, and the colored race will be inspired with new courage, higher devotion, and men behold at least one shining example of true Christian brotherhood, broad enough and genuine enough to take in all races of men and measure them by character and not by color. May Christ give the next General Conference the grace to do her duty. The demand will *not* be met by giving the Negro Conferences a white Bishop to represent them and live in the South. We need both, a black and a white together.

Mrs. Mary Church Terrell, of Washington, D. C.

Mrs. Mary Church Terrell is unquestionably one of the foremost colored women in America. In all matter affecting the interests of the women of her race she is a leading spirit. She was the first

D. C. Her public utterances have always made a profound impression on her hearers and no speakers associated with her have received more applause from audiences or higher praise from the public



MRS. MARY CHURCH TERRELL.

president of the National Association of Colored Women, to which position she was elected three times in succession by the most flattering majorities, and declining to serve further, was made honorary president for life. This association is composed of women who represent all that is best in character, intellect and energy. Its membership is extensive and it has subordinate organizations in every State in the Union. Its work is known everywhere and has received the highest commendation of the press of the country. Its chief object is to uplift and help the less fortunate ones of the colored people in America. Its principal field of action is necessarily in the South where the great masses of colored people live. In this section of the country the efforts of this band of women have been very effective and have made a deep impression on many a benighted community.

Mrs. Terrell's exceptional natural ability and splendid intellectual attainments have been utilized not only by the people of her own race, but they have also attracted the attention of the leading white women of the country. She has twice been invited to address the National Woman's Suffrage Association at its annual convention in Washington,

press than herself. At a recent convention of the National Woman's Suffrage Association Mrs. Isabella Beecher Hooker, the sister of the Immortal Harriet Beecher Stowe, who gave to the world "Uncle Tom's Cabin," presented Mrs. Terrell a bust of the distinguished author. Mrs. Hooker has recently spoken of her as follows: "At a convention composed of the brainiest women of the United States herself an orator among orators. She is a speaker of superior ability, fine presence and strong, magnetic power, graceful, eloquent, logical."

Not many years ago when Congress by resolution granted power to the Commissioners of the District of Columbia to appoint two women upon the Board of Education for the Public Schools, Mrs. Terrell was one of the women appointed. She served on the board for five years with great success and signal ability.

Mrs. Terrell's life has been an interesting one. She was born in Memphis, Tenn., and at a very early age the parents sent their promising daughter to Ohio to be educated and she remained there until she graduated at Oberlin College. One year after graduating from Oberlin College she accepted a position as teacher at Wilberforce University,

where she remained two years; then she was appointed a teacher of languages in the Colored High Schools of Washington, D. C. After teaching one year she went abroad for further study and travel and remained in Europe two years, spending the time in France, Switzerland, Germany and Italy. She resumed her work here as soon as she returned from abroad. She was offered the regisanship of Oberlin College, being the first woman of her race to whom such a position was ever tendered by an institution so widely known and of such high standard. She was married to Mr. Robert H. Terrell, a graduate of Harvard College, former Principal of the Colored High School. Mrs. Terrell has a daughter whom she has named Phyllis in honor of Phyllis Wheatley, the African woman whose verses received the commendation of George Washington and other distinguished men.

Under the management of one of the largest lecture bureaus in the United States, Mrs. Terrell has delivered addresses at the leading Chautauquas and has spoken in many of the cities with great success. In lecturing she possesses unusual fluency and persuasiveness. She stands before her audience without note or manuscript and seems to draw at will from her large and varied store of exact and useful knowledge. She never fails to captivate her audience by her ease and charm of manner and her lucidity and forcefulness of style.

Mrs. Terrell is equally at ease with her tongue or pen. Her contributions to newspapers and magazines place her in the front rank of those who are contributing to current thought and discussion. As a newspaper writer she has devoted her energies to investigating conditions of her own people, especially in such cases where those conditions show progress.

Mrs. Terrell was chosen one of the speakers at the International Congress of Women which was held in Berlin, Germany, June, 1904. Her address

at that time was widely commented upon, because she was the only one of the American delegates who spoke in German. "The woman who made the best appearance of the convention," according to M. Remf, the correspondent of the Paris Temps, "was Mrs. Terrell of Washington, a lady of Andalusian complexion, who in case of manner, gracefulness and force of gesture and naturalness of expression was ahead of all the other oratrices. Mrs. Terrell spoke in German with the same fluency and ease as in her native tongue." The *Washington Post* declared editorially: "The hit of the Congress on the part of the American delegates was made by Mrs. Mary Church Terrell of Washington, who delivered one speech in German and another in equally good French. Mrs. Terrell is a colored woman who appears to have been beyond every other of our delegates prominent for her ability to make addresses in other than her own language." In a syndicate letter to some of the largest newspapers in the country Mrs. Ida Husted Harper said: "Mrs. Terrell was able to deliver one speech in excellent German, and one equally good in French. This achievement on the part of a colored woman, added to a fine appearance and the eloquence of her words, carried the audience by storm and she had to respond three times to the encores before they were satisfied. It was more than a personal triumph, it was a triumph for her race."

Mrs. Terrell is yet a young woman and has before her a future of usefulness. Her splendid work is doing much towards creating sentiment in favor of her race. Wherever she speaks, her eloquent utterances and chaste diction mark a deep impression which must have its influence in the final shaping of the vexed problems that confront the people of this country. Her exceptional attainments and general demeanor are a wonderful force in eradicating the prejudice against colored women. She is making an opening for her sisters as no one else is doing or has done.

The Washington Annual Conference

By the Rev. W. A. C. Hughes, D. D.

The forty-fifth session of the Washington Annual Conference was called to order by Bishop D. A. Goodsell, D. D. LL. D., March 25th, 9 a. m., at Metropolitan Methodist Episcopal Church, Baltimore, Md., the Rev. J. A. Holmes, pastor.

The Holy Communion was administered by the Bishop, assisted by the six presiding elders. The Secretary of the last Conference then called the roll, and one hundred and twenty-three answered to their names. Eight of the brethren died during the year and the Conference stood while their names were being called.

After the usual devotional services the Bishop, assisted by the six presiding elders, proceeded to the administration of the Holy Communion.

The organization of the Conference resulted in the re-election of Rev. S. H. Norwood to the position of Secretary; Rev. E. S. Williams, Statistical Secretary, and Rev. M. W. Clair, Treasurer. These officers nominated their assistants, and the Bishop declared the Conference ready for business.

A feature of the morning session was the presence of Mayor Mahool, who delivered an address of welcome. He declared that the nations who have lived and died lacked one of the essentials of persistence in national life, and that essential was piety, which made men servants of God. He believed our nation would endure, because our people are followers of Jesus Christ, the principles of whose religion was the only foundation on which a nation can build and endure.

The Bishop suspended the program to allow Dr. J. W. E. Bowen, President of Gammon Theological Seminary, to respond to Mayor Mahool. Further addresses of welcome were made by Presiding Elder Naylor and Pastor Rev. J. A. Holmes, to which Bishop Goodsell responded.

The Conference showed a deep interest in the matter of education when the question of reporting Benevolent collections was taken up, and the Treasurer and his assistants were authorized to so dispose of the educational collections so as to give to Morgan College its full share of the educational fund.

Dr. Mains, of the New York Book Concern, was introduced, and presented the Conference with

a draft for \$1,316—the largest dividend the Conference ever received from the Book Concern. Dr. Mains also gave out the encouraging fact that in the last twelve years the Book Concern of the Methodist Episcopal Church had done business amounting to \$25,500,000, and that while the Book Concern was 118 years old, one-fourth of its entire business had been done during the past twelve years.

At 3 p. m. a session was held to receive the financial and statistical reports, at which Rev. M. W. Clair presided.

At night the anniversary of the Freedmen's Aid, Sunday School and Educational Board was held. Rev. G. E. Stephens, of Morgan College Annex, made a forceful appeal for education. Dr. J. O. Spencer, President of Morgan College, made one of the strongest appeals for the institution that the Conference has ever heard. His was a rally call for \$25,000 from the Washington and Delaware Conferences to secure a conditional gift of \$50,000 from Mr. Andrew Carnegie. His zeal and enthusiasm stirred the brethren to pledges of hearty support in this effort to place our educational work within the borders of our Conference upon a sure financial basis. The Conference is with Dr. Spencer.

Dr. C. C. Jacobs then introduced Dr. Downey of the Sunday School Department of the Board, who made a magnificent address and impressed this phase of our church life upon our hearts in a manner that will tell throughout the Conference during the entire Conference year.

Thursday morning Presiding Elders L. W. Briggs and Alfred Young made their reports for the Cumberland and Washington districts. The work showed progress. Each of these brethren, having served six years, was presented a gold watch from the brethren of his district.

Presiding Elder S. R. Hughes then read his report, which showed a gain along all lines.

Brief addresses were made by Dr. Buckley of the *New York Christian Advocate*, Dr. Forbes of the Home Mission and Church Extension Board, and Dr. Davidson of the American University.

The amendment to provide Bishops for races and languages was submitted to the Conference. The

Conference defeated the measure by a vote of eighty-eight to five.

The proposition to change the ratio of representation in the General Conference was defeated by a vote of one hundred and two to one.

At 3 p. m. Rev. E. W. S. Peck, D. D., delivered the missionary sermon.

Thursday night was a record breaker for the Washington Conference. The occasion was the anniversary of the Epworth League. There were fully five thousand people present. They crowded the main auditorium until all available space was taken; then they crowded the lecture room of the church and the large hall in the rear of the church. Such an immense crowd would have confused one with less ability and foresight than Prof. I. G. Penn, but this capable, energetic and master man of the young folk soon had all three meetings in hand. He drafted into service, Rev. W. H. Dean, Doctors J. W. E. Bowen, R. E. Jones, C. C. Jacobs, and President J. H. Jones of the West Virginia State College, and with Dr. Randall, General Secretary of the League, by his side, each meeting was kept alive with enthusiasm and so well conducted that each audience thought theirs was the best.

Friday Morning—Dr. R. E. Jones presented the SOUTHWESTERN CHRISTIAN ADVOCATE. His earnest and excellent appeal will re-echo from all of the pulpits of the Conference, for the brethren heard him and saw their duty to this organ of the church.

The order of the day was called, viz., election of delegates to the General Conference. Considerable interest was manifested in the election, because of the many capable men mentioned for the honors. The following were elected: M. J. Naylor, D. D.; I. L. Thomas, D. D., and J. W. E. Bowen, D. D. Alternates, M. W. Clair, Ph. D., and S. R. Hughes, D. D. The Lay Conference held their election about the same time. Prof. I. G. Penn was unanimously elected. U. A. Hawkins, Esq., and S. E. Monroe, Esq., were elected on the first ballot, with G. T. Beason and Jas. A. Harris, alternates.

After the election Rev. J. W. Waters of the Delaware Conference, a representative of the Baltimore Preachers' Meeting (white), and Rev. Steptean, of the African Methodist Episcopal Church, delivered fraternal addresses. Dr. I. L. Thomas responded on behalf of the Conference.

The Anniversary of the Missionary Society was held Friday night. Rev. Holt made the opening address and was followed by Dr. Stuntz, who made the most masterly appeal for Missions we have ever heard.

Saturday morning Dr. M. J. Naylor read the report of the Baltimore District and Rev. C. G. Cummings that of the Alexandria District, both of which showed advances over previous years.

Revs. J. W. Waters, Jr., Frank Nicholas and J. E. Dotson were elected to elders' orders, and Revs. T. N. Austin, W. B. Mitchell, Rudolph Wheeler, C. C. Gill, D. D. Johnson, C. A. Johnson, Samuel Beane and V. N. S. Hughes to deacons' orders. Rev. E. P. Moon was admitted into full membership in the Conference.

During the afternoon the Woman's Home Missionary Society held a very interesting and helpful Anniversary.

Sunday at 11 a. m. the Bishop preached to an audience of at least fifteen hundred people. At 3 p. m. the Memorial Services were held, followed by the ordination of deacons and elders.

At night the Home Mission and Church Extension Board held its anniversary. Dr. I. L. Thomas and Dr. Ward Platt presented the claims of the Board in a strong, convincing and eloquent manner.

Early Monday morning the church was filled with anxious brethren of the Conference and members of the Baltimore churches. This was to be the closing session of the Conference.

The report of the Statistical Secretary showed an increase along all lines.

The treasurer reported a total of \$15,750 for benevolent purposes, an increase of \$547.

After the Bishop expressed his thanks to the Conference for the kindness shown him and for the manner in which they conducted their business, he read the following appointments:

APPOINTMENTS, 1908.

Alexandria District—Rev. W. C. Thompson, presiding elder. Alexandria, J. W. Colbert; Bedford City, Bradley Johnson; Bedford Springs, J. H. Carr. (Continued on Page Seven.)

THE CHRISTIAN LIFE

The Christian Life

A little effort day by day
The path of life to know;
To learn detachment from the world
With all its glittering show;

A little holy diligence
At morning, noon and night,
To train the tongue to praise the Lord
And pray to Him aright;

The nearest duty gladly done
For Him who asks no more;
Some little self-denying deed
Before the day is over;

A little toil that we may learn
Where heavenly treasure lies;
A little study of His Word
To make us truly wise;

Obedience in little things
His blessing to obtain,
That service, prayer and sacrament
Be not for us in vain;

A little fasting for His sake
To keep the body down;
A little silence lest the strife
Of tongues His voice should drown;

A little daily act of faith,
Of love, or penitence,
To bind us to His saving cross
Lest pride should draw us thence;

A little sharing of His pain
The soul to sanctify;
To learn that life is only won
By those who daily die;
A little here, a little there,
How small the measure is!
Yet so His molding grace conforms
This little life to His.

—Harriet McEwen Kimball, in *The Congregationalist*.

In Days of Suffering

God wants to be more to us in time of keen suffering than at any other time of our lives. "May her days of suffering be her best days," prayed one for the pain-racked, disease-stricken wife of a dear friend. A parent's love is never so tender as when a little child clings to it through tears of sorrow, in agony of body or mind. So God's love, unsearchable in its richness at all times, means most to us when we cling close to Him, unseeing in the midst of suffering. The closer we get to His love, and the more we realize our utter dependence upon it, the better our day will be. Let us not rob ourselves of the blessings He longs to send us in these our best days of need.—*Sunday School Times*.

The Morning Watch as Prayer

How wise, how strengthening, is the keeping of the morning watch with Christ our Saviour! What temptations will be already guarded against; what power already acquired! Dr. Thomas Arnold, that noble head-master of Rugby, who did so much to mold the lives of his pupils, was accustomed to pray thus:

"O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them, and keep their work Thine, that as through Thy natural laws my heart heats, and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought in Thy service. Hear my prayer for my Redeemer's sake. Amen."

In our closet, or by the bedside, in the morning watch, we might well habitually use the same quiet and quieting prayer.—In *Central Christian Advocate*.

The Morning Prayer

Why not have it at the breakfast table? It would not take two minutes, and it will make the day so different—different to ourselves in our feelings in general, different to the world in the quality of our touch upon it. Suppose we enter the mystery of the day's living with some such prayer as this:

"O God, the Father of us all, we thank Thee for Thy care during the night. We praise Thee for another day of opportunity to live. Help us this day to follow Christ in the whole temper of our lives, to see clearly what we ought to do and be, to be true and brave in our words, in our actions, in our motives. Enable us to have the victory over all selfishness and to treat our fellow men without fear or favor, in justice, mercy and brotherly love. Line up this whole personal life of ours into unity with the interests of Thine everlasting kingdom. We want so to love to-day as to help forward and not delay its coming into humanity's life. Grant us Thy power. For Christ's sake. Amen."

Then let all present join in repeating the Lord's prayer.

If one feels himself without the gifts of expression in prayer, let him avail himself of the gifts of others. The Christian ages have been rich in such spiritual deposits. Some of the choicest of these gems have been mined and mounted for us in our Presbyterian Book of Common Worship, though one could wish that they might be revised in many of their words and phrases, and couched in the simple terms of the language of every day which we ordinarily use in expressing things that are real to us.

It would be a fine thing, and most useful to have prepared for such use a two-leaf folder, printed on both sides, the first leaf being prayers, and the second a list as extensive as possible of the choicest readings of Scripture. Suppose the pages were about four by five or six inches, the paper fairly tough, and the whole in inexpensive form, so that each person at table could have a copy in hand and join in the prayers, thus making it a personal prayer for each one.

Then, while the rest are eating, the mother or one of the rest of the family may read ten or fifteen verses from the table of selections, from gospel or epistle, from psalm or prophet. No time is lost for the breadwinners who must hasten to the train. The pace of the day is set. Each will be reminded of the things that are most worth while, and will stand a chance of living for them. The world will move on to that "redemption" which it now so sorely needs. Why can not our Board of Publication issue such a slip at trifling cost? Then do missionary work with the pastors to secure the general use of the same in the families of their congregations?

We are hearing on all sides a great bemoaning of the unspirituality of our present day life; and it certainly does need a spiritual tonic of some kind. Is not this prescription adapted to meet that need at least in part? We have forgotten in this generation that daily life—with all its hustle, with all its "success"—means nothing real until it is brought into hourly relation with the spiritual order of things. It has no permanent value except as it puts into reality righteousness and love. Spiritual "coma" has become epidemic. One does not have to be a pessimist to admit that. Would not a few moments of such prayer at each day's beginning tend to "bring us to"? The disease is acute. The prescription is worth trying. Why not?—*Dr. Frank Houston Allen, in New York Observer*.

Plowing is strenuous labor. To drive your share through the conventional, to overturn the traditional, to pulverize a hard and hoary custom, to break up the popular and well-trodden expediency, to expose the subsoil of commonplace, to disturb the superficialities and externalities of human life, and to bring to bear upon hidden depths the light and air and moisture of heaven—all this is labor demanding bloody sweat, the heaviest work in the kingdom of God.—*Rev. J. H. Jowett, M. A.*

A Prayer for To-Day

Give me the man-soul, God—pure, brave, serene—
To meet these days;
Ready to walk, head high, with firm, sure tread,
The year's strange ways!
I would be soul-poised, great in gentleness,
Gentle in power.
Rich in self-giving, pouring life and love
Into each hour.
Help me to sing and fight, not weep and cower
When blows fall fast:
Patient to bear, strong to endure—Thy son,
True to the last.
Let me live grandly, seek the things that last.
Press toward Love's goal;
Win jewels, fame! Nay, better, when earth's past,
Stand a crowned soul!
So be my helper, Father—comfort me
With staff and rod,
Till I shall give Thee back Thy year well lived
For man and God!

—H. H. Tweedy, in *"Central Christian Advocate"*.

We live in a time when Parliament and people aspire to improve the social condition of the people. Something will be done by legislation in that way, but very much more may be done by individual effort, and in whatever sphere of life we may be, we ought to do all we possibly can to improve the conditions and surroundings of the people.—*Rt. Hon. Thomas Burt, M. P.*

Sunday Rest

One of the offices of a well-spent Sunday is to replenish the inner, central reservoir of peace for the use of all the other busy days. These other days drain and exhaust it. Then the merciful rest day comes around and fills it full again. Those who allow themselves no real day of rest and quietness of heart are making too wearing and dreary work of life. The wear and tear of the machinery goes on too fast. Those who lead idle lives can never know what a true rest is like. Their machinery is rusted and unused. The joy of Sunday grows out of contrast with the experience of the working days. When this balance of work and repair exists, when the soul is fed on Sunday for the hardest trials and the most wearing needs of the soul, the whole week becomes religious, as it should for every Christian man. And such a religion comes to its most joyful expression on its own free day.—*Boston Transcript*.

Prayer

Prayer has been called the universal art. It might also be called the universal instinct. A distinguished English scholar has said that "from the dawn of authentic history man has always prayed. We unroll Egyptian papyri and find them filled with forms of prayer. We unearth Babylonian tablets and amid all their sorceries and superstitions there is prayer. We translate the ancient books of India, of Persia and of China, and they, too, are replete with prayer."

Such a fact is the ringing call to missionary intercession. It tells us that however imperfect such prayers may have been, or may be to-day, yet those who utter them are seekers after God. The great heart of humanity will ever be restless and hopeless until it finds its hope in Him who is the Way, the Truth and the Life.

We offer our intercessions, not that we may try to change the will of God, but that we may seek to fulfill that will. We are sons; therefore we can enter into correspondence with the Father's will; we can know, in some degree, at least, the Father's plans. Thus our missionary intercessions mean our endeavor to shape our wills and our lives so that we may see and co-operate with God's purpose for all mankind. When Christians everywhere pray in that spirit and with that motive, all else will be as nothing. Obstacles will be overcome, difficulties will disappear, and the complete and final triumph of the kingdom will be at hand.—*Spirit of Missions*.

HOME AND YOUNG PEOPLE

How My Boy Went Down

It was not on the field of battle,
It was not with a ship at sea,
But a fate far worse than either
That stole him away from me.
'Twas the death in the tempting drama
That the reason and senses' down.
He drank the luring poison—
And thus my boy went down.

Down from the heights of manhood
To the depths of disgrace and sin!
Down to a worthless being,
From the hope of what might have been—
For the brand of a beast besotted
He bartered his manhood's crown!
Through the gate of sinful pleasure
My poor, weak boy went down.

'Tis only the same old story
That mothers so often tell,
With accents of infinite sadness,
Like the tones of a funeral bell;
But I never thought, once, when I heard it
I should learn all its meaning myself;
I thought he'd be true to his mother,
I thought he'd be true to himself.

But, alas, for my hopes of delusion!
Alas for his youthful pride!
Alas! who are safe when danger
Is open on every side?
O! can nothing destroy this great evil?
No bar in its pathway be thrown,
To save from the terrible maelstrom
The thousands of boys going down?

—Selected.

The Boy's Clean Security

"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of some ten years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been a deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.

A friend who watched the transaction with silent amusement, laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know he has been under good influences, or he would not have signed that pledge, and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security."—Exchange.

Second Hand Boys

The mother was always careful to inquire concerning the associates of her schoolboy, so it was no matter of surprise when Donny attempted a description of the new pupil.

"I think," he said, slowly, "he's just a second-hand-hoy." Then, as the group of elders laughed, the little fellow tried to explain. "I mean he isn't a way-up, tiptop boy, and he isn't a way-down, bad boy."

"Just a little worse for wear," murmured Uncle Jack. "I know the sort, Donny; I've seen plenty of them, though I never thought of the right name for them. They apply at the office for work, and

they usually come cheap, because they are not worth much. They fit into their place in a sort of make-shift, any-way-to-get-along fashion, very much as if they had not been originally designed for it, and had lost all their freshness and interest somewhere else. Generally that is what they have done and are doing. They may be very wide-awake, fresh boys on the ball ground, the street, or at a game of marbles, but they are decidedly 'second-hand' when it comes to work. People who want a really good article seldom take second-hand goods. Remember that, Donny."—Selected.

Biding the Right Time

Down in the sunny sheltered corner of the flower garden the flower lover had some treasures to show her friend. A row of inverted, sunken jars showed underneath them an abundance of tender green rose leaves, as though it was still far too early for the rest of the garden to be opening its leaf-buds.

"O how lovely! But why do you not take the glass off or raise it a little? See how they are crowding against the glass as if they wanted to get out!" exclaimed the visitor. The flower lover smiled serenely, but shook her head.

"If I should uncover them before the danger of frost is over, I would waste all my labor of last fall, and lose my rose-slips, too. Yes, I suppose they do want to get out. Under the jars the sun is warm, and the cold winds cannot get to them. But I know best, and make them bide the right time, even if they do crowd against the glass and beg to come out. They furnish the text of a little talk I gave my girl—Rose—one day. Certain older young folks have taken a great notion to my little daughter and want her to share in some of their more grown up pleasures. They are perfectly right and proper pleasures for them, but Rose is too young; I do not want my little girl to make the mistake that some do, and forego the fun of girlhood to rush into the pleasures of young ladyhood. So we talked it over, and in a little while she agreed it was best to go on playing a hit yet and bide the right time, when she is older, to emerge into the social circle. She will outgrow the girlish world of home and school soon enough; some day she will thank me even more than she could now for asking her to be patient and wait awhile," and the flower lover, who was the wise mother of a sensible little daughter, patted the earth about the jar with loving touch.—*Youth's World*.

Suggestive Decorations for Easter Tables

The barn-yard coop of childhood's delight is not too absurd for a centerpiece at the Easter season. Have a long brass tray edged with delicate green and daffodils or narcissi on which is erected a "chicken coop" made of lady-fingers crisscrossed. These can be iced if wished, with frosting to act as "mortar," so that the slight structure will not fall down. Sprinkle the floor with white popcorn, and place within some cunning little chickens, either of candy or cotton.

Violets are always lovely at Easter. For the luncheon-table centerpiece have a large round tray of brass encircled by smilax and covered with moss. In this moss have violets "growing," their stems stuck into the damp green. Have small baskets of violet-tinted raffia to hold bonbons. At each place a bunch of violets can give their fragrant beauty to the guests.

Popped-corn dipped in violet-colored icing is very suggestive of loose violets in shape and can be served with the candies or trim little cakes iced with white, violet or pistache.

The Easter rabbits of pasteboard or papier-mache are much in evidence at Easter time, and can be procured from the candy department of any large store or from the candy department of any large store or from confectioners.

Use for a centerpiece a pineapple cheese resting on a bright yellow centerpiece, and perch on its top one of the cunning brown Easter rabbits holding a bunch of carrots. Put one of the little brown rabbits with a basket on its back at each place. These

can be bought for ten cents apiece. The baskets can hold pieces of cheese or cheese straws or dainty crackers. Funny little silk carrot pincushions make attractive souvenirs.—*April Delineator*.

To Be Loved and Respected is Success

Whatever you may be trying to accomplish in the world, and however you may be hindered by fate from realizing the goal of your dreams, there are a few things you can accomplish which will help humanity and at the same time help you to mold your own character into fairer lines of harmony.

In the daily life you live, whether it is in a home or a boarding house, a hotel or a club, whether you are man or woman, married or single, you are in daily contact with your human kind, and it lies in your power to put into execution a simple little commandment, which is old—so old that it is almost obsolete in these days.

That commandment, perhaps you remember, begins, "Do unto others," and means, do as you would be done by.

If you are a bachelor living in a hotel, you can think of this commandment when you wait for a tardy elevator boy to answer your ring; or when the breakfast you have ordered in a hurry comes slowly to the table; or when you find things at your office are displeasing to you.

Here is a chance to use a little practical religion—the religion of patience and kindness—and to restrain the sharp word and the quick rebuke until you know where the fault lies.

Half the unhappiness of the world comes from blaming the wrong person. A good share of the other half comes from withholding deserved words of praise.

If you are a married man, put the same rule into practice at home. However hard you may be working, and however desirous you are to make a success for the sake of your family, remember that money success can never recompense your wife and children for a life lived with a cross, fault-finding and unamiable man.

If you are such a man, devoid of self-control, and rarely conversing with your family save to criticize or find fault, you may as well make over what you earn to those dependent upon you now, and leave them to the enjoyment of it, and go your way.

For if it is only in dollars that your affection shows itself, there is no use in imposing your presence upon those you do not love.

If you are cross and unamiable because you have not made a success of your life, why add the more disastrous failure as a good husband and father?

Why not resolve to be the best man living in those capacities? There is no success so great on earth as the success of a man in his own home; the success which makes the ring of his footstep the most welcome sound of the day to those near to him.

Unless your home-coming means happiness for your family, you are indeed a failure.

If you are a woman, these same principles of life apply to you. The social queen, the neighborhood belle, is a miserable failure as a woman if she is not the joy and light of the home where she belongs.

Unless the husband or the parents or the children of a household look up to you for your sweet and gracious and lovable qualities, for your unselfishness and thoughtfulness in small matters, and for your sympathy and tenderness in times of trouble, then you are a failure as a woman, no matter what laurels you may wear in the world at large.

And if you are poor and unknown in the world, and if all you attempt to do fails, yet are you a glorious success if the home you occupy awards you love, gratitude and respect.

To be loved and respected by those who associate with you daily—that means success, no matter what meaning the world gives that word.—*Ella Wheeler Wilcox, in Philadelphia Bulletin*.

INTERNATIONAL LESSON

Second Quarter.—Lesson III April 19, 1908. Title—
"Jesus Anointed at Bethany."—(John 12:1-11.)
Golden Text: "We love Him because He first loved us."—(John 4:19.)—Hymn No. 355.

DAILY HOME READINGS.

April 13, Monday—John 12:1-11.
" 14, Tuesday—Luke 20:45-21:4.
" 15, Wednesday—Col. 3:1-17.
" 16, Thursday—Gal. 6:1-10.
" 17, Friday—Titus 3:1-8.
" 18, Saturday—Phil. 2:1-13.
" 19, Sunday—Rom. 8:31-39.

BY REV. E. B. BURROUGHS, LL. B., A. M.

Who can define love? Scott, in "The Lay of the Last Minstrel," says:

"True love's the gift which God has given
To man alone beneath the heaven."

Waller, in "Divine Love," declares:

"To love is to believe, to hope, to know;
'Tis an' essay, a taste of heaven below."

But while we may not be able to define love, of one thing we are certain: love begets love. Realizing this great truth, the beloved apostle unhesitatingly declares: "We love him because he first loved us." God loves humanity. His love prompted its creation. As has been truly said, "Somewhere God required some being to whom he could say, 'Thou art loved by me,' and who could look up into the divine face and say: 'I love thee with all my heart.'" But love must be based upon personal knowledge. Therefore to love God we must know Him. This knowledge we have. God has revealed Himself unto us in the person of our Lord and Saviour, Jesus Christ. And in that revelation we have learned that He is not only a God of infinite intelligence, power, and truth, but also a God of love. His unbounded love for us conceived, developed and executed the great plan of salvation. Thus manifesting His love for us we love Him.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

As was to be expected, the raising of Lazarus produced such intense excitement that the prejudiced rulers determined to put the Master to death. This made it necessary for Jesus to leave Bethany. Accordingly he went to a small town, called Ephraim, and remained there for several weeks. Just before the Passover He returned to Jerusalem. Our lesson to-day finds Him at Bethany in the home of Mary, Martha and Lazarus.

LIGHT ON THE TEXT.

1. *Six days before the passover.* There is a difference in this statement and that of Mark 14:1, of four days. Mark says, "Now after two days was the passover." Because of this some commentators think that there were two anointings. But the matter is not of sufficient importance to cavil about. *Came to Bethany.* Returned to this small and quiet town to spend the evening. *Where Lazarus was.* The one whom He had hut a short while before raised from the dead.

2. *There they made him a supper.* Being a guest, it was but right and proper that His comfort should be looked after. *And Martha served.* Being either a near relative or close friend of Simon's, there was nothing improper in her waiting upon the guests. *Lazarus was one of them that sat at the table with Him.* He, too, was a guest. Some think that the feast was given in order to celebrate and exhibit Lazarus's recovery.

3. *Then took Mary.* The sister of Martha and Lazarus. *A pound of ointment of spikenard.* A liquid perfume generally contained in an alabaster flask. *Very costly.* It was valued at forty-five dollars of the money of that day. In our day it would

be worth three hundred dollars or more. *And anointed the feet of Jesus.* Poured it over his feet. *And wiped his feet with her hair.* Dried His feet with her hair rather than with a napkin or towel. *And the house was filled with the odor of the ointment.* Being highly perfumed, its fragrance filled the guest chamber.

4. *Then saith one of His disciples, Judas Iscariot.* Both Matthews and Mark say that others of the disciples had something to say about the matter, but Judas led the way. *Which should betray him.* Contrive His capture and deliver Him into the hands of His enemies.

5. *Why was not this ointment sold for three hundred pieces.* His estimate of its worth. *And given to the poor?* Thus Judas hides his opposition under a mask of benevolence.

6. *Not that he cared for the poor.* The other disciples were sincere in what they said, but Judas was not. *But because he was a thief.* His true character was probably not known at that time, but came out later. *And had the bag.* He was the treasurer of the band of disciples and loved to handle money.

7. *Then said Jesus.* All this while the Master says nothing, but He now speaks. *Let her alone:*

against the day of my burying hath she kept this. In anointing the Master's feet, Mary had not used all of the ointment. Jesus would therefore have the disciples let her keep what was left for the day when she may use it in anointing His body for burial.

8. *For the poor always ye have with you.* There would never be lacking an opportunity to minister unto those in need. Moreover, the more they did for Jesus the more they would do for the poor, for the poor are left in His stead. *But me ye have not always.* Such an opportunity as you now have to express your love for me will not occur again. This He said for He expected very soon to die.

9. *Much people of the Jews therefore knew that he was there.* The Revised Version has it "the common people." Probably used to distinguish the common people from "the chief priests." *And they came not for Jesus' sake only.* The news that He was there soon spread and they came to see Him. *But that they might see Lazarus also.* The one whom Jesus had brought from the dead.

10. *But the chief priests.* Those who were in authority among the Sadducees. They denied the possibility of a bodily resurrection and did not believe, therefore, in the reality of the resurrection of Lazarus. *Consulted that they might put Lazarus also to death.* Not only would they put Jesus to death, but likewise Lazarus, for if he was really alive, he would be a living refutation of their doctrine that "there is no resurrection."

11. *Many * * * * * believed on Jesus.* Many who went to Bethany came away believing. Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Topic for April 19:

"Go Tell My Brethren"

(Easter Missionary Service)

(Matt. 28:1-10; Isa. 40:9-11)

We are indebted for this material to the Young People's Missionary Department of the Methodist Episcopal Church, 150 Fifth Avenue, New York.

Aim: To feel the appeal of missions to Christian young people.

THE TRIUMPHANT CHRIST.

The message, "Go tell my brethren," was a message of victory. Christ had conquered. Death had not been able to hold him in its terrible grasp. And his victory over death was the promise of all other victory. Forevermore he would be in the world as a conqueror. He was to ascend, but spiritually he would ever be with his followers a potent presence. It was a morning of perfect gladness. It was the beginning of his eternal triumph.

Dr. Robert William Hale, the great English preacher, had a wonderful experience. It came to him with overwhelming reality that Christ was indeed alive. He had believed it before. This was belief illuminated, transfigured, and glorified. It was one of the great experiences of his life. After that he used to ask the congregation at Carrs Lane, where he preached every Sunday morning, to sing an Easter hymn. He was determined to get his people to know that Christ was alive.

What new power will enter all our activities, when we get this great Easter message really to dwell in our hearts! Then faith will be unconquerable, for Christ is alive, and with us in the fight, and the assurance of the victory.

THE POWER OF YOUNG PEOPLE.

In the triumph of Christ in the world, one of the great forces is the power of the young people. It has been estimated that there are twelve million young men in the United States between the ages of fourteen and twenty-eight. We are told that were they to clasp hands they would form two unbroken lines, reaching from the Atlantic to the Pacific. "They represent enough labor to go into the forests and hew the timbers, to go into the mines and dig the iron, and manufacture it into steel rails, and spikes, and construct a railroad reaching from New York to San Francisco between the rising and the setting of the sun." What tremendous power they could bring to any enterprise!

And youth is the great time of achievement. Dr. Joseph Alfred Conwell, in "Manhood's Morning," from which we have already quoted, gives illustrations to bring out this view. Here are some: Alexander the Great defeated Darius at twenty-two. Napoleon was master of France and Europe while in his twenties. Gladstone was lord of the treasury at twenty-six. Alexander Hamilton was General Washington's most trusted and confidential adviser at the age of twenty. Elias Howe had invented the sewing machine at twenty-six. Ruskin had written "Modern Painters" at twenty-four. Bryant wrote "Thanatopsis" at eighteen. All this is a mere suggestion of the power of youth. One of the most important duties facing Christians in our age is the securing of the energy and gifts of the young people for the missionary enterprise.

THE APPEAL OF THE MISSIONARY ENTERPRISE TO YOUNG PEOPLE.

We are just beginning to realize that no subject is more full of power to win the interest and devotion than the missionary enterprise.

Young people like large things. The missionary program is the vastest thing planned on this planet. It requires as great business acumen as the conduct of vast commercial enterprises, as great scholarship as the most difficult and painstaking scientific or linguistic attainments, as great teaching ability as the best schools in our land, and greater faith than all of them combined.

This enterprise is full of the kind of difficulty which puts men's powers to the test, draws on their latent gifts, and gives them the opportunity to use every ounce of strength they possess.

Young people like daring, and upon a thousand missionary battlefields courage has met the foe with heart-stirring fearlessness. The past of the enterprise is like a bugle call. All the real blood, all the strength of mind and heart, and all the steadiness of will, which our young people possess, are summoned at the missionary call.

Then the Great Appeal, the appeal we want to emphasize on this Easter evening is the call of the victorious Christ. Having conquered death, he goes forth on this new campaign to conquer life.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train?"

—In *The Epworth Herald*.

Washington Annual Conference

(Continued from Page Three.)

center; Brownsburg, J. H. Lewis; Buchanan, V. E. Johnson; Charlottesville, J. A. Reid; Falls Church, J. H. Books; Halls Hill, C. S. Harper; Hamilton, W. J. Tyler; Leesburg, Samuel Aquilla; Lexington, J. L. Brown; Lincoln, T. N. Austin; Lynch's, W. V. Mitchell; Lynchburg, D. W. Shaw; Manchester, R. S. Smith; Middleburg, L. C. Chase; Motley, A. G. Mitchell. Richmond—Asbury, W. S. Jackson; Leigh Street, W. H. Dean, Roanoke, C. E. Hodges; Salem, T. E. Nicholas; Stewartsville, J. W. Jenkins; Morgan College Annex, Lynchburg, Va.; G. E. Stephens and William Washlughton.

Annapolis District—W. H. Gaines, presiding elder. Annapolis, N. M. Carroll; Atholton, J. C. Norris. Baltimore—Centennial, L. J. Valentine; Canton, A. J. Smith; Eastern Chapel, W. H. Draper, John Wesley and S. H. Brown; St. Paul's, E. W. S. Peek; Brooklyn, Daniel Aquilla; Broadneck, J. L. Evans; Brooks and St. Luke, A. L. Jenkins; Chesapeake Beach, Frank Giles; Davidsonville, J. J. Cecil; Eastport, L. M. Beane; Ellicott City, J. H. Goodrich; Holy Run, T. O. Carroll; Huntingtown, B. W. Brown; John Wesley and St. Mark's, L. W. Briggs; Lancaster, Va., E. M. Mitchell; Morans, Va., J. W. T. Wilson; Magothy, H. A. Carroll; Mount Hope, J. T. Hoten; Mount Zion, G. W. Cohen; North Point, G. D. Young; Prince Frederick, H. A. Johnson. Sparrows Point, G. A. Davis; St. John's, Joseph Henry; Waterbury, Daniel Collins, and West River, J. W. Galloway.

Cumberland District—G. E. Curry, presiding elder. Allegany and Beltsure, to be supplied; Buckhannon, J. T. Reid; Charleston, J. W. Waters; Clarksburg, G. W. W. Jenkins; Cumberland, W. N. Holt; Frostburg, J. W. Jackson; Fairmount, B. B. Martin; Grafton, Virgil Carter; Huntington, G. R. Williams; Keyser and Piedmont, Edward Moore; Moorefield, D. D. Johnson; Montgomery, Vachel Harriday; Morgantown and Kingwood, Moses Pipher; Parkersburg, S. P. Haskins; Pittsburg, Pa., S. A. Virgil; Romney, E. D. Venture; Sharpsburg, Benjamin Gross; Washington, Pa., C. C. Gill, and Wheeling, J. S. Carroll.

Baltimore District—M. J. Naylor, presiding elder. Aberdeen, N. J. Jones; Abingdon, J. T. Owings. Baltimore—Ames, D. W. Hays; Asbury, C. G. Cummings; Metropolitan, J. A. Holmes; Sharp Street Memorial, W. A. C. Hughes; Hullsville, C. J. Johnson; Mount

Zion, Mathias Williams; St. Matthews, J. C. Love; Whitecoat, Alfred Young; Belair, C. C. Brown; Buckeystown, J. H. McPherson; Chase, W. T. Harris; Fallston, Bosley Boyce; Frederick City, S. H. Norwood; Gettysburg, to be supplied; Hagerstown, Moses Lake; Harrisburg, E. J. Ruddock; Hereford, J. H. Jenkins; Libertytown, John Barnett; Lutherville, W. M. Brown; Michaelsville, C. H. Matthews; Middletown, R. R. Boston; New Market, W. H. Kent; New Windsor, J. T. Stanley; Reisterstown, R. R. Riggs; Sykesville, C. H. Arnold; Westminster, A. P. Shaw; Williamsport, W. W. Mayle, and I. L. Thomas field secretary Home Mission and Church Extension Society.

Staunton District—S. R. Hughes, presiding elder. Bridge Water, J. B. Arter; Covington, W. E. Jefferson; Charles Town, R. R. Robinson; Frankford, J. B. Dunable; Grottoes, V. N. S. Hughes; Hinton, J. R. Davis; Harrisonburg, Joseph Wheeler; Harpers Ferry, J. H. E. Carter; Hedgesville, John Keets; Inwood, R. W. Thomas; Lewisburg, J. W. Waters, Jr.; Luray, E. P. Davis; Martinsburg, S. M. Beane; Mount Hope, J. E. Dotson; Ronceverte, Abraham Beck; Seebert, J. W. Warren; Staunton, T. B. Snowden; Shepherdstown, C. C. Young; Union, A. W. Jones; West Staunton, G. S. Laurence; White Sulphur, J. S. Davenport; Waynesboro, E. P. Moon; Wodstock, J. M. Roan; Williamsburg, W. T. Martin; Winchester, L. A. Carter.

Washington District—E. S. Williams, presiding elder. Boone, Elijah Ayers; Boyds, Nathan Ross; Charlotte Hall, J. W. Hollins; Daisy, R. F. Fisher; Emory Grove, P. T. Thomas; La Plata, Robert Addison; Laurel, A. A. Brown; Laytonsville, C. W. Matthews; Marlboro, G. H. Booze; Mount Airy, David Johnson; Nottingham, J. H. Jenkins; Oxen Hill, L. E. S. Nash; Pomonkey, C. S. Briggs; Pisgah, J. S. Cole; Rockville, A. H. Tilghman; Seilman, D. L. Washington; St. Marys, J. W. Dockett; Sandy Springs, R. P. Lawson; Scotland, J. W. Ricks; Shiloh, G. D. Johnson; Washington, D. C. (Asbury) M. W. Clair; Central and Tennallytown, Washington Murray; Ebenezer, Alexander Dennis; Haven, W. H. Barnes; Mount Zion, B. T. Perkins; Mount Vernon, Armstead Randall; Nash Memorial, Benjamin F. Myers; Simpson, Joshua Barnes; Union, B. J. Johnson; Benning, J. W. Carroll; Woodville, R. H. Adams, and president Gammon Seminary, J. W. E. Brown.

guson; Indianapolis, Barnes Chapel, T. R. Prentiss; Indianapolis, East mission, J. Ellis; Indianapolis, Simpson, J. S. Bailey; Jeffersonville, W. C. Statesman; Madison, Mack Lee; Muncie, J. E. Burton; Newcastle, Charles Jones; North Vernon, W. S. Rollins; Port Fulton and New Albany, George Hodge, supply; Princeton, B. W. Kirtley; Rushville, J. T. Leggett; Shelbyville, James Allen; Terre Haute, Merrill, Wesley Williams, supply; Terre Haute, Sauters, J. L. Franklin; Watson, James Bowren.

Lexington District—L. M. Hagood, presiding elder. Anchorage, W. H. Evans; Chaplin and Blomfield, A. B. Bland, supply; Cleveland, Thomas S. Green, supply; College Hill circuit, Thomas Brown, supply; Frankfort, I. H. Miller, supply; Georgetown, F. I. Robinson; Jeffersontown, Anthony P. Waller; La Grange, W. B. Harris; Leesburg and Oxford, Alvin L. Clarke, supply; Lexington, Asbury, H. W. Simmons; Lexington, city mission, George F. Carr; Lexington, Gunn Tabernacle, D. R. Hickman; Monterey and Jintown, S. W. Duncan; New Zion, Charles E. Alexander; North Middletown, Joel Perkin; Owenton, Braxton Daniels; Paris, P. T. Gorham; Pewee Valley and North Fork, G. W. Staples; Pleasant Point, Anthony Rice, supply; Richmond and Valley View, M. Crittenden, supply; Shelbyville, W. H. Bloomer; Simpsonville and Dorsey, Scott Ward; Smithfield circuit, S. G. Turner; Versailles, Joseph Small; Warrenton and Cadentown, Wm. Bush, supply; Wilsonville circuit, E. D. Lawrence, supply; Winchester, E. D. Miller; Worthville circuit, James N. Brown.

Louisville District—H. W. Tate, presiding elder. Beaver Dam circuit, B. W. Nichols; Bowling Green, Wm. L. Noel; Cloverport Green W. Powell; Eddyville circuit, Henry Dupee; Fordsville circuit, C. C. Andrews, supply; Greenville circuit, N. W. Willis; Hardinsburg, L. C. Harris; Hartford, Jerre S. Henry; Hawesville circuit, G. W. Thomas; Irvington circuit, G. W. Harris; Leitchfield, M. S. Johnson; Louisville, Coke chapel, J. H. Ross; Louisville, Jackson Street, R. L. Dickerson; Louisville, Lloyd Street, J. T. Harris, supply; Louisville, Thirty-fifth Street, Wm. A. Hinton; Morgantown circuit, Richard D. Hines; Mt. Washington, Chas. Miller, supply; New Haven circuit, Henry Steer; Owensboro, F. P. Fielding; Princeton circuit, F. D. Breckenridge; Smithland, W. H. Pope; Sonora circuit, J. H. Bolling; Taylor Mills circuit, P. J. Smith; West Point circuit, J. S. Jones, supply.

Maysville District—Geo. W. Ziegler, presiding elder. Augusta, Raudall Acton; Covington, J. W. Robinson; Cynthia, B. J. Coleman; Dover and Laurel, H. P. Evans, supply; Falmouth and Boyd, S. S. Stone; Flemingsburg, J. H. Hanley; Germantown and Aberdeen, W. W. Locke, supply; Ironton and Ashland, Wm. Pierce, supply; Little Rock and Blair, Louis Merritt, supply; Louisa and Clay City, Joan Saunders, supply; Manchester, Mayslick and Northfork, D. McFarland, supply; Mt. Sterling, G. C. Riley, supply; Mt. Olivet, Thomas Johnson, supply; Maysville, R. F. Broadus; Orangeburg, Tolesboro and Holly, Chas. Rice, supply; Pineville and Camp Branch, Fred White; Pleasantville, Poplar Plains and Tilton, Thomas Higgins, supply; Portsmouth, O., J. H. McComer; Sharpsburg, F. G. Hintou; Sherburne and Moorefield, B. J. Ward; Washington, J. W. Russell.

Ohio District—E. A. White, presiding elder. Batavia, J. H. Love, Cadiz, G. W. Tindal; Cincinnati, Cumminsville, O. R. Williams; Cincinnati, Mt. Zion, Joseph Courtney; Cincinnati, Park Street, T. L. Ferguson; Cleveland, Cory Chapel, G. A. Sissle; Coke Otto and Mt. Healthy, G. W. Bailey; Columbus, Eleventh Street, E. L. Gilliam; Columbus, Hawthorne, E. W. Kinehen; Columbus, Marblecliff, W. W. Billings; Columbus, Northeast Mission, E. M. Boldeu; Columbus, Northwest Mission, open; Columbus, Northside and Toledo, J. H. Payne; Columbus, West Side, John Green, supply; Dayton, McKinley, W. H. Talbot; Dayton, West Side, James Steele, supply; Delaware and Marion, T. T. Carpenter; Elyria and New London, C. H. McDonald; Lorain, J. E. Wood; Madisonville and College Hill, J. C. McPheters; Martin's Ferry, W. J. White; Milford, C. H. Pyles; Mt. Pleasant, Flushing and Short Creek, R. F. Freeman; Oberlin, W. Singleton; Rushsylvania and Xenia, W. H. Brown; Springfield, W. H. Riley; Steubenville, H. A. Forman, Steel's subdivision and Rising Sun, J. W. McAdoo, supply; Troy, T. R. Fletcher; Westwood and Cleves, J. A. Smith; Zanesville Mission, open.

D. H. V. Purnell, superintendent of Amanda Smith home, Chicago; W. H. Stevenson, conference evangelist; John W. White, agent for Anti-Saloon league; T. L. Wilson, secretary for conference claimants' fund.

Lexington Conference

By the Rev. W. C. Stevall, M. A., B. D.

The thirty-ninth annual session of the Lexington Conference convened in Park Street Methodist Episcopal Church, Cincinnati, Ohio, March 25th, with Bishop David H. Moore, D. D., LL. D., presiding.

The welcome addresses were delivered by the Rev. W. D. Cole, D. D., pastor of St. Paul, Methodist Episcopal Church, and Mr. A. C. Topson, of Park Street Church. The response was delivered by the Rev. R. L. Dickerson, D. D., pastor of Jackson Street Methodist Episcopal Church, Louisville, Ky. A very welcome and helpful departure was made at this session. At the hour of devotion some man distinguished for pastoral and pulpit work spoke on some phase of the pastor's missions, and we venture to say that the inspiration received on hearing such men as Drs. W. D. Cole, H. D. Ketchum, Jesse Bowman Young, and C. E. Schenk will abide with the Conference. The Committee on Aggressive Evangelism was ably represented by our own Drs. E. W. S. Hammond. Dr. Hammond never appeared to better advantage than on the occasion when he addressed the Conference. It is pleasing for the analytical student of human nature to sit and watch the play of emotion on this gifted man; to note the wonderful capabilities of the human voice, the words now ringing like gold coins when dropped upon the marble, now harsh like the rattling of chains, now sweet like the mellow notes of the flute. As he goes on this argument becomes more and more convincing, Christ stands out more and more prominently, and at the end we can hear the shout of the conquerors and heaven seems near. Truly, he has lost none of his power to move the hearts of men.

On Wednesday, Dr. W. W. Simmons preached the missionary sermon. It was a great sermon. Dr. Joseph Courtney preached the annual sermon, and what a sermon it was! It revealed the fact that Dr. Courtney is a learned man, not dependent upon a fifty-dollar degree to hold his place among the

brethren. Our hearts burned within us as he preached.

The Benevolent Causes were represented by Drs. J. P. Wragg, Floyd, Fitzwater, Mason, Randall, and Mills. THE SOUTHWESTERN CHRISTIAN ADVOCATE was represented by Dr. R. E. Jones. The Temperance cause was represented by J. W. White. Dr. Levi Gilbert represented the Western.

Stephen W. Duncan, Geo. W. Harris and Anthony W. Waller were ordained elders, and Wesley Williams was ordained deacon.

On Friday evening Bishop Moore lectured on "Morgan's Rough Riders' Capture and Escape."

The General Conference proposition to amend the constitution, changing the third restrictive rule, so as to elect Bishops for races and languages, was defeated by a vote of 97 to 3.

The debate aroused by the consideration of this proposition was splendid. Bishop Moore declared that for strength and fairness it was the finest he had ever heard in any Conference.

E. A. White and D. E. Skelton were elected as representatives to the General Conference; E. D. Gilliam and R. L. Dickerson were elected as reserves. R. A. Crolley and Dr. J. W. Mebane were elected as day delegates; J. A. Washington and W. J. Langston, reserves.

The choir at Park Street deserves great credit for the high-class music which they rendered during the Conference. The appointments follow.

APPOINTMENTS, 1908.

Indiana District—D. E. Skelton, presiding elder. Anderson, J. F. White; Bloomington, S. P. Asaer; Boonville, Newburg and Rockport, H. M. Carroll; Cannelton and Tell City, H. Griffin, supply; Chicago, St. Mark's, W. C. Stevall; Chicago, Scott Chapel, J. B. Redmond; Connersville, H. H. Hinton; Evanston, Ill., open; Evansville, J. C. Carson; Grayville and Brown, Ill., J. W. Irwin, supply; Greencastle, Wm. Miles, supply; Greenfield and Franklin, S. H. Fer-

Southwestern Christian Advocate

- 1—All business letters should be addressed to Baton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

A BUSY SECRETARY

We have reasons to be proud of the splendid work that is being done by the Rev. Dr. M. C. B. Mason as Corresponding Secretary of the Board of Education Freedmen's Aid and Sunday Schools, giving as he does attention especially to the work of the Education in the South. This Secretary has been kept exceedingly busy during the months of the present year in putting this claim before the public both through the press and upon the platform. The work of Southern Education never had a more effective presentation in the daily papers of the country than during this year. Indeed the cause of Southern Education has a better showing at the hand of the daily press this year than heretofore. Secretary Mason showed himself a master hand not only in getting liberal space in many of the big dailies of the country but in presenting the story in a very attractive and readable way both as to illustration and reading matter. It is gratifying to learn that the Lincoln Birthday collections for the present year exceed those of any other year by quite \$2,000. The quadrennium for this phase of our Church work has been a good one and shows a splendid advance along all lines.

The conference collections for the quadrennium ending June 30th, 1903, amounted to \$395,205.18, while the collection for the quadrennium ending June 30th, 1907, amounted to \$435,577.26 an increase over the previous quadrennium, in conference collections alone of \$40,332.13. But what is noteworthy is that a little more than 75 per cent of this actual increase came from the colored conferences. The conference collections for the cause of Southern Education from the colored conferences for the quadrennium ending June 30th, 1903, amounted to \$53,412.20 and from the same conferences for the quadrennium ending June 30th, 1907, amounted to \$84,024, an actual increase, during the quadrennium, for the colored conferences of \$30,612.20, while the total increase of the entire Church or the quadrennium amounted to \$40,372.13. Surely this is a tribute to the heroic work of Dr. Mason, who has been constantly laboring in season and out of season, filling pulpit and platform engagements almost beyond human endurance. This also is a tribute to the effort on the part of our people to come to the point of self-support. Certainly the most pessimistic cannot complain, for the entire increase in collections amounted to \$40,372.13 and this amount the colored people gave \$30,062. This is sufficient evidence to prove that our people are coming gradually if not rapidly to the point of self-support.

Sometimes the question is asked as to the conditions in Atlanta. Are they normal? Quite so. During the past year there appeared on the platform of Gammon Theological Seminary, along with other representative men, six representative Southern men, who stand for the peace of the nation and the advancement of all that is good for all people. They were: Rev. John E. White, D. D., Baptist; Hon. W. J. Northern, former Governor of Georgia; Rev. W. C. Lovett, D. D., Editor *The Western Christian Advocate*; The Rev. C. B. Wilmer, D. D., Episcopal; Dr. C. S. Roberts; and the Rev. Bishop W. A. Candler, D. D., LL. D. The presence and words of these distinguished speakers were helpful for a better understanding between the two peoples, and mark the beginning of a new day for the Seminary.

OF GENERAL INTEREST

JAPANESE COLONISTS IN TEXAS.

There is in Texas a colony of Japanese farmers who own and cultivate about one thousand acres. They are thrifty and successful farmers. Most of them came into Texas through Mexico. They have, to a great extent adopted American customs, and have a Presbyterian church, whose pastor was trained at the Union Theological Seminary in Virginia. Many of these Japanese have signified their intention of becoming American citizens. The outcome of this colony is being watched with interest.

SENATORIAL DISCRETION.

It is said that United States Senator Jeff Davis during his thus far brief career as a member of the United States Senate has not always been careful to regard with due respect certain traditions of Senatorial dignity. Whatever may now be said as to the senator's lack of dignity surely it cannot be truthfully charged that he is wanting in discretion. During a physical encounter with a political opponent, in which Senator Davis was being severely beaten, doubtless the old saying about discretion being the better part of valor duly occurred to the senator; for he forthwith sought safety in flight. Having secured a revolver from his office he returned to the scene of the battle, but the victor had quietly proceeded on his way. The next morning in court both the victor and victim were fined, Senator Davis receiving the heavier fine of the two.

BOMB THROWING IN NEW YORK.

At a demonstration of a vast multitude of the unemployed in New York a young anarchist threw a bomb with the intention of destroying a squad of policemen numbering twenty men. This bomb prematurely exploded and horribly wounded the would-be assassin and killed outright a man who was at first reported to be his companion. While bombs have been thrown before in sections of the city inhabited by foreigners this is the first time that an attempt has been made to destroy officers of the law. The city has been thoroughly aroused and its officers are busily engaged in rounding up the anarchists. The Federal authorities too have deemed it necessary to take action. The present laws will be rigidly enforced and it is expected that more drastic legislation will be enacted, touching anarchy.

It seems that in the past the action taken by the police and federal authorities has been more or less spasmodic lasting only so long as popular excitement prevailed and after this had worn away the anarchists have enjoyed a season of immunity until the occurrence of some new atrocity has again called the attention of the authorities to these undesirable strangers within our gates.

TO HELP ENFORCE LOCAL OPTION LAWS.

For sometime it has been felt that National Legislation was necessary to help the several states in their effort to enforce their local option laws. The practice of express companies and individuals in the past in setting at defiance these local laws by bringing C. O. D. shipments of whisky into dry communities has encouraged and made easy the operation of the "blind tiger" and has had the effect of practically rendering null and void these laws.

There are in this and other cities like Memphis for instance, saloon men who extensively advertise that they give special attention to and solicit a "jug and bottle trade." Several bills were offered with the object of putting an end to this evil but those having been found open to Constitutional objections, the Senate Judiciary Committee has decided to report a bill which will accomplish the desired end. This bill will have the effect of abolishing all C. O. D. shipments of whisky by requiring that all charges be prepaid. It will further make it necessary that in every case the name of the consignee be definite and that every package of liquor in interstate commerce shall be plainly marked so as to make identification complete. Such legislation will be welcomed by every dry town.

POPULIST NATIONAL CONVENTION.

The Populist National Convention which met in St. Louis April second, unanimously nominated Thomas E. Watson of Georgia for president and S. W. Williams of Indiana for vice-president. Mr. Watson was the nominee of the party four years

ago. Friends of Mr. Bryan made a zealous fight to postpone the nomination of Mr. Watson and to adjourn the meeting until after the Democratic National Convention will have been held in Denver. Failing in this the Nebraska delegation accompanied by the Minnesota delegation, which however consisted of only one man, bolted the convention, and declared that the populists in Nebraska would vote solidly for Mr. Bryan in the event of his nomination by the Democratic party. The Populists practically reaffirmed the platform of four years ago, which, among other things declared for public ownership of railroads and other public utilities; homesteading of land; a parcel's post; laws regulating corporations doing interstate business; the abolition of child labor and the condemnation of Federal Injunctions and gambling on futures. Jacob S. Coxey, who won great notoriety as the leader and general of the army of the unemployed which marched to Washington some years ago was temporary chairman of the convention.

CARDINAL GIBBONS MISQUOTED.

Cardinal Gibbons, who is at the head of the Roman Catholic Church in America had occasion recently to repudiate an alleged interview in which the Cardinal was represented as being opposed to the bills against race-track gambling in New York. With reference to the bills which were to come to a vote in the senate on the day of the alleged interview Cardinal Gibbons is reported to have said:

"Impossible; prohibition leads to hypocrisy and subterfuge. You cannot legislate morals into the people. There is another and better way and that is to control it." It turned out that the Cardinal had made no reference to race track gambling but the words he had used referred to the prohibition of liquor in cities. It is unfortunate that he should have been misunderstood; nevertheless, it is not surprising, for it will be remembered that the Cardinal sometime ago took a stand upon the suppression of the liquor traffic for which he was severely censured by many church men and others opposed to the saloon; and on the other hand was praised and commended by those favorable to the liquor interests. The racing, gambling and saloon interests are so closely related and mutually dependent that where anyone, and especially so eminent a personage as the Cardinal, takes a doubtful stand upon one of these the others are glad to hail him as favoring them also. We have no doubt but that Cardinal Gibbons will find it necessary to repudiate many other such interviews. It is far better to take such a determined stand against one and all these things as there shall be left no doubt in the minds of any as to what side we are on.

MRS. MARY CHURCH TERRELL

On page two of this issue will be found a brief tribute to Mrs. Mary Church Terrell, who is by all odds the foremost woman of the Negro race. She is making a tour of the South, and her dates are as follows: April 10, Meridian, Miss.; April 13, Jackson, Miss.; April 14, Shreveport, La.; April 16, Dallas, Texas; April 17, Fort Worth, Texas; April 20, Waco, Texas; April 21, Austin, Texas; April 22, Houston, Texas; April 24, New Orleans, La.; April 27, Mobile, Ala.; April 28, Baton Rouge, La.; April 29, Natchez, Miss.; May 1, Vicksburg, Miss.; May 6, Pavis, Texas.

Concerning Mrs. Terrell the *Minneapolis Tribune* says: "In beauty and refinement of diction as well as impressive earnestness her appeal is a master piece of oratory." The *Clarinda* (Iowa) *Herald* referring to Mrs. Terrell's lecture says: "She delivered her address on the work of the colored women of her race a short time after she arrived and last evening she was the lioness of the hour. She won all by her beautiful, unassuming manner, her sweet face, and her stirring inspiring words." We commend Mrs. Terrell to our readers throughout the South as one entirely competent to speak upon the issues of the day and whose judgment may be relied upon. She deserves and should have at the hands of our people everywhere an enthusiastic and cordial reception. Among Mrs. Terrell's dates it will be noticed that she is to be in New Orleans on April 24. Her lecture will be given here under the auspices of the Colored Young Men's Christian Association in Central Congregational Church, and an enthusiastic and hearty welcome awaits her.

Personal and General

Bishop Bashford arrived in New York City April 9 on the steamship *Coronia*.

Josef Hofman ranks as the greatest pianist of his day, excepting, of course, Paderewski.

A character sketch of Bishop Simpson by Bishop Vincent appears in a recent number of *The Chattanooga*.

Twenty-six Negro men and eleven white men took the civil service examination at Houston, Texas, last week.

Zion's Herald says: "For the first time in forty years not a single black man was in the Atlanta City prison, as a result of the closing of the Georgia saloons."

The Rev. R. F. Long, of Atlanta, Ga., is again appointed instructor of the State Summer Normal to be held at Shreveport, Louisiana, during the month of June.

President F. M. Tisdell of the University of Wyoming has been dismissed by the trustees of that school on charges of maladministration, insubordination and untruthfulness.

Miss Nellie V. Landry, who was compelled by illness to take a temporary leave of absence from her school duties in Marshall, Texas, is greatly improved. She is at her home in this city.

Simultaneous revival meetings are being conducted throughout Philadelphia by Evangelists Chapman and Alexander and at the present writing 6,000 souls have been converted.

The *New York Call*, an evening paper, is to be issued from New York beginning May 1, in the interest of the laboring classes. It will be financed and controlled by the Socialist party.

Dr. W. R. A. Palmer, of the Mason City College will lecture on "Abraham Lincoln, Earth's Peerless Emancipator," in Shiloh Baptist Church, Birmingham, on Friday evening of this week.

Bishop Hartzell, Bishop Thoburn, Dr. W. L. Watkinson, the Rev. C. F. Reisner, Dr. C. L. Goodell and Gipsy Smith are programmed to speak at the Winona Bible Conference this summer.

The *California Christian Advocate* says that Bishop Hamilton has been instrumental in starting five new churches in San Francisco since he came back from the meetings of the General Committees.

"Methodism in Russia," is the name of a quarterly magazine published at St. Petersburg in the interest of the Methodist Episcopal Church in Finland and Russia. The Rev. George Albert Simons is editor.

Mrs. Humphrey Ward, the noted British novelist, reached New York last week, where she was welcomed to this country by the Playground Association of America at a banquet. Mrs. Ward and her husband will make a tour of America.

Norman W. Harris, a Chicago hanker, whose birthplace is the village of Becket, Massachusetts, offers to pay the expenses to the amount of \$5 a week to every native-born boy of Becket who will attend the local high school or go to college.

Professor J. B. F. Shaw, Principal of Meridian Academy, has been invited to deliver the address on the occasion of the graduating exercises of the Agricultural and Mechanical College, Normal, Ala., of which Prof. W. H. Council is president.

Professor A. J. Scales, the lay delegate from the Lincoln Conference is a graduate of Bennett College, class '09 and has been for eight years principal of the public school at Guthrie, Oklahoma. He is a Sunday school superintendent and a loyal and faithful member of his church.

A committee authorized to look into the charges preferred against the Rev. R. R. O'Neil, of the Savannah Conference returned a unanimous verdict of not guilty. Thus they vindicate Brother O'Neil and indorse him as a worthy minister and a Christian gentleman. We are glad to have this official verdict of a man who has stood so high in our ranks for all these years.

Bishop Thomas B. Neely and Mrs. Neely, accompanied by the Rev. and Mrs. William F. Rice, arrived in New York by the steamer *Oceanic*, Wednesday, April 1. They came to the United States by way of England. Mr. Rice has been presiding elder of the Southern District, South America Conference, and pastor of the English Church at Lomas de Zamora, Argentina.

Cards are out announcing the marriage of Miss Agnes, daughter of Mr. and Mrs. James M. Good

of Charlotte, North Carolina, to Mr. Wesley E. Hearn, the ceremony to take place on Wednesday, April 22, in Graham Street Methodist Episcopal Church, Charlotte, N. C., April 22. Mr. and Mrs. Hearn will be at home at 1140 W. Beaver Street, Jacksonville, Florida, after April 24.

President Roosevelt has appointed Mr. S. Laing Williams, a member of the Chicago bar, as Assistant United States Attorney for the Northern District of Illinois in charge of Naturalization. Mr. Williams received his degree from the University of Michigan, is a graduate of and was the first Negro student to enter the Columbian Law School, where he took also the post-graduate course.

On March 23 Miss Mae Kirchner, of Peterson, Iowa, sailed from New York enroute for Concepcion, Chile, where she is to teach in the Concepcion Girls' School. Miss Kirchner was graduated from Cornell College (Art Department) in 1901, after which she spent two years in the Pratt Institute, Brooklyn. During five months of the year 1899 she was a mission worker in the Peck Home at New Orleans.

The Woman's National Sabbath Alliance, 156 Fifth Avenue, New York, announces that it has for the use of the Epworth Leagues packages of leaflets on a better Sabbath observance. These leaflets have been selected so as to prove helpful for the meetings, having as the topic The Sabbath Day. Young People's Societies can secure the package of leaflets published by The Alliance by sending 15 cents to Room 1007, 156 Fifth Avenue.

The Rev. Carl A. Felt, for the last two years assistant secretary in the Young People's Missionary Department of our Church, and Mrs. Felt, sailed from Seattle on the steamer *Minnesota*, March 2. Mr. Felt was graduated from Cornell College, Iowa, in 1899, and joined the Upper Iowa Conference in 1901, serving two years as pastor at Dike, Iowa. In 1904 he entered Drew Theological Seminary and while there filled a charge at Lake Hopatcong, New Jersey. Mr. and Mrs. Felt go to Peking, North China.

Mr. and Mrs. James L. Cowen, with their two children, reached New York on the steamer *Kaiser Wilhelm der Grosse*, Wednesday evening, April 1, after a journey of two months. Since the spring of 1899 Mr. Cowen has rendered continuous service as Agent of the Methodist Publishing House, at Tokyo, Japan, and during a part of the time has served also as Mission Treasurer. For the present Mr. and Mrs. Cowen may be addressed at the Western Methodist Book Concern, 220 West 4th St., Cincinnati, Ohio.

The managers of Swarthmore College have declined the gift of the late Miss Anna T. Jeanes to the school, worth from one to three million dollars, on condition that they give up intercollegiate athletics permanently. President Joseph Swain judges it objectionable, unwise and even dangerous "to say that any particular policy shall be the policy of the college forever. In general, gifts to a college should be given in such a manner that the board would be free to use them in a way that seems best at the time."

Dr. J. E. Moorland, International Secretary of the Colored Young Mens Christian Association delivered last Sunday a very interesting and instructive lecture before the Colored Young Men's Christian Association of this city. The lecture was illustrated by stereopticon views showing Association work throughout the country, especial emphasis being placed upon the work being done among colored men. Dr. Moorland shows deep consecration to this work and is a forceful and convincing presenter of its claims and its place in our Christian system.

Richard Morrison, whose death occurred on April 3, was the wealthiest Negro in Macon county, Missouri. He was a carpenter and contractor and some of the most beautiful homes in Macon are of his construction. The *St. Louis Globe-Democrat* says: "Mr. Morrison was born a slave. When the general amnesty was proclaimed Morrison refused to accept as a gift his freedom. So he worked on for years, paying his old master little by little until the debt was entirely liquidated and Morrison was a free man by right of purchase." He was seventy-four years of age.

The registration at Gammon Theological Seminary for this year has reached 109. These students come from all parts of the United States and from Central America, South America, Jamaica, British West Indies and French West Indies. They

represent the Methodist Episcopal Church, the Colored Methodist Episcopal Church of America; the Baptist Church; the Episcopal Church; the Presbyterian Church; the African Methodist Episcopal Church; the African Methodist Episcopal Zion Church and the Wesleyan Church. The Seminary will graduate a class of 17, all of whom have been booked for appointments before graduation.

A correspondent writes: "Ninety wholesale dealers of the Second Internal Revenue District of New York City have just sent a check for nine hundred dollars to the Tuskegee Institute, as a volunteer contribution to the school and in honor of Hon. Charles W. Anderson, Collector of the Second Internal Revenue District. These Wholesale Dealers have been led to show this token of respect to Collector Anderson because of the fact that he accepted checks from the dealers during the entire financial disturbance and was perhaps the only Internal Revenue Collector in the whole country who did so. The check for nine hundred dollars was accompanied by a strong letter of endorsement of the business qualities of Collector Anderson and in entire approbation of his rare tact in handling the delicate situation which developed during the financial disturbance of October and November."

The *Philadelphia Methodist* gives a very appropriate word of appreciation of the services of Bishop Earl Cranston at the recent session of the Philadelphia Conference. This tribute is so deserving to the statesmanship of our good Bishop that we reproduce it. Although the excerpt is a little long every word will be read with interest. The *Philadelphia Methodist* says:

"In all the fifty-seven years of our Conference experience has there been one of greater gravity and far-reaching influence. Our presiding Bishop met the conditions with a sagacity and keenness of insight that was of an extraordinary character. His self-poise and impartial consideration of the vexed questions that involved the destiny of those who realized the importance of fair mindedness, made him master of the situation. He held this great body of men in his grasp, and controlled them by the spirit of love, under the most trying circumstances. He took them fully into his confidence, holding nothing back that, by right, they should be fully acquainted with, and, at the same time, reserving his right to withhold that which might create suspicion or awaken alarm; and being forewarned, each member was put upon his guard against the utterance of any word that would be of a damaging character. We admired his skill in the management of the affairs that demanded the utmost caution and a sober mind. Without bias or prejudice he addressed himself to the business in hand with a determination that inspired a spirit of trustfulness, that calmed the troubled waters, and brought repose in the midst of intense excitement. Sympathy was in the ascendant, but circumspection kept it within proper bounds, and decorum and self-respect ruled every session, both in the open and executive sessions of the Conference. We never felt more the restraining power of a Bishop's personality, and were never more proud of our brethren, who were so divided in sentiment upon a matter that involved life and conduct. The seven days spent in Conference session were days of deep solicitude and solemnity, and the outcome, so far as the administration was concerned, more than met our most sanguine expectation. We knew that Bishop Cranston was fully equal to the emergency, and the sequence proved his ability to handle matters in a masterly manner. We doubt whether in all the Conferences held in the last fifty years, was there one that gave greater satisfaction, or inspired greater confidence in the judgment of its presiding officers. In the cabinet, he was seeking to bring the best results for the good of those who were to receive their appointments from his hands. Each case was fully canvassed and analyzed, and the fitness of things, of men for places, and places for men, were ever being brought in review, and adjustments were made with the hope that the greatest good would be done for the greatest number. All could not be gratified, neither with those of the ministers, or the charges to be served; but in every case, in the godly judgment of the Bishop, and his counsel, the wisest and best thing was done. The conduct of the press of the city, as a rule, is worthy of all praise, and we flatter ourselves in saying, they were never treated with greater courtesy."



PERSONALS

The recent visit of friends to the parsonage of St. Paul church at Boyce, Louisiana, and their kindly tokens were greatly appreciated by Pastor W. Smith and family.

Programs are out announcing the Lake Charles Missionary Convention, to convene in St. Paul Church, Jeanerette, Louisiana, April 27. The Rev. D. S. Sloan is pastor at Jeanerette and the Rev. P. W. Clark presiding elder. The Rev. Dr. G. G. Logan, Field Secretary of the Board of Foreign Missions, will be present.

The people and congregation of Ashbury Methodist Episcopal Church, Baltimore, Md., were much attached to their pastor, the Rev. Edward S. Williams, and by way of expressing their delight and satisfaction with his ministry among them, one evening during the week previous to the session of his conference, they presented him with a purse of \$58 and a copy of Nave's Topical Bible. The occasion brought together a large number of prominent persons and church workers from all over the city to do honor to a capable and efficient young clergyman. A number of the local clergy were present, and many inspiring and helpful addresses were delivered. An abundance of seasonable refreshments were temptingly served by the ladies of the congregation, and all departed with pleasant memories of the occasion.

INQUIRY.

Any one who knows the whereabouts of my father and sister will do me a great kindness by informing me of same. My father was the Rev. Tom Owens, pastor in Spring Borrow (Ohio) Methodist Episcopal Church. My sister's name is Annie Colman; when last I heard of her she was in Middletown, Ohio. Any information concerning them will be thankfully received. Address John H. Owens, P. O. Box 93, Boyce, La.

A lost brother, James Kable, of Smides, Miss., once known by the name of James Smith, was in Scott County, Mississippi, when last heard from. Any information leading to his whereabouts will be thankfully received by his brother, Daniel Kahle. Snedes, Miss., or Rev. A. H. Lathan, Cary, Miss.

Doings of the Workmen

GEORGIA.

CORDELE.—At St. James Methodist Episcopal Church our first quarterly conference was held on the 19th and 20th of January with officers and members present. On Sunday our new presiding elder, the Rev. F. R. Bridges, preached two acceptable sermons. We have started off very well for a good year's work. We paid the elder \$10; have raised also \$70 for pastor. We have planned to get every dollar of benevolent money on the third Sunday in April, which will be Easter. All nearby friends are asked to be out with us. We hope to have some of our field officers present.—A. R. Jaques, Pastor.

MISSISSIPPI.

STURGIS.—At Liberty Hill Charge a great benevolent storm blew into the parsonage February 20. W. D. Davis, W. M. Harris, Royes and others, men and women, came and placed eighty pounds of groceries on our table. Liberty is a great church, located in what is known as the "Davis quarter," because all here are related to the Rev. Dr. T. W. Davis. His people are proud of their pastor and his family. Through our pastor's, the Rev. W. T. Wright, undaunted courage we shall soon have completed the remodeling of our church. We are planning to raise every dollar of our pastor's salary and shall give to the public our method of raising it in the near future.—J. W. Murray.

CLINTON.—After learning that I was appointed to the Clinton Circuit, being unable to attend the last session of the conference on account of the serious illness of my daughter, I was impressed with the fact that my presence was needed on the work and so on January 26 entered upon my duties. Though the weather was very bad, we got things in shape for the first quarterly conference, which was held February 29-March 1, with Presiding Elder R. P. Threlkeld in the chair; members all present except four or five. The reports showed that a good year's work was assured. Paid Presiding Elder \$13.00; pastor, \$32.75; for sick members, \$1.88. My daughter is so very ill that I cannot move my family yet and I ask the prayers of all my conference brethren that she may recover.—W. N. G. Lipscomb, pastor.

NORTH CAROLINA.

conference was held at Malialieu Tem-

Mount Airy.—The second quarterly conference was held on February 17 by Rev. Robert Smith, presiding elder. Sunday, the 16th, was the first clear day we had enjoyed for about three weeks, during which time the weather was more suggestive of the severe New England winter than of the Sunny South. Large and appreciative audiences greeted the presiding elder, who was at his best, and preached two sermons, which, for depth of thought, clearness in the perception and force in the presentation of the Gospel truth, would have reflected great credit even upon some of our great pulpit orators, even among those who can boast of far greater educational advantages than was his good fortune to enjoy. The various reports of the quarter were gratifying and in-

Important To All Women

Readers of this Paper.

Women are as subject to kidney trouble as men, which fact is often overlooked.

Many woman's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they will cause the other organs to become diseased.

You may suffer a great deal with pain in the back, bearing-down feelings, headache and loss of ambition.

Poor health makes you nervous, irritable and may be despondent; it makes any one so.

But thousands of irritable, nervous, tired and broken-down women have restored their health and strength by the use of Swamp-Root, the great Kidney, Liver and Bladder Remedy.

Swamp-Root brings new life and activity to the kidneys, the cause of such troubles.

Many send for a sample bottle to see what Swamp-Root, the great Kidney, Liver and Bladder Remedy will do for them. Every reader of this paper, who has not already tried it, may address Dr. Kilmer & Co., Binghamton, N. Y., and receive sample bottle free by mail.

spiraling, and showed every department to be alive and at work. Paid the presiding elder \$16.15; the pastor, \$96.—J. W. Davis, Pastor.

Winston-Salem.—The work at this point moves on smoothly, under the pastorate of the Rev. N. D. Shamborgner. Presiding Elder R. Smith held the second quarterly conference here recently. Raised for presiding elder, \$52.31. A "storm" struck the parsonage on a recent night, and a nice lot of things blew in.

OHIO.

Oberlin.—Rust Methodist Episcopal Church has enjoyed a season of remarkable prosperity within the present conference year, under the wise and intelligent leadership of the Rev. Wesley Singleton, a man whose moral character stands above reproach. When Mr. Singleton came to us he found our church and parsonage very much in need of repairs, and our membership small and scattered; but, undaunted, he and the faithful few went to work and in a few months we succeeded in repairing our church and parsonage and doubling our membership. Our church and town want the Rev. W. Singleton and his wife returned to Oberlin.—Mrs. E. Stevens.

SHREVEPORT.—At Daniels' Chapel the Rev. T. J. Johnson, our new presiding elder, held our first quarterly conference on February 27. Elder Johnson is an ideal presiding officer. He is of great help to both pastor and people; he encourages all. He preached twice strong stirring sermons. Sunday night the house was packed. God's holy spirit was in our midst and so strongly felt that twenty-five unconverted souls came to the altar. The pastor's salary was increased from four to five hundred dollars and the presiding elder's assessment from thirty-two to forty dollars. Our church is on the up-grade, and its membership and friends are earnestly striving to liquidate the heavy debt now upon it.—T. F. Robinson, Pastor.

THIBODEAUX.—Monday, March 2, a party of young ladies and gentlemen, led by Misses Vivian and Veletta Arsan, came to the parsonage at eleven o'clock in the afternoon, bringing with them large baskets of groceries, and after a half hour of amusement they retired to their respective homes, leaving us to rejoice over our unexpected good fortune. Then on Thursday night, March 5, we were again awakened by a great host of members and

friends, led by Miss Josephine Houston. Mrs. Bell Dorsey, Miss Lillie Houston and Mrs. Bertha Neville served the refreshments. Each member of the party brought a present and when they were counted we found seventy-five different pieces of crockery ware. We heartily thank the good people of Thibodeaux and extend to them a hearty invitation to call again.

DARROW.—The first quarterly conference of Darrow Circuit was held March 8, the Rev. W. J. M. Price presiding. His kindly manner of handling the brethren, as also his sweet disposition, has already made him a favorite with "the boys." His sermon was forceful and convincing. Indeed, it was a spiritual treat. The Rev. C. B. Bradford is master of the situation. He has taken hold of the brethren, and they have taken hold of him. Darrow stormed the parsonage two weeks ago; not to be outdone, on last Thursday night, at a quiet hour, St. Landry's forces came through with a cyclone. Sister Bradford has been on the sick list, but is now convalescing. From all indications sweet Darrow is destined to reach the pearly days this conference year that were hers under the reign of J. H. Thompson and H. J. Robinson.—Jos. A. Reddix.

CRAWFORD.—The members and friends of Georgetown surprised the writer March 5, presenting to him over 100 pounds of groceries. They were led by Brothers Wm. Hill, A. Brent and James Jackson. On March 7 Sisters Harvey and Mitchell came in a buggy loaded with pounds for the pastor and a small sum in cash. This is to express my thanks to these people.—Timothy P. Norris, Pastor.

PLAQUEMINE.—At Hurst Chapel our first quarterly conference was held February 1-2. Presiding Elder B. Mack Hubbard was with us. All the officers presented written reports. At the close of the conference Saturday night, February 1 a "storm" surprise was given to Presiding Elder B. Mack Hubbard and the new pastor, led by Mrs. Walker and others. An address was delivered by Mrs. Walker, response by Dr. Hubbard, after which refreshments were served. The following week the young people of Hurst Chapel also tendered a testimonial of appreciation, the merry crowd reaching the parsonage at 11 p. m., the evening of February 18, led by Mrs. Ella Peal and Julia Irving. An address was delivered by Mrs. Peal; response by the pastor. These guests presented to us about 200 pounds.—Eugene Baptiste, Pastor.

Suits Tailored to your order for \$15. Others \$17.50 and up. H. Thomas Calloway, Tailor, 3636 Dearborn St. Chicago, Ill. Write for Free Samples today.

TENNESSEE.

Chattanooga.—The Queen's Contest was held at Grace Memorial Methodist Episcopal Church, February 16. In interest of the indebtedness of the church. The contest was a grand success. The Queens raised: Club 1, Mrs. L. Fowler, \$6.70; Club 2, Mrs. M. B. Couiter, \$30.25. With other donations, we realized a sum of \$100. Among the amounts received, we wish to thank the pastor and members of Wiley Memorial Methodist Episcopal Church for their help in this effort of \$13.50, given by its members and Home Missionary Society. And, too, we wish to thank the Rev. Mr. Crider of Stanley Chapel and his people. They deserve credit for their help of \$5.50. Considering the small membership of

our church, we feel that our rally was a grand success. When the Rev. Mr. Marbury, our beloved pastor, came to this place he found his people somewhat divided and a little slow about taking hold, but under his wise and Christian leadership he is bringing them to the front. Up to this date he has raised for all purposes \$257.25.

East Nashville.—The Epworth League City Union held a literary and social entertainment here on February 10, 1908. Each Methodist Episcopal church in the city was represented. Prayer was offered by the Rev. Mr. Graverly of Walden University. Remarks by the president, Mrs. Sarah Rogers of Clark Memorial; select reading by Mrs. Della Cliff of Braden Chapel; recitation by Miss Ella Finley of Hubbard Chapel; paper by Mrs. Malinda Smiley of Braden Chapel; select reading, Mr. William Copland of Seays Chapel; instrumental solo, Mrs. Lottie Ball of Braden Chapel; vocal solo by the Rev. Mr. Graverly of Thompson Chapel; remarks by the Rev. E. J. Guthrie of Hubbard Chapel, the Rev. McGhee of the African Methodist Episcopal Church and the pastor, the Rev. L. N. Moores, after which the audience was served with refreshments. Adjournment until the fourth Sunday at three p. m., at Seays Chapel.—Mrs. Sarah Rogers, President; John Cohn, Secretary.

Parsons' Circuit.—This is the Rev. R. B. Adams' first year on this circuit, arriving on the 28th of November, 1907. He found the work dragging, but, with energy and the determination of a man who intends to succeed, he began to untangle the threads, and now the church is in good working order. Our second quarterly conference was held in St. Mark's Church, February 22 and 23, by the Rev. W. A. Lewis, presiding elder. The Elder's talk was very helpful. During Sunday there was a continued "feast of good things." Dr. Lewis preached with great power and acceptability. A large number communed at the close of the sermon. This membership has paid the pastor this quarter \$50; presiding elder, \$20.50.—J. McDonald

SPARTA.—Kynett Chapel Church.—On January 12, 1908, the Rev. Isham Rucker, pastor of Kynett Chapel, passed into the great Beyond. The stewards owed him a balance of \$27.50 on his salary. The presiding elder, the Rev. W. R. Smith, placed me here to look after the church. We put our forces together and with twelve persons, representing the 12 tribes of Israel, we collected over the amount and liquidated the debt. The Lord blessed us in our efforts to raise every claim due Widow Rucker. The church is alive.—Fred Ross Anderson, Pastor.

TEXAS.

Camilla.—The Rev. W. H. Jackson, presiding elder of the Huntsville District, held the first quarterly conference at this point February 8 and 9. He took great pleasure in giving helpful advice to the pastor and the brethren, and in planning with them for the upbuilding of the work. The weather being unfavorable, he failed to meet many of our people, and we were unable to raise all of his apportionment. The Elder preached twice—strong and eloquent sermons.—C. Davenport, Pastor.

Waco.—The Rev. J. H. Swann, presiding elder, was with this membership February 1 and 2, holding the first quarterly conference. On Sunday he preached two good sermons, and we paid him in full. A number of the members visited the parsonage, several days after the close of the con-

ference, and supplied our larder with many pounds of provisions.—J. Buckham, Pastor.

Beaumont.—McCabe Memorial, M. Fountain, pastor.—Immediately after the adjournment of the annual conference, held in Galveston, I came directly to my appointment, where I received a cordial welcome from members and friends. On the first Sunday in January we had a rally for the indebtedness of the church. We have a small membership, but raised a neat sum. The 14th of January my family arrived, and on the following night, to our surprise, a host of members and friends presented themselves at the door, and quite a good assortment of groceries were left, and we were very grateful. On the 24th and 25th of January our first quarterly conference was held by the presiding elder, the Rev. J. M. Johnson. Sunday evening the Elder delivered a strong and interesting sermon and administered the Lord's Supper. We paid the presiding elder in full and had a small balance. We are moving off nicely, yet there is room for improvement.

Denison.—Quite a number of our faithful members gave the pastor and family a surprise last Thursday night. The surprise consisted of many good things. E. W. Lott, May Harris, Scott, C. H. Johnson, Rev. D. S. Smith of the Baptist Church and Mrs. E. V. Lott were among the company. Sunday was a high day in Zion. Our presiding elder was present and held our first quarterly conference. He delivered quite an able sermon at eleven a. m., before a very large and appreciative audience, and at eight preached again to a congregation that taxed the seating capacity of the church. Two were baptized; eighty communed; one converted. Collection, good. The Elder was paid in full. Raised \$2 for education.—J. L. Parker, pastor.

VIRGINIA.

Graham.—We have just closed one of the most successful revival meetings ever held in Graham. We were assisted by the Rev. C. I. Withrow, D. D., who is now doing evangelistic work. He is one of the most successful revivalists in the country. I most heartily recommend him to all our brothers in their revival work. We had forty-six conversions during our meeting and fifty-one accessions.—W. H. Pleasants, Pastor.

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The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

OUR COLORED WORK IN THE FAR WEST.

BY H. SOUTH.

It is necessary that the church should know of our colored work in the Far West—Colorado, Nebraska and New Mexico. To these states our people are coming from the South in great numbers. When they do not find our church in the towns and communities to which they come, they go into the other churches or fall away from their "first love." When I was put in charge of the Western District, then operated by the Lincoln Conference, though not in its bounds, I found the following conditions existing: Colorado: Fort Logan—Here I organized a church with six members, a good Sunday school; bought two lots and made one payment on them. No church of any kind for our people exists here, but I found quite a number of our people. Since the Conference discontinued the Western District nothing more has been done here. They have no pastor. **BOULDER.**—Here I found several of our

members from Missouri and another exodus arrived there last spring. "They are sheep having no shepherd" to care for them. **SALIDA.**—Quite a number of colored people; no colored church of any kind. Splendid outlook for our church. **WESTERN NEBRASKA.**—No colored churches at all, but many colored people. I recently organized a church in this section with 20 full members and 16 probationers. Now they have no pastor. **GRAND ISLAND.**—We have several members and \$58 in bank for building purposes. One member of our church worth ten thousand dollars and will give a lot to build church on when Conference sends pastor and presiding elder. **CALAHAN, COLO.**—We have several members and one local preacher, an excellent man, who gave one acre of ground with church building on it and promises to give 200 acres for a home for superannuated preachers of our beloved Methodism. The land is excellent. It does not need irrigation. Denver contains from ten to twelve thousand Negroes. Pueblo from four to five thousand. Our people are constantly pouring in to these western cities. We must make some provision for them or other denominations will. We must extend the borders of our colored conference to the Pacific coast. Our white presiding elders have no time to look after the colored work in the West. We must have our own men. Our colored work, the last year I served it as presiding elder, raised and paid five thousand dollars on indebtedness. Some steps should be taken at once to relieve this embarrassment.

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Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
July 8-11	Cumberland River	Hartsville, Tenn.
July —	Austin	Smithville, Tex.
July 21	Nashville	McMinnville, Tenn.
July 23-26	Bristol	Gate City, Va.
Aug. 19-23	Huntsville	Athens, Ala.

CONVENTIONS

April 9-10—Palestine... Bryan, Texas
Foreign Missionary Group Convention.

April 15—Paris... Paris, Texas
Missionary Convention.

April 24—Alexandria... Opelousas, La.

April 28—S. N. Orleans... New Orleans
Missionary Convention.

April 13-14—Marshall... Marshall, Tex
Board of Foreign Missions.

April 23-26—Florence... Georgetown, S. C.
S. S. Institute and E. L. Convention.

May 28—Waynesboro... Millen, Georgia
S. S. and E. L. Convention.

May 28—Lagrange... Yatesville, Ga.
S. S. and E. L. Convention.

Aug. 19-23—Huntsville... Athens, Ala.

Special Notices

LAKE CHARLES DISTRICT.

Pastors: Our Missionary will convene at St. Paul Methodist Episcopal Church, Jeanerette, La., April 27. Dr. G. G. Logan will be on hand. Please send me the names of your delegates; don't fail. Let us go in for a great meeting. The convention will convene on Monday the 27th at 2 o'clock sharp. The east bound S. P. trains Nos. 2, 8, 6 will be the trains to take. Address me at Jeanerette, La., Box 143. D. S. SLOAN.

WOMAN'S HOME MISSIONARY SOCIETY.

Monroe District: There will be a Missionary Convention held in the city of Monroe, La., on April 21, under the leadership of Dr. G. G. Logan. Let every auxiliary of the district be represented in this meeting.

Ida M. EVANS, District Manager.

HUNTSVILLE DISTRICT.

Brethren and Members: The hardest part of the year is past. Now let us bestir ourselves; arouse the class and prayer meetings; put new life into Epworth League and Sunday School. Work and pray for 500 conversions on our district this year. Start fireside revivals now. Set your revival torch in every home. Put God as your leader, then success is yours. Look well to your benevolence, Foreign and Home Missions, Freedmen's Aid, Educational and Sunday school collections. Let me persuade you to make Easter a high day. Raise one-half if not all of your conference benevolence, pastor's salary, presiding elder's, Episcopal Fund and the conference claimants' collections. Put the SOUTHWESTERN in every home possible and collect \$1, if possible, from each member for our Central College at Mason City. Set plans and work for them. If you can't meet and witness the closing exercises and pay then let us put forth an effort to raise at least one-half and report it at our district conference August 19-23 at Athens, and the remainder at our annual conference. Take notice! now, brethren, that our Sunday School and

Epworth League Convention convenes at Gurly, Ala., May 29-31. Elect your delegates and send names of same to the presiding elder for publication on the program. We invite now Drs. Penn, Jones and Palmer to be present. Now, make your appointment by a good report. Nothing but your best, no more, no less, is expected.

A. S. WILLIAMS, Presiding Elder.

ANNISTON DISTRICT.

Brethren: Please plan to raise the balance of your General Conference expense apportionment and forward same to Mr. Oscar P. Miller, Rock Rapids, Iowa. Please do this at once. Our delay in this matter is doing harm. Remember April 26-29 is commencement at our college at Mason City. We are expecting you and your people to attend. Present this cause to your people and take a collection for Christian Education. Let us make this a red letter day for this noble cause. Brethren, God bless you and help you to do the best year's work, this year, of all your life's work. Make a round report in all departments. Take your quarterly collection before the quarterly conference. Do your best.

J. W. THOMAS,
Presiding Elder.

ST. LOUIS DISTRICT.

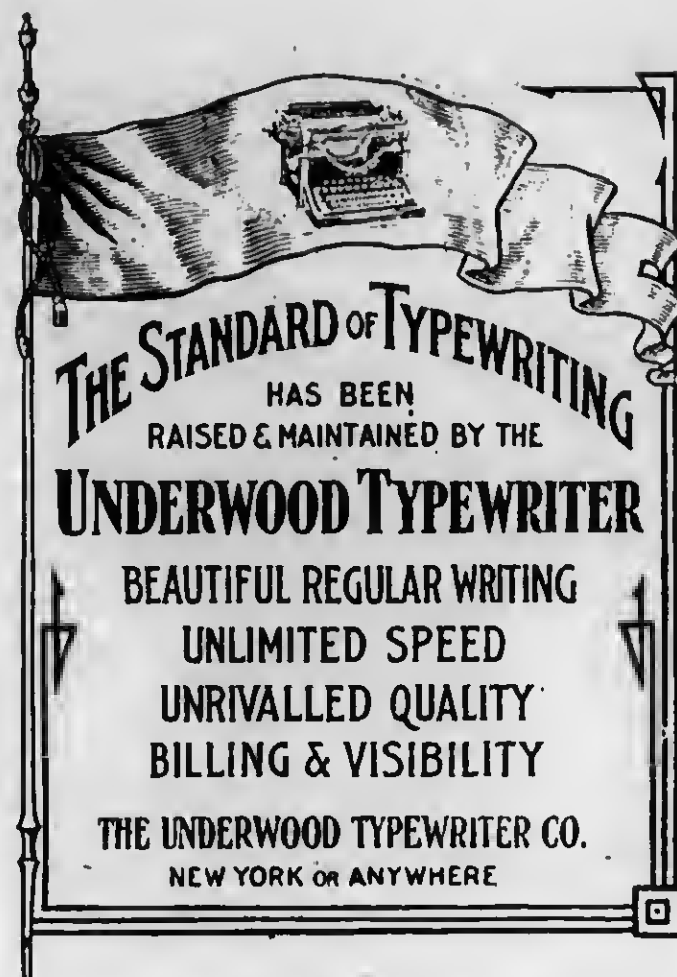
The District Stewards of the St. Louis District, Central Missouri Conference, are requested to meet in Union Memorial Church, St. Louis, April 21, at eleven o'clock a. m.

R. E. GILLUM.

APPROPRIATIONS LAKE CHARLES DISTRICT.

The Preachers' and District Stewards' Meeting at New Iberia, La., March 12, 1908, made the following appropriations for the Lake Charles District, to take effect in second quarter: Abbeville, \$20; Briggs, \$50; Cade, \$16; Crowley, \$24; Cambie, \$34; Hubertville, \$50; Lake Arthur, \$32; Lake Charles, \$100; Lafayette, \$32; Olivier, \$34; Rayne, \$20; St. Peter, \$65; Spring Creek, \$40; St. Martinville, \$80; Leesville, \$50; Welsh, \$30; Jennings, \$24; Jeanerette, \$60; New Iberia, \$100; Patoutville, \$10; Godman Memorial, \$16; Lake Charles Mission, \$10; Gueydan, \$12. The district is in fine shape. Listen to us at the convention, April 27.

P. W. CLARK.



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District Rounds

LAKE CHARLES DISTRICT.

SECOND ROUND.

St. Peter, April 25-26; Hubertville, 26-28; Jeanerette, 29-30; Patoutville, May 1-3; Olivier, 2-3; Cambie and Mt. Zion, 5-6; Briggs, 7-8; New Iberia, 10-11; St. Martinville, 23-24; Cade, 26-27; Rayne, 30-31; Crowley, May 31; June 1; Jennings, 3-4; Welsh, 5-7; Lake Arthur, 10-11; Spring Creek, 13-14; Leesville, 17-18; Lake Charles, 21-23; Dexter, Godman, 28-29; Abbeville, July 5-9; Lake Arthur, 10-11. Easter and Children's Day are next. Get the programs. Make it a rally day for education.

P. WELLINGTON CLARK,
Presiding Elder.

BROOKHAVEN DISTRICT.

SECOND ROUND.

Bridgeville, April 18-19; Crystal Springs, 25-26; Hazlehurst, May 2-3; Crystal Springs Ct., 9-10; Brookhaven, 16-17; Rockport, 19; Brookhaven Ct., 21; Kennolia, 23-24; Summit, 30-31; Oak Grove, June 5-7; China Grove, 6-7; Barlow, 13-14; Bowerton, 20-21; Buford, 27-28; Columbia, 30; Hub, July 2; Zion, R. & N. Zion, 4-5; King, 9; Florence, 11-12. Brethren: Let us make a special effort for conversions, for the SOUTHWESTERN and for all of our benevolent collections this year. We cannot well afford to fall behind our previous record along any line of church work.

G. W. SMITH,
Presiding Elder.

SOUTH N. O. DISTRICT.

SECOND ROUND.

Plaquemine, April 11-12; Bayou Goula, 13; Virion, 14; Habnville and St. John, 18-19; Donaldsonville, 25-26; Union and Sorrell, June 4-5; Crawford, Glencoe, 6-7; Winsted, 8-9; Godman, 10-11; Franklin, 12-14; Centerville and Verdunville, 13-14; Patterson, 15; Morgan City, 19-21; Berwick, 20-21; Beattleville, 26; Houma and Dulac, 27-28; Schriever, 29-July 5; Thibodaux, July 4-5; Wesley, 9-19; Napoleonville, 10-12; Woodlawn, 11-12; Williams, 13-17; First St., 15-19. Brethren: The work of the first quarter is a credit to you and yours. Let us now renew our efforts and make one strong pull altogether for Easter. I have faith in you. I believe quite a number of you will raise every dime of your benevolent money on Easter. The banner is ours.

Let us carry it with becoming honor to ourselves and the great church we serve. Push every interest. Remember the Missionary Convention at Wesley, April 28; District Conference, July 23.

B. MACK HUBBARD,
Presiding Elder.

STARKVILLE DISTRICT.

SECOND ROUND.

Ackerman, May 9-10; Bell, June 6-7; Bellfountain, 13-14; Bradley, July 4-5; Cedar Bluff, 4-5; Eupora, June 14-21; Eupora Circuit, 20-21; French Camp, July 11-12; Hopewell, May 16-17; Kosciusko, July 17-19; Kosciusko Circuit, July 18-19; Louisville, May 3-10; Liberty Hill, June 27-28; Maple Springs, May 16-17; Maben, July 11-12; Rock Hill, June 6-7; Sand Creek, June 4; Starkville, May 22-24; Starkville Cir., May 30-31; Weir, June 13-14; Whites, 13-14. Brethren: Push every cause of the church. Take a collection for the SOUTHWESTERN office and send to Dr. Jones. Send in your Rust money. Put the SOUTHWESTERN in every home. The first District Conference will convene on July 22 at New Prospect, on the Starkville Circuit, 4 miles from Starkville. Be prepared to report your benevolence in full.

J. H. EVERETT, Presiding Elder.

LEXINGTON DISTRICT.

FIRST ROUND.

New Zion, April 4-5; Leesburg Ct., 6-7; Warrentown Ct., 8-9; Asbury, 11-13; Monterey Ct., 14-15; N. Middletown, 16-17; Gunn Tabern, 18-20; Frankfort, 21; Smithfield, 22-24; Lagrange, 25-26; Jeffersontown, May 2-3; Pewee Valley, 4-5; Owenton, 6; Worthville Ct., 7-8; Anchorage, 9-10; Wilsonville Ct., 12-13; Chaplin Ct., 14-15; Shelbyville, 16-18; Simpsonville Ct., 19; Versailles, 23-24; Winchester, June 6-8; College Hill Ct., 9-10; Richmond Ct., 11-12; Paris, 13-14; Cleveland, 20-21; Georgetown, 27-28.

L. M. HAGOOD, Presiding Elder.

ST. LOUIS DISTRICT.

FIRST ROUND.

Bowling Green, April 4-5; Curryville Ct., 8-9; Hannibal, 11-12; Jacksonville and Pittsfield, 15-16; Springfield, Ill., 18-19; Clarksville Ct., 22-23; Louisiana, 25-26; Ellsberry Ct., May 2-3; Charles, 9-10; B. F. Abbott; St. James, 23-24; Bridgeton, 30-31; Bader, June 6-7; Union Memorial, June 6-7; Calra, 10-14; Poplar Bluff, 20-21; Ironton

Fotosi, 24-25; Farmington, 27-28; Fred-
ericktown, July 1-2; DeSoto and Fes-
tus, 4-5; East St. Louis, 11-12.
R. E. GILLUM, Presiding Elder.

LOUISVILLE DISTRICT.

FIRST ROUND.

Smithland, April 4-6; Grand Rivers
(held by pastor), 6; Eddyville, 7; Du-
lane, 8; Princeton, 9; Graham (pas-
tor officiating), 9; Greenville, 10;
Hartford, 11-12; Beaver Dam, 13; Tay-
lor Mines, 14; Morgantown, 15-16; In-
dian Camp, 17; Leitchfield, 18-19;
Bowling Green, 25-26; Auburn, 27;
Bonnieville, 28; Sonora, 29; Lebanon
Junction (Rev. Henry Steen), 29;
Boston, 30; New Haven, May 1; Louis-
ville, Coke Chapel, 2-3; West Point, 5;
Vine Grove, 6; Irvington, 7; Harned,
8; Hardinsburg, 9-10; Owensboro, 17-
18; Fordsville, 19-20; Dundee, 21-22;
Hawesville, 23-24; Lewisport, 24;
Louisville, 35th St., 26-27; Louisville,
Lloyd St., 28-29; Cloverport, 30-31; Mt.
Washington, June 2-3; Louisville,
Jackson St., 5-7. Brethren: A new
year of opportunities is before you.
Make this your best year ever expe-
rienced. Plan, pray, and preach. Be-
gin to work in every line at once. The
Lord help and lead you in your work.
H. W. TATE, Presiding Elder.

GREENVILLE DISTRICT.

SECOND ROUND.

Indianola, April 25-26; Bairds, May
2-3; Sheppardtown, 23-24; Stephens-
ville, 16-17; Belzoni, 30-31; Greenville,
June 5-7; Dahomey, 13-14; Gunnison,
12-14; Mattoon Mission, 22; Arnold &
Boyles Mission, 13-14; Shelby, and
Mound Bayou, 27-28; Itta Bena, 20-21;
Hards and Holly Ridge, May 30-31;
Doddsville, 30-31; Hollandale, 23-24.
Brethren: Notwithstanding the fact
that the weather was very inclement,
our reports in a large measure show
some advancement over last year at
this time. This indicates what can be
done by faithful efforts. Remember
that we must make this a great year
for God and our Methodism. Our of-
ficial organ, the SOUTHWESTERN, must be
supported. Rust claims and our be-
nevolence must be raised. Give our
people a chance to help our cause.
J. W. WINBUSH, Presiding Elder.

JACKSONVILLE DISTRICT.

SECOND ROUND.

Cosmo and Mayport, April 18-19;
Lone Star and Pottsburg, 18-19; Man-
darin Circuit, 22; Switzerland and
Remington, 23-24; Hibernia and Green
Cove Springs, 25-26; Fernandina, Trin-
ity, May 1-3; South Fernandina and
Franklinton, 2-3; King's Ferry and
Crandall, 4; Hilliard and Callahan
Mission, 6; McClenny and Sanderson,
9-10; North Jacksonville Mission, 12;
Simpson Memorial, 15-17; East Jack-
sonville, New Zion, 19; Clarksville and
Cummer's Mill Mission, 20; Lincoln-
ton Mission, 21; Ebenezer, 22-24; Mid-
dieburg Mission, 26; St. Joseph, 29-
31; West Jacksonville and Marietta,
June 6-7; People's Chapel, 5-7; South
Jacksonville, 14; Bayard and Durbin,
17; Wrightsville, 19-21; St. Augustine,
27-28; New Augustine, 27-28; East Pa-
latka and Hastings, 29-30; Crescent
City and Interlachen, July 1; Palatka,
3-5.
J. S. Tonn, Presiding Elder.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the
mouth you could not taste the sweet.
GROVE'S TASTELESS CHILL TONIC
is as strong as the strongest bitter ton-
ic, but you do not taste the bitter be-
cause the ingredients do not dissolve
in the mouth, but do dissolve readily
in the acids of the stomach. Is just as
good for Grown People as for Children.
The First and Original Tasteless Chill
Tonic. The Standard for 30 years.
Price 50c.

Doings of the Workmen

LOUISIANA.

NATCHITOCHES.—A host of members
and friends of Asbury Methodist Epis-
copal Church led by Mrs. Cecile Wil-
lice and Mrs. Mary Roberson, sur-
prised the pastor and family recently,
leaving 160 pounds of choice groceries
and a purse of money. Also Mrs. M.
A. Steward and others led a number
of members and young people in a
storm against the parsonage, leaving
103 pounds of groceries and a sum of
money. Thanks.—E. C. Goins, Pastor.

SLAUGHTER.—On March 15 a number
of the friends and members under the
leadership of Mrs. M. Kelly, president
of the Ladies' Aid Society, gave the
pastor and family a substantial testi-
monial of their appreciation and good
will. Their tokens and the spirit with
which they were tendered are greatly
appreciated.—B. R. Jackson, Pastor.

GRAY.—An agreeable gathering as-
sembled at the home of the pastor on
a recent evening and the kindly pur-
pose of the visit was soon revealed by
the numerous tokens presented. On
Sunday, February 23, we were assisted
in a financial effort by the Revs. Wm.
Itainey, J. W. Smith of the Baptist
churches and their congregations.
Raised \$15.85 on church indebtedness.
We thank our friends for this timely
aid.—F. S. Brown, Pastor.

FORDOCHIE.—Sunday, March 8, was
our general class and Local Preachers
day. At the morning hour sermons
were delivered by J. G. Governor and
L. S. Johnson and at night Robert
Robinson and T. J. Johnson preached.
Collections, good. Although church af-
fairs are not just in the shape we de-
sire yet the work progresses. Lumber
has been ordered for the new church
at Lottic on the Colorado Southern,
four miles west of Fordochie and on
the grounds of this church we plan to
have a big rally in April. The breth-
ren of the Alexandria District are wel-
come at all times. The committees
are planning to raise \$40 Easter Sun-
day. The pastor's field of labor is
broad, but he succeeds in reaching all
the members. We mean to stand by
the District and raise our full appor-
tionment by the convening of District
Conference. The pastor and members
are working in harmony and large re-
sults are expected this year.—T. A.
Hampton, Pastor.

SHREVEPORT.—At Johnson Chapel the
first quarterly conference convened
March 2. Presiding Elder T. J. John-
son was present. The reports indi-
cated a very successful work at this
mission. At night the elder preached
a strong and inspiring sermon. We
expect soon to present the conference
another church in Shreveport.—C. C.
Smith, Pastor.

KATELAND.—A number of the mem-
bers and friends of a sister church
(Baptist) agreeably surprised the pas-
tor of the Methodist Episcopal Church
at this point, the Rev. S. A. Davis, on
a recent evening, by presenting him
with a choice lot of groceries. This
kindness was as unexpected as it was
appreciated. They were all Baptist
friends and we give the names: Lucy
Johnson, Agnes Jones, Miss Angline
Johnson, Miss Vinie Saddler, Mrs. Cor-
nella Hickman, Mrs. Mahalie Means,
Mr. Wyatt Cooper, Jessie Johnson, A.
Means, Miss Clara Johnson, Miss Hen-
rietta Trotter, Eddie Edward, Rev. Jo-
seph Hayle, D. H. Means, Joles John-
son, Robert Hickman.—P. T. Manning.

FAIRFIELD.—Quite a surprise was giv-
en the Rev. H. J. Wright one night
last week by the members and friends
of Fairfield Methodist Episcopal

The Crown of Woman-
hood is Motherhood.

The crown of womanhood is mother-
hood. But uneasy lies the head that
wears the crown or anticipates this cor-
onation, when there is a lack of womanly
strength to bear the burdens of maternal
dignity and duty. And how few women
come to this critical time with adequate
strength. The reason why so many women
sink under the strain of motherhood is
because they are unprepared. Is prepara-
tion then required for motherhood? asks
the young woman. And every experi-
enced mother answers—"Yes." "I un-
hesitatingly advise expectant mothers to
use Dr. Pierce's Favorite Prescription,"
writes Mrs. Stephens. The reason for
this advice is that Dr. Pierce's Favorite
Prescription is the best preparative for
the maternal function. No matter how
healthy and strong a woman may be,
she cannot use "Favorite Prescription"
as a preparative for maternity without
gain of health and comfort. But it is
the woman who are not strong who best
appreciate the great benefits received
from the use of "Favorite Prescription."
For one thing its use makes the baby's
advent practically painless. It has in
many cases reduced days of suffering to
a few brief hours. It has changed the
period of anxiety and struggle into a
time of ease and comfort.

MOTHER OF THE FAMILY.

The anxious mother of the family oft-
entimes carries the whole burden of re-
sponsibility so far as the home medication
of common ailments of the girls or boys
is concerned. The cost of the doctor's
visits is very often much too great. At
such times the mother is invited to write
to Dr. Pierce, of Buffalo, N. Y., for med-
ical advice, which is given free. Corres-
pondence is held strictly confidential.

The ingredients of the "Favorite Pre-
scription" is a matter of public knowl-
edge, being printed on each separate
bottle wrapper.

Perfect safety is assured with Doctor
Pierce's well known medicines because
no harmful ingredient is contained in
them. No alcohol, opium or harmful
narcotic is contained in the "Favorite
Prescription." Nearly forty years ago Dr.
Pierce discovered that chemically pure
glycerine of proper strength is a better
solvent of our native medicinal plants
than is alcohol. Besides glycerine is of
high nutritive value in building up
healthy flesh—much surpassing cod liver
oil. The ingredients in "Favorite Pre-
scription" beside the glycerine are Lady's
Slipper root, Golden Seal root, Black Co-
hosh and Blue Cohosh root, and Unicorn
root.

Dr. John Fyfe, Editor of the Depart-
ment of Therapeutics in THE ELECTRIC
REVIEW says of Unicorn root (*Helonias
Dilata*) one of the chief ingredients of Dr.
Pierce's Favorite Prescription:

"A remedy which invariably acts as a
uterine invigorator and always favors a
condition which makes for normal ac-
tivity of the entire system, cannot fail to
be of great usefulness and of the utmost
importance to the general practitioner of
medicine. In *Helonias* we have a medi-
cament which more fully answers the
above purposes than any other drug with
which I am acquainted. In the treat-
ment of diseases peculiar to women it is
seldom that a case is seen which does not
present some indication for this remedial
agent."

Of another important ingredient Prof.
John King, M. D., says: "As a *partus
preparator*, Blue Cohosh has enjoyed a
well-merited reputation, for when used
by delicate women, or those who experi-
ence painful labors, for several weeks pre-
vious, it gives tone and vigor to all the
parts engaged, facilitating its progress,
and relieving much suffering." Prof.
Hale testifies of women who have taken
Caulophyllum, all had very easy labors
and made good recoveries. Blue Cohosh
acts as an anti-abortion by relieving the
irritation upon which the trouble de-
pends. He continues, "It has been em-
ployed to relieve irritation of the repro-
ductive organs dependent on congestion.
It controls chronic inflammatory states
of organs and gives tone in cases of de-
bility."

The foregoing are only a few brief ex-
tracts taken from among the volumes
of endorsements which the most eminent
medical writers have given the ingredi-
ents entering into Dr. Pierce's Favorite
Prescription.

"Favorite Prescription" is the only
medicine for women, the makers of which
are not afraid to print their formula on
the bottle wrapper, thus taking their pa-
trons into their full confidence.

HEALTH AND HAPPINESS.

How to live in health and happiness is
the general theme of Dr. Pierce's Com-
mon Sense Medical Adviser. This great
work on medicine and hygiene, contain-
ing over 1000 pages and more than 700
illustrations, is sent free on receipt of
stamps to pay expense of mailing only.
Send 31 one-cent stamps for the cloth-
bound volume, or only 21 stamps for the
book in paper covers.

Church. Mr. Jos. Hutchinson made the
presentation speech.

MISSISSIPPI.

MINTER CITY.—The work on the Min-
ter City charge is moving on nicely.
Since conference another church has
been added to the work. This church
was built by Mr. J. A. Lowmes, one of
the greatest philanthropists of the
South, and was given to our people
free of charge. The deeds are proper-
ly made out to our church and are in
the hands of the trustees. Mr. Lowmes
has not only built the church and gave
it to us, but has furnished it with
seats, stoves, lamps and chairs for
the choir, organ and a beautiful com-
munion set. The first quarterly con-
ference was held in this church Feb-
ruary 29-March 1, by Dr. B. F. Wool-
folk, presiding elder. It was indeed
a good quarter in every respect. On
Sunday the elder preached a very able
dedicatory sermon. Words cannot ex-
press the good that was done in this
service. We are planning to raise an-
our benevolence on Easter. The work
is also spiritually alive and we hope
to have a great revival this year.—W.
H. Golden.

STARKVILLE.—The pastor and family
were very much surprised by the re-
cent storm which struck the parson-
age on March 2, leaving many tokens
of appreciation for its inmates. This
storm was led by the Grand Army, a
society organized in Zion Franklin
Methodist Episcopal Church. To these
friends we are very grateful. All
things are working together for good.
All hands are busy with preparations
for the erection of a new church at
New Prospect at which place we will
entertain the first District Conference
in July next.—L. L. Tibbs.

ALVA.—The first quarterly confer-
ence of the Duck Hill Circuit convened
in Binford Chapel from February 29
to March 1, with N. R. Clay, D. D., in
the chair. Nearly all the officers were
present with written reports. Paid
pastor, \$11.85; paid presiding elder in
full. Raised during quarter, \$24; rais-
ed for all causes, \$35.85. The salary
of our pastor, the Rev. D. Vandford,
was estimated at \$400.50.—G. M. Fra-
zier.

GET YOUR HATS FROM
MRS. C. P. BECK,
Fashionable Milliner.
ALL ORDERS PROMPTLY FILLED.
3250 Dryades St., Near Philip St.
NEW ORLEANS, LA.

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SYSTEM.

FOR THE HAIR AND COMPLEXION.

is used in our Beautifying Parlors on hun-
dreds of ladies and gentlemen. MINE TUR-
NER'S MEDICATED HAIR GROWER will cure
any scalp trouble and stimulate the growth
of hair, no matter what its condition may
be. Price, \$1.00. We give the kind of soap
we want you to use.

MINE TURNER'S MYSTIC FACE BLEACH
will cure every, any and all kinds of spots,
marks or blemishes in 8 or 10 days, giving
you a youthful, clear, sweet complexion.
Price, \$1.00. Soap free. We have a full
line of wigs and switches of all colors.

MRS. M. C. TURNER,
1433 Canal St. New Orleans, La.

Help Wanted

Women, Men,
girls and boys
can make big
money selling
our tetter articles. Write quick for our
terms and full particulars. Address TAY-
LOR REMEDY CO., Dept. 1, Louisville, Ky.

Marriages

BOWERS-PREVOST.—F. D. Bowers and Miss Edna F. Prevost, both of Baldwin, Louisiana, December 13, 1907. Mr. Bowers is a graduate of Cholet Academy and a popular young man of that town. He comes from one of the best families of Baldwin. The bride and groom were the guests of Miss Gus Breaux, of Berwick, the youngest sister of the groom.

BROWN-BERTRAND.—Friday, March 6, 1908, Mr. H. T. Brown and Miss E. M. Bertrand, at New Orleans.

HENDERSON-ANDERSON.—At Spider, Louisiana, Mr. Ellis Henderson and Miss Mary Anderson, at the home of the bride. N. R. Randolph, pastor, officiated.

BROWN-SIMON.—Mr. David Brown and Miss Sam Eller Simon, at the home of the bride in Spider, Louisiana, February 27, 1908, the Rev. N. R. Randolph reading the ceremony.

GUINON-SMITH.—Mr. Mannel Guinon and Miss Eliza Smith of Spider, La., March 12, 1908, the Rev. N. R. Randolph, pastor, officiating.

O'QUINN-ROSE.—On March 25, 1908, the Rev. Mr. Albert O'Quinn and Miss Alice J. Rose. Miss Rose is a member of our church at Waxia, Louisiana. She comes from a good family. The Rev. Edward Jackson read the ceremony.

DEAN-KIRK.—At Leesville, La., March 31, 1908, Mr. Arthur Dean and Miss Jannia Kirk, at the residence of the bride's mother, Mrs. Lettie Kirk, by the Rev. F. M. Lashington.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood; loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, proof address Mrs. M. Sumlin, South

PREACHERS' MEETINGS.

S. N. Orleans.

The Preachers' Meeting of the above named district held its session at Patterson March 12. President W. H. Jones conducted the devotional service. Seven members answered at roll call. Installation of officers conducted by the Rev. P. C. Colton. Ministerial Unity was discussed, the Rev. Thos. Williams leading in the discussion. Each pastor present made good reports of their work and all anticipate large success this year. Dr. Murry, of Patterson, attended our meeting and made an address on "Sanitary Regulations" as the best means to prevent consumption among our people. A number of other friends were present also. At night the Revs. P. C. Colton and E. H. Hall preached powerful sermons. Collection, \$5.20. The Rev. L. S. Smith and his members entertained the meeting royally. The next session will be held in New Orleans at Wesley Chapel, in connection with the Missionary Convention that will be held April 28. All preachers requested to attend.—Thos. Williams.

Baton Rouge.

This body met at Baker March 5, the Rev. T. B. Cooper presiding. Fifteen answered roll call. Devotional exercises conducted by the presiding elder and the Rev. R. J. Johnson. The

exegesis of the Sunday School Lesson was ably expounded by the Rev. T. B. Cooper. Much interest was manifested. We meet again at Torras April 9. The presiding elder addressed the meeting on General Conference and church issues of general interest. A vote of thanks was tendered to the presiding elder for this able address. The Rev. C. Johnson, of the Baton Rouge Academy, addressed the meeting in the interest of the Academy. The presiding elder appointed the Rev. F. T. Chinn, secretary of Foreign Missions; Freedmen's Aid and Southern Education Society, J. S. Weaver; Home Missions and Church Extension, T. B. Cooper. The district is progressing; the brethren are full of vigor and push, going forward to success. Baker did her best to take care of the preachers. These people are resolved to stand by their preacher and to foster the work. God bless the people at Baker. Collection, \$1.55.

J. S. Weaver.

N. N. Orleans.

Preachers' Meeting of this district was held at Pleasant Plain Church, the Rev. M. C. Harrison in the chair. The Revs. H. A. Sorrell, J. H. Rylander and John McKee conducted the devotions. The Rev. W. J. M. Price, the new presiding elder of this district was introduced and addressed this meeting. His words were encouraging and very helpful. We shall always be glad to have him in our midst. At this point occurred the reorganization of this body. Officers elected; President, M. C. Harrison; vice-president, J. E. Rolax; secretary, B. F. Branch; assistant secretary, A. Robinson; treasurer, J. H. Rylander. The Rev. W. H. Jones, president of the South New Orleans District, was present and addressed the meeting. The Rev. S. S. Smith and Miss C. Hayman were also among the visitors. Miss Hayman addressed the meeting upon the work of the Woman's Home Missionary Society. Resolutions were passed to the effect that the fifth Sunday in March be known as SOUTHWESTERN Day. The following meeting will be held at Litcher. The Rev. and Mrs. Wm. Harrell and their members are royal entertainers.—B. F. Branch.

THE HOUSTON DISTRICT.

J. MERCER JOHNSON, PRESIDING ELDER.

The work moves nicely; these are signs of progress.

WESLEY TABERNACLE, GALVESTON.—The Rev. G. A. Deslandes is the acceptable pastor. The congregation and citizens are loud in their praise of his good work. Bro. Deslandes is a hard student, good preacher, fine pastor; listen for a good report.

St. PAUL.—The Rev. L. S. Blakney is the moving spirit here and right nobly is he doing his work. He has had a good rally. Plans are on to destroy that Church Extension debt. This pastor is loved by his people. He will succeed.

TRINITY, HOUSTON.—Dr. W. H. Logan, pastor. Things move here like clock work. Signs are that there will be a great year's work. A beautiful new pipe organ has lately been installed. Dr. Logan and his good people are now in the midst of a glorious revival. May they succeed.

St. JAMES, HOUSTON.—The Rev. C. C. Minnegan is the youthful pastor; both he and his young congregation are moving things successfully. They demand success. It will come.

Mr. VERNON, HOUSTON.—The Rev. W. A. Fortson is pastor. This pastor and

his good people are starting off pleasantly. We hope for a good year.

SLOAN STREET, HOUSTON.—The Rev. W. L. Duncan, pastor. Bro. Duncan is organizing his forces and starting off with an air of promise.

BOYNTON CHAPEL, the Rev. Edward Lee, Pastor.—Bro. Lee and his good people are striving hard to make a good showing in the 3rd ward of Houston. They are accomplishing some good.

MALALIEU, HOUSTON, Dr. J. T. M. Lindsay, pastor.—This charge has high hopes and a great ambition to succeed. Under the guidance of this faithful brother they will realize their hope.

St. MARK.—The Rev. Wm. White visits this people. It is pleasing to see how they are coming to life and showing signs of a spirit to do. Bro. White will beat last year.

HAMILTON CHAPEL.—The Rev. Wm. Allen has a nice Sunday school here and he feeds satisfactorily the flock of God.

HARRISBURG, the Rev. Wm. Josey, Pastor.—Bro. Josey, after a severe illness, is getting himself and people shaped for a splendid year's work. He will succeed for he is up and all the time at it.

ORANGE, the Rev. K. W. McMillian, Pastor.—This scholarly brother is making Methodism felt in Orange. A good revival already had; church splendidly organized. There will be a fine report from Orange. The people are very fond of this minister. May his tribe increase.

St. JAMES, BEAUMONT, the Rev. J. F. Barnes is the working pastor here. There is a charge against Barnes to this effect: "He never tires, never falters, will not down; he must succeed." Methodism will have a good church in Beaumont soon.

McMEMORIAL.—The Rev. M. Fountain preaches the word here and most graciously has he been received by the people of Beaumont. Crowds hang on his lips for the gospel. With a Fountain flowing in Beaumont and a Barnes standing steady, Methodism is safe.

LIBERTY.—The Rev. Wm. Brooks is standing on guard at this point. We hope for him a good year's work.

RICHMOND.—The Rev. Jas. Jordon is the faithful watchman on the wall. It is a genuine pleasure to visit this big-hearted pastor and people. Large gains are laid. Great success will re-

\$35.50 From New Orleans TO CALIFORNIA

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"Sunset
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PULLMAN TOURIST
SLEEPERS

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DAILY NEW ORLEANS TO SAN FRANCISCO.

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HOOPING-COUGH GROUP.

Roche's Herbal Embrocation

The Celebrated Effectual Cure without Internal Medicine.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of R. Fougere & Co., 90 Beekman St., N. Y.

sult therefrom; the people love Bro. Jordon.

KENDLETON, the Rev. G. Felder, pastor.—The people are happy with Bro. Felder. He starts off smoothly. He deserves to succeed and in all probability will.

THOMPSON.—The Rev. R. H. Warren looks after the Master's interest here. Most encouraging is his work. Nothing is expected of Bro. Warren but success. He is now building a nice parsonage.

ANCHOR AND COLUMBIA.—The Rev. Wm. Mack is the popular and successful pastor. This charge is really growing from every view-point. Bro. Mack is improving his houses of worship. He will give a good account of himself.

ROEVILLE.—The Rev. Edward D. Hubbard is God's faithful steward here. All who are acquainted with Bro. Hubbard know that he is in the saddle to win. He is the circuit-rider indeed and is building a new church.

WALLISVILLE.—The Rev. H. C. Watson labors here. He has a large parish. Bro. Watson covers his ground very well. His work is in fair condition.

BATSON CIRCUIT has Bro. C. C. Parrish for its spiritual adviser. Bro. Parrish is doing some good.

KORNTYE is fortunate to have Bro. L. E. Mitchell as its preacher this year.

Bro. Louis Martin preaches at La Port. A lot has been secured.

THE HOUSTON DISTRICT has a splendid set of ministers, who are able and willing to look after the interest of the church. The chief aim of each is the salvation of souls. Each pastor must have his salary; all benevolences must be raised, churches built and debts paid. To this end they are laboring. The district voted this presiding elder a trip to the coming General Conference in May. Good and he is going.

Deaths

Cures Woman's Weaknesses.

We refer to that boon to weak, nervous, suffering women known as Dr. Pierce's Favorite Prescription.

Dr. John Fyfe one of the Editorial Staff of THE ECLECTIC MEDICAL REVIEW says of Unicorn root (*Helonias Dioica*) which is one of the chief ingredients of the "Favorite Prescription":

"A remedy which invariably acts as a tonic invigorator makes for normal activity of the entire reproductive system." He continues "In Helonias we have a medication which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent." Dr. Fyfe further says: "The following are among the leading indications for Helonias (Unicorn root). Pain or aching in the back, with leucorrhoea; atonic (weak) condition of the reproductive organs of women; mental depression and irritability, associated with chronic diseases of the reproductive organs of women; constant sensation of heat in the region of the kidneys; menorrhagia (flooding), due to a weakened condition of the reproductive system; amenorrhoea (suppressed or absent monthly periods), arising from or accompanying an abnormal condition of the digestive organs and a pale (thin blood) habit; dragging sensations in the extreme lower part of the abdomen."

If more or less of the above symptoms are present, no invalid woman can afford to neglect the use of Dr. Pierce's Favorite Prescription, one of the leading ingredients of which is Unicorn root, or Helonias, and the medical properties of which it most faithfully represents.

Of Golden Seal root, another prominent ingredient of "Favorite Prescription," Prof. Finley Ellingwood, M. D., of Bennett Medical College, Chicago, says: "It is an important remedy in disorders of the womb. In all catarrhal conditions and general enfeeblement, it is useful."

Prof. John M. Scudder, M. D., late of Cincinnati, says of Golden Seal root: "In relation to its general effects on the system, there is no medicine in use about which there is such general unanimity of opinion. It is universally regarded as the tonic useful in all debilitated states."

Prof. R. Bartholow, M. D., of Jefferson Medical College, says of Golden Seal: "Valuable in uterine hemorrhage, menorrhagia (flooding) and congestive dysmenorrhoea (painful menstruation)."

Dr. Pierce's Favorite Prescription faithfully represents all the above named ingredients and cures the diseases for which they are recommended.

WHITE.—Alice White, wife of the Rev. J. G. White, born in 1887, died March 17, 1908. She joined the church in 1900. She was superintendent of the Pleasant Charge Sunday School at Clarksville, Tex., and a faithful member of the church. She died in the triumph of Christian faith, leaving husband, father, mother, sisters and a host of friends. The funeral was conducted by the Rev. J. P. Belcher, assisted by the Rev. H. Garrett, pastor.

WOODS.—Edward Woods died December 3, 1907. Mr. Woods was a member of St. John's Baptist Church of Berwick, La., and also of the Knights of Pythias. He leaves a wife and five children.

BAKER.—Harry Baker, one of the oldest members of Trinity Methodist Episcopal Church, of Baldwin, La., died recently.

DIAL.—William Dial, a native of South Carolina, died in peace February 21, 1908. He was about 38 years of age. He lived for some years with Mr. Joe Terral at Plaquemine, La. He died at the home of Mrs. Cutno, who cared for him during his illness.—M. C. Harrison.

CHERRY.—Clara Cherry, a faithful member of Kingly's Chapel, Edwards, Miss., fell asleep in Jesus February 27, 1908. She was a member of said church for many years. She died in Vicksburg, Miss., and the remains brought to Edwards. The funeral was conducted by the writer. She leaves one son to mourn.—W. L. Wells.

DEMPS.—Penelope Demps died January 27, 1908. She was married to the Rev. A. Demps June 15, 1908, and to this union eleven children were born. The mother follows two sons and one daughter. As she lived so she died, faithful and true to the Christian cause. Mount Zion Methodist Episcopal Church at Lone Star has lost one of its most loyal and strongest members, the husband a devoted companion and help-meet. Funeral service conducted by the Rev. Dennis Johnson, who was assisted by the Rev. Hendon Ox of the Baptist Church and the Rev. P. McQueen. She is survived by her husband, seven sons, one daughter, one sister and a host of friends.

D. W. Demps.

HOLMES.—George W. Holmes, one of the honored pioneers of Central Avenue Methodist Episcopal Church, Atlanta, Ga., died March 3, 1908, at the home of his son, the Rev. W. A. Holmes, pastor of Grace Methodist Episcopal Church, Brunswick, Ga. The other children of this aged veteran are Mrs. Mattie Combs, Far Rockaway, N. Y., and Miss J. E. Holmes, who is doubtless familiar to many of our readers. The Rev. Dr. J. A. Rush, pastor of the deceased, went from Atlanta to officiate at his funeral. No higher tribute to his Christian life could be paid him than was paid by his pastor when he said, "Brother Holmes was one of the most faithful of the faithful." The direct cause of his death was appendicitis of the most acute form.

BRACY.—Margaret Bracy, born in North Carolina, later moved to Alabama and then to Texas, was married to Prince Bracy during slavery and to them were given thirteen children, five of whom survive their mother, besides a host of grandchildren and great-grandchildren. Mrs. Bracy was a member of Downey's Methodist Episcopal Church, faithful and conscientious; her life was a bright and shining light for God. It is said of her "She worked and talked for Jesus as long as she could speak, and when she could not speak she would hold up her hands for Him." She had been afflicted for four years or more, but confined to her bed only since February 5. On February 12, 1908, this dear mother entered into rest. The Rev. W. A. Parks conducted the funeral service, assisted by the Rev. J. A. Hicks of the African Methodist Episcopal Church.

RICE.—J. Rosmond Rice, of Rock Mills, S. C., a member of Springfield Methodist Episcopal Church, fell asleep in Jesus February 25, 1908. He was born in the year 1870, joined Springfield Methodist Episcopal Church in his youth and lived a consistent Christian life. He served as an officer of his church for a number of years until his health failed about a year ago. Last fall he went out to Oklahoma, returning in November after a three months' stay, not much improved. He bore his suffering with great patience. He was a good man always willing and happy to do something for the church and for the community, where he was beloved by white and black alike. His many friends stood loyally by him until the Father took him from their kindly care. The church lost in his death one of its strongest members, the town one of its most worthy citizens, the wife and children a good and kind husband and father. He leaves to his family an insurance policy of \$1,000. His property is valued at \$8,000. He was twice married, four children blessing the first union. His marriage to Miss Eliza Anderson, the daughter of a large cotton planter of Rock Mills, was made the happier by the coming of three children, one of which entered into rest about four years ago. There survive him wife, mother, six children and other relatives. The Revs. York Goodlett, John B. Ruck, of the Baptist Church, and T. J. Roberson, the pastor, conducted the service.—W. L. Williford.

FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor.

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Southwestern Christian Advocate

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Crescent City Notes

NORTH NEW ORLEANS DISTRICT.

Board of Foreign Missions to be held at Pleasant Plain Methodist Episcopal Church, April 29, 1908, beginning at 12 a. m.

PROGRAM.

Scripture lesson, Presiding Elder W. J. M. Price; Prayer, G. Forest; Song, Mount Zion Choir; Addresses, "The Great Commission," J. F. Marshall, D. D., "The Beginning of Protestant Foreign Mission," M. C. Harrison; Song, Union Church Choir; Addresses, "Africa," Mr. H. J. Mason, "South America," H. A. Sorrell, "China," M. J. Dyer, "The China Centennial Fund, and our duty to it," R. C. Metoyer, Esq. Sermon, John McKee. Evening service: Song, Miss C. Carter; Prayer, A. Luster; Addresses, "India," A. L. Scott, "Japan and Korea," P. Landry, D. D., "Our European Missions," Valcour Chapman, "The Malaysian Missions," A. B. Harris, "The Call for One Hundred New Missionaries," W. S. Chinn, "Our Missionary Literature and Study Classes," J. H. Rylander. Addresses by Field Secretary Dr. G. G. Logan and Presiding Elder W. J. M. Price. Song, Pleasant Plain Choir.

JOHN F. LUCKETT.

John F. Luckett was born in Washington, D. C., and at his death which occurred in New Orleans on February 12, 1908, he was in his fifty-third year. He had lived in New Orleans many years, where he was well known and was one of the leading and most useful members of Union Methodist Episcopal Church. Mr. Luckett at one time served seven years in the Army. The last four years, eight months and nineteen days of his life were days of affliction, which he bore bravely, even cheerfully; his faith was bright and clear, and with a serene soul in Christian triumph God took him to his eternal home. His memory is prized as husband and friend by his devoted wife. One sister and brother, residing in Washington, D. C., another sister now living in Philadelphia, Pa., two stepdaughters, one step-son, many

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I found this remedy by a fortunate chance while an invalid from rheumatism and it did me more good in a week than all the other remedies in years. Since then it cured hundreds of others—cases of thirty or forty years standing—persons of seventy and eighty years of age. Some of them were so decrepit that they could not even clothe or feed themselves.

nephews and nieces, survive him. The funeral service was conducted in Union Church by the pastor, the Rev. J. F. Marshall and the Rev. Valcour Chapman. Mr. Luckett was a member of the Mount Zion Benevolent Association and of the Grand United Order of Odd Fellows, the latter organization having charge of the burial.

Doings of the Workmen

LOUISIANA.

BEATTIEVILLE.—At Mount Vernon Methodist Episcopal Church our first quarterly conference was held March 5-6, with Presiding Elder Dr. B. M. Hubbard presiding. The officers presented reports on all lines, which showed improvements. All interests of the church are being carefully looked after and the future looks bright; \$65 has been raised during the quarter for all purposes. On the night of March 6 Presiding Elder Hubbard preached a stirring and elevating sermon. He took for the subject of his discourse, Luke 19th Ch., 13th v., "And He called his servants, and delivered them ten pounds, and said unto them,

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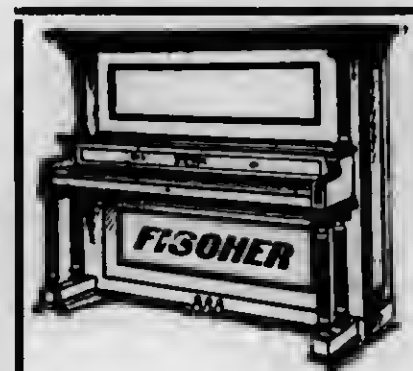
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NEW ORLEANS**

occupy till I come." The congregation says they mean to handle the pounds until the presiding elder returns.—John D. Brown.

TEXAS.

Millicon.—Our first quarterly confer-

ence on this circuit was held from February 29 to March 1. The elder was present, the Rev. B. M. Taylor. He preached an able sermon at eleven a. m. At three administered the Lord's Supper. We paid the Elder \$6.50; pastor, this quarter, \$9.—J. Ford.

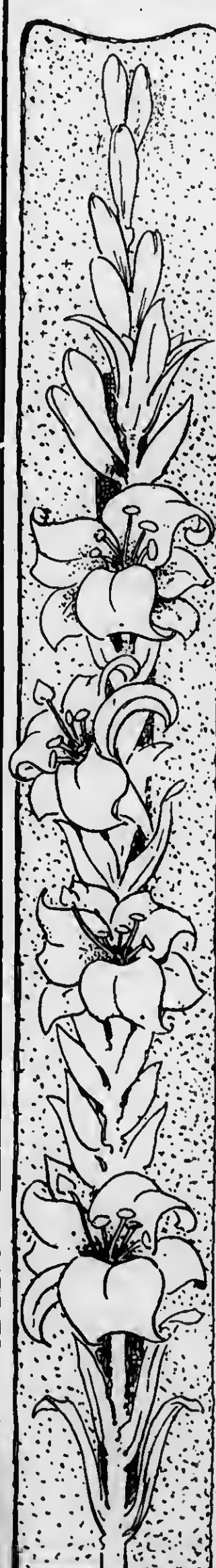
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✠ Easter, 1908 ✠

"He is Risen"

By Mrs. Grace Shimm Cummings

Fill His house with sweet perfume,
He has banished from the tomb,
All Death's dark and awesome gloom,—
Christ, our Lord, is risen indeed!

Over passions, pride, and wrong,
Base desires, so fierce and strong,
Sing the glad, triumphant song,
"Christ, the Lord, is risen indeed!"

Neither death, nor hell, nor grave,
Breaks His power, the soul to save;
Sin no more may claim a slave,
Where the Lord is risen, indeed!

O, my brother! drifting far
Toward Destruction's treacherous bar—
Look to Him, thy guiding star,
Christ, thy Lord, is risen to save!

Are you peering through the gloom
In a loved one's lonely tomb?
Dry thy tears; for this, thy need,
Christ, thy Lord, is risen indeed!

"Risen indeed!" Sweet Easter strain,
Sing with joy the glad refrain:
"Christ is risen;" our dust shall bloom
Forth in glory from the tomb.

Beauteous Easter day so fair,
Sweet with Spring's mysterious air,
Thine, a crown of radiance rare,—
For our Lord is risen indeed!
Washington, D. C.

Easter a Prophecy

By the Rev. William C. Stovall, M. A., B. D.

Easter is one of those pinnacles of the year which, by countless associations, is dedicated to the human hope for immortal life. Whatever be our fears or our misgivings on other days, whatever be the accumulated drag of sorrow or of doubt which holds our feet in the heavy clay of earth, on this one day we claim our freedom, and exclaim with the child Pippa:

Thou art my single day, God lends to heaven
What were all earth else, with a feel of heaven.

On Easter day all the voices of the world bring to us once more the message of life. The sun above our heads, bounding northward from the vernal equinox, renews the message. "The winter is past, the flowers appear on the earth, the time of the singing of the birds is come." The tender shoots of shrub and herbage are everywhere instinct with life.

There is something ever on beyond each stage and type of life, and each is unfulfilled without the rest. Every type has been the prophecy of some higher type. Every age has held within itself the promise which only a subsequent age could fulfill.

There is a law of the continuity of life which reaches far back beyond the advent of man. Reading backward, we can begin to see even in the first unfoldings of the universe some glimpses

"Of a dim splendor ever on before
In that eternal circle run by life."

From its most remote beginnings, the world seems to quiver with prophetic anticipations. It is an expectant creation. It is constantly hinting at ends which it is as yet powerless to achieve. It is almost with the presence of contemporary thought that Paul speaks of the "earnest expectation of the creation waiting for the revealing of the sons of God." It is the thought which Tennyson coins into the music of his verse, which tells of the

"One far-off divine event
To which the whole creation moves."

Are we not able at Eastertide to find in our outlook, not only a prophecy of life as something beyond the individual and greater than he, but the prophecy also of something greater and better for the individual? That is always the question that presses upon me on Easter day, and no mild altruism which points me to "the sweet presence of a good diffused" can ever quite satisfy me. Will this mortal put on immortality? That is the question which stands confronting the battalions of history and of science, of philosophy and of religion. What witness is there to the survival-value and the survival-power of my own individual life? I want to live on and on; for I have found it good to live, and life is sweet. I have found it worth while already—I love the companions I have met by the way, the friendships I have formed, the thoughts and hopes and visions that keep the mind endlessly alert. I like it all. I am very much in love with life, and

I want to keep living. How may I, and shall I? Those are our questions.

I sometimes think that Paul put the case too ardently when he declared: "If the dead are not raised, let us eat and drink, for to-morrow we die." I trust that an inherent and growing sense of the dignity of life, and of our responsibility to the life of the race would restrain us from becoming sots and brutes, even were we to abandon all hope of a deathless life. We could live on bravely and righteously and then at last

"Join the choir invisible,
Whose music is the gladness of the world."

But after all, it is true, as a thoughtful teacher of ethics has said, that "no philosophy will ever satisfy men which is not able to throw a plank across the grave." And, while it is is doubtless the fact that most of us have come to care little and be little curious regarding the furniture and occupation of a future life, while the materialistic splendor of the New Jerusalem appeals to us less and less, and books like "Gates Ajar" may seem to us a little morbid and unreal, I presume it is also true that the deep underlying question of our personal immortality is just as real and persistent as ever.

Now, I want to emphasize the fact that the widening consciousness of life as something ever beyond ourselves, at the same time deepens the consciousness and worth of life within ourselves. The more we get beyond our narrow and selfish individuality, the more of an individual we become. Life everywhere grows in dignity and worth as it ceases to be ephemeral. In proportion as life is projected upon a large scale does it acquire interest and value. As the stage is widened, it invites to a more dignified performance, just as the great stage at the Auditorium here in Chicago at once connects itself in our minds with a different spectacle and a different treatment from that which would be possible upon the tiny stage on wheels where the itinerant showman presents his puppet-shows at country fairs. When the theatre in which the drama of life is enacted becomes great enough, it calls for greatness of action. If a man can share the purpose which shapes the world; if he can be raised up to think the thoughts of God; if he can dream of infinite excellence, and plan for deeds that live, then his own personal life begins to stretch out to compass that which he can see and dream and be. Putting on immortality is another way of putting on individuality. Eternal life is the necessary complement of an adequate and abundant personal life. It would seem as if the expensive pressure of new values and new ideals must push the door open on the further side of life.

And, if I mistake not, the triumphant note of Easter, the song which sings itself in our hearts with joy unspeakable, arises not primarily from an assurance of the bodily resurrection of Jesus, but it is to the moral miracle that men at last pin their faith. And the victorious assurance which overrides every-

thing else is the assurance that a life like Christ's could not be holden of the grave. The Romans could crucify His body, but they could not crucify His Spirit. He is not dead, He is risen. To what point He is risen, where He dwells, and how He still exerts the sweet power of His personal life on the life of the world, and where they dwell who have gone out of our sight for a little—these friends and lovers and companions, for whose presence our hearts call out in the darkness, and without whom life seems a different thing—of all this we know not, nor need we know. There are some things for which we can afford to wait, some promises which even yet we are able only to greet from afar.

The call that comes to us is more imperious and immediate. This mortal must put on immortality. Life and character and all that makes life worth having are not a gift, but a conquest and an achievement. "If ye are risen with Christ, seek the things that are above where Christ is"—not above in the heavens, which no hand has yet charted, but above in the timeless relations of the ideal life where we may always look for Him, however high we ascend.

This mortal must put on immortality—not as when one changes the soiled working-garb for holiday dress, but rather as when one gears the machinery of his present task into the wheels of eternity. Do not think that you can get through these transient earthly things, and put them out of sight, and be done with them. Rather must the habits, the characteristics, the hopes of yesterday be carried forward into the work of to-morrow. So that what we need is to acquire the thoroughness, the composure, the self-restraint, the perspective, which shall help do the work of to-morrow, whether that to-morrow find us working here or there.

Chicago, Ill.

Resurrection in the Spirit

The resurrection of Jesus is attested also by the witness of God's Spirit in the hearts of believers. When in the heart of a man Christ rises in new spiritual power that man believes with an unshakable faith that Christ rose in Judea of old. Resurrection is fundamental for the individual Christian as it is for theology and the Church. The philosophy of a nascent, vital Christianity is given in the exultant challenge:

"The Lord is risen—
We, too, shall rise!"

In a sense the Christian has already risen with Christ, not only because of his intellectual conviction that the historic Christ rose, but also by reason of the fact that the seed of eternal life—the promise of coming, complete resurrection—is already planted in his soul. Resurrection in this mystical, spiritual sense is a point and a process—in respect of the forensic act of justification a point, and in respect of progressive sanctification a process. If we are Christ's we are all the while rising with Him—He is accomplishing in our souls a continual nativity of immortal hope.

The fundamental thing in any good life is the Easter hope and joy. Life would be very poor and unlivable indeed were there to it no promise of a rising again from moral death, and of final escape from mental delusions and physical ills. Easter on the physical side speaks to us of spring after winter, verdure after ice, running streams after frigidity, and fresh plantings after snowy sleep, and in the moral and spiritual sphere, it augurs everything that is good, beautiful, pure, honest, and of good report. For the Christian believer every morning is a resurrection, and every Sabbath is an Easter. Jesus Christ is the Lord of Life, who could not Himself be holden of death nor suffer corruption, and it is His blessed privilege and gracious will to give to as many as seek Him and identify their fortunes with His, eternal life, which has its genesis now, and its glorious fruition through unmeasured ages.—New York Observer.

The Resurrection

The resurrection of Christ is the guarantee of our own. The clouds which hung around the gate of death in earlier ages have rolled away since the day of our Savior's triumph over death; the presumptive speculations which were previously rife as to the future state have been exchanged for strong certainties.—Henry P. Liddon.

Easter's Great Message: Man's "Cannots" are God's "Cans"

By the Rev. W. R. A. Palmer, D. D.

Study for a few moments the miracle of the "Resurrection of the Dry Bones in the Valley." Jehovah: "Son of man, can these bones live?" Ezekiel: "O Lord God, Thou knowest!" This question was put after Ezekiel had made a thorough investigation of the material in the open valley in obedience to the command of the Spirit, and satisfied himself that the open valley was full of bones, very many and very dry; a text was given him to use until it was necessary to change it, and he was commanded to prophecy upon these bones. The word prophecy means to speak as God's representative; so does the gospel preacher in our day.

With sublime faith and simple, childlike obedience to the Spirit's command, he prophesies and prophecies; in the midst of his speech or sermon there was a mighty shaking and a great noise and bone came together bone to his bone. If for the sake of illustration we quote authority that there are two hundred and forty bones in the human body, including the teeth, and about forty thousand were slain and buried in this valley of vision, then nine million, six hundred thousand bones came from every direction in search of fellow bones; with such a pell-mell helter-skelter movement, with rattling and thundering, no wonder there was a mighty shaking and a great noise; but finally there was silence and order and (1) we have forty thousand skeletons; it is necessary to remark that throughout this whole transaction the prophet was wholly unconscious of his surroundings, entirely and absolutely as a human agent the organ of the Spirit of God, so that his utterances give us an idea of the thought conveyed by the word inspiration.

When the prophet beheld, sinews came to connect the bones, and the flesh came upon them, and the skin covered them above, but there was no breath in them. We have now (2) dead bodies flat on their backs in this valley graveyard, many of them as man was before God breathed into his nostrils the breath of life and he became a living soul.

Now a new command to the prophet to change his text: "Prophecy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain that they may live." Former successes in the valley encourage him and he does just what he is told; in obedience to his message, north wind, south wind, east wind, and west wind come and meet in a mighty rushing whirlwind and breathe upon the slain; dead hearts begin to beat and send blood to the tip end of the fingers; blind eyes begin to see, deaf ears begin to hear, dead hands and feet begin to move; life instead of death, and (3) they stand upon their feet, an exceeding great army.

It all happened just as the prophet said it in God's stead, found in verses five, six and seven. Nothing but dry bones, very many and very dry; but (1) skeletons, (2) dead bodies, (3) an exceeding great army of living soldiers. God's Spirit thus explains the vision: these bones are the whole house of the children of Israel; great in numbers, but dead nationally and politically; in the valley of Babylonian captivity, sitting down by the rivers, weeping when they remember Zion; harps hung upon the willows, refusing to sing the Lord's song in a strange land, despondent and disheartened, burdening Ezekiel with this complaint: "Our bones are dried, our hope is lost, and we are cut off for our parts."

God's object was that Israel should know that He was God, and in spite of their experiences, their social, political and national condition, He did give them an absolute, entire and complete resurrection and brought them to Zion with songs and everlasting joys upon their heads, and they had no more sorrows and sighing. "Man's Impossibilities are God's Possibilities," is our Easter message, which may be applied to the conversion of a sinner, the reformation of a drunkard, the revival of a dead church, the freedom of a race of people like the Negroes of this country, who may find in this study a picture of their own condition, and the vast possibilities of improvement: here we have a deplorable, but not a hopeless condition, a vexed na-

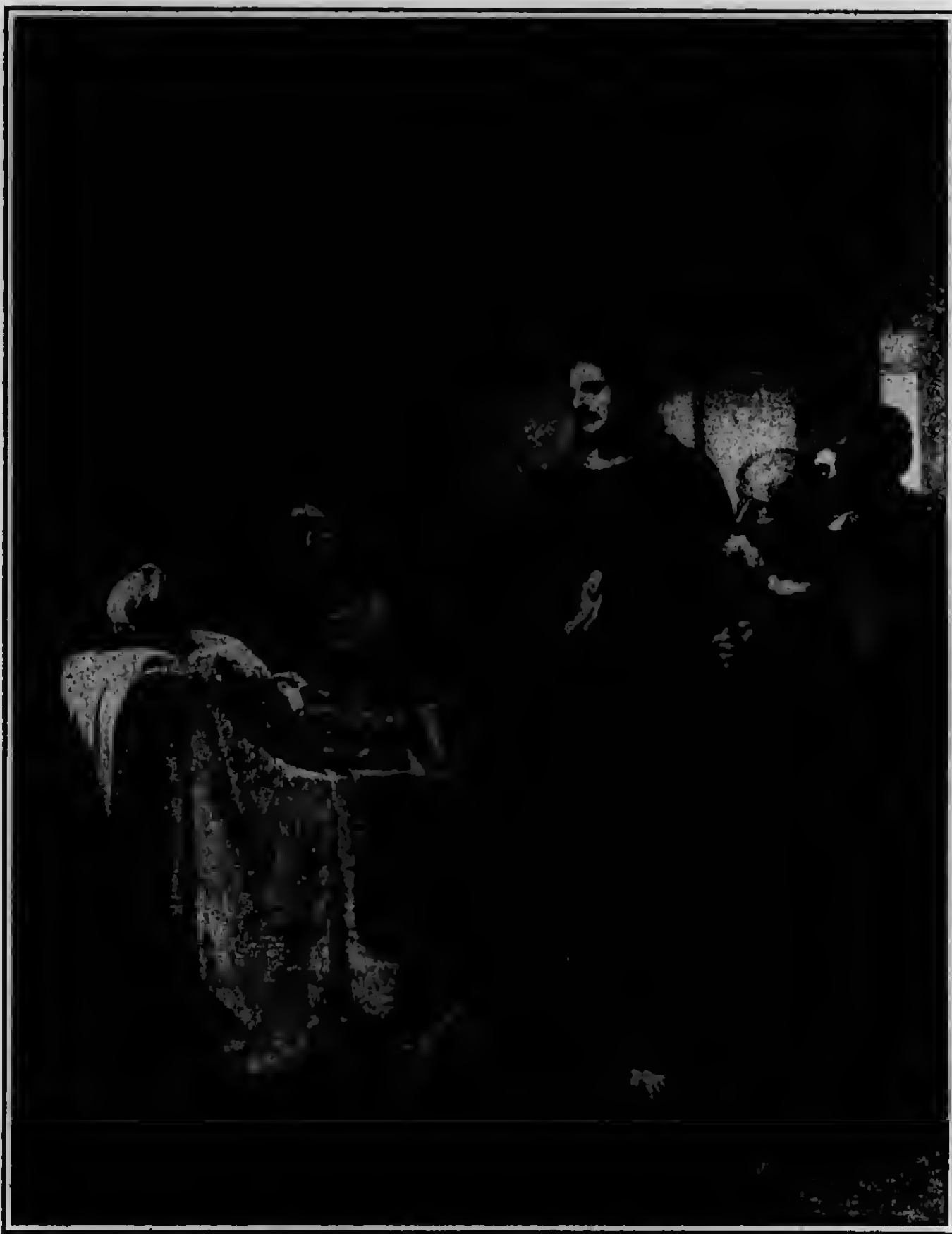
tional problem, which was solved by the leader's faith in God's Word, the people's faith in their faithful leader, implicit obedience, patience and perseverance; from a chaotic state of dry bones, very many and very dry, comes a gradual orderly development through successive stages into living men, standing upon their feet, an exceeding great army.

This study is also a literal prefiguration of the resurrection of the body; read the resurrection

You have only lost a while that which you loved long since. You promised them on the eve of their deparature that you would meet them. Listen and you will hear angelic voices asking, "Why weepest thou, whom seekest thou?" Listen again and hear these assuring words of comfort, "Risen, not here."

When Gabriel shall blast his clarion trumpet, every graveyard, every charnel house, every cemetery, shall give up its dead, the dead in Christ shall rise, these bones shall come together and be clothed with immortality. Yes, when all the tombstones shall burst and graveyards shall tremble, billions and billions of bones shall come together, bone to his bone, and there will be a muttering and a thundering and a mighty shaking and a great noise.

These dry bones shall live! "I believe in the resurrection of the body." Jesus spoiled the death of



RAISING OF JAIRUS' DAUGHTER Painting by Rechter

chapter of Corinthians and the resurrection chapter of Ezekiel side by side, and answer for yourselves the question asked by some man: "How are the dead raised up, and with what bodies do they come?"

What seemed more impossible from a human standpoint than the resurrection of Jesus? But, in spite of the guards, in spite of the tomb, in spite of the stone, in spite of the taunts—yea, in spite of every precaution to prevent it, He rose from the dead and became the first fruits of them that slept. Because He rose, we, too, shall rise; His resurrection is the cap-stone of redemption, His mighty work. Two thousand years ago, Jesus had the victory over death, the great enemy of the human race, and the last enemy that shall be conquered, early in the morning on the first day of the week. Every Lord's Day, every Easter tide, reminds us of this World Hero of ours, the Conqueror from Edom, with dyed garments of Bozrah, travelling in the greatness of his strength; red in His apparel with his garments like him who treadeth in the wine fat; answering the query of some seer hailing Him from a Judean hill, declaring that He has trodden the wine press alone, and of the people there was none with Him; therefore, His own arm brought salvation and His fury upheld Him. Go scatter flowers over the graves of your loved ones! Ask yourselves the question: If a man die, shall he live again?

his prey, took away gloom from the grave, deprived sin of its dominion, and robbed hell of its terrors, when He burst the bars of death asunder, rose triumphant and showed himself to be the Son of God, with power and authority, sending the message to heaven to break its spell of silence, "I came, I saw, I conquered." The message of Easter is: "Man's Cannots Become God's Cans."

"Ah well for us all some sweet hope lies
Deeply buried from human eyes,
And in the hereafter Angels may
Roll the stone from its grave away."

Birmingham, Ala.

"This is the root of our faith, the source of our strength, and the very heart of our communion, namely, that the Son of Man came not to be ministered unto, but to minister. There are other aspects of religion—the fight of faith, the witness to the truth, Christian duties, Christian service, and the whole issue in practice of Christian love, but this first, and this last also, and this all the time, that our spiritual life depends utterly on Christ. Creep close to the warmth of His love; get near to the source of all your joy and service. Let the Son of Man minister to you, serve you with His own sweet courtesy."—Ex.

"Christus Consolator" With the Negro Left Out

By the Rev. Wilbur P. Thirkield, D. D., LL. D.

Wendell Phillips, in his address on "The Scholar in the Republic," refers in pungent terms to the fact that in surrender to proslavery ideas "bishops expurgated the pictures of their Common Prayer Books." And in one of his political essays James Russell Lowell rebukes a certain religious society which, in deferring to the "objections" of the South, excludes the black man from the operations of God's providence, and does thereby as great wrong to the Creator as that Church did to the artist when, without public protest, it allowed Ary Scheffer's "Christus Consolator," with the figure of the slave left out, to be put in its Prayer Book.

Back of these striking references to a famous picture a rather startling bit of history is disclosed. Many are familiar with the "Christus Consolator" of Ary Scheffer, one of the most suggestive and beautiful religious pictures that was ever painted. This famous painting, which is herewith reproduced, tells its own story: Jesus is surrounded by those who came kneeling about Him for His comfort and healing. At His feet a woman kneels, pleading for the restoration of her infant child.



"CHRISTUS CONSOLATOR"—Scheffer

Near the Master, crowned with a wreath of myrtle, indicating poetical or other distinction, sits a man of thought and refinement. The fact that his back is turned toward the Master may indicate that, while he is willing to hear, he does not surrender to His teachings.

In devout spirit, kneeling, with faces turned toward the Master, are three women, who may well typify the calmness of faith, the spirit of hope, and the surrender of love. In the rear are three workmen, with implements in their hands. They seem to have stopped to listen to Him who spake as never man spake.

At the left an old man, with outstretched hands, stands appealing to Jesus that his petition may be heard and answered. In the foreground lies a young man in wild delirium, naked, who has been bound with chains. At the touch of Jesus the chains fall from his wrists and he is about to rise out of his delirium. Near him a Negro slave, with uplifted eyes and agonized face, stretches out his manacled hands to Jesus, seeking freedom from Him "who came to break every yoke," and to "set at liberty them that are bound."

Such was the beauty and fame of this picture that the publishers of an edition of the Book of Common Prayer were attracted to it as a suitable frontispiece. But there was this fatal objection: the Negro was there with his manacled wrists and his appealing face, yearning for freedom. This could then find no favor in the South. Hence direction was given to the engraver to cut out the figure of the Negro. The picture in this mutilated form was thus published as the frontispiece for this edition of the Book of Common Prayer, and the same was certified to as correct by the then Bishop of New York.

Small wonder, then, that this act of surrender to the sentiment of both South and North against the agitation of the question of human slavery called

ed out the righteous rebuke of such advocates of humanity as Wendell Phillips and James Russell Lowell. It was just such a spirit of surrender that led Phillips Brooks to write, as recorded in his biography: "Our convention was a shameful failure. We asked that body of Christian ministers and laymen to say that treason was wicked and slavery a sin. They declined, and substituted some feeble platitudes, done up in wretched rhetoric, which meant nothing and said it. I was ashamed of my church."

When we read the above, setting forth conditions as obtained in a great church a generation or more ago, and then observe the progress toward a larger, more humanitarian spirit to-day, it leads one to take courage as to the future. While the Protestant Episcopal Church has not been as progressive and broad in its work as some other churches, probably because it has such a large membership at the South, yet even this church has shown activity that gives promise for the future.

The work of our church, through its Freedmen's Aid and Southern Education Society, would en-

throne Jesus amid the lowly and needy of both races in our land. The work of our church in the South for more than a generation has illustrated, in large measure, the spirit of the Master as set forth in this representation of the "Christus Consolator." In this day, when the spirit of caste and proscription against the black man seems on the increase throughout our nation, this incident of a mutilated picture, with the black man left out, should come with special force to those who, from Christian fellowship, would cast out any man because he is black. Let our church feel deeply the burden of her great mission in the redemption of a race and in the molding of a nation's history, that alone can be achieved through freedom from caste and uncompromising loyalty to the right. Let our church stand true to the principles that have marked her history, and she will help to perform a mission that perhaps no other body of Christians can achieve. We may thus in peace and equity solve the great problem, instead of, by compromise to caste and prejudice, fasten it upon a nation for all time. Let us not bring down our standard to any people who, through inheritance, are bearing the burden of the caste spirit. Rather let us lift them up to our standard in Christ's name and for His sake.

Washington, D. C.

All our home missionary workers, especially the slum workers in the darkest parts of our great towns and country regions, find their chief means of awakening and converting reckless sinners, as in benighted Newcastle, and in savage Staffordshire John Wesley did, in the prayer meeting joined to the gospel preaching, and in the class meeting as sealing, fixing and perpetuating the awakening and converting influence of the the preaching to the masses.—Dr. Rigg.

The Deeper Meaning of Easter

Easter means more than lilies and flowers. It is a great day in all Christendom. It is observed with gladness, with bursts of song, and profusion of flowers. Easter ought to awaken in every Christian new inspiration, new uplift, new revealing. It ought to be easier for us to live nobly after we have enjoyed another Easter and received its great lessons. A wave of comfort should come over the world as the day bears everywhere its lessons of resurrection. Death has been conquered, the grave is no longer a hopeless sealed prison; the door has been broken. This is the message Easter carries to every home of sorrow, to every lonely, bereft heart.

But that is not the whole meaning of Easter. It tells of victory not only over death but over everything in which we seem to suffer defeat—over grief, loss, pain, and trial. Jesus himself stated the great principle of the Easter victory when he said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

This little parable had its first interpretation in the death of Christ himself. To him dying would be no misfortune. It would be the way to a higher and larger life. He was then facing the problem of the cross. It certainly seemed a terrible waste of precious life demanded. Would it not be better for him to avoid sacrifice and live on, seeking refuge, perhaps, in another land? Quickly came the answer. The only way for that blessed life to reach its full beauty, and for its mystery of good and glory to be wrought out, was to accept the cross. After he had risen it was easy to understand how this had been true in Christ's life.

While this great law received its highest illustration in the death of Christ, it is also the law of the spiritual life. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." This law applies to all and to all experiences in life; we may save ourselves from loss and cost and sacrifice if we will; we may refuse to make the self-denials that life demands of us; we may indulge ourselves, and decline to do the things for others which we are called to do, and which would require toil and pain, and think we are saving our life, but really we are losing it. The way to our best in character and fruitfulness is through death. We must die to live; we must live to gain.

This is our great Easter lesson. It does not come merely once a year, with its brightness and joy; it is a lesson for every day and has inspiration for us in every phase of living. We are continually coming up to graves in which we must lay away some coveted ease, some hope, some treasure, some joy, some disappointment, but from which the thing laid away rises in newness of life and beauty.

Every call to self-denial is such a grave. We are apt to pity those who are called to deny themselves for the sake of others, but every call to self-denial is a call to a new Easter. We give up our pleasure, spend our strength in helping others, we forego our evening's rest and go out into the storm to do good. But we have a spiritual blessing whose value to us far surpasses the little ease or comfort or enjoyment or rest we may give up and bury away in our garden sepulcher. It seems worth while to bring the Easter lesson in this way to the common experiences of the common days.

"The principle of dying to live as enunciated by Christ differs from that of even the greatest of his predecessors in the recognition that true gladness is conditioned by self-crucifixion."—In *The Classmate*.

One of the pleasantest sights of serene happiness I ever saw was an old woman, whose life was narrowed down and restricted by infirmity to the sole activity of sitting in an armchair by the fireside of a humble dwelling and knitting and mending the stockings of the children and grandchildren that could play and work. Thankful for the armchair and the clean-swept hearth, she passed her contented and cheerful days in doing well what she could do. To me that old armchair was transfigured to a throne of glory more to be envied than an imperial throne filled by a selfish, ambitious monarch, and a divine radiance invested its occupant and all her homely implements and humble industry that outshone the glitter and the glare of golden scepters and jeweled swords of state.—Osgood E. Fuller.

Heaven's Compensations

By the Rev. Rollo F. Hurlburt, Ph. D., D. D.

In one of my pastorates I knew a helpless, bed-ridden invalid.

At the time when I knew her, she had lain for twenty-six years in her mattress grave.

She was a woman of exquisite tastes, faultlessly neat in her own personal appearance, a great lover of books, a keen critic of literature and of art; knowing well the great masterpieces in poetry, in prose and in painting, and able herself to draw and to paint beautifully.

Yet never for one single waking moment in all those twenty-six years was she entirely free from pain.

She was able to read only just a little and paint only just a little between the paroxysms of pain.

Her face was wonderfully sweet and kind; it seemed constantly illuminated with the light, that came to her from the Son of God.

In conversation with her I often saw the terrible spasms of intense pain, through which she was passing, written upon her face in a momentary contortion of features, which it was impossible for her to conceal.

And after the paroxysm of pain had passed away, she would look up with that sweet, beautiful, winning smile and would say:

"The pain was a little harder than usual just then, but it is all right now."

Grand, noble, heroic Christian soul, confined for so many long, weary dreary years in that poor, helpless, suffering, bed-ridden body.

I said to her one day:

"Hattie, don't you expect some compensation for all this suffering?"

And as the heavenly smile swept over her face, she said: "Oh! Yes. It will be all right some time, when I get home."

And I said to myself: "If God Almighty isn't going to make all this up to this poor suffering soul somewhere and sometime, by an eternity of bliss, then life is a cruel mockery, a most stupendous failure. Then life is a medley of contradictions, that will never be straightened out. Then God is not a perfect God."

If joy and sorrow, pain and pleasure, gratification and wretchedness, as experienced in this life are the only rewards and punishments, then their distribution is such as to outrage man's sense of justice. If the moral government of God is limited to this life, then it is most unjust.

If God is just and wise and good, as we all believe him to be, all wrongs will some day be righted. All will receive their just deserts of reward and punishment, which they have failed to receive here. Justice will some day be done to those, who have suffered great injustice here.

Thus there comes to everyone the demand for a future, where there shall be "a remedy for every wrong, a satisfaction for every soul."

Where the ideal of justice shall be revealed, in which the good shall receive the reward of the good, and the wicked the reward of the wicked.

Where all the maladjustments and incongruities of this life shall be made forever right.

Belief in a divine government and in a future life go together.

They are inseparable.

If we believe in a Divine Government, we must believe in a future life.

There is the illusive phantom of the ideal, that is always before us, and that is never fully attained.

The true poet, in the highest and noblest flights of his genius, never comes up to his own ideal of thought expressed in form.

The master in literary work is never fully satisfied with even the best products of his pen.

After many weary months spent in most careful composition and in constant correction and revision

—even then his production comes far short of what he thinks it ought to be.

The sweetest music, the finest painting, the most perfect statuary, the sublimest eloquence, are never quite equal to the demand of the highest ideal of the true musician, the real artist, the genuine orator.

"No great thinker ever lived and taught you
All the wonder that his soul received;
No true painter ever set on canvas,
All the glorious vision he conceived."

In all our noblest efforts to be kind and patient, sincere and honest, good and true, we are continually falling short of our highest ideals.

These short-comings, these failures, this incompleteness prove that there is an unending future, wherein the soul, never fully satisfied here, shall find complete satisfaction and perfect utterance.

There are the bonds of human love, that link us



LAST SUPPER

Painting by Ludwig Otto

to a future life in a chain, which cannot be broken.

Are these cries from the fountain of unsatisfied love, a love which is conscious of a power for strengthening and expanding throughout unnumbered years, always to be answered only by the empty echoes of our own cries?

Are these sacred friendships and holiest affections, rudely sundered by death, when those holding them have only just begun to feel the sweet ecstasy of loving and being loved, to remain forever broken and severed?

Are the yearnings of our hearts to rejoice our loved and lost to remain forever unsatisfied?

Reason as well as Revelation give to these questions the emphatic No—

Love feels that it has a depth and a boundlessness that outrun all time.

Love binds its torn and bleeding tendrils around the very base of the Eternal Throne.

Love assures us that "somehow, somewhere meet we must."

"What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Hearts' loves will meet thee again."

Buffalo, New York.

Life is learning, suffering, loving; and the greatest of these is loving.—Ellen Key.

A going church will soon set the careless masses churchgoing.—Rev. J. Ossian Davies.

If you have Christ you can sing the song to the Lord in any land at any time.—Rev. G. H. Bainbridge.

Easter and World's Conquest

Easter has a personal message for each one. For Mary and for Peter, for Thomas and for James, the risen Lord had a special word. It is so still. But the Easter message is not for the individual believer alone. It is for the Church as well. To the disciples the sealed tomb meant not only that Christ's earthly career was over, and that each had lost a leader and a friend, but that Christ's work as a whole was at an end. In the same way the empty tomb meant not only the living Lord, but a kingdom that had cast aside as swaddling-hands what they had thought to be its grave-clothes. To us far more clearly than to them the stone rolled away speaks of an open-door set before the Church, a door that no man can shut. The victory over death is a pledge that the gates of hell shall not prevail against the Church of the Lord of Life. The resurrection has taught us to look to the future world as holding for ourselves the true life; it may teach us to look forward as confidently to the growing triumphs of the Master's cause.

The apostle's exhortation to those risen with Christ was that they should show the signs of the new life that was theirs. A like appeal might be

made to the Church that by its zeal it give proof of the life that animates it. We seek to celebrate the different festivals of the year in some fitting way; aside from the songs of rejoicing and the personal consecration that are associated with this season, why should it not also be marked by some definite effort to do honor to our risen Lord in extending His reign?—*Christian Endeavor World*.

The Growing Life With God

The childhood of the faith looks forward to a final maturity of Christlike character. "Now are we children of God." But childhood never stands still—"we know that if He shall be manifested, we shall be like Him." We are somewhere in the progress of that growth, and as the child believes and hopes that he will some time be a man, so we look forward to the full stature of perfect men in Christ. That is an imperfect, it may even be a spurious, Christianity—evidently hiatus here—and discoveries and making of many books, and when their missing links have been multiplied into thousands and their discoveries swallowed up in the newer light and their books on science lost in the fuller knowledge, still men will read, "And Enoch walked with God."

O, there is a heavenly music, and men listening catch its rhythm and fall into step and march on. It is the music to which the footsteps of Jesus Christ beat time from Bethlehem to Calvary. The music of "The will of God," and to walk with Him is to find heaven coming down to us and drawing us up unto itself.

Men discover, as they begin to walk with God, that they are on the onward march of worlds, and the plans of God unfold, and they march on until they march with Him into the glories of His kingdom.—In *Western Christian Advocate*.

THE CHRISTIAN LIFE

Easter Before the Sun

By A. E. Johnson

Up with the morning's early hours,
Sipping the silvered, dewy showers,
Wending their way, to the sacred bowers
And worship on Easter morn.

Out through the dawn with spirit of love,
Faithfully trusting the power above
To shield them; and every fear remove
For a glorious Easter morn.

'Twas two faithful women up early to praise
Their Lord, and to worship in joyful lays,
To answer His calling, the voice that says,
Go worship this Easter morn.

And now the chimes clatter their music so sweet,
The feasters have worshipped, they crowd on the
street,
In laughter of welcome, their loved ones they greet
With tidings of Easter morn.

'Tis beautiful Easter, the nations rejoice,
They render you praise with melodious voice;
For days of the flowers, men claim you their choice,
And bow to thee, Easter morn.
Gulfport, Miss.

The Presence To-Day of the Risen Lord

By the Rev. E. L. Parks, D. D.

A heathen said to a missionary, "You were talking about Christ. I have seen one in our village." Then he told of a native convert who went about giving such unselfish, loving help to everyone that he was called the Christ whom he professed to serve. The multitudes who are doing this all over the earth are the presence to-day of the risen Lord in the world. Through the Holy Spirit He lives in them and does His work.

Before the crucifixion, Jesus said to His disciples: "I will not leave you desolate (orphans), I come unto you." The promise of the Holy Spirit was the promise of His own return to them. This is not realized by Christians as it should be. He said also: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." It was not merely expedient for the world that He should go. It was better for the disciples themselves. It was not merely better to have His presence through the Spirit, because His bodily presence was confined to one locality and all localities needed His presence. But it was better for the disciples, who then had such sweet fellowship with Him in His wonderful bodily presence, because the inward realization in their own consciousness of His presence through the Spirit would be a more blessed experience than even the most intimate personal fellowship with Him in His bodily state. To have the Spirit take of the things of Christ, and declare them, show them, make them real, make them living reality in their own consciousness, meant a more blessed knowledge and realization of Christ than they had even yet known. How we sometimes long to have lived, to have seen His face, and to have been His friend while He lived as man on the earth. But we all have the more blessed opportunity of His constant presence through the Spirit in our own life. We should like to have beheld with our eyes His wonderful deeds. But He said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." The leading of three thousand to enter into eternal life on the Day of Pentecost was a much greater work than the feeding of the five thousand, the healing of the multitudes, or even the raising of the dead. We have the privilege of giving our whole life to the advancement of His kingdom in this day, when the little leaven has fairly begun to have its life-pervasive and world-wide influence.

Jesus said also that His coming through the Spirit to the disciples should have a powerful influence on the world. It was not some mystical, artificial or mechanical influence of the Spirit which was to drop down from the skies upon the world. It was rather a vital, personal influence of the Spirit through the

personality and lives of the disciples in which He would dwell. Jesus said of the Spirit: "And He when He is come will convict the world of sin and of righteousness and of judgment; of sin because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the Prince of this world hath been judged." If those in our homes and in our circle of friends and acquaintances are not convicted of sin, righteousness and judgment, it is because the risen Christ, through the Spirit, does not dwell in us as He should. If the spiritually famishing multitudes in India, Japan, China and Africa, awakening from the ages-long lethargy of heathenism, are not convicted of sin, righteousness and judgment, it is because Christians do not have the risen Lord living in them as they should to influence their children and conduct their business and the enterprises of the church aright for the upbuilding of the kingdom.

The fact is as Paul puts it, Christians are the body of Christ. In this world He has no other tongues with which to speak gracious words, no other feet on which to go in deeds of mercy, no other hands with which to do righteous and loving work, except theirs. In fact, men, women, youth, and children, in whom Christ dwells through the Spirit, are the very presence of the risen Lord in the world to-day. The only explanation of Peter, who so recently had denied His Lord, as after Pentecost he boldly, at the risk of his life, proclaimed the Christ, and moved steadily forward to a martyr's death, is the resurrection of Jesus and his permanent presence in Peter through the Spirit. The same is the only explanation of the transformation of Paul, the narrow, bigoted, persecuting Jew, into the self-crucified, untiring, Christlike apostle of infinite redemptive love, who had the undaunted courage, the burning enthusiasm, and the inexhaustible enterprise of world-wide conquest for his Lord. So it is the only explanation of Wyclif, Luther, Knox, Bunyan, Wesley, Livingstone, Moody, Frances Willard, and the great host who have marched in fellowship with their Lord through the ages. The risen Lord lives through the Spirit, and is made palpable to the world in more lives to-day than ever before in America, Europe, Asia, Africa, Australasia, and the isles of the sea. He is living in the mother, wife, father, husband, friend at our side. If we do not see Him, it is because our eyes are holden. If He does not live in us, it is because we bar the door against the heavenly guest.

Washington, D. C.

Easter Awakening

The rising again of Christ from the dead is one of the most suggestive facts in human history. A traveler returned from Bermuda wrote: "I have before me a blossom that was picked in the bud in Bermuda more than a fortnight ago. It has

opened to a full flower, with petals more than nine inches long, and a spread of six inches. It is a sweet breath from the South in these bleak days of spring. It is a rarer delight to see these lilies where they grow. Last month, when the blizzard was howling about the steeples of our churches, I stood at the side of a field of lilies, perhaps twenty or thirty acres in extent. A hundred thousand flowers were in bloom in that single field. The air was heavy with their perfume and the bees were humming from flower to flower, busy with their golden harvest; and beyond, over the edge of the field, stretched the silver sea." The writer goes on to say: "It was a picture filled with a sense of brightness and hope, faint image of that bright prospect which spread before the eyes of those disciples on their first Easter morning, when the glad message went hurrying from lip to lip, 'The Lord is risen.'"—*The Christian Work*.

Death Swallowed Up in Victory

The triumph of our Lord's victory over the grave does by and in itself swallow up death in victory, and presages a like victory for us, though for us that victory be yet a future event.

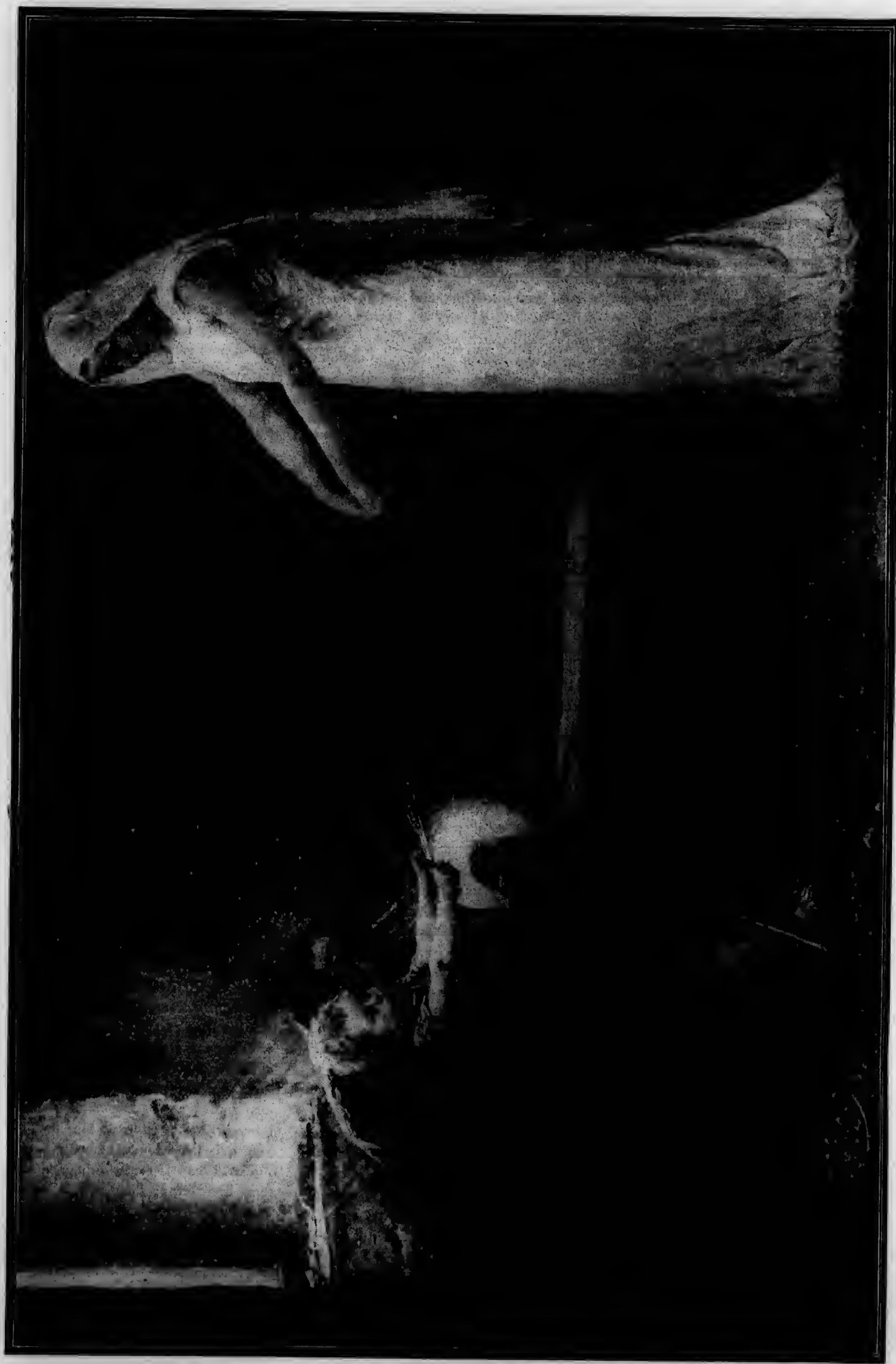
And it is this victory that is sufficient to lead the Christian calmly and with faith through the gates of death. It is this paramount triumph over death that enables him to look at the spectacle of wholesale death and mangled bodies and tortured spirits, in earthquake, fire, or storm, and still sing of the love of God. It enables him to lay his own dearest loved ones into the ground, and still look up to the blue sky through which the fingers of the same loved one seem to beckon, and cry, "He hath done all things well!"

For the resurrection of our blessed Lord is not only the Christian's patent of hope for his own resurrection and of trust in the anticipation of seeing again those whom he has "loved long since and lost awhile"; it is also the revelation of God's eternal point of view with respect to human death and suffering, in the mass or one by one.

It is that which but strengthens his faith and quickens his trust when the earth shakes and is rent apart, when fire shuts off all avenues of escape, when waves roll heavily and the sea yawns that it may swallow another victim. Then it is, albeit yet in future tense, that the triumphant conviction comes over him; when this corruptible shall have put on incorruption, then shall be brought to pass the saying which is written, "Death is swallowed up in victory."—*The Living Church*.

The Easter Symbol

"Consider the lilies of the field." We must take our Lord's words exactly. He is speaking of the lilies, of the bulbous plants which spring into flower in countless thousands every spring over the downs of Eastern lands. All the winter they are dead, unsightly roots hidden in the earth. But no sooner does the sun of spring shine upon their graves than they rise into sudden life and beauty, as it pleases God, and every seed takes its own peculiar body. Sown in corruption, they are raised in incorruption; sown in weakness, they are raised in power; sown in dishonor, they are raised in glory—delicate, beautiful in color, perfuming the air with fragrance, types of immortality fit for the crowns of angels. Yes, not without divine providence—yea, a divine inspiration—has Eastertide been fixed as the season when the earth shakes off her winter's sleep, when the birds come back and the flowers begin to bloom, when every seed which falls into the ground and dies and rises again with a new body is a witness to us of the resurrection of Christ, and a witness, too, that we shall rise again; that in us, as in it, life shall conquer death; when every bird that comes back to sing and build among us, every flower that blows, is a witness to us of the resurrection of the Lord and of our resurrection.—*Charles Kingsley*.



From a Painting by Madame Virginie Denont-Breton

THE DIVINE APPRENTICE

JOY FOR SADNESS

There is no room to doubt for him who reads God's word and who faithfully searches all sources of history, traditional and written, the resurrection of Jesus Christ from the dead as an indisputable fact. What is equally important as the historicity of the resurrection is the present force of Jesus Christ in the affairs of men, not only as a resurrected life but as a resurrecting life. The conscious relation of man and the Saviour and the intimacy of that association, which is even more abiding and effective than can exist between man and man, aids one in the acceptance of the Gospel story that Jesus Christ was raised from the dead. Though one were dead in trespasses and in sin and is made alive helps one to the acceptance of the truth that Jesus is the resurrection and the life. Upon this tremendous event hangs much that relates to our common Christianity and without which Christianity would not have its victorious and triumphant power over sin as well as over death.

The annual recognition of this event comes to us in the most joyous season of the year, when after a long wait forest and meadow, tree and flower, gaining renewed strength through the winter's storm burst forth into a new life with songs of triumphant joy. And so we come to celebrate this event, not with sadness but with joy and we strike the high note of victory strong and clear for Jesus hath risen and man shall not die. His resurrection has its full significance in that He not only brought himself out of the grave, but that He too shall bring us to himself out of the grave, and that He shall bring us to himself, ridden of mortal and clothed in the immortal; divested of the natural and shrouded in the spiritual; freed from the corruptible we shall possess always the incorruptible. Man shall not die because Jesus the Conquerer died and though man be dead in his sins he shall live because Jesus lived.

Christian people appropriately look upon Easter-tide as a season of rejoicing. Gay honnets are worn, flowers are borne to the church in profusion, children and maidens, men and women take on, as it were, new life with the coming of Easter day. But how often do we forget the significance of the event when death comes into our home and some loved one is removed; we do not stop to link the death of our loved one to the conquering event of Easter. We shroud ourselves in sackcloth and in ashes and pine and sob and mourn because a loved one has gone hence through the gate of death when it is ours to but recall that as Jesus conquered so shall they conquer, and that:

"Christ leads through no dark rooms,
Than He went through before."

Long veils and black shrouds and periods of mourning are inconsistent with the Christian belief and entirely out of harmony with the spirit of Easter, which should always be our attitude as we approach death. Had the sepulcher ended all then we might have cause for mourning, but the closed sepulcher did not remain long closed; the stone gave way and the blessed Master, the Conquerer of death and the Upholder of Life comes forth as an assurance that we too, like Him, shall rise from the dead. And thus we do our Lord an injustice and impeach our hope in immortality and in the power and force of the resurrection when we sadden our lives and the lives of others by grief over the departure of the dead and by robing ourselves in garments of sadness. Rather let the thoughts of Easter control us in the shadow of death.

The aggregate receipts of the Freedmen's Aid Society including tuition and incidental expenses of the schools for the quadrennium ending June 30, 1903, was \$1,707,877.64; total for the quadrennium ending June 30, 1907, \$2,340,060.69, an increase of \$632,183.05.

THE FIRE AND THE AFTERMATH

On the morning of the thirty-first of January of the present year the offices occupied by the SOUTHWESTERN CHRISTIAN ADVOCATE at 429 Carondelet street were consumed by fire. Our entire office outfit was practically destroyed, what was not burned was damaged beyond use. When the fire came we saw only the dark side, that of our loss. After getting out an issue of the paper without an office we set about to secure temporary quarters. While we were yet arranging for such quarters the Rev. Homer Eaton, D. D., one of the publishers of the SOUTHWESTERN, arrived in New Orleans and in a most brotherly and sincere way extended his sympathy. He began at once to study the situation. It then dawned upon Dr. Eaton that the SOUTHWESTERN should have quarters of its own. For while our present location could be endured it is not representative of our great Methodist Episcopal Church. For this and other reasons Dr. Eaton at once began to look around for a location and before he left the city for the Book Committee which met the following week he had secured an option on a piece of property. On Friday morning during the session of the Book Committee held in Cincinnati, Dr. Eaton in a brief yet convincing way presented to the Book Committee the necessity of purchasing at this time a permanent home for the SOUTHWESTERN. This proposition met with the unanimous approval of the Book Committee and in a minute and a half by a unanimous vote the Publishing Agents were ordered to purchase for the SOUTHWESTERN a home. As a result of the action we are pleased to announce that the purchase has been made and the SOUTHWESTERN is to be permanently located at 633 Baronne street, which is one and a half block from the City Hall, two and one half blocks from the site of the new postoffice, and on one of the principal thoroughfares of the city. The building is a three story brick, with a depth of 60 feet. We will occupy our new quarters about Oct. 1, 1908. The purchase of this piece of property is most encouraging. It insures us a permanent location and frees us from the annoyance of a renewal of rental lease; it assures also the permanency of the SOUTHWESTERN CHRISTIAN ADVOCATE as a publication, gives a home to Methodist activities in general in the city of New Orleans, and will provide, because it is permanent, offices for the SOUTHWESTERN which can be equipped and furnished so as to be attractive to our constituency and to our friends.

On behalf of our Southern Methodism we desire to extend our sincere thanks to our Publishers at New York and to the Book Committee of the Methodist Episcopal Church for this action. It is a great pleasure to us to publish in another column a word of congratulation from our friend and brother, the Rev. Dr. Homer Eaton.

The last paragraph of Dr. Eaton's word of congratulation is significant, timely and pertinent. In the first place our territory should realize the significance of the purchase of this building and at once make an effort to put the SOUTHWESTERN on self-supporting basis. One of the ways to celebrate this event, and perhaps the only adequate way, is to present the claims of the paper to our constituency and send in large lists of subscriptions. On this point we will say more next week.

TO THE SOUTHWESTERN CHRISTIAN ADVOCATE AND ITS TEN THOUSAND READERS. CONGRATULATIONS!

BY THE REV. HOMER EATON, D. D.

A new home for the SOUTHWESTERN CHRISTIAN ADVOCATE! Permit me to congratulate the Editor, the Business Manager, and the more than ten thousand readers of that bright and most interesting and useful paper on the happy event. Such

a home the SOUTHWESTERN has long needed—suitable headquarters owned by the Book Concern where our people visiting New Orleans may go with a feeling of pride and satisfaction that the Methodist Episcopal Church has provided for its great and rapidly growing colored membership in the South a place in connection with our publishing work which they may call their own. The offices hitherto occupied by the editorial and business force of the SOUTHWESTERN have been anything but attractive or even suitable for the purpose. A climb up dark and dingy stairways brought one to unattractive rooms with few conveniences for the comfort of the occupants or of visitors. The best was done that could be, however, with rented apartments and indifferent landlords. Now the building is our own property, and I am sure that the colored membership of our Church in and about New Orleans and throughout the patronizing territory of the SOUTHWESTERN can be relied upon to fit up and furnish the new offices in the very best and most attractive style.

With these words of congratulation, let me urge our colored membership to rally to the support of the SOUTHWESTERN as never before. The paper is published for you. It is yours and you need it in all of your homes for your own intellectual and spiritual betterment and for the benefit of your children. The paper is given you at the bare cost of publication and it should be appreciated by all. Push its circulation everywhere and make the heart of your Editor glad by sending in thousands upon thousands of new subscribers and making the paper entirely self-supporting.

New York.

The Morning World, of this city, in a brief editorial bearing on the movement to displace the saloon says: "As to whether a man has the opportunity to take a drink or not is not properly an affair of the government, yet the desire to lug the Church into State continues to arouse the devil." It may not be an affair of the government as to whether a man may or may not take a drink, but it is an affair of the government in which the people are interested if a certain line of business prostitutes manhood and womanhood, increases crime, multiplies the numbers to be cared for in the poorhouse, and necessitates a larger police force and therefore increases taxation. It is not an infringement upon the individual right to prohibit open shame and sin and disgrace. *The World* claims that the lugging of the Church into State affairs arouses the "devil." The absolute divorcement of the State from that for which the Church stands is that which arouses the "devil." The Kingdom of this world is to become the Kingdom of our Christ and when the State is controlled by the spirit and ideals of the Church then we will less likely find fault with the reforms that are upon us. A gentleman approached us last week wanting to know if we believe in enforced morality. As a matter of fact the Ten Commandments force morality and prone as man is to do wrong he needs some force, some coercion, or some persuasion, and, if need be, prohibitory methods so that he may lead a righteous and moral life. This city has been aroused as never before on the whiskey question and Evangelist M. F. Ham, of Kentucky, is giving the whiskey forces of this city no little trouble by exposing the infamy of the traffic and its imposition upon the community. The whiskey business is getting upon its last legs; is making all sorts of excuses. It is desperate, but it ultimately must give away to the on-sweep of an aroused conscience.

The New York Conference, which met in annual session recently voted to restore the time limit.

Southwestern Christian Advocate

- 1.—All business letters should be addressed to Baton & Maine, and all communications intended for publication to the Editor.
- 2.—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3.—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4.—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

BISHOP SCOTT'S WORK COMMENDED

The home-coming of Bishop Scott recalls his election four years ago, and his work in Africa during the quadrennium devoting as he did most of his time to the development of our work in Liberia. The difficulties arising in the administration of such a field as Liberia cannot be easily understood by those who have not studied the situation. Liberia is a peculiar and a very hard field and that Bishop Scott has returned home after four years of ardent and successful service bringing honors to his Church and to his people is a source of gratification to his many friends. That God has brought him again to us in health and in strength is a cause for great rejoicing.

We have just received a set of resolutions adopted by the Liberia Annual Conference at its seventy-fifth session held February 5-10, 1908, touching the work of Bishop Scott during the past four years. The resolutions were offered by the Rev. Dr. C. Alexander Lincoln, as chairman of the committee on resolutions and read as follows:

WHEREAS, The seventy-fifth annual session of the Liberia Conference of the Methodist Episcopal Church marks an important epoch in the history of Liberian Methodism under the auspices of the Missionary Society of our great church; and

WHEREAS, This session of the conference has been exceptionally distinguished for marked incidents on many lines, but especially so for the surpassing lectures and sermons delivered by its Episcopal head, and to this must be added the increase in conversions, benevolent collections, and self help, and

WHEREAS, We have enjoyed this quadrennium of quiet, efficient and praiseworthy service from our esteemed bishop who has presided over our deliberations with becoming dignity and proficiency, which is universally characteristic of all bishops of the Methodist Episcopal Church,

Therefore, Be It Resolved, That this conference express its gratitude to Almighty God for His fostering care and watchfulness over the Liberia Annual Conference through the period of three quarters of a century of diversified experiences, hardships and achievements, and bow in humble gratitude to our Heavenly Father for all his mercies vouchsafed to us.

Resolved, second, That we express our sincere congratulations to our dear Bishop, I. B. Scott, A. M., D. D., LL. D., for the very able and dignified manner in which he has presided over our deliberations and we further express our pleasure with the services rendered us by the Bishop. After four years of close contact with him as supervisor of our work in Liberia, the Liberia Annual Conference affirms that Bishop Scott's administration for the four years past is unsurpassed by that of any bishop who has preceded him. Therefore we express our hearty endorsement of his policy and work and we also congratulate the Church in Liberia for the marvellous success that has been achieved throughout the conference during the past year. We also pray God for continued success through the years to come.

The American University of Washington, D. C., is planning to receive the entire General Conference on May 16. The delegates will be conveyed from Baltimore to Washington, without cost to them, on a special train and from the station at Washington to the University by automobiles, carriages and street cars. In the Upper Hall of History Senator Dollivar will introduce President Roosevelt who will deliver an address to the General Conference, after which luncheon will be served. President Roosevelt has ordered the Marine band to be present to furnish music for the occasion.

OF GENERAL INTEREST

PROBLEM OF THE UNEMPLOYED.

Idleness, whether resulting from choice or necessity, is to be deplored always as a source of danger. Among other existing problems there is none more grave or that demands more serious attention than that of the unemployed. A number of representatives of various labor bodies recently met to inquire into the number of unemployed men and reasons therefor. In this meeting there were many who ranked high in labor circles. 4,750,000 was given out as a conservative estimate of the number of unemployed men throughout the United States. Samuel A. Stodel, a representative of the Industrial Workers of the World, asserted that conditions instead of showing signs of improvement were steadily growing worse. It is to be sincerely hoped that Mr. Stodel may prove incorrect in his interpretation of the signs of the times.

PRESIDENT ROOSEVELT URGES ATTORNEY GENERAL TO ACTION.

President Roosevelt has directed the attention of the Attorney General to violations of the order of the Interstate Commerce Commission which requires equal accommodations for colored and white passengers in states where the "Jim Crow" car law is enforced. While the President has particularly named the Nashville, Chattanooga & St. Louis Railroad as being an offender in this regard, he could have with equal propriety named almost any other road operating in the South. The President suggests that the Attorney General enforce the order of the Interstate Commerce Commission by injunction or by any other course which in his judgment is deemed advisable.

Whether this be a political move or not, as is charged by some, is of small moment; it is eminently a just one, and thoroughly commendable.

AS TO PROHIBITION.

The interest of the entire nation was directed towards the battle of ballots which was fought in the states of Illinois, Wisconsin, Nebraska, and in fourteen counties of Michigan in which the forces of prohibition were arrayed against those of intemperance and its concomitant evils. In this conflict women and children were prominent factors. By their efforts victory was won in many places. This is right and as it should be; for, who more than they are the sufferers and victims of the woes caused by the iniquitous drink curse? In Illinois where the interest was intense and the fight bitter the number of dry counties was increased from 6 to 20. Nearly all of the large cities remained wet, while many of the smaller towns went dry. Probably 1200 dramshops were voted out of business. In Nebraska the area of dry territory has probably been increased one half; in Michigan 10 of the 14 counties went dry; in Wisconsin, which is the home of a certain product which claims to have made its chief city famous, and where there is a large per cent of German population, the anti-prohibitionists won their largest success.

HOW LONG AN IMMUNITY?

For sometime during the past and especially during the recent past the gravity of the question as to what disposition should be made of the attitude of Venezuela toward this country has steadily grown. While President Castro has almost defiantly snapped his finger in the face of Uncle Sam, it is not just clear in the minds of those who have to do officially with these things as to what actions will be taken to resent it. The matter is now before the committee on Foreign Relations; Chairman Cullom seems to think that it is indefinite just when the matter will be settled upon.

Having but recently emerged from the throes of an awful financial panic it does not seem a wise thing to plunge headlong into a needless war. And although President Castro may misconstrue the immunity which he enjoys as license for further misdemeanor this nation should not allow itself to be unduly provoked into an armed conflict. Courage is sometimes shown by forbearance. It is to be hoped that the little republic may yet see its mistake and retrieve the impressions already gone out before it is too late and before having to be coerced into proper relations.

Personal and General

Bishop Hartzell is the preacher at Cornell University April 19-26.

Mrs. Martha W. Mudge, wife of the Rev. Dr. James Mudge, of Lowell, Massachusetts, died recently.

Dr. J. A. Rush, of Central Avenue Methodist Episcopal Church, Atlanta, Georgia, has just closed a revival with sixty persons joining the church.

The Rev. J. W. Tate, D. D., of Chattanooga, Tennessee, will deliver the annual alumni address of Gammon Theological Seminary on April 29.

Bishop I. B. Scott reached New York City on the Lusitania on April 10 and is now with his family at 124 Wharf Avenue, Nashville, Tennessee.

It is said that Bishop H. C. Morrison, of the Methodist Episcopal Church, South, has collected over \$80,000 for church enterprises in the last eighteen months.

Mrs. Johnson, wife of the Rev. H. T. S. Johnson, of Coffeyville, Kansas, and their children are spending a few months with relatives and friends at Randall, Louisiana.

Announcement is made of the engagement of the Rev. C. H. Newton, of Vidalia, Georgia, to Mrs. C. Floyd, of Brunswick, Georgia, the ceremony to take place at the home of the latter on May 7, 1908.

The Mauretania, the great ship plying between Queenstown and New York has a new Trans-Atlantic record, having traversed a distance of 2932 miles in 5 days and 5 minutes, an average hourly rate of 24.42 knots.

Four Negroes were accused of burning a barn near Vancleave, Mississippi, recently, and they paid the penalty of death at the hands of a mob of thirty men. Barns come dear in some sections of the country and life is cheap.

The Pullman Palace Cars are finding it difficult to operate their buffet selling beers and whiskies because there are so many states having gone dry. It will not be long before these cars will eliminate the whisky business altogether.

Commencement exercises at Meridian Academy will take place April 29 to May 3 and the baccalaureate sermon will be delivered by the Rev. Dr. E. W. S. Hammond. Commencement sermon by the Rev. L. W. Price, B. D., and the annual sermon by the Rev. S. H. Cannon, presiding elder of the Gulfport District.

The Methodist Episcopal Book Concern has sold \$25,500,000 worth of literature in twelve years. The Book Concern has been in existence 118 years and one-fourth of the aggregate amount of literature sold during that time has been sold during the past twelve years. It would appear that the Book Concern is far from being in bad hands.

The Woman's Home Missionary Society of the Upper Mississippi Conference will hold its second annual session in Asbury Methodist Episcopal Church, Holly Springs, Mississippi, April 22-23. Dr. P. J. Maveety, of Kansas City, will be present. Pastors are requested to see that delegates come from each charge. The presiding elders and pastors of the Conference are urged to be present. Among the other visitors to be present are Dr. J. P. Wragg, Dr. E. M. Jones and Dr. G. G. Logan.

The Louisiana Association of the Congregational Church held its session in Central Congregational Church, this city recently, the Rev. J. A. Herod, moderator, presiding. The meeting was attended by the representative Congregationalists throughout the state. Among those who came from abroad were the Rev. Dr. James W. Cooper, Secretary of the American Missionary Association, and the Rev. Dr. George W. Gutterston, of Boston, Massachusetts, District Secretary of the American Missionary Association.

Mr. S. W. Starke, Supreme Chancellor of the Knights of Pythias, died recently at his home in Charleston, West Virginia, honored as the most respected and the most representative colored man of the state of West Virginia. At the time of his death he was State Librarian. He was succeeded as Supreme Chancellor of the Knights of Pythias by the Hon. S. W. Green, of New Orleans. Mr. Green is Grand Chancellor of the Knights of Pythias of Louisiana. Under his leadership this jurisdiction has let a contract for the erection of a Pythian Hall, which will be a six story, steel frame, fireproof building, costing, including ground and furnishing \$200,000. When completed it will be the best office building owned by Negroes in the United States.

HOME AND YOUNG PEOPLE

The Vision of the Easter Lilies

By Sempronius

O garden pure of our lost Eden bliss:
Sweet recompense of grief and hope amiss!

The flowers, that wilding blush in woodland shade,
Or blow beside the hedge or, beauty-rayed,
Grace garnered fields and home's love-lighted bow-
ers—

God's love be praised for love and leaves and flowers!

"Behold, into my garden I am come!"

The Rose of Sharon saith, the sweet Bridegroom.

Was it the vale of tears, Gethsemane,

Death gloomed from fateful oream, of Calvary.

Where, with torn hands and anguish-riven heart,

He plucked rich spleery boughs and myrrh, a part

Of His own self, that tree of life that grew

Hard by the fontal wave, under the seventh blue?

O lily! one red spot thy whiteness shows;

I kiss thy petals, and the wonder grows,

For in thy deepest heart it crimson most.

Not one sweet drop of that rich blood was lost.
Heldest thou forth a chalice pure as love
To drink? Irreverent must thou seem to prove,
O anxious faith? Howbeit, this I know.
He loved the flowers, and ever told his woe
To them, and breathed on them his tend'rest breath
Making them tell the tale of life and death
As seen through his mild eyes, and chose his hour
When flow'ring Nisan dropped its shower
Of asphodels and wild thyme everywhere.
And when he slept at last, they laid him there
In Joseph's garden, where the fringed lilies were.
Eftsoon a weeping Magdalene found,
Lingering still that sacred vault around,
In whom she read the simple gardener's mien
Until his voice revealed the Nazarene.
Might each of us, thus broken-hearted, find
Amongst his flowers that same "Rabboni" kind!

—In "The Epworth Era."

and orderly company of girls, and the usher, know-
ing her well, took her and her charges to a seat way
up in front—close to the white lilies that filled the
air with their sweetness, close to the wonderful or-
gan with its shining golden pipes; close to the preach-
er, who, with glowing fervor, told of Jesus who
rose from the darkness of the tomb, that we, too,
might rise from night and death and pain into a
world of love and light; she said in her heart:
"Dear risen Lord, these are the lilies I bring to
Thine altar to-day; and if Thou wilt help me, they,
too, by Thy power, shall be lifted from degradation
and misery into life and joy." Amen.—In *Central
Christian Advocate*.

A Song of Easter

Sing, children, sing!

And the lily censers swing.

Sing that life and joy are waking and that Death no
more is king.

Sing the happy, happy tumult of the slowly bright-
ening spring.

Sing, little children, sing!

Sing, children, sing!

Winter wild has taken wing.

Fill the air with the sweet tidings till the frosty
echoes ring!

Along the eves the icicles no longer glittering cling;
And the crocus in the garden lifts its bright face to
the sun,

And in the meadows softly the brooks begin to run;
And the golden catkins swing

In the warm airs of the Spring,—

Sing, little children, sing!

Sing, children, sing!

The lilies white you bring

In the joyous Easter morning for hope are blossom-
ing;

And as the earth her shroud of snow from off her
breast doth fling,

So may we cast our fetters off in God's eternal Spring
So may we find release at last from sorrow and from
pain,

So may we find our childhood's calm, delicious dawn
again.

Sweet are your eyes, O little ones, that look with
smiling grace,

Without a shade of doubt or fear into the future's
face!

Sing, sing in happy chorus, with joyful voices tell
That death is life and God is good and all things shall
be well;

That bitter days shall cease

In warmth and light and peace—

That Winter yields to Spring—

Sing, little children, sing!

—Celia Thaxter.

Her Easter Lilies

Miss Winifred Spaulding

The Easter lilies, a mass of radiant whiteness in
the florists' windows, attracted many passers.

Two who paused there were a marked contrast;
one, a young woman, with an earnest face, wore
the garb of a deaconess—a black dress and small
neat bonnet with white ties; the other, a small,
sharp-faced child, clad in faded, thin garments, with
her toes projecting from clumsy old shoes, was evi-
dently a resident of the slums.

Suddenly they observed each other; the child with
defiant curiosity, the deaconess with pleasant-eyed
interest.

"I was wishing I had some," she said, by way of
opening conversation.

"Why don't cher?" laconically responded the
child.

"Well—I have no money," slowly replied the
deaconess, as if there might be other reasons.

The child stared, large-eyed and doubtful. This
brought them onto common ground.

"Don't cher have enough to eat?"

"Yes, but there are things we want more than
something to eat. Don't you think so?"

This contained a large philosophy, but the child,
after staring a moment, nodded her head compre-
hendingly.

"Now, I was wishing very much," continued the
deaconess, "that I might have just one bunch of
those lilies to set before the altar in the church to-
morrow, for I'd love to bring lilies to my risen
Lord [this softly to herself]; but then, deaconesses
can't afford to do many things they'd like to, because
they have not money."

Strange that this lady, who looked so elegant to
the little old child, should realize the same want
that was so poignant to her.

"I got a nickel yesterday," communicated the
child.

"How?"

"W'y, jes' standin' here. That's w'y I come
back. A lady was lookin' at them flowers, and she
began to look in her pocketbook, and a nickel rolled
out, an' I jes' put my foot on it, so, an' went to
lookin' all roun' on the ground for her, an' couldn't
find it nowhere," and the child giggled in delighted
recollection.

The deaconess was too experienced to express
surprise.

"What did you get with it?"

The look of delight faded, and the sad solicitude
of responsibility took its place. "Bread."

"Can't your father buy the bread?"

"Dad?" with scorn. "He's gone. Guess he's
'fraid of the cop. He hit ma with a chair and kicked
me out the door, an' I yelled 'Perlice!' an' ma never
moved when he shook 'er, so he skipped."

"Oh! And your mother?"

"She's sick. Benny sells papers, an' he never had
no coat all winter, an' he froze his toes."

Acquaintance thus established, the deaconess asked
if she might not go home with her and see her
mother. Quite willingly Ret—as she announced her
name—led her companion through a narrow passage
between the big buildings, across a dirty alley into
the rear of a dilapidated street; for the streets in
this part of the city were somewhat like the descrip-
tion of the modern fashionable house, "Queen Anne
in the front and Mary Ann in the back."

She found things very much as she was accus-
tomed to find them in this and similar quarters of
the great city. Her own church and field of labor
were not far from here.

She busied herself for an hour or more with the
mother, who, sore and injured from the cruel treat-
ment of the drunken husband, had lain for days un-
cared for. The keen-witted Ret was sent on flying
errands after supplies and medicine, and the suffer-
ing woman was made clean and comfortable.

Then a bright thought occurred to the deaconess.
"I think Ret would like to go to church with me
to-morrow to hear the music and see the lilies;
wouldn't you, Retta? It's Easter, you know."

Ret was quivering with eagerness. "ain't got noth-
ing fit to wear," said the mother, with a groan.

"I think I can manage that. You get all washed
and combed early to-morrow morning, Retta, and
I will come after you."

That was a busy afternoon to the deaconess. She
took a bright plaid dress that was somewhat worn
and too large to one of the faithful Dorcas of the
church for remodeling. She visited many families
where the children had not responded readily to the
former invitation to attend Sunday-school; but Eas-
ter was different, and the glowing description of
music and flowers, and the "I'll stop for you in
the morning" won the day.

* * *

Yes, she had longed very much that for once she
were like other people, with spare change in her
pocket, that she might express her throbbing love
to her Master, with lilies for His altars.

But she had remembered down there in the filthy
alley some words of a wise English writer: "Far
in the darkness of the terrible streets—these feeble
flowers are lying, with all their fresh leaves torn,
and their stems broken—will you never go down to
them, nor set them in order in their little fragrant
beds, nor fence them in their shuddering from the
fierce wind? Shall morning follow morning for
you, but not for them?"

And when on Easter morning she presented her-
self at the church door with a varied but quite clean

If a Man Die, Shall He Live?

Shall a man live again? Yes! On every hand,
like the chiming bells, Nature's myriad voices joy-
fully proclaim that life comes through death; and
in men's hearts everywhere a responsive chord vi-
brates as the strings are swept by the solemn and
thrilling thought—"I can never die!" We bury
the unsightly bulb in the black mold, and wait. By-
and-by a tiny green shoot appears, and shortly our
eyes are gladdened with clusters of bright and frag-
rant blossoms. The homely, wingless grub in due
time bursts from its confining cerements a gorgeous
butterfly, and mounts sunward. Our frail, perhaps
deformed, bodies are laid away in the grave to re-
turn to dust, but we are not there. We have enter-
ed, with glorified spiritual bodies, upon the new life.
Is it a mystery? No more a mystery than the blos-
soming hyacinth or the soaring butterfly. Read over
and ponder in your heart the blessed record of our
Lord's resurrection.—Dowling.

Each conversion may become a fetish. The one
test of the Christian is, does he do the thing that is
right?—Rev. John Grimshaw.

INTERNATIONAL LESSON

Second Quarter.—Lesson IV—April 26, 1908. Title—*“Jesus Teaches Humility.”*—(John 13:1-20.) Golden Text—*“A new commandment give I unto you, that ye love one another; as I have loved you.”*—(John 13:34.)—Hymn No. 552.

DAILY HOME READINGS.

April 20. Monday John 13: 1-20.
April 21. Tuesday Luke 20: 45-21, 4.
April 22. Wednesday Col. 3: 1-17.
April 23. Thursday Gal. 6: 1-10.
April 24. Friday Titus 3: 1-8.
April 25. Saturday Phil. 2: 1-13.
April 26. Sunday Rom. 8: 31-39.

BY REV. E. B. BURROUGHS, LL. B., A. M.

The standard of love of man for man is that of God for man. As God loves us even so must we love each other. The original standard was along a different line. It was that we should love each other as we love ourselves. That meant that the equity and justice we would have others accord us we must accord them. The impelling motive here was not that of love but of equality. This was well but it did not go far enough. Man must not only deal justly and equitably by his fellow man, but must also love him. This standard was taught by the Master. Its announcement gave man a new and higher conception of love. It likewise showed that while in the old standard there was no self-sacrifice, no self-forgetfulness, in the mind both were included; that because of these principles he became poor that man through His poverty might become rich. The old law never would have prompted Him to undertake and consummate the plan of human redemption. Thus true love prompts to service, not service to self, but service unto others. And as He loved us even so must we love our brother, for the way to heaven is not only by the way of the cross, but also by the way of our fellow man.

We left Jesus, in our last lesson, in Bethany. He left there riding upon an ass amidst the hosannas of the people. They accompanied Him along the way to Jerusalem and casting palm branches and their garments before Him proclaimed His glory. The work He was now entering upon was to be His last upon the earth before His crucifixion. But it was to be a busy one. The cursing of the barren fig-tree, the second cleansing of the temple, and the coming of the inquiring Greeks, as well as many of His principle teachings, all came in the last week. As the time for the observance of the Passover was near He sent two of His disciples to Jerusalem to prepare for the same. They did so and made the necessary preparations in an upper room in the city. It was in this room that the event of our lesson for to-day took place.

LIGHT ON THE TEXT.

1. *Now before the feast of the Passover.* The Thursday afternoon preceding the Friday that Jesus was crucified. *When Jesus knew that his hour was come.* Knew that the time was rapidly approaching when the fulfillment of prophecy relating to Him as the Redeemer of the world would take place. *That he should depart out of this world unto the Father.* Having accomplished His mission He would return unto His Father. *Having loved His own which were in the world.* Those who had become His disciples, especially those of the inner circle. *He loved them unto the end.* Though standing within the shadow of the cross He loved them as the margin has it “to the uttermost.”

2. *Supper being ended.* A better rendering would be, supper being in progress. *The devil having now put into the heart of Judas * * * to betray Him.* Judas had already arranged and planned His betrayal and was simply waiting for an opportune moment for its execution to come.

3. *Jesus knowing.* Possessing a consciousness of His greatness and power. *That the Father had given all things into his hands.* Committed all things unto Him. *And that he was come from God.* Come from the Father alone. *And went to God.* Would return unto Him.

4. *He riseth from supper.* Having, because of the strife related in Luke 22: 24-30, determined to teach His disciples a lesson they would never forget. *And laid aside His garments.* His outer garment or cloak in order that He might the better accomplish His purpose. *And took a towel.* A piece of cloth used for drying the hands and feet. *And girded himself.* Prepared himself.

5. *After that He poureth water into a basin.* A large copper basin found in every well-furnished Eastern home. *Began to wash the disciples' feet.* It was the custom for the host to have the feet of a guest on entering his home washed by a slave. But they, having no servant should have done it for one another. No one of them, however, was willing to do this menial work. But Jesus hesitates not to stoop to such lowly service.

6. *Then cometh He to Simon Peter.* Reaches him in turn. *Lord, dost thou wash my feet?* The others said nothing, but Peter was so greatly surprised that he could not remain silent.

7. *Jesus * * * said unto him, what I do thou knowest not now.* The reason for this act is not now apparent. *But thou shalt know hereafter.* In a few minutes you will understand it all.

8. *Simon Peter saith unto Him, Thou shalt not wash my feet.* He considered the condescension too great for the Master, he, therefore, strenuously objected thereto. *Jesus answered him, If I wash thee*

not, thou hast no part with me. In other words if you would be a true disciple of mine you must submit unto my requirements. “The first condition of discipleship is self-surrender.”

9. *Lord, not my feet only, but also my hands and my head.* Realizing, perhaps, the deep significance of the Master's reply, he at once broke down, and wanted Jesus to do more for him than simply wash his feet.

10, 11. *He that is washed needeth not save to wash his feet.* That is, having taken a bath before you came here, there is no need to do other than wash off the dust that had come upon his feet in coming to the room in which they were. *And ye are clean, but not all.* Here He brings in the moral significance of what He had done. Fundamentally the disciples were clean, but not all. Judas was the principal and disappointing exception. *For he knew who should betray him.* Judas' intention was not hid from Him.

12. *He said unto them, know ye what I have done unto you?* Do ye now understand “the deeper meaning of this symbolic action”? Do you see the lesson I would have you learn?

13. *Ye call me Master and Lord.* The form of address they customarily used. *And ye say well; for so I am.* You are not mistaken in thus supposing me to be.

14. *If I then, * * * have washed your feet, ye also ought to wash one another's feet.* If I do not think myself too great to serve, neither should you.

15. *For I have given you an example, that ye should do as I have done to you.* Imitate my example, and, through love, do the humblest service for others.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Topic For April 26

Immortal Till My Work is Done

(Deut. 31:6-8; Josh. 1:5-9; Matt. 28:20; Isa. 54:16-17).

LIGHT FROM THE WORD.

Deut. 31:6-8.—When Moses prepared to lay down his work there was no one fit to take it up. The only man of all Israel who was considered for the place was incapable of doing and being all that was required. But Moses had been incapable, too! The thing that made him the leader he had been was that as a rule he was entirely willing and eager to be second in command. God holding supreme authority and power. So Moses had trusted God and feared nothing.

This was the reason for all these exhortations to “be strong and very courageous.” If Joshua was to be the leader Israel needed, he must be afraid of nobody but God, and must give his whole power to his work. Then, as God had helped Moses, so he would help Joshua.

Josh. 1:5-9.—It is fine for man to have faith in God; but is it not marvelous that God has faith in man? Yet that faith of God in us is at the bottom of all Christian courage.

God needs now, as he needed then, servants who should be brave and unflinching. And do you not suppose that Joshua was heartened to much of his great doing by the fact that God believed in him?

When the Almighty calls a man to a work, and promises all needed help, he is not putting all this investment into a hopeless venture. To Joshua and to us he says, “Have I not commanded thee?” That means more than God's call. It means God's choice. He has picked out his man because he has faith in that man. And God's faith in me is worth more than any equipment he can give me.

Matt. 28:20.—Many generations of Christians have lived and died since Jesus spoke these words to the first disciples. Some have seen much success, and others much failure. Some have died without losing the vision of their Master, and others have lived long years without any clear vision at all.

But always this word has had real meaning. For Jesus did not promise to save any of his followers from pain, or persecution, or even from the martyr's death. All he promised was that he would be with them. How? In fellowship of their sufferings, in

sharing of their labors, in encouragement of their zeal, in pity for their distresses, in changeless love always.

So, though he does not promise length of life, Jesus Christ does promise the permanence of all that is done in his name. We are not merely immortal till our work is done; we are immortal after our work is done. Else why should he have told us, in a parable, “Well done, good and faithful servant; enter thou into the joy of thy Lord?”

Isa. 54: 16-17.—The smith's fire of coals, if it could think, might sometimes wonder whether the smith would let it die out before the day's work was ended. But the smith might say to the fire, if it could hear, “Keeping you alive is even more important to me than it is to you.”

If Horace Bushnell was right, when he argued that every man's life is a plan of God—and who will say he was wrong?—isn't your life as important to God as the life of the fire is to the smith? You may not know the “why” of it, any more than the fire does, but such ignorance has nothing to do with the reality of God's reasons.

Knowing what we do about our Father, is it not fair to suppose that a care more perfect, more personal, and more powerful will be given us than any man can give to the tools with which he works? For we are more than tools. We are also God's children. The smith's fire has nothing to do with the smith's work after the forging is complete, but we shall be sharers in the purpose and the life of God in the eternities after the tasks he gives us to-day are done.

FOUR PHASES OF IMMORTALITY.

1. God promises us permanence and protection in our work. He has made no pledge to the man who has no work, or to the man who has refused his work. Insurance companies will not pay for a fire loss on a deserted house. In some factories visitors are not wanted, because the nature of the work subjects them to risks which the workmen escape. The battlefield is more dangerous for neutrals than for the combatants.

Suppose we translate these illustrations into life. As long as you are steadily doing Christian work, in whatever field, you are not likely to lose your religion. But if you drop your work, for any reason short of necessity, you are at once in danger of letting go your faith. Haven't you seen that calamity a dozen times? Young folks who quit”; did they profit by

it? There are multitudes of nominal Christians who can trace their loss of vital religion to the time when they ceased their active interest in the work of God.

Here's a danger point for our older Epworthians. You ought to leave active League work to the younger members. That is a matter of course. But beware lest when you do that you take up no other work in its place. You can find plenty to do, if you will look for it. If you don't the ending of your League career may easily be the ending of your Christian life also.

2. God promises us permanence and protection *because of our work*. It is important to him. Speaking humanly, he cannot afford to have our work spoiled or lost. It is part of the great structure of the Kingdom, and our chief value to the world is that we can do just such work. We have other values to God, but none of them are greater than this. Our selves and our work are so interwoven that one cannot be safeguarded without protecting the other.

When a diver is sent down to his dangerous task under water he is provided with a special equipment—weighted shoes to keep him right side up, a watertight garment to keep him dry, a helmet to protect his head, an air-tube for his breathing, and a cord with which to signal the men at the surface. Why? Because without all this protective equipment he cannot do the work of a diver. He must be guarded, or nothing will be accomplished in the depths.

There is a man in Chicago who has peculiar skill in an important industry. His employers provide for him a private room, quiet, well furnished, and fitted to his needs in the smallest detail. Why? Not for his sake, but because otherwise he could not do the delicate and intricate work which is required of him.

These two illustrations are incomplete. They do not touch God's interest in the worker, but when you add that element you can see that the protection of God is not a mere pious dream, but a very practical reality.

3. God promises us permanence and protection *for the sake of our work*. That runs through all the Scriptures. It is the inspiring thought in the parables of the talents and the pounds, and in Christ's picture of the last judgment. 'Inasmuch as ye *did* it

unto the least of these." "Thou hast been faithful—I will make thee ruler." The widow of the two mites, the Mary of the precious ointment live in the Christian record and in the eternal life because of simple but character-revealing deeds.

This is a great distinction. The world cannot match it. For the word fails even in making its monuments permanent, and it cannot save its heroes from oblivion. The pathetic, illegible headstones in a village cemetery are a type of all; so passes the glory of this world. But God's workers and their work live on together. "They rest from their labors, and their works do follow them."

Isn't that something to cheer every Christian? No smallest effort, honestly made for God's needy ones—no kindness, no love, no confidence, no unselfishness will be fruitless or empty. All these are as immortal as we are, and we are immortal because our lives have had in them the things which abide; faith, and hope, and love.

That doesn't leave salvation out of the account. There is no promise of protection nor permanence outside of what we call salvation. Until the spirit and life of Jesus Christ are in us, we are building houses of cards and castles of sand. They will not abide, and we have no claim on God. It is only when we have put ourselves under subjection to Jesus Christ that we begin to do lasting good, and are able to claim his promise of protection.—In *The Epworth Herald*.

Appointments—Central Missouri Conference, 1908

ST. LOUIS DISTRICT.

R. E. Gillum, Presiding Elder.

Bowling Green, A. A. Tolson; Cairo, Ill., Eugene A. Graham; Clarksville Ct., George Grady; Curryville Ct., supplied; De Soto and Festus, J. H. Nolan; East St. Louis, Ill., A. R. Martin; Ellsberry Ct., Tobias W. Fulghem; Farmington, supplied; Fredericktown; Hannibal, Quintus E. Whaley; Ironton and Potosi, supplied; Jacksonville and Pittsfield, Ill., Ward W. Goff; Louisiana, S. P. Johnson; Poplar Bluff,

A. J. Williams; St. Charles, R. H. Smith; St. Louis; Baden, Walter F. Walker; Bridgeton and Kenlock Park, Cornelius Cato; St. James, J. H. Boone; Union Memorial, B. F. Abbott; Springfield, Ill., J. M. Small.

ST. JOSEPH DISTRICT.

A. H. Higgs, Presiding Elder, Marshall, Mo.

Armstrong, H. T. Reeves; Arrow Rock, ———; Blackburn Ct., Monroe Dennie; Des Moines (Ia.), E. P. Geiger; Glasgow Ct., to be supplied; Independence, O. A. Johnson. Kansas City: Centennial, J. W. Jackson; Clark, to be supplied; Lexington, Leroy Woolrich; Malta Bend, Christopher Tays; Marshall, G. W. Reeves; Oskaloosa and Buxton (Ia.), W. L. Lee; Richmond, to be supplied; Slater, J. H. Smith; St. Joseph, D. J. Mitchell; Wellington, M. L. Jackson.

SEDALIA DISTRICT.

W. H. Smith, Presiding Elder, 235 Johnson St., Sedalia, Mo.

Beaman, supplied by A. M. Todd; Butler, W. H. H. Brown; California, G. Engard; Carthage, R. H. Young; Clinton, Wm. Divere; Dresden Ct., supply; Georgetown Ct., G. W. Hawkin; Holden, H. G. Gibson; Joplin, T. H. Lockwood; Knohnoster, Dennis Payton; Lebanon, supply; Mt. Vernon Ct., B. F. Bateman; Neosho Ct., A. D. Holder; Osceola Ct., L. R. Grant; Rolla, B. D. Dixon; Sedalia, Richard Davis, Smithton Ct., supplied by C. S. Webster; Springfield, W. H. Wheeler; Sweet Springs, R. G. Smith; Versailles Ct., Richard Rush; Warrensburg, W. A. Bohannon.

MEXICO DISTRICT.

W. C. Ellis, Presiding Elder, Mexico, Mo.

Columbia, G. B. Abbott; Danville Ct., J. I. Rollin; Fayette, W. J. Deboe; Foristell Ct., F. H. Small; Fulton, J. H. McAllister; Mexico, J. M. Harris; Moberly, T. D. Huff; Montgomery, Beriah McCain; New Bloomfield Ct., Robert G. Williams; New Franklin Ct., Martha L. Mackay; Troy, F. D. Avant; Truesdale and Jonesburg, H. T. Canady; Sturgeon and Auxvasse, J. D. Evans; Wright City and New Florence, J. A. C. Wade; Yates and Randolph, J. W. Thomas.

Crescent City Notes

The Rev. Calvin S. Stanley has removed from 1716 Milan Street to 507 So. Rampart Street.

The concert given by the Department of Music of New Orleans University, March 20, was a great success, professionally, musically and financially.

Mrs. Fannie Barns, wife of the Rev. Jos. Barns of Jones Creek, La., is spending several weeks with Mrs. Amelia Turner, at No. 4607 S. Franklin St., New Orleans.

W. Scott Chinn, Secretary of the Louisiana Conference, desires his correspondents to address him at 2914 Constance St., instead of 1929 Marango St., New Orleans, La.

The Louisiana Conference delegation to the General Conference, to be held in Baltimore, Md., in May will be entertained at Wesley Chapel, this city, May 1, by the ministry and rally of the Louisiana Conference.

PLEASANT PLAINS.—Excellent services were held throughout the day at this church on Sunday, March 29. Brother A. W. Wilson preached at 11 a. m. and at night the pastor, the Rev. William Harrell, preached the annual sermon of the Equal Justice Benevolent Association. Solos were rendered by Mrs. Pearl Harrell and D. B. Phillips. An interesting paper was read by Mrs. Florence Brooks. The Rev. G. W. Forrest was present.

MALLARD.—Verily the Lord of Host is leading us. The revival fire is aglow. Three conversions and six accessions, with a dozen or more penitents at the Mercy Seat, is the record for this week. Services were excellent all day Sunday. Preaching at 11 a. m. and 7:30 p. m. by Bro. Robt.

Wills and the pastor. Great preparations are in hand for Easter. Preaching Good Friday at 11 a. m. and early morning services at 4 a. m. Easter Day. Regular Mission Rally at 3 p. m. Sacrament at 11 a. m. Come and help us. Visitors always welcome. Collections, good.

HAVEN CHAPEL.—Prayer meeting 5 a. m. good; one convert. General speaking meeting at 11 a. m. well attended; one convert. Sacrament at 7:30 administered to 101, when the meeting reached its zenith. One convert and 4 reclaimants. Revival spirit at high tide. Haven Chapel is alive and the outlook splendid for such a revival as we so greatly need. Number of conversions for the week 4, accessions 4, and eighteen penitents at the altar. Collection, \$26.50.

BOYNTON CHURCH.—The Woman's Home Missionary Society recently organized in our church, held its installation services at 3 o'clock p. m., Sunday, April 5. The committee had prepared a beautiful programme, which was ably rendered. The following officers were then installed: Mrs. Rosa Lindsay, president; Mrs. Anna Turner, vice-president; Mrs. J. E. McLoyd, recording secretary; Mrs. L. Francior, corresponding secretary; Mrs. Mary Shaw, Sr., treasurer. The State President, Mrs. D. C. Mead, being called to properly install them, presided over the meeting. Mrs. E. Hayman, corresponding secretary of the Woman's Home Missionary Society, rendered valuable assistance in making this meeting a complete success, together with a committee of three earnest and helpful members of the Woman's Home Missionary Society of Williams and Haven Chapels.—(Mrs.) J. E. McLoyd, Recording Secretary.

Mrs. Mary Church Terrell will lecture Friday night, April 24, 1908, in Central Congregational Church, Gasquet and Liberty Streets. Mrs. Terrell is the foremost woman of her race in America and is without a superior as an orator among the womanhood of Europe and America. She has a special message for the people of New Orleans. It will no doubt be the greatest address ever delivered before a Lou-

isiana audience by a woman of the colored race. Her coming is a distinct honor to the people of New Orleans and she should be given a royal welcome. The introductory address will be made by Mrs. S. F. Williams, Principal of the Thomy Lafou School.

Concerning Mrs. Terrell, the *Clarinda*, (Ia.) *Herald* says: "Mrs. Mary Terrell has come and spoken and conquered. She came on Tuesday afternoon. She delivered her address on the work of the colored women of her race a short time after she arrived, and last evening she was the 'lioness of the hour.' She won all by her beautiful, unassuming manner, her sweet face, and her stirring, inspiring words." The *Winona* (Ind.) *Assembly Review*, referring to an address of Mrs. Terrell, says: "The colored race needs no better proof of its bright side than the existence of a woman like Mrs. Mary Church Terrell. Graceful, magnetic, bearing the unmistakable stamp of broad culture, education and refinement, a woman whose vast knowledge of her own race and other races left her far above the average woman of whatever color, she stood upon Winona's platform yesterday and captured the hearts of her audience." This lecture is given under the auspices and for the benefit of the Colored Young Men's Christian Association. Admission, 25 cents.

Doings of the Workmen

LOUISIANA.

BATON ROUGE.—The Rev. J. W. Turner, presiding elder, was with this people on March 7, the occasion being the first quarterly conference. The conference was well attended. Marked improvements were seen along all lines. We raised this quarter \$219.29; paid pastor, \$92.50; presiding elder, \$20. Our pastor, the Rev. T. B. Cooper, made an excellent report. The Rev. C. Johnson, who has charge of our school here and of our church work at Port Allen, spoke words of encouragement to the conference.—Chester Cannon.

MISSISSIPPI.

PICKENS.—We arrived here shortly after conference and were cordially received by the people. A short while after the pastor's family had settled in the parsonage a great crowd called, each one bearing a parcel containing something serviceable. When the crowd left we were the better off by many pounds. Our first quarterly conference was held March 7-8, the Rev. S. H. Nevils, presiding elder, was on hand. The proceedings were interesting. The pastor's salary was increased \$50. On Sunday the presiding elder preached twice. Collection during the conference was \$34. Everything bespeaks a prosperous year.—Fred H. Bunton, Pastor.

CRAWFORD.—From February 29 to March 1 the first quarterly conference of Crawford Charge was held, with the Rev. F. H. Henry, presiding elder, in the chair. His address to the conference brethren was fraught with good and wholesome advice for their work during this year. He spoke with brevity of the various benevolent causes and urged that the whole amount which has been assessed for the various causes be raised on Easter Sunday. Of course, the *SOUTHWESTERN* was not forgotten. The elder preached one of his stirring sermons on Sunday and administered the Sacrament to a large number. Paid presiding elder in full, also paid pastor \$16. On the night of the 4th of March a party composed of the young people, led by Mrs. Heart Young and guarded by Brother Edmon Minyard, came to the parsonage and left our kitchen table seemingly groaning under the weight that had been piled upon it. We have not words at our command to express our deep gratitude toward the people of Crawford.—B. J. Roberson, Pastor.

Where the finest biscuit, cake, hot-breads, crusts or puddings are required **Royal** is indispensable.

ROYAL
Baking Powder
Absolutely Pure

Not only for rich or fine food or for special times or service. **Royal** is equally valuable in the preparation of plain, substantial, every-day foods, for all occasions. It makes the food more tasty, nutritious and wholesome.

Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
April 21—Monroe.....	Monroe, La.	
July 8-11—Cumberland River.....	Hartsville, Tenn.	
July — Austin....	Smithville, Tex.	
July 21—Nashville.....	McMinnville, Tenn.	
July 22—Starkville.....	New Prospect, Miss.	
July 22—Western.....	Lenoir, N. C.	
July 23-26—Bristol....	Gate City, Va.	
Aug. 12—N. N. Orleans....	Central, La.	
Aug. 19-23—Huntsville....	Atbens, Ala.	

CONVENTIONS

April 23-26—Florence.....	Georgetown, S. C.
S. S. Institute and E. L. Convention.	
April 24—Alexandria....	Opelousas, La.
April 28—S. N. Orleans....	New Orleans
Missionary Convention.	
April 30-May 3—Griffin.....	East Point, Ga.
S. S. and E. L. Convention.	
May 22—Huntsville....	Huntsville, Tex.
May 28—Waynesboro....	Millen, Georgia
S. S. and E. L. Convention.	
May 28—Lagrange....	Yatesville, Ga.
S. S. and E. L. Convention.	
May 29-31—Huntsville....	Gurly, Ala.
S. S. and E. L. Convention.	
June 24-25—Shubuta....	DeSoto, Miss.
S. S. and E. L. Convention.	
Aug. 19-23—Huntsville....	Athens, Ala.

Special Notices

HUNTSVILLE DISTRICT.

The District Conference Sunday School Institute, Epworth League Convention and Woman's Home Missionary Society will meet in St. James Methodist Episcopal Church, Huntsville, Texas, July 22-27.—W. Hartley Jackson, Presiding Elder.

NORTH NEW ORLEANS DISTRICT.

Brethren: The District Preachers' Meeting will convene at Litcher on the 24th day of April, 1908, at 11 a. m. Let all be on hand. Matters concerning the district will be discussed. M. C. Harrison, President; W. J. M. Price, Presiding Elder, B. F. Branch Secretary.

LAKE CHARLES DISTRICT.

I have just closed a most successful round. The men are all in high hopes of a splendid year's work. Easter is to be a great rally day for missions.

We have requested that the programs be used in every charge, and a full collection reported at Jeanerette on April 27, at which time and place Dr. G. G. Logan will hold our convention. Sixty have joined the church by conversion and otherwise since conference, and 18 subscriptions to the SOUTHWESTERN taken. There are to be no blanks at Jeanerette.—P. W. Clark, Presiding Elder.

LAKE CHARLES DISTRICT.

Ministers of above named district: This is to call your attention to the appeal and proposition of Dr. Weir, president of New Orleans University, that he will raise \$500 if the Louisiana Conference will raise \$500, for the completion of the Annex. Now, brethren, let us bestir ourselves to raise our part of the assessment not later than the 19th of May. It will be an opportune time for each minister of the district to go down to the commencement and there make his report. If it is possible for any one to make it before the time mentioned, so much the better. I voice the sentiments of the men of the district when I say that you can count on the men of the Lake Charles District in raising their part of the assessment. You will note the assessment of each charge on the district, viz.: Lake Charles, \$4; Jeanerette, \$4; St. Peter, \$4; New Iberia, \$4; St. Martinville, \$4; Abbeville, \$3; Briggs, \$3; Cades, \$3; Crowley, \$3; Campbell, Mt. Zion, \$3; Godman Memorial, \$3; Gaydon, \$3; Hubertville, \$3; Lake Arthur, \$3; Lafayette, \$3; Olivier, \$3; Oakdale, \$3; Rayne, \$3. Not having the minutes of this year, if there has been any point left out, please accept for same the assessment of \$3.—Emerson Hutchinson, Secretary of Local Education of Lake Charles District; P. W. Clark, Presiding Elder.

Help Wanted

Women, Men, girls and boys can make big money selling our toilet articles. Write quick for our terms and full particulars. Address TAYLOR REMEDY CO., Dept. 1, Louisville, Ky

District Rounds

SEDALIA DISTRICT.

FIRST ROUND.

Georgetown Ct., April 11-12; Sweet Springs, 18-19; Holden, 25-26; Center View, 28-30; Warrensburg, May 2-3; Otterville, 5-6; Clinton, 9-10; Beaman, 12-13; Butler, 16-17; Osceola, 20-22; Springfield, 23-24; Ozark, 27-28; Rolla, 30-31; Lebanon, June 2-4; Mt. Vernon, 6-7; Neosho, 10-12; Joplin, 13-14; Carthage, 20-21; Sedalia, 27-28; California, July 1-3; Versailles, 4-5. Brethren: Having accomplished a good year's work, as our reports showed the same at the last annual session of our conference, therefore in order to do more and better work this present conference year, let us start right, stay right and end right. Let each pastor observe Easter Day, use the programs printed by our own church, and take a good collection for Foreign Missions. The District Stewards' meeting will be held at Clinton, April 24, in the St. James Methodist Episcopal Church at 9:30 a. m. Kindly yours,

W. H. SMITH, Presiding Elder.

GET YOUR HATS FROM
MRS. C. P. BECK,
Fashionable Milliner.
ALL ORDERS PROMPTLY FILLED.
2250 Dryades St., Near Philip St.
NEW ORLEANS, LA.

MEXICO DISTRICT.

FIRST ROUND.

Fultou, April 11-12; New Bloomfield

HAVE YOU EVER STOPPED TO THINK ABOUT YOUR HEALTH?

Are you as well, strong and vigorous as you used to be?

Are you sometimes discouraged, and think you'll never be any better?

Can you tell the cause of your trouble, or what makes you sick?

Do you know that about nine-tenths of all sickness is caused by kidney trouble?

Have you ever stopped to think that your kidneys may be the cause of your poor health?

Most people do not realize how much work the kidneys are required to do every day.

Every drop of blood in the body must pass through and be filtered by the kidneys thousands of times a day.

How can they do their work well if they are sick?

If your kidneys need treatment, Dr. Kilmer's Swamp-Root will prove to be just the medicine you need.

If you will write to Dr. Kilmer & Co., Binghamton, N. Y., every reader of this paper, who has not already tried Swamp-Root, the great Kidney, Liver and Bladder Remedy, may receive a sample bottle by mail, absolutely free.

Ct., 15-16; Mexico, 18-19; New Franklin Ct., 22-23; Fayette, 25-26; Columbia, May 2-3; Randolph Springs and Yates, 6-7; Moberly, 9-10; Troy, 16-17; Wells-ville and Williamsburg, 23-24; Montgomery City, 30-31; Truesdale and Jonesburg, June 6-7; Wright's City and New Florence, 10-11; Forstelle, 13-14; Danville Ct., 20-21; Sturgeon and Auxvasse, 27-28; Highbu, 30. Brethren: The district stewards will meet in Mexico on the 8th of April. See that your steward is present. Begin at once to raise your benevolence, have a good Easter service, pray for conversions and see that every interest of the church is looked after. I am with you for the success of the work.

W. C. ELLIS, Presiding Elder.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

SHREVEPORT DISTRICT.

SECOND ROUND.

Provencal, April 26; Robeline, 27-28; Marthaville, 29-30; Pleasant Hill, May 1-2; Pleasant Valley, 3-4; Shady Grove, 5-6; Mansfield, 7-8; Frierson, 9-10; Keithville, 11-12; LaChute, 13-14; Wil-

ilams, 15-16; Grand Bayou, 17-18; Gahagan, 19-20; Lake End, 21-22; Fairfield, 23-24; Flournoy, 25-26; Brownlee, 27-28; Vanceville, 29-30; Daniel Chapel, 31-June 1; St. James, 1-2; Benson, 3-4; Many, 5-6; Columbus, 7-8; Longstreet, 9-10; Logansport, 11-12; Aiden Bridge, 14; Belcher, 15-16; Bowman Lane, 17-18; Curtis, 19-20; St. Paul, 21-22; Blanchard, 23; Fisher, 24-25; Juler, 26. Brethren: Make Easter the best in the history of the district and report at St. James 22-23. You will encounter danger and difficulties, but be without fear; your spirit will be pressed but fortify yourselves in the Lord. Get patience and bear hardness as a good soldier.—T. J. Johnson, presiding elder.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your child troubles you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Doings of the Workmen

ALABAMA.

BIRMINGHAM.—On the Enon Charge our first quarterly conference convened February 22, with the Rev. Dr. R. J. Buekner, presiding elder, in the chair. Most of the officers were present with written reports. On Sunday the elder preached to a large and appreciative audience. The Sacrament was administered to a large number of communicants. Collection for the day, \$21.86. The elder is looking carefully after every interest of the church. He is giving special attention to Mason City College. He is preaching and lecturing on three great subjects, "The Conversion of Souls," the "SOUTHWESTERN," and "Mason City College." We are coming with him to the great educational rally. A thousand dollars from the Birmingham District.

E. Mixon, Pastor.

GEORGIA.

CANNON'S CHAPEL.—I came to this place about the 15th of December and found the church in a very dilapidated condition. We appointed a rally for the 15th of March, which resulted in \$82.59. We have eelled our church at a cost of \$112.59. The members and friends did the work of celling at night. We have not finished yet, as we intend to seat and carpet the church before we stop.—M. P. Moore, Pastor.



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PERSONALS

The Baton Rouge District Missionary Convention will be held at St. Mark from April 30 to May 1, 1908.

The address of the Rev. W. C. Ellis, presiding elder of the Mexico District, Central Missouri Conference, is Glasgow, Missouri, Box 256.

The Rev. D. S. Smith, pastor at Big Cane, Louisiana, was called to New Orleans recently by the illness of his daughter, who at this writing is greatly improved.

Mrs. Harvey, the esteemed companion of the Rev. O. J. Harvey, Baldwin, La., has been quite sick, and is still confined to her room. The prayers of the church are sought in her behalf.

Programs are out for the fifteenth session of the Griffin District Sunday School and Epworth League Convention, to convene in Hicks Methodist Episcopal Church at East Point, Ga., April 30 to May 3, 1908. The Rev. P. P. Travis, Presiding Elder.

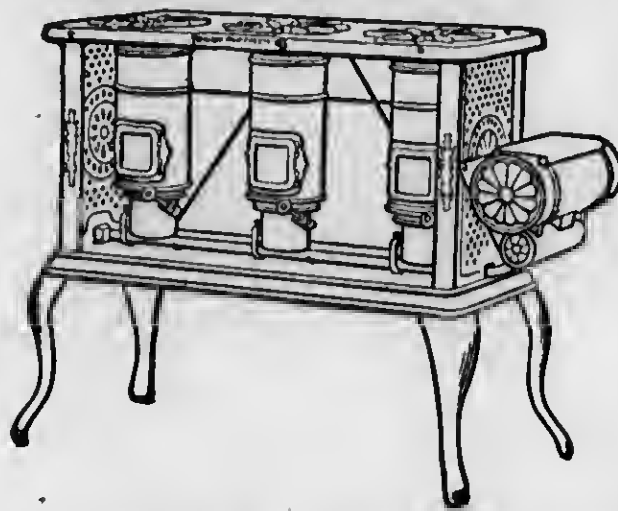
Mr. and Mrs. Lloyd Moore, of Washington, Louisiana, are bereaved in the death of their little daughter, which occurred recently. The funeral service was conducted by the Rev. D. G. Taylor, pastor, assisted by the Revs. W. C. Cooper and S. Strode.

A nice program has been issued of the Paris District Meeting for the Board of Foreign Missions, which is to be held in Mt. Zion Methodist Episcopal Church, Paris, Texas, April 14-15. Some very interesting subjects will be discussed. The Rev. W. G. Alston is pastor and the Rev. James I. Gilmore, presiding elder.

Epworth League and Sunday School Convention of the Shubuta District, Mississippi Conference, convenes June 24-25 at DeSoto charge. Two representatives from each charge are expected to attend, one from the League and one from the Sunday School, and to make their annual district report. Pastors are also members of this convention. The Rev. J. B. Brook is presiding elder, and the Rev. B. W. Robinson, secretary.

The Rev. David G. Franklin, D. D., Presiding Elder of the Muskogee District, Lincoln Conference, has again been honored by the brethren of his conference by being elected delegate to the General Conference. Dr. Franklin is thoroughly a Methodist. He is one of the oldest members of the Lincoln Conference. His eight years' service as presiding elder in this conference has done much toward bringing the conference up to a recognized place among the twenty colored conferences and among the church generally. This honor comes to the Doctor as a just recognition by his brethren of his deep interest in and loyalty to the church. Labor, unselfishly rendered, always receives its reward. In the selection of Dr. Franklin the brethren of the conference feel that their local interest and that of the church generally will be well served.

You Will Need an Oil Stove



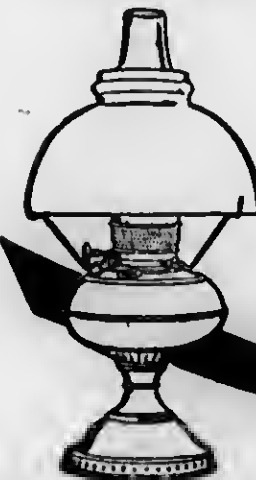
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Doings of the Workmen

GEORGIA.

VALDOSTA.—On March 13-15 our first quarterly conference was held with our beloved presiding elder, the Rev. F. R. Bridges, present for the first time at this charge. The officers presented good reports, which showed the work to be in a growing and prosperous condition. The elder's splendid address on Friday night was greatly enjoyed by all who heard him. Sunday was a high day with us. The elder preached three strong sermons. We need young men of his kind. He knows the art of handling men. This was indeed a successful conference financially and spiritually. On Sunday one joined the church. Paid presiding elder in full. The pastor's salary

was raised to \$450 this year. The Rev. J. H. Kemp is the man for this place.—Sallie L. Preaster.

GRIFFIN.—Heck's Chapel is still on the up-grade. The Lord is leading and the loyal members are trying to walk in His steps. Our first quarterly conference was held February 21-23. The Rev. P. H. Travis, our much beloved presiding elder, presided, with grace and dignity. His full assessment, \$16, was raised. On Sunday night he preached an able sermon, to the delight of all who heard him. On the second Sunday in March the Lord blessed us with good weather, and to show our appreciation for the same we the members of Heck's Chapel, put on the table our \$100. We are getting along nicely with our church work. Everything bids fair for large success. Joseph Griffith, Pastor.

Deaths

COLE.—Peter Cole died February 3, 1908. He had lived 84 years out of Christ. Four weeks before the end came he sent for the Rev. and Mrs. C. H. Brown and two other sisters and asked them to have prayer with him and help him to get ready to meet his Maker. This they did and Pastor C. H. Brown visited him often and read and prayed with him and two weeks before he died he was happily converted, baptized and received into the church. The funeral was preached by the pastor, the Rev. C. H. Brown. (Mrs.) C. L. Brown.

INQUIRY.

Lost. A brother, named John Spinks, who lived with his relatives at the close of the Civil War, in Lauderdale County, Mississippi, near Old Town. He was owned by ono Rolley Spinks. He was sold by William Spinks. His mother's name was Phillis Spinks. Had a sister named Sarah. Any information concerning the whereabouts of this lost relative will be gladly received by S. E. Spinks, Valden, Miss.

Nero Lewis, who was owned by the Laneharts, was carried to Texas during the Civil War, and Amanda Denman, owned by one J. Denman, the father and mother of Caroline Hall, P. O. Box 13, Bastrop, La. Please address any information as to their whereabouts to Caroline Hall, Bastrop, La.

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The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. For grown people and children. Suc.

PREACHERS' MEETING.

The Lake Charles District Stewards and Preachers' Meeting met at New Iberia, La., in St. James Methodist Episcopal Church, March 12. The president, the Rev. B. J. Reddix, being absent, the Rev. D. J. Price presided. The Rev. E. B. Richard conducted the devotional exercise. The Rev. E. Hutchinson read and explained the Sunday school lesson. Sixteen ministers were present. The steward sisters served a nicely prepared dinner. In the afternoon the Rev. B. J. Reddix was present and presided. Mrs. Parson delivered the welcome address. Response by the Rev. S. M. Haines. The Rev. M. Franklin, president of the Alexandria Preachers' Meeting, was introduced and addressed the meeting. His remarks were timely and encouraging. Response by the Rev. D. J. Price. The following officers were elected for the ensuing year: B. J. Reddix, president; D. J. Price, vice-president; A. J. Smith, secretary; J. B. Johnson, assistant secretary; E. Hutchinson, treasurer. The following motions were adopted: On rules governing the Preachers' Meetings; on pastors' efforts to raise the presiding elder's salary; on membership bureau. The following committee was appointed: on program for the convention; on programs for Preachers' Meetings. Executive session: The support of the presiding elder being in order, the sum of \$900 was approximated, the same to go into effect at the second quarter. At the evening session devotions conducted by T. A. Jackson and W. A. Hilton. The presiding elder, Revs Messrs. Branton and Hall of the Col

What Do They Cure?

The above question is often asked concerning Dr. Pierce's two leading medicines, "Golden Medical Discovery" and "Favorite Prescription." The answer is that "Golden Medical Discovery" is a most potent alterative or blood-purifier, and tonic or invigorator and acts especially favorably in a curative way upon all the mucous lining surfaces, as of the nasal passages, throat, bronchial tubes, stomach, bowels and bladder, curing a large per cent. of catarrhal cases whether the disease affects the nasal passages, the throat, larynx, bronchia, stomach (as catarrhal dyspepsia), bowels, (as mucous diarrhea), bladder, uterus or other pelvic organs. Even in the chronic or ulcerative stages of these affections it is often successful in affecting cures. The "Favorite Prescription" is advised for the cure of one class of diseases—those peculiar weaknesses, derangements and irregularities incident to women only. It is a powerful yet gently acting invigorating tonic and nerve. For weak worn-out, over-worked women—no matter what has caused the break-down, "Favorite Prescription" will be found most effective in building up the strength, regulating the womanly functions, subduing pain and bringing about a healthy, vigorous condition of the whole system. A book of particulars wraps each bottle giving the formulae of both medicines and quoting what scores of eminent medical authors, whose works are consulted by physicians of all the schools of practice as guides in prescribing, say of each ingredient entering into these medicines. The words of praise bestowed on the several ingredients entering into Doctor Pierce's medicines by such writers should have more weight than any amount of non-professional testimonials, because such men are writing for the guidance of their medical brethren and know whereof they speak. Both medicines are non-alcoholic, non-secret, and contain no harmful habit-forming drugs, being composed of glyceric extracts of the roots of native, American medicinal forest plants. They are both sold by dealers in medicine. You can't afford to accept as a substitute for one of these medicines of known composition, any secret nostrum. Dr. Pierce's Pellets, small, sugar-coated, easy to take as candy, regulate and invigorate stomach, liver and bowels.

ored Methodist Episcopal Church were introduced. The Rev. T. B. O'Neal preached a strong sermon. The Rev. N. Coleman closed the meeting with an eloquent sermon. Resolutions touching the kindness of the Rev. D. J. Price and the steward sisters, and also the members and friends for their hospitality were read. We take this method to thank our able presiding elder for being with us at this meeting. He is a God-send to the Lake Charles District. He knows how to make the wheel go. Collections, good. Thus closes the best Preachers' Meeting ever held on the district, to meet at Hubertville, following the convention at Jeanerette on April 27. A. J. SMITH, Secretary.

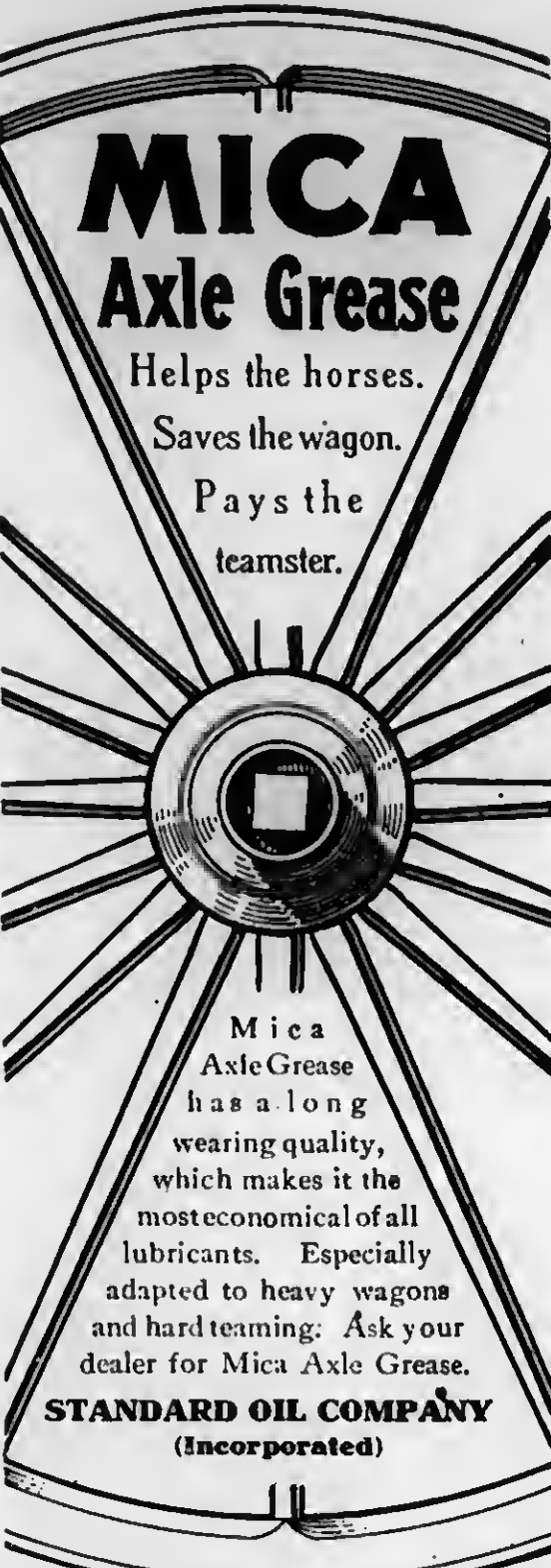
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Literary Notes

BOOKS RECEIVED.

Publishers: Jennings and Graham, 2220 W. Fourth street, Cincinnati, Ohio. "THE GREAT SALVATION," by the Rev. P. Wilson, M. A. Price \$1.25 net. "THE CHRISTIAN VIEW OF CHILDHOOD," by W. S. Edwards, D. D. Price 25c. "JOHN WESLEY'S CONVERSION AND SANCTIFICATION," by Carl F. Eltzhoftz. Price 25c. "THE MOTHER THE CHILD'S FIRST BIBLE TEACHER," by Mary J. Chisholm Foster. Publishers: Eaton and Mains, 150 Fifth Avenue, New York City. "CHRISTIAN ESSENTIALS"—A Re-Statement for the People of To-day, by Frank Ballard, D. D. Price \$1.50 net.

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SUBSCRIPTIONS RECEIVED.
MARCH 20-APRIL 4.

Atlanta and Savannah—A. McShaun, Willis Street, J. C. Williams, Blossom Fuller; Robt. Roundtree.

Central Alabama—C. H. Hanson; Mattie Sewell; Henry Simms.

Central Missouri—Hattie Town; L. Woolrich, G. W. Robinson; I. C. Guyton, Lucy Wooten.

Delaware—J. C. Ore.

Florida—S. A. Huger.

Lexington—Wm. Smith; Chas. P. Ford.

Lincoln—A. T. Graves, Jane Donahue; D. G. Franklin.

Little Rock—D. H. E. Harris, Queen A. Dixon.

Louisiana—C. W. Reeves, M. King, Patsy Batle; R. V. Wills; C. F. Rage; E. W. Jackson, Louis Ellis; M. C. Brown; Julia Huett; Walter Scott Chinn, Amanda Fouche, Joanna Bates; Indiana Frazier; A. B. Venable, C. Clark, Anna Lewis, Elizabeth Powell; Bedford Carr, Walden Taylor; R. A. Taylor, P. S. Mosely; H. B. F. Charles, Mrs. Eugene Franks.

Mississippi and Upper—L. W. Price, Charles Wasch; Daniel Youngblood; J. H. Brown; Jacob Miller; D. Green, Thos. Hughes; Wm. Davis; J. W. Wimbush; J. R. Nevils, A. McCauley, J. D. Gibbs, Mary Townsend; J. M. Shumpert, Mrs. Jno. Perkins, Mrs. Wilson; Maggie Duckworth; S. H. Nevils, L. W. Wright, Wm. Williams; Geo. P. Childress; B. W. Robinson, D. P. Stepney, Nelson Pickens, Hattie Gant, Virgie Ulmer; R. L. Tate, J. C. Martin.

North Carolina—Mary Leach; E. H. McArthur.

South Carolina—Jno. Durhan; J. S. Thomas, James Welch.

Tennessee and East—J. A. Swift, Thos. Keeton; Laura A. Evans.

Texas and West—James Jackson; G. A. Hall, C. T. Baker; G. M. Stewart, S. A. Riley; W. E. Hutcherson, W. C. Carter, M. E. Mutcherson; M. C. Carvins, T. H. Clark; Albert Lock; S. D. Humphrey; L. C. Wyatt; Harry Swann, Mrs. F. Smith.

Washington—B. F. Myers, Mrs. S. P. Ryder.

Honor Roll—J. R. Nevils, A. B. Venable, B. W. Robinson.

SUBSCRIPTIONS RECEIVED.

April 6-11.

Atlanta and Savannah—B. A. Johnson; G. W. Flemister, R. T. Taylor, H. C. Clark.

Central Alabama and Mobile—S. D. Donaldson, Robt. Phillip; R. E. A. L. Beasley, Spencer James; J. A. W. Usher, Tony McCreary; P. C. Quinn; G. F. Stevens; B. S. Kirk, Charles Coleman, Adella Pinkard.

Central Missouri—J. H. McAlister, J. J. Bell; B. F. Abbott, Imogene Lawless.

Delaware—Jacob Holly.

Florida—R. C. Clayton, T. F. Lirldge.

Lexington—Norah Brooks; W. C. Stovall, Jno. V. Davenport, Wesley Singleton, N. H. Stevenson, Mrs. W. H. Vaughn, G. W. Bailey, J. W. Robinson, P. T. Gorham, J. H. Payne.

Little Rock—J. W. Nunn; H. P. Coulter, G. C. Taylor; P. H. Heming.

Louisiana—Martha Taylor; Joseph White; Mrs. S. Drummond; E. Augustus; A. C. Morrell, Emma Pierre, Jno. Smith; R. P. Y. Green, Frank Vickens; D. J. Thomas; S. Carroll, Josephine Wilson; Phillip Bibbs; N. O. News Co., Anderson McNutt; J. O. Richards, Grace Parker; Alma Palmer; Sanders Carroll, Wesley Carroll; D. J. Butler.

Mississippi and Upper—Wm. Bell, Margaret Arington; G. W. Baker, Ada Lee Ballard; A. J. McNair, W. S. Wickham; W. C. Weatherall, G. W. Clay; P. R. Crump, Ella Brown; W. H. Whitlock; J. B. Brooks, W. L. Stewart; A. J. McNair, H. Golden; J. R. Ross; Frank H. Rodgers; B. T. McEwen, Amanda Washington, D. A. Harrell; James Bass; J. M. Nevils, E. G. Palmer, H. P. Powers; M. J. Courtney; E. Thompson; Mrs. B. G. Lashley; Wm. Emerson, J. Gray, C. H. Coleman, Martha McLauren.

North Carolina—J. McNeal, Rosa Paterson, Andrew McCullom.

South Carolina—J. L. Henderson; Jas. F. Page, M. R. Walker, C. C. Collier; Sarah A. McTeas; Mrs. S. A. Chaplin.

Tennessee and East—E. D. McFee.

Texas and West—Ben Taylor; A. R. Luster; E. P. Prince; Wm. Fuller; H. R. Smith, Lewis Johnson; T. E. Speed; P. H. Jenkins, U. R. McCall, J. F. Taylor; M. G. Phillips; H. H. Qualls, Florence Temple; B. J. Goff, Mary Dralms; R. Hilliary, L. A. Armstrong, C. I. Thompson Jas. I. Gilmore, W. L. Lockett.

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Doings of the Workmen

MISSISSIPPI.

NORTH CARROLLTON.—This charge is in a prosperous condition, both spiritually and financially. Many thanks to our worthy presiding elder, the Rev. S. H. Nevils, and our esteemed Bishop Wilson for sending us this able man in the person of the Rev. S. D. Troupe. The whole town is indebted to him for his strong, logical sermons. He knows what to say in the pulpit and knows how to act out of the pulpit. One man converted at his house and 10 added to the church. He has been here only 60 days; \$100 has been raised. We will raise \$500 this year.—D. Lofton.

Cure Your CATARRH NOW!

Don't be a slave to it another day! Conquer it before it gets the upper hand of you. The longer you put off looking after it, the harder it will be to drive it out of your system. If you keep on neglecting it, the first thing you know you'll be all eaten up with Catarrh.

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too kind to tell you so. As a matter of fact your hawking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also without doors—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying "Only Catarrh." It isn't "Only Catarrh"—it's CONSUMPTION if you don't stop it in time. Once the minute, abnormally active and poisonous Catarrh germs get a foothold in the lungs, there's no hope whatever for you. You're doomed to a Consumptive's grave—there's no escaping it.

Cure your Catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you. Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of Dr. Sproule, B. A., the greatest Catarrh Specialist the world has ever known. He will give you



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And that's just what you are,
With hawking, spitting, and a breath
Made loathsome by Catarrh.

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Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have pains across your forehead?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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A WOMAN'S ART CLUB FOR FREEDMEN'S AID

One of the most unmistakable signs of growth among our people is the increased conviction, which is manifest on every hand, that help given in one case demands of those helped that they help others in turn. This new conviction is responsible for the substantial advances that are made in the line of self support to be observed in every phase of our church life. The total increase for the quadrennium which has just ended of the Freedmen's Aid collections amounted to \$40,372.13; of this increase \$30,612.20 came from the colored Conferences.

The necessity of doing something for our people has so impressed a young colored woman at Loraine, Ohio, Miss Rosa M. Miller, that she has been thinking out a plan by which our own young women may help in the furtherance of the work of Freedmen's Aid. This young woman, seeking to utilize the means at hand, suggests the organization of a Woman's Art Club for Freedmen's Aid. Her article is so striking and so worthy of consideration that, instead of publishing it elsewhere in the paper, we are pleased, for the sake of emphasis, to give it place in this connection. Concerning the Woman's Art Club, Miss Miller says:

"The urgent appeals for help for the Freedmen's Aid Society through the columns of the *SOUTHWESTERN CHRISTIAN ADVOCATE* have set me to thinking about what might be done for it by our own people. I believe that our white sister churches will help us in accordance with the efforts that we ourselves put forth.

"We are told in Acts that Dorcas did much good with her needle, and I believe that there are many women of our church who are just as familiar with the needle and its products, and who are just as willing to do likewise.

"On studying the Parable of the Pounds, our women will find that God has given to us all alike opportunities to do good. If we will show our appreciation of His goodness and kindness to us by donating to His cause a product of our needle, we will find that by improving these opportunities we will be developing a very valuable talent.

"I believe that a fund can be raised annually by organizing a 'Woman's Art Club for Freedmen's Aid' in the general Church; the funds so raised to be independent of and to have no connection what ever with the regular collections for the Freedmen's Aid Society.

"Let there be a General President, Secretary and Treasurer. Then let each Conference have its President, Secretary and Treasurer. With the hearty co-operation of the presiding elders and pastors, let them solicit members who will solemnly promise God to make and sell each year of their lives an article of fancy work, or any kind of needle work, the proceeds of which they will send to the Conference Treasurer for the Freedmen's Aid Art Club fund. Once a quarter the funds will be turned over to the Freedmen's Aid Society.

"Now, if only two members from each church in every Conference would make such a donation each year, there would need be no fear for the Freedmen's Aid Society in the future. Then, too, if each member would be enthusiastic about her work and would describe it, ideas could be exchanged in the Club. In time a pamphlet on its needle-work might be published by the Club, which

would not only help swell its funds, but would probably suggest other ideas to its members, and would certainly invite the respect and help of the other race.

"I earnestly hope that the women readers especially will give this article their deepest consideration. Steps will be taken in the near future to organize such a Club, and any helpful suggestions will be very gratefully accepted."

It will be very gratifying to have this plan generally approved and adopted by our people. We are quite sure that there are nimble and skillful fingers that can work to the glory of God and to the large increase of collections for our Freedmen's Aid work. Such as we have we may give. If we have not silver and gold, then we can do as this good young woman suggests. Many of our young people are skillful in embroidering and fancy needle-work, which they have learned, in many instances, in the schools provided by our Freedmen's Aid Society. This suggestion, therefore, is very appropriate, and we shall be pleased to give, from time to time, such space as will be necessary to put this matter squarely before our people.

Withal, this spirit on the part of our people to approach the line of selfsupport and self-help is indeed very gratifying.

THE FIGHT FOR EQUAL ACCOMMODATIONS

We must press hard the vantage ground gained in our protest against unequal accommodations afforded colored passengers in the States where the separate car law is operated. Equal accommodations are guaranteed by every separate car law found upon the statute books of the Southern States. The law provides separate but equal accommodations; and he is less than a man who does not contend to the utmost for that for which his money pays and for all that he is entitled to by the letter of the law. There must not be any let up in this matter.

We are very much gratified to have President Roosevelt take cognizance of this situation and instruct the department of justice to force the railway companies in the South to provide equal accommodations. The President has been informed that the accommodations afforded the Negro are filthy and inadequate; and this is correct.

In his letter to the Department of Justice, among other things, the President says:

"From time to time various complaints have been made to me by reputable colored people to the effect that the accommodations furnished to colored persons on certain railways are filthy and inadequate compared to the same accommodations furnished to white passengers paying the same fare.

"The commission has taken what is unquestionable the right ground: That where separate accommodations are provided for white and colored passengers, the accommodations for colored passengers shall be as good as those furnished to white passengers for the same money. In other words, while there is nothing in the law which forbids separate accommodations, these accommodations must be equal. This principle of equality of accommodations is set out explicitly in various State laws. For instance, the code of the State of Alabama provides that there shall be equal, but separate, accommodations for the white and colored races, by pro-

viding two or more passenger cars for each passenger train, or by dividing the passenger cars by partitions."

"The action of the Commission has simply been to insist that the accommodations be equal in convenience and comfort for the same money, wherever the separation is made. In this particular case, where the railway has neglected to comply with the order of the Commission, it is important that the compliance with this order be immediately obtained."

We would suggest that all parties in all sections of the country having grounds of complaint against the several railroads should file that complaint in due form, either with President Roosevelt or with the Interstate Commerce Commission at Washington, D. C. The complaint should be clearly stated; put in typewritten form, and mailed at an early date as possible. Persons who do not find time to so construct their communications may send their complaints to the office of the *SOUTHWESTERN CHRISTIAN ADVOCATE* and we will be glad to compile these complaints and place them where we know they will be effective. The fight is on and it should be a fight to the finish. We should be urged on by our obligations to our families and our own self-respect. If we do not insist that the South shall give us just what the law framers provide—equal accommodations in every respect for the price paid to the accommodations offered others for the same money—then we show conclusively that we do not deserve equal accommodations. Now is the time to act.

PRESIDENT'S NAVAL PROGRAM OPPOSED

In a special message President Roosevelt urged the construction of at least four battleships of the "best and most advanced type." In the course of his message, the President praised the naval policy of Great Britain, making mention of the benefits that had been derived therefrom. He emphasized the fact that the Hague Conference had failed to reach an agreement on the limitation or reduction of armaments; pointed out the helpless condition of China as a horrible example of a "peace-at-any-price" policy. Mr. Hobson, of Merrimac fame, who is constantly "seeing things," and who grows eloquent in prophesying a mighty impending conflict between the white and yellow races, was the champion of the President's battleship program. A strong opposition developed. Chairman Tawney of the Committee on Appropriations made known the startling fact that the United States was spending more in preparation for war and on account of war than any other nation in the world. The naval bill as passed by a large majority calls for two battleships and eight submarines. Mr. Hobson asserts that battles "are neither won nor fought on the skirmish lines," and that the fight for more ships will be continued.

The hearty co-operation of the presiding elders of the Louisiana Conference in the proposition to raise the Conference five hundred dollars, for the Annex of the New Orleans University is most gratifying. The money will come to match the five hundred offered.

A Study of Deaconess Work in Methodism, as Based Upon the Figures in the Methodist Year Book for 1907

By Mrs. Jane Bancroft Robinson

The Methodist Year Book is an invaluable compend of facts concerning Methodism. It has always been a valuable publication, and never more so than at the present time, as our Editor, Mr. S. V. R. Ford, has a genius for statistics, and to deal in figures and plain, indisputable facts gives him positive delight.

That part of the Year Book treating of facts and figures concerning the deaconess work of Methodism during the year 1907 is the subject of this brief article. These facts are of high importance to the Church, because one of the questions that will receive the careful, disinterested and wise consideration of the coming General Conference is the Deaconess Work.

It is not because of some of the reasons that at times have been advanced that this work is so prominently before our people. Alleged variances of administration have small share in the deep interest plainly manifest by the Church. Some who have had little practical experience in deaconess work, nor extended historical knowledge of it, say the deaconess work would have grown more rapidly if all forms of the work had been united in one. I am not able to think so. Many strong, vigorous, men and women have been giving their entire time and thought to the promotion and progress of Christian woman's work.

It is of God's good providence that instead of one, we have the five divisions of deaconess work, that are plainly classified as follows:

(1) Deaconess work in India, China and Africa, connected with the Woman's Foreign Missionary Society.

(2) Deaconess work in Germany under the care of two separate, well-organized Societies, the Bethany Society and the Martha and Mary Society.

(3) Deaconess work among German Methodists in America, under the care of the German Central Deaconess Board.

(4) Deaconess work under the care of the Woman's Home Missionary Society.

(5) The Independent Deaconess work, the only work of Methodism that is not connected with or under the care of a connectional Society or Board of the Church.

To thinking people who study this question with a close knowledge of the historical development of the work in the Methodist Episcopal Church since it was formally recognized by the General Conference of 1888, it seems evident that these five different forms of deaconess work, adapted to different countries and different conditions, have accomplished far more than any one individual or any one Society working alone could have been able to effect. The Catholic Church, with its Brotherhoods and Sisterhoods, is an illustration of the wide development of the one thought in different lines. No one brotherhood nor sisterhood could have produced the multitude of institutions or the many thousands of workers that are the strength and the bulwark of Catholicism. Yet more telling, as an illustration to us Methodists, is the deaconess work of English Methodism, showing healthy, prosperous growth along different lines of development. The "Sisters of the People," instituted by that godly man, Hugh Price Hughes, are quite distinct from the deaconess working in the Orphanages of Dr. Stevenson.

Four of these deaconess developments in Methodism, as is evident, conform to the genius of Methodism in that they are connectional in their organizations; the Independent deaconess work has no such connectional tie. All deaconess institutions in Methodism are under the immediate care of local or special boards; but outside of the Independent deaconess work, these local boards are also under the charge of a connectional society or board. It is obvious, therefore, that the institutions of the Independent form of deaconess work labor under a disadvantage, when they wish to conform to some general policy, as in the transfer of workers from one institution into another, and in the issue of regulations that will unite the institutions into a harmonious unit.

It is this felt want that has been one of the occasions for the unrest concerning deaconess work that has been manifest at every General Conference since 1888. How shall the Independent Deaconess work be made connectional, without the starting of another society? But the general tendency of the age, as manifested in our General Conference, has been, not to multiply organizations to bewilder and disturb the people, but to simplify them. Then, again, all deaconess work is in essence missionary work. A deaconess may be said to be a *specialized* missionary, with ecclesiastical recognition, privileges and limitations. To start another Missionary Society, either in home or foreign lands, is but to duplicate the agencies already in the field. What, then, is the course to take? This is for the General Conference of 1908 to answer.

The larger motive acting on the Church, compelling deep interest in the deaconess question, is, unconsciously to many who feel its force, sympathy with the widening, philanthropic, democratic spirit of the age in which we live. The common people are coming to their own. The Spirit of our Saviour working among the nations for over nineteen hundred years, is now finding manifestations in charity organizations, social studies, in governmental regulations, and in countless other measures aiming to benefit the people. The old-age pensions in Germany, and the agitation for manhood suffrage in the same country; the throwing off of the shackles of the political church in France; the demands for educational and social reforms in England; the political aspirations of the common people of Russia—all are parts of one great rising wave that the Church cannot ignore, but whose mighty force and momentum must be utilized to the advancement of Christ's Kingdom.

The Church must be identified with every cause, every effort that tends to the amelioration of mankind. Hospitals, old people's homes, orphanages, homes for incorrigible children—such are the institutions that we need to found and to maintain. But the deaconess is the best agent that the Church has yet found to care for such helpful, remedial agencies. Therefore, the Methodist Church does well to study the deaconess question, and to ask herself, "Have we yet found the best methods? What more, if anything, is yet to be done to provide for us the most effective organization to care for such institutions, that shall interpret practically Christ's love to the people?"

This thought leads naturally to a study of the present conditions of deaconess work in Methodism.

(1)—*The Woman's Foreign Missionary Society.*

Let us study the work as existing in India, China and Africa. Our revered Mrs. Gracy, blessed by the Church for her devoted work in the Woman's Foreign Missionary Society, wrote me in January last: "The deaconesses in foreign lands hold the same relation to the Society that any Missionary does, and reports to the Society." The Woman's Foreign Missionary Society receives her credentials and sends her out as any other Missionary. There are in India nine deaconess institutions, a number of stations, and forty workers; in China, one institution, some stations, and ten workers; in Africa, in stations six workers, making in all fifty-six licensed deaconesses under the direction of the Woman's Foreign Missionary Society.

(2)—*Deaconess Work in Europe.*

In Germany and Norway there are sixteen geographical centers where are located institutions, as well as stations, where are deaconesses at work, but no property possessions. Connected with these institutions and stations are one hundred and ninety-six licensed deaconesses. The deaconess work in Germany is under the care of two societies, the Bethany Society and the Martha and Mary Society.

(3)—*German Deaconess Work in America.*

In America the German deaconess work has seven geographical centers. In these are located its institutions, viz. Brooklyn, Chicago, Cincinnati, Kansas City, Kan., La Crosse and Milwaukee, Wis., and Louisville, Ky. Connected with these are sixty licensed deaconesses.

(4)—*The Woman's Home Missionary Society.*

The Woman's Home Missionary Society has

thirty-three geographical centers where are located one or more institutions, not including the Rest Homes at Mountain Lake Park, Md., at Huntington Park, Calif., at Ludington, Mich., and at Round Lake, N. Y., at all of which places is valuable property. In addition to these centers are a large number of stations where one or two workers are employed. These centers are:

	Licensed Deaconesses.
Albany, N. Y.	5
Baltimore, Md.	16
Bridgeport, O.	5
Brooklyn, N. Y.	16
Buffalo, N. Y.	10
Cleveland, O.	13
Colorado Springs, Colo.	10
Columbus, O.	3
Denver, Colo.	10
Des Moines, Ia.	6
Detroit, Mich.	11
Grand Rapids, Mich.	5
Jersey City, N. J.	8
Kansas City, Mo.	5
Keokuk, Ia.	2
Los Angeles, Cal.	13
Martinsburg, W. Va.	1
Newark, N. J.	8
New Haven, Conn.	4
Philadelphia, Pa.	9
Pittsburg, Pa.	6
Portland, Me.	4
Provo, Utah	1
St Paul, Minn.	3
Salt Lake City, Utah	8
San Francisco, Cal.	15
Sioux City, Ia.	8
Springfield, Mo.	1
Toledo, O.	5
Urbana, Ill.	4
Washington, D. C.	11
Wichita, Kan.	7

The list of Stations, and licensed deaconesses caring for them, connected with the Woman's Home Missionary Society, as given in the Year Book, are:

Stations—	Licensed Deaconesses.
Allentown, Pa.	2
Atchinson District, Kansas	1
Alpena, Mich.	1
Altoona, Pa.	1
Atlanta, Ga.	1
Barre, Vt.	1
Berwick, Pa.	1
Binghamton, N. Y.	1
Boise City, Idaho	1
Chattanooga, Tenn.	1
Cincinnati, O.	1
Dacatur, Ill.	1
Duluth, Minn.	1
Erie, Pa.	1
Hazleton, Pa.	1
Indianapolis, Ind.	2
Ironwood, Mich.	2
Marion, O.	1
Moundsville, W. Va.	1
Mount Vernon, Ill.	1
Newcastle, Pa.	1
Salina, Kan.	1
Scranton, Pa.	1
South Kansas Conference	1
Southern Illinois	2
York, Neb.	2
Kansas City, Mo.	1
Kansas Conference	1
Oklahoma	1
Tucson, Ariz.	1

There are also six colored deaconesses at work in Stations. Having charge of the deaconess work of the Woman's Home Missionary Society are two hundred and seventy-two licensed deaconesses.

In Institutions	233
In Stations	33
Colored deaconesses	6

272

(5) The Independent deaconess work, made up of self-governing institutions, has twenty-four geographical centers where are institutions. These are located at:

	Licensed Deaconesses.
Aurora, Ill.	7
Black Earth, Wis.	2
Boston, Mass.	48
Chicago, Ill.	35
Cincinnati, O.	43
Fall River, Mass.	7
Granville, O.	2
Great Falls, Mont.	9
Jeffersonville, Ind.	1
Lake Bluff, Ill.	15
Milwaukee, Wis.	7
Minneapolis, Minn.	10
New York City	64
Normal, Ill.	1
Omaha, Neb.	13
Providence, R. I.	5
Pueblo, Colo.	4
Quincy, Ill.	7
St. Joseph, Mo.	4
St. Louis, Mo.	11
Seattle, Wash.	4
Spokane, Wash.	3
Verbank, N. Y.	3

Connected with the Independent deaconess work are eighteen licensed deaconesses at work in Stations, whose names are not given in the Year Book. In this branch of work are connected, therefore:

In Institutions	305
In Stations	18
	323

It must be kept in mind that these Stations are confined to those given in the Year Book of 1907, although new Stations have since been formed, and others, as at Knoxville, Tenn., and Newcastle, Pa., have closed.

In speaking of the location of the different institutions, I have used the expression "geographical centers" because many of the large cities have several deaconess institutions; as at Washington are a Bible School, a Hospital, and a local Deaconess Home, and a Settlement Mission, all located in separate buildings. At Cincinnati are the fine Christ's Hospital, the Nurses' Home, also the Training School located in the large and commodious building formerly the Wesleyan Female College.

In geographical extent, the work of the Woman's Home Missionary Society is by far most widely distributed, as will be seen by a study of its institutions. In value of property, the Independent form of deaconess work leads any other. The valuation of deaconess property in Cincinnati, including Christ's Hospital, Training School and Rest Home, is given as \$600,000; while the "Methodist Home for the Aged" at College Hall, Cincinnati, is valued at \$295,431, making in the one city deaconess property, not including the German work, closely approaching a million dollars.

Also at Aurora, Ill., and at Quincy, Ill., are

Deaconess Schools that are housed in buildings that were formerly Church educational institutions that gradually declined in importance. After a time the buildings were taken over by deaconesses, who started schools of a different nature, and have successfully developed these properties, until now they are rated, the one at Aurora at \$60,000, and the Boys' Home and School at Quincy at \$115,000. The property at Verbank, N. Y., I am told, belongs to the American University.

To recapitulate as to licensed deaconesses (many of the unlicensed deaconesses are at yet students in preparation, and therefore we have put aside their consideration in this study), there are in world-wide Methodism licensed deaconesses:

1st—With the Woman's Foreign Missionary Society	56
2nd—Deaconess work in Europe	196
3rd—German Deaconess work in America.	60
4th—Deaconess work with the Woman's Home Missionary Society	272
5th—Independent Deaconess work	323
In the Year Book there is also given as Deaconesses not in established Homes, with no indication as to what class of Deaconess work they belong	35
	942

In an approximate estimate, the Independent Deaconess work has a little over one-third of the number of licensed workers, the Woman's Home Missionary Society a little less than one-third, and the German and Foreign work combined, a little more than one-third the number.

These facts are the latest entire data before the Church. They are to be considered in forming their judgments by the delegates of the General Conference, the largest, the most impelling force in Methodism.

At the Deaconess Convention held in Chicago in 1907, in 1907, it was resolved that it should not be the purpose "to disturb existing institutions, but to organize more perfectly the work of the deaconess, and to unify all branches of the work by bringing all under the immediate control of the Church." This is a wise, statesman-like utterance. To tear down any good work to build up another would be antagonistic to the welfare of the entire Church, and alien to the principles of Christian love.

The Deaconess Commission appointed by the Bishops consists of five Bishops, five Methodist preachers, and five laymen, these laymen all prominently identified with the Independent form of deaconess work. The Commission has given time, thought and study to the subjects involved, and has placed its recommendations before the Church, to aid in the solution of the deaconess problem.

Let all devout, earnest souls unite in prayer that insight and wisdom shall be given those who are to pronounce the ultimate judgment as to the deaconess work of the Church.

of our work. A few days later were spent in Paris, and through our Ambassador, the Hon. Henry White, I had interviews with representatives of the government and received assurances of liberty and protection for our work in Algiers. On September 28 I left Paris to make again the tour of my work in Africa, returning to Madeira Islands, February 11. A month was spent there. England was reached March 14 and New York March 28."

2. *What have been the outstanding features in the development of our African missions during the quadrennium?*

"A very remarkable thing has been the growth of the work among the natives, especially in East Africa, and the opening up of new and important centers for enlargement. Our greatest need is training schools for native workers. We have organized them and made beginnings, but we need buildings and several additional missionaries for this part of the work alone. At Madeira Islands we have purchased a central property costing \$20,500. We have added a mission press outfit for our work at Old Umtali, making the fourth that it has been my privilege to put on the continent. The fifth will be the one to be established at Algiers.

"The greatest single event has been the call to open work in North Africa, by which Methodism is to take her place in mission work in a distinctively Mohammedan section of the world. The providential events leading up to this, including the Rome Convention and the subscription of nearly \$50,000, the subsequent authorization at Seattle by the Board of Managers to begin the work, and the securing of some specially trained men, all indicate divine leadership."

3. *Does the recent royal tragedy at Lisbon seem to you as likely to result in changed political conditions in Portugal's colonies in Africa, within whose bounds we are at work?*

"Portugal is passing through a tremendous revolution of sentiment affecting both civil and religious liberty. There has been great corruption in financial management. Under the plea of reformation, the King appointed Joao France, Dictator, and dispensed with Parliament. Ninety-four leading Republicans were put in jail, confined in cells and not permitted to communicate with each other or with the world. The King's annual allowance was increased to \$190,000 by the Dictator. This greatly enraged the people. The day before the King was killed, he signed a decree authorizing the deportation of any who opposed the government. The Dictator had promised the priests that they should have ten seats in the Upper House, and that the cardinal legate, who represents the Vatican, should be the president. The widespread lack of sympathy manifested by the people of Portugal over the death of the King, and the manifestations of sympathy for the memory of the assassins and the care of their families all are very significant. Many think that if the King had not been killed and the attempt had been made to carry out the schemes indicated, there would have been an outbreak in which much blood would have been shed. The present government is liberal, the Prime Minister being an old admiral, a man of sterling character and strength. Whether or not he will be able to hold the throne for the present boy king is a question. Many things indicate that there may be another outbreak, although the present government has reversed many of the objectionable decrees of the late King, and is showing a wise and liberal spirit. One party, the Republican, aims for the separation of state and church and stands for full religious liberty. Two very remarkable decisions have been made in the courts recently. One was that the circulation of Protestant Bibles was not a menace to the nation or a violation of the laws, and the other condemned and fined a priest and another man and his wife for burning a Protestant Bible.

"Our relations to the Portuguese officials in Africa are good. As a rule, they are liberal-minded men. Conflicts occur and will continue to occur so long as Roman Catholicism is the religion of the state and Protestantism is simply tolerated. Just now we are having a crisis with our school work in the Inhambane District on the East coast."

4. *As our work in Angola develops, does it naturally find its headquarters on the coast at Loania, or is its center far inland as when you began your administration of our African missions?*

"We have excellent headquarters at St. Paul de Leonda, the capital of Angola, located on the coast. (Continued on page 7.)

The Quadrennium in Africa

Bishop Joseph C. Hartzell with his Secretary, Mr. C. F. Stoddard, reached New York by the steamer Mauretania, Saturday morning, March 28, after an exceedingly stormy voyage across the Atlantic. At one time the windows of the chart room on the Mauretania's bridge were smashed by a gigantic wave, although the chart room is seventy-five feet above the water-line of the vessel and 175 feet aft of the bow. The Bishop said he had never known such seas in any of his ocean journeys. Mrs. Hartzell had planned to sail with the Bishop from Liverpool, but telegraphed to London from Marseilles saying that because of a slight illness it would be best for her to remain in Southern France for a few weeks longer. Bishop Hartzell seemed well and vigorous after his recent illness at Umtali. In response to the interviewer's questions, he had the following to say about conditions coming under his observation since last he left North American shores:

1. *What has been the extent of your most recent African journeys of supervision?*

"I left New York December 1, 1906, and with Bishop William Burt, visited our work in the Madeira Islands and the three conferences on the East

and West coasts. On our return we reached Madeira Islands April 16, 1907, where I remained, Bishop Burt going on to the annual conference in Bulgaria. Myself and Mrs. Hartzell were made the guests of the World's Sunday School Convention which met at Rome during the month of May, 1907. I then made a tour of several European conferences with Bishop Burt, speaking in the interests of our missions, especially those in Africa. Five of the conferences pledged \$250 each annually to support native stations. The two Germany conferences subscribed \$500 annually to establish a mission press in North Africa, for the purpose of furnishing Christian literature to the Mohammedans. I also secured a splendid young German for that work. Sweden conference gave Africa two young men and assumed their support. We ought to have a missionary secretary in Europe. Our Church does not realize what a magnificent field we have in Europe, and how wonderfully it is developing.

"Between conferences I ran over to Ireland and preached for the President of the Wesleyan conference, and also secured two men for our work in Rhodesia. Later I made the tour of North Africa to study conditions there, preparatory to the opening

THE CHRISTIAN LIFE

The Hindered Christ

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Jesus wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for him
To run with gladsome speed.
But I had need of my own that day;
To his gentle beseeching I answered, "Nay!"

So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was his work undone
For lack of a willing heart?
Only through men does he speak to men?
Dumb must he stand apart?
I do not know, but I wish to-day
I had let the Lord Christ have his way.

—Alice J. Nicholls, in *Christian Endeavor World*.

Always in Touch

The closet is a treasure house to those who frequent it, but its treasure is not marketable. Those who value life only for its earning power will not want to see God's face, and those who are persistently under the spell of worldly good will soon lose the reality of this other worldliness.

The man who seeks God first and loves him best among a multitude of lesser loves will want to pray. He will pray when the influences of his environment put the thought in his heart. And he will go into his closet when his feet are tangled in the impediments of other interests. He will not wait for moods. He knows well that prayer does not seek the man who prays, but opens its gates to those who visit its sanctuary. He will pray always and pray everywhere. The chains of undying affection bind him to this fellowship and he has no care to break them.

In Good Standing

The ice-cold Christian may be a member of the church "in good and regular standing." Yes, and a contributing member, too. He attends church quite regularly, and sings in the choir. When he gets his "Sunday best" on, he looks quite like a Christian, but how does he live?

No daily Bible reading.
No blessing asked at the table.
No family prayer.
No Bible instruction for the children.
No religious instruction in the home.
No private prayer.
No attendance at the week-day services.
No attendance at Sunday School.
No Christ in his choice of reading matter.
No Christ in his favorite amusement.
And only a little of Christ in his head.

Well, what has he, then, that the commonest sinner has not?

1. He has his name on the church roll.
2. He has his name on the list of contributing members.
3. He has a pew or an occasional sitting in church.

These three things, and nothing more, to entitle him to the glorious name of Christian.

If he should suddenly die, he would be given a Christian burial, and these three things about him would be sure to be mentioned in the funeral sermon, and held out to the bereaved family as reasons for a blessed assurance that he has gone straight to glory, with an abundant entrance.—*Church Life*.

An apple may have a fine appearing exterior, and yet be worthless and worse. The same thing is true of humanity.

You cannot excel in music without constant practice effort. Nor in your religious life, either.

"Seek judgment." All of us need to and most of us sadly, for it means seek common sense.

It is not, "you should be," or, "it is better to be," but, "you must be born again."

The life of the rich or the life of the righteous? At which do you aim?

Let Jesus shine through you as the sun does through a pane of glass, and no matter how cold it may be, you will warm things up where you are.

One Simus, a runaway slave, either lazy or dishonest, for he was unprofitable, was arrested on the streets of Rome, probably for vagrancy. Seemingly it would be difficult to find one lower down in the scale than he was. Yet under the hand of faithful Paul, even he was converted, and his name handed down to us in the New Testament. It pays to go after men, men in prison, in workhouses, or wherever they may be.

The wheat may be down flat to the ground, and no binder able to save it. Yet it is wheat, and worth saving. Really the only difference between it and the standing grain is the straw. It can be reaped with a sickle. Much the same is it with men. Storms of sin or even circumstances may have beaten them down flat with the ground, but still they are men. And being men, they are worth going after even as the farmer does for the wheat that is down, though it takes the sickle.

Twenty-Four Bible Revivals

A Revival by the Book.....Gen. 32:24-30
A Revival led by a Lawyer.....Exod. 33
A Revival led by a Judge.....1 Sam. 7:1-14
A Revival led by a King, 2 Kings 34:1-4 and 21-25
A Revival of Bible Reading.....Neh. 8:1-11
A Revival of Sabbath Keeping.....Neh. 13:15-22
The Baptist's Revival.....Matt. 3:1-12
A Revival in the Streets.....Matt. 21:1-17
A Personal Work Revival.....John 1:35-51
A Woman's Revival.....John 4:28-42
A Revival in a Graveyard.....John 11:30-45
A Revival in the City.....Acts 3:1-4, 41-47
A Revival in the Church.....Acts 4:23-37
A Revival Growing out of Fear.....Acts 5:1-14
A Revival Growing out of Persecution, Acts 8:1-13
A Revival in a Carriage.....Acts 8:26-40
An Unlawful Revival.....Acts 10:28-48
A Laymen's Revival.....Acts 11:19-26
A Sabbath Day Revival.....Acts 13:44-52
A Revival by the River Side.....Acts 16:9-15
A Revival in a Jail.....Acts 16:23-34
A Holy Ghost Revival.....Acts 19:1-20
A Revival in Rome,

Acts 28:30-31; Phil. 1:12-14, 4:22
—*Epworth Herald*.

You all know Beatitudes are based on something hard to do or to be. "Blessed are the meek": is it easy to be meek? "Blessed are the pure in heart": is that so very easy, "Blessed are they who hunger and thirst—who starve—after righteousness." So this new beatitude by its hardness only falls into line with all the rest. A third time and heartily I say it—"Blessed be Drudgery!" For thrice it blesses us: it gives us the fundamental qualities of manhood and womanhood; it gives us success in the thing which we have to do; and it makes us, if we choose, artists—artists within, whatever our outward work may be. Blessed be Drudgery.—*Rev. W. C. Gannett*.

Waiting

BY JOHN BURROUGHS

Serene, I fold my hands and wait,
Nor care for wind nor tide nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up the fruit of tears.

The waters know their own, and draw
The brook that springs in yonder heights,
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time nor space, nor deep nor high,
Can keep my own away from me.

The Valley of the Shadow

Charles Lamb, speaking of death, said: "Out upon thee, thou ugly, foul phantom! I detest, abhor and execrate thee to be shunned as a universal viper, to be branded, proscribed and evil-spoken of. I care not to be carried with the tide that smoothly bears human life to eternity. I am in love with this green earth, the face of town and country, the unspeakable rural solitudes and the sweet security of streets. I would set up my tabernacle here—a new state of being staggers me."

Carlyle, in his old age, wrote that he was "much bankrupt in hope and heart, as good as without hope and without fear, a gloomy, silent and sad old man, gazing into the final chasm of things, and holding mute dialogue with Death, Judgment and Eternity."

But in great contrast shines the death of Mrs. Horatius Bonar, of whom her daughter wrote: "She was one who in former times had greatly feared the act of dying. 'It is terrible to die, and be laid in the grave,' she used to say, with a shudder. 'The only thing which reconciles me to it is that Jesus lay there.' Only a few weeks before her death, she said: 'I think there must be something fearful in the rending asunder of soul and body.' Yet when the hour came, she not only never passed through the faintest shadow of the struggle she dreaded, but the very thought of it never crossed her mind. So the Lord keeps His word: 'He that keepeth my saying shall never see death.'"

Such is the Valley of the Shadow for those whom He is shepherding.—*Pittsburg Chronicle Telegraph*.

Paul's Thorn

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning, and began glorifying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost, and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—*Mattie D. Babcock, D. D.*

When I began to live for Jesus Christ, I thought being a Christian meant that I must be very narrow in my tastes, in my recreations, and the books I read. To me then consecration stood for limitation, but I have lived to see that consecration was not meant to be exclusive, but inclusive; that to live for Jesus Christ did not involve shutting out good things, but taking in everything that made life worth living, everything that was manly, right and good.—*Rev. F. B. Meyer*.

HOME AND YOUNG PEOPLE

The Manly Man

The world has room for the manly man, with the spirit of manly cheer;
The world delights in the man who smiles while his eyes keep back the tear;
It loves the man who when things go wrong can take his place and stand
With his face to the fight and his eyes to the light, and toil with a willing hand;
The manly man is the country's need, and the moment's need, forsooth.
With a heart that beats to the pulsing tread of the filled leagues of truth;
The world is his, and it waits for him, and it leaps to hear the ring
Of the blow he strikes and the wheels he turns and the hammers he dares to swing;
It likes the forward look in his face, the poise of his noble head;
And the onward lunge of his tireless will and the sweep of his dauntless tread!
Hurrah for the manly man who comes with the sunlight on his face,
And the strength to do, the will to dare and the courage to find his place!
The world delights in the manly man, and the weak and evil flee
When the manly man goes forth to hold his own on land or sea!
—American Israelite.

Forgive Clean

"Oh, yes, I forgave her," she said; "but I thought she ought to know how badly I felt about it, and I was pretty cool to her for a few days."

Now, forgiveness is not forgiveness unless it is absolute, and goes so deep into the heart of the forgiver that it makes it kindly, sweet, compassionate, pitiful and eager to help. To say we forgive, while we still feel one trace of satisfaction in distress or dismay of another, is to speak an untruth.

It is almost safer not to "forgive" than to forgive in that half-way fashion; for at least unforgiveness is honest, and makes us ashamed of ourselves as long as we harbor it.

There is a sort of so-called "forgiveness" which partakes of Pharisaism. It seems to be given grudgingly, in order to clear the conscience, and its effect is to make one less noble, and also to retard the repentance and improvement of the one thus forgiven.

If we only had to forgive once in a lifetime, it would not injure ourselves and others so much as to leave unhealed wounds in our hearts; but we are called upon to forgive to "seventy times seven." Think what hearts would be like at the end of that time, with "seventy times seven" unhealed, rankling sores within them!

"I have to forgive clean as I go," said one who made Christ his pattern. To "forgive clean as one goes" is to help to purify and sweeten the life of the one who forgives and the one who is forgiven.
—The Wellspring.

Loyal Friendship

"Why is Jones doing thus and such?" exclaimed one friend to another. The other hesitated. Jones was a mutual friend, and he was being criticized.

"I don't know all the facts," was the quiet answer at last, "but I imagine it will all seem right when we do know. Jones is true at heart."

There was an example of real loyalty of friend to friend. Gossip, even good-natured and kindly, would have gone into details, and in the end nothing would have been gained. There is a certain distinct, noble loyalty that forbids even kind-hearted discussion of a friend's shortcomings. It is a good rule never to speak of one's friend except with confidence and sympathy, and never without protest to allow any one without justifying evidence to slur his character or to distrust his motives. If one cannot do that, he is not worthy of being called a friend. No one cares about the friendship of one who will not on occasion stand up for him and stand by him.

Children and Reading

I find it a matter of very general solicitude with parents to find some means of inducing their children to read improving books while they have the chance. I don't find many parents whose success in this endeavor matches their efforts or their hopes. Bookcases with glass doors, and monotonous-looking sets of books behind them, are comparatively common in American drawing-rooms, but tolerably well-stocked libraries are comparatively scarce. Of course, you may lead a child to a library, and even leave him there, and not be able to make him read; but he is more likely to read a library than he is to read the parlor bookcase, especially if the bookcase is locked because the books in it are so nicely bound. Familiarity with books—even if only with the backs of them—seldom breeds contempt. It is much more apt to breed friendship, and sometimes it breeds strong affection, like that for dear people.

The enormous dimensions of the mass of human knowledge as contained in books is liable to daunt young readers and discourage them from even nibbling at so huge a cake. The long books are so long, and there are so many of them; and life, all told, is but a span! Help the young readers to a release from that burdensome feeling and to appreciation of the truer sentiment that a good book is the record of the thoughts of a good mind, and that, whether one reads much or little of it, contact with the mind that made it is profitable.—E. S. Martin, in *Harper's Magazine* for March.

Theater-Going

So far as reaching the masses of people is concerned, it seems almost useless to cry out against theater-going. They flock there in crowds, regardless of the immoralities of the place. The extent to which worldliness holds sway among multitudes of professing Christians is evidenced by the vast numbers who attend such questionable places. Theater-going, holy living and soul-winning do not walk in hand. They are antipodes. As the theater goes up in our estimation, Christ goes down, and as the theater goes down, Christ goes up. The *Pall Mall Gazette* quotes Mr. Spurgeon as saying:

"Are there not many persons who find in the theater precisely that kind of recreation and rest which is most useful for the discharge of their daily work? 'It may be,' said Mr. Spurgeon, 'but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue this way: Granting it perfectly safe and profitable for myself to go to the theater; if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring by my example into temptations which but for my self-indulgence they would entirely escape. I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling-hell there are the most beautiful in the world. I never go near them; and why? Not because there is any danger of my passing through the gardens to the gambling-tables. No; but a friend of mine once related the following incident to me: 'One day Mr. Blanc met me, and asked me how it was I never entered his grounds. 'Well, you see,' I said, 'I never play, and as I make no returns whatever to you, I hardly feel justified in availing myself of the advantage of your grounds.' 'You make a mistake,' said Mr. Blanc. 'If it was not for you and other respectable persons like yourself who come to my grounds, I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not yourself play you do not by your presence in my grounds contribute materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves perfectly safe in following you into my gardens, and thence to the gambling-table the transition is easy.'"

"After that" continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to all theaters."—*Living Water*.

Practice Cheerfulness

Cheerfulness is the result of practice. It is not merely a capacity; it is an activity. I have heard of a man who was a great deal uglier than he had any business to be. The unfortunate man had been born ugly, but his base and ugly passions had made him much more ugly than nature ever intended him to be.

Thus many are much more gloomy than they have any need to be. Cursed with dark and gloomy minds, they yield to its influence. They never escape from the dark skies, their vision distorts every experience, and their lives are lived in the dismal valleys of suspicion and despair. To such, cheerfulness can only come by effort.

The gloomy specter must be resolutely defied, and brave and strenuous effort made day by day to cultivate a bright and cheerful spirit.

The ideal English home is the most cheerful place on earth. The husband, strong and self-reliant; the wife, a veritable house-mother, interpreting day by day the literal meaning of the word "wife"—a true "weaver," weaving the fortune and happiness of her family; and the children, who rule with the despotism of love. What a home is here forged! How strong the union! How lasting the affection!

For, after all, gentle love is the master key to human hearts; without it, cheerfulness cannot exist; with it, amid direst misfortune, cheerfulness may abound.

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

—Selected.

Grandma's New Game

"Grandma, will you give Archie a lunch pretty soon? He wouldn't eat a crumb at breakfast," said mamma.

"Yes," grandma answered; "I'll attend to him."

After a while she went out into the back kitchen, where she found him rigging his boat.

"Come and get a lunch, Archie," she called.

The boy looked up and answered: "Can't grandma; this ship has to sail for Cuba to-morrow morning, and her rigging isn't in shape yet. Haven't time to eat, and don't want anything, anyway."

Grandma went away, but after a while she came to the door and looked in.

"I've thought of a nice game for you," she said.

"All right, I'll come," said Archie, and laying his boat aside, he came running to the door. "What is the game, grandma?" "No, I don't want anything to eat," he exclaimed, as she came out of the pantry with a plate.

"Do you remember the poor man who came to the door the other day and asked for some breakfast?" she said.

"Oh, yes; and he sat down on the steps and ate it. Wasn't it queer?"

"How would you like to play you are a poor, hungry boy, and come begging for some food?"

"All right; shut the door, grandma."

Presently there came a knock on the door, and when it was opened, a doleful voice said:

"Please, lady, I'm dreadful hungry. It's been most two weeks, I guess, since I had anything to eat."

"What would you like?" asked grandma, trying hard not to smile.

"Oh, anything that's handy. I like cream puffs best."

"I guess I'll fix a sandwich for you. Will you come in and eat it?"

"Why, no grandma," cried Archie, forgetting himself; "don't you know they always eat it outdoors?" Then, remembering, he added, "Thank you, lady; my shoes are not clean. I'll eat it out here."

So he sat and kicked his heels against the steps and ate the sandwich to the very last crumb. Then grandma brought out a glass of milk, which he drank; and then, pulling off his cap, he said, "Thank you, lady; I've had a good, square meal. I shall call here again the next time I come around." And he ran off to finish his boat.

INTERNATIONAL LESSON

Second Quarter.—Lesson V May 3, 1908. Title—"Our Heavenly Home"—(John 14:1-31). Golden Text—"In my Father's house there are many mansions."—(John 14:2).—Hymn No. 612.

DAILY HOME READINGS.

April 27, Monday—John 14:1-14.
 " 28, Tuesday—John 14:15-31.
 " 29, Wednesday—Acts 2:1-15.
 " 30, Thursday—Luke 11:1-13.
 May 1, Friday—Isa. 43:1-13.
 " 2, Saturday—Rev. 3:14-22.
 " 3, Sunday—Acts 1:1-11.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

When death comes, as it must to all, will that end our existence? Is the life that now is, all? No; for there is a life beyond the grave that never ends. Reason as we may, the conclusion cannot but be that there is another life: that this life is in order to that life. What that life will be depends upon what the life we now live is. Jesus assures us that if it is a life of righteousness, the life that is to come will be one of blessedness. It shall be spent in the heavenly home He has gone to prepare for them that love Him. The Master calls it "my Father's house." And it is, for while it is true that God is everywhere, He is in an especial manner in heaven. And in that home there "are many mansions." Of necessity this must be, for who can number the hosts of God's elect? It is not only a place of "many mansions," but also one of beauty. John, in his wonderful vision of it, tells us that it has walls of precious stones, gates of pearl, and streets of gold. In the midst of it is a sea of glass and fire. Through it runs the river of life. There also may be seen in all of its dazzling splendor, the throne of the Eternal. It is a place where sickness, pain, sorrow, sin, and death cannot come. "It will answer all our needs, for God understands what our habitations should be." Let us be cheered, then, by the thought that after weariness shall come rest; after pain, ease; after sorrow, joy; after death, life—a life rich and glorious in all of its ramifications and correspondences.

Our lesson to-day is the beginning of the series of discourses of the Master known as the Farewell Discourses. They were delivered during the short while He spent with His disciples before His betrayal, arrest, trial, and crucifixion. Standing in the shadow of the cross, He takes time enough to assure them, by these prophetic discourses, that all necessary provision for their encouragement while in this life, and for their everlasting reward in the life to come, had been perfected. True, He would leave them, and because of His departure they would be sorrowful. Yet, they must not be, for though He should go away, He would come again and take them unto Himself.

LIGHT ON THE TEXT.

1. *Let not your heart be troubled.* He had suggested the manner of His betrayal, and His subsequent death. This naturally caused a spirit of sadness to fill the hearts of the disciples. He had also indicated the persecutions they would have to pass through. This also caused them sorrow. Yet they should not allow themselves to be troubled. *Ye believe in God.* Believing in God, trust Him. Throw away your fears and have faith in Him who doeth all things well. *Believe also in me.* Don't have any doubt as to my ability to pass through the crisis that awaits Me. Neither fear ye as to what will be the result of the trials through which you shall pass.

2. *In my Father's house.* Heaven, the place of God's abode. *Are many.* Room enough for all who believe in, accept, love and follow Me as their Saviour. *Mansions.* Dwelling places suited to all. *If it were not so, I would have told you.* Would not keep them in ignorance thereof, nor purposely mislead them. *I go to prepare a place for you.* I shall leave you, yet I shall still work for you.

3. * * * * *I will come again.* This may be interpreted in two ways: 1st—I will come and receive you at death; 2nd—His second advent. See 1 Thess. 4:16-17. *And receive you unto myself.* When I leave you I shall go unto "my Father's house." When I return for you I shall take you with me, that where I am, there ye may be also.

4. *And whither I go ye know, and the way ye know.* Having told them, He thought they knew the way.

5. *Thomas saith unto him.* Thomas was the doubter among the disciples. He was slow to believe. *Lord, we know not whither thou goest.* All that the Master had said was still a mystery to him. Perhaps it was so with the rest of the Apostles, but Thomas alone had the courage to speak. *How can we know the way?* Not understanding you, how can we grasp your meaning?

6. *Jesus saith unto him.* Spoke directly to Thomas. *I am the way.* From earth to heaven, from man to God, from doubt to certainty. *The truth.* The visible revelation of the Father. I have told you all that you need to know to reach God. *And the life.* The vital principle, the resultant life that comes from a knowledge of the truth. I am the energy by which a man is enabled to walk the path that leads unto the Father. *No man cometh unto the Father but by me.* He alone can grant the privilege of access unto the Father.

8. *Philip saith.* The third disciple to interrupt the Master. *Lord, show us the Father.* He was not satisfied with what he had seen. He wanted an ocular demonstration. *And it sufficeth us.* Such a demonstration will be convincing and satisfactory.

9. *Jesus saith unto him.* Turns away from Thomas and converses with Philip. *Have I been so long time with you, and yet hast thou not known*

me, Philip? An expression of surprise that, despite all He had said and done, Philip should be so dull of understanding. *He that hath seen me, hath seen the Father.* I am God incarnate. You can see God in no other way except as you see Him in Me. *How sayest thou then, show us the Father?* Why ask for further proof, when no other proof can be given?

10. *Believest thou not.* Are you still in doubt? Is there any reason why you should not believe that I am the revelation of the Father. *The words that I speak unto you, I speak not of myself.* What I have said unto you came from God. *But the Father that dwelleth in me, He doeth the works.* All that I have done was done through the Father.

11. *Believe me that I am in the Father.* Doubt no longer that in seeing me you see God. *Or else.* If this does not convince. *Believe me for the very works' sake.* Recall my manner of life. It has been one of perfect sinlessness. Recall the many miracles I have performed. No one but God could have performed them. For these reasons believe that I am the revelation of the Father.

12. *Verily, verily.* An emphatic introduction. *I say unto you, he that believeth on me.* By faith accepts Me as the Christ. *The works that I do shall he do also.* Shall live the same moral and spiritual life. *And greater works than these shall he do.* Shall carry the Gospel further. Shall make more disciples than He made. *Because I go unto the Father.* Which will result in the coming of the Holy Spirit.

13. *Whatsoever ye shall ask.* That is in keeping with the divine will. *In my name.* "As the very heart of the gospel." *That will I do.* Will accomplish or grant. *That the Father may be glorified in the Son.* "In the full salvation of all mankind." Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—May 3,

How to Be Untroubled in Trouble

(Prov. xvi, 7; Psa. cxxv, 1; Isa. xxvi, 3; John xiv, 27.)

BY THE REV. WILLIAM C. STOVALL, M. A., B. D.

We need not read the Scriptures to know that earth is a vale of tears, and that man is born to trouble. Who is secure from failure in his schemes—from worldly losses, family bereavements, bodily accidents and disease? But, common as they are, some may suppose that the friends of the Almighty are exempted from these calamities. Yet many are the afflictions of the righteous. They have frequently more of these sufferings than others. The husbandman does not prune the bramble, but the vine. The stones designed for the temple above require more cutting and polishing than those which are for the common wall. Correction is not for strangers, but children. "What son is he whom the father chasteneth not?" Neither is a Christian required to be senseless under these afflictions. They are not joyous, but grievous; and only yield the peaceable fruits of righteousness to those that are exercised thereby. He is no more to despise the chastening of the Lord than to faint when he is rebuked of Him. In some respects he feels these troubles more than others; for he cannot have recourse to the diversions and stupefactions of the world under them. He sees in them all the dreadful evil of sin; he often fears they are proofs of God's anger towards him, and trembles lest they should not be sanctified.

The Christian is untroubled in trouble, because he has peace in God, and He comforts him in all his tribulation. Now the Lord does this in four ways.

First, by deliverance. This is perhaps the most pleasing way to our natural feelings; and these feelings are in a measure to be preferred for its own sake; neither are we to consider ourselves unsubmitive, though we are led to say, "Father, if it be possible, let this cup pass from me"; provided we can add, "nevertheless, not my will, but thine, be done." And the Lord knoweth how to deliver. If He does not find a way, He can make a way for our escape. Of old He appeared for His servants, and often constrained even their enemies to ac-

knowledge the finger of God. Observe Joseph in Egypt, Jonah in the whale's belly, Daniel in the lions' den, and Peter in prison. "But these were miracles." They were. "And miracles are not to be expected now." They are not. But He who performed them is not far from any one of us; He is a very present help in trouble, and able to make good the word upon which He has caused us to hope, or miracles would be seen again.

Secondly, by compensation. Philosophers have remarked how all through the natural world there are indications of a system of counterbalancings, so that a deficiency in one thing is remedied by some advantage in another. We see this also in human life; so that persons in their trouble are, so to say, recompensed by something which lessens the impression of their trials, and often which, if they are wise, they will look, for the purpose of submission and thankfulness. Hannah was barren and reproached by her fruitful rival; but she was consoled by the greater love of her husband, and who "was better to her than ten sons." Mephibosheth while an infant was lamed on both his feet; but, owing to this accident, his life was preserved when the other princes of the house were destroyed. Thus bodily deformity is sometimes relieved by superior endowments of mind. Thus a man is compelled to labor; but this gives soundness to his sleep and appetite to his food, and vigor to his health, to which the easy and indulged are strangers. Paul suffered unto bonds; but the word of God, which was dearer to him than life, was not bound; and his confinement turned out rather to the furtherance of the Gospel. The thorn in the flesh was continued; but instead of the removal he had the reassurance of all-sufficient grace under it, and he was more than satisfied with the compensation; yea, he gloried in it, and said, "When I am weak, then am I strong."

Thirdly, by sanctification. A man may be saved in his trouble when he is not saved out of it. Trouble is a scene of great moral danger, and the enemy of souls will endeavor to turn to account what it yields in a way of temptation. It is mentioned with wonder that in all the evil that had come upon him, "Job sinned not, nor charged God foolishly." A Christian is sometimes "afraid of all his sorrows"—afraid lest he should sink—afraid

lest he should sin in the day of adversity—afraid lest he should not suffer well, and glorify the Lord in the fires, but dishonor his religion by unbelief and discontent and murmuring. This leads him to pray; and the Lord hears him, and keeps him in the evil day. Have you been preserved? Has the furnace only severed the dross from the gold? Has the pruning-knife only lopped off the suckers that robbed the vine? Can you say with David, "It is good for me that I have been afflicted; before I was afflicted, I went astray, but now have I kept thy word." Has the Lord forgotten to be gracious unto you?

Fourthly, He does it by discovery. "I will manifest myself unto him." "I will allure her," says he, "and bring her into the wilderness, and there will I speak comfortably unto her"—so speak to her

The Quadrennium in Africa

(Continued from Page Three.)

It is a city of 25,000 people, four-fifths of whom are natives of a fine type. Our property consists of ten acres and several buildings. In the interior we have several centers, the chief one for development in the future being Quessua, about 400 miles from the coast. We need to greatly strengthen our training schools, and to enlarge our evangelistic work."

5. *You have recently ordained Tizore Navess an elder at Inhambane, the first such ordination of a native in East Central Africa by our church. What type of leadership is being developed among the blacks on the East coast?*

"This first native man to be ordained an elder in our East Africa work, is one of a fine type as to character, intelligence and administrative ability. I only wish we had fifty like him. Not a large percent of our native pastor-teachers are prepared for their work as they should be. But still, after two to five years at our central station, being married to Christian women who also have been trained in methods of work, it is surprising how efficient they are."

6. *Our missionaries in East Africa have been sending out reconnoitering parties in various directions to spy out the land. What extent of territory seems naturally to belong to our missions there, and what prospect is there for advance?*

"One of the most remarkable missionary facts in Africa is that the whole native population is being awakened and is ready to receive instruction. Our missionaries, both in the Inhambane District and in Rhodesia, have within two or three years made a number of excursions into the regions beyond. The result is that today there are more than a score of places where new stations could be established in the midst of populations ranging from a few thousand to 25,000, where no religious work is being done. At some of these places the Gospel has never been preached at all. We have a territory, including Rhodesia and Portuguese East Africa, from the Zambezi to the Limpopo rivers, more than 600 miles long and from 200 to 300 miles wide."

7. *Will the present disturbed conditions in the diamond industry in South Africa affect in any way the people among whom we are working in Rhodesia?*

"It will not affect our people or work in Africa. Indirectly the work will be affected by the financial stringency in America, caused by the falling off in the diamond trade. America has been buying each year, more than 75 per cent of the \$45,000,000 worth of diamonds produced in Africa. The falling off in the trade, because of the financial crisis in the States, has been enormous."

8. *Have there been any recent developments of particular interest in the relationships of France to Algiers that have a bearing on the proposed Methodist mission in that country?*

"Algeria is a part of the French Republic, and sends representatives to the National Assembly, so that the overthrow of the rule of the Jesuits in France also has its effect in Algeria. It is indeed a wonderful thing that the Prime Minister of France should welcome me to his presence and discuss at length the principles of religious liberty, and how they were to be advanced by the separation of the state and church, and to assure me that not only would the Methodist Episcopal Church be free to carry on its work in France, but also if we establish missions in Algeria, we should have freedom and the protection of the government. The presence of Mohammedanism in Algeria makes it more difficult to

as to "give her vineyards from thence, and the valley of Achor for a door of hope." Oh, if he says to the soul, "I am thy salvation"; if He shows us his covenant; if He convinces us that none of our trials are casual or penal; if He assures our conscience that we are redeemed from the curse, and that we only feel the rod of a father, who uses it in kindness and tender mercy; if heaven be opened to the eye of the mind, and like Stephen we see Jesus ready to receive us, and wipe away all our tears; then, though we will not be deprived of feeling, we will be raised above despondency and depression; then, though troubles on every side, we will not be distressed; then, though sorrowful, we will be always rejoicing; and not only so, but we will "glory in tribulation also."

Chicago, Ill.

carry out this assurance of the government, but every day is witnessing the growth of liberal sentiment, and the outlook for a good beginning in Algeria is favorable."

9. *In what ways are friends in England and Ireland co-operating with us in our African work?*

"From Ireland I have secured a pastor for our English church at Umtali, and a teacher and his wife for our academy, and several others are offering for work if needed. England's vast colonial and political influence in Africa is a great factor in all mission work, especially, of course, in her own colonies, but also in her influence in other parts. For example, by treaty between England and Portugal, liberty of worship and protection are provided for in mission work in East and Central Africa where either country has territory. The treaty is not now always effective, but it will be. Our great development of work in Rhodesia, and the wide outlook for the future, could not have been possible without the liberality of the Rhodesian government in grants of land and buildings, and supplemental aid in school work. Individual contributions have also been given. The other day a friend in London gave me \$1,000 for our church parsonage at Penhalonga, and his brother has already given \$1,000 for the church."

10. *What is the present temper of public opinion in England with reference to King Leopold's exploiting and treatment of the Congo natives?*

"England's position towards the Congo atrocities is clear and positive. She is determined that, in the transfer of the Congo Free State to Belgium, ample provision shall be made for the protection and fair treatment of the natives. The whole nation is aroused, chiefly through the influence of the Congo Reform Association, under the leadership of Mr. E. D. Morel. The king, at the opening of the present Parliament, made direct reference to the Congo and England's duty. A series of meetings have been held throughout the kingdom, culminating in an enormous demonstration in London, with the Archbishop of Canterbury in the chair. Sir Edward Grey, the Colonial Minister, a few days ago, expressed in clear and positive words England's purpose that, in the readjustment of the Congo government, the natives should be properly cared for. He stated that if the negotiations now going on in Belgium did not provide ample protection England would appeal to the other nations to co-operate and see that protection was provided for, and that, if the other nations did not help, England would assume the responsibility alone. He said that President Roosevelt had placed at the disposal of England all the information gathered by American consuls in the Congo Free State. Personally, I am not hopeful that Belgium can handle so great an undertaking. As a country she has had no experience in colonization. The negotiations are embarrassed by great concessions given by the king. The ideal of the average Belgian in the treatment of the natives, is not high, for one said to me recently, 'O, you must shoot a nigger occasionally to make him keep his place.'"

11. *What of the outlook in Africa?*

"I never was so hopeful as now. What we have done is but a beginning, in matters of location, methods of work and securing the keys to enlarge in the regions beyond. Just now, Africa with the rest of the world, is suffering from financial depression, but this will pass away. There are no disputes among the governments which control Africa. The conditions in Morocco will end in greatly strengthening the power of France in opening the way for the Gospel among the Mohammedans in that wonderful empire."

To Ladies' Societies

More than any other society, the Ladies' Aid or Guild represents the women of Methodism: therefore is this article addressed to the members thereof.

At the Los Angeles General Conference, 1904, five memorials were presented requesting unreserved privileges for Methodist women. Being only five in number, the subject, though kindly mentioned, was not reported for lack of consideration. Repeatedly it was remarked to me that the evident lack of interest only delayed the result desired; that there would be little or no opposition if the movement were general.

May we not, by concerted action, prove our interest, and that we do believe that women should be allowed the unlimited privileges of the ministry? Women teach and preach, and are active in all forms of evangelizing; why not add the right to administer the sacraments—for that is all that remains? May not a woman who has devoted her life to telling the Gospel story also rightfully officiate at a marriage ceremony, administer baptism, and serve at the communion table? Would there be any lack of strength, of ability, of reverence for either of these services?

Possibly neither you nor I will ever be called to avail ourselves of these privileges, but we must build for the women of to-morrow. Note the thousands of single women who are entering various lines of public work, not all because of financial necessity, but rather in order to have some live interest to fill an otherwise empty life. May not some of these be won to the ministry—where workers are most needed—if no limit were placed upon their possibilities in the ministry? There are women doing splendid work to-day who left the Methodist Episcopal Church that they might preach and teach untrammelled by our limitations. Shall we send others from us?

So I send you the following memorial:

"Dear Fathers and Members of the General Conference of the Methodist Episcopal Church, Assembled in Baltimore, Maryland, May, 1908:

"We the women of the Methodist Episcopal Church, of City—Conference—, State of—, do respectfully and most earnestly petition your honorable body to consider the status of the women of the Methodist Episcopal Church. We believe that the Master's commission to preach and baptize is equally to all who have heard God's call to action; and we are convinced that the time is ripe for the removal of all limitations to women's work in giving Christ's message to the world. We unite in praying you to grant to the women of the Methodist Episcopal Church full powers and privileges of the ministry and of administration; said powers and privileges to be claimed by any woman who shall fit herself from all standpoints therefor, and who shall have received the approval of the authorities of the Methodist Episcopal Church."

What I ask of you, my sisters, is this: that you may typewritten copies of this memorial, and have every woman in your church sign it; interest all the churches in your district—your Conference, place in large manilla envelopes, on which write the number of signers, and send to General Conference by your lay delegate. All memorials should be presented to the General Conference simultaneously, and, if possible, by a woman delegate; or, one memorial being presented, all others could at once be brought forward. We do not desire to make a show, but we do desire to make a proper showing of our interest and earnestness in this important matter.

Will you push this work? It will require immediate action in order to be in time. And may I ask a favor, that each church send me a postal card with the number of your signers? I am not a delegate to this General Conference, but desire greatly to know the progress being made.

MRS MEDORA D. NICKELL,

Delegate to General Conference, 1904.
Beatrice, Nebraska.

Salvation is free. So is water. But it costs something to buy the tin cup; and to keep the church open.

"The Lord is my Shepherd." Then, as someone says, we are His sheep. His by right of ownership, wool and all. "Honor the Lord with thy substance." Your wool belongs to Him.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Maine, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

OUR BUILDING AND OUR DUTY

The announcement of the purchase of a permanent home for the SOUTHWESTERN has been received with great enthusiasm by our people. This is as it should be. Now that we have a building, it must be remodeled and equipped. In every respect it must be worthy of our great Church. But our people should help to this end. It will take several thousand dollars to put the building in fine shape. Dr. Eaton, in his word of congratulation which was published last week, said:

"Now the building is our own property, and I am sure that the colored membership of our Church in and about New Orleans and throughout the patronizing territory can be relied upon to fit up and furnish the news office in the very best style."

Dr. Eaton's statement just quoted is a reasonable one. If the Methodist Episcopal Church can appropriate \$12,000 for the purchase of a piece of property, our constituency ought to at once provide enough for the repair of this building and the remodelling of it so that it will be adapted to our purposes. The ground floor, no doubt, we will continue to rent, and the second and third stories will be used as offices for the SOUTHWESTERN. But the second and third stories must be remodeled and repaired. We should install sanitary plumbing, and make the rooms in every way presentable. We appeal to our friends to take this matter on their hearts and to assist us. In a few weeks we hope to have a sort of apportionment to our Conferences, which we trust will be accepted. That these apportionments will be accepted is borne out by the fact that when the announcement was made of the fire, our friends not only sent letters of sympathy, but contributions also, and we herewith make acknowledgement of the same. These amounts will be placed to the credit of our Repair and Remodelling Fund for our new building.

The following cash has been received:

LOUISIANA.

H. Taylor	\$ 8.50
H. Daniel	5.00
C. W. Reeves	3.55
J. E. Rolax	1.25
W. S. Chinn	1.00
M. C. Harrison .....	.50
Dr. M. C. B. Mason's lecture	43.25

NORTH CAROLINA.

J. W. Wells	\$ 1.50
N. D. Shamborguer	1.00
N. T. Shamborguer	1.00
J. H. Lovell .....	.80

UPPER MISSISSIPPI.

C. W. Walton	\$2.00
E. C. F. Troupe	1.00

MISSISSIPPI.

A. Davis	\$ 3.00
C. H. Brown	2.50
D. F. Dudley	1.00
B. W. Robinson	1.00

The Lincoln Conference at its recent session voted to raise \$100 on our equipment fund.

We are grateful to these brethren for their assistance, and congratulate them that their names are first on the Honor Roll, and we appeal to others to join us and help in this effort.

OF GENERAL INTEREST

A NEW LIFE-SAVING DEVICE.

Prof. George Poe, of Norfolk, Virginia, has invented an artificial respiration machine which gives great promise. Physicians who were present at a series of remarkable experiments performed upon animals thought that this contrivance which mechanically pumps life-giving oxygen into inert lungs may be the means of saving the lives of thousands of people. Especially will this be so in cases of suspended animation caused by drowning or asphyxiation or by coma, resulting from typhoid or other diseases.

Animals apparently dead were restored to life after all other restoratives had failed. It is to be hoped that this invention will accomplish at least some of the good things claimed for it.

MORE ABOUT THE YELLOW PERIL.

Ex-Governor Alva Adams, of Colorado, who has recently returned from a year's tour in China and Japan, is now numbered among those who profess to believe greatly in the reality of the "yellow peril." He is of the opinion that in the course of years Japan will surely control the destiny of China, and then it will be that those two nations will deserve to be closely watched. Japan is badly overcrowded and must find an outlet for her overflowing population. Mr. Adams thinks that the eyes of the Orientals look longingly towards these shores, and therefore counsels the strengthening of coast defenses, the maintaining of a large navy in the Pacific, and the fortifying of Hawaii.

TO CONTINUE THE FIGHT.

Governor Hughes, contrary to the expectation of many, met with temporary defeat in his fight to abolish race-track gambling in New York. The measures which would have brought about this happy result passed the Assembly by a practically unanimous vote, but failed of passage in the Senate, being held up by a tie vote. The Governor has made a courageous fight in behalf of morality and for the upholding of the constitution, which expressly prohibits gambling of any kind. Undismayed by this reverse, Governor Hughes has determined to appeal to the people, in whom, like Lincoln, he has great confidence. The press and the people are both responding right royally. The Troy Conference in its recent session adopted resolutions commending the Governor and condemning the five Senators who represented constituencies within the bounds of the Conference for voting against the anti-race-track gambling bills and urged them to reconsider their votes.

CROWDS THROG TO HEAR SENATOR FORAKER.

It is a truism that *nothing is really settled until it is settled right*. That public interest has by no means lessened in the Brownsville affair was demonstrated by the great concourse of people which thronged the Capitol to hear Senator Foraker's able defense of the discharged Negro Battalion. There had been no such crowds present since the Presidential inauguration. All available space was taken. Even the rarely-used seats set apart for ambassadors were occupied, and thousands unable to gain admittance were turned away. The *New York Evening Post* says: "Such attendance was a tribute to Senator Foraker and the course he pursued in the Brownsville case which any public man may have been proud to have elicited."

SENATOR FORAKER PLEADS FOR JUSTICE.

Senator Foraker's physical condition was such that fears were entertained that he would collapse dur-

ing his speech, and he was closely watched the whole time by his physician. But, thrilled by the occasion, inspired by the desire to have justice done to those whom he believed had been wronged, he arose superior to all bodily ailments and made probably the most masterful effort of his senatorial career. After he had concluded he was warmly congratulated by his colleagues.

The Senator during his speech gave a careful analysis of the testimony taken in the investigation and compared the straightforward frankness which had characterized the testimony of the soldiers with the flimsy, contradictory statements of so-called eye-witnesses. Mr. Foraker pointed out several important particulars in which the case against the soldiers failed, among which were lack of adequate motive on the part of the Negroes, and their inability to have secured the amount of extra ammunition used in their alleged shooting-up of Brownsville without the fact being developed in the examination. He further showed how unsatisfactory was the bill pending before the Senate giving the President the right to enlist such soldiers as might satisfy him that they did not participate in the affray. "Such action," declared Mr. Foraker, "would add insult to injury. It would be without precedent, for it may safely be asserted that never before in the history of civilization has a legislative body been invited to require men accused of crime to prove their innocence before a hostile judge, who has already adjudged them guilty; and never before has there been a suggestion that any man worthy to sit in judgment upon the rights of his countrymen would accept such duty if assigned him, if conscious of having the slightest prejudice against the accused." After praising the Negroes' fidelity to America's flag and to American institutions, the Senator concludes with these words: "Faithfully, uncomplainingly, with pride and devotion, they have performed all their duties and kept all their obligations. *They ask no favors because they are Negroes, but only for justice because they are men.*"

ON TO BALTIMORE

Arrangements have been made for the delegates to the General Conference, and for the visitors of New Orleans and vicinity, to leave here Monday morning, May 4, at 9:05 over the Louisville & Nashville Railroad. The Texas and West Texas delegates will reach this point in time to join the party. Arrangements have been effected for a standard Pullman car for the accommodation of our delegates, which will be run straight through to Baltimore by the way of Atlanta. Parties who desire space in this car should write at once to 419 Carondelet street.

The prohibition movement has had a sweeping victory in the State of Illinois. Now more than three millions of its inhabitants live within the dry territory, and out of more than 1,200 townships in that State, 1,053 are dry. The result of last week's election in Illinois alone was:

Saloons voted out of existence	1,500
Saloonless counties	31
Counties partly saloonless	64
Counties retaining saloons	1
Counties not voting	2
Cities and villages saloonless	531
Cities and villages retaining saloons	206
Prohibitionists' majority (1,200 townships)	65,000
Total prohibition area (square miles)	53,000
Saloon cursed area (square miles)	3,000

Prohibition victories in the West were quite general.

On account of lack of support from the teaching profession, *The Colored Teacher* of New Orleans has been compelled to suspend publication.

"THEY CAME, THEY SAW, THEY CONQUERED"

They came. New Orleans has just been invaded by a representative set of students of Wiley University, Marshall, Texas, who were accompanied by President W. M. Dogan. They were given a royal and enthusiastic reception. The fame of Wiley had preceded them. President Dogan had been heard of as a forceful organizer, an intrepid leader, an incessant worker, an educator of liberal views and most careful training, and as a man whose soul was set on fire for the construction of the highest and best ideals in the life of the Negro. It is safe to say that the reputation of Wiley has grown considerably in length and breadth under the administration of Dr. Dogan. Not only has there been phenomenal growth of the university in buildings and in the number of student body, but there has been a gratifying growth in the spiritual life of the institution and its educational ideals. Its industrial features are known throughout the Church. In these lines of progress Wiley University has been a source of inspiration to many another institution. They were a representative set; strong, vigorous young men and women of training and refinement.

They saw. It was an education to these young men and women, who, for the most part, were among the most advanced students of the University, to spend four or five days in a great city like New Orleans, coming in touch with the school life of the several universities here located for the training of our people. From an educational standpoint, it was worth the time spent. It is said that one of the boys was thoroughly afraid of the street cars. Another, upon seeing a car marked "Clio," said that meant C. L. number 10. As for the Mississippi River, one fellow actually thought it was the Atlantic Ocean, and wanted to know if there was any bottom to it. New Orleans to some of these friends was the acme of city construction. Well, there is enough of New Orleans to interest world travelers, much less these students of our institution in Marshall. They saw many things of interest and inspiration, and no doubt they go back home with a vision of life that they did not have before.

They conquered. We were all struck by the air of refinement that possessed them. Not only the President, but the entire company of young men and women, were reserved in their bearing, clean and tidy in their personal appearance, subdued in their voices and polite in their manners. They made quite an agreeable impression at the social functions to which they were invited. Perhaps the largest impression on the part of our Texas friends was made in their public appearances, and especially in the concert given in the auditorium in New Orleans University. The male quartette literally took the house by storm. They were encored over and over again. The singing of these men was something delightful. Their voices blended almost perfectly, and were rich and melodious and full of sympathy, and had the soul-thrill that enraptures an audience. Miss Eliza Champs' singing was most favorably received. Her sweet, tender voice won for her here many admiring friends. Dr. Dogan delivered several addresses. He was greeted by the student body of both Straight and New Orleans Universities. At each of these institutions he delivered just such practical and helpful chapel talks as an educator of his long experience would be expected to deliver. It was on Sunday afternoon, however, before the Young Men's Christian Association, where Dr. Dogan expressed himself as a most careful observer of the needs of our people, and where he forced home his observations with an eloquence that is rare and strong. His address was most enthusiastically received. Again the male quar-

tette sang, to the delight of the large audience. These friends of Wiley University and their brilliant President, winning for themselves a host of admirers, and returned to their institution in the northern part of Texas with social and literary honors, as well as three games out of four in the base ball contest.

Personal and General

THE REV. D. B. HARSTON

Arkansas Methodism mourns the death of Rev. D. B. Harston, presiding elder of the Clow District, Little Rock Conference, who passed to his reward on the 11th of April—his death being due to heart failure. Brother Harston joined the Little Rock Conference in 1881, serving the following charges: Brinkley Circuit, Brinkley Station, Texarkana, Altheimer and Hensley. From the latter named charge he went to Gammon Theological Seminary, where he spent three full years, graduating in 1901. On his return to his State, he was assigned to Dumas, and then to St. James, Pine Bluff, serving the latter appointment three years. It was during his pastorate here that he was elected to the General Conference in 1904; in 1905 he was appointed presiding elder of the Clow District. He was a strong gospel preacher, a good pastor, and a great friend maker. His sudden death is a distinct shock to his friends throughout the South. His wife and children have our sincere sympathy in their great affliction. The funeral sermon was preached by the Revs. G. A. Hall and D. H. E. Harris.

Bishop Foss' physicians give no encouragement for his recovery.

Mrs. Joseph C. Hartzell remains in Southern France while Bishop Hartzell is in America.

The last semi-annual meeting of the Board of Bishops for the quadrennium will be held in Grace Church, Harrisburg, Pa., beginning April 29th.

Bishop C. S. Smith of the African Methodist Episcopal Church addressed the Methodist preachers' meeting at Detroit, Michigan on the race question, Monday of this week.

Bishop James W. Bashford and Mrs. Bashford, accompanied by Mr. H. S. Elliott, the Bishop's private secretary, from Shanghai, China, arrived at New York, April, by steamer Caronia.

The committee appointed at the last session of the Texas Conference to consider charges preferred against the Rev. Frank Gary, D. D., at its recent meeting declared the defendant not guilty.

Miss Edith Burt, Principal of Crandon Institute, at Rome, Italy, and her sister, Miss Carrie Burt, daughters of Bishop William Burt, arrived at New York, April 9, by steamer Friedrich der Grosse.

The Sixth Annual Farmers' Institute will be held at Princess Anne Academy, beginning Friday, May 1, 10 a. m. Every farmer and mother on the Peninsula is cordially invited to attend. All ministers are invited.

It will be gratifying to the Louisiana delegation and the visitors from this State to the General Conference to know that Dr. W. D. Goodman and Miss Inez Goodman will visit the General Conference during the first three days of the session.

By the will of the late J. C. Brader, of Nanticoke, Pennsylvania, the American University receives a bequest of \$500. Information of another will in the same State, providing for a gift of \$5,000 for the same institution, has recently been sent to Washington.

Our correspondent in writing up the session of the Washington Conference stated that the Rev. J. W. Waters brought the fraternal feelings of the Delaware Conference. The fraternal messenger was the Rev. R. G. Waters, and his address was the most eloquent address delivered during the session.

Bishop Thomas H. Lenox, Senior Bishop of the African Methodist Episcopal Zion Church, passed to his reward Tuesday, March 31, at Charlotte, N. C., in the seventy-second year of his life. He was elected Bishop of his church in 1876, and from that day wielded a large influence in his denomination for good. He was a recognized leader.

The Rev. C. I. Withrow has conducted eleven revivals in twelve months. He began in Philadel-

phia, Pa., January, 1907, and since then has conducted meetings in Atlantic City, N. J., Washington, D. C., Brooklyn, N. Y., Montgomery, Ala., Pulaski, Va., Bristol, Va.-Tenn., Huntington, W. Va., Chillicothe, Ohio, and Graham, Va.

Governor H. A. Buchtel, of Colorado, Chancellor of the University of Denver, and delegate to the General Conference, states that he will not be able to attend the General Conference in Baltimore. The duties of the University are so pressing at this time that the Governor-Chancellor feels that he must devote himself to the interests of the University.

Bishop Goodsell will soon complete his half century in the active ministry of the Methodist Episcopal Church, and if Mrs. Goodsell and the Bishop live until June, 1910, they will celebrate the fiftieth year of their marriage. Bishop Goodsell, his father, his brother and his uncle have contributed an aggregate of 163 years of active service in the ministry of the Methodist Episcopal Church.

In a recent editorial with reference to the General Conference expense, it was stated that sixty dollars was the sum collected for this purpose by the Lexington Conference. Secretary J. W. Robinson of that Conference sends us the following later report, which is gratifying. We give the amounts raised for General Conference expense by districts: Indiana, \$23.00; Lexington, \$24.00; Maysville, \$27.00; Louisville, \$31.00; Ohio, \$47.00; total, \$152.00.

The Rev. W. H. Brooks, D. D., of the New York Conference, has been returned for the twelfth year to St. Mark Methodist Episcopal Church, New York City. A convincing preacher, a successful pastor, a leader of his people, Dr. Brooks begins his twelfth year with the unanimous support of his membership and receives at their hands a most cordial reception. The Rev. Dr. G. P. Eckman, of the same Conference, has been returned also for the twelfth year to the pastorate of St. Paul Church, New York City. Dr. Eckman and Dr. Brooks are serving the longest pastorates in Methodism.

Mr. Andrew Carnegie increases the endowment of his foundation, which provides pensions for teachers and presidents of institutions of learning, by an additional gift of \$5,000,000, and also increases the beneficiaries, making professors of state universities eligible to pension under this fund. Mr. Carnegie established this foundation in 1905, giving at that time \$10,000,000. The additional gift will provide for an annual income of \$750,000, which will provide rest and comfort for those who have served their country patriotically in the institutions of learning. These men are no less patriots than those who go to the front and they deserve the ease and comfort that cometh to them through this generous provision made by Mr. Carnegie.

The reception to Bishop Warren and Bishop McDowell in Kansas City, Missouri, on March 16, at the close of the Lincoln and Kansas Conferences, respectively, was a brilliant affair attended by 400 persons. The *Central* says, "After the banquet Bishop Warren spoke with characteristic energy and beauty on 'World-Wide Methodism,' drawing with rapid strokes the living pictures of our work in Southern Asia and in Norway. The address emphasized the solidarity of the Church in this city (Kansas) and throughout the world. Bishop McDowell spoke on 'The Methodism of the City.' It was a pungent, witty, eloquent and very practical address. He laid stress on the necessity of securing as many strong laymen as possible and alienating and losing as few as possible. He laid stress on the organization and solidarity of the city churches as regards the social, civic and spiritual life."

Bishop Neely's work in South America during the quadrennium just closing was strongly commended in formal resolutions at the recent sessions of the Conferences in that continent. The Andes Conference recognized "his wise and just administration" and "his progressive spirit and tireless and efficient labors" for all South America, while the South America Conference referred to "the magnificent results obtained during the administration of Bishop Neely" and expressed its indebtedness to him "for introducing great improvements which have mightily contributed to give permanence and efficacy to the evangelistic work in South America." Both Conferences expressed appreciation for his additions to Spanish literature, and, especially for his book on *Juan Wesley Predication* or "preaching." Reference was made also to the financial aid he had secured and to his efforts in behalf of ministerial education.

Mrs. Clara Florida Bacchus Lyon

I am sure there are many persons who are personally acquainted with the Rev. Dr. Ernest Lyon, the American Minister Resident and Consul General of the United States in Liberia, who will be both surprised and grieved to learn of the death of his wife. So far as those of us who are on the ground are concerned there is no denying the fact that her death was a surprise to us all, and was so sudden and unexpected that the only way to account for it is to connect it with a misfortune from which she suffered about eight weeks previous to her fatal illness. She was expecting soon to become a mother but her little two year old boy fell and injured himself so seriously that shortly after his accident her mishap occurred. For a time it seemed almost impossible for her to survive but as the result of most careful attention she was soon on her feet and to all appearances well and strong; but that she was not, the unexpected attack which came so soon after her first illness seems to prove conclusively. This much being said, I cannot do better than give your readers the following account of her life and death, which I read at the funeral:

Mrs. Clara Florida Bacchus Lyon, the second daughter of Rachel and Isaac Bacchus, was born in Wilmington, Delaware, June 21, 1878. Her parents, who survive her, are devout Christians and have been members of the African Methodist Episcopal Church for years. The children were trained in the Sunday School and at the altar of that communion. Her educational training was provided by such institutions as Morgan College, Baltimore, Maryland; Howard University, Washington, D. C., and Dickinson College, Carlisle, Pennsylvania, where she completed the preparatory course. Although a regular attendant upon the Sunday School and church services from early childhood she was not formally converted till 1899. This all important event occurred in a series of meetings conducted at John Wesley Methodist Episcopal Church, Baltimore, Maryland. As a Christian, perhaps nothing contributed more to shaping and strengthening her life and character than the Word of God. She read this as consistently and devotedly from day to day as though she was making preparation for some special event. In addition to this she had favorite hymns found in the hymnbook of her Church, which she delighted to sit at the instrument and play and hum over to herself. Among these were "Crossing the Bar," by Alfred Tennyson, and "No, Not Despairingly, Come I to Thee," composed by that princely Christian, Horatius Bonar.

Another feature of her religious life not always expected in one of her years was her abiding faith in God, and her reliance upon Him in every sore trial or affliction. Not infrequently she would remark under such circumstances, "Oh, never mind, trust God, He will bring it out all right." A never failing reason given by her for such faith was that God always answered her special prayers.

She was always ambitious to excel and so intense a characteristic was this virtue that it was at times misunderstood by those who did not know her intimately; but no matter from what cause she might seem for the moment to lose her balance, a little time for reflection soon enabled her to swing into line again and she was prepared to move off as cheerfully and sweetly as ever.

A strange coincidence which occurred during her school life is deserving of mention just here. The Stewart Missionary Foundation for Africa connected with Gammon Theological Seminary, Atlanta, Georgia, has for some years been giving prizes to those writing the best hymns or the best essays on the subject of Africa. In one of these contests the then Miss Clara F. Bacchus received the prize for the best essay on the subject. At that time it is likely she had never thought of spending any time in Africa, nor had she even dreamed that she would pass through the gates of the Holy City from the shores of the Dark Continent.

She and the Rev. Dr. Ernest Lyon were united in Marriage June 18, 1903, at Wilmington, Delaware, on the eve of their departure for his post of duty in Liberia, which he has filled with such marked success for the past five years. Here she at once took her place in the society circles of the Liberian capital and was soon known as one of the most queenly and successful entertainers of the community. The functions given by her husband can with the utmost truth be said to have been most excellently con-

ducted in every particular. In fact it always seemed when one had closed that no new feature could have been added to advantage. If such a thing be possible they went beyond what might be termed mere success.

Perhaps no feature of her daily life was more striking than her devotion to her husband. She entered into his life so fully and shared his joys and sorrows so completely that it seemed impossible for her to be happy if he was not, or to be unhappy when conditions pleased him. There are scores of otherwise good women who could profit by her example in this particular, for there is no doubt that she and her husband were one in deed and in truth.

The spell of sickness which closed her earthly existence began on Friday night of last week—a battle of only four days with disease, and death had won the victory. Early Friday evening she and her husband took a long stroll on Crown Hill and before the hour to retire for the night she found it necessary to lie down as she was not feeling well. She complained mostly of a pain in her side, and the same night fever, and what proved to be a stubborn attack of dysentery developed. By Monday the latter was checked but the fever was more stubborn and as a result she became delirious several times before passing to her reward. Every means for her relief within reach was called into play, but death was inexorable, he had come for this victim and would not be denied.

Nevertheless, aided by attentive hands, and cheered

by those who loved her, she battled successfully till 1:15 p. m. on Tuesday, March 10. She leaves her husband, three children by law, and her baby boy, to whom her heart seemed knitted by ties of steel and who is not sufficiently matured to realize his loss.

And now while her loved ones how in humble submission to the will of God, though they feel their loss most keenly, their hearts go out in tenderest sympathy to the mother and father across the Atlantic. She had already notified them that after five years separation she would greet them again next July, and to this time she looked forward with ever increasing delight and joy as the days came and went. But alas! instead a message must go, which as tender and sympathetic as it may be, cannot fill the place in their minds and hearts that her own personal presence would. Let us pray God that they may be sustained at the moment of this most crucial trial which awaits them.

The funeral, which took place on Wednesday, March 11, was largely attended by State officials, members of the Diplomatic Corps and the citizens in general. The services were in my charge, but no set sermon was preached. Brief addresses were delivered by Dr. R. B. Richardson, President of Liberia College, Dr. J. H. Reed, President of the College of West Africa, the Rev. J. A. Simpson, B. D., pastor of our church, and myself. The exercises were very impressive indeed. The coffin was literally covered with the floral designs presented by different friends of the family. Dr. Lyon received a large number of communications from prominent persons of Monrovia expressing sympathy for him on his unexpected and severe affliction.

I. B. SCOTT.

March Meeting of the Board of Foreign Missions

On Tuesday afternoon, March 14, the regular meeting of the Board of Foreign Missions was held in the Mission Rooms, New York city. Among the Committee reports submitted were two presenting Memoirs of the Rev. James M. King and Mr. Peter A. Welch, recently deceased members of the Board.

Dr. John F. Goucher and Dr. James O. Wilson were added to the Committee appointed to meet with a similar Committee from the Board of Home Missions and Church Extension, for the purpose of considering a proposition to unite the periodicals of the two Boards.

Upon the recommendation of the Board's Committee on Africa a grant of \$100 was made from undesignated special gifts for the purchase of supplies to be used in the Methodist Press at Monrovia, Liberia.

First Assistant Corresponding Secretary H. K. Carroll, reported on his recent visit to the missions in Mexico, as follows:

OUR MISSION IN MEXICO—REPORT OF SECRETARY CARROLL.

"In accordance with the action of the Board I have made a tour of our missions in Mexico, in company with Bishop Berry and Dr. Butler. The centers visited were Queretaro, Leon, Silao, Guanajuato, Mexico City, Oaxaca, Zaachila, Orizaba, Puebla, and Zacoula. Zaachila and Zacoula are Indian towns, where we have new churches and small but faithful bodies of communicants. Zaachila is the home of Prince Perez, descendant of the Zapotec kings, the ruins of whose temples at Mitla are among the most notable in Mexico.

"In Guanajuato we have two flourishing Spanish congregations which have attained to self-support under the pastorate of Dr. Salmans, who also has charge of our medical work in that old and influential city. The hospital and churches, our schools and those of the Woman's Foreign Missionary Society, with a self-supporting English-speaking church, have made Guanajuato a Methodist stronghold.

"In Queretaro and Leon, which are fanatical cities, we have valuable, well-placed church and school properties and are doing a good work. The new property in Leon will soon be ready for occupancy. It is well-located and well-suited to our purposes. Leon is one of the larger and more important cities in the republic, and is noted for its clerical subserviency. Our pastor there could not secure a house to occupy while the new parsonage is being made ready. Not long ago an *auto de fe* of Bibles took place at the instigation of the priests. In Silao

we have a small body of communicants. The medical work there, formerly conducted by Dr. Hyde, has been discontinued.

"Pachuca, in a rich mining section, has prosperous Spanish and English congregations, occupying respectively the first and second floors of a large and churchly edifice adjoining the school property of the Woman's Foreign Missionary Society, in which a most valuable work is being done under Miss Hewitt in the training of girls, of whom she had 530 under her care last year. We have a school for English boys in a building near by, for which title was taken in our name.

"Oaxaca and Orizaba, south of the City of Mexico, are centers of presiding elder's districts. In each of the cities there are both Spanish and English services and schools for both sexes. Our properties are in good condition and serve our purposes satisfactorily.

"In Puebla, lying southeast of the federal capital, we have a fine large church, thoroughly ecclesiastical in appearance, in which the Spanish and English congregations find satisfactory accommodations and which also serves as the chapel for the boys of our Methodist Institute, under the capable direction of Dr. Valderrama, and the girls of the splendid institution of the Woman's Foreign Missionary Society, which Miss Limberger and Miss Purdy are conducting with marked success. I saw our new Institute property, situated on the edge of the city, near the new Catholic University. We have two adjoining lots, each with a frontage of 500 feet and a depth of 250 feet. Substantial and impressive buildings of stone and brick and steel are being erected. When they are ready for occupancy some months hence the Institute will be removed from the old building which we have sold to the Woman's Foreign Missionary Society and which they greatly need. A lot 500 by 250 feet, lying back of the principal building ought to be secured at once, if possible, as it will ere long be required for other buildings. It can be had for \$10,000 or \$12,000 Mexican. There can be no question that Puebla is a great Methodist center and both our educational and evangelistic work there are rapidly developing. Here we have a theological class of young men preparing for the ministry under the instruction of Dr. F. S. Borton.

"Trinity Church, near the business center of Mexico City, our headquarters for Spanish and English church services, for boys' schools, for our important publications, for dispensary and city mission work, and used also for residence purposes by two missionary and two native pastors' families, is becoming increasingly valuable. During the session

of the Conference the large audience room was crowded several times by audiences of 600 or 400. A suitable lot in the American quarter, near the famous Paseo, has been secured for the English Church and a considerable sum has been subscribed toward a church building and parsonage. Architect's plans will soon be submitted for the approval of the Board and it is hoped that the General Committee will be able to make an appropriation that will justify the beginning of building operations soon.

"It is a matter of pride to report upon the fine new property and the beautiful stone-front building, known as the Sarah L. Keen College for girls, in the federal capital. A better situation and more delightful quarters could not be desired for the splendid work which is being carried on for the Woman's Foreign Missionary Society, by Miss Temple and her assistants. The beautiful chapel was dedicated by Bishop Berry.

I may add that what I saw and heard during my tour of inspection convinced me that we have a divine call to give the gospel to the Mexicans, that we are succeeding remarkably well in all lines of

work, that we have no cause to be discouraged, and that Dr. J. W. Butler, as mission treasurer, has cared intelligently and faithfully for our property interests and those of the Woman's Foreign Missionary Society, and has neglected no opportunity of advancing the cause that has called us to Mexico.

"The statistics show a net increase of two communicants during the past year; but this is the result of a revision of the rolls. It was discovered a year or two ago that some of the native pastors were not keeping the records properly. They continued to count members after death and kept persons on the probationary roll after they had been received into full connection.

"The advance in contributions is very encouraging. In 1906 a total of \$85,000 was reported. In 1907 it advanced to \$100,000. This year it is above \$120,000 Mexican. There were increases in baptisms of children of 100 and of adults of 115; of 2 Sunday schools and 248 scholars; of 2 churches and 4 parsonages, and in all the benevolent collections. There were added during the year 1,139 pupils to the various schools, and there was an increase of nearly \$8,000 in the income."

ing School is in charge of a graduate of Sibley Memorial Hospital, Washington, D. C. The nurses find profitable employment in both the white and colored homes in the city, where the work is highly appreciated. Boylan Home carries on a graded day school in charge of a principal and seven teachers. The English branches, music, drawing and physical culture are taught. There are 340 pupils in the day school, including 50 which are entered in the boarding department. The work is housed in seven buildings and still "more room" is needed, for applicants are continually being turned away.

There is always news of interest from the Mission in Alaska. The herd of reindeer is already at Sinuk and promises to be of great value to the Mission. At the end of five years the government is to give the Mission three hundred reindeer, two hundred of which are to be females. The Mission will thereafter continue the training and rewarding of apprentices and can use at least forty per cent of the net income from the herd toward the support of their industrial home or other work. During the first five years the Mission is allowed to sell male deer for the support of apprentices and after the first year it is expected that these sales will cover expenses. But this year money is needed and the Secretary of the Bureau, Mrs. R. H. Young, Long Beach, Calif., appeals to friends who read this for special help at this time.

Mitchell Home, Lenoir, N. C., for mountain whites, in care of the Women's Home Mission Society, which was destroyed by fire last January, is to be rebuilt at an early date. The tearful pleading of both pupils and parents that this light in a dark place might not be withdrawn, so impressed the committee that they dared not recommend discontinuance, even in the face of monetary stress and strain. Some of God's stewards have the money which will go far to lifting those young lives into the light, and it is believed that many warm hearts will respond to the plea for help. A temporary home has been rented and any useful supplies will be thankfully received, as the fire destroyed everything. Such supplies should be addressed to Mitchell Home, Lenoir, N. C. Any persons willing to contribute to the building fund may send amounts, large or small, through the usual channels, to the treasurer, Mrs. George H. Thompson, 2144 Fulton Ave., Cincinnati, Ohio. Fuller information may be obtained from Mrs. O. P. McCarthy, Hadron Hall, Avondale, Cincinnati, Ohio.

The Joint Committee of the Board of Foreign Missions and of the Board of Home Missions and Church Extension was ordered to study the question of publishing a joint paper representing the two Boards. After most careful consideration it was decided that "In the matter concerning the joint publication of the periodicals of the Board of Foreign Missions and the Board of Home Missions and Church Extension, the Joint Committee after the most careful consideration of the facts available, and the discussion of the various interests involved, declares its judgment that such union is at present undesirable and impracticable." The Board adopted this report but also instructed the Committee on Publications to carefully give earnest consideration as to the question of the possibility of changing our monthly periodical into a bi-monthly one. The Committee on Publication presented an exhaustive study of the question of the expense of "The Christian Republic," showing that we have a circulation now of nearly 425,000, an output much larger than last year; that we are much more effectively reaching our constituency and doing this at a yearly saving of about \$20,000 over last year. It was of further interest to learn that "The Christian Republic" instead of costing more than "World Wide Missions" is for the same circulation being published for somewhat less.

"I thank God for sunshine and bird song, for the sweet morning light upon the hilltops, and the tender eyes of my loved ones. The great world is awake and athrob with life. I, too, am awake, and life is pulsing through my veins. I have a part in the great world, in its work, its joys, and its sorrow. To-day I can be a little center from which shall radiate peace, kindness, and good will. I thank God for opportunity. A beautiful golden sunbeam has entered through my chamber window and awakened me to the gladness and beauty of the morning. May my spirit be awakened and kindled by the divine Spirit, so that all this day it may warm and gladden the hearts it touches."

A stale experience, like a stale egg, is not the best kind to have.

Home Mission and Church Extension Notes

A third book, popular in its character, will also shortly be published under the editorship of Secretary Ward Platt.

Rev. I. L. Thomas has been busily engaged in visiting Conferences and churches in the South among the colored people.

Rev. A. G. Kynett recently visited the session of the North Indiana Conference at Anderson, Indiana, and spoke at the anniversary.

Rev. T. C. Iliff has been attending the St. Louis and Central Missouri Conferences. He is also visiting some of the Eastern Conferences in the interest of the Board.

Rev. C. M. Boswell recently attended the Baltimore Annual Conference in the interest of Home Missions and Church Extension, and also a Home Missions and Church Extension Institute at New Orleans.

A proposition which will command attention is that to change the name of the "General Committee of Home Missions and Church Extension" to that of "The Home Mission and Church Extension Conference."

All drafts are to be issued by the office of the Board of Home Missions and Church Extension and in most cases are to be made payable to the Treasurers of the Conference Boards, by whom they will be disbursed to the individuals, churches and Mission points.

The Committee reported that the book "Methodism and the Republic" edited by Rev. Dr. Ward Platt, First Assistant Corresponding Secretary, is now published and on sale at the rate of fifty cents bound in cloth and thirty-five cents bound in paper, with ten cents added for postage. A large sale is anticipated.

Mrs. A. D. Elder, Superintendent of the Rebecca McCleskey Home, Boaz, Ala., writes: "Nearly three hundred girls have been enrolled in our school this year, most of whom come from cabin homes and are most appreciative of all we do for them. They learn quickly and become attractive and interesting girls."

The Northfield Summer Conferences are sending out dates as follows: Student Conference, June 26-July 5; Young Woman's Conference, July 8-15; Woman's Home Mission Summer School, July 16-20; Summer School for Sunday-school Workers, July 10-25; Woman's Foreign Missionary Summer School, July 21-28.

Rev. J. H. Fitzwater, Field Secretary of the Central Division, reports that he has arranged with Presiding Elders of the Central Ohio Annual Conference for six District Home Mission and Church Extension Conventions in connection with their District Conferences. Dr. Fitzwater is to have charge of the sale of the publications of the Board of Home Missions and Church Extension at the coming conference.

"The Forward Movement of Methodism," including the Annual Report of the Board, edited by Dr. A. G. Kynett, Recording Secretary, is now passing through the press. It will be a handsomely illustrated volume, and will be sold at the rate of forty cents bound in cloth, and twenty-five cents bound in paper, ten cents additional postage per copy. This book will be ready about April 20th.

The Report of the General Committee of Home Missions and Church Extension to the General Conference, and the Report of the Board of Home Missions and Church Extension to the General Conference were

prepared by Corresponding Secretary, Robert Forbes. They form a very complete and interesting resume of the work of the past quadrennium, and also include a fine summary of the work accomplished by Church Extension since its beginning.

At the recent convention at Pittsburg, Penna., under the auspices of the International and Interdenominational Missionary Young People's Movement, at the joint rally of the Methodist Episcopal and Methodist Episcopal South and Canadian Methodist Churches in the Grace Church, Allegheny, Rev. Dr. A. G. Kynett presented the cause of Home Missions and Church Extension. At the denominational rally of the Methodist Episcopal delegation Rev. Dr. Ward Platt presented the same cause.

The summer gathering of home mission workers at Ocean Grove, N. J., will occur July 28, 29 and 30. Baucroft Rest Home, known to many of the workers of the society, is open all the year and during the summer its full capacity is taxed. During the winter months a family of from 15 to 25 enjoy its privileges. The spring and early summer as well as the autumn is a delightful time at Ocean Grove, and friends may be accommodated during this time in this beautifully managed, christian home. Write to Miss Anna E. Mosher, 74 Cookman Ave., Ocean Grove, N. J.

Another important change is that of the "District Board of Home Missions and Church Extension" for each Presiding Elder's District, whose approval for application shall be necessary for action by the Conference Board, and which is clothed with the authority possessed by the present Boards of Church Location. A Board of Home Missions and Church Extension is also provided for Mission and Mission Conferences. The annual conferences and Boards are to have the power of making appropriations for Home Missions, subject to the approval of the Annual Conference.

The Women's Home Mission Society will be represented at General Conference, to be held in Baltimore, Md., during the month of May, by the following ladies from the Board of Trustees; Mrs. Clinton B. Fisk, Mrs. Della L. Williams, Mrs. E. L. Albright, Mrs. I. D. Jones and Miss H. A. Bancroft.

An advisory committee was also appointed at the Annual Meeting held in Brookline, Mass., last October, consisting of Mrs. John Neff, Mrs. W. L. Boswell, Mrs. W. F. Thirkield, Mrs. H. R. Woodward, Mrs. P. D. Perchment, Mrs. C. W. Herron and Mrs. D. D. Thompson.

The April meeting of the Board of Home Missions and Church Extension was an exceedingly important one. Much business of interest was transacted. A draft of the new chapter for the Discipline on Home Missions and Church Extension was presented and carefully considered. On motion of Robert Forbes it was referred for further consideration to the special Joint Committee consisting of the Executive and Finance Committee and the original Committee on Suggestive Legislation to consider and report at an adjourned meeting, to be held Wednesday, April 29th. When presented to the General Conference it will undoubtedly be the matured judgment of the Board.

Brewster Hospital, an outgrowth of Boylan Home, Jacksonville, Fla., is doing splendid work among the colored people of Jacksonville. The Nurse Train-

Confidence

when eating, that your food is of highest wholesomeness—that it has nothing in it that can injure or distress you—makes the repast doubly comfortable and satisfactory. This supreme confidence you have when the food is raised with

ROYAL Baking Powder Absolutely Pure

The only baking powder made with Royal Grape Cream of Tartar

There can be no comforting confidence when eating alum baking powder food. Chemists say that more or less of the alum powder in unchanged alum or alum salts remains in the food.

Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
July 8-11—Cumberland River.....		Hartsville, Tenn.
July — Austin....	Smithville, Tex.	
July 21—Nashville.....	McMinnville, Tenn.	
July 22—Starkville.....		New Prospect, Miss.
July 22—Western.....	Lenoir, N. C.	
July 23-26—Bristol....	Gate City, Va.	
Aug. 12—N. N. Orleans....	Central, La.	
Aug. 19-23—Huntsville—	Athens, Ala.	

CONVENTIONS

April 23-26—Florence.....	Georgetown, S. C.
	S. S. Institute and E. L. Convention.
April 24—Alexandria....	Opelousas, La.
April 28—S. N. Orleans....	New Orleans
	Missionary Convention.
April 30-May 3—Griffin....	East Point, Ga.
	S. S. and E. L. Convention.
May 22—Huntsville....	Huntsville, Tex.
May 28—Waynesboro....	Millen, Georgia
	S. S. and E. L. Convention.
May 28—Lagrange....	Yatesville, Ga.
	S. S. and E. L. Convention.
May 29-31—Huntsville....	Gurly, Ala.
	S. S. and E. L. Convention.
June 24-25—Shubuta....	DeSoto, Miss.
	S. S. and E. L. Convention.
Aug. 19-23—Huntsville....	Athens, Ala.

Special Notices

LEXINGTON CONFERENCE

W. H. M. Society.

All pastors will please announce the following notice from their pulpits: The annual meeting of the Woman's Home Missionary Society of the Lexington Conference to be held in Simpson Chapel, Indianapolis, Ind., from June 17 to the 20th, 1908. The president desires the names of each delegate to be sent in at once to Mrs. L. M. Hagood, 1425 N. Senate Ave., Indianapolis, Ind. All persons desiring to visit the meeting; who are not officers or delegates, may secure accommodation from \$1.00 to \$1.25 per day. All pastors are cordially invited.

Mrs. L. M. HAGOOD, President.
Mrs. MOLLIE McCOWN, Cor. Sec.

ATLANTA CONFERENCE.

The Local Board of Home Missions and Church Extension of the Atlanta Annual Conference will meet in the Central Avenue Methodist Episcopal Church, Wednesday, the 29th inst., at 10 o'clock a. m.

J. A. RUSH, President.
G. W. ARNOLD, Secretary.

BATON ROUGE DISTRICT.

Pastors and delegates are requested to meet in connection with the Missionary Convention, which will convene in St. Mark Church April 30 to May 1. Every pastor is expected to bring in his full missionary assessment and other obligations you voted for. Good accommodations will be had.

J. W. TURNER, Presiding Elder.

ST. JOSEPH DISTRICT.

The District Stewards of the St. Joseph District are requested to meet in Oak St. Methodist Episcopal Church, Independence, Mo., April 24 at ten o'clock a. m.

A. H. HIGGS, Presiding Elder.

WOMAN'S HOME MISSIONARY SOCIETY, Texas Conference.

To the Members of the Woman's Home Missionary Society of the Texas Conference: It will be noticed that the name of Mrs. M. A. Johnson, of Marshall, Texas, does not appear in the minutes as the Treasurer of the Woman's Home Missionary Society. Mrs. Johnson was unanimously elected at Galveston last December and we regret very much the omission of her name. We trust all auxiliaries will take notice and see to it that all money is duly reported to her as the conference treasurer.

Mrs. M. E. FAIRCHILD,
Recording Secretary W. H. M. S., Texas Conference.

SAVANNAH CONFERENCE.

Members of the Ministers' Relief Association: Our worthy brother, the Rev. John Watts, died March 25 and, according to our Association's laws we are due his widow \$2.00 inside of 60 days from his death. Please send in to the Rev. R. R. O'Neal, Forsyth, Ga., our assistant treasurer, \$2.00 each.

E. D. GIDDENS, President.
J. C. WILLIAMS, Cor. Secretary.
F. R. BRIDGES, Recording Secty.

SHREVEPORT DISTRICT.

Brethren: The first round of the Shreveport District has been completed, to the great satisfaction of all. I found each brother to his charge with one exception, and we met much rain, sleet and high water all around. The brethren were not discouraged but met me with good reports. Now let us go in for soul saving. Our motto is five hundred for the district and a hundred new subscribers for the SOUTHWESTERN. Let the district conference be the place of rejoicing. Men are known by their work and not by what they say. The prospect is that three new churches will answer the roll at the district conference Epworth League's rally, for it is the intention to hold an Epworth League Convention. The Woman's Home Missionary Convention of the Methodist Episcopal Church will hold its annual convention May 22-23 at Williams Chapel and new ideas will be presented on the Shreveport District. Let there be a Woman's Home Missionary Auxiliary and see to it as Mrs. S. E. Johnson will be on the work with me. Let this department of the work be fully represented.

T. J. JOHNSON,
Presiding Elder.

District Rounds

ST. JOSEPH DISTRICT.

FIRST ROUND.

Glasgow, May 2-3; Malta Bend, 9-10; Willington, 12-13; Blackburn, 14-15; Lexington, 16-17; Slater, 23-24; Marshall, 30-31; Independence, June 6-7; Richmond, 9-10; Kansas City:

A Simple Test Which Any Reader of This Paper May Try.

Do you know whether you are inclined to, or have kidney trouble?

Have you ever tried the simple test of setting aside your urine in a bottle or vessel for twenty-four hours?

A sediment or settling in the urine indicates a diseased condition.

Science has today furnished proofs that all the purifying that your blood needs; in fact, all that can be done, must be done by your kidneys.

They are the most important organs, because they filter and purify the blood.

The kidneys strain or filter out the impurities in the blood—that is their work.

When your blood is impure, nothing can purify it but your kidneys.

To overcome these troubles take Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

If you mention our paper and write Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, they will send it free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys.

Centennial, 13-14; Clark, 16-17; St. Joseph, 20-21; Des Moines, Ia., 27-28; Okaloosa, July 4-5; Woods Chapel, 11-12.—A. H. HIGGS, Presiding Elder.

LITTLE ROCK DISTRICT.

SECOND ROUND.

Batesville, May 10-11; Jacksonport, 16-17; Newport, 24-25; Batesville Cl., 29-30; Lonoke and England, June 13-14; Hensley, 20-21; Sweet Home, 28-29; Little Rock Cl., July 4-5; White Chapel, 12-13; Wesley Chapel, 19-20; Hot Springs, 26-27; Hazen, 29-30; Rock St. and N. Little Rock, Aug. 2-4. Brethren: Let us make this quarter a spiritual feast. I am with you to help you in your revival meetings. God has organized his church to save men and we are his agents. Financial success is not always an index to the spiritual life of the church. The true life of the church is the spiritual life.

W. S. Sherrill, Presiding Elder.

SOUTH FLORIDA MISSION

SECOND ROUND.

Daytona, May 8-10; New Smyrna and Oak Hill, 10-11; Lake Helen, 12; Tarpon Springs, 13; Clearwater, 14-15; St. Petersburg Cl., 16-18; Bradentown and Sarasota, 18-20; Spring Lake, 21-

22; Hernando, 23-24; Tampa and Port Tampa City, 30-June 2; Key West and Nights Key, June 5-9; Miami Cl., 10-14; Ft. Lauderdale, 15; Melbourne, 16; Orlando and Kissimmee, 20-23; Smithville, 21; Winter Park and Woodbridge, 21-22; Ft. Myers and Punta Gorda, 27-29; Plant City, 28-30; Lakeland and Bartow, July 1-5; Sanford, 18-19. The Mission, Sunday School and Epworth League Convention will be held at New Smyrna, July 23-27. Dear Brethren: The success that has crowned your efforts in building and improvements has been wonderful and inspiring during the first quarter. Now let us put forth even more efforts as instruments in the hands of God in the conversion of souls and increasing our membership. Try and raise the superintendent's claim before the quarterly meeting. It will enable him to do more in assisting you in your revival meetings and in raising your claims, etc. Remember your promise at the Annual Conference as agents for our church periodicals, especially the SOUTHWESTERN. Your friend and brother always,

J. GRANT, Supt.

TUPELO DISTRICT.

SECOND ROUND.

Amory, April 25-26; Tupelo, May 1-3; Tupelo Cl., 2-3; Belle Ct., 9-10; Houston Ct., 9-10; Amory Ct., 16-17; Houston, 16-17; Okolona, 22-24; Okolona Ct., 23-24; Ripley Ct., 30-31; Cotton Plant, 30-31 Pontotoc Ct., June 6-7; Union Grove, 13-14; Corinth, 19-21; Corinth Ct., 20-21; Ripley, 20-21; New Albany, 27-28; Pontotoc, 27-28. Brethren: The Master wants us to do our whole duty. The church is expecting of each of us a full year's work. Each brother should work well his field and strive to bring a large harvest. Let us begin now to bring sinners to Christ; have great revivals, look carefully after the spiritual life of the young people. I trust that each of you have an eye single to the benevolences; let us come to the first district conference with benevolences very largely raised. Don't forget the SOUTHWESTERN and Rust and send to Dr. Foster before commencement.—W. C. Clay, Presiding Elder.

FORT SMITH DISTRICT.

SECOND ROUND.

Danville, May 16-17; Roland, 21-24; Little Maumell, 24-25; Marche, 30-31;

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HAS BEEN
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Mr. S. M. Walker, corner Carroll and Palmetto Sts., Los Angeles, Calif., writes: "About two years ago my sight began to fail rapidly. I consulted so-called scientific oculists and had special glasses made, but all to no avail. I bought an Actina, and in less than thirty days threw away my glasses. Thanks to Actina, I can read or write now for hours every day. I would not be without it for any amount of money."

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Conway Cir., June 6-7; Springfield Cir., 13-14; Solgohatchie, 20-21; Morrilton, 2-22; Van Buren, 28-29; Fort Smith (Mal.), July 5-6; (Ebenezer), 5-7; Fayetteville, 12-13; Fayetteville Cir., 18-19; Bentonville, 26-27. The roll will be called during commencement at Philander Smith College. Brethren of the Fort Smith District, will you please be ready to answer roll call? Please push every interest of the church. I am your brother.

H. P. COULTER, Presiding Elder.

WINSTON DISTRICT.

THIRD ROUND.

Winkesboro and North Winkesboro, May 3-4; Jonesville, 2; Mt. Airy Ct., 8; Mt. Airy Station, 9-10; Kernersville, 11; Advance, 23-24; Asheboro and Mitchell, 30-31; Randelman, 30-31; Trinity and Clieyter, June 6-7; South Hight Point, 6-7; Morris Chapel, 6-7; Mayhews and Moresville, 14-15; Winston, St. James, 20-21; Winston, Clunben Heights, 20-21; Winston, Mt. Pleasant, 27-28; Winston, St. Paul, 27-28; Salisbury, June 8; Statesville, 18-19; Thomasville and Lexington, July 4-5. The District Conference will convene July 4 at Lexington, N. C.

ROBERT SMITH, Presiding Elder.

WEST TENNESSEE DISTRICT.

THIRD ROUND.

Union City, April 20-23; Martin Sta., 25-27; N. Memphis Miss., May 2-3; Binghamton Miss., 3-4; Big Creek and Ramsy, 9-11; Klondike Miss., 12-13; Sharon and Kenton, 15-18; Humboldt, 21-25; Brownsville, 27-28; Centenary, 29-31; Galloway Cir., June 1-3; Pleasant Grove and Atoka, 6-8; Mason Sta., 13-15; Allmo Sta., 20-22; Friendship Cir., 23-25; Fowikes Cir., 26-28; Dyersburg Miss., 29-30. Dear Pastors and Church Workers: Spring is here and the year is going by. Push every interest of the church and make hay while the sun is shining. Don't forget the district rally at Martin, Tenn., June 4-7. Don't forget to work the Walden plan and let's raise our part of the Walden collection. Pray for our church at Paris, Tenn. Also the Brownsville Mission; and if you can send them anything they will gladly receive it. The conference Epworth

League Convention will be held at Humboldt, Tenn., June 17-19, 1908. Let the entire district show its appreciation.

Work hard, but plan for results! Yours for the cause.

J. M. LYTE, Presiding Elder.

THE CROWNING EFFORT OF A USEFUL CAREER

Our Methodism in Memphis, Tennessee, has been needing a representative church for many years. We have in that great city of West Tennessee thousands of members of the Methodist Episcopal Church who have moved from Arkansas and Mississippi and have not been saved to our Methodism because our church there, as compared with others, did not attract. Methodism in Tennessee has been waiting for a man for a number of years to fill in a large measure this crying need at Memphis. One year ago last October Bishop McDowell assigned to this appointment the Rev. H. W. Key, D. D., the veteran leader of the Tennessee Conference. Dr. Key had for years been a successful presiding elder. It was left for him to place our Methodism in Memphis in the very forefront. Recognizing, as he did, the need of a substantial and representative church, immediately upon his appointment to this charge he went about to construct the new Centenary Methodist Episcopal Church on Calhoun street, and

on the 3rd day of October, 1866, and is now the only surviving member of that conference. His first charge was at Gallatin, Tenn., where he remained four years, from 1866 until 1870; the church at Gallatin bears his name. He was sent from here to the Mason Circuit, where he built the churches at Mason and vicinity. From this charge he was made presiding elder of the West Tennessee District. He then proceeded to build churches throughout West Tennessee. After a term as presiding elder he was sent to Brownsville. He then served Murfreesboro, where he built one of the finest churches in the conference, this edifice now bearing his name. He was for four years on the Murfreesboro District, from 1880 until 1884. While on this district he secured the valuable church property at McMinnville, Tenn. In 1885 he came back to the West Tennessee District and built up Humboldt, Lexington and Fowikes, and then in the year 1901 went back to the Cumberland River District as presiding elder, and while occupying this position built churches at Dicktown, Carthage, All-



NEW CENTENARY METHODIST EPISCOPAL CHURCH

though the building is incomplete the picture herewith shows the magnitude of the enterprise and the success thus far achieved. The progress made thus far is a prophecy of what the future will bring forth. This church when completed will be one of the most representative churches in Memphis and will cost more than \$30,000. We print, also, in connection with this church, and fittingly so, a picture of Doctor Key, and we take it that a brief sketch of his remarkable career will be appropriate in connection.

The Rev. H. W. Key was born in Sumner County, Tennessee, before the war. He professed religion and united with the church in the year 1860 and joined the Tennessee Conference

good and Livingstone, and from this district he came to Memphis, where he is now crowning his career as a builder and promoter of the Methodist Episcopal work by erecting the new Centenary Methodist Episcopal Church on Calhoun Avenue. He has added to the Tennessee Conference in church property and buildings an hundred and fifty thousand dollars. Dr. Key has been devoted to his work, and he has not hesitated to make a sacrifice of his time, energy and money to make it a success. When he began the work of building the new church at Memphis there were those who doubted the feasibility of the undertaking even among his own members, but undaunted and unyielding by reason of dis-

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

senting opinion of his success, he went about his task, and the result is now plainly seen—the church is built, a beautiful and costly structure, worthy of its name.

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If you join promptly, we will give you authority to represent us in your locality. You can devote your spare hours to securing members, for which we will pay you liberally. We also need a few Traveling Representatives who can give their entire time to this work; good pay, including traveling expenses. Write at once!

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Marriages

SANDERS-LEVERT.

At Marlon, Ala., March 25, 1908, by the Rev. R. E. L. Beasley, the Rev. W. L. Sanders of Harrismn, Tenn., to Miss M. L. Levert, of Marlon, Ala. The groom, a prominent young man, is a graduate from Clark University and Gammon Theological Seminary, and is now serving as pastor at Harriman, Tenn. The bride is an accomplished young woman and is highly esteemed in the social and religious circles of her town. She was for a number of years teacher in the Marion Institute and a member of our church in Marlon.—R. E. L. Beasley.

WATSON-STEVEN.—On Thursday, Mar. 12, 1908, Mr. A. Watson and Miss C. Steven, residents of Lake Charles, Louisiana. It was a quiet and simple affair attended by only a few relatives and close friends. The Rev. J. C. Clark read the ceremony.

WEBSTER-CANNON.—On January 19, 1908, by the Rev. J. C. Clark, of Providence, Louisiana, Mr. Dan Webster and Miss Anna Cannon.

ANDERSON-JOHNS.—On March 10, 1908, at Vinton, Louisiana, the Rev. Bedford Carr, officiating, Mr. Peter Anderson and Miss Corona Johns.

ROGERS-JOHNS.—Mr. Will Rogers to Miss Viola Johns at Vinton, Louisiana, March 10, 1908, by the Rev. Bedford Carr.

SLAY-CLARK.—At Gunnison, Mississippi, on March 24, 1908, Mr. Clifton Slay and Miss Virginia Clark. The bride is one of the most highly respected young ladies of Gunnison. She is a loyal member of the Methodist Episcopal Church and a good teacher in the Sunday School. She has been a student in Rust University for many years. Mr. Slay is a native of Greenville, Mississippi, where they will reside. He is an enterprising young man, owning 150 acres of land and conducting a good business. The bride's and groom's attendants were Miss M. McDonnal and Mr. Luke Holwell. The wedding march was played by Miss Cora Williams and the Rev. B. L. Roberts performed the ceremony.

MULLER-PATTERSON.—On April 5, 1908, by the Rev. J. F. Marshall at New Orleans, Mr. Joseph H. Muller and Miss Isabelle Patterson.

JOHNSON-MURRAY.—Mr. Warner Johnson and Mrs. Alice Murray, on April 8, 1908, at New Orleans, the Rev. J. F. Marshall reading the ceremony.

FRANKS-BOLDEN.—Mr. Thomas Franks to Miss Bertha Bolden, at the residence of the bride's parents in Logansport, La., Thursday, February 13, 1908. They are prominent among the leading young people of our community. The Rev. H. B. F. Charles, pastor, officiated.

HARDIN-ADDAMS.—At Caro, Texas, April 4, 1908, the Rev. L. L. Neal officiating, Mr. Major Hardin and Miss Lucile Addams. Mr. Hardin is an energetic young man and had prepared an attractive and comfortable home for his bride.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

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I know woman's sufferings.
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I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the

treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stitches and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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MINISTERIAL UNION.

Birmingham District.

The above named body convened at St. James Methodist Episcopal Church March 19 at 2 p. m. The devotions were conducted by the presiding elder, who stated the object of the meeting and urged the full co-operation of all the brothers, and dwelt for quite a while upon the spiritual needs of the district, the benevolent causes, the SOUTHWESTERN CHRISTIAN ADVOCATE, and our educational work at Mason City College. Indeed Dr. Buckner has taken hold of the work of the district with a firm hand and his eyes are open to every cause of the church—local and general—and is making strenuous efforts to bring things to the front. The meeting was graced by the presence of our beloved and energetic president, the Rev. Wm. R. A. Palmer, who took part in all of the discussions and spoke on our work at Mason City College. We are always glad to have Dr.

Palmer with us, not simply because he represents our college, but because he shows that he is interested in the work of the district as well. He has shown and is showing his willingness to help by coming to the aid of each brother when called upon. May the Lord bless Dr. Palmer and his work. The reports of the pastors showed that there is an old time revival wave moving over the district and scores are being gathered in the Master's vineyard and our beloved Methodism is increasing in numbers. The following officers were elected for the ensuing year: Wm. Leewood, president; E. B. McCaully, vice-president; A. L. Boyd, secretary; V. D. Oatman, assistant secretary; B. G. Smith, treasurer. Program Committee: E. Mixon, A. Callahan, Wm. Coleman and Dr. Wm. R. Palmer. Meeting adjourned to meet Monday, March 23, at Smith Methodist Episcopal Church at 12 M. The benediction was pronounced by Dr. Palmer. A. L. BOYD

Deaths

THE REV. JOSEPH REASONOVER

The Rev. Joseph R. Reasonover is silent. On February 14, 1908, the inevitable hour came. For many weeks the end was not unexpected to his congregation and many close friends. Outspoken, fearless and conscientious was this hero of the Cross. As to his duties in his charge he was well informed, and he executed fearlessly the minutest details. That he was well acquainted with the inws and doctrine of the Methodist Episcopal Church no one that knew him will deny. As a preacher of the practical truths of Christianity he had few equals anywhere. The Tennessee Conference, West Nashville District and Brentwood Charge have lost a preacher, a thinker, a pastor and a Christian gentleman. He has put aside a cross for a crown, a hope for an assurance, a cottage for a mansion. Too much cannot be said in honor of the faithfulness of the members of the Brentwood Charge of which Bro. Reasonover was pastor. They stood by him in every particular. God bless the good people of Brentwood. The deceased leaves a wife, who was his good and faithful companion throughout his ministry, relatives and a host of friends that may see him in a land of "Pure Delight." Funeral services conducted by the Rev. Anderson Phillips, pastor of Sacy Chapel, Nashville, Tenn., and the writer. S. M. Utley.

THE REV. JOHN WATTS.

The Rev. John Watts was born 67 years ago in the state of Tennessee. He joined the Methodist Episcopal Church 40 years ago, joining the travelling connection in Tennessee 37 years ago. He traveled in the Tennessee Conference for six years and in Georgia for 32 years. Brother Watts was transferred to the Georgia Conference in 1875. He helped to organize the Savannah Conference in Augusta, Ga., in 1876 with Bishop Scott. He held the following appointments: Oak Hill Ct., 2 years; Griffin, 2 years; Newnan, 3 years; presiding elder of the Macou District for 6 years; served at LaGrange Station 1 year. He was again re-appointed presiding elder by the sainted Bishop Nindt Newnan, Ga., in 1891, to the Savannah District for 6 years. Then he served at Brunswick (Grace) 5 years; Augusta (St. Mark), 2 years; Rookyard Ct., 2 years; thence to Macon, Ga., at the last Annual Conference, when the Savannah Conference divided at Griffin, Ga., 1896. Bro. Watts went with the Savannah Conference as he was presiding elder on the Savannah District. He was elected to the General Conference 4 years ago and served with honor and credit to his conference and connection. Bro. Watts showed at the seat of the last Annual Conference that his entire machinery had about run down, but his desire was to die in harness and at his post. His faithful wife tried to persuade him to take a rest, but to no avail. His son, Rust Watts, brought him in from Macon to Brunswick, Ga., very sick on March 16. He lingered at his son's home, receiving the best medical care, his physicians being Dr. R. H. Jackson. He died Tuesday, March 24, at 7 o'clock P. M., in great triumph of the Christian faith. Memorial services were

That our American forests abound in plants which possess the most valuable medicinal virtues is abundantly attested by scores of the most eminent medical writers and teachers. Even the untutored Indians had discovered the usefulness of many native plants before the advent of the white race. This information, imparted freely to the whites, led the latter to continue investigations until to-day we have a rich assortment of most valuable American medicinal roots.

Dr. Pierce believes that our American forests abound in most valuable medicinal roots for the cure of most obstinate and fatal diseases. If we would properly investigate them; and in recognition of this conviction, he points with pride to the almost marvelous cures effected by his "Golden Medical Discovery," which has proven itself to be the most efficient stomach tonic, liver purifier, heart tonic and regulator, and blood cleanser known to medical science. Dyspepsia, or indigestion, torpid liver, functional and even valvular and other affections of the heart yield to its curative action. The reason why it cures these and many other affections, is clearly shown in a little book of extracts from the standard medical works which is mailed free to any address by Dr. R. V. Pierce, of Buffalo, N. Y., to all sending request for the same.

Not less marvelous, in the unparalleled cures it is constantly making of woman's many peculiar affections, weaknesses and distressing derangements, is Dr. Pierce's Favorite Prescription, as is amply attested by thousands of uncontradicted testimonials contributed by grateful patients who have been cured by it of catarrhal pelvic drains, painful periods, irregularities, prolapsus and other displacements caused by weakness, ulceration of uterus and kindred affections, often after many other advertised medicines, and physicians had failed.

Both the above mentioned medicines are wholly made up from the glyceric extracts of native medicinal roots. The processes employed in their manufacture were original with Dr. Pierce, and they are carried on by skilled chemists and pharmacists with the aid of apparatus and appliances specially designed and built for this purpose. Both medicines are entirely free from alcohol and all other harmful, habit-forming drugs. A full list of their ingredients is printed on each bottle-wrapper.

held March 26. The following program was carried out, the Rev. W. A. Holmes, D. D., master of ceremonies: "Bro. Watts as a Citizen," the Rev. F. L. Johnson; "Bro. Watts as a Christian," Dr. Mozell, Baptist Church; "Bro. Watts, the Young Man's Friend," the Rev. W. W. Clemmons; "Bro. Watts as a Pastor," the Rev. W. A. Holmes; "Bro. Watts as a Methodist Preacher," the Rev. F. R. Bridges, presiding elder of the Waycross District; "Bro. Watts as a Presiding Elder," E. D. Giddens. Miss Sarah C. Sowel presided at the organ with credit and ability to herself and her church. The floral offerings were many, by the members and friends of Grace Church. Among some of the good qualities possessed by our deceased brother were mentioned his veracity, integrity, virtue, honor, as a citizen and as an official of the church. Never was there a suspicion nor indication of a suspicion pointing his way. Oh, what a legacy left to his posterity and wife! "Servant of God well done."

E. D. GIDDENS.

GIVHAN.—Leonard Lawrence Givhan, after an illness of two months, died at Thompson, Texas, January 16, 1908, in his twentieth year. He was an obedient son, kind and courteous to all he met and was in turn beloved. Leonard was a member of the Methodist Episcopal Church.—R. H. Warren, pastor.

JEFFERS.—Amelia Jeffers, aged 12 years, a young but loyal Christian, died at Salisbury, North Carolina, March 4, 1908.

PETER F. JOHNSON, Pastor.

BELL.—Henry Bell, aged 42 years, departed this life Tuesday, March 10, 1908. Bro. Bell was converted and became a member of Malden Chapel, New Orleans, February 23, 1908. He died in full triumph of faith. In the absence of our pastor, the funeral service was conducted by the Rev. N. Hyman.—Lillie M. Peppers.

Doings of the Workmen

ALABAMA.

NORTH BIRMINGHAM.—On March 3-4 there was a contest between two young ladies for Sunday School honors, the one winning receiving a handsome prize. Miss Maggie Smith of the Baptist Church, raised \$16; Miss Lizzie Starr, of Scott Methodist Episcopal Church, raised \$34.90 and so won the honor for the church as well as for herself.—N. H. Redrick, pastor

ARKANSAS.

PALESTINE.—Our first quarterly conference was held at Palestine in Jackson Chapel, February 29-March 1, by the Rev. L. G. Hodges. The reports read were encouraging. The presiding elder's lecture before the conference on church work in general and his effort to attract the attention of pastor and people to the young people particularly will bear good fruit. The Sunday school listened to an instructive talk by Elder Hodges at 9 o'clock. His words put new life and new interest into every scholar. The elder's sermon at 11 o'clock was strong and helpful. One penitent knelt at the altar. Quite a number partook of the Holy Sacrament. Collection, good

GEORGIA.

ATLANTA.—On Friday night, February 14, just after a great class meeting, one of those peculiar loeni storms came crashing down Fort street, passing the church, leaving it unharmed, but struck the door of the Methodist Episcopal parsonage with terrific force. The door was opened and the stormers swept on through into the dining room. When the tumult had ceased, we discovered that the table was groaning beneath its load, which included several sacks of flour. With an address by the pastor, a hearty handshake and a short repast, the pleasant affair closed.—E. R. Miller, pastor.

LEO.—The first quarterly conference here was a decided success. It was one of the best in the history of the church. The reports showed progress along many lines. Peace and harmony prevailed throughout the conference. On Sunday at 11 a. m. the presiding elder, the Rev. Z. K. Gowen, B. S., ascended the holy rostrum. He caught the attention of the entire audience in his first sentence and for 50 minutes the congregation was so charmed with his eloquence, that men wept and women shouted and gave praise to God. The presiding elder was paid in full and the future outlook is good.—R. B. McPherson, Pastor.

TEMPLE CHARGE.—Our first quarter is just over; it was a success. Presiding Elder C. W. Adams preached to us Sunday at 11 a. m. and his sermon was well received by the congregation. We paid the elder up at first quarter; this is the report we want to make at each quarter.—H. W. B. Wilson, Pastor.

MISSISSIPPI.

CENTREVILLE.—A party of friends visited the inmates of the parsonage at Centreville recently, leaving substantial tokens of their esteem and appreciation. The Rev. F. P. Thomas and family appreciate very highly this kindness.—F. P. Thomas, Pastor.

WATER VALLEY.—Our first quarterly conference was held March 5 by the Rev. N. R. Clay. We had a successful conference. The elder preached to the delight of all and administered the Lord's Supper. Elder Clay certainly

FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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has a clear insight into his work. We are always glad to have him with us. The remarks by the Rev. Mr. Blake of the African Methodist Episcopal Church were very encouraging and helpful. Our pastor and his wife are winning their way into the hearts of this people.—S. M. Gilloms.

Southwestern Christian Advocate

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Cash Remittances

SUBSCRIPTIONS RECEIVED April 13-18.

Atlanta and Savannah—C. C. Anderson; H. Campbell; C. W. Prothrow, J. N. O. Vaughn; H. W. B. Wilson.

Central Alabama and Mobile—Wm. Jones, Mrs. Sallie Thompson; J. G. Williamson, Preston Orr.

Central Missouri—W. Reed; S. P. Johnson, Ada Berry; A. L. Martin, Sam'l Lang.

Delaware—Joseph Wheeler, J. W. Coleman; M. F. Pitts.

Florida—C. R. Howard, Edwin Rivers.

Lexington—Benjamin Leavitt; A. J. Smith, Miss Ida Berry; M. C. B. Mason, Maria Vinegar.

Lincoln—P. W. Bobo; Frank Loper, Prince McCalvin; A. J. Lane.

Little Rock—James Cately; J. W. Scruggs, J. Young; J. W. Burns, Nancy Watson, Carrie L. Coleman; C. A. Torrence; W. H. Simpson; Excie Johnson; Amanda Dass.

Louisiana—Mrs. D. Stewart; Rev. V. Chapman, Pinkie Johnson; A. W. Roberts; S. M. Mason, Spencer Gregory; Caleb Catherine; B. M. Hubbard, A. A. Moore; J. O. Richards, A. S. Jackson, Reed Obee, H. Hawkins.

Mississippi and Upper—M. L. Pegues; L. Ashford; G. M. Frazier; Mose Coleman; H. Blackwell; L. P. White, A. J. Frierson; W. A. Oate; Mary Radford; G. W. Hunt, A. B. Archibald; C. H. Lindsay, Rose Fairley; P. W. Baldwin, Glover Jackson; P. W. Malone; F. H. Bunton, Sol Brown, Nick Moore, R. W. Wellford; D. Green, R. Potts; J. M. Shumpert, M. J. Butler; J. R. Lewis; R. N. Jones. Rosy Boyd; Simon Ray; Margaret Smith; W. H. Twynner; R. P. Threlkeld, Thos. Saunders; N. E. Goodloe, E. B. Hopson; I. L. Pratt, M. F. Hennaro; Sam Fobbs; J. H. Cook, Fairlee Johnson, Annie Montgomery, Wyatt Rogers; P. H. Rembert, A. Wiggins; J. F. Weatherly; J. K. Comfort, J. B. Smith.

North Carolina—Albert McNeal; J. G. Witherspoon; Mary E. Phelps.

South Carolina—John C. Gibbs; H. C. Littlejohn.

Tennessee and East—W. C. Fowlkes. Texas and West—G. A. Deslandes; G. E. Tyler, C. C. Duke; D. F. Vance; Fannie White.

Washington—M. W. Clair, T. E. Johns, C. F. Sprague, A. B. Johnston, N. B. Loyd, A. J. Carr; C. G. Cummins, Nancy Robinson; Addison Bantam.

Honor Roll—J. H. Coat, J. O. Richards, F. H. Bunton, M. W. Clair.



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WATCH OFFER—To more widely introduce W. R. Ponder's Wrang Tang Liniment we will give free to the first 1,000 readers of this paper accepting this offer the handsome gold-filled Watch as illustrated above. The case of the watch is hunting and guaranteed by the manufacturer and ourselves to wear for ten years without turning brass. The works are of American make, jeweled, stem wind and stem set. It is not a cheap, trashy fake watch, but a watch that retail jewelers usually charge from \$10 to \$15 for. We give you this watch free for selling only sixteen bottles of Liniment, at 50c. each. When sold send on the \$8 and the watch is yours. We ship all medicine by express and always add, free, enough extra medicine to cover the express charges on the box, whether you accept under watch offer or agent's plan.

Crescent City Notes

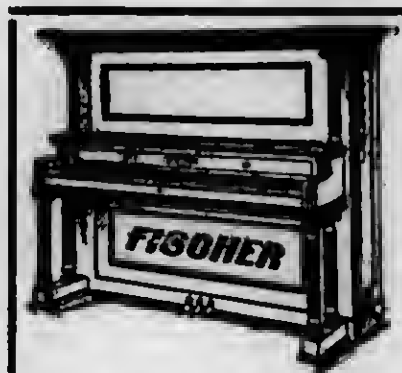
Programmes are issued of the Baton Rouge District Missionary Convention, to convene at St. Marks Methodist Episcopal Church, Baton Rouge, La., April 30 and May 1. Each church is entitled to four delegates. Each pastor should come prepared to report his full benevolent apportionment.

UNION CHURCH.—Both Good Friday and Easter services were inspiring and uplifting, and the people are rejoicing in the results. The exercises by the Sunday School were enjoyed by old and young. The collections were good. Some have been converted and there have been quite a number of accessions. The pastor is pleased with the outlook.

MALLALIEU.—Easter services were all that could be expected. Beginning with the early morning services at 3 a. m. until the close of the night services the tide ran high. Eight were baptized by sprinkling at the altar and one by pouring. The pastor preached the Resurrection sermon and closed with an appeal to the unconverted, which resulted in 37 coming forward for prayers. As the result of the revival 25 have been added to the church since conference and a plan is on foot to visit from house to house and pray for those yet seeking Christ. The children rendered an interesting Easter program at 3 p. m. After the baptizing the Sacrament was administered to the young converts at 1 a. m. At night the pastor preached a short sermon, a solo was charmingly sung by Mrs. Virginia Jordan; the paper on "Christian Duty" read by Mrs. Sephronia Lewis, was very helpful; Prof. Carrere, violinist, of New Orleans University, accompanied by Miss Beatrice Stewart, rendered "Home Sweet Home." Mallalieu is alive. Collection \$45.

ST. MATTHEW, ALBIERS, Pierre Landry, Pastor.—The church was beautifully decorated by the officers and members of the Ladies' Aid Society, Mrs. Nancy Cooper, president. The flowers were furnished by Mrs. Cisca Sharp, the product of her pretty flower garden. The lace curtains, etc., were furnished by Mrs. Mary Dusen, one of St. Matthew's best friends and supporters. Mrs. Amanda Hawkins and Mrs. Emma Jackson also contributed

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NEW ORLEANS

largely to the appropriateness of the occasion. At the conclusion of the impressive resurrection sermon by the pastor at 3 a. m., twenty strong men stood up and confessed the risen Lord as their Savior. Music for the occasion was furnished by the choir, with Mrs. Toomer presiding at the organ and Mrs. U. Morris as chorister. Under the auspices of the Epworth League Chapter, Mr. Ed. Foster, president, the afternoon was devoted to the children's Easter service. The programme for the occasion was prepared by Mrs. Elia Foster, who has charge of the literary department and Mrs. Mary Eliza Collins, in charge of the music. The veteran, the Rev. Ed. Fields, of the Louisiana Conference, preached acceptably at 8 p. m. The address by Mr. O. B. Gibson was highly pleasing to the congregation. Collection for the day was highly satisfactory.

Special Notice

LITTLE ROCK CONFERENCE

Presiding Elders and Pastors: We hope to meet as many as can come at Little Rock April 30, for the purpose of arranging for the missionary meet-

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FOR THE HAIR AND COMPLEXION.

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ing which is to meet at Clarendon, Ark., time to be fixed at this meeting. Don't fail us.

W. S. SHERRILL, President.
C. A. TAYLOR, Secretary.

Southwestern Christian Advocate

CARRINGTON BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, APRIL 30, 1908

Vol. 42 No. 18

THE RACE QUESTION AND THE FORTHCOMING GENERAL CONFERENCE

The General Conference of the Methodist Episcopal Church, which will be held in Baltimore during the month of May of the present year will be a memorable one. In the historic city of Baltimore one hundred years ago in May the first delegated Conference came into being, and aside from the commemoration of this most significant event the Methodists from all parts of the world who will gather in this quadrennial session will be inspired by the Methodist traditions that abide in and around Baltimore and will be privileged to visit in that vicinity many a shrine dear to the hearts of all loyal sons of Wesley. When the invitation came from the Monumental city to hold the forthcoming session of the General Conference there the General Conference Commission in accepting the hearty and cordial invitation was moved not only by inspiring history, but by the fact that Baltimore is a stronghold of Methodism. Here at least three branches of Methodism are strong—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the African Methodist Episcopal Church. The work of our church among our own people is stronger in Baltimore than in any other city of the country. New Orleans, perhaps, has a larger number of churches, but Baltimore has a larger membership with a property valuation that will exceed the property valuation of our churches in New Orleans.

Our going to Baltimore, however, is not without some concern. Baltimore is essentially a Southern city. It was pro-slavery and only by a narrow margin the state of Maryland did not join the Confederate forces. Recent race agitation in Maryland and the proposed enactment of the discriminating and oppressive laws against the Negro add to the tension of the situation. The Negro delegates to the General Conference will constitute one-eighth of the entire body and will represent a membership of 300,000. These Negro delegates, after the order of our discipline, the spirit of our Church and our past history, are members of the General Conference on terms of absolute equality—equality of voice and equality of vote. They will intermingle with delegates of the General Conference as friends, brothers and as co-equal delegates. They will be seated indiscriminately according to lot. They will be the recipients of such honors at the hands of the General Conference as the General Conference may decide.

Considering the normal condition of Baltimore and the traditional prejudices to be found there, together with the constitutional standing of the Negro in the General Conference, gives rise to a situation that is delicate and forebodes trouble to the leader who shuts his eyes to the difficulties thereof. To be frank, there were those who thought that we should not hold the General Conference in Baltimore at the present time on account of the delicate and intense race question. But we have found one man at least who believed that instead of this being a

reason why we should not go it was a reason why we should go. If there is a place where the races may mingle on terms satisfactory to each other and without friction, it ought to be on the platform of the Christian Church and under the blood-stained banner of Jesus Christ. If the spirit and letter of the Golden Rule cannot here be observed then we should not expect it to be sustained anywhere. Had not the General Conference gone to Baltimore it would have been said that the failure to go there was on account of the race question. That would have been a reflection on the good sense and the brotherliness of the Methodist constituency of Baltimore, as well as a reflection on the good sense and the Christian bearing of our Negro delegates. We are to go to Baltimore and we are to demonstrate, and we believe it will be demonstrated most satisfactorily, that dominated by the spirit of Jesus Christ men of all races may mingle together without friction and that Baltimore is a suitable place for this demonstration and this particular time a happy one. But this desired end will not be reached unless there is cool judgment, common sense, and the spirit of Jesus Christ, and perhaps concessions, on the part of all concerned. This Conference should be held without humiliation to the Negro delegates and without embarrassment to our white brethren. The Negro delegates recognize the acute stage of race agitation in this country and the growth of rank American prejudice, and our brethren in accepting homes among their own people have at least made a step toward a peaceful sojourn in the Monumental city. This is an earnest and a prophecy on their part of a good time. We know that the race situation has been a matter of concern both to the Local Committee on Entertainment as well as to the General Conference Commission and that they are making an earnest effort to safeguard every right and privilege due us and to avoid all possible humiliation. If common sense and the spirit of Christ prevail we will live through the month of May with the races intermingling on terms of equality in the largest and most important legislative body of the largest Protestant denomination of the world without embarrassment to the white delegates on one hand and without humiliation to the Negro delegates on the other hand. If this is done, please God it will be done, it will be to the glory of God and to the advancement of the kingdom of Jesus Christ and a wholesome object lesson to the country in general. We must, however, sound this note of warning that it will not be done without the recognition on the part of each of the rights of others and the cognizance of the situation which is largely not of our own making, and hence there must be concessions on the part of each to the other. We cannot return as Negro delegates to our constituency and to our race in general if we concede every point raised. On the other hand it will be embarrassing to our Methodism in some quarters if the Negro is too insistent upon his rights and privileges. May God direct us to a manly and common sense recognition of the worth of manhood and the strength of heart and of head to demonstrate to the world that under the banner of Jesus Christ we all may be one.

THE IRREPRESSIBLE BROWNSVILLE AFFAIR

In spite of all, the discharge of the soldiers of the Twenty-fifth Infantry demands public attention. It is said that nothing is settled until it is settled right. That the Brownsville affair is so much unsettled is an evidence that something is wrong about it.

A new impetus to the discussion of the President's order discharging the soldiers is provided by the introduction of two bills in the Senate, one by Senator Warner of Missouri and the other by Senator Foraker of Ohio. On Tuesday, April 14, Senator Foraker spoke to his bill. The bill offered by Senator Warner, which is understood to have the endorsement of President Roosevelt, seeks the reinstatement of the soldiers who can prove satisfactorily to the President that they had no part in the "shooting up." Senator Foraker's bill proposes that the soldiers shall be reinstated on their oath, before any officer of the army detailed for enlistment, that they took no part in the affray, putting them back in the army with all the rights and privileges that they had when they were discharged without honor.

Senator Foraker's address supporting his bill is a great document. It is clear and it is convincing. It breathes the spirit of a soul seeking the truth and fearlessly declaring for the truth even though his position may be an unpopular one. If Senator Foraker states the evidences as given in the case, and we believe he does, then in his interpretation of that evidence and his dissecting of it, he makes good his defense of the soldiers of any guilt. Senator Foraker at least raises a reasonable doubt as to the guilt of the soldiers. But the Senator goes further and declares that not only is their guilt not proven, but that their innocence of the crime is established. We confess that while from the outset we have taken the position that some of the soldiers were engaged in the crime of "shooting up" Brownsville that we are now thoroughly convinced from Senator Foraker's speech that they had no part in it. *The Independent* at the beginning of this affair supported the view of the President and censured the Negro press of the country for their attitude in defending the soldiers.

The Independent, in its issue of April 23, says: "We wish that the soldiers could be restored to duty on taking their oath that they had no part in the raid. It is certain that most of them took no part in it and it is by no means proved that any of them did." This statement on the part of the *Independent* is significant and cannot be passed by without weighty consideration. *The Army and Navy Journal* in a recent issue in referring to this question says:

"We believe that Senator Foraker is nearer right in this controversy than those who criticize him, and we think that the War Department must by this time realize how correct we were when at the very beginning of this controversy we deplored what we regarded as the mistake of endeavoring to settle from Washington a question which could be better settled in the ordinary routine of post and department administration, as such difficulties have heretofore been settled, and with the aid of the Negro soldiers who never in any previous instance have been suspected of joining in a 'conspiracy of silence.' The great

(Continued on Page Eight.)

Running Expenses of the Board of Foreign Missions

THE FACTS IN THE CASE.

The facts about the increase of running expenses of the Missionary Society in the five years ending October 31, 1906, due in part to the appointment of Field Secretaries and the extension of the educational work among the young people, and in part to a vastly greater output of missionary literature, ought to be fully known as preliminary to any general discussion of the subject.

Fact 1. The General Conference of 1900 elected only two Corresponding Secretaries instead of three as had been the rule previously; but it provided by a change in the Constitution that "the Board of Managers shall have authority to elect such additional Secretaries as may be necessary." This clearly contemplated the appointment of men for field work.

Fact 2. There having been decreases in the income of the Missionary Society in the years 1893, 1894, 1897 and 1900, necessitating cuts in the appropriations, and bringing consequent distress into mission fields at home and abroad, the General Missionary Committee in 1901, on recommendation of the Board of Bishops, provided for the Open-Door Emergency Movement, involving a force of Field Secretaries, in addition to the two Assistant Secretaries at Chicago and San Francisco, whom the Board of Managers of the Missionary Society had appointed, and the creation and circulation of a body of missionary literature.

Fact 3. Since the Emergency Movement was inaugurated the income of the Missionary Society has not once suffered a decrease, but has steadily advanced.

Fact 4. The increase in the percentage of the running expenses in the last five-year period has been solely in the cost of collection, as the annexed statistics show.

There has been a decrease in the percentage of expenses of administration as compared with the previous five years.

Fact 5. The increase in the income of the last five-year period over the previous five years is nearly 32 per cent; the increase in the average cost of both collection and administration, covering all running expenses, is 1.58 per cent.

Fact 6. The cost of administration in the last five-year period is 2.72 per cent, as compared with 2.91 per cent in the previous five years.

Fact 7. The cost of collection in the last five-year period is 5.26 per cent, showing an increase over the preceding five-years of 1.77 per cent.

Fact 8. The total income of the Society for the last five-year period is \$8,653,294, as against \$6,574,630 in the previous five years, or a net increase in the last five years of \$2,078,664.

Fact 9. The average cost of collection and administration in the last five-year period is 7.98, as against 6.40, in the preceding five years.

Fact 10. In the last five-year period the annual increase of income has fallen below \$100,000 only twice. In the last year of the five the increase was over \$294,000. Twice in the previous five years there was a decrease in income, once of nearly \$86,000 and the second time of over \$56,000.

Fact 11. The average annual increase of income in the last five-year period over the preceding five years is \$415,733. The average annual increase in expenses of collection and administration over the preceding five years is \$54,049.

Fact 12. The percentage of cost of collection and administration in the last five-year period has declined from 7.82 in 1902 to 7.18 in 1906.

TABLE OF RECEIPTS AND RUNNING EXPENSES.

Year	Total Receipts	Increase	Cost of Collection. Percentage of Receipts	Cost of Administration Percentage of Receipts	Cost of Collection and Administration	Percentage of Receipts
1897	\$1,176,370	*\$85,879	3.27	3.13	\$75,328	6.40
1898	1,345,782	169,412	3.35	2.85	83,436	6.20
1899	1,376,099	30,317	3.83	2.86	92,124	6.69
1900	1,319,728	*56,371	3.57	2.89	85,286	6.46
1901	1,356,651	36,924	3.39	2.84	84,539	6.23
5 years, 1897-1901.....	\$6,574,630	.....	3.49	2.91	\$420,713	6.40
1902	\$1,462,924	\$106,273	4.86	2.96	\$114,468	7.82
1903	1,654,224	191,300	5.13	2.67	128,998	7.80
1904	1,704,525	50,301	5.77	2.76	145,395	8.53
1905	1,768,693	64,167	5.89	2.81	153,913	8.70
1906	2,062,928	294,235	4.72	2.46	148,184	7.18
5 years, 1902-1906.....	\$8,653,294	.....	5.26	2.72	\$690,958	7.98

*Amounts marked with star represent decreases.

SUMMARY

Total Receipts for the five years, 1902-1906.....	\$8,653,294
Total Receipts for the five years, 1897-1901.....	6,574,630
Increased Receipts	\$2,078,664
Total Cost of Collection and Administration for the five years, 1902-1906.....	\$690,958
Total Cost of Collection and Administration for the five years, 1897-1901.....	420,713
Increased Cost	\$270,245

The Finance Committee, to whom was referred the above report, having carefully examined the figures, find them to be correct according to the annual report made to the Church at large. As for the year 1907, since the division of the two Societies, the receipts of the Board of Foreign Missions have been largely diminished without a possible decrease in expenditure for administration and collection:

G. J. FERRY,
E. B. TUTTLE,

J. M. BULWINKLE,
G. W. F. SWARTZELL,
F. A. HOBNE,
R. A. FLANDERS,

HOMER EATON.
By order of the Board of Managers.
A. B. LEONARD,
Corresponding Secretary.
H. K. CARROLL,
First Assistant Corresponding Secretary.

A New Sunday School Idea for General Conference

By [the Rev. S. W. Trousdale

One of the most sensible pieces of new legislation that will come before the next General Conference is the unanimous recommendation of the present Board of Education that the now existing organization of the Education Society, the Freedmen's Aid Society and Sunday School Union be dissolved.

It is proposed that an editor be elected, who shall

give his exclusive time to the Sunday-school literature, and that the Sunday School Union be reorganized with a view to establishing new Sunday-schools and improving existing ones.

I think any one who has had much opportunity for observation will agree with me that the Sunday-schools of our church are in a condition both in the

numbers and quality of their work very far from ideal. That an effort connected with our Sunday-schools in increasing their number and efficiency is enough to engage the whole attention of the Sunday-School Board, without the editorial part, is very certain to one familiar with the needs and possibilities in these two directions.

In this article I wish to call attention to the administrative or missionary side of our neglected Sunday-school opportunities. It is well known that in many sections of our country the majority of boys and girls of day-school age are not attendants upon Sunday-schools. In Wisconsin, for illustration, there are counties where from 63 to 86 per cent of the day-school pupils are not in Sunday-school. The secretary of our Sunday School Union has been too busy editing first-class Sunday-school literature to give attention to raising funds and establishing new Sunday-schools or reinforcing old ones. Methodism is usually in the front rank, but here is a place where we are lagging far behind. The American Sunday School Union for eighty-three years past has organized an average of nearly four Sunday-schools a day, and is now supporting 180 Sunday-school missionaries. Through these union Sunday-churches. Sixty-six per cent of the Congregational churches in Wisconsin and seventy-five per cent in the United States have grown out of Sunday-school missionary work.

Schools have grown up many denominational. The Presbyterian Church in Wisconsin during the past fifteen years through its Sunday-school missionary workers has built fifty chapels and churches. In the United States during the same period 960, and 400 sister churches, have grown out of their missionary Sunday-schools. This church maintains four Sunday-school missionaries in Wisconsin and 100 in the United States. The Methodist Episcopal Church has just one Sunday-school missionary in the whole United States. He is a colored brother working in the South. I do not like to see our church outdone in any good work. With our great church harnessed to this work through a Sunday-school union organized for the purpose we can do wonders for the development of the kingdom and the growth of Methodism. For a number of years the financial receipts of the Sunday School Union have averaged about \$30,000. If we will inaugurate the plan of putting Sunday-school missionaries in the field to organize Sunday-schools in the spring and summer and to conduct revival services in these schools in the fall and winter we can increase our annual offering to the Sunday School Union in the next quadrennium to \$100,000 and have out at work 100 Sunday-school missionaries in the most needy sections of cities and country. There is no field so neglected by us or so full of promise. We hope the next General Conference will give us the Sunday School Union with the new purpose.

Madison, Wis.

A New Episcopal Plan

BY THE REV. W. W. AYLESWORTH, B. A.

Some months ago the writer sent to the press a plan for Episcopal supervision which met with such favor from some ministers high in the councils of the church that I ask for it a wider reading.

This plan needs no amendment of Restrictive Rule, and very little legislation of any sort. It would increase the number of Bishops slightly and greatly decrease the number of presiding elders. It would increase the salary of presiding eldership and at the same time greatly decrease the total expense of supervision. This present expense is about one million dollars a year. This plan would settle the question of Bishops for color, races and languages. It would settle (in fact, it has settled) the Missionary Bishop problem. It would settle "the election of the presiding elders." Also that greater problem sure to arise at no distant date, laymen in the Annual Conference. In short, which of the "Pending Episcopal Changes" does this plan leave unsettled? Here is the plan:

1. The assigning of the Bishops by the General Conference to contiguous Conferences for quadrennium with a residence within that territory.

2. The enlargement of presiding elders' districts to about one hundred charges, and relieving him of the sacramental work and chairmanship of the second and third quarterly Conferences where pastors are elders.

3. The creation of a mid-year District Conference, to be presided over by the Bishop in charge,

and to be composed of the pastors and Annual Conference members resident within the district and one layman to be elected by each charge in the district, the duties of this Conference to be part of the routine work of the Annual Conference and otherwise defined.

4. The election by this Conference of one pastor of the district, to act upon call as assistant to the presiding elder at any time during the year, and to act with the Bishops and presiding elders in the cabinet work of the ensuing Annual Conference.
North Adams, Mich.

Senator Foraker's Great Speech on the Brownsville Affair

By Roscoe Conkling Simmons, Editor of the National Review

Five thousand people, black and white, rich and poor, surged through the corridors of the indifferent old Capitol at Washington on a recent Tuesday vainly fighting and shouting to push through the doors of the already jammed and excited galleries of the Senate. Foraker was speaking, and speaking on Brownsville, at that. Not in a half hundred years has there been such a throng in the Capitol; no such enthusiasm has been seen; the event brought up memories of Clay and Webster and Sumner, and set the wise old men to talking on the masters, the only successor of whom seems to be Joseph B. Foraker, who stood like a Prophet in the midst of sinners and spoke words that burned the hearts of men. It was a great day, great for Foraker, great for justice, great for the country. Theodore Roosevelt will never forget it. Advised, doubtless, by his colored friends to try it, he despatched a message to the Senate in the midst of Foraker's oration, thinking not only to distract the attention of that great audience, but to overshadow the speech in the public press. But for once

ROOSEVELT WAS SAT ON.

When the frizzled and frail White House scribe announced a message from "the President of the United States," instead of interrupting Senator Foraker with the reading of the message, Vice-President Fairbanks, himself visibly absorbed in the great Ohioan's argument, acknowledged receipt and laid the message on the desk. It was never read, for at the close of Senator Foraker's oration the scene, almost indescribably, and, as every Washington newspaper records, without a parallel in the entire history of the Senate, prevented order of any kind. The galleries were in an uproar. In the Senate chamber below Senator Foraker was completely surrounded and almost overwhelmed by the entire membership of the Senate and the great number of Congressmen who had banked themselves against the walls of the chamber during the entire delivery of the speech. The press gallery was in confusion, and Vice-President Fairbanks' gavel was but an unnoted sound. He said something or tried to say something about a President's message and the clerk tried in vain to read. Then he tried as vainly to read the first line of each paragraph. Finally he gave up in despair and said, "Theodore Roosevelt." He might just as well have said, "Teddy, the Little-Minded," for all the Senators cared. They knew that the President had sought to insult Senator Foraker, and they unanimously and bravely resented it. In the midst of the confusion Senator Hale, of Maine, moved to adjourn, and the Ohio statesman was almost borne away in triumph. Roosevelt for the first time in his mad career was compelled to swallow the bitters he prepared for another.

SENATOR FORAKER AT HIS BEST.

The Senator was at his best. The night before he complained about not feeling as well as he might and desired. But great occasions are often the best physicians. Nature has been generous to the Senator. Splendid, masterful mind, his presence is commanding and impressive. He looks like a President, he walks like one and he talks like one commissioned to move and lead men. When he took his seat beside Nelson W. Aldrich at 12:30 he bowed to his family, who were prominent occupants of the front seat in the overcrowded Senators' gallery. He turned and bowed to his daughter, Miss Louise, who occupied a seat in the diplomatic gallery, which for the first time in the history of Congress was filled to overflowing. Then it dawned upon him that the galleries in juxtaposition were unusually full. He looked again. Men and women, white and black, were packed together like sardines. Hundreds stood up against the walls; the steps in the galleries were impassable. On the

outside in the corridors thousands were pushing and murmuring, imploring the doorkeepers for just a peep at seat No. 53. The Capitol reserves begged and pushed and tried to reason. There was no reason in the mob; the police gave up. For them it was a great occasion. The doorkeeper to the press gallery said it was a new day in history.

COLORED PEOPLE ORDERLY.

A great host of colored citizens, fine to look upon, were present. They were a cultured set, and the Senate attendants were especially courteous to them. They had seats in every gallery excepting the diplomatic gallery. Americanism came into its own. The white visitors came to know that their colored countrymen are, after all, not such an undesirable set. White men gave up their seats to colored women, and, as usual, the colored men were the soul of courtesy and gallantry. On this day when the first citizen in public life was to appear to plead for Anglo-Saxon justice and for the blood written common law, set aside by the lawgiver of a new period, there was nothing but good will and love all around. No one said "Hefin", and everybody prayed for the recovery of Senator Tillman. Indeed, everything and everybody were right.

SCENE IN THE SENATE CHAMBER.

When Senator Foraker arose at 12:30 and Vice-President Fairbanks said, "The Senator from Ohio," the whispering, gossiping galleries became as quiet as the multitude when someone spoke in the long ago from the clouds. The Senator called for the reading of his bill and sat down. Every Senator was in his seat. Immediately each turned his chair facing the Senator, each—except H. C. Lodge, of Massachusetts, who, during the delivery of the oration, most successfully played his role of henchman-in-chief. His seat is directly under that of Senator Foraker's, and during the address he squirmed and colored and played with his cigarette fingers like a frightened rabbit who hears above him a roaring lion. Lodge in the seat of Charles Sumner is—like, well, any Negro standing in the shoes of Frederick Douglass. However distressing and disgusting the Nahant rattler proved to be the description must go on. In the press gallery were a half hundred correspondents; usually there are five, often less.

SPEAKER CANNON COMES OVER.

Every available place on the seats in the rear of the Senate was taken, the venerable Edward Everett Hale, who opened the session with a prayer that men should more and more bear their brothers' burdens, occupying a conspicuous place directly behind Senator Foraker. The entire Ohio delegation in the lower house came over, and with them all the prominent members. For the first time Speaker Cannon came down off his throne to sit in the seats of the House of Lords. The Speaker, who is deeply interested in the fate of the soldiers, listened for an hour and a half to Foraker's eloquence, and was visibly moved by the argument. The clerks and private secretaries, so numerous about the Capitol, look like an army, and even the pages rested for a season at the foot of the Vice-President. Webster never saw an audience like Foraker faced when at the finish of the reading of his bill he arose.

HEAR A PIN DROP.

He held in his hand a newspaper clipping. He was greeted by a silence respectful, sympathetic, intense, eager. The galleries leaned over. Dignity gave way before excited expectancy. One could have heard a pin drop. The atmosphere was breathless. "I hold in my hand," began the Senator, "a newspaper clipping which says I am to speak three

days on the Brownsville matter, and that in the course of that speech I am to make a bitter attack on the President and the Secretary of War.

"I want to enter indignant denial," he said, "to the statement that I would speak for three days. It is slander, and, printed as it is printed, is libel, and at no time have I had any purpose of making an attack upon President Roosevelt or Secretary Taft. I have no revenges to seek. I have no occasion to seek revenges. I have simply sought to present the facts in regard to this unfortunate affair at Brownsville."

The Senator then began his speech, which was a careful analysis of testimony taken in the investigation of the shooting up of Brownsville, Texas, August 13-14, 1906, and an argument in favor of the re-enlistment of the colored soldiers of the Twenty-fifth Regiment, United States Infantry.

Three hours he held the chamber spellbound. After he had finished his moving peroration and had taken his seat, it was fully two minutes before the trance was broken. Senator Dick rushed over to congratulate his colleague, but by the time he reached him a half dozen Senators had surrounded him. The galleries, each of them, were wild with applause, whites and blacks joining in. Vice-President struck his gavel and smiled, and sat down. He arose again and laughed out. It was no use. There was confusion on the floor and confusion in the galleries. Senator Foraker was overwhelmed on the floor and his admirers were free and full above him. Vice-President Fairbanks looked up into the gallery, where were seated his wife and Senator Foraker's family, and smiled. The ovation had just begun. Somebody was trying to read something about battleships. Nobody listened and nobody cared. Senator Hale moved to adjourn, and the Senate chamber became a reception room. Senator Foraker bowed and smiled to it all. Never before in the entire history of Congress had such a scene occurred.

"Another day in history," said a New England Senator to a colleague.

"I'm not afraid of the country's history as long as it tells about days like these," answered the snow-kissed statesman from Connecticut.

The Negro may be all wrong, but he has been the occasion for more inspiring scenes among the statesmen of the Republic than all the other subjects together which have been discussed.

A Call to Prayer

Every thoughtful lover and friend of Methodism must recognize the fact that the General Conference of our Church to be held in Baltimore, May, 1908, is to be one of vast and far-reaching importance.

Questions must be considered, discussions will take place, decisions will be reached, legislation will be performed that will deeply concern the entire membership of the Church, that will be of profound interest to all our constituents, that will of necessity powerfully influence the Church in all lands where its banners have been unfurled.

It must be that our widely scattered membership turn their eyes to Baltimore and devoutly desire that the Conference may prove very helpful to the Church, and hasten the time when all nations shall share in the richest blessings of the gospel.

To this end we most urgently request that all our people in all parts of the world should unite in prayer that God may grant a special blessing to all the people of Baltimore and make the month of May one of the most memorable in its history because of the spiritual gifts and mercies that shall come to it. And at the same time let all pray in faith, claiming the divine promises, that God may in a very extraordinary manner pour out the Holy Spirit upon all the members of the General Conference, so that in all things said and done they may please God and lead the Church to undertake and achieve all that He expects at our hands.

Wonderfully has he multiplied our numbers, extended our borders, increased our wealth and influence.

But let us remember that entire and perfect consecration of all we have, combined with wisely directed effort and unwavering faith are imperatively demanded if we would see the success and glory of the future exceed that of the past. Hence we urge that all members of our Church during the

(Continued on Page 7.)

THE CHRISTIAN LIFE

Christ Strengthening Us

We are ever ready to confide in weak friends, and we are afraid to trust in God. We believe the promises of the world, but we cannot believe the word of God. Let us make an effort to restore the divine order; let us confide with moderation in what depends upon ourselves, but let us set no bounds to our confidence in God. Let us repress all eagerness, all inquietude, all that we call zeal. He who thus trusts in God becomes immovable as Mount Zion. Our trust should be more firm and elevated. "I can do all things, through Jesus Christ which strengtheneth me."—*Fenelon*.

When the Clouds Come

There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise followed by sudden thunder-claps and bursts of unlooked-for sorrows, are the one that test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing, but the pupil of our eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in the dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory.—*Theodore L. Cuyler*.

The Hunger for Forgiveness

In the second place, take the longing for deliverance from sin. As soon as a man wakes to conscious thought he becomes aware that there is something wrong with him, that he has a burden of guilt and shame resting upon him. This, again, is as universal a feeling as the longing after God. Wherever you find man, you find him conscious of sin. Every religion in the world confesses and proclaims this truth. The sacrifices both of Judaism and of Pagan religions are all indicative of the universal longing for redemption. But the longing to which these pathetic and ineffective sacrifices bear witness is met and satisfied in Jesus Christ. He is God's answer to the longing of the soul for deliverance from sin.

"Is there anything you want that you have not got?" said a minister to a sick man as he was on the point of leaving him. Any little delicacy supposed to be specially acceptable in a sick-room was what he had in his mind.

"Yes, sir," replied the sick man, turning wistful eyes upon him, "I want the forgiveness of my sins." It is the universal want, and Jesus is God's answer to that great need. There is no other answer to it. If Christ does not take away our sin, no one does. When Bengel, the great German scholar, lay a-dying one of his theological students came to see him. The student, feeling awkward in the presence of his professor, maintained a nervous silence. At last Bengel said to him: "Have you no word of comfort for a dying man?" And the student, scarcely knowing what he said, spoke that verse, "The blood of Jesus Christ cleanseth us from all sin." "Thank you, thank you," said Bengel, with a rare smile on his face; "that is the best news of all for a dying man." And Christ does for all what he did for the dying Bengel—He gives them the forgiveness of their sins; He delivers them from the crushing load of guilt; He is God's yea to the cry of the soul for redemption.—*Rev. J. D. Jones*.

Forgiveness

"Go, sin no more." These are the Saviour's words. The past is past. True life is here and now. With seal of God's forgiveness on thy brow, Greet life's new morning—happy as the birds That lift their songs when sunrise floods the air; For God is love, and love is everywhere!

—*James Buckham*.

God's Anvil

BY JULIUS STURM.

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow.
And yet I whisper, "As God will!"
And in His hottest fire hold still.

He comes, and lays my heart, all heated,
On the hard anvil, minded so
Into His own fair shape to beat it
With His great hammer, blow on blow!
And yet I whisper, "As God will!"
And at His heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow.
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow.
And yet I whisper, "As God will!"
And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will, to-morrow,
When God has done His work in me.
So I say, trusting, "As God will!"
And, trusting to the end, hold still.

He kindles for my profit purely
Affliction's glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by a Master-hand.
So I say, praying, "As God will!"
And hope in Him, and suffer still!
—*In Sunday School Times*.

The Nearness of Heaven

"Heaven seems very real and near to me now," said a man, whose daughter had died some time before, to a friend. "It used to seem very dim and far away, but it doesn't seem so any more. A friend gave me some verses the other day which just express my feelings now:

"It seemeth such a little way to me
Across to that strange country—the beyond,
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

"And so to me there is no sting in death,
And so the grave has lost its victory;
It is but crossing with abated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before."

"And I don't go to her grave as much as I did at first," went on the father. "I think that she is not there; I think of her as in heaven.

"Waiting on the shore,
More beautiful, more precious than before."

The death and resurrection and exaltation of Jesus were meant to make heaven near and real to us. He spoke about it as his Father's house of many mansions, whither He was going, and where, too, we would go to join Him, and would find that He had made ready for us. But we often need to have others go right out from our own homes to make us feel that that is no strange country.

There is not a house into which this paper goes from which some one has not gone into heaven, or will go soon; some one old or young. Their going is meant to draw heaven nearer to us and to draw us nearer to heaven, for where our treasure is there will our hearts be also. This is an argument for immortality which cannot be overthrown. It is the unanswerable certainty of the heart.—*Forward*.

Many men are deteriorating with every sovereign they pile up.—*Rev. John Grimshaw*.

Cheer Up

As there is no worldly gain without some loss, so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it; if thou art degraded from thy honor, thou are likewise freed from the stroke of envy; if sickness hath blurred thy beauty, it hath delivered thee from pride. Set the allowance against the loss and thou shalt find no loss great; he loses little or nothing that reserves himself.—*Quarles*.

Thoughts for Prayer

We struggle and fuss and work; and forget to live. Pity we throw our masterpiece aside half finished, while many meaner attempts are completed!

Oh, how perilous to feel rightly without acting rightly! If feeling be awakened without passing into action, our character becomes untrue.

Our littleness is a shame to us, and unbecoming those who are designed for God's comradeship in labor.

Train our minds to settled contemplation of Thee, and our habits to constant imitation of Thee.

Interpret us to ourselves; and let every day bring the exposition of some weakness or virtue or possibility, some capacity or new resource.

Elevate us to the atmosphere of heaven—where peace is at the heart of every entertainment, and there is no craving passion or unsatisfied desire.—*From Promptings of Devotion, by John Horne*.

The Results of Prayer

Our souls are made for prayer as surely as the wings of a bird for the air, or the fins of a fish for the water. But there is ever in the unaided soul a sense of uncertainty in its reach out to the unseen and the divine. The spiritual sense in most of us is undeveloped and weak and dull; we are never quite sure, as far as any outward tests are concerned, whether the act of prayer brings any characteristic results in its train; quite sure, indeed, if there be One who hears, and who answers. Even when we are personally sure that certain blessings had come to us through prayer, we are often met by the skeptical suggestion that they are mere reflex results of the heart's yearnings and inward strivings. There is thus no faculty or instinct that needs the confidence that comes through a higher objective sanction than that of prayer.

This has come to believing Christians through the Lord's Prayer, and through Him who has taught it to us. Here is One who comes to us with authority. One who knows, and one who speaks with the most absolute confidence and definiteness. There is a positive series of requests formulated and authorized by Him as right for us to make, and as sure to be effectual if offered in the right spirit. What uncertainties and dubieties of mind are swept away by this simple fact! What confidence it breeds in us to know that there is at least one form of prayer which we can dare utter with full assurance that every word is as it ought to be, and that all we need trouble ourselves about is to offer it in a noble and worthy mood! It is as though weary and baffled travelers, wandering through a tropical forest, with no defined path to guide them, and only the vaguest sense of direction, were suddenly to come on a clear and definite road, inscribed as the *Mount*.

God's plan is that when I came into the world I should be made like Jesus Christ, perfect in character and condition.—*Rev. G. H. Bainbridge*.

With Us: With Thee

We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong?
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?
—*Author Unknown*.

Commencement Announcement

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE,
MORRISTOWN, TENN.

Sunday, April 26—10:30 a. m., Baccalaureate Sermon by the Rev. A. H. Tuttle, D. D., of Summit, N. J.; 2:30 p. m., Annual Love Feast; 7:30 p. m., Annual Sermon by the Rev. Levi Gilbert, D. D., editor Western Christian Advocate, Cincinnati, Ohio.

Monday—3 p. m., Senior Class Day Exercises; 7:30 p. m., Girls' Oratorical Contest.

Tuesday—2:30, Annual meeting of the Alumni Association; 7:30 p. m., Young Men's Oratorical Contest.

Wednesday—10 a. m., Meeting Board of Trustees; 7:30 p. m., Commencement Exercises, Presentation of Diplomas to members of graduating classes, announcements.

PHILLANDER SMITH COLLEGE, LITTLE ROCK, ARK.

Sunday, April 26—10:30 a. m., Baccalaureate Sermon by the Rev. W. S. Lewis, D. D., President Morningside College, Sioux City, Iowa; 3 p. m., Exercises by the Young Men's Christian Association; 8 p. m., Annual Lecture by Dr. Lewis.

Monday, April 27—10 a. m., Exercises of Grammar School Department; 8 p. m., Exercises of the Adeline Smith Industrial Home, Address by Dr. Lewis.

Tuesday, April 28—10 a. m., Alumni Address by the Rev. M. N. Langston, A. M., B. D.; 3 p. m., Meeting of the Board of Trustees; 8 p. m., Graduating Exercises of Commercial Department.

Wednesday, April 29—10 a. m., Graduating Exercises of Normal Department; 2 p. m., Laying Corner Stone of Boys' Dormitory; 8 p. m., Musical and Cantata by the Music Department.

Thursday, April 30—10 a. m., Graduating Exercises of College Department.

WILEY UNIVERSITY, MARSHALL, TEX.

May 4 at 7:30 p. m.—Exercises of Kindergarten Classes.

May 5 at 7:30 p. m.—Closing Exercises of Eighth Grade.

May 6 at 7:30 p. m.—Closing Exercises of the Third Year Preparatory.

May 7 at 7:30 p. m.—Joint Exercises of the Mason and the Scott Literary Societies.

May 8 at 7:30 p. m.—Graduating Exercises of King Industrial Home. Address to the class by Dr. C. E. Fry, Dundee, N. Y.

Sunday Services, May 10—9:30 a. m., Closing Love Feast; 11 a. m., Baccalaureate Sermon, Dr. C. E. Fry, Dundee, N. Y.; 7:30 p. m., Annual Sermon, Rev. Wm. Bartley, Hempstead, Texas.

May 11—8:30 to 12, Oral Examination of Classes; 7:30, Annual Exercises of Alumni Association.

May 12—9 to 12, Reports of Teachers and Remarks from Visitors; 1 to 3, Inspection of King Industrial Home; 3 to 5, College Sports; 8:00 p. m., Annual Concert.

May 13—10:30, Graduating Exercises of Normal and College Classes, address to the class by Dr. C. E. Fry, Dundee, N. Y.; 7:30 to 10, Closing Social.

The public is cordially invited to attend all these exercises.

HAVEN ACADEMY, WAYNESBORO, GA.

Sunday, May 26—3 p. m., Baccalaureate Sermon, Rev. J. H. Pinkney, Hagan, Ga.

Monday, May 27—7:30 p. m., Primary Concert.

Tuesday, May 28—7:30 p. m., Concert and Dramatic Play.

Wednesday, May 29—9:00 a. m., Patrons Day; 1:30 p. m., Picnic; 7:30 p. m., Commencement, Address to class by Rev. E. D. Giddens, D. D., Brunswick, Ga.

LUCY WEBB HAYES TRAINING SCHOOL.

The commencement of the Lucy Webb Hayes Training School for Missionaries and Deaconesses will be observed May 15-20; the Class Exercises of the Kindergarten on the 15th, in the morning; Class Night, in the evening at 8 o'clock.

The Annual Sermon will be delivered by Rev. R. H. Pooley, D. D., of Chicago, Sunday, May 17. Hospital Night, Monday evening, Address by Rev. Dr. Downey, of New York.

Annual Musical, Tuesday evening; Annual Address before the Graduating Class, Wednesday evening, by Bishop F. Berry, D. D.

Class Day at Central Alabama College

Friday, April 10, was Class Day at Central Alabama College. The graduating class consists of three young men, Messrs. Norman Irvin, prophet of the class; Jas. B. Johnson, poet, and Geo. Sharpe, orator.

At 12 o'clock a large crowd was gathered on the campus to witness the pretty ceremony of planting a tree. Then followed the splendid class day exercise in the chapel. There is no more beautiful picture in the world than a number of pretty school girls dressed in dainty white and a lot of manly young men whose faces show determination and strength. So thought we when we entered the prettily decorated chapel of Central Alabama College and viewed the Class Day scene.

Seated with the class on the rostrum was Father Denis, the Roman Catholic priest, who delivered a strong address on "Education". Father Denis has charge of the Roman Catholic work in the city.

The best was saved for the evening in the city, where President Palmer gave a lecture on "Abraham Lincoln". Many of the city's best people were out, and it is a fact that we have never heard a more scholarly or alert address on "The Peerless Emancipator".

It is said that this is only a beginning of what is in store for those who shall attend the commencement exercises.

On Sunday, April 12, President Palmer, several members of the Faculty and the members of the College Choir, went over to East Thomas to take part in the services of East Thomas Methodist Episcopal Church, of which the Rev. Mr. Leeward is pastor. The sermons in the morning and afternoon were delivered by Dr. Palmer. Mesdames Palmer, Butler and Smith made appealing talks to the ladies of the Missionary Society, urging them to work as never before for their school and church. Plantation melodies were sung by the choir.

Bro. Leeward's collections were something like \$50.

THE SOUTHWESTERN CORRESPONDENT.

The Methodist Brotherhood

The Joint Commission on the Unification of Brotherhoods, composed of eleven Commissioners each, for the Brotherhood of Saint Paul, and The Wesley Brotherhood, met in Buffalo, N. Y., Wednesday, March 11th, 1908, the sessions being presided over alternately by Bishops Berry and Burt and effected a consolidation of the two general brotherhoods of the Church, thus forming a new and compact organization of men, the corporate title being "The Methodist Brotherhood."

The headquarters of the new organization, at least until the first general convention, which will probably be held next Fall, are at 150 Fifth avenue, New York.

The plan of organization for the general body contemplates the federating with it of Men's Movements in General Methodism, and the constitution of The Methodist Brotherhood provides for such affiliation.

Two plans for local organizations will be put before the church. One provides for a simple, compact, but sufficient and flexible organization; the other provides a ritual, with degrees, initiatory exercises and installation form. Provision is also made for the establishment, at the option of the local church, of a Mutual Benefit Branch, the development of which, insofar as the general organization is concerned, is left to the discretion of the Managing Board.

The choice of these plans and their features is left to the option of the pastor and the local church officers.

The general constitution provides that application for affiliation with the Methodist Brotherhood as an active chapter must have the sanction of the Official Board of the local church and the endorsement of the pastor.

The badge of the organization is a shield, with a white Latin cross on a field of red; the shield signifying the shield of Faith; the red the Blood of the Atonement; the white cross a life of purity, sacrifice and service.

The Layman's Magazine, the official organ of the late Wesley Brotherhood, was adopted as the official organ of The Methodist Brotherhood. This monthly

publication will hereafter appear under the title, *Methodist Men*. The subscription obligations of the *Brotherhood Standard*, the official organ of the late Brotherhood of Saint Paul, were assumed by the new organ.

The Joint Commission met in Parlor "A" of the Iroquois Hotel. There were three sessions. Bishop Berry presided at the opening session, and Dr. Frank Mason North, of New York City, initiated the proceedings with prayer. Dr. A. E. Craig, secretary of the Brotherhood of Saint Paul, and William B. Patterson, secretary of The Wesley Brotherhood, were elected secretaries of the Joint Commission.

Harvey E. Dingley, of Syracuse, N. Y., President of the Brotherhood of Saint Paul, made the opening address, after which Dr. F. D. Leete, of Detroit, Mich., made the statement for the Brotherhood of Saint Paul. This was followed by the statement for the Wesley Brotherhood, made by William B. Patterson.

Committees on General Constitution, Local Constitution, Name and Badge and Nominations were then appointed, after which adjournment was taken until 2:30 p. m.

At the afternoon session reports were made by several of the committees, and a considerable amount of detail matter was discussed and decided upon.

The evening session lasted far into the night, the Commission going into executive session at 10 p. m.

Harmony and a large spirit of brotherliness featured each session of the Commission, the only extended debate being on the selection of a name for the new organization.

Many of the Commissioners favored the retention of a title which would include the name of the Apostle Paul, and the Commission, in fact, formally agreed upon the title "The Methodist Brotherhood of Saint Paul." However, this title seemed to suggest a compromise, and did not meet with the entire satisfaction of all the commissioners.

A motion to reconsider the name prevailed, whereupon Dr. Leete then moved the adoption of the title "The Methodist Brotherhood," which motion was unanimously carried.

The officers of the Methodist Brotherhood are: President, Harvey E. Dingley, Syracuse, N. Y.; First Vice President, Fred E. Tasker, New York City; Second Vice President, Fayette L. Thompson, St. Louis, Mo.; Third Vice President, Charles C. Stoll, Louisville, Ky.; Fourth Vice President, Charles F. Reiser, Denver, Col.; Fifth Vice President, Thomas S. Lippy, Seattle, Wash.; Recording Secretary, A. E. Craig, Columbus, O.; General Secretary, William B. Patterson, 150 Fifth avenue, New York City; Treasurer, Robert H. Montgomery, 43 Exchange Place, New York City.

Managing Board: The General Officers and Bishops Berry, Burt and Neely; Ernest Gidcon Bek, Pforzheim, Germany; Hanford Crawford, St. Louis, Mo.; David G. Downey, New York City; Thomas A. Dye, Pittsburg, Pa.; George P. Eckman, New York City; George W. Fifield, Jackson, Mich.; C. E. Hamilton, Albany, N. Y.; N. W. Harris, Chicago, Ill.; A. W. Hayes, Westfield, N. J.; S. J. Berben, Chicago, Ill.; James R. Joy, New York City; F. D. Leete, Detroit, Mich.; Frank Mason North, New York City; I. T. Parker, Wilmington, Del.; John R. Pepper, Memphis, Tenn.; H. Frank Rail, Baltimore, Md.; W. A. Shanklin, Fayette, Iowa; J. A. Tory, Detroit, Mich.; Del L. Tuttle, Buffalo, N. Y.

ALFRED E. CRAIG,
WILLIAM B. PATTERSON,
Secretaries of the Commission.

March 15th, 1908.

The second Women's Home Mission Conference for the East to be held in Northfield, Mass., July 16-20, gives promise of large interest and success. The Home Mission text book for 1908-9,—"The Call of the Waters—A Study of the Frontier" by Miss Catherine R. Crowell, will be taught by Mrs. F. S. Bennett, a gifted speaker, teacher and worker in behalf of Home Missions. Prof. Edward A. Steiner, author of "On the Trail of the Immigrant," will be one of the evening speakers; others will be Mrs. May Leonard Woodruff and probably Miss H. A. Bancroft of our own Society. Rates from Thursday p. m., July 16 to Tuesday a. m., July 21 are from \$6.50 to \$7.50 for two in a room, and from \$7.50 to \$10 each for single rooms. Tent accommodations are still less. Rooms in Northfield are from \$2 a day up. A registration fee of \$1 will be charged payable at the time of enrollment. Send for enrollment card to the treasurer of the Interdenominational Committee, Mrs. F. S. Bennett, 28 Hillside Ave., Englewood, N. J.

INTERNATIONAL LESSON

Second Quarter.—Lesson VI May 10, 1908. Title—The Mission of the Holy Spirit" John 15:16-24)—Golden Text: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14:16).—Hymn No. 185.

DAILY HOME READINGS.

May 4, Monday—John 15:26, 16:11.
May 5, Tuesday—John 16:12-24.
May 6, Wednesday—Ezek. 1:15, 2:2.
May 7, Thursday, Ezek. 37:1-14.
May 8, Friday—Rom. 8:1-18.
May 9, Saturday—I Cor. 2:2-16.
May 10, Sunday—I Cor. 12:1-12.

BY REV. E. B. BURROUGHS, LL. B., A. M.

How charming the thought that though Jesus has returned to the Father we are not left alone! How kind and loving and thoughtful in Him to make provision for our comfort, instruction, inspiration and guidance, in the gift of the Holy Spirit! Knowing that His personal presence had been a source of strength and comfort to His disciples, and that His departure would cause them to be sad and disconsolate, He cheers them by telling them that they would not be left to fight the battles of life alone, but that He would send unto them "another Comforter." They did not understand Him at first, but they did afterward. They subsequently realized that, while the Master had done much, the Holy Spirit would do more; that, while Jesus had ministered unto those who had come into personal contact with Him, the Holy Spirit would minister to multitudes greater by far than any which had ever gathered about Him while on earth. And, according to His promise, the Comforter has come. He came upon the day of Pentecost, and by His coming transformed the weak and vacillating disciples into strong and steady exponents of the principle of the Kingdom as announced by the lonely Nazarene. We thank the Master for sending this great and unseen Friend, for it is He who makes us feel our need, so that we will seek Jesus and receive His forgiveness. He gives us a new thought of righteousness, a better idea of what is right. And He is ever present with us to help us, to comfort us and to tell us what to do.

The time and place of the occurrence of the lesson for to-day is the same as the last lesson. Jesus had told His disciples that He must go away. The time of His departure was at hand. This announcement greatly troubled them. They had thought that He would be their king and set up a kingdom greater than any on earth. With such a thought in their mind, we do not wonder at their sorrow and disappointment. But the Master would not leave them unto themselves. Accordingly, He comforts and encourages them by promising that another Friend should come. This Friend He calls "another Comforter." This Comforter would be their guide and help in all that they might say and do in their work of labor and love. Moreover, He would abide with them forever.

LIGHT ON THE TEXT.

4. *These things have I told you.* Have warned you of the troubles, trials and persecutions through which you shall be called upon to pass. *That when The time shall come.* The period in which such shall take place. *Ye may remember that I told you of them.* Did not fail to acquaint you of their coming. *And these things I said not unto you at the beginning.* That is, while I did not fail to warn you of coming persecutions, I did not make mention of my approaching departure and sufferings. *Because I was with you.* Such was not at the beginning necessary as long as I was with you in person.

5. *But now.* The time of my departure is at hand. It is, therefore, my duty to tell you of what shall come to pass and thus have you, in a measure, prepared to stand the shock of the disappointment that shall come to you. *I go my way to Him that sent me.* Shall return unto my Father. *And none* they had not asked at all, but they had not asked in the way in which He wanted them to ask. Their questions had been prompted by selfishness instead of a sympathy with the joyous expectation with which He was filled.

6. *But because I have said these things unto you,*

sorrow hath filled your heart. Because of the disappointment of your hopes; because you do not yet comprehend the full meaning of my mission, you are sorrowful.

7. *Nevertheless, I tell you the truth.* While it may be painful to you, I must withhold nothing that you should know from you. *It is expedient for you that I go away.* Christ when upon the earth in physical form had only a local presence. If He were in one place He could not be in another at the same time. But now He is gone, and the Spirit has come, filling the hearts of His people, interpreting His word, carrying forward the principles of His kingdom. *If I go not away.* Remain with you. *The Comforter will not come unto you.* "The two—Christ and the Holy Spirit—"could not be on earth simultaneously active" at the same time. *It was necessary for the one to go in order that the other might come.* *But if I depart, I will send Him unto you.* As soon as Christ takes His departure the Holy Spirit would come and take His place.

8. *And when He is come.* Assumes the work of His office. *He will reform the world.* Convict the world of its great guilt in rejecting Christ.

9. *Of sin, because they believe not on me.* The

world should come to see that in rejecting Him as the promised Messiah it had committed a great sin. The Holy Spirit should bring it thus to see.

10. *Of righteousness.* That His cause was right and just and that He was indeed the Sent of God. *Because I go to my Father.* Shall return unto Him from whom I came and be accepted of Him. *And ye see me no more.* Shall see me no more in the flesh.

11. *Of judgment because the prince of the world is judged.* Satan, the prince of this world, shall be judged and condemned. Through his agency I shall suffer and die, but the Holy Spirit shall reverse the judgment that shall come upon me, and reveal the truth that I am the Son of God and the Saviour of the world.

12, 13. *When he, the Spirit of truth, is come, he will guide you unto all the truth.* He will give you the truth in its entirety. *And He will show you the things to come.* He shall bring them into a full realization of all that Jesus had said and done. Moreover, He will always be showing them things that are coming.

14, 15. *He shall glorify me.* "Shall bear witness of me." *For He shall receive of mine.* What He teaches will be the Master's words, not His own. *And shall shew it unto you.* Make it known. *All things that the Father hath are mine.* Whatever things the Father hath are at Christ's disposal. These He is at liberty to use for their and our benefit.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—May 10, 1908.

What Will God Give to His Children

(Luke xviii, 1-8; Matt. vii, 7-12.)

BY THE REV. WILLIAM C. STOTAL, M. A., B. D.

Introduction—Nothing is more apt to touch our hearts than the truth of our entire dependence upon God as the giver of every good and perfect gift. It awakens us to habitual thankfulness. It rebukes the hard heart that lives unmindful of God. It summons us to cherish a greater love for Christ, more ardent and more constant than any other friend.

God is very near to each of us. Moment by moment He sustains us, and His own life continually flows into us through His omnipotent good will. Moment by moment He does us good, and no blessing comes to us without His immediate loving purpose. He witnesses and delights in our virtues. It is true, nothing but good can come from God. But never let us forget that this very good may be turned into evil through our perverseness.

Discussion—Now, what will God give to His children? First, He will give them health, and health is a priceless blessing. It is often called the greatest of blessings, and we are told that without it life has no worth. But to my mind this language is too strong. It has been my happiness to know those who, amidst infirmity and frequent illness, through religious principle, devout gratitude and trust have found life a greater boon than the multitude of the strong and healthy ever dream of. Still, health is an inestimable good and is essential to the full development of our powers. One may justly wonder how the healthiest even can for a moment forget the Giver of life, for hardly a blessing can be named so little under our control as health. True, temperance and observance of sanitary laws undoubtedly may protract existence, if we consider human society upon a large scale. But the individual has in his temperance no pledge of safety and good health. Health, like every good gift, comes from God. A day, closed without physical suffering, should be to us an affecting witness of God's loving care, and we should wake each morning with something of the emotion that a new gift of life would call forth. It is really God who gives us health—the vigorous muscle, the strong arm, the firm tread.

Secondly, God will give His children material things. Everybody is now affected by what is called "the times," a significant word, so well expressing the changing state of the community. Commercial depression and panics spread distress far and wide. The suspension of great establishments reduces to idleness crowds of resourceless laborers. Thus for-

tunes rise and fall, like billows in a storm-tossed sea. Hence the prevalent anxiety about material things, an evil that makes so serious a deduction from the comforts gained by our improved condition in the productive arts and in commerce. In a world so inconceivably complex we should acknowledge all success as coming from God. Material things should be held as a trust from God. We should remember that what we properly call our own in reference to our fellow-creatures is not our own in reference to our Creator. Social laws may protect our possessions from human violations, but they are powerless to guard when God wills to humble us by the resumption of His gifts. God will give His children material things.

Thirdly, God will give his children intellect. Mind is indeed a noble gift, but still it is a gift from God. We receive it from God, and we hold it by an awfully uncertain tenure. Books without number have been written on the human mind, and many of the laws, according to which its thoughts are associated, have been traced. But the higher workings of the mind have never been explained. Philosophy cannot reveal the origin or modes of action of the mind. They are inexplicable mysteries. They can only be felt by experience. We have, however, in some degree, power over our own minds. Study, research and industry enrich the intellect, but God will give, and does give, that living energy which is its inspiration. Let us day by day thank God for our intellect.

Fourthly, God will give His children moral and religious power. There are those who when told that God gives to His children moral and religious life, rectitude and holiness, raise an objection. They say that God may give them other things—health, intellect, material things—without any effort of their own, and that they may hold them without care. But goodness cannot be given thus. Nothing a man does is virtuous unless it springs from his own will and choice. Now, these objections are founded in truth and deserve careful consideration.

Now, we are capable of doing good, because we are gifted with reason, with conscience and with what may be called the self-determining principle, through which we may adopt conscience and reason as our rule. Take away these faculties and we can do neither right nor wrong. These high faculties light of reason, this power of making conscience and are God's gifts. We owe to Him our spirits—this reason our guide. Truly God will give to His children health, material things, intellect and moral and religious power.

Chicago, Ill.

Easter Reports

BATON ROUGE, LA., T. B. Cooper, pastor.—Easter was a gala day at St. Mark. Eight additions to the membership. One subscriber to *SOUTHWESTERN*. Raised for missions \$10.00.

WHITESVILLE, GA., S. C. Crandall.—Easter service enjoyed by large and appreciative audiences. Collection \$10.00.

DAYTON, TENN.,—The Sunday School rendered an excellent program under supervision of Mrs. B. A. McGinty. Miss A. M. Green furnished good music. Collection \$6.00.

MACON, MISS., W. H. Whitlock, pastor.—Services very successful at St. Paul. Literary program arranged by Mrs. P. T. Massengill. R. J. Walker, superintendent; Mrs. Ophella Lewis, organist. Collection for the day, \$57.00.

MT. ZION (LA.) CHURCH, W. J. Hampton, pastor.—Easter Sunday was a joyous occasion. The excellent program rendered by the Sunday School was highly appreciated by a large and up-to-date audience. Collection, \$27.10.

HOUMA, LA., P. C. Colton, pastor.—At Wesley Chapel fine services were held. The revival spirit was predominant throughout. Collection for the day \$51.00.

CRYSTAL SPRINGS, MISS., L. L. Shumpert, pastor.—Program charmingly rendered. This is a fine Sunday School under the superintendency of W. M. Wynn. Collection, \$67.00, of which amount little John Love, aged three years, raised \$0.60.

COLLINSVILLE, ALA., J. W. Landrum, pastor.—A splendid program was nicely carried out, under the able management of J. A. Johnson, superintendent. Collection, \$6.03.

BOLTON, MISS.,—The day was appropriately observed on the Bolton Circuit. Success due largely to the efforts of Mrs. C. L. Brown and W. Kyles, who assisted Superintendent J. L. A. Thompson. Collections: Asbury, \$36.80; St. Paul, \$13.50; total, \$50.30.

LITTLE ROCK, ARK., P. W. Wehh, pastor.—Sunday, April 19, was an enjoyable day at White's Chapel. The fine program rendered by the young people was conducted by Mrs. E. T. Sherrill. Mrs. Della Ingram organist. Mr. Fred Goodwin, superintendent. Collection, \$18.00.

BARLOW, MISS., A. Jackson, pastor.—The day was very fittingly observed on the Barlow charge. The Sunday School at New Islam Church, S. Furniss, superintendent, rendered a good program. Collection \$3.10. The Sunday School of Mt. Zion Church, directed by W. M. Bailey, presented an interesting program. Collection \$3.05.

WOODLAWN, LA., Chas. C. Landry, pastor.—Easter Sunday was a glorious day. Services largely attended. Easter rally greatest in history of this church. One conversion and twenty-five penitents knelt at the altar. Collection for the day nearly \$200.00.

HAZLEHURST, MISS., J. C. Rucker, pastor.—Miss Mattie Brantley, superintendent, and her corps of teachers conducted a very successful service. Address delivered by Doctor Butler of Jackson. Collection \$7.00.

NEWPORT, ARK., W. H. Simpson, pastor.—Easter was a large day. Program nicely rendered. Collection \$9.19.

BELLEROSE, LA., A. C. Mitchell, pastor.—Services good at St. James. Conversions, six; accessions, one. One subscriber to *SOUTHWESTERN*. Collection, \$8.00.

CLINTON, LA., G. A. Payne, pastor.—Good services. Fine program conducted by Superintendent J. Monroe, assisted by Mmes. H. L. Payne and Emma Kilborne.

PICKENS, MISS., F. H. Bunton, pastor.—Splendid Easter observance. Program nicely rendered. Collection, \$205.00.

NORTH CARROLLTON, MISS., S. D. Troupe, pastor.—The Easter service as carried out was the best in the history of the charge. Total collection, \$75.00.

MANTHAVILLE, LA., J. D. Brightop, pastor.—Splendid program rendered by the children and young people, directed by Mrs. L. J. Mohead, assistant superintendent, and Pearl D. Essex, organist. Attendance large. Collection \$15.30 and one subscriber to *SOUTHWESTERN*.

SUMRALL, MISS., T. J. W. Allen.—The unique program rendered by the children was witnessed and enjoyed by a large audience. The collection raised by two little girls amounted to \$4.00.

NEW ROADS, LA., L. L. Greene, pastor.—Easter Sunday at Taylor's Chapel this year was the best ever witnessed in its history. The choir rendered

splendid music. Mrs. Dr. Joist and Mrs. A. L. Green, organists. Mr. S. S. Earls had charge of the Easter program. The little ones covered themselves with glory. Raised for benevolence \$14.80 and from the free-will offering box was collected \$13.25; total, \$28.05.

LUTHEVILLE, GA., W. B. Word, pastor.—Appropriate services were held and the benevolence raised by classes. Amount realized \$46.00.

LAMKIN, MISS., W. H. Mimms, pastor.—Easter was a joyous celebration. Exercises, conducted by Miss Sarah Cheatham, were largely attended. Collection \$10.25.

COLUMBIA, MO., G. B. Ahcott, pastor.—A good program was presented at St. Luke Church. Address by Professor J. B. Coleman. Collected for benevolence \$6.00; total collection, \$10.00.

OXFORD, MISS., J. M. Marsh, pastor.—Easter exercises a decided success. The superintendent, Prof. S. W. Rodgers, Mrs. L. Starkard, Clide Carigee and Mrs. Caruthers deserve mention for their faithful work. Collection \$108.00.

BIRMINGHAM, ALA.,—Prof. W. C. Davis had charge of the program which was excellently carried out. The pastor, Dr. W. H. Nelson had charge of the Missionary rally and the proceeds were over \$80, which the oldest members say breaks all previous records for missions.

GREENVILLE, MISS.,—Easter service grand. Program carried out to the letter for which great credit is due Miss N. Fullilove, organist. E. C. Peirce, superintendent, looked after the finances. Collection, \$10.30.

LA., E. V. Taylor, pastor.—At St. Luke Church the Rev. S. W. Cotton preached the morning sermon. Under direction of Mrs. D. V. Williams, superintendent, the Sunday School presented a splendid program. Collection good.

MOBILE POINT, MISS.,—Pastor W. P. C. Morrison writes: "Our Easter report is as follows: For benevolence, \$131.00; on indebtedness, \$481.60; total Easter collection \$612.60. Two subscribers for the *SOUTHWESTERN*.

SPRING HILL, TENN., A. L. Nelson, pastor.—Easter exercises very complete and successful. Amount raised \$3.06. The rain prevented a full attendance.

DURANT, MISS., D. A. Bragg, pastor.—Easter was observed. Too much praise cannot be given to our worthy superintendent, D. E. Simmons, and his helpers. Collection \$42.50.

OKOLONA, MISS., N. H. Williams, pastor.—Easter services were attended by large crowds. Good program rendered. Collection, \$90.60.

MEMPHIS, TENN.,—Easter program carried out to the letter at Warren Chapel. Raised for missions \$15.00. Total for the day \$67.15. Exercises under the management of Mrs. S. L. Love, E. M. Patterson and J. Gilliard, superintendent.

JACKSON, MISS., J. M. Shumpert, pastor.—Easter Sabbath was a great day with the Sunday School scholars, members and friends of Central Church. Church beautifully decorated. Program carried out in full, under the direction of Miss S. A. Rather, our excellent organist, and Superintendent T. H. Mitchell. The church was crowded to its utmost capacity and hundreds were turned away. Collection for missions \$175.00. Central Church is spiritually and financially alive.

GREENWOOD, MISS., H. B. Hart, pastor.—Easter was a great day at Wesley Chapel. The program was carried out to the letter. Collection for the day \$405.85.

ACKEMAN, MISS., J. Burton, pastor.—Easter Sunday was a great day. The program was carried out to the letter. Collection, \$105.00.

NEW ORLEANS,—At Malden Chapel the anniversary day of the resurrection of our Lord was celebrated in an impressive manner. All services were well attended. Collection good.

WINONA, MISS., G. J. Dobson, pastor.—Program was nicely rendered. Excellent music furnished by Mrs. G. A. McEwen, organist. Mrs. K. L. Wilton, superintendent, spared no pains in making it a rare occasion. Collection, \$51.25.

STUAIRS, MISS., J. W. Murray.—Easter day was a success on the Liberty Hill charge. Collection, \$63.38.

NAPOLEONVILLE, LA.,—Easter was very fittingly observed at Wesley Chapel. At night the program was well rendered by the Sunday School. A good collection was raised. Carrie C. Brooks is superintendent.

VAUGHAN, MISS.,—Easter was celebrated at Mt. Pleasant Church, Benton Circuit, Sunday, April 19. The program was rendered by the school to the delight of all. Easter collection, \$12.00. J. S. Morton, Moses Parks and J. A. Robinson, superintendent, paying \$1.00 each.

BALDWIN, LA., O. J. Harvey, pastor.—At Trinity

Church Easter was fittingly observed. The program under the able management of Mrs. E. Dright, was carried out to the letter. Amount raised by Sunday School, \$9.23. Total raised for the day, \$205.38.

STRONOS, MISS., L. F. Jones pastor.—April 19 was a great day at Paines Chapel. Easter program nicely carried out by the school. Easter offering, \$17.97; total collection for the day, \$31.32. S. H. Clay, superintendent.

MASON, TENN., J. H. Thompson, pastor.—Easter nicely observed. Program rendered under the direction of Mrs. A. H. Steward. Collection, \$20.00.

FAIRFIELD, LA., H. J. Wright, pastor.—At Fairfield no church service was held at all on account of the downpour of rain Saturday night and all the week. The children's exercise in the afternoon was carried out. About 40 were present of old and young. Easter collection, \$8.75.

BIO CANE, LA., D. S. Smith.—Easter was a large day at this point. Good program presented and a good collection raised.

STEVENSON, ALA., J. A. Harras, pastor.—Easter observance very successful. Large and appreciative audiences attended each service. Benevolence raised, \$6.00.

ANDERDEEN, MISS., W. C. Weatherall, pastor.—The Sunday School, directed by W. L. Loyd, superintendent, presented an up-to-date program. Miss Josephine Brooks organist. Total collection \$30.34.

ATLANTA, GA., S. D. Beauford, pastor.—Easter here was a great day for missions. \$36.10 was realized. There were 22 souls added to the Kingdom. Ariel Bowen Memorial is alive.

SAVANNAH, GA., A. P. Gilliard, pastor.—Easter was a high day with Palm Memorial's members and friends. At eight o'clock p. m. the church and Sunday School delivered a very nice program. Closing address by the pastor. Collection, \$6.72; total for the day \$11.82.

ROSEHILL, MISS., A. B. Britton, pastor.—Easter was a glorious day on the Vale circuit. The program was up-to-date, conducted by S. L. Jones, S. P. Smith, Miss Mary M. Britton and M. McGowan. Collection, \$20.

LEESVILLE, LA., F. M. Lashington, Pastor.—Easter was a great day. The program was nicely carried out and greatly appreciated by the people. Even standing room was taken. Collection on missions, \$10.80. One subscriber to the *SOUTHWESTERN*.

STARKVILLE, MISS., E. C. F. Troupe, pastor.—Easter Sunday at Griffin church was a complete success. The church was nicely decorated and every number of the program well rendered. Collection, \$201.58. E. C. Collier, superintendent.

REIDSVILLE, N. C., R. W. Winchester, pastor.—Never in the history of Methodism on this work was an Easter service more impressive. The day was ideal, the congregation large and the music and recitals seldom surpassed. Collection, \$40.16.

SHELLMOUND, MISS., C. W. Butler, pastor.—Easter was a great day at Nebo and Saint Paul Churches. Program carried out to the letter. Mr. W. H. Murrell and Mrs. H. M. Holmes spared no pains in making the exercises a success. Collection, \$92.70.

OWENS, MISS., H. Y. Sautter, pastor.—Easter service and program were carried out on the Owens Circuit to the letter. Collection, \$34.10. Messrs James Porter and Bill Rodgers are superintendents.

WAXIA, LA., E. W. Jackson, pastor.—At St. Paul Church Easter Sunday was a great day. The program was carried out nicely. Raised for missions, \$14.50.

FORISTELL, MO., J. C. Grady.—The Resurrection Day was fittingly observed, although the very inclement weather prevented a good collection as the audience was slim.

MACON, MISS., L. F. White, pastor.—Easter was observed on this work. Program was well rendered. Collections: New Hope, \$9.13; Mikes, \$1.50; Bethel, \$2.05; Rock Hill, \$7.40; Total collection, \$20.08.

(Continued from Page 3.)

week preceding the opening of the General Conference from April 29 to May 6, and also throughout the entire session of the General Conference, make daily prayer that God in a very precious and unusual manner may bestow guidance and help on all its members in the transaction of all its business, so that in all respects the best possible result may be realized.

Always your brothers,
W. F. MALLALIEU, *President*.
J. P. BRUSHINGHAM, *Secretary*.
of the General Conference Commission on Aggressive Evangelism.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Editor & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

All personal mail intended for the Editor from now until the close of May should be addressed to 2125 Druid Hill Avenue, Baltimore, Maryland, care Mr. T. H. Smith. Only personal mail should be sent to this address.

It is quite evident that paragraph 248 will call forth no little discussion at the forthcoming General Conference. Whatever may be the intention on the part of those who seek to expunge this famous paragraph from the discipline, the common interpretation is that they seek to permit dancing, theatre-going and card playing and such like rather than to make a rule of conscience which would apply to more than these specific cases. So long as the world believes that the removal of this paragraph would be license for conduct which the church does not tolerate so long will it be safe to retain this paragraph, however, defective it may be in its construction.

The Baltimore Methodist is opposed to the separation of the colored and white schools of our church in the South on the ground that Methodism knows "no color line in her helpful administrations" and that the division of these schools would be to "draw the color line." The term Freedmen's Aid, however, is objectionable to the *Baltimore Methodist* in that our Southern white people have had to stand the taunt that they were educated by money raised for Freedmen's Aid. *The Baltimore Methodist* suggests that all the educational work of the church should be amalgamated into one society, with a fitting and impressive title without reference to race or color "so that when the name shall be heard every one will understand just what it means."

"NEGRO HOMES" IN THE CENTURY MAGAZINE

An illustrated article on "Negro Homes" by Dr. Booker T. Washington appeared in the May number of the Century Magazine of which Mr. Richard Watson Gilder, the famous literary authority of New York, is Editor. The article is finely illustrated with portraits of some of the best types of Negro residences in different parts of the country. The purpose of the article is to show to the American public, which usually judges the people of our race by the worst types, the progress that some of the best of our people are making in all parts of the country. Some of the evidences of progress which Dr. Washington has gathered in this article will surprise many of our own people who are unacquainted with what individual Afro-Americans have accomplished and are too often disposed to accept the popular estimate of our progress and abilities as a race. It is safe to say that no one will read this article without having a higher respect for every colored man, woman and child in this country. Against the argument that Negroes as a race are incapable of progress every individual example of success is conclusive. As showing what the people are capable of these illustrations of Negro progress which Dr. Washington has gathered together are an inspiration. Dr. Washington has rendered the race a notable service in giving such an article to one of America's foremost magazines.

THE IRREPRESSIBLE BROWNSVILLE AFFAIR

(Continued from page 1.)

mistake was in treating the men of the 25th Infantry as a lot of "plantation niggers," instead of as soldiers wearing the uniform of the Army and many of them veterans with honorable records."

The New York Age, which is pro-Roosevelt and pro-Taft, and the organ of the conservatives, referring to this subject in a very recent issue says:

"That was a magnificent speech delivered by Senator Foraker in defense of the Negro soldiers. We feel all the more sure that since President Roosevelt has read this speech that he feels sorry he was led into acting as he did with the Negro soldiers. *The Age* has said many times that it believes that the President made a mistake in discharging the Negro soldiers in the way he did. It repeats this utterance. No one can read Senator Foraker's calm, strong, logical and legal argument without great respect for the man and without being overcome by a feeling of regret that a different course in reference to the soldiers was not pursued. We believe, however, that in his own way the President will see that justice is meted out to these soldiers."

All agree that innocent men were discharged. Senator Warner's bill does not meet the case. If a discharged soldier declares on oath that he did not participate in the Brownsville affray and that he does not know of any soldier belonging to any of the companies who did participate in the same and that he did not at any time heretofore and does not now withhold any knowledge with respect to that occurrence, which, if made public would or might lead to the identification of any participator in said shooting affray or any accessory thereto, either before or after the fact, and that he has answered fully to the best of his knowledge and ability all questions that have been lawfully put to him by officers or others in connection therewith, should be in our judgment reinstated forthwith. This is the provision of Senator Foraker's bill. Mr. Foraker's bill, however, further provides "that nothing in this act contained shall be construed to prohibit the prosecution and punishment of any soldier reenlisting under provisions hereof of this act, as to whom it may at any time hereafter appear that he did participate in the said shooting affray or have knowledge thereby which he has withheld."

The bill offered by Senator Foraker is not inimicable to the position taken by the President. The bill only provides that any man, and we take it that it permits all of them, who will take the oath to be reinstated. The President blundered in his discharge of the soldiers, and unless he is ashamed to admit his fallibility he should at once proceed to reinstate these soldiers and to make good any injury that has come to them.

A PROTEST FINDS FAVOR

Representative Quin, of Crisfield, Md., introduced in the Maryland Legislature a bill to put all the Negroes in Crisfield on one street, and to create a law prohibiting real estate owners and dealers from selling to people of African descent any property in the said town, under a penalty of \$500. The bill also provided that no stores, halls, nor dwellings could be leased or rented to Negroes. Crisfield is a town with a population of 7,000, 1,500 of whom are Negroes. The colored people there are said to be some of the most thriving and industrious on the peninsula. The passage of this bill by the Legislature aroused the people to action. A mass meeting was held in the Shiloh Methodist Episcopal Church. Two delegates were elected to put the grievances of the people before the Governor of the State. The Rev. R. G. Waters and Dr. S. E. Maloney were the representatives. The address of the Rev. Mr. Waters made a profound impression on the Governor. He said in part: "Your

Excellency, we have come as humble representatives of an outraged and humiliated people. This iniquitous bill strikes at the very vitals of the rights of our people. We have suffered long when disfranchising provisions have been passed to rob us of our citizenship, but this measure is a travesty and an imposition upon the property rights of our people. We hold that property is more sacred than life itself. The Negroes in Crisfield are law-abiding citizens. This measure is the result of a campaign promise producing results that will paralyze the industries of our town. We ask you in the name of fair play to veto this measure. If you do this you will establish a precedent that will evoke inexpressible gratitude from all the colored people in Maryland." The Governor, although an organization democrat, vetoed the bill. This manly protest won. We endure many things that we would not have to endure if we would only in a calm and common sense way state our protest.

DEPOSITORS IN FREEDMEN'S BANK MAY BE REIMBURSED

The Gallagher bill to reimburse the depositors in the defunct Freedmen's Saving and Trust Company has passed the Senate. It provides that the commissioner of the Freedman's Savings and Trust Company, with the approval of the Secretary of the Treasury, pay to all depositors of the trust company, whose accounts have been properly verified, or their legal representatives, a sum of money equal to the balance due these depositors at the time of the failure of the company, less the amount of dividends which may have been paid from the assets of the company. One million dollars, or as much of that amount as may be necessary, is appropriated for this purpose.

It is claimed by the report of the Committee on Education and Labor made by Mr. Flint that hundreds of Freedmen believed that the Freedmen's Bank was vouched for by the Government, in that the officers of the army were authorized to receive deposits for the company in many instances. It now looks as though delayed justice will come to those persons who have waited for these years for a reimbursement of funds which had been saved out of their hard earnings. In view of the passage of the bill by the Senate, it is probable that the House will concur, and that sometime in the near future funds for the reimbursement of the depositors in the Freedmen's Bank will be available. We desire to advise all persons interested in the Freedmen's Bank to look up their bank books and have them on hand. The pastors of the various churches can be of service to our people by reading this brief statement to their congregations, and further advising their people to pay no agent or solicitor money for the securing of funds deposited in this bank. If the money is appropriated, it can be secured without attorneys. There are fakers who are going through the country, taking advantage of the ignorance of our people and collecting so much money, guaranteeing that they will see that the funds of the Freedmen's Bank will be reimbursed. This kind of help is unnecessary. Let our people get their bank books and wait the actions of Congress. If the money is appropriated, there will be no trouble in getting it.

BETTER PAY FOR PASTORS

The movement for the increase of pastors' salaries continues, and gratifyingly so. We note the following increase in salaries: Okolona, Miss., the Rev. Dr. N. H. Williams, pastor, from \$550 to \$650; Florence, South Carolina, the Rev. W. H. Redfield, pastor, increase of \$100; Madison, North Carolina, increase of \$50; Zachary, Louisiana, the Rev. E. J. Harrison pastor, from \$400 to \$500; Sylacauga, Alabama, the Rev. L. S. Price, pastor, from \$350 to \$375; Maxton, North Carolina, the Rev. J. W. Wells, pastor, from \$250 to \$450; Alexandria, Louisiana, the Rev. R. C. Worsham, pastor, from \$600 to \$700.

OF GENERAL INTEREST

DESTRUCTIVE TORNADOES IN THE SOUTH.

Destructive tornadoes swept over parts of Louisiana, Georgia, Mississippi and Alabama, April 24th and 25th; as a result about four hundred people were killed and twelve hundred injured. Property was damaged to the amount of \$2,000,000 or more. Appeals for help for the sufferers have met with ready responses. In this city a General Relief Committee has been organized, the operation of which in behalf of the storm-sufferers will be conducted in a thoroughly businesslike and systematic manner.

"JIM CROW" CAR SIGNS REJECTED.

The railroads entering Washington, D. C., out of respect for the protest filed by the Washington Ministers' Union, and in keeping with the law, have been requested to remove or cover the "Jim Crow" car signs on entering that city from the South. Among the roads that have announced their willingness to comply with the request are: The Chesapeake and Ohio; the Washington, Alexandria and Mt. Vernon and the Washington, Arlington and Falls Church.

This unpleasant distinction because of its inadequacy is rightly served when prevented from surreptitiously nosing its way into parts where it is not provided for.

ANOTHER ATTEMPT AT ASSASSINATION.

The recently attempted assassination of Manuel Estrada Cabrera, President of the Republic of Guatemala by his Guards of Honor, students of the Polytechnic Institute was indeed an untoward act and therefore quite astounding. Reports from the United States Minister to that country, Heinke, say: "While entering the palace for public demonstrations President Cabrera was attacked by a number of cadets who formed a part of his body guard, and in the affray the president lost one of his fingers while another of his staff was killed outright." It is stated that 18 of the conspirators have been put to death and more are liable to be executed. The authorities immediately ordered all stores closed and traffic to cease. The town is quiet; but the populace deplores and condemns the flagrant attempt. The military is now in control in the capital of the country.

AN EMPLOYERS' LIABILITY LAW.

On April 22, the President signed the bill making it a law that railroads and other Common Carriers while engaged in Interstate Commerce, are liable for the injury or death of an employe, if the injury or death result in whole or in part from the negligence of any of the officers, agents or remployes of such Carriers, or by reason of any defect or insufficiency in equipment.

This is one of the things which the President has so persistently urged in his messages to congress. It will have a tendency to minimize accidents; for in the first place, employers are more apt to be careful as to whom they employ and the risks they allow them to take. This provision is applicable in the Territories, District of Columbia, the Panama Canal Zone and other possessions of the United States. But it is thought by the Attorney General that the bill is limited in its scope to Common Carriers by railroads. Even at this it will doubtless prove a benediction.

AN IMMENSE LOAN.

Probably the most notable event in the financial world during the past week was the announcement that the Pennsylvania railroad had successfully negotiated a loan of forty millions of dollars. The enthusiastic reception and over-subscription of this forty million dollar bond issue will doubtless have a most beneficial effect upon the money market. These bonds were eagerly sought after by experienced investors both at home and abroad. But then, it must be remembered that these bonds are exceptionally valuable, as the main line of the Pennsylvania railroad from New York to Pittsburg is said to have the largest earning power of any stretch of railway in the world. The Company states that: "The proceeds thereof will be used to meet the expenditures upon the New York tunnel extension and its

terminal extension in New York City and for the completion of other construction work and facilities already under way and necessary to economically handle the traffic."

THE FINAL SURRENDER.

Although he made a desperate struggle for life, Sir Henry Campbell-Bannerman, the late British Premier, who for more than two months has been in a critical state, on the 22nd instant, made a final surrender in the conflict against death. While his death is quite a shock to the English Government, especially in diplomatic circles, it was, however, not surprising. Sir Henry's life has been one of continual service; and in his death a useful career ends. He was marked for his tact and resoluteness, and above all else, he had the knack of handling men. David Lloyd-George, Chancellor of the Exchequer, said of him: "I have never met a public figure since I have been in public life who has so completely won the attachment and affection of men with whom he came in contact." He was much beloved by his constituents as was shown by the unanimous support accorded him. In the general election of 1905 when the Liberals came into power he entered the new Parliament with the greatest majority ever given a British Premier. Mr. Asquith, former Chancellor of the Exchequer, succeeds him; and although Mr. Bannerman was a mighty force in the affairs of the Government his work will not end with his death. It is a truth that however important an individual life may be it is never so indispensable that the world's progress is checked by its cessation.

Personal and General

Dr. S. C. Swallow is recovering from a severe attack of typhoid fever.

The New England Conference by a vote of 107 to 42 sends up a memorial recommending the repeal of paragraph 248.

Children's Day programs are ready and should be secured of the Board of Education at 150 Fifth Avenue, New York City.

Professor W. S. Scarborough, of Wilberforce University, will be the commencement orator for the forthcoming commencement at Atlanta University.

Miss Viola Isabella Townsend, daughter of Dr. A. G. Townsend, of Orangeburg, South Carolina, died at her home March 26. Miss Townsend was a classical graduate of Claflin University of the class of 1900.

Bishop William F. Oldham and Bishop J. E. Robinson, of Southern Asia, arrived at San Francisco on the steamer Hong Kong Maru, Thursday, April 16, and left immediately for the East. Both were in excellent health.

The address of the Rev. C. I. Withrow is 1245 Ninth street, N. W., Washington, D. C. Brother Withrow is conducting a revival in the Capitol city, and has preached eighty times in eighty-three days since the first of January.

Dr. J. Wilson Lewis, pastor of Morningside College, will preach the baccalaureate sermon for Philander Smith next Sunday. He delivered the address to the graduating class of the Adeline Smith Home on Tuesday of this week.

Miss Mamie, daughter of Dr. G. J. Starnes, of San Antonio, Texas, was united in marriage on April 20 to Mr. Frank Edward Lewis, of Dallas, Texas. We offer our congratulations to these young friends and best wishes for a happy life.

The furloughs of the Rev. and Mrs. John M. Springer, of East Africa, have been extended to June 1, and furloughs were granted to Mrs. J. C. Sherrill and the Rev. and Mrs. J. A. Simpson, of Liberia, at the recent meeting of the Board of Foreign Missions.

One of the best musical organizations among our people is the Philadelphia Concert Orchestra of about thirty pieces, which renders high-classed music with ease and with artistic skill. We had the pleasure of hearing this orchestra on a recent Sunday with very great delight.

The Rev. F. M. Gordon, of the Atlanta Conference has just entered upon the twenty-seventh year as the head of the Colored Department of the Georgia School for Deaf and Dumb. That Doctor Gordon has been most successful in this trying position is proved by his long service.

Miss Mabel E. Scott, daughter of Bishop and Mrs. I. B. Scott, graduated from the Music Department of Walden University on Monday of this week. Miss Scott gave a brilliant recital, assisted by Miss Beatrice Stewart and Miss Gertrude Lewis, the recital being given in Meharry auditorium.

At the request of Bishop Joseph C. Hartzell, the Board of Foreign Missions has approved postponing until January 1, 1909, the beginning of the celebration of the three-quarter centennial jubilee of Methodist missions in Africa. They further ordered the appointment of a commission to have charge of the jubilee enterprise, Bishop Hartzell to be the chairman of that Commission.

Dr. J. Albert Johnson, pastor of Union African Methodist Episcopal Church, of Philadelphia, is one of the best preachers that our race has produced. Doctor Johnson took his degree of Doctor of Philosophy at Pennsylvania University. He is a man of ripe scholarship and a forceful personality and is making a great impression upon the city of Philadelphia as a preacher of the Word.

General Secretary W. P. Patterson, of the Methodist Brotherhood, whose address is 150 Fifth Avenue, New York City, desires to hear from all state and conference Brotherhood officials, from all of the chapters now represented in the consolidation, and from men's societies in all Methodism. He will be pleased to forward literature of The Methodist Brotherhood to all enquirers, and to furnish detailed information concerning The Methodist Brotherhood.

Through the courtesy and by the authority of the United States Navy Department, a section of the Marine Band has been directed to furnish music at the reception to be given to the members of the General Conference by President Roosevelt, on Saturday, May 16th, at the site of the American University. Of the eight hundred delegates, about fifty will represent countries outside of the United States. This will give the occasion an international aspect.

The St. Paul Methodist Episcopal Church at Birmingham, Alabama, under the pastorate of the Rev. W. H. Nelson, has just witnessed the close of a revival of great awakening power. Over 40 conversions and accessions were made to the church. While the revival closed its consecutive meetings the fire still burns and the people still join. Over 60 have joined since the first of January, and the ushers are kept busy on the Sabbath day, seating the people who come to worship.

Liberian legislation has authorized and the President of the Republic has appointed envoys extraordinary to visit the government at Washington on a diplomatic and business mission. The Liberian representatives are, vice-president Gibson, vice-president Dossen and Counselor Dunbar. We are quite sure that all patriotic Americans will give these Liberian representatives a cordial reception and wish them well in the important mission for which they come to this country.

Mrs. A. Pauline Kynett, widow of the Rev. Dr. Alpha J. Kynett, died at the residence of her son, the Rev. Alpha G. Kynett, D. D., Recording Secretary of the Board of Home Missions and Church Extension, in Philadelphia, on Sunday, April 12th. She was the daughter of Rev. James Gilruth, a pioneer preacher, Missionary and Presiding Elder in Ohio. In 1854 she was married to Rev. Alpha J. Kynett, D. D., who became the founder of Church Extension work in our Church. She survived her husband who died February 25, 1899, and for the last five years made her home with her son. She was the mother of three children, one of whom, Mrs. Geraldine Kynett Penfield, died in 1896, and two of whom, the Rev. Dr. A. G. Kynett and H. H. Kynett, M. D., both residents of Philadelphia, survive her. Mrs. Kynett was a woman of high intellectual power and rare domestic gifts. When in her full strength at Spring Garden Street Methodist Episcopal Church, Philadelphia, she taught a large ladies' Bible class, which was one of the features not only of the church but even of city Methodism. She has been a great sufferer for the past two years and death finally came as a blessed release. The funeral services were conducted on Wednesday, April the 15th, from the home of her son, under the charge of Rev. Leon K. Willman, pastor of the Spring Garden Street Methodist Episcopal Church, of which Mrs. Kynett was a member, and Rev. George W. Izer, D. D., pastor of the Calvary Methodist Episcopal Church and of the families of the surviving children. She was interred in the family lot at West Laurel Hill Cemetery, Philadelphia, in the same grave with her departed husband.



PERSONALS

Mr. William Gayden, son of the late Rev. Z. T. Gayden, died at the home of his mother, March 23, 1908, in Clinton, Louisiana.

Mr. H. W. Markham has been elected Superintendent of Harroll Sunday School, succeeding the Rev. R. H. Harbert, at Redlands, California.

The Jacksonville Charge, Florida Conference, under the pastorate of the Rev. L. L. Neal, is now in a prosperous condition. Plans have been effected to build a new parsonage.

Magnolia Methodist Episcopal Church at Schriever, La., is still alive with the Rev. Frank Walker at the head. The Epworth League was organized Tuesday, March 17, with a good enrollment. Also, the Junior League.

The first Ice Cream entertainment given by the Rev. B. H. Hart at Wesley Chapel Methodist Episcopal Church, Greenwood, Wednesday evening, March 25, was a great success. The amount raised was \$50. This congregation expects to raise \$500 for Easter.

The Rev. S. M. Haynes, our pastor at Hubertville, Louisiana, has been presented a fine suit of clothes, the Easter offering of several young men of his church, namely, Messrs. Jack Vidots, Albert Smith, Cleave Brown and R. Carpenter.

The Rev. J. E. Webb, of DeSoto, Mississippi, host of the Shubuta District Epworth League and Sunday School Convention, desires to inform his district that he and his people are preparing for the entertainment of all, and that none need fail to attend.

The Rev. S. P. West and people at Salisbury, North Carolina, are still planning and working for a brick church to take the place of the present small frame building. They are in need of more room as the membership and congregation continue to grow. The grand rally for this cause will be held in the month of August, and the hope is to raise the sum of \$700, making a total of \$1,038.

The Rev. P. L. Jackson, who was appointed to Livingston Charge, Texas Conference, has his work well in hand. Although sickness and bad weather

have hindered somewhat the charge is actively alive. Fourteen have been received into the church and 4 Ladies' Aid Societies have been organized. Efforts are being made to place the SOUTHWESTERN in the homes of all the officers and as many others as possible.

Revival Briefs

A two weeks' meeting closed at Salisbury, N. C., the Rev. Peter F. Johnson, pastor, with twenty-two conversions and the church greatly revived.

Our church at Hubertville, Louisiana, the Rev. S. M. Haynes, pastor, reports 12 conversions and 11 reclaimants, making the total increase of membership this year to the present, 23.

At Wesley Chapel, Houma, La., the Rev. P. C. Colton, pastor, the revival of two weeks duration has just closed. There were nine conversions and accessions to the church and this number includes some of the finest young men of Houma. Seven received baptism on Easter Sunday.

Pastor S. P. West writes from Oberlin, West Raleigh, N. C.: "We have just closed a great revival meeting in Wilson's Methodist Episcopal Church, resulting in the conversion and reclamation of 69 souls, about 34 accessions and a spiritual benediction to the church. The Lord has indeed done great things for us."

Doings of the Workmen

LOUISIANA.

NEW IBERIA.—We have a fine Sunday school at this point in splendid working order. Good enrollment. The pastor, the Rev. W. A. Hilton, was given substantial proof of the good will of his membership recently by the presentation of a large assortment of groceries. Messrs. W. Richardson, B. Harris, J. J. Perry and others led in this movement.

W. A. Hilton.

FRANKLIN.—Our first quarterly was held February 21-23. Dr. B. Mack Hubbard, our esteemed presiding elder, dispatched the business with ease and dignity. The pastor, officers and members have united for a glorious year's work. From all indications this will be the best year of our ministry here. The presiding elder is well pleased with the spirit and condition of the church. After a glorious love-feast the Conference Daughters and King's Daughters served refreshments. Paid the presiding elder in full. Four have been added to the church. The grand old SOUTHWESTERN will not be forgotten. I desire to thank the Sunday school, through the leadership of our faithful superintendent, William Kennedy, for the pounding they gave me on the 28th.

KEITHVILLE.—Elder Johnson held my first quarterly conference February 15-16. I began my third year at this place with a good outlook. The members and friends, both white and colored, received me with joy. I am planning high. The Rev. T. J. Johnson deserves the honor of being called the hustling presiding elder of the Louisiana Conference. While here only two days, he planned and arranged with Mr. P. P. Keith to finish my beau-

Important to all Women

Readers of this Paper.

Women are as subject to kidney trouble as men, which fact is often overlooked.

Many woman's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they will cause the other organs to become diseased.

You may suffer a great deal with pain in the back, bearing-down feelings, headache and loss of ambition.

Poor health makes you nervous, irritable and may be despondent; it makes any one so.

But thousands of irritable, nervous, tired and broken-down women have restored their health and strength by the use of Swamp-Root, the great Kidney, Liver and Bladder Remedy.

Swamp-Root brings new life and activity to the kidneys, the cause of such troubles.

Many send for a sample bottle to see what Swamp-Root, the great Kidney, Liver and Bladder Remedy will do for them. Every reader of this paper, who has not already tried it, may address Dr. Kilmer & Co., Binghamton, N. Y., and receive sample bottle free by mail.

tiful new church at Keithville. His words of praise of my new church at Fairview were that it would be a credit to Carrollton Ave., in New Orleans, provided we could move it down there.

CRAWFORD.—I desire to express my thanks to the young gentlemen and ladies and also the old members for coming to my home at an early hour recently with many pounds. Also to the young men who sent for me to come to the store on the same evening and loaded my buggy with pounds. I extend my thanks. Verily my lines have fallen to me in pleasant places and I have a goodly heritage. The following Sunday night the church could hardly seat the congregation which gathered to hear a special sermon by the writer.—T. P. Norris, pastor.

MAGNOLIA.—We, the members of St. Luke Church, thank the conference for the return of our pastor, the Rev. E. V. Taylor, for his third year. We have gone in for a year of success and with our present pastor and the Rev. J. W. Turner, presiding elder, we will come out on top. The SOUTHWESTERN must go in every home. We are planning on Easter Sunday, April 19, to raise \$30, and we will and must pay \$1 per member. The Sunday school is up; the League is in good trim.

D. V. William.

GRAND BAYOU.—Our first quarterly conference convened February 22-23, with Rev. T. J. Johnson, presiding elder, in the chair. The most of the officers were present with written reports, which showed increase along all lines. The elder preached a strong sermon, which made our hearts rejoice. We paid him in full. He seemed very much delighted with our work, which has taken on new life. We expect to make this the banner year.—I. B. Henderson, pastor.

WAXIA.—St. Paul Church is still alive and on the up grade. March 15 was a great occasion at this place. A rally was given by the steward sisters, the proceeds for the purchase of a suit of clothes for pastor. The rally was a complete success. The baskets were out in the old time fashion. Buggies and carriages came in from all parts of the country. We were assisted by our good Baptist friends, the Revs. Volmore La Rose, H. Babbs, P. Curtus, Pipkins and others. We especially invite them to come again. The rally

was led by the following committee: Sisters L. Trent, Martha Ellis, Mary McDowd, Mary Louis and others. Collection during the day and night, \$20.85. These are good people. The only thing this place needs is a railroad and it would be the best place in the conference. We are hard at work.—Edward Jackson, pastor.

MAGNOLIA.—The St. Luke and Plainview Churches held the first quarter March 11-12, with the Rev. J. W. Turner, presiding elder, in the chair. All officers presented written reports indicating an increase on all lines. Paid presiding elder in full, \$15; paid pastor, \$38.85. Elder Turner preached a stirring sermon. Twenty-two came forward for prayer. St. Luke is up where she has never been before. Our pastor, the Rev. E. V. Taylor, is the right man for this place. We had one of the old time love-feasts. Sisters Penn and William made the stay of the Presiding Elder very pleasant. We are now planning for Easter and hope to raise \$40. The watchword is "The SOUTHWESTERN in every home." We love to read it and are striving to put it in every home.—D. V. William.

BATON ROUGE.—At Wesley Chapel the first quarterly conference held March 16, 1908, with the Rev. J. W. Turner, presiding elder, in the chair. Devotional exercises conducted by the Revs. T. B. Cooper of St. Mark's Church and Cornelius Johnson of Port Allen. Great work had been done. A new fence, at a cost of \$30, has been put around the church, the parsonage newly fitted up by the committee on parsonage and furniture, Sister Anna Jordan, president, at a cost of over \$100. Too much praise cannot be given to her and the able corps of workers. The congregations is steadily increasing. Raised for all purposes during the quarter, \$390. Presiding Elder paid up in full, \$30, and balance on last year. He expressed himself as being well pleased. "We take this method to thank Port Allen and St. Mark's for favoring the conference with their presence. Wesley is on the up grade; success is assured with its present pastor, the Rev. F. T. Chinn leading.—(Miss) Beatrice Jordan.

BASTROP.—At Mt. Olive Methodist Episcopal Church the first quarterly conference was held on March 7-8, the Rev. J. O. Brown, presiding elder, in the chair, and Brother J. S. Scott, secretary. Reports along all lines were very good. On the first Sunday, Brother Tom McCormick was baptized and read into the church. His age is 80 years. Two children have been brought to the altar and baptized this quarter. Thirty-eight communed at the Lord's table. The Rev. John Smith, pastor of the Baptist Church at Collington, was with us on Monday night. The conference was very largely attended. Raised this quarter, \$89.—James A. Evans.

CLARENCE AND MT. ZION.—A great storm struck the parsonage on the night of February 25 and left many good things on the table. Mt. Zion is the coming place. We expect to lead this year, under the pastorate of the Rev. W. J. Hampton. No man need be ashamed of this congregation. We have good and able leaders at Mt. Zion.

W. L. Chapman.

SPIDER.—The Rev. N. R. Randolph, pastor of Shady Grove Methodist Episcopal Church, came to us January 25, 1908. Bro. Randolph stands high among the best workers of the church. We heartily thank the conference for sending us such a noble man and gladly welcome such an enthusiastic worker.—Hattie Walker.

NEW IASALA.—The first quarterly conference of St. James Methodist Episcopal Church was held February 14-16. The Rev. P. Wellington Clark, our affable presiding elder, presides with ease and ability. He preached two good sermons. The people heard him gladly.

SCHRIEVER.—The Rev. Frank Walker and wife of Magnolia Methodist Episcopal Church, were visited one evening recently by one hundred and fifty people of Schriever, loaded with groceries (about 100 pounds), such as meat, flour, sugar, coffee, etc., together with crockery ware, china, etc. The party was led by Daniel Harris, Ben Jackson and Walter Smith. The orchestra played many beautiful selections. Refreshments were served. Among the members of the orchestra were: Marshall Davis, Arthur Rounds, Thomas James, Oliver Ruffeo, Louis James.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 20 years. Price 50c.

MISSISSIPPI.

WEST POINT.—Our first quarterly conference was held February 7 with Presiding Elder Henry in the chair. With our newly elected pastor, the Rev. J. W. Byrd, we see nothing but a year of success before us. On February 23 Father Adams was with us and preached two able sermons. His theme for the morning service was Child's Right. The church being well crowded with young people. Master Gammon Henry deserves no small compliment for the manner in which he sang "My Mother is Praying for Me." At night Father Adams' discussion was on "Christian Fidelity." Our parsonage has been refurnished, all debts being paid and every interest of the church looked after.—Besse L. Rush.

ELLISVILLE.—This work is in good shape. I was received very kindly by each congregation and took up the work where the Rev. L. L. Shumpert left off. The plans laid out by the Board of Stewards and Trustees are being pushed with great success. Rev. J. B. Brooks, presiding elder, was present March 15-16, and held my conference, which was a success. Pastor, local preachers, stewards, trustees, superintendents and committees made good reports. Class No. 1 of the Ellisville Charge, Mrs. Cassie Pickens, leader, reporting \$3.50, is the hanger class of this work for the quarter. The stewards reported: \$123.90 for pastor; \$25 for presiding elder. Trustees, \$100 for improvements. Total, \$248.90. Collection for the day, \$41.36. The elder preached two strong and forcible sermons. Sixty-six communed. The trustees have covered the church and the ladies are pushing the work through the Ladies' Aid and the young people.—R. N. Jones.

SHUQUALAK.—The Rev. F. H. Henry, Presiding elder, deserves great credit for his ability as presiding elder. This is a great circuit now; only two churches on this circuit, St. Peter and Asbury. These two churches fixed the pastor's salary at five hundred dollars and a splendid parsonage. The presiding elder's salary was fixed at \$75 and we will pay it. This is my third and best year thus far. We cannot tell

when we will want to leave this good people. I am well pleased with my appointment. Elder Henry's two sermons will long be remembered in this place. On Saturday, March 15, the good women of Asbury spared no pains in entertaining the conference. Ten well filled baskets were brought out and we enjoyed a great feast. Fifty precious souls partook of the Lord's Supper. The young women plan to raise \$100 for Easter. We raised this quarter, for all purposes \$100; paid pastor \$61; presiding elder in full, \$18; the poor \$5; church indebtedness, \$16.—G. W. Baker, Pastor.

COUPARLE.—I reached the above named place the first Sunday in February, 1908. The people received me gladly. I have been over the circuit and found 334 members, one League Chapter, 4 Sunday Schools. The Sunday Schools are not doing so well and a very few take the SOUTHWESTERN, although a great many read other papers. The churches are not what they ought to be. Many of our members own their own homes and considerable land. I see no cause why they have not built good churches; they are fully able to build, and if the Lord helps me Couparle Circuit will have good churches. My first quarterly conference convened at Couparle March 11, 1908. This being a large work, you can form an idea of what it is. About 75 members in the session. It lasted from 2 o'clock until night, every one bringing food in the old time way. Everybody seemed to be happy. It was a big day. Elder A. J. McNair was on time and the leaders and stewards, local preachers, Ladies' Aid, superintendents, president of the League and a host of the members of the church were present to make the conference go. The leaders had up to date reports. We raised \$38.80 and \$3 for the General Conference expenses. Paid the elder \$28. We are fixing to repair the parsonage. We have two horses to drive over the circuit. They estimated \$700 for the pastor's salary, \$100 for presiding elder; \$100 for benevolent claims. Paid the pastor this quarter, \$51.55.—D. F. Dudley.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 176, South Bend, Ind.

TEXAS.

HARLETON.—The members of Smyrna Methodist Episcopal Church are working by faith for a great revival this conference year. We mean to do more for our Savior, more for our church, more for our pastor, more for our fellow man than ever before. We have looked with an eye of faith and caught a glimpse of the word. Go on, I will be with you; and for this cause we do believe that progress is ours. We are now planning to make Easter one of the best days of our history at this place. We have had a successful Sunday school and League for some time. The Sunday school is more earnest and active now than ever before. W. W. Washington.

QUEEN CITY.—Our first quarterly conference convened in Bethel Chapel March 1, with the Rev. J. O. Williams, presiding elder in the chair. From the very beginning it was readily seen that the spirit of unity existed among the preacher and people. Bro. Williams spoke very encouragingly about the work and gave the people to know

that he wanted the pastor to be paid in full. This is the place where the presiding elder began his ministerial career and he is beloved by all who come in touch with him. He preached two able sermons that will be long remembered. Fifty-five souls partook of the Lord's Supper. Two joined the church. Raised during the day \$18. At Queen City a great storm swept over the parsonage on the night of February 21, the preacher and his family being aroused by hearing many voices making the welkin ring. Mrs. Lucy Johnson and husband led the party. We were met by twelve of the most loyal mothers of the church, besides Prof. R. H. Johnson, teacher of the public school, and a prominent member of Missionary Baptist Church, who laid on the table many pounds of edibles, and many other things too numerous to mention.—G. R. Turner.

FOSTORIA.—This is our beginning as a church here. Our pastor, the Rev. D. A. Runnels, arrived here January 18, 1908, and at once he set us a working with the hope of planting Methodism. He has things well in hand. With him, at the helm we are straining every nerve to carry the vessel safe into the harbor. We have rented and neatly furnished a parsonage for our pastor, and are going to take care of him and his family, of whom we are proud. Our hope for the future is great. The presiding elder, the Rev. W. H. Jackson, was with us on the 2nd and 3rd, and organized our quarterly conference. The conference was unique in every form. The elder's sermon filled us with new ideas and brightened our hope. Paid the presiding elder \$8.25.—T. Stillephen, Secretary.

The fifty-fifth birthday of Dr. M. M. Alston, D. D., ex-presiding elder and now pastor of Newnan Methodist Episcopal Church, Atlanta District, was held at the church and parsonage April 10, 1908, from 7 p. m. to 11 p. m. Many of the pastors in and around Newnan were present. All denominations were represented and short speeches were rendered in praise of the noble work Dr. Alston has done in the Atlanta Conference for the last 27 years. He was presiding elder for 12 years, the founder of the financial plan of the conference, which has brought the Atlanta Conference into first rank, self-supporting and good paying charges all over the conference. He was one of the pioneers that helped in every way in laying the foundation of this great conference and church. That he has had splendid health was brought out by the fact that he has not been confined to his bed for over 30 years and during his 30 years ministry has spent only four Sundays away from church. Not a blot has been put upon his character and today he stands as a father of the conference, highly respected by both laymen and clergy. The faithful members of Newnan church came to the parsonage with baskets filled with many good things and many gifts were presented to Dr. Alston as a token of their love and appreciation for his noble service among them. More than two hundred young people were out. The choir with well trained voices rendered beautiful music. Too much praise cannot be given to these good members for the way they have cooperated with their pastor to lift up fallen humanity and build up the kingdom of God. Truly our prayers and best wishes shall continue to follow him, that the Lord may give him many more years of useful service. The meeting was conducted by our much



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beloved and highly respected presiding elder, the Rev. C. L. Johnson. Other ministers present: The Revs. N. J. Crolley, H. R. Bennett, C. H. Holland, J. B. Mitchell, I. J. Copage, B. G. Burks, H. E. Burns. Committee: Misses Mattie P. Neal, Cora Jackson, H. E. Burns.

Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
July 4—Winston...	Lexington, N. C.	
July 8—Knoxville...	Knoxville, Tenn.	
July 8-11—Cumberland River.....	Hartsville, Tenn.	
July — Austin...	Smithville, Tex.	
July — Meridian	Forest, Miss.	
July 21—Nashville...	McMinnville, Tenn.	
July 22—Starkville.....	New Prospect, Miss.	
July 22—Western.....	Lenoir, N. C.	
July 23—New Orleans...	Plaquemine, La.	
July 23-26—Ocala.....	Lowell, Fla.	
July 23-26—Bristol....	Gate City, Va.	
Aug. 4-10—Paris	Clarksville, Tex.	
Aug. 12—N. N. Orleans....	Central, La.	
Aug. 19-23—Huntsville....	Athens, Ala.	

CONVENTIONS

April 30-May 3—Griffin...	East Point, Ga.
S. S. and E. L. Convention.	
May 15—Sedalia District Woman's Foreign Missionary Society,	Centerville, Mo.
May 20-21—Louisiana Conference, Woman's Home Missionary Society,	New Orleans.
May 22—Huntsville....	Huntsville, Tex.
May 28—Waynesboro....	Millen, Georgia
S. S. and E. L. Convention.	
May 28—Lagrange.....	Yatesville, Ga.
S. S. and E. L. Convention.	
May 29-31—Huntsville....	Gurly, Ala.
S. S. and E. L. Convention.	
June 3-4—Mississippi Conference, Woman's Home Missionary Society,	Lumberton, Miss.
June 17-18—Tennessee Conference Epworth League Convention,	Humboldt, Tenn.
June 24-25—Shubuta....	DeSoto, Miss.
S. S. and E. L. Convention.	
July 2—Little Rock Conference Woman's Home Missionary Convention,	Cottonplant, Ark.
July 23-27—South Florida Mission....	New Smyrna, Fla.
S. S. and E. L. Convention.	
Aug. 19-23—Huntsville....	Athens, Ala.

Special Notices

LOUISIANA CONFERENCE.

Dear Sisters: The Annual Convention of the Woman's Home Missionary Society of the Louisiana Conference will be held at Williams Chapel, New Orleans, on Cherokee and Pearl Streets May 20 and 21st. District Secretaries will please take due notice and exert yourselves the few intervening weeks to have full reports from all auxiliaries on your Districts. Have each auxiliary represented in the convention, as far as possible, by the usual number of delegates.

C. HAYMAN, Cor. Secy.

MISSISSIPPI CONFERENCE.

Members of the Woman's Home Missionary Society, Preachers, Presiding Elders and friends of the Mississippi Conference: By action of a vote at the last Annual Conference, the annual meeting of the Woman's Home Missionary Society will be held at Lumberton the first Wednesday and Thursday in June, and adjourn Thursday night in time for all to get to their homes for Sunday. All important business will come before this meeting also, the election of officers. Each auxiliary

is requested to send a delegate, it may be at a sacrifice financially, but send anyway; it is God's work. We gladly welcome all presiding elders, pastors and visitors to come and assist in the good work. Our president, Mrs. J. R. Crump, is very desirous of making this annual session a success. Now, dear sisters, for the love of Christ and His cause let us come to this meeting. You are needed. Each auxiliary is asked to send at least one dollar to help defray the expenses of the meeting. Mite boxes that were given out at our last meeting will be given in at this meeting. Don't forget the scholarship that we promised the orphan girl. The program will be published in a few days. Let nothing keep us from Lumberton the first Wednesday in June.

Mrs. J. R. Crump, President.
Mrs. K. B. Jamison, Secretary.

TENNESSEE CONFERENCE.

The Tennessee Conference Epworth League Convention will be held at Humboldt, Tenn., Gibson Co., June 17-18, 1908.—Jessie T. Price, President.

SHUBUTA DISTRICT.

Brethren: We are in a great strain at Natchez. The church asks that we respond at once. Let each pastor send two dollars to Presiding Elder R. P. Threlkeld, Vicksburg District. Now Brethren, now is the time.

J. B. Baooks, Presiding Elder.

SEDALIA DISTRICT.

The Sedalia District Convention will be held in Centerville, Mo., May 15th, 1908 and we hope that every auxiliary and charge in the District will send a delegate as we want to make it a success. Mrs. Minnie Jones, District Secretary. Mrs. Vina Morgan, President. Mrs. M. J. Gibson, Secretary of Central, Mo., Conference, Woman's Home Missionary Society.

SOUTH N. O. DISTRICT.

The South N. O. District Conference will convene at Hurst Chapel, Plaquemine, La., July 23, 1908, instead of Calvary Methodist Episcopal Church, Thibodaux, Louisiana. All who are concerned will please govern yourselves accordingly.

B. MACK HUBBARD, Presiding Elder.

MERIDIAN DISTRICT.

Brethren: I have sent each one of you written notice of your second quarterly conference. If you have not received it please let me know at once. Our District Conference will meet at Forest instead of Morton, the latter part of July. Bear in mind that what you liked in collecting your benevolent apportionment on "Easter Sabbath" you will make out on "Children's Day" in June. We have promised to raise all benevolence by district conference; let us not fail. I am glad to report that each charge and circuit in the district has increased pastor's salary over that of last year from fifty to one hundred dollars. Work for subscribers to the SOUTHWESTERN, for it is the pastor's great friend and helper.

WM. McMorris, Presiding Elder.

District Rounds

KNOXVILLE DISTRICT.

THIRD ROUND.

White Pine, May 2-3; Byington, 9-10; Jefferson City, 16-17; Newport, 16-17; Clinton & Coal Creek, 23-24; La Follette, 29-31; Kingston and Lonsdale, 30-31; Harriman, June 6-7; Green-

vile, 13-14; Warrensburg, 20-21; Tazewell and Tate Springs, 27-28; Morris-town, July 4-5; Knoxville, "Vine Ave.," 7-12; Knoxville, Seney Chapel, 8-12. The District Conference will be held at Knoxville (Seney Chapel) beginning Wednesday 9 a. m. July 8 and closing Sunday night July 12. Brethren, push your work on all lines that our reports to the District Conference may be the best in all of our history. Report blanks will be mailed to all the charges in due time. Your brother and co-worker, W. A. Webber, Presiding Elder.

OCALA DISTRICT.

SECOND ROUND.

New River, May 2-3; Santos, 9-10; Free Canaan, 16-17; Ocala, 23-24; Cotton Plant, 30-31; Williston, June 6-7; Reddick, 14-15; Micanopy, 20-21; Starke, 27-28; Waldo, July 4-5; Lawtey, 11-12; Hawthorne, 18-19; Lowell, District Conference, 23-26 Sampson City, 28; Lochloosa, 30. Brethren: You all know that I will be at the seat of the General Conference the month of May. Provision is made for the holding of Quarterly Conferences in my absence. Please note that the District Conference, Sunday School and Epworth League Convention convenes at Lowell July 23-26. It is expected that the pastors, delegates and their officers will give good account of themselves and work accomplished. Remember the Lilly Whitney Memorial service and the obligations involved. Strive to make a better record for the SOUTHWESTERN on our District. The church we represent, and our constituents expect great things of us. May we earnestly strive not to disappoint them.—J. P. Patterson, Presiding Elder.

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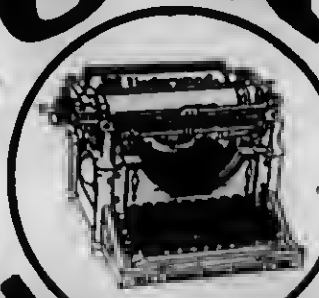
Send your name and address to the Knickerbocker Clock Company, 901 Lexington Ave., Brooklyn, N. Y., and you will receive full particulars and photo-illustrations of the three designs for hall, dining room or library, together with five blank BID forms allowing you and four of your friends to BID at the "Dutch Auction." It costs nothing to BID for one of these beautiful clocks at your own price.

Send to-day, then tell your friends about it, and show the illustrations of the "Father Knickerbocker" clocks. If you interest four or five of your friends in our offer and forward their BIDS with your own, you will receive FREE a "Miss Knickerbocker" watch, artistically finished in gun metal and gold, with your initial engraved on the case. A limited number of these beautiful watches are to be offered as souvenirs of the "Dutch Auction" to ladies sending for particulars as above.

The greatest of all newspapers is the *Daily Globe-Democrat*, of St. Louis. It has no equal or rival in all the West, and ought to be in the hands of every reader of any daily paper. It costs, by mail, postage prepaid, daily including Sunday, one year, \$6.00; six months, \$3.00; three months, \$1.50; Daily without Sunday, one year, \$4.00; six months, \$2.00; three months, \$1.00; Sunday edition, a big newspaper and magazine combined, 48 to 76 pages every Sunday, one year, \$2.00; six months, \$1.00. A subscription for the *Globe Democrat* at these prices is the best possible newspaper investment. Send your order to-day, or write for free sample copy to Globe Printing Company, St. Louis, Mo. See special offer of the "Twice-a-week" issue of the *Globe-Democrat*, two years for \$1.25, elsewhere in this paper.

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Woman's Home Missionary Society, Little Rock Conference

Last year was the most successful in our history and we praise God for the blessings that crowned our efforts. The large attendance of delegates from remote parts of the state representing the Queen Esther Circle and Senior Auxiliaries; the reports from the District Presidents and the Secretaries of departments; the five new auxiliaries and the treasurer's report over last, given in the Annual Convention held at Hot Springs, July 11, 14, are the true evidences of advance and achievement. Much of the success is due the loyal women, pastors, presiding elders and the large number of leaflets, woman's Home Missions and the aid of supplies sent to our pastors and their families. Mrs. Amanda Davis, Brinkley, Ark., our conference organizer, who is enthusiastic and consecrated to the cause of Christ will give much of her time organizing more thorough organizations. Let us help make the work on each District exceed the previous year. The convention was worthy and intellectual on all lines of the work. The pastor, the Rev. W. R. R. Duncan, and his people entertained us royally. The reception given at Mr. and Mrs. H. J. Eden's beautiful home for the delegates was a very elegant affair. Misses Unita Strickland, Naomi Johnson, daughters of the President and Secretary, Bessie Cooper, of Philander Smith College, Lummie Jones, of Rust University, helped greatly with their musical talent. The young people's program was indeed an attractive feature. Mrs. Chas. Col. Springer, Center Junction, Ia., lectured on "personal observations in Alaska" and "Travels in Holy Land." They were instructive and entertaining. Mesdames H. M. Nasmyth, superintendent of Adeline Smith Home; Dr. S. F. Morris, of Cottonplant, Secretary of Temperance Work; Gans, Lewisville, Miss Alice Sampson Cloe; Mesdames Georgia Gray, Little Rock; Nancy Greer, Sweet Home; Victoria Gates, Brinkley, the Revs. D. B. Harston, W. S. Sherrill, presiding elders G. N. Johnson, Cottonplant, who preached the annual sermon, and G. T. Saxton, Pine Bluff, were among those who graced the audience with their inspiring and instructive addresses. The health of Mrs. G. T. Saxton, Secretary of Young People's Work, prevented her presence but she sent her little daughter as proxy, who is a member of Queen Esther Circle. She did her part well. Illness in the family of Mrs. Anna C. Freeman, Secretary of Literature department, prevented her presence. Mrs. Georgia Gray filled her place and at the close of the convention reported many packages distributed and all pay leaflets sold. Our worthy and efficient president, Mrs. A. T. Strickland, looked carefully after all Departments of the work. Mrs. Anna C. Freeman, Pine Bluff; Mrs. A. T. Steven, Van Buren, mite box secretary; Mrs. G. T. Saxton, and Mrs. Dr. G. F. H. Morris, have their work well in hand and are willing and ready to give any assistance needed in the charges concerning their work. Write them and have a round report at the annual convention which meets at Taylor Chapel, Cottonplant, Ark., July 2, 1908. The reports showed excellent work accomplished last year.

Auxiliaries raised funds for church debts, benevolences, etc. On some charges where we have no organization the people give to its cause. Sisters of Van Buren and others report boxes of bedding for the Girls' Bud Long Hall, Philander Smith College, also the Rev. Mr. Johnson and wife, of Camden, gave sheets, pillow cases, among others to Adeline Smith Home. The young girls deserve special mention for their earnestness in soliciting what they can in mite boxes to carry back to the Home when they enter upon their year's work. The Districts reported at the Convention: Pine Bluff, \$44.75; Clow, \$69.25; Fort Smith, \$49.80; Forrest City, \$45.75; Little Rock, \$182.25; total for all purposes, \$393.05. Paid student aid for Adeline Smith Home, \$30.00; "Silver offering," \$68.65; Boaz Fund, \$4.00; Rehabilitation Fund, \$1.00. We failed to raise all of our student aid and "silver offering," but must raise the amount this year aside from the dues. Our Adeline Smith Home needs our financial support. The Homes in the colored conferences need more room. Dear sisters and brethren, to whom must the society look too for aid in this great work? Shall we not seriously consider the matter of organizing more auxiliaries and keeping those organized jealously interested and raise the student aid, "silver offering" and membership dues. For this is the only true source of helping the great Society meet its obligations. If we are loyal Methodists and believe in the importance of the Society in our Conference let us begin now to have the people understand the work and purpose of the Woman's Home Missionary Society. Leave no Methodist woman or friend uninvited to join the Society. Tell them where they will find our Homes and Schools. Look diligently after the young people and interest them in the work of the Queen Esther Circle, Home Guard and Jewel Band and let them grow up members of the Woman's Home Missionary Society. They will soon be needed to fill the places of older ones. Subscribe for "Woman's Home Missions." See that your auxiliary is Class A—as many as or more subscribers than members. The anniversary meeting held in connection with the annual conference Friday, January 24, 3:00 p. m., was indeed excellent. The able addresses delivered by Mesdames A. T. Strickland, president; M. C. B. Mason, general organizer; G. G. Logan, corresponding secretary Upper Mississippi Conference; L. E. Steven, Little Rock, who has been a strong advocate in behalf of the Society long years, will give impetus to the work. The annual report was read by the writer and received with hearty applause. The sisters meeting on Thursday at 3 p. m. in Bud Long Hall, Philander Smith College, was timely and instructive. A silk flag is offered to the district sending the most money over the amount assessed to the conference treasurer, Mrs. Georgia Gray, 1214 Puaski Street, Little Rock, Ark., during the year closing July 15th, 1908. The roll will be called and the amounts due will be paid in response. Let us be encouraged, do our part and rejoice to be counted worthy to be co-workers in the great Woman's Home Missionary Society of the Methodist Episcopal Church.—Mrs. G. N. Johnson, Corresponding Secretary, Cottonplant, Ark.

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Doings of the Workmen

ARKANSAS.

MARKEN TREE, M. A. Green, pastor.—We arrived on this charge March 8. Found the members scattered and no place in which to worship. With the aid of Dr. S. L. Mitcham, one of the Trustees of our church, we secured the public school house for worship. The work is already infused with new life. We have a good Epworth League, which is in charge of Mrs. J. Mitcham and the Sunday School has been organized. The outlook is bright for our church in this town. The Rev. L. G. Hodges, presiding elder, held our first quarterly conference on March 23-29. His assessment was paid in full. The Elder preached twice, strong and convincing sermons.

CALIFORNIA.

RELANDS.—The Ladies' Aid Society of Harrell Methodist Episcopal Church gave a literary entertainment at Fraternal Hall last Tuesday evening. The musical feature of the program was highly complimented by Dr. Bedford, the financial agent of Tuskegee Institute, and others. Mrs. Emma Markham, formerly organist for Trinity Choir, Houston, Texas, has the music of Harrell Church under her direction. \$17.75 the receipts. The society has secured a nice six room house with electric fixtures, gas, telephone, spacious bath-room and have handsomely furnished the same to be used as a parsonage for their young and energetic pastor and his beloved wife, the Rev. and Mrs. L. V. Harrison.—Mrs. H. A. Harrell, Chairman of Ladies' Aid Society.

GEORGIA.

THOMASVILLE.—Our new elder was with us on the 6, 7 and 8th of March. The elder was full of zeal and courage and spoke of the work in general in a helpful way. He was at his best on Sunday. After the sermon the Holy Sacrament was administered. The Missionary Baptists, Primitive Baptists and Methodists all partook of the communion. Sunday night the elder made an impression in this town that will never be forgotten. Paid the elder in full, \$6.00. Thomasville is alive as never before.—D. H. Martin, pastor.

KENTUCKY.

LEITCHFIELD.—The Taylor Methodist Episcopal Church has had a banner year. Pastor's salary, \$362.00; presiding Elder's, \$48.00; benevolences all told, \$42.00; for church and parsonage debts, \$140.00; for Sunday School, \$5.40; total for all purposes, \$597.40. One revival; one accession; one death; two backsliders reclaimed. Our church is practically out of debt and with a little improvement the church and parsonage will be in good condition.—W. A. Hinton, pastor.

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Marriages

JONES-HOLBERT.—Mr. Alex Jones and Miss Susan Holbert, Jacksonville, Texas, on March 16, 1908, at the parsonage of the Methodist Episcopal Church.

HARRIS-HAYNES.—On March 5, 1908, at Kendleton, Texas, Mr. James Harris and Miss Carrie Haynes, promising young members of Kendleton Charge, the Rev. Gabriel Felder officiating.

HAYNES-NEAL.—The Rev. Gabriel Felder reading the ceremony, Mr. Henry Haynes and Miss Bessie Neal, at Kendleton, Texas, March 12, 1908.

Doings of the Workmen

ALABAMA.

MADISON, J. B. Webb, pastor.—We entered upon this work December 9, 1907, but because of bad weather were prevented from meeting the people until February 18. The Ladies' Aid Society of Lowe's Chapel, came in a body to call on the pastor and family and with them was a wagon loaded with choice provisions, and for this act of friendship we are grateful.

GUNTERSVILLE, Henry Chandler.—Sunday, March 8th, was a turning point and a great victory for our Church at Gunter'sville. Our church here has been without a deed for many years and thereby the interest of our Methodism dormant and the membership decreasing. Sunday the Rev. R. L. Perkins was at his best and marshalled his people like a King, inspite of all opposition. He put out a few punch cards and offered prizes for the largest amounts brought in by the several contestants. The record was broken in the way of raising money. A rally as successful as this has not occurred here in twenty years. Pastor Perkins preached two able sermons morning and night. At night the house was packed to overflowing and the contestants brought in their cards, the total amount of which was \$14.54. The membership was taxed and the general public strained to the utmost. Only the amount of the cards is here given. Our deeds are secured and we are on solid ground.

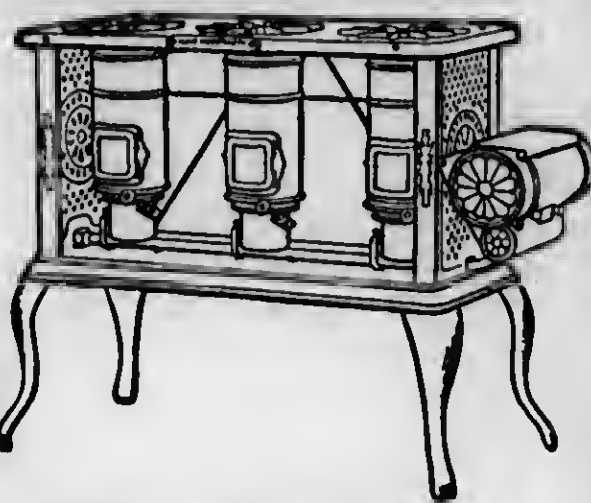
ONEONTA, W. J. Harris.—Bethlehem Methodist Episcopal Church is advancing along all lines under the able pastorate of the Rev. J. P. Gregg. Brother Gregg is a strong preacher of the gospel and is laboring hard to raise higher the spiritual and financial condition of the church. Attendance upon the Sunday School services and the League is increasing. He is planning also for a revival. The Ladies Aid Society gave a rally last Sunday and raised a good sum of money. The pastor does not forget the SOUTHWESTERN. He is trying to put it in the homes of the people. Our public school at this place which has an enrollment of 82 is moving along nicely. We are striving to attain the highest plane possible, morally, intellectually and spiritually.

NORTH BIRMINGHAM.—The members and friends of Scott Methodist Episcopal Church on March 13 gave their pastor, the Rev. N. H. Redrick, a substantial "pounding," which he and his good wife greatly appreciate. Mrs. M. K. Jackson led the host.

NURSING MOTHERS AND MALARIA.—The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

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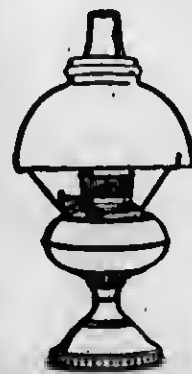
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GEORGIA.

ST. MARY'S CHARGE.—Our Second Quarterly Conference was held March 14th and 15th, at Carnegie's Chapel. The Rev. E. D. Giddens, presiding elder in the chair. The conference was well attended. Reports on all lines showing quite an advancement. The visit of the presiding elder brought much joy and happiness to both pastor and people. Sunday the 15th was a high day in Zion. Beginning with Sunday School and a lecture by the Elder, which was fine and helpful. Service changed to a love feast meeting which all enjoyed. The church was packed to its utmost capacity. The presiding elder delivered two able sermons. Preceding the sermon at night

one was baptized. Four joined the church during the services. Total collection, \$27.02. On Monday night the 16th at the above named place, the good people of Carnegie's Chapel surprised the pastor with a variety of groceries, which caused much joy and smiles to all members of the family. The pastor thanks the good people for their liberality and good gifts.—E. J. Kimball, pastor.

JESUR.—On the third of March a band of welcome visitors came to the parsonage, leaving there much comfort in the way of substantial provisions for the pastor and family. The Rev. M. W. Clemons, our pastor, is the man for the place and under his leadership large results are expected this year.

Deaths

THE REV. A. C. CARTER.

The Warren Street Methodist Episcopal Church was crowded this afternoon with a sad-faced throng, representing every business and walk of life. They had gathered to pay their last tribute of respect to the Rev. A. C. Carter, a Methodist Episcopal minister, who for a long time has been a resident of Mobile. As the funeral procession reached the church, the choir began the song, "Come Ye Disconsolate." The Rev. P. G. Golins, master of ceremony, called upon the Rev. G. W. Winn, pastor of the Hamilton Street Methodist Episcopal Church to offer prayer. The Rev. Dr. A. G. Glenn, pastor of the Warren Street Methodist Episcopal Church read as a Scripture lesson, I Cor. xv: 41-55. After which the choir sang "Asleep in Jesus." Rev. Mr. Golins then asked the congregation to join in and sing Rev. Carter's favorite hymn, "Servant of Christ, Well Done," after which he introduced the Rev. Mr. Glenn, who preached a very touching sermon from 2 Tim. iv: 7: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." At the closing of the sermon the Rev. Dr. Gillins, pastor of the Bethel African Methodist Episcopal Church, offered prayer. Miss Mary Doyle sang as a closing song, "What are they doing in heaven to-day, and the vast audience marched out, many of whom followed the funeral company to the river front where they embarked for Claiborn, the last resting place of our deceased brother.

The Rev. A. C. Carter was born in Clarke County, Ala., October 25, 1858. He died April 19, 1908. He was converted in October, 1883; he joined the Central Alabama Conference in 1890 and served with great acceptableness the following charges: Brewton, Tensaw, Wesley Chapel (Mobile), Troy, Opelika, Lafayette, and Evergreen. His health then failed, and he was given a supernumerary relation. Later he was compelled, on account of his health, to superannuate. He was ever loyal and faithful to the church of his choice. He was a devoted husband and a loving father. His only child (a young woman) predeceased him to the glory-land. He is survived by four brothers, five sisters, a loving wife, and other relatives. In the death of the Rev. Mr. Carter the church sustains a great loss.

His sickness and sufferings were long and severe, but he endured them with great Christian fortitude to the end. He talked much about Jesus, and said, "Of death I have no dread." He was very much concerned about the future welfare of his family, especially his devoted wife, whom he committed to the care of his other relatives and friends, and the care of Almighty God.

After he had become speechless, the wave of his hand and the expression of his face were silent witnesses that his faith in God and the Grace of His Son could not be destroyed by death.

"O he like his my last repose,
Like his my last reward,
To shout in death 'farewell, earth-
woes,
I'm going home to God.'"
A. G. GLENN.

A Bold Step.

To overcome the well-grounded and reasonable objections of the more intelligent to the use of secret, medicinal compounds, Dr. R. V. Pierce, of Buffalo, N. Y., some time ago, decided to make a bold departure from the usual course pursued by the makers of put-up medicines for domestic use, and so has published broadcast and openly to the whole world, a full and complete list of all the ingredients entering into the composition of his widely celebrated medicines. Thus he has taken his numerous patrons and patients into his full confidence. Thus too he has removed his medicines from among secret nostrums of doubtful merits, and made them *Remedies of Known Composition.*

By this bold step Dr. Pierce has shown that his formulas are of such excellence that he is not afraid to subject them to the fullest scrutiny.

Not only does the wrapper of every bottle of Dr. Pierce's Golden Medical Discovery, the famous medicine for weak stomach, torpid liver or biliousness and all catarrhal diseases wherever located, have printed upon it, in plain English, a full and complete list of all the ingredients composing it, but a small book has been compiled from numerous standard medical works, of all the different schools of practice, containing very numerous extracts from the writings of leading practitioners of medicine, endorsing in the strongest possible terms, each and every ingredient contained in Dr. Pierce's medicines. One of these little books will be mailed free to any one sending address on postal card or by letter, to Dr. R. V. Pierce, Buffalo, N. Y., and requesting the same. From this little book it will be learned that Dr. Pierce's medicines contain no alcohol, narcotics, mineral agents or other poisonous or injurious agents and that they are made from native, medicinal roots of great value; also that some of the most valuable medicinal plants entering into the composition of Dr. Pierce's Favorite Prescription was known to the Indians as "Squaw-Weed." Our knowledge of the uses of not a few of our most valuable native, medicinal plants was gained from the Indians. As made up by improved and exact processes, the "Favorite Prescription" is a most efficient remedy for regulating all the womanly functions, correcting displacements, as prolapsus, anteversion and retroversion, overcoming painful periods, toning up the nerves and bringing about a perfect state of health. Sold by all dealers in medicines.

THE REV. NOBLE PYLES.

The Rev. Noble Pyles was born Aug. 5, 1860, and died April 15, 1908, at Nashville, Tennessee, age 47 years, 8 months and 10 days. The rite of matrimony was solemnized between he and his present widow October 8, 1880, by Dr. E. W. S. Hammond and he was to be a faithful husband in every respect. He was a good father, neighbor, citizen and a true Christian. For 30 years he served the Christian cause in the Methodist Episcopal Church as Class Leader, Trustee, Sunday School Superintendent, Steward, Epworth League worker, and a pastor, and was faithful to each responsibility. He said to the writer: "I am ready and waiting for the will of the Lord to be done. I am in peace with my God and all mankind." He leaves a wife, four children, two brothers, one sister, relatives and a host of friends. The Rev. Dr. E. W. S. Hammond and the writer conducted the funeral services.

E. J. GUTHRIE, Pastor.

BUCKNER.—Nancy Buckner, a member of St. Mark Methodist Episcopal Church, Opelousas, La., was translated to her eternal rest on Monday, February 17, 1908. She was a faithful and consistent Christian. On Monday before her death the pastor called to see her and found her strong in faith. She was 70 or 75 years old and had spent the greater part of these years in useful service for the church of her choice. We shall meet her again. The funeral was conducted by the Rev. M. L. Baldwin, pastor.

OLESBY.—J. C. Oglesby, a member and an official of Asbury Methodist Episcopal Church, Holly Springs, Miss., died March 4, 1908. He was for more than thirty years one of the leading men of our church here. He lived an upright Christian life, highly esteemed by all. He was a member of the Masonic and Odd Fellows fraterni-

ties and was buried with honors by the same. He leaves a wife, two sons and a host of friends to mourn. The Rev. E. F. Scarborough, pastor, officiated at the funeral.

WILKINS.—Mayfield Wilkins died February 13, 1908. She was a member of Asbury Methodist Episcopal Church, Holly Springs, Miss., and lived a consistent Christian life, dying in full triumph of faith. She was a graduate of Rust University. Her husband, three children, one sister, a grandmother and father survive her. She is gone but not forgotten. The Rev. E. F. Scarborough, pastor, conducted the funeral service.

SMITH.—Della Smith died at Spider, Louisiana, recently. She was a member of the Shady Grove Methodist Episcopal Church at that place. Three children; father, sister and other relatives survive her.

FREDERICK.—Charles Frederick, a member of Woodlawn (La.) Church, died March 10, 1908. He leaves a father, mother, sisters and brothers to mourn. "Servant of God well done."

CHAS. C. LANDRY.

SMITH.—Charles Smith, of Salisbury, N. C., died March 6, 1908. Brother Smith was a good man; he was a trustee of the church and also Sunday school superintendent, but we feel that our loss is heaven's gain.

SPEARS.—Sallie Spears, age 50 years, after a long and painful illness, was released from suffering on February 24, 1908. She was a member of Wesley Chapel, Wilson, Louisiana, and a consistent Christian. The burial occurred at Noid Morwood, her birthplace. Funeral service conducted by the Rev. H. C. Gair, assisted by the Rev. H. L. Lonon. Husband, relatives and many friends mourn their loss.

DICKEY.—On Thursday, February 20, 1908, the death angel visited the home of Mr. and Mrs. George Dickey and took their beloved daughter. Lealura Dickey was born in the year 1893, age 15 years. Early in life she united with the St. Paul Methodist Episcopal Church, Batesville, Miss., and lived a consistent member until her death. She was a faithful Sunday school scholar and a willing worker for the church. Her dignity and modest reserve won for her a host of friends. Her life was cut short in the prime of womanhood and does it not seem strange that a life so beautiful should be taken from us so early? Yet we are assured that He doeth all things well. With death always comes sorrow. But there is joy too in knowing that there is life beyond the grave. The funeral services were conducted Friday, 11 o'clock a. m. by her pastor, the Rev. J. H. Talbert, after which they tenderly laid her body to rest in Bethel Cemetery, beside her brother, whose death occurred just five days before, until that day when He shall fashion her body like unto His own. She's dead; her spirit took its flight into that land that has no night. Her soul has gone to God above, The God of peace, the God of love.

EFFIE MAE VAUGHN.

WILLIAMS.—Lillie Williams, a devout and faithful member of Mallett Church, New Orleans, departed this life in the full triumph of faith, February 22, 1908, at the age of 27. She was reared and instructed in a Methodist home and was a church worker of no small degree. She served faithfully at whatever task was assigned her and knew no such things as rest. Her illness was endured like a good soldier and her faith in God was as firm as a rock. The funeral was attended by the pastor and the

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Rev. J. A. Lawson, pastor of Austerlitz Baptist Church, also the Rev. C. M. Stanley. A concourse of sorrowing friends followed the remains to the final resting place in Washington Cemetery No. 2.—W. Scott Chinn, pastor.

Southwestern Christian Advocate

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SUBSCRIPTIONS RECEIVED.

APRIL 20-25.

Atlanta and Savannah—W. C. Bryant, Mrs. Bettie Ware; S. A. Stripling, Mrs. A. Gordon.

Central Alabama and Mobile—A. Callahan, T. H. Herring; V. D. Oatman, Mrs. Susan Penny; Wm. Storrs, Hunley Hamilton, John Gossa; J. W. Thomas, Mrs. Jane Elratte, S. A. Sewell, Thos. S. Jackson.

Central Missouri—W. H. Smith, Thomas Grier, E. Minor.

Delaware—A. J. Pierson.

Florida—J. C. Sheppard.

Lexington—R. A. Crolley, Belle Gaston.

Lincoln—E. A. Young.

Little Rock—C. D. Jacques, J. S. Walker, C. W. Sampson, W. H. Holt.

Louisiana—Elsie Ater, J. D. Bright, Mrs. L. J. Morehead; L. L. Harrison, W. L. Dyos, Hattie Thompson, Pinkey Bailey, Alfred Williams, Mrs. E. Wittenberg; A. Dejoie, Chas. Bryant, Reddick Bates, M. P. Franklin, Sammie Bush, Jr., Mrs. S. Cheney, Madison Brown, Mrs. M. J. Dulaney, Henry Guidry, C. L. Angram, A. Matthew, W. L. Williams, W. Matthew.

Mississippi and Upper—P. Holt, J. H. Holman, Josephine Brown, L. F. White, Amos Spann, A. C. Smith, L. L. Shumpert, Julia Loyd; H. A. Morgan, S. A. Cowen, T. A. Wilson, J. Burton, M. M. Brown, Hayze Ashford, David Young, B. Martin, Isaac Byrd, Jerry Young; N. H. Williams, Miss M. E. Dixon, W. A. Battle, Mary Gibbs, A. Jackson, F. Surges, S. Fernish; Ed Cameron, Rance Jones, P. H. Davis, Mrs. Dora Ormond, Patsy Wesson, W. T. Sanders, S. Jossel, W. Lyman, A. J. McNair, A. J. Walker, W. P. C. Morrison, P. Howard, J. C. Walker, Jr., Allen Quinn, N. W. Ross, J. M. Price, L. S. Henry, E. D. Montgomery, H. A. Holman, S. H. Houston, Wm. Banks, W. L. Lamb, E. C. F. Troupe, J. H. Austin, J. H. Coleman, Sam Robinson, J. A. Patterson, W. M. Flowers, A. M. Trotter, Mrs. Rose Derusle, C. W. Butler, J. H. Holman, R. Davis.

South Carolina—E. J. Curry, Mrs. Rachel Godwin; G. W. Cooper, G. S. Williams, F. D. Miller, Wm. Henderson, R. L. Hickson, S. W. Anderson.

Tennessee and East—G. F. Tifton, H. M. Whitson, W. S. Bruce, Jennie Lowery, J. M. Lyte, Mrs. Laura Smith.

Texas and West—G. O. Burgess, Em-

ma Phillips, Mrs. Dora McDonald, Smith H. Green; D. J. Somerville, J. A. Warren, B. U. Sheppard, John W. Thurman, Della Gullate, Bailey Owens, Mrs. N. E. Haynes, S. E. Moore.

Washington—M. W. Clair, Mrs. Olie Jackson, Miss Grace Johnson, Rev. P. W. Sewell.

HONOR ROLL—N. H. Williams, J. Burton, Mrs. Dora McDonald, J. W. Thomas, C. W. Butler, M. W. Clair, C. L. Angram.

Crescent City Notes

The home of Mr. and Mrs. Charles D. Smith, in Sildell Ave., Algiers, was recently the scene of a large gathering of friends and relatives, the occasion being the baptismal reception to baby Albert A. Smith, the second grandson of Dr. A. E. P. Albert.

Sunday, April 26, 1908, at 3 p. m., Mr. and Mrs. O. B. Gibson, of 5215 Constance street, were made happy over the birth of an eight-pound girl baby.

PLEASANT PLAINS CHURCH.—Good Friday was highly observed throughout the day. Sermon by pastor at 7:30 p. m. Easter Sunday morning the Resurrection sermon was preached by the Rev. Wm. Harrell and at 9:30 a splendid program was rendered by Sunday school. At night another glorious service was held. Solo by Mrs. Georgiana Grey. Twelve conversions and seven baptized at the altar during the morning service.

WESLEY CHURCH.—Easter services were nicely carried out Sunday, April 19. Speaking meeting conducted from 1:00 until 3:30 o'clock a. m. by A. J. Nash and A. J. Jones. At 4 o'clock the Resurrection sermon was preached by the pastor, the Rev. Hubbard Daniels. The seating capacity of old Wesley was taxed. The Sunday school convened at 9 a. m. under the able leadership of Bro. R. J. Nash. A most excellent program was rendered to a large and appreciative audience. At 3 p. m. was held the Osborne's day service. Addresses by the representatives of the several auxiliaries. Beginning at 6:30 the Epworth League had a very enjoyable speaking service conducted by its president, Mr. Peter Gaskin. Editor R. E. Jones of the SOUTHWESTERN preached at night. Collection for the day, \$71. The annual sermon of the Benevolent Daughters of Louisiana will be delivered at Wesley Church Sunday, May 3, at 11 a. m. by the Rev. Hubbard Daniels, pastor.

Huntsville District Notes

W. Hartley Jackson, Presiding Elder.

I have finished my first round, beginning at Spring Circuit. The Rev. S. D. Hackett, the heavy weight of the district is pastor. He has things well in hand. I see on the canvass of time full success for the year. CONROE—Our home was the next. The Rev. Wilson E. Hutchinson, the evangelical pastor, has shaped things well and with high aim. He has just closed the best revival ever witnessed in the city. He leads in benevolence. WILLIS, the Athens of the district, next in line. The Rev. David C. Halley, the little giant preacher, holds sway and right

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NEW ORLEANS

well does he carry things for good. Willis is alive as never before in its history, so say the officials. On comes Dodge Circuit with the Rev. Geo. S. Helm at the helm and with the cable line well in hand. He and his people are together for good. LOVELADY—Here we found the Rev. Jno. H. Anderson, who knows how to conduct a Methodist army. To say the least he is doing an excellent work, serving his fifth year. COLMESNIEL, an old eastern town, the Rev. W. W. Randall pastor. He declares that a panic is on and I could not persuade him to disbelieve it. At any rate he and his people promise that they will come up in good shape with their work. CORRIGAN CIRCUIT—The Rev. Jno. H. Kelly, the young champion, is pastor. To be with him and the people of this charge reminds us of the good old-fashioned Methodists. They hailed our coming with appreciation. The future of this circuit is encouraging. ONALASKA Cr.—The Rev. A. Parham has things well up and the work is moving on O. K. LIVINGSTON—The Rev. Philip L. Jackson has awakened and put new life into the charge. The officials and members expect to succeed under his leadership as never before. CAMILLA—Here the Methodist host is led by that happy, sweet spirited preacher, the Rev. Cary Davenport. A little gale blew very strongly on his arrival, but he knows how to stand them until they are over. He is pushing things in the right direction. PRAIRIE PLAIN—The Rev. R. V. Doakes, the hustling pastor, has blazed out the way for complete success on all lines. These people have taken on new life and promise me to help the pastor make the best report this year in their alstory. All right, we hope so. HUNTSVILLE STATION—The Rev. Dr. F. Parker, pastor, is indeed a Methodist Episcopalian in the truest sense of the term. The work is splendidly organized. They have decided with the pastor to take no second place. Out on the circuit the Rev. C. M. Moore has reorganized this work, which had lost its Methodist standing, but now shows signs of a willingness to return to the old landmark of its fathers. Bro. Moore is a very courageous worker. JASPER CIRCUIT—The Rev. E. D. Blacknell, the

able pastor, had been sick but from what we could glean success is sure on this circuit. There are some of the best people here on the district. We closed the round at Fastoria, the mission organized by the writer. The Rev. Daniel A. Runnels is the worthy pastor. With 18 members he is leading them to the front. At this quarter they paid the presiding elder \$8.25. Bro. Runnels is one of our coming young preachers; he is a very close student. Our district is truly alive spiritually and financially. Am sure that with the class of preachers on the work, good health and good crops this year, we will be at the front.

Doings of the Workmen

SOUTH CAROLINA.

ST. JAMES CIRCUIT.—We were sent to the St. James Circuit from Camden by Bishop Moore. On entering upon the discharge of our duties we found much work that needed to be done. We were received cordially. Have raised for all purposes upward of \$200. Our hustling and much beloved presiding elder, B. F. Witherspoon, has been with us twice. Although indisposed and not able to preach for us, it was a joy and pleasure to hear his earnest talk on Man's Duty. A few nights ago my St. James congregation came to the parsonage led by Bros. G. R. Alexander, P. F. Falls and many others, marched into our dining room and filled our table so that it fairly groaned beneath its load of good things. Cedar Grove Church followed close on the heels of St. James with a rousing surprise which did credit to their small but loyal congregation. The evidences of their kindness filled our hearts with joy. Words are inadequate to express our gratitude to these, our friends.—J. A. Gienn, pastor.

Died

APPLESSES.—Charles D. Applesses, the son of Prof. James Applesses, died at Mansfield, La., April 13, 1908, aged 15 months. Prof. J. Applesses taught school at Mansfield. His wife is a member of our church.—J. A. Landry, pastor.

Southwestern Christian Advocate

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SOME TIMELY ADVICE

There exists in New York City a "Committee for Improving the Industrial Condition of the Negro" in that city. This committee is affiliated with the Armstrong Association of New York and the New York Association for the Protection of Negro Women. William J. Schieffelin is chairman and Professor W. L. Bulkley is vice-chairman. Among those on the Committee are the Rev. Dr. W. H. Brooks and Charles W. Anderson. The workers of that Committee include some of the most representative and public spirited people of both races in the city of New York, and a word from them on the race situation there ought to receive careful and painstaking consideration.

This Committee through its chairman issues a brief address to the Negroes of the Southern States, giving advice which is very timely. The Committee calls upon the press, the ministers and the press of the colored churches to aid in laying some very important facts before the colored people of the South.

(1) "That in Northern cities there are fewer opportunities for employment for Negroes than in the South, especially at the present time, when many of all races are out of work."

This statement is very important. It is a mistaken idea on the part of our people to assume that in reaching a Northern city work of all sorts will be at their command when, as a matter of fact, a number of mechanics and artisans who have gone North have had to turn from their trades to the acceptance of domestic service, which did not come without great effort. Many of the Northern hotels, even, are shutting out colored waiters.

The second suggestion on the part of the Committee refers to lodging accommodations. The Committee calls attention to the fact that:

(2) "In Northern cities the lodgings available for Negroes are inferior, as far as sunlight and ventilation are concerned, and that the rents are excessive."

There is scarcely a room, however poor in the South, but that has sufficient air and sunlight. In New York City we have seen respectable families who pay rent from twenty-five to thirty dollars per month, with sleeping rooms that are totally dark. Not a ray of sunlight a single day through the whole year and no ventilation whatever but that which came through other rooms.

The third point of advice on the part of the Committee refers to the climate:

(3) "The climate in the North, to persons bred in the South, is severe, causing illness and high mortality among the colored people."

The next suggestion refers to the moral condition. Moving to the North from the South the Southern Negro has added fire to the already burning race question. These Negroes take the freedom of the North as license to do as they please, and hence they increase the crime record of our people. The Committee says:

(4) "The moral condition of the Negroes in Northern cities is a matter of grave concern, the temptations to vice and crime proving too strong for many, especially among the young people, to resist."

The fifth expression on the part of the Committee is one in which we are all concerned and agree.

(5) "We express the earnest hope that the relations between the races in the South will so improve—through the co-operation of public spirited white and colored people—that kinder and fairer treatment may be accorded to the Negroes and that, as a result, fewer will feel impelled to migrate to the North."

We hope that our pastors and public speakers will spread this information very generally to our people.

A SENSIBLE VIEW OF THE NEGRO BISHOP QUESTION

We have seldom seen such good sense and such illumination on the much discussed question of the election of a Negro bishop for our Southern conferences as is to be found in the Western of the date April 29th in an article from the pen of the Rev. Ellahue A. Harper. Mr. Harper is entirely correct in his inference that a colored man can be elevated to the General Superintendency and that there would be no clamor to preside over white conferences even though there might be a technical right to do so. Truly "It is all assumption" and no "credit at all is given for the least bit of discretion." We can say with truth that our men have conducted themselves for these years on the General Boards and in the General Offices given them in a way that has caused little or no friction. They have been courteous, yet retiring; dignified, yet not offensive. Mr. Harper's reference to the colored bishop question is so sane and so to the point and so thoroughly suggestive that we give that part of his article on this question in full. He says:

"It is argued that the color line is involved in this proposition; in fact, that is just why this amendment is proposed. It is claimed that colored bishops as general superintendents will have a right to preside over white Conferences, and will clamor for their rights. It is all assumption, and has no foundation in fact. A colored bishop who might be elected is not given credit for the least degree of discretion; neither is the Board of Bishops who make the appointments for their own work. A colored bishop who might be elected is given credit for less tact than hundreds and thousands of humble colored pastors who have a perfect legal right to pastorates over white congregations.

"Only the law of the 'fitness of things' prevents.

"It is argued: Suppose he has not that much good judgment and he does demand such appointments? Well, the only answer to that question is, it is then up to the Board of Bishops. The Episcopal Board would be the check to such appointments. It will be equally responsible, and more so, if such appointments were made. In case the Board of Bishops has enough members who have such a lack of propriety as to make such a plan of episcopal visitation, and the Church at large would not approve of it, the next General Conference could suddenly decide that they were too old to exercise the functions of their office, and recommend their retirement.

"It is contended that if we have colored bishops in the Board, they may have the balance of power on important questions of administration. That is no more than what the colored pastors have now, as delegates to the General Conference.

"Again, what is to be gained for the colored man, should this proposition be adopted? It does not ne-

cessarily follow that he will be elected a bishop in case it does prevail. A white man may be elected for the work among the black race; in fact, we have such a case at the present time in the case of Hartzell in Africa. "Bishops for work among particular races" is the language used, and not "bishops from particular races" for work among the same. It may be argued that Hartzell's election was made possible only under the missionary rule, and that case could not be duplicated for the colored race in the homeland except provision be made by the adoption of this amendment. Very well; if this reasoning be tenable and the colored race be put under the new ruling as amended, we will have the unusual situation of twenty colored Conferences placed under the missionary rule, which have for long years been enjoying administration in the regular way. These twenty colored Conferences in the United States would provide work enough to keep two colored bishops constantly employed. Each would have five in the spring and five in the fall. Besides all this, the work in Africa would keep a third man busy the year around."

HAS THE REPUBLICAN PARTY SERVED ITS DAY?

The Republican party in the state of Illinois is feeling the just wrath of the Christian people in that state because it has declared in its platform that "we favor the enactment of all laws which give to every citizen the greatest measure of personal liberty." This platform is interpreted by the saloon forces to mean the repeal of the Sunday excise law, as well as every one of the laws that call for local option. Bishop McDowell in referring to this effrontery on the part of the Republican party in the state of Illinois says:

"If the Republican Party is bound to support our policies for a repeal of the Sunday excise laws as well as every one of the laws that call for local option, and if the party is pledged now and we proposed to make it live up to that pledge, as Mr. Cermack, secretary of the United Societies, is reported to have declared, then the Christian people of Illinois will be bound to overthrow the Republican Party, and do it in the name of Abraham Lincoln."

This leads to a serious question. Has the Republican party grown so bold as to defy the moral forces of this great Republic? It was born in the fires of moral reform. It dared and did champion the cause of human rights, the relief of the oppressed and sought no alliance with political intrigue. If the Republican party is so defiant of the principles of morality and of civic righteousness as to ally itself with Mormonism, the saloon and Negro haters, the time has come when the best element of this country should in the name of patriotism and in the name of the Republican party of old repudiate those who would reflect upon the work of Lincoln and of Grant.

That good friend of all good work, Mr. George O. Robinson, of Detroit, Mich., has recently enriched the Permanent Deaconess Fund by a gift of \$2,000. It may not be generally known that this fund is for the care of deaconesses who are temporarily or fully disabled, and needing the home comfort and care which are to be found in our rest homes.

Bishop Bashford and Methodism in China

Bishop J. W. Bashford, accompanied by Mrs. Bashford and the Bishop's secretary, Mr. H. S. Elliott, reached New York City on the steamship Caronia, Thursday, April 9. The return from Shanghai to the United States was begun on March 6, the route being by way of Vladivostok and the Trans-Siberian Railway to Moscow, thence to St. Petersburg, Berlin, London and Liverpool. The journey across Siberia to the Ural Mountains took nine days and from the Ural Mountains to the German frontier, via St. Petersburg, three days. The total journey from Shanghai to New York, including time spent at stopover points, was almost five weeks. Bishop Bashford soon after landing in New York was good enough to chat with an interviewer, responding as follows to questions propounded:

1. *To what extent have the Chinese Christians participated in the Centennial enterprise, through their gifts?*

"Very largely and with exceeding generosity. The Chinese church members at Tientsin, from whom I took the Rev. Mark Liu, one of the most gifted preachers in the Empire, for the work among the Chinese students at Tokyo, were greatly broken up over the loss of their pastor. Nevertheless these brethren responded to my appeal to help in the Centennial gifts by pledges of over \$3,000 (Mexican). The Chinese members despite their great poverty have contributed toward the Centennial enterprise some \$25,000 (Gold). Counting the pledges and the gifts of the missionaries, of other friends in China, and of the Chinese Christians, the total contributions made in China toward the Centennial aggregate \$106,000 (Gold)."

2. *What have been the chief points of advance noted at the present sessions of the China Conference?*

"The five conferences in China have made very marked advances in the hospital work, and our hospitals in the Empire are now treating some 150,000 patients annually. Each one of the conferences has also made decided progress in educational work. Peking University, Nanking University and the Anglo-Chinese College of Foochow, our three colleges in the Empire are having the largest attendance in their history. The schools for girls and young women also are crowded to their utmost capacity. Best of all, the Chinese conferences have gained during the quadrennium 37 per cent in members and probationers."

3. *What is the present status of union movements in China in which we are particularly interested?*

"The Shanghai Conference adopted strong resolutions in favor of co-operation to the fullest practicable extent and committed the work among the 12,000 Chinese students in Tokyo to a committee of seven with full power to select some one Protestant Church to represent all the Protestant denominations in this work among the future leaders of the Empire. That Committee on motion of the Chinese members, selected the Methodist Episcopal Church for this important work. Dr. Goucher, who was in Shanghai at the time the Committee of Fellowship reached its decision, said that this was the highest honor which had come to the Methodist Episcopal Church in the Orient during the last fifty years. The Chentu Conference, which was held at Chentu, China, the last days of January, 1908, covers the work in the three provinces of Szechuen, Kweichow, and Yunnan. A separate conference was held there because Chentu is some 1800 miles west of Shanghai. It took Dr. Arthur Smith and myself, who went together to the conference, 50 days to travel from Shanghai to Chentu. These three provinces have a population of some 90,000,000 people and have in all only 290 missionaries, men and women. 200 of these missionaries were present at the Chentu Conference. In discussing the subject as to the division of our territory so as to have as little overlapping as possible and so as to enable the small band of missionaries to cover as much territory as possible, the question arose whether or not the Church of England missionaries, in case their territory was not invaded by any other church, would receive into full membership Chinese converts moving into their territory from the territory of other missions and bringing letters from the missionaries stating that they had forsaken all idolatry and had a vital Christian experience, and had been received into full membership in the church from which they came; and whether the Baptist missionaries would receive into full membership and to their communion

persons coming from Methodist or Presbyterian churches who had not been immersed; and as to whether the Methodist and Presbyterian churches would receive into full membership persons whose Christian experience was vouched for and who had been received into full membership in the Friends' Church, but had never been baptized. In the discussion of the question it was clearly understood that no mission whose members moved into another field and were received by the church working there, without any additional burden being put upon them save the forsaking of idolatry and a vital Christian experience would complain, provided these members on later seeing the missionaries administering ordinances which they had never received, and hearing them explain the meaning of these rites, desired and received these ordinances at the hands of the missionaries into whose churches they had entered. In a word, the proposal was that each mission should recognize the validity of the work done by every other mission and should not impose additional tests upon converts coming from other missions, but might freely administer additional ordinances after the person had been received, provided the new member desired the additional ordinance. With this understanding of the question perhaps two-thirds of the missionaries present voted upon the subject, and every vote cast was in favor of recognizing the validity of the work done by the other mission and of receiving members of other churches into full membership in the churches into whose territory the new converts might move.

"By the unanimous vote of the Committee of Arrangements, I was invited to administer the Lord's Supper at the closing session of the Chentu Conference, and had the great privilege of administering the Supper to the representatives of the Presbyterian, the Congregational, the Baptist, and the Friends' Churches, and to missionaries of the Church of England and of the Methodist Episcopal Church, all joining without distinction. Surely the Christians in China are taking practical steps toward Christian fellowship and co-operation."

4. *What decision has been reached with reference to the question concerning territory assigned to us in the West China Mission?*

"The question was amicably decided between the various churches involved without the necessity of an appeal to the Interdenominational Committee, whose decisions usually are accepted by all the Missions in West China. One single city of 50,000 people at one corner of the region we cultivate, in our judgment fairly belonged to the Canadian Methodists, and was necessary for the rounding out of their territory. Hence this city with a church located in it, was voluntarily surrendered by us to them. Our Mission was the first entering Szechuen and naturally selected the garden spot of the province. Embracing about one-tenth of the territory we have some 15,000,000 or 20,000,000 people, from one-fourth to one-third of the population of the Province. But, our voluntary arrangement with the Canadian Methodists, our announcement of reinforcements on the way, and our expressed willingness to receive into membership in our church these Chinese moving into our territory from other Missions—all these considerations led the Chentu Conference to leave our territory intact."

5. *What are the latest developments in reform movements in China?*

"During a recent visit to Peking I called upon our American Minister, the Hon. W. W. Rockhill, and asked him what was the latest development of reform movements among the official classes in China. He replied: 'There is no longer any conservative party in China. Every official recognized the necessity of reform and of progress. The division runs between the liberals and the radicals in China. The radicals demand immediate and sweeping reforms without reference to existing conditions, and the liberals demand a more moderate and careful advance.' He added that his sympathies were with the liberals rather than with the radicals. The anti-footbinding movement was inaugurated by the Christian churches over 70 years ago. Our church some 60 years ago was severely criticized by the Chinese and by some visitors to China for refusing to admit any girls into the Christian schools whose parents would not consent to the unbinding of their daughters' feet. To-day, however, the Dowager Empress has established a dozen schools in Peking for girls, and several of the Princesses of the Royal

household have also established schools for girls in the Chili Province and each one of these schools insists upon the identical conditions which our Church laid down 60 years ago."

6. *Is it your belief that the anti-opium edicts are likely to prove effective?*

"In Shanghai, the old city controlled by the Chinese has abolished the opium dens, as have also Tientsin, Peking, Chentu, and other cities. The international settlement at Shanghai, nominally under the control of the foreigners of all nations, but practically under control of the foreigners of all nations, has been so earnestly pressed by the Chinese and the missionaries to abolish the sale of opium that it has at last consented to the closing of 20 per cent of the opium dens this year, with the purpose expressed of closing these dens entirely within three years. The province of Szechuen produces by far the largest amount of native opium of any province in China. Three years ago, when I passed through the prefecture of Chungking, in that province, from one-quarter to one-third of the land was planted to opium. Chungking is the metropolis of the Szechuen Province and the prefecture corresponds to the county or the congressional district in which the metropolis is located. Last January in passing through this same prefecture not a member of our party was able to discover a single poppy growing. Other portions of Szechuen, however, did not make so favorable a showing. Upon the whole the 175 missionaries coming to the Chentu Conference from every part of Szechuen, report that about one-half as much opium was planted this year as last year. Considering that the Chinese government allows ten years for the banishing of opium from the Empire, the progress made for the first year is very encouraging. I am sure that if the English Government will co-operate with China by surrendering the right which she won in the opium war to import opium into China, the anti-opium edicts will prove effective."

7. *What impressions did you get of Japanese commercial aggressiveness on your recent railroad journey through Manchuria?*

"The Japanese feel that as the result of their defeat of Russia they have a right to Korea and to the commercial exploitation of Manchuria. The Japanese therefore are doing their utmost to shut out English and American goods from Manchuria, and also to supplant English and American goods in China proper by making goods in imitation of foreign goods, and even by counterfeiting the foreign labels. It will be necessary for the foreign countries to maintain firmly the doctrine of the open door if they are to prevent themselves from being supplanted by the Japanese in the markets of Manchuria and even of China. Upon the other hand, I am sure that the Japanese will not permanently dispossess the Chinese either in the industries or commerce of Manchuria unless they do so by enforcing unjust commercial regulations. In city after city in Manchuria we found the vast bulk of the population to be Chinese. Even in Vladivostok, the leading Russian seaport on the Pacific, we were told by business men who had long resided in the city, that the population is substantially 100,000, of whom less than 20,000 are foreigners, chiefly Russians, some 10,000 Japanese and over 70,000 Chinese. We were accompanied on the journey across Russia, on the Trans-Siberian route, by the Rev. Huang Pao Seng, a man of Mandarin rank in China, using freely the Mandarin dialect which prevails throughout North China. The train often stopped at the stations from ten to twenty minutes and we usually got out of the carriages and walked upon the platform. For over 3,000 miles of our journey from Vladivostok westward we found Chinese at the stations with whom the Rev. Huang Pao Seng freely conversed."

The Chinese wave of immigration, pouring westward over northern Asia, at last broke at Obi some 3,200 miles west of Vladivostok, and some 2,200 miles from Moscow. In the long run the battle for the control of the Pacific basin will depend upon commerce and industry, rather than upon arms, and in this industrial struggle the Chinese rather than the Japanese are the people to be reckoned with by the western nations."

It is said you cannot improve the future without disturbing the present, and to some extent you cannot improve one man without disturbing another. I shall go on what seems to me the path of duty and benevolence and religion.—General Booth.

THE CHRISTIAN LIFE

My Harvests

I thought to have gathered many a bloom
From a rose tree I planted one sweet spring day;
Ah me! I forgot
And watered it not,
And the soft buds withered away.
I thought as I looked at my heaped-up corn,
"I will sow it broadcast—this rich golden grain!"
Ah me! I let it lay,
And it withered away,
And the harvest time reaps me no more gain.
I thought that my friend would be mine always,
That his hand to my hand would cling close and fast;
Ah me! I loosed hold
On our friendship old,
And his fingers slipped at last.
I still wish for roses—my rose tree is dead;
I wish still for harvest—and hunger for bread;
I cry for the old love—the old love is fled;
I sowed not—I reaped not—God's judgment is said.
—L. Hereward, in *Christian Advocate*.

The Friendship of God

Companionship is the one thing in the world which is absolutely essential to happiness. The human heart needs fellowship more than anything else, fellowship which is elevated and enduring, stronger and purer than itself, and centered in that which death cannot change. All its springs are in God. Without Him life is a failure and all beyond is a blank.—*Henry van Dyke*.

Faith and Sight

So many Christians want to walk by sight; they want to see how a thing is going to come out. Jacob walked by sight. He never could have gone through the temptations and trials that his son Joseph did. Joseph had more faith; he could walk in the dark. Lot was a weak character, and should have stayed with Abraham. A good many men, as long as they are bolstered up by some godly person, get along very well; but they can't stand alone. Have faith in God, to guide you, even though you can't see.—*D. L. Moody*.

Consecrated Lives

We are apt to think too much of ourselves, but if we will think of ourselves with God's thought, the very greatness of His thought will make us humble, because if we hear Him say that he will have us for His crown and as His royal diadem, then look into our own glass and see our marred faces and unworthy lives, I do not think that we shall be inclined to exult unduly. That which brings us down in humility at His feet is that He loves us with such a strange, supernatural love, and we seem to ourselves so unworthy of it. God wishes us to be crowns of beauty—the beauty of holiness, the beauty of lives absolutely at one with God. That seems the notion of consecration. We have to ask ourselves how far we have been faithful to God, and when we do so candidly our humility is turned to contrition. The great infidelity is not in the infidelity of the intellect, but the infidelity of the heart. The great infidelity is that of the soul of man to his Maker.—*Christian World Pulpit*.

Daily Tests

There is more cause for joy than for complaint in the hard and disagreeable circumstances of life. Browning said: "I count life just a stuff to try the soul's strength on." Spell the word "discipline" with a final "g"—"discipling." We are here to learn Time's lesson for Eternity's business. What does it signify if the circumstances about us are not of our choice, if by them we can be trained, learning the lessons of patience, fortitude, perseverance, self-denying service, acquiescence with God's will, and the hearty doing of it. Circumstances do not make character. Just where you are, take the things of life as tools, and use them for God's glory; so you will help the king to come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to His likeness.—*Maltbie D. Babcock, D. D.*

Nuggets

BY HENRY F. COPE.

Love always lifts.
Love infinite is the cause of life eternal.
The illimitable life limits death's powers.
Loveless sorrows are the only hopeless ones.
Friendship is love in terms of everyday living.
This life would be dark indeed but for its clouds.
Every ascending life is a series of resurrections.
Sorrow is a circle that binds many a home together.
The life of faith is simply the life of friendship with the infinite.
No sorrow is so heavy and dark that there are no rays to those who look up.
If with Him we do not share our joys, we may easily forget Him in the day of adversity.—*In The Sunday School Times*.
Chicago.

Not Commendable

I am confident that the habit which some Christians have of publicly speaking of the terrible trials they have in trying to serve God, and of their persecutions for Christ's sake, is not a commendable one. They may say that their object in speaking of their bitter experiences is to show the fact that God has sustained them through them all, and thus recommend the grace of God to others. I will not condemn the motives of such ones, but I think that the example tends to lead unsaved ones to conclude that if the best of Christians have such a troublesome life, they themselves do not care to become Christians. The unconverted listeners are apt to think that their own life is a great deal more enjoyable, freer from opposition, and less miserable, than is the life of those Christians who are all the while complaining of being persecuted and tormented. This is the natural argument which thoughtful unsaved ones will draw from such doleful remarks. The unconverted ones will say that they already have enough trials and troubles, and therefore they do not propose to enter upon a life which, according to the testimony of Christians, is attended with a great deal more pain, sorrow, struggle and hardship than their own life is. While it is true that many Christians do have trials and sorrows which are peculiar to a godly life, yet it is unwise for any Christian to keep foremost, in public speech, the idea that he is awfully burdened by the bad treatment which he receives from others. Nor is it well for one to say much about the persecutions which he has. It may be that he is not as badly persecuted as he imagines that he is. Paul wrote about his being persecuted, but it was under far different circumstances from those which prevail in our land to-day among Christians. He never paraded an account of his hardships, nor whined about his having a hard life. Keep up the brightest side of your experiences. C. H. WETHERBE.

De Profundis

BY BISHOP E. E. HOSS.

Out of the depths in which I lie,
O Lord, to Thee I lift my cry;
To my poor soul bend low thine ear,
And free me from my guilty fear.

As watchers through the silent night
Long earnestly for morning light,
So longs my heart to hear thy voice
Bid me arise, stand forth, rejoice.

But for thy kind, absolving grace,
I should not dare look toward thy face.
Whit Thou not full remission give,
That even such as I may live?

To all who in despair do grope,
Thy promise yields abundant hope;
Rich is Thy great redemptive love;
Like ocean tides Thy mercies move.

The Sunrise Never Failed Us Yet

Upon the sadness of the sea
The sunset broods regretfully;
From the far lonely spaces slow
Withdraws the wistful afterglow.

So out of life the splendor dies;
So darken all the happy skies,
So gathers twilight, cold and stern,
But overhead the planets burn.

And up the east another day
Shall chase the bitter dark away.
What though our eyes with tears be wet?
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light, and hope, and joy once more.
Sad soul, take comfort, nor fret
That sunrise never failed us yet.
—*Celia Thaxter*.

To-morrow for To-morrow

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther in his autobiography says: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops up on the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts upon his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—*H. W. Webb-Peploe*.

The Hunchback Body

Nothing is more dishonoring to Jesus Christ than a church that is apostate and worldly and unseparated. A man died some years ago, a very eminent literary man, who had a magnificent head, lofty browed and intellectual; but by a sad misfortune he had that head upon a crippled body. He was a dwarf, a hunchback, and you could not look upon him without pity. "What a splendid head," you would say, "but alas! that it rests upon such an unsightly form!" Shall Jesus Christ be so dishonored that He shall have a body unsanctified and misshapen, concerning which the angels might exclaim, "Alas! what a noble head, but what an ignoble body?"—*A. J. Gordon*.

Innovation

In the best sense of the word, the innovator is the reformer, the maker of all things new, the champion of wholeness, the apostle of love, light and liberty.

Jesus was not the prisoner of ideas, past or present. He assumed His place among men as Incarnate newness. Neither His thought nor His service graced the chariot-wheels of the past. His doctrines and deeds were ever prophetic of new and brighter days. He was not eager to escape the affronts and oppositions which intimidate apologetic and timorous men. He did not slip through the world as a fawning footman, nor as an audacious interloper, but with an incomparable courage. He fronted the sanguinary stubbornness of judicial unbelievers and the conceited contumacy of prejudicial thinkers. He was intent on cutting a straight road to things honest, just, true, pure, lovely, and of good report. For the practicalizing of love, joy peace long-suffering gentleness, goodness, faith, meekness, self-control. He wrought through successive days and years.

The spirit of innovation is the spirit of the imminent and transcendent God, even manifesting Himself among and through men. The believer and the thinker are coerced by the demands of exact thought to give their unqualified assent to the spirit of progress. Ends, in the ultimate sense, do not exist. Apparent ends are in reality new beginnings. "Every ultimate fact is the first of a new series; every general law only a particular fact of some more general law presently to disclose itself," writes a New England seer.

HOME AND YOUNG PEOPLE

The Searcher

"I'm making up my list of boys
And girls," said Father Time,
"To rule and lead and help the world
In every land and clime
A quarter century from now.
I've room for hundreds yet,
And I go hunting everywhere
A larger list to get.

"I find that every boy I meet
Would like to see his name
Written in golden letters, high
Upon the roll of fame;
But, some are fond of cigarettes,
Some gamble on the sly,
Some drink, some keep bad company,
Some shirk, and others lie.

"The girls would all delight to see
Their names upon the roll.
But, some are fond of finery,
And some cannot control
Their tongue; while others, with a laugh,
Throw all their chance away
By idle folly, or are spoiled
By temper's angry sway.

"And so my list has many gaps,
And many names I need,
Since none except the strong, the pure,
The self-controlled should lead.
So I go searching everywhere;
The time is short, you see;
I need a thousand boys and girls,
Alas! Where can they be?"

—Priscilla Leonard.

Learning to Swim

From the reception hall came the sound of merry voices. Out in the sitting-room Aunt Janet moved impatiently. Her silks rustled stiffly.

"Really, Mary, I wish Agnes had more independence. That Redmond girl treated her shamefully only last week, and yet there is Agnes talking as sweetly as if nothing had happened. I never should stand it."

Mrs. Holmes looked up at the hard, bitter lines in her sister's face, listened again to the sweet voice of her daughter as its gentle tones came drifting in to them, and replied:

"I do not think Agnes lacks spirit. You know how she used to resent a slight. But lately—"

The hall door closed. There came a breath of the outside wintry air, and a young girl dropped on a stool at her aunt's feet.

"Agnes," began her aunt, severely, "how can you treat that girl as a friend? She has been saying the meanest things about you. Mrs. Brown told me—"

"Stop aunty!" cried Agnes, putting her fingers in her ears. "Please don't repeat it. I do not want to know."

"Why not?"

A moment's silence. Then a brave face was lifted to the stern one above it.

"Because, aunty, I am learning to swim." Turning from her aunt's astonished gaze, she looked straight into her mother's face—into the eyes so sure to understand.

"You remember, manima, at the seashore last summer, what a time I had learning to swim. My head would go down, and I came up sputtering, with such a dreadful taste in my mouth. My teacher said, 'Keep your head up and your mouth closed, and you will be all right.'

"So, aunty, if I listen to all the gossip afloat, I am sure to go down with it and come up sputtering. It makes me feel badly all over. But if I keep my ears and mouth closed and my head up I have a lovely time riding the breakers. It is so much more fun than to be sputtering all the time."

"Humph!" said her aunt; but her silks actually rustled a little more softly.—*Youth's Companion.*

Suffer the Children to Come

BY ELLA BARTLETT SIMMONS.

"Mother, don't I belong to the Church?" inquired a little six-year-old girl one beautiful Sabbath Day.

"No, darling, but you will some day, I am sure, when you become a little older."

"But I go to Sunday School and Church; and I love Jesus. What does it mean to belong? What do I have to do? How old do I have to be?"

Ah, mother, tread softly now, for you are on holy ground!

Do not say a child is too young, that he does not know enough, that he must wait until he knows more, and all that. Is any intelligent boy or girl too young to love you? Then why cannot he love God, in other words, he a Christian? "Forbid them not; for of such is the kingdom of heaven." When the child is older he may not have this natural and proper desire to be enrolled as a member of the grandest institution on earth—the Church—especially if these desires and aspirations be not fostered by the wise parent. If he does not know enough, who should be so well fitted to instruct along these lines as mother?

Children "fickle and volatile!" What of older converts? Spurgeon said that as a rule, those Church members held out best who had been converted in early life. They were less ingrained in evil habits, and had fewer tares to be plucked up.

Because children are more susceptible to all kinds of impressions and influences it is of the greatest importance that the most uplifting be brought to bear upon them. Mothers should bear in mind the fact that it is easier to become a Christian at ten than at twenty, and should act and advise accordingly, ever showing, by her own life, something of the word *Christian*.

God's Garden

My heart is God's little garden,
And the fruits that grow each day
Are the things He sees me doing,
And the words He hears me say.

The flowers in God's little garden
Are "joy" and "truth" and "love";
And the seed by the Master planted
Is raised in His garden above.

I must tend God's little garden,
Lest the weeds and sharp thorns grow;
If the flowers should droop and wither,
His heart would be sad, I know.

—Ex.

For Beginners in Business

The keynote to success in business is to learn without delay how your employer likes his work done, and then to do it in that way as far as possible.

Never obtrude your views or ideas unless they are asked for.

If you are a shorthand typist, and your employer makes a grammatical slip, correct it in your transcription, but don't point it out. This is a case where silence is more than golden. No "head" likes to have his errors corrected for him by a young employee.

Positions of trust rarely come to those who are content to wait for "something to turn up." The man who gets on is he who by constant effort prepares himself for something better.

Try to earn the good-will of your employer. Strive to make yourself valuable in whatever situation you fill, even if but a temporary one.

Tact is worth cultivating. It softens the intercourse between employer and employee.

If your first position is not to your liking, don't throw it up at once. It may be to your advantage later on to use that firm's name as a reference.—*Selected.*

The Joy of Growing Things

Now is the time to get some earth in a box and plant the garden seeds. The interest and joy of watching the green things growing is worth taking some trouble to experience. To awake in the morning, and go first thing when you come downstairs to see whether your "seeds are up"; to glance at your precious box the last thing at night, adds something of joy and zest to life. One particular morning you come to find the whole surface of the earth covered by a thin veil of tender green, and you feel a certain stirring of the pulses and delight in the tender new things beyond what you imagined you would feel. Then comes the care you must give these little green babies; they must not be too hot, nor too cold; they must be watered carefully. You take some water in your hand and sprinkle it over as carefully as if your plants could feel. Something like human babies, the more care you have to bestow upon your plants the more you grow to love them. By the time they are ready to transplant into the garden, they will seem like hearty youngsters that are able to take care of themselves.

This is also the time to remove the winter covering of leaves or straw from crocuses, tulips, daffodils, jonquils, and pansies. It is safe to uncover them by the first of April, unless the spring is unusually backward.

Sweet peas should be planted outdoors, just as early as the ground will allow. In a dry, sandy soil, which does not retain moisture, they can be planted very soon after the snow disappears. Dig a trench six inches deep, put in your peas, cover with an inch or two of earth. When they sprout and begin to grow, keep filling in the trench with good loam. A hedge of sweet peas is a thing of beauty well worth cultivating. They run very nicely on a trellis of chicken-wire.

The Commencement Exercises of the Noxubee Industrial School, McLeod, Miss., took place Friday night, April 17th, in the Bethel Methodist Episcopal Church in the presence of the largest gathering seen for a long time in this section of the country. Five young ladies and two young men received diplomas. The names of the graduates and the subjects of the address are as follows: Vera N. Hunter, "Perseverance"; Hattie L. Harlan, "The Alphabet of Life"; Celeste B. Ellis, "Character"; Mary J. Robinson, "The Aim of True Education"; Willie B. Ledbetter, "The Blessings of Liberty"; Ernest Lynwood Hunter, "Courage"; Essie R. Moore, "No Labor, No Reward." The participants reflected great credit upon themselves and the school from which they graduated. This is the first class graduated by this school located as it is, eight miles in the country and from any railroad.

S. J. HUNTER.

Commencement Exercises, New Orleans University, May 15-19

Friday, May 15, Grand Concert, Department of Music, 8 p. m.

Saturday, May 16, Annual Contest, Bond Prizes, 8 p. m.

Sunday, May 17, Baccalaureate Sermon, President Wier, 3 p. m.

Monday, May 18, Commencement and Concert, Eighth Grade, 8 p. m.

Tuesday, May 19, Commencement Day, Certificates, Diplomas, Degrees, Addresses, Music, Etc. 1 p. m.

All the exercises will be held in the University Chapel. The public is cordially invited. All exercises are free except the Grand Concert and the eighth grade commencement and concert.

TO THE MINISTERS.

Permit me to call the attention of our ministers and their families to the announcement in to-day's *SOUTHWESTERN* of the Commencement exercises of New Orleans University. The presence of our ministers and their families on Commencement Day and at other services convenient to them would be greatly appreciated by the faculty and students.

JOHN WIER, President.

INTERNATIONAL LESSON

Second Quarter.—Lesson VII—May 17, 1908.—Title: "Jesus Betrayed and Denied"—(John 8:1-27).—Golden Text: "Jesus said unto them, the Son of Man shall be betrayed into the hands of men."—(Matt. 17:22).—Hymn No. 151.

DAILY HOME READINGS.

- May 11, Monday—John 18:1-14.
 " 12, Tuesday—John 18:15-27.
 " 13, Wednesday—Matt. 26:36-56.
 " 14, Thursday—Mark 14:32-42.
 " 15, Friday—Luke 22:47-62.
 " 16, Saturday—Mark 14:12-21.
 " 17, Sunday—Heb. 2:1-10.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

The announcement of Christ that the time was rapidly approaching when He would be betrayed "into the hands of men" fell like a thunderbolt upon His disciples. They could hardly believe that anyone could be so forgetful of personal honor as to betray their Lord and Master. The thought that one of their own number would be His betrayer never entered into their minds. Yet, such was to be the cruel fact. Right in their midst sat he who was to betray innocent blood. Though one of the twelve, Judas had never learned to look upon the Christ in the light he should have. Being of a mercenary character, he was disappointed in Jesus, and began to think how he could best reimburse himself for the time he had lost in following Him. Satan at once entered into his heart and suggested His betrayal. The suggestion was accepted and developed into a well laid plan. Accordingly the Master was betrayed into the hands of His enemies. But, as reprehensible and abhorrent as was the betrayal of the Son of Man by Judas, he does not stand alone. His was a representative, typical act, Thousands have done, and still other thousands are doing, the same to-day, for sin, be its form what it may, it treason. Whoever denounces truth, or persecutes goodness, betrays Christ. Every act of ingratitude, every refusal to accept Christ as the Saviour of the world, every false life, is treasonable to Him who loved us and gave His life as a ransom for our sins. Let us have a care that in condemning Judas we condemn not ourselves.

Having delivered His farewell address, Jesus offered a high-priestly prayer for His disciples. What a beautiful prayer it was! It overflowed with sympathy, hope, love, and faith. Though aware of all that was about to take place—His betrayal—His arrest—His trial—Peter's denial—His crucifixion—He stops long enough to commend His disciples unto His Father, the God of all Truth and Grace. He then makes known unto them the sad and startling fact that one of them would betray Him. Having done this, He goes out with them and, crossing the Cedron, entered into a garden. It was here that Judas and the band of men that was sent with him to arrest Jesus found Him.

LIGHT ON THE TEXT.

1. *When Jesus had spoken these words.* The addresses and prayer as found in chapters 14-17. *He went forth.* Went forth, probably, from the room in which the supper was given. *Over the brook Cedron.* A ravine that developed into a brook during the rainy season, and that ran between the Mount of Olives and Jerusalem. The natives call it a "wady." *Where was a garden.* Gethsemane. It was situated on the lower slope of the Mount of Olives. It was here that "the agony in the garden" took place. *Into the which He entered, and His disciples.* He goes not in alone, but takes His disciples with Him, in order that they might be witnesses of the great struggle through which He was about to pass.

2. *And Judas also, which betrayed him, knew the place.* Having been with the Master all along, it was but natural that Judas should know the places unto which He resorted at times. Evidently Judas was not with the disciples when they went across the Cedron with Jesus. He was at that time closeted with the enemies of Christ, planning His betrayal and arrest. *For Jesus oftentimes resorted thither with His disciples.* Having no home He could call His own, Jesus was accustomed to resorting to such pleasant retreats as this for prayer and rest. The forests were God's first temples.

3. *Judas then, having received a band of men.* A "cohort" of soldiers from the tower of Centonia. *And officers from the chief priests and Pharisees.* While Jesus was apprehended at the instance of the Pharisees, it was necessary for Him to be arrested by the Romans. The officers were sent along in order that, should an outbreak occur among the people, they would be on hand to take charge of and command the soldiers. *With lanterns, and torches, and weapons.* The arrest took place about 1 o'clock Friday morning. Although it was the time of the full moon of the Passover, nevertheless it was considered necessary to carry the lanterns and torches. Being a military band, the soldiers were armed.

4. *Jesus, therefore, knowing all things that should come upon him.* Aware of Judas' plot, and the events that should subsequently follow. *Went forth.* Does not try to escape, but takes the initiative, and voluntarily delivered Himself up. *Said unto them, Whom seek ye?* With calmness and self-composure He asks the purpose of their coming.

5. *They answered him.* Not defiantly, but respectfully. *Jesus of Nazareth.* Jesus the Nazarene, the son of Joseph the carpenter. *Jesus saith unto them, I am he.* Without hesitating the least He makes reply, and confesses Himself to be the One after whom they had come. He voluntarily surrenders Himself into their hands. *And Judas also, which betrayed him, stood with them.* The traitor accompanied the band of soldiers in order, if necessary, to point out the Christ and thus make sure

of His arrest. His being there was an act of effrontery without a parallel in history.

6. *As soon then as he had said unto them, I am he, they went backward and fell to the ground.* They were overawed by His dignity and divine majesty. Some regard their falling backward as being caused by a supernatural agency.

7. *Then asked he them again, Whom seek ye?* After they had recovered from the effects of the manifestation that had caused them to fall.

8. *If therefore ye seek me, let these go their way.* He wanted that no one should be taken but Himself.

9. *That the saying might be fulfilled which he spake.* This is quoted from His prayer (John 17:12). *Of them which thou givest me have I lost none.* This was not a complete fulfillment of what He had said as mentioned in His prayer, but one instance of it.

24. *Now Annos had sent him bound unto Caiaphos the high priest.* We now turn from Judas to Peter. Having been arrested and carried to Annos, Jesus is sent by him to Caiaphos. Peter went along with the crowd.

25. *And Simon Peter stood and warmed himself.* The morning was chilly and a fire was built in order to give them warmth. Peter was among those who were thereby assembled. *They said therefore unto him, Art not thou also one of his disciples?* Up to this time he had remained unnoticed. Seeing that he was a stranger they at once concluded that he was a follower of Jesus. *He denied it, and said, I am not.* Affirms that he is not. The other Gospels state that he did so with curses.

27. *Peter then denied again.* After having been directly charged by a kinsman of the man whose ear Peter had previously cut off as being a disciple. *And immediately the cock crew.* Thus was fulfilled the prophecy of Jesus as found in chapter 13:38.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—May 17, 1908,

Our Calling

(1 Cor. 1:26; Phil. 3:8-16.)

(Epworth League Anniversary.)

BY THE REV. WILLIAM C. STOTAL, M. A., B. D.

When we read St. Paul's letters we are stirred. We know not where we can find a more beautiful exhibition, a more attractive illustration of pure, absolute self-forgetfulness, linked with a consuming devotion to the Christ, than is furnished in the opening of the second Scripture reference. The circumstance of the first Scripture reference invests it with singular force. You remember St. Paul is addressing the Corinthian Church, extraordinarily heterogeneous and painfully divided—a people craving an exhibition on his part of worldly wisdom and philosophical speculation—nay, a people among many of whom the Gospel in its purity was an unwelcome evangel and Golgotha's brow a rock of offense. And yet his message among these surroundings is—what? An appeal to intellectual, social, or æsthetic taste? A proclamation looking towards self-exaltation or self-interest? A word shaped to please rather than probe a people proud with philosophy? Far from it. His attitude is directly opposite. He directs attention to their calling and, lest they forget, he holds up before them the emblem of their calling—the cross.

The exaltation of this emblem in our lives is our calling. We can't talk it up; Christianity is something infinitely more than profession. It is conformity to the Christ-type. As Christians we ought to carry the holy principles of our religion into the world, and the world will become hallowed by their presence. A Christ-like spirit will Christianize everything it touches. A meek heart, in which the altar-fire of love is burning, will lay hold of the commonest, rudest things in life, and transmute them like coarse fuel at the touch of fire into a pure and holy flame. If we are true Epworth Leaguers, it will be our great desire, by God's grace, to make every gift, talent, occupation of life every word we speak every action we do, subservient to Christian motive. To promote the cause of Christ directly; by furthering every religious and missionary enterprise at home and abroad, is undoubtedly

comprehended in our calling, and is our duty, but remember, our duty terminates not when we have done all this, for we may exalt the cross even still more effectually when in our daily demeanor—in the family, in society, in our business transactions, in all our common intercourse with the world—we are diffusing the influences of Christian principle around us by the silent eloquence of a holy life. Let us rise superior, in Christ's strength, to all mean practices and advantages, shrink from every approval to meanness or dishonesty; let our eye, fixed on a reward before which earthly wealth grows dim, beam with honor; let the thought of God make us self-restrained, temperate, watchful over speech and conduct.

Oftentimes we look upon men whose lives seem strong, immovable, and almost envy them their constancy of feeling and faith. Little do we know what lies behind it all, through how much of effort they have come into the firmness we admire, by how much of effort they are preserving it. Let us not think that while we have fear in living according to our calling, others have serene lives, undisturbed. Their peace is like a river while we are fighting the good fight of faith. There may be saints to whom the common words "strive," "run," "contend," are obsolete. But for most good Epworth Leaguers those words retain their meaning. We know what they signify. It is an effort to keep the life truthful, honest, generous. Many saintly men and women who tell little of themselves, when we come near enough to them, will whisper of the noiseless effort to control their minds, to govern their temper, to preserve their charity, to make the inner life as sweet and constant and beautiful as the life which we see and admire. It is to their credit and not against them that the effort is real, for merit does not consist in having no warfare, but in having courage, and never flinching, and so winning. The fear goes with courage. How can one be brave unless he is afraid? To dare is for our honor.

And now, I say to all Epworth Leaguers, as the watchman of London used to say at night to the householders, before the time of street-lamps came: "Hang out your light! Hang out your light!" No man should mistake your calling.

Chicago, Ill.

Easter Reports

BOYCE, LA., L. L. Estavan, pastor.—Easter collection for Boyce and Village Methodist Episcopal Church, \$25.00.

OXFORD, GA., E. D. Petty, pastor.—Easter was a success. Collected \$110.00.

STOCKBRIDGE, GA., J. A. Richle, pastor.—Easter collection, \$105.59.

BASTROP, LA., S. McGruder, pastor.—Collected for Missions, \$31.70.

NEW ALBANY, MISS., R. Sewell, pastor.—Easter was carried out in full. Raised for Missions, \$10.00. Supt. Tom Doxey knows how to handle the children.

FOREST, MISS., M. W. Ross, pastor.—We had at Forest one of the best Easter exercises known in the history of the church. Collection, \$38.00.

LAKE CHARLES, LA., B. J. Reddix, pastor.—Easter was a great day. Presiding Elder preached at 4 p. m. Collections good. Twenty-two joined church.

ALEXANDER CITY, ALA., S. R. Gibson, pastor.—Total Easter collection and quarterly claims, \$81.00. Miss Ada Fuller, Superintendent.

SPARTA, TENNESSEE, Fred R. Anderson, pastor.—The Sunday-school rendered a most excellent program; thirty-five little ones participated. The Rev. Mr. Smith, presiding elder of the African Methodist Episcopal Church, was present and made a helpful address. Collected for Missions, \$9.27.

ATOKA, TENNESSEE.—A splendid program was presented on Sunday, April 19. Collection, \$11.25. Mary A. Harris, Assistant Superintendent.

ODESSDALE, GA., J. O. Murphy, pastor.—Messrs. F. D. Williams and A. D. Wilson, our Superintendents, conducted the exercise admirably. Collection, \$82.55.

FRANKLIN, LA., W. H. Jones, pastor.—Easter was a high day. The program was carried out to the letter, under the direction of Mrs. W. H. Jones. Collection for the day, \$65.00. One subscriber to SOUTHWESTERN.

CLAY CENTER, KAN., H. R. Pluckney, pastor.—Services Easter Sunday were well attended. At 3 p. m. an excellent programme was rendered. The children performed well their parts.

FORDOCHE, LA., T. A. Hampton, pastor.—Easter day was observed. Service in the early morning especially was good.

CAPERS CHAPEL, Alex. McCarty.—Easter exercises were grand. There were forty-eight Sunday-school scholars present.

GREENWOOD, MISS., A. S. Gray.—Easter services this year eclipsed all previous years. Collection for the day, \$405.85.

SAVANNAH, G. H. Lennon, pastor.—Easter was a day of spiritual awakening, missionary enthusiasm and literary fervor among the young people. The day's collection, \$47.06.

RICHMOND, TEXAS, James Jordan, pastor.—Easter programme was carried out to the letter, under the management of Mrs. C. L. Davis and Mrs. E. M. Jordan. \$3.75 was raised for Missions. Mrs. Roberson, for America, raised \$37.60, and Mrs. Martin for Africa raised \$19.35.

VERDUREVILLE AND CENTREVILLE, LA., E. H. Hall, pastor.—Easter was one of the greatest days in the history of Fitzgerald and Butler Chapels. Collection, \$30.

DUMAS, ARK., A. H. Childs.—Easter was a high day at Witherspoon Chapel. Money raised for Benevolence, \$6.00.

GRANTVILLE, GA., W. W. Stewart.—Easter Sunday was a grand success in every way at John Wesley Church. Total collection, \$120.

JEANERETTE, LA., E. B. Richards, pastor.—Easter program was well carried out. Eleven infants were baptized and four received into full membership.

BOLEY, OKLA., A. W. Talbert, pastor.—Our Easter services were well attended by members and friends of Prewitt's Chapel. Total collection, \$16.24.

FAYETTE, MISS., P. H. Rembert, pastor.—Easter services were inspiring and uplifting. The early morning service was excellent and was well attended. Collections for Missions, \$54.

GREENVILLE, TENN., J. T. Wilson, pastor.—Easter program was carried out by Mrs. Carrie Woodford. Collection, \$5.

ST. MARY'S GA., E. J. Kimball, pastor.—Easter was nicely celebrated. Programs well carried out. Collection, \$24.81.

HAHNVILLE, LA., J. D. Williams, pastor.—Easter services were all that could be expected.

GNEEVILLE GA., S. L. Deas, pastor.—Easter was a high day. Exercises conducted by Mr. B. F. Lovejoy, Supt. Collection, \$102.27.

BOYCE, LA., W. L. Amos, pastor.—Easter was a high day at St. Paul. Collection for Missions, \$11.50.

HOLLY SPRINGS, MISS., E. F. Scarborough, pastor.—Easter program well rendered by the young people, with Miss Doxey at the organ. Easter address delivered by Mr. I. H. Miller of Rust University. Attendance large. Collection, \$213.23, and all benevolent claims to the amount of \$124.00 will be paid soon. H. B. Brothers, Superintendent Asbury Sunday School.

TORRAS, LA., F. D. Thomas, pastor.—Easter services carried out in fine style. Good program rendered by Sunday School of Union Chapel. Collection, \$63.80.

MONT ROSE, MISS., Wm. Emerson, pastor.—The day was fittingly observed at Spring Hill church. Exercises were carried out in the new church by W. A. Smiley, superintendent. Raised for missions \$3.62.

CARY, MISS., A. H. Latham, pastor.—The Easter program was one of the best ever presented on the Cary charge. Superintendent L. A. Moore deserves great credit for the success of the same. Collection \$12.14.

SPIDER, LA., Hattie Walker.—Easter was a grand day at Shady Grove church. The program was carried out to the letter under the superintendency of J. E. Brown, assisted by Mr. Thomas Jackson, and the president of the Missionary Society, Mrs. Lucy Davis. Raised for missions \$10.00. Pastor N. R. Randolph closed with an eloquent address on "Mission and Its Cause."

SHELBYVILLE, IND., Martha Duke.—Services nicely carried out under the management of Mr. John Curtley and Mrs. Mabel Montgomery. Collection \$3.25.

NETTLETON, MISS., D. D. Reid, pastor.—Excellent services on the Nettleton charge. Program carried out to the letter, under the supervision of J. Tolbert. Collected for missions \$8.30; total collection \$36.30.

BONITA, LA., J. C. Cole.—The Rev. and Mrs. Powell, with a crowded house present, carried out splendid Easter services. It was indeed a day to be remembered. Total amount collected \$15.01.

MATTON, MISS., C. E. Lamar, pastor.—The celebration was a joyous one. Collection \$50.

SHREVEPORT, LA., P. Norris, pastor.—The Easter Day witnessed the close of a very successful revival service, and it was a glorious occasion. Collected for all purposes \$23.80.

SHREVEPORT, LA., H. Wilson.—Easter Sunday was a high day at Johnson Chapel. All services were well attended. The Easter program was excellent. The Sunday School is doing well under the leadership of W. A. Alexander. Collection good.

KENNOLIA, MISS., J. E. Coleman, pastor.—Easter was observed at Pleasant Grove church. Total collection \$7.79.

WOODBURY, GA., R. S. Stacy.—Easter Day was observed at Woodbury. Mr. A. J. Stacy, superintendent, conducted the program to the delight of all present. The Rev. W. H. Kimball preached an inspiring sermon. Exercises good. Mr. A. Jones, of Griffin, was present and took an active part in the exercises. On Monday night the egg-rolling was witnessed by a large number. Raised \$7.35.

DENISON, TEX., J. L. Parker.—The Easter services were all that could be expected. The program presented by the children was pronounced the best ever witnessed in the city among our people. Address by the Rev. D. S. Smith, of the Hopewell Baptist church. Collection good.

MCKINLEY, LA., Robert Jones, pastor.—Splendid services all day. Excellent program rendered under the superintendency of I. Thomas. Collection \$22.00.

VOSSNURO, MISS., G. W. Brown, pastor.—Easter program was carried out in splendid style. Collection very good.

COLLINS, MISS., James Robinson, pastor.—The Easter program was carried out nicely. Mrs. M. L. Gay presided at the organ. Raised at Collins, \$4.00; at Mt. Olive, \$2.00; total, \$6.00.

LINERTY ANN GLOSTER, MISS., I. S. Thomas, pastor.—Easter was a grand day. Program carried out to the letter. Collection \$5.90.

GRENADA CIRCUIT, MISS., Green Spencer, pastor.—Easter was a happy occasion. An excellent program was rendered. Collections: Hickory Grove, \$15.00; Spring Hill, \$32.21; Perlis Chapel, \$2.44; total \$49.65.

BAYOU GOULA, LA., J. D. Banks, pastor.—At St. Luke fine services were held. The revival spirit was predominant throughout. Collection good.

SEATTLE, WASH., James N. Wallace, pastor.—Easter was appropriately observed. Program excellent. Work

among our people was thoroughly discussed. Collected for missions \$2.50. Membership small, but growing.

FOWLKES STATION, TENN., Will Smith, superintendent.—We observed Easter, which was a grand success. A crowded house in the afternoon service. The Sunday School made its display, which was splendid. Collection \$6.60. Our congregation was made up of both white and black, and all enjoyed the exercises.

OCEAN SPRINGS, MISS., S. Jossel, pastor.—Easter was observed in grand style. The school is small with small children, ranging from the age of 5 to 13. Halena Stuart raised \$2.67 in the rally. The exercises were conducted by the superintendent, Jas. Brown, Mrs. A. M. Leftt, Olivia Brown, Mrs. J. A. Seymour and Ed Smith. Total collection \$9.30. At Scranton \$1.00.

PRAIRIE PLAINS CIRCUIT, TEX., R. V. Doakes, pastor.—Easter rally a success. Raised \$26.00. Work is actively alive.

MUSSON CHARGE, LA., A. B. Venable, pastor.—Easter Day was a spiritual benediction, 17 received into the church. Raised \$28.65. On the 26th Trustees raised \$23.75. The spirit of the Lord was in the rally.

PATOUTVILLE, LA.—A grand Easter rally for the purpose of raising missionary claims was given by the Sunday School. The work moves slowly but the faithful workers are not at all discouraged.

LEXINGTON, MISS., O. W. Crump, pastor.—Easter was a high day in our charge. The program was excellent as conducted by Miss Lido Beathell and Rev. I. J. Johnson. Mrs. Mary Hunter rendered very sweet music. All benevolence raised. Collection \$62.00.

WASHINGTON, LA., D. G. Taylor, pastor.—The presiding elder, J. J. Obee, Rev. A. W. Golins and Rev. Welch, were with us on Good Friday. The sermon, by Mr. Golins, was delightful. Easter was a great day with us. Six children were baptized and one member reclaimed. The Sunday School rendered an efficient program. Total collection for Easter was \$50, paid to the Rev. G. G. Logan.

SHREVEPORT, DANIEL'S CHAPEL, R. D. Richardson.—Easter was a great day at this place. Our Sunday School rendered a fine program. Total collection \$23.85. The church gave \$10 to D. M. Logan for foreign missions at the missionary convention held at St. Jones' church.

The End of Discipline

This is the end of discipline—"Till thou know." When will God take us out of the furnace? When He can see His image enough. When will God cease to lacerate our poor, shrinking flesh? When we have learned to obey Him. When will He take the wolf away from the door, so that we can go out into the meadow and enjoy the sunshine? When we have yielded back all wickedly acquired gain, and have thrown down the thirty pieces of burning silver for which we sold the Christ of God. Why this penal system in the universe? Why loss? Why decrepitude and helplessness? Why burning fevers? Why all the maladies that afflict the body? Why all the ails that flesh is heir to? "Till thou know." Will they then be taken away? Perhaps not; but they will have a new meaning, and we shall have acquired a new strength with which to bear them, and it may be that even affliction will be a welcome guest, for he shall say to the black visitant, "Come in; thou only canst teach us one side of God's meaning and God's thought; come in, and teach us what we never could learn by the mere vanity of the intellect, and could never understand by mere exercise of mind; chasten us, yea, refine and purify us; make us mellow and tender and patient; yea, work out in us all Christ's mystery of love; come in, thou darksome angel of Providence."—Joseph Parker.

Most of us live away from home. We are hiding as Adam did in the bushes of Eden. There was a time when God's voice thrilled Adam's soul with joy and gladness, and he thrilled God's heart with joy. They lived in sweet fellowship with each other.—Dwight L. Moody.

Much of our social veneer and many of our pretensions respectabilities will shrivel into ashes when the refining Lord appears. The fires will burn deeply into our life, but all hail to them if they will purify our churches from alloy.—The Rev. A. T. Guttery.

St. Paul Church, Winston, N. C.

The St. Paul Methodist Episcopal Church, Winston-Salem, N. C., is one of the leading churches of our southern Methodism. This church was organized about thirty-five years ago with twenty members, under the pastorate of the Rev. Wilson Gray, and was known at that time as Liberty Methodist Episcopal Church. Under the pastorate of the Rev. Lewis Gibson, who still survives, an honored supernuminate of the North Carolina Conference, a frame structure was erected in 1876 and dedicated in 1884. The old Liberty Methodist Episcopal Church, which was in the northeastern part of the city, was sold, and the frame structure referred to was erected on Seventh Street. In 1878, under the pastorate of the Rev. R. Smith, the name of St. Paul was given to this organization. When Brother Smith became pastor there were only eighty members and a debt. Within two years under his leadership the membership increased to 220 members. Under the brilliant pastorate of the Rev. W. H. Goler (now president of Livingstone College, Salisbury, N. C.) the church was remodeled, annex constructed and the congregation placed in the very front as the leading church in that city, and it has remained so ever since. The new church enterprise

year's pastorate of Brother Morehead made possible the success that this great church enjoys. Brother Morehead is a master mechanic and did much of the work himself, and deserves great credit for the success of this large enterprise. Under the brilliant leadership of the present pastor, the Rev. N. D. Shamborguer, the church was finished, windows installed and interior completed, so that it is the largest and finest Negro church in the city of Winston and one of the finest in the entire state of North Carolina, approximating a cost of \$30,000. Brother Shamborguer is a popular and eloquent preacher. Within the first six months of his pastorate he put on foot a rally which netted more than \$2,000. During his first year this church raised for all purposes \$4,300, and received into the membership of the church ninety-two. This magnificent building, which is a credit to our Methodism, was erected without one cent of aid from the Church Extension Society. The walls, which are limestone brick, are some of the most substantial walls in the state of North Carolina, and the roof is said to be of perfect construction. The church occupies the corner of Seventh and Chestnut streets and is eighty by sixty-three feet. It is covered with



THE REV. N. D. SHAMBORGUER

finished throughout. The floor, partitions and wainscoting of the main auditorium are of stained oak. The church has plenty of sunlight as well as fine ventilation and is lighted with electricity. The lecture room is finished in select pine and is on the same floor with the main auditorium. The basement, with an entrance on Chestnut Street, is large and will accommodate as many as the main floor. On the first floor, besides the lecture room and auditorium, is the pastor's study

and the ladies' parlor. The church will seat, with the lecture room, 1,150 persons. It is safe to say that the church was never in a better condition than under the pastorate of the Rev. N. D. Shamborguer, whose congregations are large, and whose influence in the community is increasing. He is a popular pastor and an effective pulpit orator as well as a popular platform speaker. We congratulate St. Paul Church and its brilliant pastor on the success that has come to them.

Revival Briefs

A good revival has been held at Greenwood, Miss., by the pastor, the Rev. H. B. Hart. Added to the church during the meeting, fifty souls.

Fourteen persons were converted in a revival held on the St. Louis (Mo.) District by the Rev. G. A. Henson, assisted by the Rev. T. W. Fulghem.

At Wyndale, Virginia, the Rev. J. M. Watson, pastor just closed a revival with good results. The church is spiritually revived and there were six additions.

From Franklin, La., the Rev. W. H. Jones, pastor, writes: "We have been engaged in revival for three weeks. This is one of the greatest revivals held here for years, 42 souls have been brought to Christ. The Rev. G. W. Forest gave us valuable service. He is a soul winner for Christ."

The Rev. D. L. Morgan's account of his splendid revival meeting at Meridian, Mississippi, in Haven Chapel, is interesting: "We have just closed a successful revival in which 118 precious souls were converted; 122 people have acknowledged their Saviour. Eighty-five have joined our church this conference year, while 37 have gone to the various churches. We baptized 61 on Sunday, April 5; 55 by pouring and 6 by immersion, and administered the sacrament of the Lord's Supper to 138 that Sunday night. I have never seen Methodists and Baptists work together better anywhere. The Mt. Zion's and St. John's members stood by us nobly, and God has blessed our united efforts.

We are very thankful to the members of the churches mentioned, also the members of St. Paul for their assistance. The Revs. A. L. Perkins, S. M. Moore, J. S. Kinard, Bankhead Taylor, W. H. Smith and H. Roundtree rendered service in the meeting for which we are very grateful.

This (March) has been a month of revival of religion among many of the churches in Houston, Texas, writes the Rev. W. L. Duncan, pastor of the Sloan Street Methodist Episcopal Church. For nearly a week we engaged in a prayer service, preparatory to our revival. The Rev. M. S. Jordan, of Columbus, West Texas Conference, spent part of two weeks with us; he lost himself in the salvation of souls. From two to three persons were converted each night from the effect of his sermons. Having to leave for his own work, Brother Jordan could not return the third week. The Rev. James Hutchinson, of Oakland, came the following Monday night and preached that same evening; there was one conversion. The church took on new life, then the Lord began to give us conversions. One after another young men, women and children, and backsliders, were reclaimed. A great meeting, indeed! Too much cannot be said of these men of God who preached so faithfully; their works will live on when they are no more. After a hard-fought battle the Lord gave us for our labor, conversions and reclamations, fifteen precious souls. These all joined our own church, and one other who was converted at the Baptist church, baptizing the first Sunday.



ST. PAUL METHODIST EPISCOPAL CHURCH, WINSTON, N. C.

began under the leadership of the Rev. W. W. Pope, who raised the first money and made a deposit in the bank. Under the pastorate of the Rev. J. A. Rush the lot on the corner of Depot and Seventh, where the new church stands, was purchased, and the plan was secured under the pastorate of Brother J. D. Diggs. The Rev. G. W. Morehead, now presiding elder of the Wilmington District, came to this church, found things greatly demoralized, and under his inspiring leadership not only was the membership restored to confidence, but the church was constructed—walls and roof and tower. The work done under the three

years, with heavy galvanized metal cornishings. There are two towers with metal finish. There are two entrances on Chestnut Street and one on Seventh Street. The windows for the main auditorium cost \$1,510 and windows cost \$300 each. The main windows cost \$300 each. The main window on the Chestnut Street side is a memorial to the sainted Isaac Wells and is a picture of the Good Shepherd. On the Seventh Street side the picture is Hoffman's Christ. On the south-side window Christ is represented as standing at the door knocking. The ceiling is most beautiful, being of select pine and oil finish. The walls are sand

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

All personal mail intended for the Editor from now until the close of May should be addressed to 2125 Druid Hill Avenue, Baltimore, Maryland, care Mr. T. H. Smith. Only personal mail should be sent to this address.

According to press reports more than three thousand persons attended the opening session of the General Conference of the African Methodist Episcopal Church in Norfolk, Virginia, May 4. Bishop Gaines presided in the absence of Bishop Turner who is ill at his home in Atlanta.

The Christian Index is very much concerned as to the election of a colored bishop at the forthcoming session of the General Conference of the Methodist Episcopal Church and quotes a statement from Bishop Foster that the Methodist Episcopal Church would not elect a bishop co-ordinate in authority with that of white bishops. *The Index* forgets that Bishop Scott is co-ordinate with Bishop Hartzell and is co-ordinate upon the continent of Africa with any and all bishops who may go to that continent, whether they be Missionary Bishops or General Superintendents. *The Index* concludes: "A Jim Crow Bishop is the only object that we can see from a casual observation." Granted. If a bishop be given us for work among our own people why is he a "Jim Crow"? What about a church where all of its bishops, general officers and all of its members are Negroes? Is that a "Jim Crow" church? What if a Negro marries a colored woman of his race, has he married a "Jim Crow" wife? And will their children be "Jim Crow" children? Now be reasonable. Have we not overdone the term "Jim Crow"? Say, here, *Christian Index*, that will never do.

We published recently a call for prayer from the Commission on Aggressive Evangelism in behalf of the forthcoming General Conference that the session may be directed by God the Father, and illumed by the presence of the Holy Ghost so that whatever legislation prevails may redound to the glory of God and the advancement of Christ's kingdom and the betterment of humanity. The appeal on behalf of Aggressive Evangelism specified particular days for prayer; it would not be amiss, however, if the Methodists throughout the world prayed once a day during the entire session of the General Conference. Wiegthy subjects are to be considered; and probably legislation will be enacted that will very materially effect the life of our church and will either make for weal or for woe. Men are to be called into leadership as bishops, as secretaries and as editors upon whom depends a tremendous responsibility of directing the life and thought of our great Church as well as conserving its history and polity and doctrine. These men should be God called; and the Church should pray that every selfish ambition shall be thwarted and only men of consecration, men in every sense equipped for the work be elevated to these important positions. In this case it is probable that God may call some obscure man to a lofty position; some man who may be generally adjudged a weaker vessel. The Lord God hath often taken the weaker vessel to confound the mighty.

GOV. HANLY'S ARRAIGNMENT OF THE SALOON

At the state Republican convention in Indianapolis, April 2, Gov. J. Frank Hanly ended his speech with this masterly arraignment of the saloon:

"Personally, I have seen so much of the evils of the liquor traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretense. I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price.

"I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to dehauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of state constitutions.

"I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potters' fields.

"I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men—for its poison, for its bitterness—for the Dead Sea fruit with which it starves their souls.

"I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

"I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to hameless little ones.

"I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

"I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in all the republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath 'Old Glory' and its stainless stars."

EQUAL ACCOMMODATION (?)

As a sample of the sort of accommodation received by our people on the railways in the South where the separate car law is operated, we give an excerpt of a letter from a good woman, written from Roanoke, Alabama, that has just reached us. She says: "On the first of October, 1907, I boarded the Southern Railway train at Bristow, Alabama, with my three little girls for Chattanooga, Tennessee. My children and I were the only colored passengers. This car was nearly full of white men who were smoking. There was no colored porter. On one of the men's caps was the word 'Flagman.' This flagman had a bucket under the water tank filled with ice and on the ice was soda water and coca-cola. These men would buy the drinks from him and he would spike it with whiskey. One of the men told this flagman if he did not treat him he would report him when he got to Chattanooga. The odor in the car was awful. I kept the car window up and sat in the draft."

This is equal accommodation with a vengeance. The truth is this is but a sample of the impositions that we stand for the most part in the coaches of the South.

OF GENERAL INTEREST

FIRE LOSSES IN THE UNITED STATES.

The disastrous conflagration which consumed a large part of the city of Chelsea, near Boston, Sunday, April 12th, rendering 10,000 people homeless and destroying \$10,000,000 worth of property has forcibly directed the attention of economists to the enormous annual losses by fire in the United States. It is shown that these destructive fires are severe drains upon our financial resources. The *Wall Street Journal* says: "That the panic of 1907 is now seen to have had a starting point in the San Francisco earthquake and fire early in 1906." Again as further evidence of this great fire waste it is stated that while the entire expenditure for new buildings, improvements, etc., amounted to 16 millions of dollars during January of this year the total losses by fire during the same period amounted to \$24,000,000. The United States stands at the very head of the nations in fire losses. A writer in the *Outlook* gives as a concrete illustration of this fact that for several years Boston has suffered fire losses amounting to \$3.61 per capita, whereas Ireland has lost a trifle less than \$0.24 per capita. The same ratio obtains in many other American cities as compared with European cities. It is shown that this destruction can be prevented and is largely due to negligence, the cheapness and abundance of wood and faulty construction of buildings. Aside from the great money losses the appalling loss of life attending these destructive fires are sufficient to warrant that this matter be given deep consideration; and that our system of building be improved.

CHINESE BOYCOTT OF JAPANESE GOODS.

When China yielded to the demands of Japan in the Tatsu Maru affair the matter was by no means ended. The Chinese vigorously protested against this action of their Government, calling it "The National disgrace." Though lacking an adequate army and navy with which to cope with the martial Japanese, China was not entirely helpless in the situation. Led by the citizens of Canton, one of the largest cities in the world, the Chinese have had recourse to a bloodless war. A boycott has been declared upon everything Japanese and this boycott is to remain in force until the commerce of Japan has been damaged to the extent of \$150,000,000 or about \$10,000 for every one dollar which China was compelled to pay to the owners of the captured steamer Tatsu Maru. The boycott is a very effective means of defense in the hands of the otherwise helpless Chinese. The United States has already been made to realize this.

This boycott has proven a severe blow to Japan, whose finances are already in a most deplorable condition. It appears also that public sentiment is mostly in sympathy with the Chinese in this instance. This boycott is being interpreted as one of the many signs of growth of a Chinese national spirit. Such united action would have been impossible a few years ago. It is not improbable that the damaging results of the boycott, the heavy taxation under which the Japanese are laboring and a good look at our magnificent fleet will do much to dampen the ardor of Japanese jingoes.

AS TO THE GENERAL CONFERENCE.

By the time this issue of the SOUTHWESTERN reaches its readers the twenty-fifth session of the General Conference of the Methodist Episcopal Church will have convened under the presidency of Bishop Henry W. Warren, senior bishop of the Church, whose duty it is to call the meeting to order. Something like one thousand delegates representing a constituency of more than 3,000,000 will compose this mighty concourse. Possibly a greater delegated body has never met. Men from every honorable walk of life and of every nationality will be present. Questions shall be discussed which will affect not only the policy and polity of the Church but the destiny of this nation as well as that of nations beyond the seas. What this General Conference does will, to a great degree determine the real force of Methodism and the headway it has made during its centennial existence. Truly the time is when a new precedent needs to be established; when men ought to break away from the narrow rut of so-called expediency and breathe an air of fuller freedom; bid their soul snap whatever gyves that bind, extricate

itself from the restrictions that would hedge it in, look beyond the sordid horizon of worldly view, claim, assert and enjoy its eternal prerogatives and become a true citizen of God's great out-of-doors. The hour calls for men of courage who will dare to go forward and do their duty in the name of God, justice and humanity. It is the hope of every one who cherishes a desire to see the right win, that these men in whom the Church has vested so much authority will be fearless in the right, as God has given them to see it.

The first week of the conference will be devoted largely to the referring of resolutions, memorials and other papers from the Annual conferences to the various committees on Episcopacy, itineracy, judiciary, boundaries, revision, temporal economy, state of the church, temperance and prohibition; Book Concern, Foreign, Home Missions and Church Extension, Freedmen's Aid and Sunday Schools, Epworth League, Deaconesses' work and Evangelism.

The Episcopal address will be delivered by Bishop D. A. Goodsell.

A FAITHFUL MISSIONARY IS DEAD

The Board of Foreign Missions received on Tuesday, March 31, a cable message from Paris announcing the death in that city of Miss Agnes McAllister, of the Mission in Liberia. Bishop Hartwell, who reached New York on Saturday, March 28, returning from Africa, has furnished the following sketch of Miss McAllister:

"Miss Agnes McAllister has been a missionary among the native Africans for twenty years." She went out under Bishop William Taylor in 1888, and was stationed at Garraway, a native town on the coast of Liberia. On account of serious illness, she was granted furloughs three times during the twenty years, and at the time of her death was on the way home. Not desiring to reach America during the cold weather, she had stopped some time at Madeira Islands, and at Lisbon, and later in Paris. Miss McAllister was a native of Canada, and became an earnest Christian early in life. On being called to Africa, she consecrated her whole power to the great work. She had remarkable ability as an administrator, and under her direction a strong central station has been built up, and in connection with it several prosperous inland stations established. She has trained for Christian service many young men and women, several of whom are now in charge of stations. She is author of a book entitled 'A Lone Woman in Africa,' which tells her experiences in everyday life. When in America she was very effective as a public speaker, and collected large amounts of money for her work. Her death is a great loss to Liberia, and will come as a shock to her many friends in America. Her life was given without reserve to missionary work among barbaric heathenism. She had wonderful power over the native chiefs, and often acted as arbitrator in disputes; and has not only been instrumental in ending tribal wars, but also has prevented them by her tact and influence. At one time there was serious conflict between two factions. All the men were armed and excited, and her life was greatly endangered. She then selected one of the oldest and most influential chiefs, and appealing to him, said: 'I am alone. Neither my father nor mother are here, and none of my brothers and sisters are with me, and I ask you to protect me.' Then making everybody be quiet, he said: 'The white woman is right. She is alone, and I will be her father and mother and brother and sister, and nobody shall harm her.' The result was that she was treated with great consideration and escaped without harm."

Metropolitan Church, Baltimore, Maryland, is really a great organization. Its membership is between thirteen and fifteen hundred. It has retained its pastor, the Rev. Dr. J. A. Holmes, for eleven years and during the past year contributed for Conference benevolence \$1,047.86 and for other benevolences \$670.97. This church adheres very much to the old-time idea of class collections. This church received through the classes alone during last year for current expenses \$2,355.35, and from classes on benevolent collections \$842.15. The collection from the Sunday school for current expenses amounted to \$665.02. We congratulate Doctor Holmes and his faithful members on such a fine showing.

Personal and General

Bishop Walden preached the Quarto-Centennial sermon of Gammon Theological Seminary Sunday, April 26.

Bishop Foss is still living on the border land waiting for the summons. There is no hope for his recovery.

On a recent Sunday St. James Church, Columbus, Mississippi, raised \$554.00. The Rev. C. W. Waltoo is the progressive pastor.

Miss Mabel E. Scott, daughter of Bishop and Mrs. I. B. Scott, graduated from the Normal Department of Walden University this week.

The address of the Rev. George E. Curry, presiding elder of the Cumberland District, Washington Conference, will be Gettysburg, Pennsylvania, until further notice.

The Rev. W. L. Duncan, of the Texas Conference, is open for engagements for the conducting of revival services. His address is Sloan Street, Houston, Texas.

Miss Lucile Dogao, daughter of President M. W. Dogan, of Wiley University, took the diploma of that university on the night of May 8, as a graduate from the Musical Department.

The Rev. L. V. Harrison, our pastor at Redlands, California, recently filled the pulpit of Wesley Chapel, Los Angeles, California, the Rev. G. R. Bryant pastor, to the delight of a large audience.

The Rev. Dr. E. W. S. Hammond delivered on last Sunday the baccalaureate sermon of Meridian Academy. He will deliver also the annual address of the A. & M. College at Normal, Alabama, on May 25.

The baccalaureate sermon of Central Alabama College was delivered last Sunday by the Rev. Dr. R. J. Buckner and the annual sermon was delivered the evening of the same day by the Rev. J. W. Thomas.

Our church at Angie, Louisiana, the Rev. J. H. Rylander, pastor, was destroyed by the storm which swept this section of the country this week. The parsonage was also destroyed with books and all personal effects.

Jerusalem Methodist Episcopal Church, near Campbellsville, Mississippi, was destroyed by fire recently also the Masonic Hall of that place. The people are determined that a new structure shall be erected at once.

The Rev. Dr. J. M. Buckley, editor of the *Christian Advocate* has been a member of every General Conference since 1872. This will make his tenth conference. Dr. Buckley has been editor of the *Christian Advocate* since 1880.

The commencement exercises of the Flint Medical College will be held in the University Chapel, 5318 St. Charles Avenue, Wednesday, May 6th, at 7:30 o'clock p. m. An excellent program has been prepared. The public is cordially invited.

Dr. M. C. B. Mason preached April 5 for the Rev. C. A. Tindly, D. D., of Calvary Methodist Episcopal Church, Philadelphia, and the Rev. I. L. Thomas, D. D., Field Agent of the Home Missions and Church Extension Society, preached at St. John's Methodist Episcopal Church, Newark, April 11, the Rev. Storer S. Jolley, pastor.

The Rev. Martin T. Hooks, of the Lincoln Conference, died at his home in Topeka, Kansas, April 21, after many years spent in preaching the Gospel. The funeral services were attended by the Rev. J. S. Burton, the Rev. L. E. Hayes and the Rev. Warren McDonald. The remains were taken to Pueblo, Illinois, and laid to rest.

The Baton Rouge District of the Louisiana Conference at its recent session passed appropriate resolutions endorsing President Roosevelt's action in directing the Attorney-General to secure first-class accommodations for Negro passengers on trains operated in the South where the separate car law is in effect. The resolutions were signed by a strong committee and expressed in forceful language.

The commencement exercises of Bennett College, Greensboro, North Carolina, began Sunday of this week with the baccalaureate sermon by the Rev. Dr. J. P. Morris. The sermon for the religious societies was delivered by the Rev. R. J. Harriston. The address before the literary societies was delivered by the Rev. J. H. Lovell, D. D., pastor at High Point, and the alumni address was delivered by the Rev. Dr. G. E. Gerran. The Commencement address was delivered by the Hon. Robert D. Douglas, Jr., postmaster, Greensboro, North Carolina.

Our people in Hub, Mississippi, and vicinity were in line with the storm which swept the state on April 24. The entire community of Hub was almost destroyed, leaving only three houses within a radius of two and one half miles. The condition is deplorable and many families are destitute. The Rev. E. M. Dukes, pastor, says that they are unable at present to estimate the damage. They are making every effort to relieve the suffering, but it is evident that outside aid is necessary. Funds sent to the Rev. E. M. Dukes at Hub, Mississippi, will be safely applied.

The Rev. Dr. Daniel L. Rader, editor of the *Pacific Christian Advocate* passed through New Orleans on Friday of last week en route to Baltimore. The Doctor did us the honor to call at the office of the *SOUTHWESTERN*. We have never seen the Doctor so vigorous in health as he is at this time. He has fully recovered from his break-down, and appears to have additional strength. In spite of the long period spent from his office on account of poor health he has seen the circulation of his paper increase, during the quadrennium, 125 per cent. No paper of the Church has had such proportionate increase in circulation.

Secretary Mason has been fortunate enough to secure for the exhibit of the Freedmen's Aid Society space in the Lyric Hall where the sessions of the General Conference will be held. The room for the exhibit of the Freedmen's Aid will face the exhibit of the Book Concern. The presidents of the several institutions are earnestly requested to make the best possible exhibit of their work. Quality rather than quantity is desired, but by all means we should have the very best presentation, not only in photographic views of our work but in samples of the work of the various departments. It is very necessary that this matter receive the immediate and personal attention of the presidents of the several schools. All exhibits should be forwarded to Dr. M. C. B. Mason, of the Freedmen's Aid Society, care of the General Conference of the Methodist Episcopal Church, Baltimore, Maryland.

COMPETENT OFFICE HELP WANTED

Young men or young women who have good business training and good moral character, and who desire a good situation in a growing Real Estate and Insurance business on salary, should write at once to W. R. Page, 1821 Arctic Avenue, Atlantic City, New Jersey. 3W

COMMENCEMENT ANNOUNCEMENTS

RUST UNIVERSITY.

May 8—Friday night, 7:45 p. m., lecture by Rev. J. B. Redmond, Chicago, Ill.

May 9—Saturday, Field Day, games and sports. 7:45 p. m., alumni exercises; an excellent program is prepared.

May 10—Sunday, 10:30 a. m., baccalaureate sermon by the president. 3 p. m., annual sermon, Asbury Church, Rev. J. B. Redmond. 7:45, platform meeting, University Chapel. Five minute addresses followed by an address by Dr. C. W. Bennett.

May 11—Monday, 10 a. m., Class Day exercises. 10 a. m., trustees meeting. 2 p. m., industrial exhibition and athletics. 7:30 p. m., annual concert. Admission 25 cents.

May 12—Tuesday, 10 a. m., commencement exercises of the College department. Address to graduates by Dr. C. W. Bennett. 2 p. m., college preparatory and normal graduating exercises. 7 p. m., annual social gathering.

GILBERT INDUSTRIAL COLLEGE.

May 10—Sunday, 5 a. m., sunrise prayer meeting. 10 a. m., annual love feast. 11 a. m., annual sermon by Rev. D. J. Price, New Iberia, La.

May 11—Monday, 7:30 p. m., exercises of primary department. Admission 15c.

May 12—Tuesday, 7:30 p. m., exercises of Intermediate department. Admission 15c.

May 13—Wednesday, 7:30 p. m., financial rally, conducted by Principal J. M. Matthews. Addresses by Dr. J. B. Sewell and the Rev. J. T. B. Labau, Baldwin, La.

May 14—Thursday, 7:30 p. m., graduating exercises. Admission 15c.

May 13—1 to 3 p. m., exhibits of industrial departments. 3 p. m., match game of baseball. Reserved seats 10 cents extra.

ROYAL

BAKING POWDER
 Absolutely Pure
 The only baking powder made with Royal Grape Cream of Tartar
 No Alum, No Lime Phosphate

Doings of the Workmen

ALABAMA.

OAK GROVE. CHARGE.—Three weeks ago the Rev. H. N. Brown, D. D., presiding elder of the Marion District, assigned me to Jackson Chapel, where I found scarcely a place in which to preach, but the good people and myself put out heads and hearts together and started out to build a church at this place, and on the 15th of this month we went into our new church. Too much cannot be said about the good people here for the work they have done in three weeks' time. In the canvass about \$675 was raised and all paid up to \$125, which amount we are planning to raise in the next three months.—E. FRAZIER, Pastor.

UNION SPRINGS.—With our new pastor, the Rev. J. C. Chuman, we are very much pleased. He seems to be the very man for the circuit. More money has been raised at Owens Chapel this year than ever before since the church has been established. Our first quarterly conference was held at Aherfoil Church March 21-22, with our beloved presiding elder, the Rev. P. G. Goins, in the chair. On Saturday the temporal affairs of the church were well looked into. Sunday was a very unfavorable day, but we had a very fair congregation, and the Elder preached. Raised for the presiding elder this quarter, \$22.20; for the pastor, \$63.83; moving and traveling expenses, \$50; for house rent, \$5; total for the quarter, \$141.03.—L. OWENS.

CASTLEBERRY.—The people of Castleberry manifested a very jubilant spirit on the day of entrance into their new chapel. The effective singing of Mary Doyle of Mobile, Ala., made the rally day of the fifth Sunday in March one of the very greatest occasions. Fifty dollars was raised. The pastor, the Rev. Isaac Autrey, and members have been successful in completing this building, at a cost of \$700. The church at Sparta, including this charge, is nearly completed. Let it be known that the completion of these two churches at this point is due to the energetic pastorate of the Rev. Isaac Autrey.

LOUISIANA.

Led by Mesdames Georgie Pharris,

M. C. Fontnette, Delia Balianaw, Misses Adeline Parson, Louisa Johnson and Riima Johnson, an up-to-date reception was given the pastor, the Rev. D. J. Price and family, in a splendid style and dainty taste, April 3 from 7 to 11 p. m. The presence of Doctor and Mrs. B. F. Easter and a part of the faculty and students of Howe Institute and members of churches added prominence and importance to the occasion. The program was succinct and classical: "Quartette and chorus," by the St. James choir; "Solo," by Miss Louisa Johnson; "Solo," instrumental, by Miss Daisy Robinson; "Recitation," by Miss M. J. Waters; "Vocal Solo" by Miss E. J. King; "Short Talk" by Mr. Robert Wilkins, the master of ceremonies. Complimentary address by the Rev. D. J. Price, A. M., D. D. From the church to the parsonage the crowd repaired to partake of the dainties and house games prepared for the evening. The decorations were unique. About one hundred persons were in attendance at the repast in the "Arcade."

WM. GULLET.

VERDEVILLE AND CENTERVILLE.—The Rev. Dr. B. M. Hubbard came to us on February 22 and 23 and held our first quarterly conference with all officials and members present with their written reports, showing great improvement along all lines of the church work. Collection for the day, \$17.50; total for the quarter, \$53.50. The Rev. Hubbard preached a wonderful sermon at 11:30 o'clock to an appreciative audience. One member was received and several came to the altar. Fitzgerald and Butler Chapel have taken on new life. The parsonage has been nicely furnished; matings, curtains, shades, lamps and many other articles put in and most all of them have been paid for. On April 4, at Butler Methodist Episcopal Church a very successful concert was given by Miss Laila Zedo, a prominent young lady of this town, for the benefit of the pastor; \$17 was realized. The pastor wishes to thank Miss Zedo for her faithfulness, also Sister Charlotte Chamber, who presented him with a \$5 hat.—E. H. Hall, pastor.

FRANKLIN.—On Sunday, March 29, at Asbury Church was held the anniversary meeting of the Aurora Lodge of Knights of Pythias, No. 3229, and the Sunbeam Court of Calanthe. White friends contributed largely to the floral decorations which were beautifully arranged by Mrs. E. E. Jones and Mrs. Charles Ibert (white). The service opened at 3 p. m. Professor James Wilson, C. C., presented the gavel to Professor William Porter, who was master of ceremony. Mr. E. Wilson delivered a fine address on "Pythianism;" Mr. E. Rochester read the 5th Psalm; Mrs. Mary Wilson read an excellent paper. At the close of the program the pastor, the Rev. W. H. Jones, delivered the annual sermon. His thoughts will abide long in the memory of the large audience that filled every available seat and even standing room in Asbury. The choir was at its best with Mrs. O. M. Porter as organist, assisted by little Miss L. Young. Special selections were rendered, one being the duet by Mr. Wm. Kennedy and Miss E. E. Jones. Collection at this service, \$36.60; collection for the day, \$41.40.

SCHRIEVER.—A reception was tendered to the young people of Magnolia Charge, under the auspices of Mr. Van Tabor and the Rev. Mrs. D. Walker, for the purpose of organizing an Epworth League Society. Devotional exercise by the pastor, after which the object of the meeting was stated by Mrs. D. Walker. The following officers were elected: Daniel Harris,

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chairman; Matthew Bryd, secretary; Zenobia Crozier, treasurer; Charlotte Tabor, reporter. A goodly number attended, were enrolled and pledged themselves to stand by the society. A godsend to us was an evangelist, who witnessed the organization and explained many good things to us that will animate all concerned. The Rev. F. Walker gave us a strong talk on "Loyalty," after which many good things were served to those who swelled our number.—Charlotte Tabor.

TORRAS.—At Union Church our first quarterly conference was held March 21-22, the Rev. J. W. Turner in the chair. All the officers were present and read encouraging reports, which showed progress on all lines. We have made some repairs and have insured the church and the parsonage for three years. We wish to thank the stewardesses for the several pounds of groceries given by them and others. On Sunday the Rev. J. W. Turner, presiding elder, was at his best. The gospel fire yet burns upon the hearts of this people. We must say his manner

of handling things and his kind and helpful words of advice are indeed very appreciable to the entire body. One subscriber for the SOUTHWESTERN was received. We paid presiding elder in full this quarter, \$20. Raised for all purposes this quarter \$160.15.

F. D. Thomas, Pastor.

VANCEVILLE.—On March 14-15 our first quarterly conference was held, with the Rev. T. J. Johnson as president. Rev. Johnson is the right man in the right place. We have raised this quarter \$109.10. Too much praise cannot be given the loyal officers of Mt. Zion Church.—W. M. Emmett, pastor.

SHADY GROVE CIRCUIT.—I came to this place January 18 and was received kindly. We find that there are only 188 members here. The church and parsonage are in a bad condition. Nearly all our people here own their homes and farms. The educational standard here is high. Some of our young people are students in New Orleans University, while others are students at Wiley. Twenty-five subscribers for the Southwestern during this year is our motto.

N. R. Randolph, Pastor.

MISSISSIPPI.

HUB.—Permit me to report through the columns of the SOUTHWESTERN the greatest disaster that has ever befallen our people in the vicinity of Hub circuit. On April 24 a terrific wind-storm passed through and played havoc to almost the entire community, leaving only three houses within a space of at least two and a half miles. Everything in the community is a complete wreck. One house, Sister Nancy Brown's, was blown to the ground, and in the meantime caught on fire, destroying everything they possessed; and one of her sons, Robert Brown, was killed during the storm, and several others were crippled. The condition is deplorable. Many of the families are in a destitute condition. We are at present unable to estimate the damage done to property or to describe the suffering the poor, unfortunate people are undergoing. We are making every effort to relieve them as much as possible by soliciting aid from the public.—E. M. DUKES, Pastor.

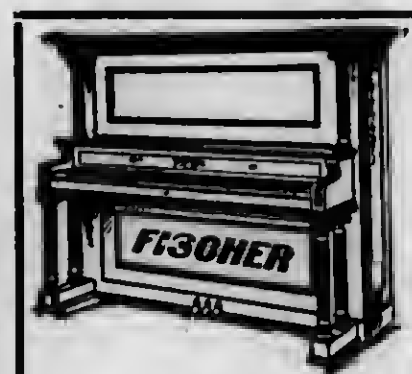
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GARLANDVILLE.—The first quarterly conference was held at Mount Zion Methodist Episcopal Church on March 14 and 15, the Rev. W. M. McMorris, presiding elder. G. W. Fielder was elected secretary. Reports showed the work to be in good condition on all lines spiritually and financially. Paid the presiding elder in full this quarter, \$15.50; his salary is estimated at \$62; pastor's estimated at \$4,500. We have closed our church this quarter; paid on building improvements \$46.55; total collected for all purposes since the annual conference, \$94.55. The elder preached an able sermon from the Psalm of David, "The Lord is my Shepherd," etc., and administered the Holy Sacrament. The Rev. E. B. Chapman, pastor at Moss, Miss., preached at night. Two subscribers secured for the SOUTHWESTERN.—R. B. ANDERSON.

GULFPORT.—Our first quarterly was held March 7 and 8. The Rev. S. H. Cannon was on time, accompanied by his wife. We hailed their coming with great joy. Elder Cannon said this was one of the best quarterly conferences he had on the district up to that date. A grand entertainment was given for them, led by Rev. Frank Hall, Sister S. E. Black, T. Gaddis and others. Mrs. E. Whitehead presided at the organ. We are proud of the good people of this place.—J. A. PATTERSON, Pastor.

SARAS.—Our first quarterly conference convened at Spring Hill Church on March 13-15, with Dr. N. R. Clay, our presiding elder, in the chair. This quarter was one among the best ever held at this place. Sunday at 3 p. m. Dr. Clay preached one of his best sermons and administered Sacrament. Raised during the quarter \$14.35. Our work at this place is still on the upward move, under the pastorate of the Rev. N. H. Isom.—D. W. TILBERT.

GREENWOOD.—Our first quarterly conference was held March 20, with the Rev. S. H. Nevels, presiding elder, in the chair. We had a good conference. Raised pastor's salary from \$650 to \$700. This charge is taking on new life along all lines. Our pastor, Dr. H. B. Hart, is a great leader. Paid pastor this quarter \$144.52; paid elder in full; total for this quarter, \$250. We are planning to make our church as new or build a fine one.—GEORGE H. HUBBARD.

CARTIAGE.—Our first quarterly conference was held on the Carthage Circuit on the 14th and 15th of March, the Rev. A. J. McNair, our presiding elder, in the chair. Good attendance. Elder McNair preached an able sermon to a crowded house. Paid elder up; collection for the quarter, \$25.40; one subscriber to the SOUTHWESTERN. We are praying for a great success on the Carthage Circuit this year.—C. H. JOHNSON, Pastor.

ITTA BENA.—Our first quarterly conference was held on March 14 and 15. The Rev. J. W. Winbush was at his best. He preached two soul-stirring sermons. Four persons joined the church; 175 took Sacrament; \$41.30 was raised. The Rev. G. Orange has things well in hand here, and the church is spiritually alive.—G. L. BARNARD.

HOLLY SPRINGS CIRCUIT.—Our first quarterly conference of the Holly Springs Circuit convened at Vincent Chapel March 22 and 23. Dr. N. R. Clay and the Rev. A. J. Trice were present. Saturday, at 11:30 a. m., sermon by S. H. Huston. All made good reports. Presiding elder's salary was fixed at \$75.75; pastor's salary at \$630; benevolence, \$84. On Sunday morning, love-feast and speaking meeting, and at

11:30 sermon by Dr. N. R. Clay, and we were all made to say, "Did not our hearts burn within us." Sunday night another glorious sermon was preached by the Rev. H. J. Trice. Amount raised during the quarter, \$300. District steward, J. C. Jackson; Willis Parker, secretary. We are now on foot again and trust that God's spirit will dwell with us in our church work this year.—J. W. FINLEY.

SUMMIT AND MAGNOLIA.—This charge is alive on all lines. I have begun my year's work with great courage, for all of the members of each church seem to be pleased over my return, and all things are moving on nicely. We have begun to build our parsonage at Summit and will soon have it completed. It will be valued at \$1,200 and will be a delight to the town of Summit. My first quarterly conference convened on the 12th of March, with the Rev. G. W. Smith, our presiding elder, and leaders all being present with reports which met the Elder's approval. Elder Smith said many encouraging things concerning the charge and the work that had been done by the pastor and members. He preached a fine sermon. The love-feast was conducted by the pastor, the Rev. H. J. Jordau and the Rev. M. C. Eight of the African Methodist Episcopal Church, pastor at Summit, was the guest of the conference. Paid presiding elder in full, \$17.50; paid pastor \$64.75; conversions, three. We are always glad to have Dr. G. W. Smith with us.—H. J. JORDAN, Pastor.

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OKLAHOMA.

GUTHRIE.—We, the members and friends of St. Paul Church, were proud indeed when the news reached us that our beloved pastor was returned and prouder still when we learned that our worthy and esteemed Sunday school superintendent, Prof. A. J. Scales, Principal of Douglas City School, was elected lay delegate to the General Conference. On their return from conference the working members of the church, led by Mrs. D. G. Franklin, Mrs. Salie Stoveall and others, gave the general conference delegates, Dr. D. G. Franklin and Prof. Scales, and the returned pastor, Dr. R. R. Powers, a grand reception in the church. The delegates and pastor made some brief remarks. Miss Eva Franklin sang a beautiful solo. Soon after the pastor and family had retired to the parsonage they were greatly surprised by the arrival of a host of friends bringing provisions which filled the kitchen. Refreshments followed the shower. Words of welcome were extended pastor and family by Bros. Brown and Woods, Sisters Ecton and Franklin. Charming music was rendered by Miss Elnora Franklin. Among the many nice things presented was a beautiful bouquet of flowers sent by Miss Charlie Smith, daughter of Mrs. Lucy Smith. The party was under the leadership of Miss Rena Brooks and others. We love our pastor and shall do all we can to make him happy and contented. Our church is prospering under his guidance. Young and old are busily at work.—Reporter.

FALLIS.—Our auxiliary here of the Home Mission Society is making rap-

id progress. It was organized November 17, 1907. We have now 17 members. Have raised \$14.58 and other expenses for the church. Our monthly meetings are on the fourth Saturday in every month. We had with us at our last meeting, March 28, our district vice-president, Mrs. Lizzie Henry of Guthrie, who delivered a splendid lecture. We organized the Junior Circle of ten members while she was with us. Mrs. P. Moore, first vice-president of the Baptist Home Mission Society, delivered before our body an excellent lecture. We highly esteemed the visit of these ladies and hope to have them with us again.

CORA M. BURGIN, President.
A. E. DANNER, Secretary.

ONE MILLION PEOPLE KNOW IT One Million people have tried Vitæ-Ore on the thirty day trial offer and seen what it is and what it does. You should try it, too. See offer on last page.

TENNESSEE.

MANSFIELD CIRCUIT.—The second quarterly conference of this circuit was held by the Rev. J. M. Lyte. The officials met him promptly, notwithstanding the inclement weather. The quarter was a success from every point of view. At night the Elder preached, and fourteen anxious seekers came forward for prayer. Elder Lyte is proving himself to be a true workman in the Master's vineyard, and he lives in the hearts of the people.—J. A. W. MOORE.

MURFREESBORO.—Key Chapel is spiritually alive. We had with us on March 15 and 16 Rev. M. R. Smith, our presiding elder, who conducted the sessions of our second quarterly conference. The reports of the leaders were encouraging. The Sunday-school in this charge is second to none, with J. M. Mindroe as superintendent and Mrs. Annie Jones assistant. After a strong sermon by the Elder on Sunday night, 100 partook of the Lord's Supper; one united with the church. Paid elder \$31; raised on benevolence, \$10; raised for all causes, \$151.—B. F. ANDERSON, Pastor.

FOWLER CIRCUIT.—My second quarterly conference convened at Ross Chapel March 14 and 15, 1908, with Rev. J. M. Lyte, presiding elder, in the chair. We broke the record spiritually and financially. The presiding elder preached us three strong sermons. We raised during the quarter \$22.50; paid the presiding elder out. If this young giant holds up the banner and leads us as he is doing the West Tennessee District will lead the conferences. We are taking six SOUTHWESTERN CHRISTIAN ADVOCATES and expect to double the number soon.—K. H. TURNER, Pastor.

CEAR GROVE.—The second quarterly conference of the charge was held the 28th and 29th of March, the Rev. B. J. Merideth presiding. The Elder spent a few days with us, and, being so full of life, we had quite a pleasant time. During the quarterly conference appropriate resolutions were adopted touching the death of two of our worthy and esteemed co-workers, Brother Wade Frame and Sister Louise Carter. Our long and intimate relation with them in the faithful discharge of their duties in the church make it eminently befitting that we record our deep sympathy for the bereaved relatives. The resolutions were offered by Trula Weatherspoon, Maud McClurken and Mrs. R. L. Williams.

T. W. O. C.

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MRS. M. C. TURNER,
1438 Canal St. New Orleans, La.

The presiding elder gave us some wholesome food while here. He preached morning and evening. We are well pleased with our presiding elder and hope for him success on his third round.—Mrs. R. L. WILLIAMS.

MASON.—Alexander Chapel is alive and everything is fair for success. On February 22 and 23 our second quarterly conference was held. The reports from the pastor and officers showed improvement along all lines. Sunday, during the morning service, Dr. Lyte preached one of his best sermons, which was enjoyed by all, and sixty-six persons partook of the Lord's Supper. At 7:30 o'clock the presiding elder preached a wonderful sermon. Paid the presiding elder \$15.50; pastor, \$65; total for the quarter, \$120.—J. H. THOMPSON.

ATOKA.—Our second quarterly conference convened, J. M. Lyte in the chair. The roll was called and a large number answered, and the Elder conducted the work of the quarter with dispatch. On Sunday he preached to the delight of all. We paid the elder in full, \$18; raised for all purposes since the last annual conference, \$272.45.—J. M. MOOAY.

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Crescent City Notes

Josie Bienville, a member of Haven Methodist Episcopal Church, New Orleans, died April 5, at the age of 37 years. He is survived by his wife.

Mr. Morris Wilson, a prominent member of First Street Church, had his arm broken in an accident two weeks ago, but is now recovering.

Sunday, May 10, at 3 o'clock, a magnificent program will be rendered by the Epworth League of Wesley Chapel, under the leadership of Bro. Peter Gaskin. The public is invited.

Wesley Church.—Sunrise prayer meeting service conducted by Brothers T. Crow and W. J. Turner. The Sunday School had a splendid session at the usual hour. Superintendent C. J. Nash is having success in this work. Attendance large. Brother Felix Casty preached at 11 a. m. The Epworth League met at 6:30 p. m. and rendered a fine program. Mr. Peter Gaskin is the president. Pastor H. Daniels preached at night and four persons were received into the church.

Williams Church.—On April 28 a grand concert was given by the Steward Sisters. It was a success in every respect. This concert was managed by Misses Rose Brazely and E. Parker. Raised \$40.25. Turned over to Trustees, \$5.00; to the Stowards, \$18.45. Too much cannot be said in praise of these young ladies for their untiring efforts. We take this method of thanking them and the Steward Sisters, also this auxiliary, with Mrs. A. E. Bragely as president, A. Morse vice-president, A. Howard secretary, is ever ready to work for the church. Not long since they were called to assist the Trustees and they responded nobly.—J. O. Richards, Pastor.

Mallalieu.—Services good all day Sunday. Sacramental sermon at 11 a. m. and Sacrament of the Lord's Supper at 7:30 p. m., in which Pastor W. S. Chinn was assisted by Father A. Hilton. Missionary Day was ob-

served at 10 a. m. in the Sunday School, J. T. Jordan president. The concert given last Monday night by the Three Wonders, Mrs. Susie Wilson, Maggie Gallagher and Ophelia M. Mito, was a success, and much credit is due them for their efforts in trying to help build the parsonage. Our Big Rally and Basket Meeting will be held Sunday, May 10, from 10 a. m. to 10 p. m., and we shall expect our many friends to come and help us. Several of our city pastors with their congregations have promised to come, and the public at large is invited. We are making this one great effort to secure enough money to build a much needed parsonage. Come out to Mallalieu and help us! Echoes from our recent revival are still heard. Two joined Sunday and our house to house method of praying for the penitent ones is proving effective. The concert given by Mrs. A. Fouché for the Old Folks' Home was a success. Don't forget our Rally. Collection \$25.00.

Pleasant Plains.—Sunday, April 26, at 11 o'clock a. m., an interesting sermon was delivered by Bro. C. L. Porche, and at night the Ladies' Dewey Social and Literary Club had its anniversary sermon delivered at this church by the Rev. Wm. Harrell, pastor. Paper by Mrs. Augusta Willis. Solo by Mr. D. B. Phillips.

Doings of the Workmen

LOUISIANA.

The Alexandria District Preachers' Meeting convened at Boyce, La., March 26-27, the Rev. M. P. Franklin, president. Devotional exercises conducted by the Rev. M. P. Franklin. Twelve pastors were present. The Rev. J. J. Ohee, presiding elder, was in our midst with an attentive eye to all interests of the work. The seat of the district conference that was fixed for Campti is now changed to Bunkie. Exegesis of the Sunday School lesson given by the Rev. S. A. Mason. Subject discussed: "The best methods of increasing the membership in the district," by W. L. Amos, J. W. Pierce, E. C. Goins, L. L. Estavan and M. P. Franklin. The preachers institution was organized in the previous meeting with the presiding elder as the teacher. He instructed the preachers on "Sermon Building." Many other important features were brought forward and discussed which were helpful to the pastors. The next preachers meeting is fixed for Opelousas, April 23-24, with the missionary convention. All the pastors are requested to be on hand without fail. The intemperance lesson read was so important that a resolution was drafted declaring that "as intemperance more and more proves to be a destruction to our people, destroying their physical and mental abilities, and since the church has put herself on record as a vigilant worker against this evil, that we, the preachers on the Alexandria district, renew our efforts in voicing our sentiments against it." Good sermons were preached. Resolutions were offered thanking Kynett and St. Paul churches, their people and pastors, also those of the Baptist church and friends who helped in entertaining the preachers during their stay at Boyce. Collections very good.—W. L. Amos, Secretary.

BERTIE.—The work on the Woodlawn charge has taken on new life. Christians, backsliders and sinners are all at work on the heavy debt of the church. Our first quarterly conference was held by our esteemed presid-

ing elder, Dr. B. M. Hubbard, March 22-23. The session was a pleasant one, and reports showed this to be one of the best conferences of recent years. The assessment of the presiding elder was paid, \$15. 11 claims of the church are being pushed, and we are praying for a great harvest of souls and large financial results. Raised in this quarter, \$23.75; total raised this quarter, \$178.20. The reception given in honor of the presiding elder was worthy of those who gave it. Seventy or more persons were present. Chairman Adam Ratliff and Ned Cunningham have our thanks for the manner in which they conducted the affair.—CHARLES C. LANDAY, Pastor.

LAKE PROVIDENCE.—The 15th of March at Joyce Chapel was a great rally day. We were greatly assisted by our friends of the Baptist church, the sisters contributing well filled baskets toward our dinner. Sermons by the Revs. M. Harris, J. Grimesfield, J. W. Watson, W. S. Harris of St. Peter Methodist Episcopal Church, and Pastor J. C. Clark. We have a fine Sunday school on this work.—J. C. Clark.

LAPLACE.—The best report Laplace can make of its Methodism so far, for this year, is that Sister May Williams, wife of our pastor, the Rev. D. D. Williams, has just arrived in our midst and joined her husband in his "Rough-Rocky" mission work of this place. The small membership and friends of Ninde Chapel, led by Sisters Opebelia Augustus and Leslie Woodland, showed their pleasure in the coming of Mrs. Williams, by a surprising reception, and in leaving about 50 pounds of groceries and a little purse of \$1.75 at the parsonage. All who have met the pastor and his wife seem favorably impressed with them, and hopeful of their work among us. The pastor has been here since adjournment of the Conference, but further than conducting regular church services with about 12 actual members and visiting friends, he has been able to do but little. Twelve dollars of last year's rent for the parsonage and a balance due on chairs purchased for the church are unpaid, making our work burdensome. Supt. Douglass Young, assisted by Mrs. Williams, is preparing the Sunday School children for an elaborate Easter Sunday celebration.
E. Augustus.

MISSISSIPPI.

GULFPORT.—This is my second year on this work, and everything looks bright for large results. Our rally was very successful. Mr. Crockett won the first prize, and Mr. William Smith of the Baptist Church took the second prize. Have had to date one conversion, two reclaimed and twenty penitents at the altar.—E. B. RICHARDS, Pastor.

PRAIRIE MOUNT CHURCH.—Our work is moving off fairly well. Our people received us with great kindness, and despite the bad weather we are making fair headway. Dr. W. C. Clay, our efficient presiding elder, held our first quarterly conference a few days ago. He was at his best and preached a strong, forceful sermon. We feel that he is the right man for the place. Brother John Williams, a faithful member of Prairie Mount Church, died in February in full triumph of faith.—W. C. HILLIARD, Pastor.

NETTLETON.—We have finished our parsonage of three rooms. It is neatly celled with a six-foot hall and veranda in front, twenty-eight feet long; has also six glass windows. It is worth \$500. The best residents, merchants and doctors of our town have only words of praise for the work we have accomplished for our people, and they have declared that they are our friends and intend to help in the great work among my people here. We are all in love and harmony with each other. We owe only \$38.75 on our building.—D. D. REIN, Pastor.

WEST VIRGINIA.

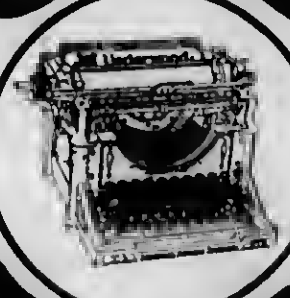
GARY.—We held our second quarterly conference on the 22nd of March. Presiding Elder L. Diggs was present and did his work well. On Sunday morning he preached a noble sermon. The pastor preached in the afternoon, and the Elder preached at night. One joined the church; collection, \$26.81.—G. W. SMITH, Pastor.

Married

HENRY-METOUIE.—At the Methodist Episcopal Church of Lobdell, Louisiana, Mr. Ed. Henry and Miss Evelyn Metouie, February 28, 1908, the Rev. S. N. Garner, pastor.

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Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
July 4—Winston....	Lexington, N. C.	
July 8—Knoxville...	Knoxville, Tenn.	
July 8-11—Cumberland River.....	Hartsville, Tenn.	
July — Austin....	Smithville, Tex.	
July ..—Meridian	Forest, Miss.	
July 21—Nashville..	McMinnville, Tenn.	
July 22—Starkville.....	New Prospect, Miss.	
July 22—Western.....	Lenoir, N. C.	
July 23—New Orleans..	Plaquemine, La.	
July 23-26—Ocala.....	Lowell, Fla.	
July 23-26—Bristol....	Gate City, Va.	
Aug. 4-10—Paris	Clarksville, Tex.	
Aug. 6—Lake Charles.....	Crowley, La.	
Aug. 12—N. N. Orleans....	Central, La.	
Aug. 19-23—Huntsville—	Athens, Ala.	

CONVENTIONS

May 15—Sedalla District Woman's Foreign Missionary Society, Centerville, Mo.
May 20-21—Louisiana Conference, Woman's Home Missionary Society, New Orleans.
May 22—Huntsville...Huntsville, Tex.
May 28—Waynesboro...Millen, Georgia S. S. and E. L. Convention.
May 28—Lagrange.....Yatesville, Ga. S. S. and E. L. Convention.
May 29-31—Huntsville.....Gurly, Ala. S. S. and E. L. Convention.
June 3-4—Mississippi Conference Woman's Home Missionary Society, Lumberton, Miss.
June 17-20—Tennessee Conference Epworth League Convention, Humholdt, Tenn.
June 24-25—Shuhuta....DeSoto, Miss. S. S. and E. L. Convention.
July 2—Little Rock Conference Woman's Home Missionary Convention, Cottonplant, Ark.
July 23-27—South Florida Mission.... New Smyrna, Fla. S. S. and E. L. Convention.
Aug. 19-23—Huntsville...Athens, Ala.

Special Notices

JACKSON DISTRICT.

The Jackson District Conference will be held in the Methodist Episcopal Church at West Jackson, Miss., July 22-26, 1908.—W. A. OATES, Pastor.

STARKVILLE DISTRICT.

My first district conference will convene on the Starkville Circuit, four miles from Starkville, July 22, 1908.—J. H. EVERETT, Presiding Elder.

NOTICE.

To Whom It May Concern: We are informed by several pastors of our churches that various persons living in or around their charges claim to be members of St. Paul Methodist Episcopal Church, Jeanerette, La. This we, the undersigned, do emphatically deny. No member of the above-named church is away, save one brother, Von-louis Lenard, now at Carson, La. Respectfully, E. ALEXANDER, A. HARRISON, S. GREEN, D. S. SLOAN, Pastor.

District Rounds

PINE BLUFF DISTRICT.

SECOND ROUND.

Marville Circuit, May 16-17; Helena, Station, 19-20; Helena Circuit, 21;

Clarendon, 23-24; Dumas and McElwell, 30-31; Daman, June 6-7; Tarry and Star City, 10; Wabhasceka, 13-14; McGhee, 18; Lima and Eudora, 21-22; Wilmet and Sunshine, 27-28; Morrell and Dermott, July 4-5; Warren and Johnsville, 11-12; Fordyce and Littlebay, 18-19; Ladd, 18-19; New Edinberg, 25-26; Altheimer, August 1-2; Dexter, 5; Humphrey, 6; St. Mark, 8-9; St. James, 9-10; Monticello, 12; Premstan, 13. Brethren, I want you to pray for a revival on your charges. Begin now to hold your meetings. Plan for success and then push all claims of the church. District conventions meet at Wabhasceka, August 13-16. Let every brother be present for a great time with the Sunday-schools and Leagues. Plan the old-time love-feast before the quarter. If any changes I will notify you.—S. M. DANALD, Presiding Elder.

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Doings of the Workmen

ALABAMA.

ECLECTIC AND BETHEL CIRCUIT.—Our second quarterly conference convened at Chapel Church March 28 and 29. We regret very much that our worthy presiding elder, Rev. J. A. Holliday, was not present. Yet he sent to us one of the pioneers and veterans in the gospel in the person of the Rev. Brother Yarnell of Alex City, who presided in the quarterly conference and dispatched the business of the conference in a manner well pleasing to all concerned. Notwithstanding Brother Yarnell's age and impaired health, he has soundness of mind, sober judgment and a convincing knowledge of a "Thus saith the Lord." His sermon Saturday at 11 o'clock and Sunday at 11 o'clock will be long remembered. Sunday he spoke from the subject, "Christ the Chief Corner-Stone." The free and elaborate dinner Saturday during the quarterly conference didn't resemble a picnic but a feast. Sunday the church could not hold the people. The membership of Kowaliga and Eclectic was there in full force. It resembled the old-time quarterly conference that John Wesley witnessed. The reports were favorable, both spiritually and financially. We have a splendid leader in the person of our loving pastor, Rev. C. L. Dunn. The circuit truthfully says he is the right man in the right place. Collection during the quarter, \$28. We don't owe our elder one cent. We expect to see to it that our pastor shall not suffer. The Rev. Brother Austin Robinson preached on Sunday night, and Brother Holliday on his way from Wetumpka preached at Eclectic Monday night and many souls were made glad.—C. A. BROWN.

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GEORGIA.

SUWANEE.—The charge is alive and everything is moving along nicely, with the Rev. A. J. Noland as pastor. Our quarterly conference was held at Buford. Raised during the quarter, \$91.98; paid to the presiding elder \$26; paid pastor \$65.98. The good people of Buford are standing by every interest

of the church. The charge is waking to new life under the wise leadership of the Rev. A. J. Noland. He is the right man for the place. The League work has taken on new life. There has been a reaction in the League work. New officers have been elected. Plans are being laid to make some improvement on the church and parsonage.—E. D. STRICKLAND.

HOGANSVILLE CIRCUIT.—The second quarterly meeting convened at Corinth, in the Baptist Church, March 28 and 29; devotions by the Rev. C. L. Johnson, presiding elder. There were present thirty-two members. Elected Brother G. Hodges secretary. We adjourned for dinner, which the sisters had prepared. Reports showed signs of improvement on all lines. All seemed to be well pleased at the work done. On Sunday the two Sunday-schools consolidated—the Baptist and Methodist. The occasion was grand. At 11 o'clock the presiding elder preached with great force and eloquence. At Corinth, the place where on January 28, 1908, we lost the church by fire, we are now planning and working to soon erect on the old site a modern structure—plan No. 10 of the church extension plan. Our collection during the conference was \$75.80. Collection on Saturday and Sunday, \$75.80. On the Hogansville station all things are still in line. We are always ready and waiting for the presiding elder. This was acknowledged to be the best conference in the history of the station—more out, better reports, all money raised, prosperity ahead.—WILLIAM WIMS, Pastor.

STOCKBRIDGE.—The Second Quarterly Conference of the Stockbridge charge was held March 28-29, the Rev. J. E. Watkins acting Presiding Elder. All things considered, this was the best conference in the history of the circuit. Out of 47 class leaders, 43 made reports. Out of 117 officials 103 reported. Saturday was a great day at Red Oak church. At the 11 a. m. sermon by the Rev. J. E. Watkins, baskets, boxes, and everything that would hold a feast, was spread. Sunday the Love Feast was followed by another great sermon by the Rev. Mr. Watkins. Collection in the conference, \$54.37; for the

quarter, \$240.37. Stockbridge church is alive.

J. A. Riche, Pastor.

HARRIS.—The Rev. J. E. Sapp has greatly revived this work, and it is now in a better condition than for some time past. Services well attended, and there is every sign of continued progress. The membership presented to the pastor recently a \$25.00 suit of clothes. Mrs. Sapp, our pastor's wife, is a splendid worker in the Sunday School, which is growing under her influence and direction. Together the pastor and his wife will accomplish much good on the Harris City charge.

LOUISIANA.

MANSFIELD.—Douglas Lodge No. 11 and the Pride of Mansfield Court of Calanthe No. 20 had their sermon preached at Wesley Church March 29, by the writer. The spiritual tide was high and the collection was good, \$24.25. E. C. Howell, C. C. of the K. of P., Sister Margaret Williams, Worthy Councillor of the Court, I take this method of thanking them for their presence.—J. A. Landry, pastor.

CROWLEY.—While we were at choir practice a party of members and friends, led by Caesar Joseph and Mrs. Dafney Petre, called to visit us. They left a large table laden with choice groceries. A. J. Smith.

SHREVEPORT.—The Rev. J. Johnson, presiding elder, was with us on the 16th and 17th of March, and held our quarterly conference. The Elder lectured at the public school on the 16th, and at night preached an excellent sermon. We are indeed proud of him. H. O. Abbott, Pastor.

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THE SLIDELL WORK.

In the presence of a large audience the first quarterly conference of Slidell and Pearlville charges was held in the Mount Zion Methodist Episcopal Church, Slidell, on March 14th, the Rev. W. J. M. Price presiding. It was a great conference and surpassed the most sanguine expectation of the presiding elder. The pastor, the Rev. A. B. Harris (who knows how to do things), and his efficient officers and loyal members had carefully planned a reception in honor of the new residing elder. And it was indeed a magnificent affair. Refreshments and delicacies of all kinds were in abundance. The people! My! It would have astonished you to see the people coming in in all directions—in vehicles of

every description—to do honor to this worthy Christian gentleman. So, after discharging the quarterly conference business, nearly all the members being present, and with good reports, a fine program was rendered, with Mr. W. C. Louis as master of ceremonies and Mrs. M. J. Harris organist. Welcome addresses were delivered by Miss Hester Porter and the writer. Presiding Elder Price spoke in a happy vein concerning the work of the New Orleans North District and his hope and anticipations. He is broad, courageous and optimistic. His cry is: "One thousand new subscriptions on the district for the SOUTHWESTERN and 3,000 converts to Christ." On Sunday he preached two very able and instructive sermons—one at Pearlville, where quite a crowd greeted him, and the other at Slidell. Collections very good. The pastor's salary was increased \$50; presiding elder paid in full. At the close of the night service, just before the benediction was pronounced, the presiding elder was most delightfully surprised by the presentation of a beautiful watch fob. Success in the new field is his, and the district bids fair to take higher rank this year under this fearless yet affable man of God.—A. W. BRAZIER, M. D.

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Doings of the Workmen

ARKANSAS.

LEWISVILLE.—I came from the conference to my work and found things in good shape. I was received by the people as a Christian minister, and now have things well in hand. We are raising the money to finish both churches at Stamps and Lewisville. Our church at Stamps, Ark., when finished will be one of the best frame buildings in the Little Rock Conference. Our presiding elder, the Rev. D. B. Harston, was with us March 14 and 15. The conference was one continual benediction. All officers reported indications of success. On Sunday the presiding elder preached, and it is said that he spoke as never a man spoke, and certainly he is a master in the pulpit. Total collections for the quarter, \$70.—C. G. CURTIS.

CRAWFORDVILLE.—On the 27th or March a band of singers, led by Miss Emma Green, invaded the parsonage, depositing a great load of provisions. Brother A. L. Green seems to be the commander of the band. The people all appear to be in good spirit.—MRS. ANNIE SPEED.

LEWISVILLE.—McDaniel Chapel gave a rally the fifth Sunday in March, and despite the rainy weather we were able to raise \$25. By the wise plans of our pastor the work is infused with new life, and all are alive to every interest of the church. The membership cordially received our new pastor, who comes to us from Texas, the Rev. G. G. Curtis.—GEORGE W. MEANS.

GEORGIA.

CHICKAMAUGA CIRCUIT.—A great storm of members of the St. James M. E. Church, composed also of the Zion and Baptist churches, visited the parsonage March 24. Baskets filled the dining table with groceries of all sorts, more than a month's supply. There has been an organ put in the church at a cost of \$40, and also a lamp cost-

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ing \$4.50. The people are encouraged and the spiritual condition of the church is growing strong. My first quarter was a success. Presiding Elder Jones preached and his sermon greatly inspired all. He was paid up in full.

J. H. Brandon.

NEWMAN CHAPEL.—Newman Chapel Sunday is doing splendid work. Young and old are taking active interest in this department. Here the pastor's presence is very helpful. The Rev. M. M. Alston has his work well in hand. We are having good services and are making commendable progress. One by one our number increases.

S. Hines.

LITERARY NOTES.

Publishers: Eaton & Mains, 150 Fifth avenue, New York City. "An Epoch in the Spiritual Life," by Charles Newman Curtis. Price, \$1.25 net.

Publishers: Jennings & Graham, 220 West Fourth Street, Cincinnati, Ohio. "Loyal to Christ," by J. Stuart Holden. M. A. Price, 15 cents net. "The Face of Jesus," by the Rev. David Smith. M. A. Price, 15 cents net.

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Deaths

DAISIE VILLA ESTELLE TOWNSEND.

Miss Daisie Viola Estelle, youngest daughter of Doctor and Mrs. A. G. Townsend, died at her home in Orangeburg, S. C., March 26. She graduated at Claflin University in the class of 1900, and afterward took a post graduate course at Hampton. She was for several years a teacher in the Normal and Industrial School at High Point, N. C., where she had charge of the dress making department. She was very fond of music, was an accomplished pianist and cornetist. During her student life at Claflin she was happily converted. This added much to her usefulness as a teacher. She was greatly beloved by all who knew her. The Claflin Bulletin says: "She contracted a severe cold, as many of our young girls do in the open buildings unwisely set apart for school purposes. Pneumonia followed and she has passed to an early grave." She assured her grief stricken parents and other loved ones that she was going home to Jesus. Her victory over death was triumphant.

J. A. Brown.

MITCHELL.—Walter Mitchell died March 7, 1908, at the City Hospital or Memphis, Tenn. Mr. Mitchell professed a hope in Christ during the revival last summer in Amory, Miss., and has been a faithful worker for Christ ever since. He wrote to one of his friends while he was on his sick bed and said, "I am neither excited nor worried for my trust is in the Lord." His last words to a friend by his bedside were, "I am going home; don't you want to go with me?" Mr. Mitchell was buried at his home, Starkville, Miss. He leaves a mother, father, sister and a host of friends.

HOUSTON.—Mary Ann Houston, wife of Brother Marsh Houston, was called from labor to reward on the second day of March, 1908. She was a faithful member of Leona (Tex.) Methodist Episcopal Church for quite a number of years. In August of 1907 she fell ill and she was a very patient sufferer during the six months of illness that followed. She was aware of the approach of death from the beginning of her illness. The morning when the summons came she called her father, husband, brothers, sisters and her six children to the bed, advised them how to live to meet her in heaven, kissed them for the last time and then fell peacefully asleep. The funeral was conducted in Leona church by the pastor, the Rev. G. W. Carter.

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INQUIRY.

A lost brother, Daniel Crawford, last seen and heard of in 1869 in South Carolina; father and mother named Harry Haynes and Annie Buchanan; once belonged to one George Chalk; afterward sold to Coleman Crawford. Any information concerning the whereabouts of this lost relative will be

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gladly received by J. H. Haynes, Box 16, Kosciusko, Miss.

Any one who knows the whereabouts of my father, Rice Council; the last heard of he was in Fresno, Cal. He has two children in North Carolina—Augustus Council and Girty Council. I will thank any one for information. Please address Augustus Council, Patterson, N. C.

Personals

The people of Vanceville charge seem to be delighted with their new presiding elder, the Rev. T. J. Johnson.

Miss S. A. Youngblood is doing splendid work in our Sunday-school at Garlandville, Miss., where the Rev. R. B. Anderson is pastor.

The Rev. William Ector of Welsn, La., desires to thank the members of the Young Men's Christian Association for the sum of \$13.17 given to him at the recent meeting.

A very good and successful affair was the "Old People's Concert" given recently by the ladies of Fayetteville, Arkansas. The attendance was large and \$18.00 was realized. The Rev. F. J. Jacobs is pastor.

Haven Church, at Meridian, Mississippi, the Rev. D. L. Morgan, pastor, has raised \$250 for all purposes this year; \$100 has been paid on the church debt and a rally for the same purpose was held Sunday, April 12.

Good work is being accomplished at Big Cane, Louisiana, under the administration of the Rev. D. S. Smith. The property has been sold at Morrow, and pastor and people are preparing to build the new church at Big Cane.

Mrs. Wood, wife of Mr. J. E. Wood, who underwent an operation in the city hospital at Bloomington, Ind., last

September, is making splendid progress toward recovery. The operation was performed by Doctors Harris and Wiltshire, of Bloomington, Ind., and Louisville, Ky., respectively.

The eighteenth anniversary of the White Oak Street Methodist Episcopal Church will be celebrated May 19 to 24, 1908, at the above-named church, corner White Oak and Noland streets, Independence, Mo. Former pastors of the church and other speakers will be present some time during the week. An elaborate program will be arranged for each evening, and the celebration will close with a grand rally on Sunday, May 24, 1908, when the six chiefs calculate to raise not less than \$300. The Rev. O. A. Johnson is pastor.

The Tennessee Annual Conference, Epworth League Board of Control, met in Hubbard Chapel, Nashville, Tenn., the Rev. Jesse P. Price president. The following members were present: The Rev. W. R. Smith, P. E., Nashville District; the Rev. S. M. Utley, P. E., West Nashville District; the Rev. J. B. Booth, P. E., Cumberland River District; the Rev. J. M. Lyte, P. E., West Tennessee District; Pastor Dr. L. M. Moores, of Braden Chapel; R. A. Dowell, of Gordon Chapel; A. L. Nelson, of Dickson, Tenn., and E. J. Guthrie, of Hubbard Chapel, who is secretary of the Board. It was decided that the time and the seat of the next convention should be June 17-20, at Humboldt, Tenn.

Mrs. Edith Jackson, of Mansfield, La., wife of Mr. Andrew Jackson, spent a week recently at Waxla, La., visiting her son and daughter-in-law, the Rev. and Mrs. E. W. Jackson.

A member of the St. Louis district writes that the work of the Rev. G. A. Henson, of that district, is in every way splendid. During his short stay the church has been repaired, the members of the church awakened and brought back to the church.

The Rev. W. A. C. Hughes, who has been returned for the fourth year as the pastor of the Sharp Street M. E. Church, Baltimore, Md., was tendered a reception by his congregation on a recent Monday night. Addresses were made commending Dr. Hughes for the work he has carried on so successfully, by the Revs. W. H. Gaines, M. J. Naylor, G. R. Waller, and C. H. Steptean, and Mr. George Henry. At the conclusion of the addresses the popular pastor was presented with a purse containing a large sum of money.

The Rev. E. L. Estavan, of Boyce, was recently surprised by the Epworth League of that place. The Leaguers brought a sack full of groceries.

Mr. F. B. Smith, honored layman, the third time elected to the General Conference, delivered an able address to the Epworth League members and citizens of Magnolia Methodist Episcopal Church, Schriever, La. He returned to New Orleans on the 24th. Lawyer Smith is a fine speaker on church work and on the importance of education. The Rev. Frank Walker is pastor.

THE BATON ROUGE DISTRICT PREACHERS' MEETING.

Met at Torras, La., April 9, the Rev. F. D. Thomas presiding. Devotional exercises were conducted by the Rev. A. Vincent. The exegesis of the Sunday-school lesson was expounded by

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 3 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is made up only in 50c also and is made only in Chicago and by us. The genuine has the signature, Charles Ford, First, on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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the Rev. J. J. Woolridge. Glorious sermons preached at the night session by the Revs. Messrs. Jackson and Green. A committee was appointed to draw up resolutions touching the president's proclamation. The next preachers' meeting will be held at Slaughter June 11, 1908.

HOW DO YOU KNOW

HOW do you know until you try it? You cannot judge it, cannot tell anything about it by its name, its appearance, taste or smell. You cannot say it will or it won't. It can or it cannot, UNTIL YOU TRY IT, for how do you know? It may be just the very thing you need, just the very thing you want, the thing you have wished for, longed for and prayed for all these months and have never found—THE THING TO RESTORE YOU TO PERFECT HEALTH.

YOU CANNOT KNOW UNTIL YOU TRY, and we ask you to try it on our thirty-day trial plan, so **YOU WILL KNOW,** so you can see for yourself what it is and what it does, so you can see that we have told the truth all these years we have stated in this paper that Vitae-Ore is a blessing to sick and ailing people. Vitae-Ore is offered on a plan different from other medicines, a plan others dare not follow or copy, for few medicines will stand such a test. Although its reputation is made and proven, although it has been curing the sick for twenty-five years, although thousands are recommending it and people are glad to go to the drug-stores and pay a dollar a package for it, it is still offered ON TRIAL, the user to judge it, to try it without risking a penny. It is a fair and honest way, that should appeal to every sufferer.

YOU CAN KNOW IT, can see it, feel it, taste it, and **USE IT FOR THIRTY DAYS** without sending us a penny. Read our thirty-day trial offer and then write us a few lines, telling us your health is not as good as it should be, giving us your full name and address, and we will send Vitae-Ore to you on trial, so you **WILL KNOW IT,** for how do you know until you try?

Our 30-Day Trial Offer

If You Are Sick we want to send you a One Dollar package of Vitae-Ore, enough for 30 days continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all the chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

What Vitae-Ore Is.

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

READ THIS WOMAN'S STORY

WALLACE, N.E.—Vitae-Ore was the means of saving my life and rescued me from an existence that was almost unbearable. I had been suffering for a long time with Nervous Prostration, Palpitation of the Heart and Smothering Spells, Female Weakness, Catarrh of the Head, Throat and Stomach, Kidney and Bladder Trouble. In fact, I do not believe I had a sound organ in my body. I was bedfast for seventeen weeks, when I was induced to give Vitae-Ore a trial. I think it was a God-send, as all my diseases began to yield immediately and I am now cured. I can do all my housework with pleasure and sleep like a child and have a very good appetite. I have taken Vitae-Ore for only two months and have gained 18 pounds. I hope every sufferer will try this remedy as I have done and be convinced of its healing power. **MRS. J. O. PURBAUGH.**



IF YOU SUFFER FROM Rheumatism, or any Kidney, Bladder or Liver Disease, Dropsy, a Stomach Disorder, Female Ailments, Functional Heart Trouble, Catarrh of Any Part, Nervous Prostration, Anaemia, Sores and Ulcers, Constipation or Other Bowel Trouble, Impure Blood, or are just Worn-Out, send for a 30-day trial treatment of Vitae-Ore right away and see what it will do for you.

A BLESSING TO Rheumatics.

Rheumatism is caused by absorption into the blood of refuse matter, which should be carried out of the system through the proper channels. The poison destroys the purity of the blood and as it circulates through the body the acid particles thrown off penetrate the joints, muscles, membranes and even the bones.

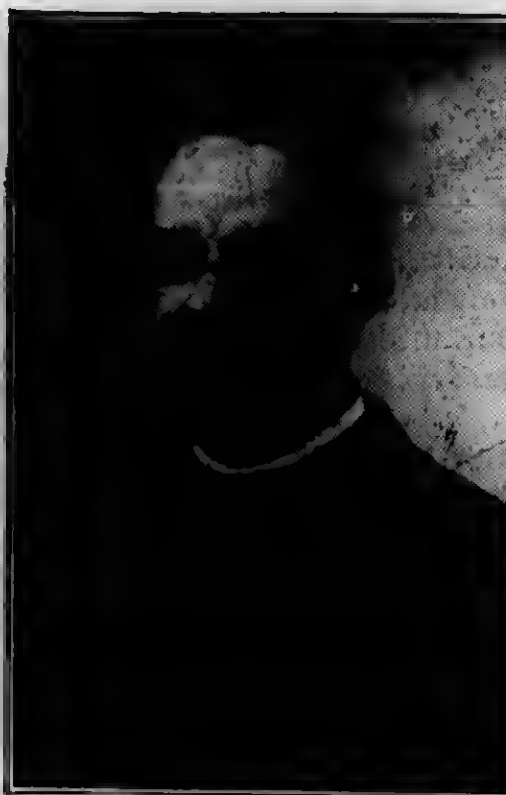
Vitae-Ore is well adapted for the cure of Rheumatism, Gout, Lumbago, etc., and has many times been successful in chronic cases of such long standing as to be thought incurable. Alkalies and the remedies that are almost invariably prescribed, fail to cure because they weaken digestion, irritating the delicate lining of the stomach, thus impairing instead of building up the system. Vitae-Ore is a blood purifier and is absorbed into the blood, correcting poisonous products, and gradually eliminating them from the system. Under its use, thin blood is made pure and rich and as it is carried through the body nourishes and soothes the irritated tissues, and dissolves the poisonous deposits that have collected in the joints and passes them out of the system. Cures with it are lasting. In severe cases crutches are often thrown away, never to be used again.

Rheumatic sufferers should not lose hope, even though the case be chronic and of long standing. Vitae-Ore has cured many a chronic, obstinate, pronounced hopeless case. Thousands have testified to its efficacy in rheumatic troubles, many who had tried the best doctors and gone with no benefit, to noted mineral springs, whose waters are famed for their efficacy in rheumatic troubles.

You Are To Be The Judge

and you can easily judge. You know if you feel better, if you sleep better, if you are stronger, more active, if your limbs do not pain you, if your stomach does not trouble you, if your heart does not bother you. You know whether or not your organs are acting better, whether or not health is returning.

REV. F. R. HOWELL'S TESTIMONY.



SALISBURY, N. C.
I was taken sick on the Saturday before Easter, 1906 and my health remained so poor that I had to resign my church in West New York and come South. I have been unable to resume any pastoral charge since. I was losing flesh every day when my wife saw the Vitae-Ore advertisement and after reading the 30-day trial offer we decided to try V.-O. and sent for it. Vitae-Ore has done me a lot of good and I must say surpasses all medicine and doctors for the treatment of Bright's Disease. I am now on my second package and am getting better every day. I therefore recommend Vitae-Ore to anyone that suffers from Bright's Disease and trust all will give this remedy a trial. **REV. F. R. HOWELL.**

WAS A MISERY TO HERSELF AND FAMILY.

HILLSBORO, WIS.
I take pleasure to state what the Vitae-Ore medicine has done for me. I am only afraid that I cannot do it justice, for I was so miserable before I began to use this great medicine. I had pains through my back extending clear to my shoulders, so severe at times that I could hardly endure it. I was so weak and trembled that I could scarcely get around to do my work. I would do a little at a time and then have to rest before I could go on. For I was a misery to myself and everybody around me.

At last I saw Vitae-Ore advertised and resolved to try it, although I did not have much faith in anything for I had been trying so many things without receiving any help. I cannot tell how grateful I was when I discovered the good I was getting out of the trial package. I began to feel like a new woman. I had suffered from the time I was 16 years old until 21 and now I am able to do all my own work. I did not weigh 100 pounds when I started to use it and now weigh 110 lbs. **MRS. W. O. CARMAN.**



If You Don't Feel Right

reputation by the work it has done for thousands. You cannot lose a penny—you win back health or pay nothing. **YOU ARE TO BE THE JUDGE!** Send today for that which thousands have used and are using with the success denied them in other treatments, and start the treatment immediately.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, MAY 14, 1908

Vol. 42 No. 20

THE QUADRENNIAL EPISCOPAL ADDRESS

The Episcopal Address at the recent session of the General Conference was read by Bishop Daniel A. Goodsell, D. D., LL. D. It is referred to by those who know as one of the most remarkable papers ever submitted to the church. As might be expected, the address coming, as it does for the most part, from one of the ripest scholars of the church, reinforced by the combined wisdom and criticism of the entire Board of Bishops, will command profound respect and will be read with consuming interest not only by world-wide Methodism, but by world-wide Protestantism.

During the two hours and a half occupied in the delivery of the address Bishop Goodsell sustained himself throughout and was easily heard by every person in the great audience that greeted him. He was apparently as vigorous at the close of his arduous task as at the beginning; manifesting unusual self control and ability to sustain himself in most difficult public delivery. The address was received at times with wild enthusiasm.

At the close of the paragraph on Temperance, in which the address had characterized the liquor traffic "as sneaking, law breaking and murderous" and that it "deserved neither charity nor mercy," there was great enthusiasm and prolonged applause. When the Bishop said "Rise here and now and pledge eternal enmity to the foe of God and man" the entire General Conference and the hundreds of visitors arose to their feet and with cheering and shouts greeted to the echo the sentiment of the address and manifested beyond a doubt that the conquering spirit of the Methodist Episcopal Church had lost none of its old time vigor. Amid the clapping of hands and the waving of handkerchiefs some one began singing "My Country 'tis of Thee", and instantly the entire audience joined in and a mighty wave of religious enthusiasm filled the house. No sooner had the verses of the first song fallen from the lips of the audience than some one started to sing "Glory Hallelujah", and thus for several minutes the liquor traffic was given an unmistakable warning that the Methodist Episcopal Church was in the fight to the finish. The significant paragraph of the address referring to the saloon reads:

"We have no doubt that you will reinforce our position by some strong declaration which may for the next Quadrennium serve as a war cry for the temperance forces, whose victory, though in sight, is not yet wholly won. All great emotions are followed by reaction. But there ought not to be—nay, there must not be—any reaction from the wrath from which all good and Christian citizens pursue this sneaking, law breaking and murderous traffic. It deserves neither charity nor mercy. There is no law it will keep, no pledge it will honor, no child it will not taint, no woman it will not defoul, no man it will not degrade. It feeds upon dishonesties of conduct and on the shame of brothels. It stimulates all revenges and makes the murderer dance upon the body he has killed. It falsely claims to be a great public interest because it employs thousands and pays heavy taxes. But no money in the pockets of employers and no taxes in the treasury of the city, county, State or nation can balance the monetary losses of the nation through this traffic.

No profits, however real or immense, can compensate for the corruption of our politics, the emptiness of the drunkard's home or the fulness of prisons and graves. Rise here and now and pledge eternal enmity to this foe of man and God."

The Bishops sprang a surprise on the General Conference in their reference to the Amusements and Paragraph 248. After declaring that worldly amusements are antagonistic to "vital piety, promotive of worldliness and especially pernicious to youth", and the quoting that part of the Discipline which refers to amusements and which was adopted by the General Conference of 1904, the Bishops recommended that:

"In view of these strong utterances now embodied in our discipline, we recommend, not that Paragraph 248 by striking out the confessedly partial list of worldly amusements found therein, beginning with the last word in the eighth line, and ending with the word "other" in the eleventh line, which were inserted in 1872, leaving as the ground for church trial, in case such trial becomes necessary, that portion of the paragraph reading, "Taking such amusements are obviously of misleading or questionable moral tendency, or disobedience to the order and discipline of the church," and especially our original rule, "to taking such diversions as cannot be used in the name of the Lord Jesus."

This utterance was received by prolonged applause by some and notable silence by others. It appears that the champions of Paragraph 248 are none the less silent for its retention since the deliverance on the Board of Bishops, while those who would remove the paragraph because of its alleged unconstitutionality and other reasons are, because of the utterance of the Bishops, hopeful of success.

There is much misunderstanding with reference to the duty of the Methodist Episcopal Church on the question of amusements. Even the most ardent supporters of the movement to remove Paragraph 248 do not intend to permit any more amusements than are now permitted by existing chapters in the discipline, including Paragraph 248. On this point the Episcopal Address says:

"Grave injustice will be done if this recommendation is interpreted as an abandonment of our early opposition to worldly amusements. Indeed it is a return to the principles and to the exact words furnished by John Wesley—a return to the historic method by which Methodism combatted worldly amusements for more than a hundred years; and to our unfailing testimony that it is the privilege of all Christians to be so absorbed and satisfied in communion with God, the service of men and the blessings which our Heavenly Father has provided, that the appetite for worldly amusements shall entirely disappear."

The address referred in a tender way to "Our Dead"; to "Episcopal Supervision" in this country and in Foreign Lands; to the growth in "Church Property"; to the work of the "Commission on Aggressive Evangelism"; to the cause of "Education"; the "American University"; "Reforms"; "Civic Righteousness"; "Temperance"; "Divorce"; "Polygamy"; "Child Labor"; "Larger Liberty"; "Universal Peace"; "Workingman and the Church"; "Trades Union and the Church"; "Ministerial Support"; "The Sunday School"; "The Epworth

League"; the "Deaconess", and the Brotherhood movements, closing with the optimistic and triumphant peroration giving a world-wide survey and a triumphant prophecy of the future.

The address will be published in full later as a supplement to this paper.

A REINSTATEMENT DEMANDED

The St. Louis Globe-Democrat is a Republican paper. Aside from its party principles it is a reputable sheet, and fair even to its enemies. Its opinion, therefore, is entitled to consideration. Referring recently to the discharge of the Negro soldiers the Globe-Democrat demands their reinstatement. This paper says:

"It is to be remarked of the Brownsville question in Congress that Southern members, generally speaking, have their liking. They can not say the Negroes lack the courage required. Gen. Lee wrote that they would make good soldiers and proposed to arm them in behalf of the South at the beginning of the last year of the war. American Negroes have proved their valor on many battlefields. No white battalion has ever been discharged as was that at Brownsville. Every American with African blood felt the blow in a spot that is most dear to him, his American citizenship and his manhood as a race. The only way to settle this issue is to settle it right. The wholesale discharge was a mistake, and a reinstatement, without any imputation against honor, is demanded, because it is just, and therefore necessary."

RETURN TO PROSPERITY

For the past three or four months there has been a general expression of unusually hard times, occasioned by the flurry in the money market last fall. The effect of this panic has been far-reaching; and notwithstanding the much talked of speedy return to normal prosperity the country has not yet fully recovered from the awful shock. Developments of the last few days, however, portend a pleasing outlook; and it is believed that with such rapid strides towards the restoration of lost confidence, as evidenced by the recent negotiation of a \$40,000,000 loan by the Pennsylvania Railroad and the advance of \$75,000,000 in appreciation of Union Pacific stock amounts, together with a proportionate advance in the capital stock of ninety-four other roads, which altogether shows an increase, in valuation of capital stock of \$1,786,155,700 prosperity will soon be enthroned again, which event will be hailed with great delight by all.

Mrs. Russell Sage has offered to contribute toward the permanent endowment fund of the American Bible Society five hundred thousand dollars conditioned upon the Society raising a like amount before the end of the present year. This is good news and we are quite sure that the friends of the great American Bible Society will meet the conditions imposed by Mrs. Sage. The Society distributed during the year 1907 one million eight hundred thousand Bibles, Testaments and scripture portions printed in one hundred different languages.

Proceedings of the General Conference

First Day, Wednesday, May 6, 1908.

At 10 a. m. Bishop Henry W. Warren, the Senior Acting Bishop, called the Conference to order and said: "The General Conference of the Methodist Episcopal Church is now assembled and in order for its twenty-fifth session, being the thirtieth from the beginning. The program of the introductory devotional services fittingly represents the ecumenical character of the church, men taking part from India, Africa, China, far and wide. You will please join in singing Hymn 180 of the Hymnal, 'All Hail the Power of Jesus' Name,' to the tune 'Miles Lane,' and not 'Coronation.'"

The Conference repeated the Apostolic Creed, led by Bishop Warren.

Prayer was offered by Bishop John H. Vincent. First Scripture Lesson was read by Bishop J. M. Thoburn. The Gloria was then sung.

The Rev. B. F. Wiltberspoon, D. D., of South Carolina, announced the hymn, "Faith of our fathers living still," after which Bishop J. C. Hartzell led in prayer.

The Rev. H. H. Lowry announced the hymn, "I Love Thy Kingdom, Lord."

Bishop Warren, requesting, the Rev. Joseph B. Hingeley, Secretary of the last General Conference, proceeded to call the roll. With the Conference standing, Secretary Hingeley read the names of the six Bishops who had died during the last quadrennium: Bishops Stephen M. Merrill, Edward G. Andrews, Charles H. Fowler, James N. Fitzgerald, Isaac W. Joyce, Charles C. McCabe.

Bishop Warren said: "Transferred to the Church Triumphant."

On the nomination of Dr. A. B. Leonard, Dr. Joseph B. Hingeley was unanimously elected secretary.

Secretary Hingeley nominated the following as assistant secretaries and they were elected:

Stephen O. Benton, New England Southern Conference.

Charles C. Townsend, Northern New York Conference.

Ebenezer S. Johnson, Northwest Iowa Conference.

Alpheus S. Mowbray, Wilmington Conference.

William C. Wilcox, Central Pennsylvania Conference.

Charles B. Perkins, California Conference.

Frank B. Smith, Louisiana Conference.

Matthew W. Dogan, West Texas Conference.

D. Lee Aultman, Cincinnati Conference.

Charles R. Benedict, Des Moines Conference.

Ch'en Wei-cheng, North China Conference.

Ezra C. Clemaus, Northern Minnesota Conference.

Carlo M. Ferreri, Italy Conference.

Christian L. Hanson, Western Norwegian-Danish Conference.

Griffin G. Logan, Upper Mississippi Conference.

Joseph A. Matlack, Rock River Conference.

Sterling J. Miller, West Virginia Conference.

Bayard H. Palne, North Nebraska Conference.

Charles A. J. Walker, Central German Conference.

J. A. Patten presented a resolution relating to the organization of the Conference, which was adopted.

Bishop J. M. Walden, who presided during the session of the last General Conference over the Committee on Boundaries, will preside over the same committee during the present session.

Dr. W. W. Evans, on behalf of the Central Pennsylvania delegation, offered the following resolution:

"Whereas, Our dearly beloved and honored senior Bishop, the Rev. Thomas Bowman, D. D., LL. D., is prevented by his delicate health incident to his many years from attending the sessions of this General Conference, therefore, be it

"Resolved, That the Secretary be and is hereby directed to send to this distinguished and highly esteemed servant of the church our congratulations, sympathy, blessings and prayers; and that the correspondence with the Bishop be duly reported to this Conference and be inserted in the Journal."

Bishop Bowman was born and reared within our Central Conference boundary. We are deeply attached to him, and hold him in the highest veneration and we wish, sir, as representatives of the conference to have this action taken, and what it calls for duly attended to." The resolution was adopted.

Bishop Warren said: "In my hand is a gavel made from the wood of the oak tree under which John Wesley landed on this continent in 1736. It is a revered

bit of wood and has been used for the session of this morning. Other gavels will be presented from day to day of equal historic importance, clear down to the Conference that has just been organized in Manila, and then opportunities will be given to those presenting these signals and symbols of order."

The Committee of Five on Rules, which has been ordered nominated by the Bishops, was read by Bishop Walden, Secretary of the Board of Bishops, as follows: C. W. Smith, J. A. Patten, J. M. Buckley, J. P. Dolliver, W. W. Evans.

Dr. A. B. Leonard offered a motion that the Conference earnestly urge the Congress of the United States to continue the exclusion of beer saloons from the various branches of the Soldiers' Home of the United States, which was adopted.

The Bishop: "Those in favor of adjournment, please stand."

The Conference arose; the doxology was sung, and Bishop Warren pronounced the benediction.

SECOND DAY—THURSDAY, MAY 7.

Bishop Earl Cranston presided. The first hymn, "A Charge to Keep I Have."

Prayer was offered by Rev. J. W. Jennings, of the North Nebraska Conference.

Bishop W. F. Oldham read the Twenty-fourth Psalm and offered prayer.

The second hymn was sung,

"Come thou almighty King
Help us thy name to sing."

Prayer was offered by Rev. William J. Martindale, of the Southwest Kansas Conference.

The hymn, "O thou in whose presence my soul takes delight," was sung.

Secretary J. B. Hingeley read the journal of yesterday's proceedings, which were approved.

R. H. Gilbert read the resolution as follows: "Whereas, the Pennsylvania Bible Society, the 'Pioneer Bible Society' of our country, begins to-day, the celebration of the first centennial of its existence, in the Academy of Music, Philadelphia; and

"Whereas, We recognize the Bible as the authoritative word of God, the 'entrance' of which 'giveth light,' setting forth fundamental principles of righteousness as related to personal, domestic, social, commercial, political, and ecclesiastical well-being; therefore,

"Resolved, first, That we extend our heartiest greetings to the Pennsylvania Bible Society, and felicitate it on coming to its first centennial with so worthy a record of distinguished usefulness and large accomplishments; and we devoutly pray that the achievements of the past century may be wholly eclipsed in the record to be made in the next hundred years, furnishing the occasion for a heartier thanksgiving at the celebration of its second centennial.

"Resolved, second, That the Secretary of this General Conference be instructed to communicate our greetings to that body through its General Secretary, the Rev. Dr. Leighton W. Eckard.

Signed:

BENJAMIN C. CONNER,
RICHARD H. GILBERT,
W. W. EVANS.

Bishop Daniel A. Goodsell, D. D., LL. D., read the quadrennial Episcopal address, upon the completion of which Dr. A. B. Leonard offered the following:

"Resolved, 1, That this General Conference has heard the quadrennial address of our honored Board of Bishops with great delight. We profoundly and reverently thank God for such capable, courageous leaders.

2. That we place upon record our hearty approval of the sentiments and principles of this great address upon civic, reformatory and moral questions; and particularly upon its emphatic condemnation of traffic in intoxicating liquors, as being not only grossly immoral, but essentially murderous, and we hereby pledge ourselves anew to the task of its absolute extermination wherever the American flag, the emblem of liberty, is unfurled."

Dr. H. Eaton, securing the floor, said: "I move an amendment to these resolutions, sir. This entire Conference will agree with me when I say that this great and forceful address should not only be in the hands of every delegate to this General Conference, but should also be brought to the attention of our people. The amendment which I wish to offer is

this: 'Resolved, That the publishing agents be requested to print five thousand copies of this address in pamphlet form, and furnish to each member of the Board of Bishops and to each delegate in this General Conference, five copies of the address.'

A. B. Leonard: "The amendment is accepted by the mover of the resolution."

Dr. H. C. Jennings: "I believe in that, and I believe in this: that the agents ought to have this set up somewhere at once at one of our offices and printed and sent out as a supplement in all our church papers to get it to the people who never would otherwise see this pamphlet."

The motion was seconded. The motion, amending ordering 5,000 copies and supplement for all the official Advocates, was passed.

The Conference went into recess at 11:25.

At 11:35 the Bishop called the Conference to order. Governor Hanly, of Indiana, offered the following resolution:

"Whereas, A majority of the states of the Union in the exercise of police powers, acknowledged an inherent in them, have excluded, by legislative enactment, the traffic in intoxicating liquors from large areas of their territory; and

"Whereas, Seven other states have, by like enactment, or by constitutional provision, wholly inhibited such traffic; and

"Whereas, The territory from which such traffic has been excluded constitutes in the aggregate more than 70 per cent of the whole territorial area of the United States, and contains a population of more than 38,000,000 of people; and

"Whereas, The effectiveness of such inhibition in the several states, both legislative and constitutional, is seriously impaired for lack of Federal legislation prohibiting interstate shipments of intoxicants into such territory; and

"Whereas, Such legislation has been for many years annually presented to the National Congress, and urged upon its consideration through the petitions of millions of American citizens; and

"Whereas, There is now pending before the Judiciary Committee of the House of Representatives an effective and satisfactory measure known as the 'Littfield Interstate Liquor Shipment Bill,' and has been so pending from the day of the organization of the present House of Representatives; and

"Whereas, Such Committee has failed to act upon such measure, upon the ground of doubts as to the constitutionality thereof; and

"Whereas, Certainty as to the constitutionality of such measure in this age of multiplying, varying and conflicting precedents by divided courts is impossible prior to its interpretation by the Supreme Court of the United States; and

"Whereas, Failure of the Federal Government to act in this behalf daily nullifies the enactments of the several states as aforesaid in a matter of grave import, affecting the peace, happiness, and welfare of society throughout every state which has sought to limit the evils of such traffic, and by extending it from a part or all of its boundaries.

"Now, therefore; be it

"Resolved, by the representatives of the Methodist Episcopal Church now in this goodly city, the cradle of Methodism in America, in General Conference assembled, That it is our conviction that all doubt as to the constitutionality of such measure should be resolved in behalf of the people and of the public welfare; that said committee should report the same to the House of Representatives, with favorable recommendation that the House should thereupon enact the same and send it to the Senate for its consideration and action, before the adjournment of the present session of Congress, and that in this we voice the awakened conscience of a Christian people and the high resolve of millions of Christian freemen who intend that the results achieved by them in the control and inhibition of the traffic in intoxicating liquors by state governments shall be preserved without further impairment by Congressional inaction. Be it also further

"Resolved, That a committee be appointed by the Board of Bishops, consisting of one member from each General Conference District, and ten members large, and that such committee be and the same hereby directed to repair to Washington and to respectfully present a copy of this resolution to the Honorable Joseph G. Cannon, speaker of the National House of Representatives, with the request that it

cause the same to be submitted to that body for its consideration.

(Signed)

J. FRANK HANLY,
P. A. BAKER,
CHARLES A. POLLOCK,
WILLIAM H. BERRY,
WILLIAM H. ANDERSON,
D. D. THOMPSON.

The resolutions were received with great enthusiasm.

Gov. Hanly, speaking to this resolution, said: "The Methodist Church has always been, and is to-day a militant church. Ethical and moral questions involving so profoundly as this the welfare of a great people have always appealed to it. Acting in conjunction with the other Christian churches of America we reclaimed 70 per cent of the territory of this nation, inhabited by more than 38,000,000 of people; and yet our achievement is largely abortive and brought to naught because of the failure of the Federal Government to protect us in what we have done. That our representatives in Congress may understand the profoundness of our concern, I ask that this resolution be passed, and sent to the Speaker of the National House of Representatives. This government is the people's government. And we have the right to instruct those who represent us in its administration. I hope the resolution will prevail."

Governor Hoch, of Kansas, seconded the resolution, saying in part: "I come to the platform to most heartily endorse the resolution offered by my Brother Hanly, of Indiana. Twenty-seven years ago the state of Kansas grappled with the greatest moral—may I say immoral—monster in the world, the liquor traffic. In those days to be a Prohibitionist was to be denominated as a fanatic and as a crank. When a Kansas man went abroad in those days people pointed the finger of scorn at him, and said, 'There goes a Kansas crank;' but this idea of the Sunflower State has become quite popular, thank you. A few months ago I had the distinguished honor of accompanying the President of the United States, and twenty other Governors, on the Mississippi River trip. At the great banquet in Memphis, where there were 2,600 people sitting at the banquet table, where there were more evidences of drink than I ever saw in one place before, the toastmaster who introduced me, cherishing some of the old notions of the past, made some slighting remark about Prohibition in Kansas. I took occasion at that time to say that this idea of prohibition was based upon the fundamental proposition that the logical attitude of a government toward every recognized evil is that of prohibition. That the liquor traffic is a recognized evil is decided, my friends, by every license law, high and low, and is affirmed and confronted by the opinions of the judiciary from the highest to the lowest court in this land."

"I took occasion at that time also to tell those gentlemen and people of the South that it was my proud privilege to have myself been born in the Sunny Southland, in the State of Kentucky, and that the old Bourbon State of Kentucky—my native state is to-day so far gone in this prohibition craze that 109 counties out of 192 are dry. And I stated to those gentlemen in Memphis that it was my understanding that their good State of Tennessee had gone dry with the exception of three counties. Looking about upon the jugs and bottles and other evidences of drink there, I said, 'However, there does not seem any great drought in Memphis. But,' I said, 'gentlemen, it is coming, and you had as well get ready for it.' And I say to you here to-day that it is coming—it is coming, and I want to revoke the sentiment uttered by that splendid statesman, Mr. Landis, of Indiana, in Congress yesterday, when he said that he expected to live—and I expect to live—to see the day when the last saloon will be driven from the land."

"Gentlemen and friends, the battle for prohibition along moral lines has been fought and won long ago. Nobody longer advocates a saloon as a moral proposition, but there are still a few comparatively good people—so-called business men—who think that the saloon is a necessity as yet to the business interests of a community."

"I want to bring you a message from Kansas. In the last six months we have driven every brewery out of the state of Kansas, and confiscated a quarter of a million dollars' worth of property, and over the length and breadth of that great commonwealth—the best state in the Union, if you please—a state 400 miles long and 200 miles wide, there is not an open saloon to-day. Has it ruined the state? Oh, no. I question if there are 1,600,000 people anywhere on the face of the earth relatively so prosperous as are

the people of Kansas. Our largest town is a town of only 100,000 people. In the last two years we have driven every saloon out of that town. I went down there two years ago and attended a banquet. We were beginning the closing movement at that time, and some of the business men were very much opposed to it; the city was deriving \$85,000 revenue every year from the traffic. They were afraid it would ruin the town; the business men were opposed to the movement, and the presiding officer on the occasion referred to went out of his way, I thought, as I was the guest of honor, to refer to outside interference in local affairs. I had a carefully prepared speech at that time—I wish I had one now—but I departed from that speech a little, and made a few impromptu remarks. I said to those business men, and I say it to you, brethren, as I say to those business men who may have struggled in here this morning, and as I say wherever I speak—and you will pardon the plainness of my speech—that the devil never invented a suggestion that that it is necessary for any community to go into partnership with him to succeed financially." Governor Hanly's resolution was unanimously adopted.

The report of the Commission on Federation, submitted by Dr. R. J. Cooke, was ordered printed in the Daily Advocate.

Dr. W. F. Whitlock moved that the Rev. Dr. W. D. Godman, the first graduate of Ohio Wesleyan University, and for over sixty years a minister and educator, be invited to a seat on the platform. This invitation was unanimously extended.

The Committee on Rules of Order made a report.

Dr. I. L. Thomas presented the following resolution, which was adopted:

"Resolved, That the secretary convey the greetings of this body to the General Conference of the African Methodist Episcopal Church, now in session in Norfolk, Va., and also to the General Conference of the African Methodist Episcopal Zion Church, now in session in Philadelphia."

Dr. C. W. Smith offered the following resolution regarding sending a greeting to President Roosevelt:

"Resolved, That a Committee of Seven, consisting of one Bishop, three ministers and three laymen, be appointed to present the greetings of the General Conference to His Excellency, the Hon. Theodore Roosevelt, President of the United States." Adopted unanimously.

The secretary of the Board of Bishops read the names composing the Commission to visit Washington, in accordance with the resolution of Governor Hanly.

COMMISSION TO WASHINGTON.

At Large—Gov. J. Frank Hanly, chairman; Gov. E. W. Hoch, Samuel Diokle, Dr. A. B. Leonard, Dr. D. D. Thompson, John T. Holland, Dr. Levi Gilbert, Hon. J. E. Andrus, Dr. R. T. Miller, J. A. Patten, Summerfield Baldwin.

District 1—Homer Eaton.
District 2—C. L. Meade.
District 3—L. C. Murdock.
District 5—Geo. D. Selby.
District 6—W. S. Bovard.
District 7—E. A. White.
District 8—Rev. N. Luccock.
District 9—T. J. B. Robinson.
District 10—Samuel Van Pelt.
District 11—H. W. Bennett.
District 12—Charles A. Pollock.
District 13—Christian Goldei.
District 14—A. W. Adkinson.

THIRD DAY—FRIDAY, MAY 8.

The Conference session was opened by singing the 416th hymn, which was announced by the Rev. F. B. Lynch, who also read Ephesians, 4th chapter, 1st to 16th verses. Dr. Daniel Dorchester led in prayer, after which hymn 482 was sung. Bishop Goodsell presided.

F. M. North: "I have a resolution which will call for but a moment's time, requiring the appointment of a committee, and I desire to have it read at this time."

The Bishop: "You will have to suspend the rules for that."

F. M. North: "I move that they be suspended."

The Bishop: "Consent is asked to suspend the rules for a matter that, in the judgment of the author, will take but a moment's time. If there is no objection he will present it."

Rules were suspended.

Dr. F. M. North offered a motion calling for a Special Committee on the Methodist Brotherhood, to consist of one member from each General Conference

District and fifteen at large, all to be nominated by the Bishops. The motion was adopted.

On motion of H. T. Ames, the following resolution, referring to making Missionary Bishops as General Superintendents, was referred to the Committee on Episcopacy:

Resolved (I), That we request the Committee on Episcopacy to report to the General Conference not later than May 15, 1908, the advisability of electing all of the missionary bishops general superintendents.

Resolved (II), That if the Committee on Episcopacy deem it advisable to elect the missionary bishops general superintendents, then said committee is to report to the General Conference how many general superintendents shall be elected by the General Conference to give to the church and mission field substantially the same superintendency now enjoyed.

Resolved (III), Should said committee deem it advisable to elect the missionary bishops general superintendents, and if the report of the committee should be adopted by the General Conference, then said committee is to report later to the General Conference where Episcopal residences should be located in our mission fields so that our missions shall have adequate Episcopal supervision and what bishops shall be assigned thereto.

The publishers of the *Daily Christian Advocate* were instructed to send one copy of the *Daily Christian Advocate* to the librarians of all our colleges, universities, theological schools and conference seminaries in the United States, and in foreign lands and mission fields.

J. A. Patten offered the following:

Resolved, That the Committee on Temporal Economy be directed to consider a plan for the disciplinary recognition of the Conference, Laymen's Associations of the Church, and if a plan is agreed upon by said committee, to report the same to the General Conference by May 14.

(Signed)

J. A. PATTEN,
H. B. WILLIAMS,
B. L. PAGET,
HANFORD CRAWFORD.

Mrs. Florence G. Richards, of Central Ohio Conference, offered the following resolution:

"Whereas, The testimony before the Committee on Privileges and Elections of the Senate of the United States, in the Smoot case, showed that polygamous relations were being continued by a great many leaders and members of the Mormon Church in violation of solemn pledges given to the nation when the State of Utah was admitted to the Union; and

"Whereas, The President of the United States, in his annual message to Congress, in 1906, recommended the submission to the several states of a proposition to amend the Federal Constitution prohibiting polygamy; and

"Whereas, Two propositions to that end have been presented to the United States Senate, therefore, be it

"Resolved, That we, the General Conference of the Methodist Episcopal Church, respectfully beg that the committee having those propositions for consideration, report for action either the measure proposed by Senator Hansbrough, or that of Senator Hopkins, both of which provide for the submission of a constitutional amendment prohibiting polygamy and polygamous cohabitation; and

"Resolved, That the secretary of this conference be and he is hereby directed to forward a copy of these resolutions to each House of Congress."

The resolution was adopted unanimously.

Bishop C. B. Galloway, of the Methodist Episcopal Church, South; Brother J. H. Lamh, of the Protestant Evangelical Association, and Rev. F. D. Tagg, president of the General Conference of the Methodist Protestant Church, were then introduced to the General Conference by Bishop Goodsell, each as presented being greeted with warm applause.

The order of the day was called for and Missionary Bishop W. F. Oldham read his report.

Bishop Thoburn, in offering his resignation as Missionary Bishop, said: "Fifty years ago while a youth preaching on a country circuit in Ohio I accepted a call from God and his church to missionary work in India. The following year I sailed for my field and have since been associated with our missionaries in that country. For this privilege I cannot be sufficiently thankful under God to our church and her noble missionary society. God has spared my life and has given me splendid opportunities for achieving success. To him supremely and to your dear fathers and brethren, as representing his church, I

(Continued on Page 7.)

Description of a Sail on the Sea of Galilee

By Robert Baxter McRary, Esq.

Tiberias, Palestine, April 21, 1907.

Taking a small sail-boat and a crew of four Arab sailors, we launched from Tiberias and sailed a northerly course heading for the point where the Jordan empties or rather spreads out into its greatest basin—the sea of Gallilee, anciently called Kinneret or Kinnerot, a name commonly derived from the supposed resemblance of the irregular oval form of the lake to a lute (kinnor). In the time of the Maccabees it was called the Lake of Gennezar, or Genessaret from the plain of that name at its north-west end. Its surface is 681 feet below that of the Mediterranean. Its greatest depth is 137 to 157 feet. The Lake is some thirteen miles long and its greatest width is apparently six miles. Its mean average width is about four miles. Its waters, which constitute the source of supply for drinking and other purposes, are a clear blue, and in their pellucid depths sport many varieties of fish.

To the Christian the holiest associations cluster around the Sea of Gallilee. In Capernaum on its northern border was the later home of our Lord. (Matt. 4:13). In the cities and villages adjacent thereto He performed most of His mighty works. (Matt. 11:20-24; Luke 10:13-15). Here He called Peter and Andrew his brother, James the son of Zebedee, and John his brother. (Matt. 4:18-22.) From a boat on the margin of the Sea he taught the multitudes and inaugurated that wonderful series of Parables recorded by the Evangelists. (Matt. 13:1-2; Mark 4:1). Over its waters he often sailed. On them he walked, (Matt. 14:25), and hushed the tempest to a great calm, (Matt. 8:23-27), in a desert place on its shore he twice fed the assembled multitudes with a few loaves and fishes. But why enumerate farther in a region replete with the Savior's mighty works?

Our course brought us out into the middle of the Lake which we kept, notwithstanding we had been advised to keep nearer the shore, inasmuch as sudden squalls are of frequent occurrence on Gallilee. Tiberias being near the middle of the western margin

of the Lake we had some four miles of placid water between us and our objective point. We were moving slowly, for the breeze which was at our back was scarcely sufficient to propel the boat, and the sailors were lazily plying their oars to the strokes of which they kept time in a weird strain that added



R. B. MCRARY

to the spell which seemed to wrap itself about us. Over to our right was the country of the Gadarenes with its towering hills, along whose rugged slopes patches of green showed bright under the sparkling rays of the Syrian Sun. Straight away

IN MEMORY OF GALILEE.

PROLOGUE.

Wake, Muse, and join the soulful lay,
Fast stealing up the Jordan way;
See where it stirs Genessaret's Lake,
And breathes its spell o'er fen and brake.

'Tis of that day when, near Capernaum's shore,
A miracle of wondrous power was wrought;
When faith grown weak was stayed by honyant hope,
Till love a sorrowing soul salvation brought.

1.
In days of yore, from Gadara's shore,
Twelve sailors put to sea;
The sunbeams bright shed golden light
O'er placid Gallilee.
With steady stroke, the oarsmen woke
The music of the sea;
Back from the hills faint echoes flung
The notes in mocking glee.

2.
Obedient to their Lord's behest,
These seek the farther shore;
Fain would He take a needed rest,
While they go on before.
For since the fierce demoniac
His healing power had proved,
Slight respite from the curious throng
Had come to Him they loved.

3.
Now, see true friendship manifest
A spirit free from guilt;
View warm devotion bridge the space
Which intervenes the while.
(For e'en a few short hours must fill
Life's pleasures with alloy;
If absent be the one who shares
Our sorrow and our joy.)

4.
Like anxious children waiting for
The Christmas dawn's glad cheer,
These strong men sought diversion till
Their day-beam should appear;
Oft had the sea their labor blessed,
Its treasures filled their nets;
So, now, with anxious hope they rode
Upon its foaming crest.

5.
Philip and Andrew, Simon, too,
With all the chosen band,
Talked of the Master whom they loved,
And left in Gadara's land.
Night grew apace, the stars peeped out
From Heaven's azure blue;
Forth from its place, with eager haste,
The anchor now they drew.

6.
Scarce had it touched the pebbled ground,
Which shows so white and steep,
When, flinging wide the silken web,
A patient watch they keep;
With varying skill, the hours they fill,
While gently rocks the ship;
Oft disappointment heaves a sigh,
A tremor shakes the ilp.

7.
Night wanes, the full-orbed moon sinks low
Behind Judea's hills;
In vain the cock's shrill clarion sounds;
False Peter's faithful still.
The morning star, his vigil o'er,
Now seeks his well-earned rest;
The watchers may no longer see
His faint light in the west.

8.
Aurora, rosy-fingered morn,
The dappled east now glids;
The sun his golden chariot speeds,
And Hermon's dew dispels.
With shaded eyes his gaze he lifts
To scan the calm sea o'er;
What sight, O Peter, dost thou see,
That thrills thy soul once more?

9.
Look, Andrew! Philip! Who is this
Comes walking o'er the sea?
Why do our hearts within us burn?
Surely it must be He—
Who stayed the waves of Jordan hold,
Till Canaan Israel pressed;
Who trod the wine-press when, alone,
Our souls from death He wrest.

10.
As nearer came the radiant form,
In beauteous halo dressed,
More hotly raged the inward storm
That tore their heaving breast.
E'er came it nearer to the ship,
Unable to restrain—
The question trembling on his lip,
Bold Peter broke the strain.

11.
"Master! if now in very deed
Thy blessed Self I see,
Bid me, I pray, approach thy side,
Walking on Gallilee."
The summons came; scarce did it reach
The confines of the ship,
E'er Peter, strong in confidence,
Began the eventful trip.

12.
Who that has sailed on Gallilee
Knows not how oft a gale
May toss its erstwhile calm,
And sometimes woe entail?
Scarce had a gentle ripple stirred
Toward Peter from the bank,
When, lo! his boasted faith now blurred,
He to his armplts sank.

was the site of Capernaum toward which we were heading and which we presently visited to see the ruins of the Synagogue which, thanks to the "Palestine Exploration Fund," were being excavated at that very time.

The healing of the man of Gadara, the drowning of the swine, and the crossing of the disciples to the other side all passed in retrospect before our vision, and all of which must have taken place in close proximity to the very spot where we then were.

We had proceeded about half way when looking backward toward the south I discerned what appeared to be a semi-circle of silvery hue spread out upon the face of the waters at a considerable distance in our rear, the concave side being turned toward us. Presently, the boatmen began to trim sail, which they had scarcely done, when the surface of the sea immediately behind us and on either side began to move in a thousand ripples, and another glance showed that the silvery arch was encircling us. In less time than I have taken to write these last dozen lines our sail filled, with a report like a pistol shot, and a warning note from the sailors was unnecessary, for we realized that the squall was upon us. The mast no longer stood perpendicular but leaned toward the star-board until the tiny sail almost kissed the mad, white-capped waves that chased each other past us like grey-hounds. Our frail craft sped like a frightened deer before the wind, and we shrank timidly away from the water which hurtled along the edge of the gunwale. With the sensation of fear, came also a strange feeling of security, and I could scarcely repress an exclamation of defiance to the storm, as I thought of what had taken place in days of yore, at this very spot, perhaps, when there came to some affrightened men in the "fourth watch of the night" that blessed one who fashioned with his own hand the fountains of the deep, and who said to his disciples, "Be of good cheer; it is I; be not afraid."

Under the inspiration of the moment I wrote the first four verses of the lines that follow, and wrote the remaining lines upon our return to Tiberias. Having read them to Dr. Sitterly of Drew Theological Seminary, who, with a party of students, was stopping at our hotel in Tiberias, I was kindly encouraged by him to put them into permanent shape, which I have done, and here they are:

13.
 "Save, or I perish, Lord!" he cried
 To Him who ne'er in vain,
 E'er heard a helpless creature call
 In faith upon his name.
 Before impulsive Peter's lips
 His heart's desire could speak,
 The answer had already come,
 Up rose he; saved, but meek.

14.
 How oft upon life's turbid sea
 Our own frail bark is tossed,
 Our sky o'ercast, our future dark,
 Hope gone, and all seems lost;

When, through the gloom, a shining Form
 Comes full upon our sight;
 The shadows flee, the sea is calm;
 And faith illumines our night.

15.
 E'er and anon, our faith grown dim,
 Sinking, we helpless cry:
 "Save, Lord; Thy hand alone I seek,
 Nor yet thy power deny"
 And when, renouncing human aid,
 His mercy we implore,
 The sea a verdant plain is made,
 O'er which we reach the shore.
 Lexington, N. C.

The Bible is a cheerful book. It enjoins this duty many times. "Make a joyful noise unto the Lord" is the keynote of the Book of Psalms. And yet how utterly lugubrious is the aspect of the average Christian! "Rejoice evermore" is the command of the apostle, even though he himself is a prisoner in bonds. There is only one thing which should make us miserable, and that is our sin. When a man can say,

O happy day that fixed my choice
 On Thee, my Saviour and my God!
 Well may this glowing heart rejoice,
 And tell its raptures all abroad,

he has no more right to be miserable. He can say in the midst of financial disaster, "My times are in thy hands." He can say, as he bends over the quiet form of the dead,

Jesus lives! No longer now
 Can thy terrors, Death, appal us.

He can trudge merrily down the very slopes that lead to the frowning cliffs of death, for "he fears no evil."—Rev. Ernest J. B. Kirtlan, in *The Cheerful Life*.

"God is Open-Eyed"

Men go to the top of a mountain to get a great, broad view. You can stand in the center of a street and look at the sides of the street and at the houses, but it is mighty hard to get a great, broad view there. Really, you would have to close your eyes and trust to your imagination if you got such a view in such a place. But on the top of a mountain you can get a broad view. Travelers grow enthusiastic and use language extravagantly in describing the view from the top of the Rigi not far from Zurich. From the top of Rigi you can see the snow-clad heights of the Alps. Well, that is good, but it is better to climb on the heights of thought and look over the whole history of man. And this is true: you will find that each nation has its Messiah thought, each nation a thought that is a saving power in that nation. One nation teaches that labor is divine, another nation teaches that freedom is divine, another nation teaches that mind is divine—every nation has a saving thought that it emphasizes in God's great plan. And among all nations God has been and God is open-eyed, and God is just, and our human hearts may trust Him in all of our doing, in all of our thinking. The open eye of God is upon us, and His eye of kindness, and His heart of mercy looks right at us, and in His judgment we are safe.—Ex.

"If He Be Hungry"

"If he be hungry, feed him; naked, clothe him." To give a man who is hungry and cold a select work on theology or some modern work on literature would be treating him like the man who received a stone when he asked for bread. It is often best in giving to the poor to give in an indirect way, or to assist them in such a way that it is possible for them to supply their needs by their own exertions. When giving in a direct way, we should give quietly and often secretly.

The greatest giving is that which is done unconsciously.

"For many a shaft at random sent,
 Finds mark the archer little meant;
 And many a word at random spoken,
 May soothe or wound a heart that's broken."

In our daily lives, consciously or unconsciously, we bestow good or bad gifts upon all those about us.

"A good tree bringeth forth good fruit": if our lives are good, we by our influence, by kind words spoken, and by kind deeds done, help and brighten the lives of those about us, and thus make the world better for having lived in it.—*Selected*.

The noblest contribution which any man can make for the benefit of posterity is that of a good character. The richest bequest which any man can leave to the youth of his native land is that of a shining, spotless example.—*Winthrop*.

The class meeting will never be revived till the question of leaders is solved.—Rev. S. Chadwick.

The Lincoln and Central Missouri Conferences

By Dr. W. W. Lucas

Though there were special reporters appointed by both the Lincoln and the Central Missouri Conferences, I feel prompted to say a word as an observer while collecting and taking subscriptions for the SOUTHWESTERN.

These two Conferences are alike in that each is small in membership, and each covers an extensive territory. Lincoln Conference embraces Oklahoma, Kansas and Nebraska, while Central Missouri Conference embraces Missouri and our work in Illinois and Iowa.

Hence, you see that these are border Conferences, and I am persuaded that mighty problems await solution at the hands of our ministers and membership in these border Conferences of Methodism.

The Delaware, the Washington, the Lexington, the Central Missouri and the Lincoln Conferences of our Church are not only the great sectional dividing line, but they are on the firing line between Northern and Southern sentiment. They are a kind of watershed which divides the streams of the South from the streams of the North. Here the black man has a chance to speak to the dominant race on both sides of the line, while we in the far South cannot get a hearing from those of the other race near us, and can only be heard at long range by those on the northern side of the line. Hence, those on the border line have at the same time a rare opportunity and a weighty responsibility.

Then, too, our people are pouring into these border states, giving new and larger vantage ground to

our Conferences there. Already since the Jim-Crow car law has been instituted in Oklahoma, our people are crowding into Kansas, Missouri and the States further north. It is a hopeful sign when a man will break up and move in the direction of larger liberty and broader outlook.

Our preachers in these Conferences are struggling nobly to cope with the conditions growing out of a shifting population, sparsely settled circuits, and congested city population. There are examples of genuine heroism in these Conferences among both pastors and people. I met several ministers who had gotten less than \$100 for the year's service, and some memberships of a dozen who had supported a pastor.

Bishop Warren presided at the Lincoln Conference. He is full of years and of grace. His whole administration was a benediction. The brethren rejoice in his friendship.

Bishop McDowell held this session of the Central Missouri Conference. With his accustomed zeal and whole-heartedness, he went seriously to the core of all the problems affecting the welfare of the Conference. His daily talks—heart talks—to the brethren were deeply spiritual and inspirational.

The brethren of both Conferences are intensely loyal to the SOUTHWESTERN, and passed resolutions of devotion to every interest of our paper. Our subscription was large.

With more men and more money in this western border, the future of Methodism is secure.

He answered it in as pleasant words as he could think of, manifesting a very different spirit from the one shown by the other man. One of the greatest opportunities of your life of showing a good temper comes when some one treats you meanly and without good cause. It is just the time for you to act so gently and pleasantly as to give the other one a chance to feel ashamed of himself and to wish that he had acted good.

Cheerfulness

Cheerfulness is as infectious as misery. You are caught up in its embrace and are carried whither you would not. It is because of this social aspect of cheerfulness that it becomes a clamorous duty. For misery also is infectious. We who call ourselves the disciples of Jesus Christ are called upon from the cross to repress ourselves for the good of others. The man of the world who is miserable takes a cruel pleasure in projecting his misery on to the faces of other people, and into their very souls would he instill the poison of misery. This is a crime. This is the quintessence of selfishness. This is the supreme deviltry of the devil. The devil was miserable and he has been seeking ever since to make every one else and everything else as miserable as himself. This policy is the direct opposite of the policy of Jesus Christ. "Behold, I bring you good tidings of great joy." That is the official announcement of Jesus Christ.

Cheerfulness is an antidote to sin. The gloomy and morose man is a more likely prey for the devil than the man of good cheer. It is in times of depression that the wild and delirious excitement of sin is especially attractive. The temptation to yield is terrible and subtle. * * * The cheerfulness of the innocent is, then, one of the great forces in the world which make for goodness, and therefore it is a religious duty.

Times of Testing

By C. H. WETHERBE.

Every Christian is obliged to meet times of close testing. The young convert who thinks that he is going to have an unruffled and delightful course through life is much mistaken. No young Christian could ever become truly strong and well equipped for life's duties without being soon subjected to severe tests—tests of faith, of temper, of courage, and of endurance in cross-bearing. I have noticed that very many Christians, even in middle life, would not endure tests of their temper. Whenever they were abused by someone, or not treated just as they wished to be treated, they would manifest such a temper as ungodly ones do, only they called it by another name. But you say that your temper is so hot and hasty that you cannot refrain from letting it burst out towards the one who has said or done something which displeased you. Do you mean to say that you are not at all responsible for the conduct of your temper? Suppose that you, under the impulse of your temper, should kill a person. Would you, then, if put on trial by law, say that you were not responsible for the deed, because your temper ran you into the crime? You might try to thus excuse yourself, but the law of the land would not excuse you. Let me tell you how to act when your big temper is being tested: just say as little as possible to your abuser. Cold silence is a thousand-fold better than is hot speech. Remember how your Lord acted when He was being reviled by bad men, and even some very religious ones. He did not revile back again. During His trial for life, He "answered nothing" to some questions. He was under test, and Pilate "marvelled" because Christ said nothing. And how softly He did speak whenever He replied to His accusers! I know of a Christian man who, not long ago, received a stinging letter from one who professes to be more than ordinarily good. Here was a test of the receiver of the letter.

INTERNATIONAL LESSON

Second Quarter.—Lesson VIII May 24, 1908.—Title: "Jesus' Death and Burial."—(John 19:17-42).—Golden Text: "Christ died for our sins according to the scriptures."—(1 Cor. 15:3).—Hymn No. 142.

DAILY HOME READINGS.

- May 18, Monday, John 19:17-24.
 " 19, Tuesday, John 19:25-30.
 " 20, Wednesday, John 19:31-42.
 " 21, Thursday, 1 Peter 3:14-22.
 " 22, Friday, Matt. 27:26-31.
 " 23, Saturday, Mark 15:21-28.
 " 24, Sunday, Luke 9:23-27.

BY THE REV. E. B. BURROUGHS, LL. D., A. M.

For a man to die for his own violations of law would simply be in keeping with what is just and right, for it has been decreed that every man shall bear his own sins in his body. For a man to agree to die for the sins of another is an occurrence that occasionally takes place in life. Many innocent men have died because of the sins of the wicked. All of this we can understand and appreciate. But when we come to consider the death of Jesus we are at once struck with the astounding fact that His death stands without a parallel in history, as it belongs to neither of the classes mentioned. His death was not due to any sin He had committed, for He was without spot or blemish. Neither was it simply the fulfillment of an agreement to die in our stead. It meant more than that. It meant that thereby would come deliverance; that because of it humanity would be enabled to cease from sinning. Thus the destruction of sin was the great end of the atoning death of the Man of Galilee. Hence the Apostle says, "Christ died for our sins according to the scriptures," for the burden of Old Testament prophecy was that in the death of Christ not only would the demands of Divine Justice be met and fully satisfied, but that the power of sin and Satan would also be broken. Accordingly Christ's death was Love's supreme effort to deliver humanity from the bondage of sin.

In our last lesson we saw the betrayal of Jesus by Judas and His denial by Peter. Having been arrested, He was given several trials or hearings before both the Roman and Jewish courts. The former was necessary, for the reason that Judea was, at that time, a Roman province. The latter was also necessary because of the fact that Jesus was charged with the violation of a Jewish law. But the verdict in the courts with real authority asserted His entire innocence, and had not Pilate been weak and cowardly at heart, He would not have been crucified at this time. But the Jewish leaders determined upon His death gained their point, and Jesus was led forth without the walls of Jerusalem and crucified between two thieves. Having endured the torture of His enemies, His human strength gave way and He died. Loving hands took Him down from the cross and laid His body in Joseph's tomb.

LIGHT ON THE TEXT.

28. *That the Scripture might be fulfilled.* His sufferings had been predicted. This last act was but the fulfillment of prophecy. *I thirst.* The fifth word of Jesus from the cross, and an indication of physical suffering.

29. *A vessel full of vinegar.* A sour wine used among the common people. The soldiers out of pity for sufferers on such occasions offered it to them. *Filled a sponge.* Dipped a sponge into the vessel containing the vinegar. *And put it upon hyssop.* A kind of reed two or three feet long. *And put it to his mouth.* Touched His lips with the saturated sponge fastened to the top of the reed.

30. *When Jesus therefore had received the vinegar.* Tasted the stupefying drink. *He said, it is finished.* The sixth word from the cross and an expression of triumph. By it He meant that He had accomplished the work He had come to do, and that had been committed to Him by His Father. *He bowed his head.* An incident natural to one in his condition at that time. *And gave up the ghost.* The expression used for death. Matthew says, "yielded up his spirit," meaning thereby that His death was voluntary.

31. *Because it was the preparation.* The day before the Passover. *That the bodies should not*

remain upon the cross on the Sabbath. The body of a criminal being deemed accursed and, therefore, defiling, it was a Mosaic law that it should not remain upon the cross over night. See Deut. 21:23. *For that Sabbath day was a high day.* It was a Sabbath day and a Feast day. *Brought Pilate that their legs might be broken, and that they might be taken away.* That their death might be hastened, for crucifixion was a slow death, and that the bodies might be buried before sunset, it being against their law to bury after dark.

33. *They brake not his legs.* Christ was already dead, hence it was not necessary to break His legs.

34. *But one of the soldiers with his spear pierced his side.* To make assurance doubly sure, he performed this wanton, but unnecessary, act. *And forthwith came there out blood and water.* An indication that Jesus died literally of a broken heart. It was also a fulfillment of prophecy. See Psalm 22:16'-35. *And he that saw it bore record.* Witnesseth to the truth of these incidents that men might believe in the saving power of Jesus' death.

36. *That the Scripture should be fulfilled.* That all that happened had been predicted. *A bone of him shall not be broken.* This was said of the Passover lamb, and was typical of Jesus. Exodus 12:46.

37. *They shall look on him whom they pierced.*

A quotation from Zech. 12:10 and Messianically applied.

38. *Joseph of Arimathea.* A member of the Sanhedrim and a secret disciple of Jesus. Brought Pilate. Made request of the Roman Governor. *That he might take away the body of Jesus.* Jesus being dead, he wanted permission to take His body down from the cross and give it decent burial. *Pilate gave him leave.* Consented.

39, 40. *And there came also Nicodemus.* Another secret disciple of Jesus, and the same with whom the Master talked concerning the new birth of the soul. *And brought a mixture of Myrrh and aloes.* A combination of spices used for embalming. *About a hundred pounds.* A great and costly gift. *They.* Joseph and Nicodemus. *Wound it in linen clothes with the spices.* Bound the body.

41, 42. *There was a garden.* Near the place where Jesus was crucified. *And in the garden a new sepulcher.* A tomb in which no one had been laid. *There they laid Jesus.* Placed Him because it was near and the feast of the Passover was nearly upon them.

NUGGETS.

1. In the death of Christ we see how bad is sin.
 2. In the death of Christ we see how great is God's love for man.
 3. In the death of Christ we see the fulfillment of prophecy.
 4. In the death of Christ we see the completion of the Plan of Salvation.
 5. In the death of Christ we see the destruction of the power of sin and of Satan.
- Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—May 24, 1908:

God's Unseen Protection

II Kings 6:14-19; Luke 12:4-12.)

BY THE REV. WILLIAM C. STIVAL, M. A., B. D.

The King of Syria had resolved to punish Elisha, because as a prophet he divulged to the King of Israel all his warlike plan and designs, and thereby prevented the accomplishment of them. How sin infuriates! Otherwise a moment's reflection might have convinced him that the same God who had given Elisha supernatural knowledge could afford him supernatural protection. Yet finding upon inquiry that the prophet was now in Dotham, "he sent thither horses and chariots, and a great host, and they came by night and encompassed the city about."

Elisha's servant first saw the danger. But who was this servant? We have no reason to believe that it was now Gehazi, whose avarice, fraud, and lying, his master had lately so awfully punished. Of the name of his new servant we are not informed; but it is here said, he "rose up early in the morning." Now servants often behave best at first, especially do they rise earlier. Perhaps, however, it was a continued thing with him.

What happened? When the servant had gone forth, and saw the horses and chariots, he ran back breathless and exclaimed, alas, my master! what shall we do? We are in the hands of our enemies and there is no way of escape.

Yet if the servant is terrified, the master is calm, and fears no evil. But a godly man wishes others to be satisfied as well as himself; and he is no better than a brute, and wholly unworthy of his service, who feels no concern for the comfort of his servant. To tranquillize him, therefore, Elisha said: "Fear not; for they that be with them." This only filled him with astonishment, for he saw no defenders of any kind near him.

But "Elisha prayed, and said, Lord, I pray thee, open the eyes of the young man; and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha." What a number of reflections here offer themselves to our minds!

What were these horses and chariots of fire? The angels of God. These were the convoy of Elisha. These were the body-guard of Elisha.

One conclusion is obvious, that it is irrational to deny the reality of everything our present senses

do not recognize. This valley was filled in the same way before the man could see it; his sight did not bring thither the celestial array, but only discerned it. Every sound, even thunder itself is a nonentity to the deaf; fragrance has no existence as to the perception of those who are incapable of smelling; the colors of the rainbow might be denied by the blind, because they cannot hear or feel them. It has therefore been fairly argued from analogy that there may be numberless objects, real and near us, too, but which, only for want of a suitable medium, we do not apprehend. As for those who believe the Scriptures, as well as the power of God, they must acknowledge that there is another world, and that there are agents whose influence is seldom or never perceived by us, who yet have alliances with us, and are concerned in our affairs. These are God's agents, and our protectors.

We also here see the disadvantage of ignorance. In darkness we easily mistake everything, and we are sure to magnify whatever we suspect to be injurious. What, therefore, we deem some monster, upon the increase of light subsides into a stone, or root of a tree, or a harmless animal. This main perturbation arose from his ignorance; as soon as he knew the truth of things, as soon as he saw things as they really were, he was tranquillized. And is not this the way to tranquillize Christians? Do not their alarms originate in their want of clearer views in religion? "They that know thy name will put their trust in thee; because thou, Lord, hast not forsaken them that see Thee." They that "know" whom they have believed will be "persuaded that He is able to keep that which they have committed to Him against that day."

And how safe are the Lord's people, even in the midst of danger. He is the shield of their help, and the sword of their help. Let us ascertain that we belong to Him, and, realizing our privilege, exclaim, "Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." "If God be for us, who can be against us?" "They that be with us are more than they that be with them."

Chicago, Ill.

The business man is wrong who cannot take God into partnership in his business.—Rev. John Grimshaw.

Proceedings of the General Conference

(Continued from Page 3.)

to express my unspeakable thanks. But with the lapse of years and the increase of life's burdens I have become convinced that the time has come for me to lay down my official responsibilities and only attempt such tasks as changed conditions may permit. I therefore respectfully request that you will be good enough to grant me the relation of a retired Missionary Bishop under such conditions as may commend themselves to your judgment. Again thanking you, and in your name thanking the church, for the splendid opportunity which you have given me, I remain, dear fathers and brethren, your obedient and grateful servant."

GREETINGS FROM BISHOP BOWMAN.

The Secretary then read the following letter from

Bishop Bowman:

81 High Street,
Orange, N. J., May 5, 1908.

Dear Brethren of the General Conference: I am sorry I cannot be with you. I am nearly ninety-one years of age. I am in very delicate health and have not been able to preach for several years. I hope and pray that this may find you all well and that you may have a good session, reach your homes safely, and finally get to heaven. Affectionately,

THOMAS BOWMAN.

After recess and the singing of Hymn No. 1, Bishop Bashford read his report.

The Bishop announced that the Conference had adjourned by expiration of time.

Various notices were given; and the session closed with the benediction pronounced by Bishop Thoburn.

An Appeal for the Endowment of Old St. George Methodist Episcopal Church

It may not be generally known among the Methodists of this country that the oldest Methodist Church edifice in the world is situated on this continent. The renowned City Road Chapel, the Westminster Abbey of Methodism in Great Britain, was dedicated November 1st, 1778, but Old St. George's was dedicated nearly nine years before, on November 24th, 1769, by Joseph Pilmoor, one of Wesley's first missionaries to this country. The first Sabbath sermon was preached by Capt. Webb of the British army. When John Adams was President, he went one evening to hear Capt. Webb preach, and says of him: "He is one of the most fluent and eloquent men I have ever heard." The first place of worship that Francis Asbury entered, on arriving in America, was St. George's. His first sermon in the New World was preached in this church. Thomas Rankin and Doctor Coke preached their first sermons in this country in this early place of worship. For fifty years it was the largest Methodist Church on the continent, and was justly regarded as the cathedral of our denomination.

The first Methodist Conference in America, held in 1773, met in this church. The second, in 1774, and the third, in 1775, met in the same place.

In 1777, when the British army occupied Philadelphia, after the battle of Brandywine, the church was used, for a while, as a hospital, and afterward "as a riding school" for the cavalry.

St. George's has an unrivalled history for evangelism. Revival fires were kindled in the very hour of its dedication. For a hundred years its altars were almost filled with penitents. Some of the most remarkable revivals in the history of the country have been witnessed in this old temple. Its influence has extended throughout this vast country and is inseparably interwoven with the history and development of the church in this country.

The Meridian Academy Commencement

BY L. M. M'COY.

The commencement exercises of the Meridian Academy began Wednesday night, April 29, with the primary concert, which was a complete success. Thursday morning, at 10 o'clock, mothers' and fathers' meeting was held in the chapel. A large number was present. Among those who spoke were Revs. H. R. Erby, P. W. Ivy, J. W. Isbell and Dr. William McMorris. Thursday night at 8 o'clock the annual concert was witnessed by a packed and well-pleased house. The Alumni Association held quite an enthusiastic business meeting Friday morning from 10 to 12 o'clock. Rev. R. W. Jones, pastor at Ellisville, was re-elected president; Rev. D. L. Morgan, vice-president; Miss Gossie Coleman, secretary; Mrs. Amanda Payne, treasurer for the ensuing year. Dr. Joseph G. Shaw, A. B., of Meharry Medical College, spoke of the importance of the Alumni Association to the school, and of the many opportunities that the association has and is seizing upon to show loyalty to the Academy. The Board of Trustees met Friday at 2 p. m., and among other things elected the Rev. D. L. Morgan one of its members to fill the vacancy caused by the death of the Rev. P. Blue. Friday night, beginning at 8 o'clock, the Eighth Year Speaking Contest was held. The chapel was crowded, and quite a number had to be turned away. The contest was a grand success. The prizes were awarded

In this church tablets have been placed to the memory of many of the pioneer heroes of our church. It is visited every year by hundreds of persons, representing all sections of the land. It has become the custom for Sunday Schools and Epworth Leagues to make pilgrimages to the church. On these occasions a scripture lesson is read from the old pulpit Bible, generally called the "Asbury Bible," printed in 1770, and costing, it is said, \$75.00. Many and interesting are the relics and records of the early church.

Gradually the old members have moved away, and the city has been occupied for business purposes and by a foreign population. It is doing a fine work among these people, but it is no longer self-supporting, and must depend in the future upon an endowment. In an important sense this church belongs to the Methodists of America. The church of the nation should find pleasure in aiding its preservation. Already some of the many friends of St. George's have responded to its appeal.

A committee of laymen have undertaken the work of raising money upon the plan of obtaining subscriptions to amounts of from \$100.00 to \$1,000.00 or more, payable out of the estate of the donor. The interest upon which shall be payable each year during his or her life.

An opportunity is given by a sub-committee for subscriptions in smaller amounts. Any one contributing \$1.00 or more will be entitled to a handsome picture of the church, suitable for framing, and to Sunday Schools or Epworth Leagues or to individuals sending \$10.00 or more, a framed picture will be sent.

Contributions can be forwarded to Hon. W. Henry Sutton, Treasurer, 1218 Chestnut St., Philadelphia, or to the pastor, Rev. J. S. Hughes, 2616 N. 12th St., Philadelphia.

to Lillie Phillips, first prize; Lettie Walker, second prize; and Lillian Clay, third prize. After the contest Dr. E. W. S. Hammond delivered an able and highly appreciated address. Saturday night at 8 o'clock the Alumni Association rendered quite an elaborate program, followed by a banquet, in the Academy dining hall.

Sunday morning at 11 o'clock the baccalaureate sermon was preached by Dr. E. W. S. Hammond, dean of the Braden School of Theology, Walden University, Nashville, Tenn. The service opened by singing hymn, "Holy, Holy, Holy"; Scripture lesson, Proverbs, Chapter I, by Dr. William McMorris, presiding elder of the Meridian District; prayer by the Rev. M. S. Jones of the Congregational Church, this city; hymn, "Behold I Stand and knock." Dr. Hammond took his text from I Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong"; theme, "Character." Among many of the good and helpful sayings were: "Man can not reach his highest good without being in touch with God." The Christ-like character is a structure that will last for all times. Dr. Hammond clearly showed the necessity of watchfulness, steadfastness and self-mastery in the preparation of a well-rounded manhood and womanhood. The sermon was enjoyed by all those who heard it. At 3 p. m. Dr. Hammond preached another able and very instructive sermon, patience and self-reliance being emphasized. L. W. Price, B. D., of Vicksburg, being absent on account of illness, the Rev.

S. H. Cannon, presiding elder of the Gulfport District of this conference, preached the annual sermon at 7:45 p. m. to a large congregation. The exhibit of hats, fancy sewing and sketch-work done by the students was, it is safe to say, equal to any work of the kind exhibited anywhere. The annex, consisting of laundry and kitchen, will be finished during the summer. Thus closed another prosperous school year. The next session begins September 28, 1908.

Ministerial and Church Support

BY THE REV. J. C. HOUSTON.

I have noticed that the SOUTHWESTERN, under its editorial pen, has recently said some wise things touching the increase of pastoral salary and church collections in a general way. It must be evident to every thoughtful person that the salary of the minister should be sufficient to remove all anxiety as to the easy support of his family, including the education of his children. The main thing, however, is not so much in promising the proper amount of salary as in getting it, and our failure at this point has been more in the lack of a proper method than in the disposition of our people not to pay. For the last few years I have appointed one in each class (not the leader) to collect from each member from fifteen to twenty-five cents a month for current expenses. This method has the advantage of reaching every member, whether they attend church or not, whereas the table method reaches only those who may attend church at a given time. When my method is properly operated, it will be found that all the demands of current expenses will be easily met and leave every Sunday, if need be, to the salary, which will very much facilitate the efforts of the stewards in getting it. The deadly weakness on the part of most of our churches is in measuring every minister alike so far as their individual salary is concerned. That is, if you send them a local preacher, or a man that can scarcely spell baker, they will readily agree to give him twenty-five cents each month, and if you send them a Scott, a Mason, a Bowen, it is still twenty-five cents each. The total salary may be increased, but the individual member still holds to his little twenty-five cents per month. It seems to me that it should be logically clear to any sane person that the salary to be paid by each member should be increased in proportion to the ability of the minister and the amount of salary apportioned. I am satisfied that what our churches need is information as to the demands of the Bible respecting money in its relation to the church life of the individual Christian; and in view of this apparent want of knowledge, I have concluded that I will, as soon as I can find time, write a pamphlet, giving a Bible view of ministerial and church support, to be put in the hands of the laymen at a cheap price.

Canton, Miss.

Comment on "The Woman's Art Club"

BY MRS. GEORGIA A. HALL.

In the issue of the SOUTHWESTERN, under date of April 23, an article appeared under the title, "A Woman's Art Club for Freedmen's Aid," which I think will meet the approval of our people who are friends to the above-named organization, and especially every loyal Methodist that has the fore-knowledge of the worth of this organization, of the untold help it will bring to the many men and women of our race. Miss Rasa M. Miller's ideas are so clearly put that we at once decided that just as soon as we can get a plan and the co-operation of the pastors and presiding elders we will soon, yes, very soon, have in every conference or in every church an organization known as "The Woman's Art Club for Freedmen's Aid." Send us some of your plans. Miss Rasa, at once. We understand concerning the officers, but do you think that we should organize by churches or conferences? I think each church should organize an Art Club and then report to the proper authority. Let us hear from you once more. We are getting ready for the work, which we are able, yes, fully able, to do. God bless you in what you are striving to do.

2825 Lucas Avenue, St. Louis, Mo.

Happiness is thorough helpfulness. Every morning let us build a booth to shelter someone from life's fierce heat. Every noon let us dig some life spring for thirsty lips. Every night let us be food for the hungry and shelter for the cold and naked. —Newell Dwight Hillis.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Editor, & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

All personal mail intended for the Editor from now until the close of May should be addressed to 2125 Druid Hill Avenue, Baltimore, Maryland, care Mr. T. H. Smith. Only personal mail should be sent to this address.

A significant paragraph of the Episcopal Address, and one which states a very appropriate criticism upon the order of service of our people in general, is that on the "Manner of Praying". Long prayers not only become tiresome, but when spun out for the sake of length lose, in a marked degree, the element of devotion. Referring to the manner of praying the address says:

"The prayers are generally made too long. The people cannot avoid being weary. It would be better to have a greater number of prayers during the service, and have them shorter—say, three prayers. The invocation which opens the services, the second one following the anthem by choir and congregation, then the third following the sermon. We have listened with impatience, as well as little profit, to brethren who were requested to deliver the opening prayer at the beginning of the services, and who undertook to deliver the sermon instead of offering a prayer; completely forgetting all the proprieties of ministerial as well as Christian etiquette in their attempt to create undue excitement among the congregations who had assembled to be instructed out of the Word of God. A close study of the Bible will not only convince us of the great privilege of prayer, but will also teach us how to pray. The prayer that is most acceptable for the Throne of Grace is at once a confession of sin, a pleading for help, an urgent request, a grasping of God, and a thanksgiving for mercies vouchsafed."

THE REPAIR FUND GROWS

An architect of high standing in his profession is working on plans for the remodelling of our new home at 633 Baronne street. It will be the aim of those in charge to make this building comfortable and attractive and in every way worthy of our Southern Methodism. If all of the charges in our territory will help, a little from each will be sufficient.

The following cash subscriptions have been received:

LOUISIANA.	
H. Taylor	\$ 8 50
H. Daniel	5 00
C. W. Reeves	3 55
J. E. Rolax	1 25
W. S. Chinn	1 00
M. C. Harrison	50
Dr. M. C. B. Mason's lecture	43 25
D. J. Price	1 00
NORTH CAROLINA.	
J. W. Wells	\$ 1 50
N. D. Shamborguer	1 00
N. T. Shamborguer	1 00
J. H. Lovell	80
J. A. Laughlin	1 00
D. C. Skeen	1 00
UPPER MISSISSIPPI.	
C. W. Walton	\$ 2 00
E. C. F. Troupe	1 00
MISSISSIPPI.	
A. Davis	\$ 3 00
C. H. Brown	2 50
D. F. Dudley	1 00
B. W. Robinson	1 00
MISCELLANEOUS.	
J. A. Patten, Chattanooga, Tenn.	\$10 00

The Lincoln Conference at its recent session voted to raise \$100 on our equipment fund.

The Louisiana Conference, appreciating the fact that this building is located within its bounds, will raise \$500.00. Good.

Let all help just a little. Now is the time to send in your contributions.

THE AFRICA JUBILEE

The General Missionary Committee at its meeting in November, 1906, set apart the year 1908 as the time for celebrating the three-quarter centennial of Methodist Missions in Africa, Melville B. Cox, the first foreign missionary sent out by American Methodism, having gone to Liberia in 1833. The carrying out of the general program was referred by the General Committee to the Board of Managers of the Missionary Society, with power to act. The Board authorized an appeal to the Church for \$300,000. However, in the interest of the China Centennial, the Board has made the time for that celebration to continue until June 1, 1908, thus postponing the Africa enterprise. At the meeting of the Board of Foreign Missions in April, 1908, Bishop Hartzell being present and participating in the discussion, it was unanimously decided still further to postpone the inauguration of the Africa Jubilee to January 1, 1909, and to continue its celebration throughout that year. The reasons for this further postponement included the financial crisis, the present focalization of Methodist interest in the General Conference, the oncoming Presidential election, and finally the inexpediency of beginning another celebration so soon after the close of those pertaining to India and China.

The following committee on the Africa jubilee was appointed by the Board, to report at the Board's June meeting: Bishop J. C. Hartzell, Chairman, Drs. J. M. Buckley, David G. Downey, E. S. Tipple, Frank Mason North; Messrs. James W. Pearsall and John M. Bulwinkle.

OUR COLORED DELEGATES IN THE GENERAL CONFERENCE

There are 84 delegates in the General Conference and their seats are assigned by lot. The Louisiana delegation occupy the seats nearest the front, of any of our delegates. The Washington delegation being seated about midway on the middle aisle. The other delegates are promiscuously seated.

In the organization of the General Conference three of our brethren were chosen as assistant secretaries, namely, Attorney Frank B. Smith, of Louisiana; President M. W. Dogan, of Texas; and Dr. G. G. Logan, of Mississippi. President R. S. Lovinggood is secretary of the Committee on Education. President R. S. Lovinggood represents the Seventh General Conference District on the Committee of Aggressive Evangelism, and Dr. W. W. Lucas is a member of the Judiciary Committee, representing the Seventh General Conference District. On the Committee of Methodist Brotherhood, Dr. J. W. E. Bowen, of the Washington Conference, and Dr. C. A. Tindley, of the Delaware Conference, were appointed at large. Dr. B. M. Hubbard represents the Seventh General Conference District on the Committee on City Evangelism.

SIDE LIGHTS ON THE GENERAL CONFERENCE

Bishop Scott is in fine health. He is the centre of attraction in any group in which he may chance to be. The brethren love him and delight to honor him.

Dr. S. D. Redmond, of the Mississippi delegation, was called home and Mr. Jonh L. Dennis, reserve delegate, was seated in his stead.

The Claflin Jubilee services are growing in popularity. They are in constant demand and never fail to please their hearers.

Bishop J. W. Bashford moved the General Conference to tears in his appeal for China.

Dr. and Mrs. L. M. Dunton, of Claflin University, are visitors to the General Conference. These two saints occupy warm and secure places in the hearts of our people.

Dr. H. W. Key attends in the sessions although in quite feeble health.

Bishop Mallalieu is actively engaged in daily evangelistic services.

President and Mrs. W. R. A. Palmer, Dr. G. R. Bryant of California, Dr. L. M. Hagood of Lexington, Ky., Dr. W. H. Brooks of New York, Dr. J. M. Johnson of Texas, and Revs. T. B. Cooper, D. S. Sloan and John McKee of the Louisiana Conference are among the visitors.

OF GENERAL INTEREST

A STATE OF UNREST.

There seems to be an epidemic of unrest among nations as well as races and individuals. As further proof of this fact is the now disturbed condition in London over the existing situation in India. The Ameer of Afghanistan in replying to the remonstrances of the Indian Government against the invasion of British territory by the Afghans, explains the difficulties in controlling the frontier tribes, and states that he has issued stringent orders recalling those who have crossed the frontier and instructing the officials to prevent further incursions.

The trouble seems to have grown out of the fact that the Ameer was not consulted about the recent Anglo-Russian agreement which provides for the surrender of several important British interests in Persia for certain advantages in Afghanistan. The advantages thought to be derived from this treaty appear now to be only illusory.

NIGHT RIDERS STILL ABROAD.

Despite the concerted efforts of the city and State authorities to put down the terror of Night Riders, the situation is becoming more grave. It is reported that five hundred men of Maysville, Kentucky, threatened to cross over and invade the county of Brown, in Ohio. Additional troops have been asked for to quell the attempts of the menacing mobs. Already the Night Riders have done serious damages, especially by the destruction of property, in the State of Kentucky; and a fatal conflict between these citizens and onishrdlutaoinhrdlutaoinmtaoin these incorrigible citizens and the soldiers is expected at almost any time. It seems that no manner of dealing with persons who would assume to disturb the happiness and to jeopardize the lives of peaceful citizens could be too severe. Even though they may have grievances that should be redressed, this is no reason why they should make the lives of others miserable. And none too soon can this malicious practice of Night Riding be put to an end.

HOMEWARD BOUND.

On Wednesday, May sixth, from the exalted heights of Mount Tamalpais and Fort Baker, on the Pacific Coast, an innumerable multitude, absorbed in the gay thoughts of the ships' home coming, eagerly and anxiously watched to catch the first glimpse of the magnificent Battleship Fleet as it heaved into sight four miles from the shore. Fully a million people gathered to witness this grandiose review of the forty men-of-war as they sailed through the rock-bound portals of the Golden Gates and steamed into San Francisco harbor. Read Admiral Evans, though not sufficiently strong in health to attend every duty devolving upon him in this particular, was, however, in command. At the banquet given in honor of the fleet Rear Admiral Charles M. Thomas, who is to succeed Mr. Evans, made the response to the welcome extended them. Possibly not since the days of Grecian supremacy has such sensation been created over a review of the fighting forces. It was indeed a gorgeous display. The heaviest armed force that the American Navy has ever put ashore during the time of peace or war was landed. The parade formed a line of four miles; and beneath a canopy of colors the fighting men, under the staring gaze of a never-ending throng made their way to the martial beat of their shipmates band. The Fleet will complete its journey with Rear Admiral Thomas in command.

"It is to be remarked of the Brownsville question in Congress that Southern members, generally speaking, have their liking. They can not say the Negroes lack the courage required. Gen. Lee wrote that they would make good soldiers and proposed to arm them in behalf of the South at the beginning of the last year of the war. American Negroes have proved their valor on many battlefields. No white battalion has ever been discharged as was that at Brownsville. Every American with African blood felt the blow in a spot that is most dear to him, his American citizenship and his manhood as a race. The only way to settle this issue is to settle it right. The wholesale discharge was a mistake, and a re-instatement, without any imputation against honor, is demanded, because it is just, and therefore necessary."

MRS. MARY CHURCH TERRELL

According to announcements made in our columns previously, Mrs. Mary Church Terrell, of Washington, D. C., lectured in Central Congregational Church, this city, Friday evening, April 24, under the auspices of the Colored Young Men's Christian Association. In spite of the rain, which fell in the early part of the evening, a large and most representative audience greeted the lecturer. Many of our leading people, representing the clergy, the educators, the professions, including medicine and law, and the business interests, were present. The audience was large and representative.

Mrs. Terrell spoke on the subject, "Why I Am an Optimist." She discussed in an eloquent and forceful way the condition of our people in the country, emphasizing what she termed the bright side. The note of hope was clear and strong. What had been accomplished was placed along side our disabilities in such a way as to give the most discouraged strength for the future by the signs of hope to be read in all points of the sky.

Mrs. Terrell is well educated, thinks clearly, and therefore submits conclusions that bring conviction. She is as graceful in public address as she is charming in social contact. She represents not only the highest and best type of Negro womanhood, but easily takes high rank in the womanhood of America without regard to race. Any race should be proud of such a strong, cultured and lovable woman as Mrs. Terrell. She moved New Orleans as the old city is seldom moved. Her coming was a benediction and a royal welcome awaits her return.

FLINT COMMENCEMENT

The Flint Medical College commencement which took place May 6 at 8 p. m. was in every way a success. The attendance was unusually large and notwithstanding the fact that all the rooms adjoining the chapel were opened, many were forced to stand. The program this year varied from that of previous years in that there were more speakers selected from the classes than heretofore. All the theses were good and were on the whole well delivered. The musical part of the program was good, and coming between the different orations served to refresh the audience. The address of President Wier was strong and practical. He urged upon the young doctors the necessity of being good men as well as good doctors. The following is the program which was rendered:

March, Miss Mallie Saulsby; Invocation, Dr. J. F. Marshall; Instrumental Duet, Misses Mallie Saulsby, Bessie Garvey; Medical Salutatory, Chas. Payne; Thesis, "Open-Air Treatment of Tuberculosis," Feaster R. Deans; Vocal Solo, Miss Ora J. Wilson; Thesis, "Proprietary Evils," John T. Miller; Pharmaceutical Valedictory, "The Science of Pharmacy," Albert Baumann; Violin Solo, Prof. George Carrere; Nurses Valedictory, "History of Nursing," Mrs. Beatrice Polkinghorne; Class History, John J. Morrow; Alto Solo, Mrs. L. E. Norris; Medical Valedictory, "The Relation of Hygiene to Health," Walter H. Ennis; Vocal Solo, Miss Wheeler; Annual Address, Dr. Wier, President of University.

There were three prizes awarded to those who were adjudged most proficient in the following subjects: Operative Surgery, Gynecology, and Physical Diagnosis. The first was won by Charles E. Payne, the second by Walter H. Ennis, and the third by John J. Morrow. Two members of the class received the degree "cum laude." These were Charles E. Payne and Walter H. Ennis. The showing made by the young doctors on their program leads us to think that there is a bright future ahead of them.

GENERAL CONFERENCE EXPENSES

To all PASTORS whose charges have not paid their full apportionment for GENERAL CONFERENCE EXPENSES, and who would not be willing that any deficiency in such expenses should be paid from the proceeds of the BOOK CONCERN, a fact which would be equivalent to taking just that amount from the SUPERANNUATED PREACHERS:

I urge the immediate completion of these collections, and that the funds so collected be forwarded to me at once by money order or draft.

OSCAR P. MILLER, Treasurer,
Rock Rapids, Ia.

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3v

Personal and General

General Booth was seventy-nine years old April 17.

Bishop Scott preached the dedicatory sermon of Scott Methodist Episcopal Church, Chicago, on Sunday, May 3.

The Rev. P. M. Buck, of Meerut, and Mrs. Lois S. Parker, of Hardoi, India, reached New York, Saturday, April 25.

Bishop William F. Oldham and Bishop J. E. Robinson, of Southern Asia, arrived at San Francisco April 16 in excellent health.

Mark the Commencement Exercises of New Orleans University. They will possess unusual attractions. The public is most cordially invited.

Among the graduates at George R. Smith College, class 1908, was Miss Z. Zephyr C. Lane, who took a diploma from the Academic Department.

The Rev. Dr. F. B. Burroughs, of the South Carolina Conference, preached the Annual Sermon at the recent commencement of Claflin University.

Mrs. Julia F. Jolley, wife of the Rev. Storer S. Jolley, who has been seriously ill at the Newark German Hospital, is convalescent and has returned to her home.

The Rev. J. M. Johnson, a presiding elder of the Texas Conference passed through the city last week enroute to Baltimore, Maryland, to attend the General Conference.

Mr. E. H. Lyon, son of United States Minister Everett Lyon to Liberia, comes to the United States to pursue his studies in the collegiate course at Howard University.

The address of Dr. G. G. Logan, Field Secretary of the Board of Foreign Missions, until the 25th of the present month, is 2109 Druid Hill Avenue, Baltimore, Maryland.

Our church on the Orangeburg Circuit, South Carolina Conference, of which the Rev. C. H. Daingerfield is pastor, was destroyed by fire recently and the congregation is in need of help.

Dr. E. A. Schell, at one time secretary of the Epworth League, but more recently pastor of the Methodist Episcopal Church at La Porte, Ind., is the newly elected president of Iowa Wesleyan University, at Mt. Pleasant, Iowa.

Mrs. Roosevelt will share with the President in his reception to the members of the General Conference, to be given on Saturday, May 16, at the College of History of the American University. Her presence will heighten the interest and add to the charm of this notable occasion.

Miss O. C. Bradford, daughter of the Rev. C. E. Bradford, our pastor at Darrowville, Louisiana, while in New Orleans this week visited the office of the Southwestern. Miss Bradford had spent some time in Lake Charles, and spoke very highly of the excellent work being done there by our pastor, the Rev. B. J. Reddix.

The St. Paul Methodist Episcopal Church at Decatur, Ala., has just closed a most successful ten days' meeting with 80 conversions and 48 accessions to the church. Dr. A. Lafayette King, of Jackson, Miss., assisted the pastor, the Rev. L. H. Hunly. Dr. King is truly a power in the pulpit.

Governor Hanly, of Indiana, and Governor Hoch, of Kansas, are lay delegates to the General Conference now in session in Baltimore, and are taking an active part in the proceedings. These two gentlemen are strong and courageous governors as well as loyal members of the Methodist Episcopal Church.

The commencement exercises of the Asheville Academy and Allen Industrial Home, Asheville, North Carolina, begin Sunday, May 17, with the annual sermon delivered by the Rev. Dr. J. A. Rush. The annual address is to be delivered by the Rev. Dr. G. T. Rowe, Tuesday evening, May 19. Graduating exercises Wednesday, May 20.

Our church, West Point, Georgia, was destroyed recently by fire. The new building had just been completed. Although there are only a few members

they have resolved to rebuild and to this end several have paid as much as \$25.00 each. The pastor, the Rev. M. P. Moore, appeals to the members of his conference for aid. Contributions should be sent to Mr. George S. Hodges, West Point, Ga.

The Rev. John McKee, pastor of Haven Chapel, this city, left for General Conference on the special Standard sleeper with the regular delegates last week. Although Brother McKee is not a delegate his people thought so well of him that they granted him a leave of absence and furnished funds for the trip.

The African Methodist Episcopal Church has begun its twenty-third quadrennial session in Wesley Church, African Methodist Episcopal Zion Church, Philadelphia, Pennsylvania, Thursday, May 7. Bishop J. W. Hood presided the first day. Nearly three hundred delegates are in attendance, representing over 600,000 members. A number of problems of vital interest to the church will be considered, and several Bishops will be elected.

The Rev. A. L. Martin has been returned to Cambridge, Maryland, for the tenth year and his salary increased by \$200.00. Both pastor and people are happy over this pleasant relation, and the charge has started off with indications that this will be the best year of its history. The Epworth League Convention will be held in Cambridge in the early part of June of this year, and the next session of the Delaware Conference will be held also in this church.

The Alabama Medical, Dental and Pharmaceutical Association held its twelfth annual session in Montgomery, Alabama, April 14-17. The session was exceedingly interesting and profitable. Dr. G. C. Hall, the Negro surgeon of Chicago, the only invited speaker from a distant state, spoke on Tuberculosis and on Thursday afternoon conducted a clinic. The next session will be held in Selma, Alabama. Dr. G. H. Wilkinson is president of the Association.

"Midnight's Musings" furnishes interesting reading each week in the Afro-American Ledger, published at Baltimore. Through these columns we learn much of the success attained by our people in different parts of the country. Mr. Charles Stewart the well known newspaper correspondent and lecturer is the editor of "Midnight's Musings." During the present month Mr. Stewart will report the proceedings of the General Conference of the African Methodist Episcopal Church, now in session at Norfolk, to the daily papers.

Announcement is made of the engagement of Katherine, the beautiful and accomplished daughter of Mr. and Mrs. Young, of Bertie, La., to Mr. Charles D. Levy, of the United States Appraiser's Department, this city, the wedding to take place June 22, 1908, at "Arlington", the lovely country home of the bride's parents. Miss Young is very proficient in music. She is a student of Straight University, New Orleans. Mrs. Levy is a graduate of Southern University, New Orleans, and a student in Flint Medical College.

Dr. Booker T. Washington, of Tuskegee Institute, has been invited by the General Conference of the African Methodist Episcopal Church to deliver one of its principal addresses during the sessions of the General Conference. The General Conference of the African Methodist Episcopal Zion Church has, also, extended him an invitation to speak before it, and arrangements have been made to speak at Norfolk before the African Methodist Episcopal General Conference on Friday, May 15, and before the African Methodist Episcopal Zion General Conference on Monday, May 18. He is also in receipt of an invitation from the officers of the National Baptist Convention to deliver an address before it at Lexington, Kentucky, in September.

The Central Christian Advocate in a recent issue in referring to the speech of the Rev. P. J. Maveety before the recent session of the Missouri and Kansas Conferences, pays the Doctor the following tribute which he thoroughly deserves: "Dr. Maveety's speeches do not have the odor of moth-balls." They are fresh for one reason—because they are Irish. He was born there and he can't help it. But the speech was that of a thinker and a Christian statesman, a man of the hour who understands. He spoke of the necessity that the Negro should have education—"and work," a subtle and profound distinction. Kansas is orthodox on the Freedmen's cause, as Dr. Mason knows, and Dr. Maveety, at Topeka, Baldwin, Salina and Winfield found himself in an exhilarating atmosphere."

Easter Reports

WILSON, LA., H. C. Gair, pastor.—Easter program the best ever witnessed here. The choir rendered splendid music. Mr. H. O. Gair, organist. Miss Ernestine Gair and Diana Bradford had charge of the program. Collection good.—E. S. Gair, Supt.

Hope —air is spelled once correctly.

EVERGREEN, ALA., J. A. W. Usher, pastor.—Never in all the history of St. Paul has Easter been observed so highly. A band of young women, representing the twelve tribes of Israel, raised as follows: Leona Davis, \$13.50; Carrie Matthews, \$13.45; Mary Jackson, \$11.25; Vinney Owens, \$10.00; Margie Webb, \$2.75; Lucinda Boyd, \$3.00; Carrie Thomas, \$10.66; Mamie Hill, \$2.60; Mattie Williams, \$4.60; Amanda Brown, \$1.00; Rosa Ivey, \$4.35; M. S. Davis, \$1.00; total amount for the day, \$110.00.

GOLIAD, TEX., W. E. Blackson, pastor.—On Easter Sunday the following captains reported: Mrs. S. McCampbell, \$5.85; Mrs. Belle Roy, \$2.75; Miss Ira Mitchell, \$3.00; Miss Celanell Sanders, \$3.00; Prof. W. A. Whitley, \$3.75; Mrs. Susie Perry, \$3.30; Mrs. Eugene Lott, \$3.80; Mrs. Ella Whitley, \$4.40; Mrs. W. E. Blackson, \$11.10; Miss Mabel Treadwell, \$9.00; Mrs. P. M. McCarty (at Beeville), \$3.75; total, \$60.00.—J. B. Whithy, Superintendent.

MONROE, LA., T. H. Monson, pastor.—Easter was a great day at St. James. Church beautifully decorated. The Sunday School rendered a good program. Mrs. A. H. Clay has conducted the exercises of the Sunday School for many years, but this year eclipsed all of her former efforts. Brother Jas. Williams, our old and faithful Superintendent, was at his post, and rendered profitable service. Collection for the day, \$81.47.

CASPER, LA., H. C. Wilson, pastor.—The early morning service was a benediction to all. The young people rendered a fine program. Miss Mary A. Purcell, Superintendent. Two additions to membership.

CLARKSVILLE, TEX., J. Jackson, pastor.—Easter observed the fourth Sunday in April. Program in charge of Miss Georgia Simmons. Mr. A. Crumley, Superintendent. A number of the students of the F. I. S. College were in attendance. Address by Mrs. Scott, a teacher in this school. Collection, good. One subscriber to SOUTHWESTERN.

CEGAR BLUFF, ALA., Wm. Perry, pastor.—Easter service on the Cedar Bluff Circuit was carried out ac-

cording to the program. The churches were nicely decorated. The collections: Gaylesville, \$1.20; Newhope, \$1.65; St. Stephen, \$3.00; total, \$5.85.

VAN BUREN, ARK., A. T. Stephens, Pastor.—The day was joyously celebrated. The Sunday-school (Mrs. Jenne McArm, superintendent) presented a delightful program. Sunday-school raised \$27.50; total collection, \$51.00.

LOLA AND SUNFLOWER (LA.) CIRCUIT, J. H. Robinson, pastor.—At the early morning service the seating capacity of the church was taxed. The Sunday School had prepared, under the able leadership of Miss A. A. Jase and Mrs. M. Edwards, an excellent program. The Rev. I. Coston, of the Baptist Church, preached the Missionary sermon. Collection, good.—W. C. Coleman.

BILOXI, MISS., R. L. Carpenter, pastor.—The Easter exercise was a success. At 8 p. m., program carried out to the letter. Collection for day, \$14.53.

JENNINGS, LA., W. D. R——, pastor.—Splendid services during the day and an excellent program rendered before a packed house. Address delivered by Miss Louisa Brown. Ten persons paid 90 cents each; total collection good.

OKOLONA, MISS., W. C. Canwell.—At Union Grove Church a splendid program was rendered. Raised for Missions, \$40.05.

HOUSTON, MISS., J. T. Cannon, pastor.—Easter Sabbath was a great day with the Sunday School scholars, members and friends of Forest Chapel. The church was beautifully decorated. Program nicely rendered under the direction of Miss Stella E. Davis and pastor. Church was crowded. Collection, \$62.00.

GOODMAN, MISS., M. J. Gillespie, pastor.—Easter day was a success. Program nicely rendered. Collection, \$26.00.

WHITE HALL, LA., M. C. Harrison, pastor.—Easter a great day. The spiritual tide ran high. Presiding Elder W. J. M. Price preached a great sermon. Collection, \$33.00.

RIPLEY, MISS., A. A. Wright, pastor.—Easter was observed at St. Paul Church with the assistance of Mt. Zion Church. Music furnished by Mrs. Mamie Gray. The program was nicely rendered. Collection for the day, \$20.00.

GOODMAN, LA., Thos. Williams, pastor.—Easter was a high day. The Resurrection sermon was preached to a large congregation at 4 o'clock p. m. Collection for the day, \$25.00.

FORT WORTH, TEX., A. Brown, pastor.—Easter was a great day at Andrew's Chapel. Mrs. Kirkpatrick had charge of the music and Mrs. Bertha Soszils had charge of the program, which was rendered to the delight of all. Collection, \$90.00.

ROANOKE, ALA., Mrs. B. S. Kirk.—Appropriate Easter services at Bethel Church at 3 o'clock p. m. The program was nicely rendered. Mrs. Carrie Coleman, organist. The choir rendered excellent service. Collection, \$15.67.

GAFFNEY, S. C., R. C. Campbell, pastor.—Easter services at Gaffney Chapel were of a high order; audience large. Collection from the Sunday School, \$4.00; total collected, \$10.06.

ALEXANDRIA, LA., R. C. Worsham, pastor.—At Newman Church Easter Sabbath was observed. The early morning service was splendid. Three persons joined the church. The Sunday School rendered its program at night. Collected for Missions, \$25.00.

FARMINGTON, MO., C. C. Smith, pastor.—The Easter services were good. We had a magnificent program. Total raised, \$27.00.

CHATTANOOGA, TENN.—Splendid services were held at Stanley Chapel. Program carried out to the letter, for which large credit is due Mrs. Mary Dickerson, organist, and Mrs. Martha Faust, Superintendent. Collection, \$30.56.

MINTER CITY, MISS.—Easter at this place was quite a success. The program was nicely rendered. Collection, \$11.09.—W. H. Golden.

SHELBY, MISS., Wm. Bell, pastor.—Easter was observed on this charge of two churches and one preaching point. Programs used at each place. Bro. Charley Emory, Superintendent, served at Emory's Chapel. Members raised \$5.00. Mrs. E. E. Bell, the wife of our pastor, served at Mound Bayou with Sister Margaret Aranson, Superintendent; raised \$17.00. The pastor served at Shelby, with Bro. G. W. Washington, Superintendent, where \$7.10 was raised. Easter offering, \$12.50.

QUITMAN, MISS.—Our Easter service was grand. We are going to try to raise all of our apportionment.—A. Reid.

NATCHEZ, MISS., B. H. Langston, pastor.—Easter was a high day at Natchez. Program rendered under direction of J. R. Ross, Superintendent, who has the Sunday School well in hand. Raised for Benevolence \$14.50.

Missionary Conventions

SHREVEPORT DISTRICT.

The Missionary Convention of the Shreveport District met in St. James' Church Wednesday morning, the 22d of April at 10 a. m. The convention was called to order by the presiding elder, the Rev. T. J. Johnson. Devotional exercises were conducted by the Revs. W. R. London and G. W. Ogilvy, after which the presiding elder introduced the Rev. Dr. G. G. Logan, Field Secretary of the Foreign Missionary Society. The doctor made a strong appeal to the ministers in behalf of the cause he represents and spoke at length on the vast amount of good that is being done by the society putting stress upon the bright future which is crowded with opportunities for great achievements that will be accomplished by this arm of our church. The following officers were then elected: Dr. Thomas H. Wright, secretary; the Rev. J. A. Landry, assistant secretary; the Rev. W. R. Butler, treasurer. The roll of charges was called, to which all responded and reported, respectively, an appreciated advance in amounts reported at the last session. Total amount collected and turned over to Dr. Logan for the Foreign Missionary work was two hundred and seventy-two dollars (\$272). Wednesday evening at 7:30 p. m. a reception was given in honor of Dr. Logan and the convention under the auspices of the St. Paul Epworth League. St. Paul Church was beautifully decorated for the occasion and an excellent musical programme was rendered under the direction of Prof. James Morgan. Thursday morning

the Shreveport's Preachers' District meeting organized by the election of the following officers: The Rev. H. T. O. Abbot, president; the Rev. J. A. Landry, first vice-president; the Rev. C. D. C. Bryant, second vice-president; the Rev. T. F. Robinson, secretary; the Rev. J. T. Brighttop, assistant secretary; the Rev. G. G. Priestly, treasurer. After the presiding elder outlined the work of the preachers' meeting it was decided to hold meetings the first Wednesday after the first Sunday in each month. Dr. Thomas H. Wright, president of the Shreveport District Epworth League, made an appeal to the brothers present to lend their aid in building up the work of the Epworth League in the district, after which it was decided to hold a district Epworth League and Sunday School Convention at Many, La., on June 27th and 28th. All pastors were urged to send delegates to the convention. The meeting was then turned over to Dr. Logan.

Committee on resolutions, composed of the Revs. J. B. Brighttop, T. F. Robinson, Prof. James Appleses and the Rev. C. D. C. Bryant offered many resolutions commending the efforts of the Rev. Dr. Logan and the presiding elder, T. J. Johnson, in trying to raise the standard of Methodism and sending the gospel to foreign lands.—T. H. Wright.

PALESTINE DISTRICT.

The Foreign Missionary Convention of the Palestine District, Texas Conference, convened in Bryan, Tex.,

April 9 and 10. Dr. G. G. Logan, Field Secretary of the Foreign Missionary Society, was present. Missionary sermon preached by the Rev. H. R. Smith, of Palestine station. Brother Smith did credit to the convention and to himself by the masterly way in which he handled his subject. On the 10th at 11 a. m., the Rev. Dr. J. J. Turner, of Conroe, Texas, and a very prominent Baptist divine, preached an able sermon before a large congregation. We were glad to have Brother Turner with us. Not only was his sermon a delight to us, but his lectures as well. Our much esteemed friend, the Rev. B. M. Taylor, presiding elder of the Navasota District, was with us. His lecture was a rare treat to the convention, especially his talk on "Africa." A most excellent paper was read on "The Work of Missions Among the Women," by Miss G. A. St. Cyr, late of Galveston, Texas. Several of the pastors spoke on different subjects. At 8 p. m., April 10, Dr. Logan spoke of his work, "The Foreign Missionary Society and Its Needs." He made a great impression on the congregation for the cause of Foreign Missions. After the lecture the roll was called, and the following stations and circuits responded: Bryan Station, \$14; Palestine, \$24; Bryan Circuit, \$4; East Calvert, \$7; Hemp Hill, \$17; Oakwood, \$4; Jewett and B., \$3, and Leona, \$17. Total amount \$80. Dr. Logan went away well pleased at the way he was received and the kindness shown him by the pastor, the Rev. S. W. Johnson and his good people at Bryan. He left for Marshall, Texas, on the midnight train, accompanied by the presiding elder of the Palestine District.—M. Q. A. Fuller.

BATON ROUGE DISTRICT.

The Baton Rouge District Missionary Convention met at St. Mark's Methodist Episcopal Church, Baton Rouge, La., April 30, May 1, with the Rev. J. W. Turner, presiding elder, in the chair, and Dr. G. G. Logan, Missionary Field Agent, present. After the religious exercises, conducted by the presiding elder and the Rev. I. R. Scott, Dr. Logan and the Rev. W. S. Chinn, of New Orleans, were introduced. The Rev. Mr. Chinn made a few remarks. His great speech later on gladdened the hearts of all present. The convention then went into organization and the following were elected officers: A. J. Proctor, secretary; the Rev. F. T. Chinn, assistant; T. B. Cooper, treasurer. The roll was called and twenty-one out of thirty-four pastors answered present. Later quite a number of pastors and delegates came in, and when the reports were all made they showed that the district had passed the \$200 mark for missions. Dr. Logan's address made quite an impression. Several of the pastors preached strong sermons on "Missions." Prof. F. C. Blundon, of Live Oak School, delivered an address on April 1; at night religious services were held and a great time had at St. Mark.—A. J. Proctor.

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Doings of the Workmen

INDIANA.

Shelbyville—I reached my new field of work Thursday after the close of our annual conference at Cincinnati and found everything in good shape. Peace prevailed. The Rev. D. E. Skelton was at his post on the first Sunday in April and did his work along all lines satisfactorily. We paid him in full.—Morthara Duke.

New Castle—The officers and members of Wiley Methodist Episcopal Church tendered a public reception to their pastor, the Rev. Charles Jones, on his return for the second year. The church was beautifully decorated with palms, roses and tulips, and a splendid programme was rendered. Mr. James McElroy, of the Trustees Board, gave the address of welcome on behalf of the trustees. Vaughn Gill represented the young people, Sunday school and League. The principal address was made by the Rev. J. S. Bailey, of Simpson Chapel, Methodist Episcopal Church, Indianapolis, who spoke of some of the elements of success in life. Response by the Rev. C. Jones. The ladies of the church served an elaborate supper. The church was well represented and a delightful time was enjoyed by all present. We expect another prosperous year for Wiley Chapel under the leadership of the Rev. Mr. Jones and his esteemed wife.—Mattie Gill.

KENTUCKY.

Morgantown Circuit—We, the members of the Methodist Episcopal Church and friends of our community, are very thankful to the All-Wise Ruler and to Bishop Morse for returning to us the Rev. D. Hines as our pastor for another year. Under his splendid leadership as pastor last year we were able to achieve great victories, and we feel that in his coming to us again, much more will be done for God and for Methodism on this circuit. To know the Rev. Mr. Hines is to love him. As a preacher he is logical and eloquent. Our presiding elder was with us here at Morgantown on the 15th and 16th of April and preached to the satisfaction of a large congregation. We paid him in full. On the 27th of April he was at Auburn, Ky., which is the other end of the circuit, where he preached to another large audience and administered the sacrament to thirty-two per-

sons. The new church at Auburn, Ky., will be dedicated August 30th, at which time the Rev. H. W. Tate, D.D., presiding elder, will be present and preach the dedication sermon. The Rev. W. L. Noel will be present and will be heard in one of his stirring sermons at 3:30 o'clock in the afternoon.—Gustava Proctor.

LOUISIANA.

NORWOOD.—Our church at this place was blown from its pillars by a tornado that visited our community at an early hour on the morning of March 23. Mr. John Rollins, one of the best young white men of this community, lost his life by being caught in the ruins of the brick store of Mr. O. L. Bennett, where he was employed. The family has our heartfelt sympathy in their hours of sorrow. We commend them to God, who doeth all things well. Any amount of aid given us at this time will be much appreciated.

N. McNeill, Pastor.

PRAIRIEVILLE.—Our first quarterly Conference was held March 13, with the Presiding Elder, J. W. Turner, as president. The reports from pastor and officers show an increase along all lines. We increased our pastor's salary \$25.00 above that of last year, also our Presiding Elder's \$12.00 above that of last year. We raised this quarter \$40, and paid the presiding elder in full. The presiding elder preached a noble sermon, after which 22 persons bowed at the mercy seat for prayer, and two joined the church. We are planning for a great year's work. Rev. A. M. Taylor takes this method in thanking the members and friends for a pound party given him which was led by Edmon Melton. The result of the storm was 32 pounds of groceries. A great surprise, led by Jane Dodson, of Dutchtown, brought 42 pounds of choice groceries. We have had one convert this quarter.

Cathron Christian.

BASTROP.—At Mt. Nebo M. E. church we have raised this quarter \$98.75. Rev. J. O. Brown, presiding elder, was with us from March 12 to 15, and held his first quarter for this year. He preached two able sermons on Sunday and Sunday night. On Sunday night the house was crowded, the people could not all be seated. We paid the presiding elder his full quarter \$22.50. We have raised our pastor's assessment to \$500 this year. The young single men of this community have promised to give to the support of the gospel, some \$1.25, some \$1.50, and some \$2.00.

C. L. Angram, P. C.

SHREVEPORT.—Very successful and profitable was the session of the first quarterly conference held March 11 by the Rev. T. J. Johnson, presiding elder. Every member of the quarterly conference was present with written reports except two, and these were absent because of circumstances over which they had no control. Every interest of the church was intelligently inquired into, and every auxiliary of the church was intelligently represented by their various presidents. The various reports were inspiring. St. James is indeed one of the best churches of the Louisiana annual conference, and the church seems to have taken on new life, and all are apparently alive to every interest of the church. The membership cordially received their new pastor, and the same cordiality was shown in the reception of the Rev. T. J. Johnson, their new presiding elder. The elder was paid in full, and every other obligation financially met up to date. The quarterly conference offered and

adopted a resolution, requiring every member of the quarterly conference to become an annual subscriber to the Southwestern Christian Advocate. Large results are expected at St. James, Shreveport, this year.

T. A. Brown, Pastor.

BAKER.—Our pastor, the Rev. J. S. Weaver, was in a storm on Thursday night, March 26, when the members of Thompson Chapel and their friends showed their appreciation by filling his barrel with many good things. Brother Smith Johnson and Sister Sophronia Johnson deserve much credit for the way they manage surprise parties. We thank all who took part. Come again soon.

J. S. Weaver, Pastor.

ZACHARY.—A surprise party gotten up by Dorcas Backster, led by Cassie Fields, B. Ridley, P. Williams, Mannie Robinson, and Adel Gains, surprised Rev. E. J. Harrison with one hundred pounds of choice groceries, and also a purse. An address by Mrs. Cassie Fields was responded to by the Rev. E. J. Harrison, after which refreshments were served. We want to thank Mr. Joseph Morgan for two fine lamps with which he surprised the church, and also Mr. Hamp Ridley for a fine table. I am glad to say that our church is spiritually and financially alive under the administration of Rev. E. J. Harrison. The Southwestern Christian Advocate is not forgotten. We will soon send in a list of subscribers.

B. Ridley, Reporter.

NEW ROADS CIRCUIT.—Held its first quarterly conference on the 17th of this month. The presiding elder, J. W. Turner, was present. We had quite a lovely meeting. The presiding elder encouraged us along all lines of church work; \$23.60 was raised for pastor and \$8.00 for presiding elder; \$39.25 on the indebtedness of parsonage. Total amount raised this quarter \$61.85.

L. L. Greene, Pastor.

NAPOLEONVILLE.—Our work at this place is in a very thriving condition under the pastorate of the Rev. J. L. Augustus, who has taken hold of the work with a lively interest since his appointment here. Our beloved presiding elder, Dr. B. M. Hubbard, held his first quarter March 22-23. On Saturday night, March 22, the Steward sisters tendered the presiding elder a reception, which proved a great success. On Sunday the presiding elder preached an acceptable sermon. After the sermon the Sunday school, through the writer, presented Dr. Hubbard five dollars on his traveling expenses to the general conference. Sunday, March 29, the Eldorado Lodge, K. of P., No. 36, assembled at Wesley's Chapel in their thanksgiving service. The sermon was very ably preached by the pastor, Rev. Augustus.

Carrie Brooks.

LAKE CHARLES.—The first quarterly conference of the Lake Charles charge, the Rev. B. J. Reddiz, pastor, convened at 7:30 p. m. March 21 with the largest number of officers present in the history of the church with reports. The conference was entirely harmonious. An increase was made in the pastor's salary. The outlook for a grand year's work is indeed encouraging. The people are proud of their pastor and he has every right to be proud of them. The hushness of this church is conducted as creditably as is that of any business establishment in the land. In arranging the average attendance of the membership of the church the same rule is followed as that of the public school reports of the State. Sunday night the presiding elder preached to a well filled house, and in his usually easy, yet forcible and impressive way preached a sermon that

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

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MRS. M. C. TURNER,
1433 Canal St. New Orleans, La.

inspired the whole congregation. More than thirty young people came up and gave their hands to be prayed for, and six joined the church. On Tuesday night, the 24th, the quarterly love feast, which was touching and inspiring, closed the first quarterly conference of the Lake Charles charge, which was the best in the history of the church.

J. T. McDonald.

LEESVILLE.—Our first quarterly conference of the Lake Charles district was held at Mt. Zion church on March 25-26, with the Rev. C. W. Clark as presiding elder. Our church is moving along nicely under our beloved pastor, the Rev. F. M. Lashington. At night the Rev. Mr. Clark preached to the delight of all. Our presiding elder is a strong and able man, and treats everyone fairly. We are planning a great year's work, and we are hoping that it will be the greatest in the history of this church.

James Ector.

VANCEVILLE.—The pastor of Mt. Zion desires to thank the King's Daughters and Steward Sisters for a pulpit Bible and a set of chairs for the parsonage.

Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
July 4—	Winston....	Lexington, N. C.
July 8—	Knoxville...	Knoxville, Tenn.
July 8-11—	Cumberland River.....	Hartsville, Tenn.
July —	Austin....	Smithville, Tex.
July ..—	Meridian	Forest, Miss.
July 21—	Nashville..McMinnville, Tenn.	
July 22—	Starkville.....	New Prospect, Miss.
July 22—	Western.....	Lenoir, N. C.
July 23—	New Orleans..Plaquemine, La.	
July 23-26—	Ocala.....	Lowell, Fla.
July 23-26—	Bristol....	Gate City, Va.
Aug. 4-10—	Paris	Clarksville, Tex.
Aug. 6—	Lake Charles....	Crowley, La.
Aug. 12—	N. N. Orleans....	Central, La.
Aug. 19-23—	Huntsville—	Athens, Ala.

CONVENTIONS

May 15—	Sedalia District	Woman's Foreign Missionary Society, Centerville, Mo.
May 20-21—	Louisiana Conference,	Woman's Home Missionary Society, New Orleans.
May 22—	Huntsville...	Huntsville, Tex.
May 28—	Waynesboro..	Millen, Georgia
May 28—	Lagrange....	Yatesville, Ga.
May 29-31—	Huntsville....	Gurly, Ala.
June 3-4—	Mississippi Conference	Woman's Home Missionary Society, Lumberton, Miss.
June 17-20—	Tennessee Conference	Epworth League Convention, Humboldt, Tenn.
June 24-25—	Shubuta....	DeSoto, Miss.
July 2—	Little Rock Conference	Woman's Home Missionary Convention, Cottonplant, Ark.
July 23-27—	South Florida Mission....	New Smyrna, Fla.
Aug. 19-23—	Huntsville...	Athens, Ala.

Special Notices

GAINESVILLE DISTRICT.

The Sunday School and Epworth League Association of the Gainesville District, will meet at Alachua, Fla., June 25-28.—J. F. Elliott, Presiding Elder.

WOMAN'S HOME MISSIONARY SOCIETY.

Dallas District.

Dear Sisters—The fifth Sunday in this month was given to us in Marlin at the annual conference for the Woman's Home Missionary Society, so do your best; let each auxiliary have a nice programme. Try to raise all the money you can for the Girls' Industrial Home. Let every president and officer come to the district conference with full reports.—L. A. Richle, District President.

SHREVEPORT DISTRICT.

To the Pastors of the Shreveport District—Having been appointed at the Missionary District Convention, April 22, 1908, by Rev. T. J. Johnson, presiding elder, as Home Missionary secretary, therefore, I will ask each and every one to be ready to report money or vouchers at the district conference, so we may know how we stand. The roll will be called of each charge, as we must have new ways

and methods to do our work successfully. Yours co-worker,
H. J. WRIGHT.

JACKSON DISTRICT.

The Jackson District of the Mississippi Conference has been changed from Comarie and will be held in West Jackson, Pratt's Chapel, July 22-26. Dear brethren of the Jackson District, you have done well in your Easter collection. Now let us go in with zeal and courage to finish up our benevolence on children's day, the second Sunday in June, and be prepared to report in full all benevolence raised in the district conference. Push the canvass for the Southwestern. Let us do our part in making the paper self-supporting. Let us push every interest of church, and enlarge our borders by bringing many souls into the kingdom. Yours for Christ and the church.—A. J. McNair, Presiding Elder.

TENNESSEE CONFERENCE.

To the Presiding Elders, Pastors and District Presidents of the Epworth League and Junior League Superintendents and Officers of the Tennessee Conference: Dear Co-worker—As our conference league convention will convene at Humboldt, Tenn., June 17-18-19, 1908, let me ask you, as president, to see that each charge sends a delegate or delegates to said convention. And will you please send to me at once a report of the condition of each chapter, so that I may know the condition of the League work. See to it that each chapter holds the nineteenth anniversary in May—the third Sunday and seventeenth day. You can get the programmes for \$1 per hundred at any of our book concerns.

JESSE P. PRICE,

No. 412 Hance St.,
Union City, Tenn.

AUSTIN DISTRICT.

The date of the district conference, Epworth League and Sunday School Convention is August 18-23, instead of July; condition changed dates. We hope every delegate will be on hand and each delegate is asked to bring \$2. We hope that the pastors will push their claims, and be able to report all claims raised by that time. Our Sam Houston College has suffered greatly this year on account of a case of small-pox in the school. It gave the school quite a setback, and besides the expense to give the patients proper treatment and the fall-off of students, it has thrown the school in debt. We ask each pastor to plan a Sam Houston College rally and let us raise \$500 by the district conference. Brothers, put your heart in it and you will see the results of your labor. If our sister churches can raise \$10,000 and \$15,000 for their schools, surely we can raise on this district this year \$1,000 for our conference school. We have an excellent faculty, giving its best time and talent to the work, and it would be nice for you to call and look on the work, so you can tell the people what you know about the school.—F. L. Kirkpatrick, Presiding Elder.

District Rounds

MARSHALL DISTRICT.

Third Quarter.

Ebenezer, June 26-28; Jefferson, 27-28; Texarkana, July. 3-5; Lodi, 11-12; Longuin, 18-19; Tyler, 18-19; Hawkins, 25-26; Harleton, August 1-2; Pittsburg, 8-9; Daingerfield, 8-9; Mineola, 15-16; Queen City, 15-16;

Woodlawn, 29-30; Marshall Circuit, 29-30; Mallallen, 29-30; Lasater, 29-30. Our district conference will convene at Jefferson August 18-23. Let each pastor have every dollar of his benevolent money in hand before the district conference. Nothing less than \$700 must be raised on the great Willey night. Each pastor is asked to bring at least ten subscribers for the Southwestern to the district conference.—J. O. Williams.

MONROE DISTRICT.

Second Round.

Merrouge, June 2-3; Washington, 4-7; Winnsboro, 10-11; Wildsville, 13-14; Water Proof, 10-17; Florence, 19-21; St. James, 25-28; Minden, July 2; Bonita, 4-8; Bastrop, 10-12; Randolph, 14-15; Mt. Sinal, 18-19; Mt. Nebo, 24-26; Joyce, August 1-2; Lake Providence, 7-9. District conference, August 12-16. Brethren—The quarter just closed was very successful. Start in for greater results this quarter. Order your children's day programme at once. Make June the 14th a high day; raise every dollar of your apportionment for our educational work. May 17th is Monroe District Academy day. A collection from every church and a contribution from every member. "Every day is New Orleans University Annex Day." Begin now and don't stop until you collect at least 10 cents from each member—"How small an amount!" However, if collected it will be much more than our share of the \$500. Your honor and the honor of every Methodist in Louisiana demands it. Dr. Wier will be present at the district conference. Roll will be called; all must answer. The Southwestern demands a more substantial support, "not resolutions," but subscribers. The local preachers must subscribe, but their subscription cannot run the paper. It requires the support of every officer and member on the Monroe District. "Heed the office call." Put every charge on record. Begin now and lay the foundation for a sweeping summer revival.—J. O. Brown, Presiding Elder.

SAVANNAH DISTRICT.

Third Round.

Camden Circuit, White Oak (at night), May 11; Waynesville, 16-17; Satilla Bluff, 23-24; Brunswick (Circuit), 30-31; Brunswick (Grace), May 31—June 1; Jesup, June 6-7; Reidsville, 13-14; English Eddy, 20-21; Mt. Vernon, 27-28; Montgomery, 28-29; Vidalia and Saperton, 30; Clyo, July 4-

5; Savannah (Circuit), 5-6 Savannah (Palm Memorial), 10-12; Savannah (Asbury), 12-13; Baxley, 18-19; St. Marys, 25-26. The District Conference will convene at St. Marys, Ga., July 13-26. Children's day, second Sunday in June, we trust will be signal victories for our benevolent cause; if not, double your energies for success, for we rise upon our merits. Remember this time of year is our revival season. Let us ask God for 1,000 souls for our district this year. The Woman's Missionary Society work will be given special consideration in our District Conference; the Ladies' Aid Society also. Please keep in mind our motto: "Saving of 1,000 souls, and a new church added to each charge; with spiritual and material improvements on each appointment. We have invited all of our General Conference officers, all the presiding elders, and all the nearby pastors. College and school presidents in Georgia and Florida and other prominent visitors are invited to visit our District Conference. We want ten new subscribers for the Southwestern Christian Advocate from each charge.—E. D. Giddens, Presiding Elder.

WAYNESBORO DISTRICT.

Third Round.

Augusta, St. Marks, May 23-24; Augusta Mission, 24-25; Millen, 30-31; Asbury, June 6-7; Waynesboro Circuit, 20-21; Waynesboro, 21-23; Rocky Ford, 27-28; Summit, July 4-5; Herndon, A. M. H. Evans, 4-5; Charlestown, 11-12; Sylvania, 18-19; Woodcliff, 20; Bascom, 25-26; Hagan, August 1-2; Dublin, 8-9; Pulaski, 22-23; Statesboro, 29-30. Dear Pastors—The second Sunday in June is Children's Day. Please order the programme and plan to make the day a grand success for education. The District Conference convenes at Statesboro, Wednesday, 7:30 p.m., August 26, 1908. Let pastors, local preachers, exhorters, class leaders, district stewards, Sunday school superintendents, and Epworth League presidents be present at the opening of the session. Pastors please give attention to collection of 5 cents per member for District Conference expense.—James Jackson, presiding Elder.

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Young man, married or single, to take charge of our truck farm. A fine opening for a young man who wishes to study. Address Live Oak School, Baton Rouge, La.

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Doings of the Workmen

LOUISIANA.

JACKSON.—Sunday, March 29, was a great day at Magnolia church. The Benevolent Society from New Charleston was with us in our rally, from which we realized \$24.15. The K. of C. had their thanksgiving sermon preached here on Sunday night by the Rev. Jordou Smith and the Rev. J. J. Kooledge. All available space was taken.

MONROSE.—At Mt. Zion Church on April 5 the services were good. Class meeting was held at 2 o'clock in the afternoon, and at night service the Rev. Frank Butler, the pastor, preached from Revelation 2:17. Ten persons gave their hand for prayer and one joined the church. On Tuesday March 31, the Rev. J. J. Obee held his first quarterly conference. All officers were present and paid their 25c. We are planning to remodel the church. Pray for us. Frank Butler, Pastor.

BOYCE AND VILLAGE.—The first quarterly conference convened at Kynett Methodist Episcopal Church March 12-15, with the Rev. J. J. Obee presiding elder in the chair. The reports showed quite an increase along all lines. The conference raised the pastor's salary from \$125 to \$500. Raised during the quarter \$113.25; paid presiding elder in full \$13.50; paid pastor \$75.15. The Rev. W. L. Amos conducted the love feast on Thursday night at Village. Sunday night the presiding elder preached an able sermon to a crowded house at Boyce. His sermon was historical as well as spiritual. The congregation was much delighted. Our collection at that service was \$7.00. Two backsliders were reclaimed and joined our church on probation, namely J. L. Brackins and Bell Kimley. The Junior League was out in full in honor of the presiding elder. The pastor will preach to the Epworth League and Junior League on fifth Sunday night in this month. The church is alive.

L. L. Estavan, Pastor.

MELVILLE AND SUMMERS.—Owing to the fact that some of our members have gone to other points, we have only 44 members on this circuit. However, we are doing a good work under the leadership of our pastor, the Rev. S. Greene. The Revs. F. Hildson, C. C. Wright, J. C. Poole, T. A. Hamilton, were with us in our reunion meeting of March 16 and 22. We have up to date \$125. The pastor's salary has also been increased.

James Armstrong.

MISSOURI.

HOLDEN.—Our first quarterly meeting for the new conference year was held here on the 25th and 26th of April with gratifying results. Presiding Elder W. H. Smith was with us and rendered valuable service, preaching to the delight of the congregation. The people attended in large numbers. The presiding elder administered baptism to six young persons, after which they were read in full membership with one who had already received baptism. The outlook for a successful year seems bright. The pastor, the Rev. H. G. Gibson, is very much encouraged with the outlook in the beginning of the new conference year. Tebo was annexed to Holden at our last annual session, which makes it a splendid circuit. At the close of service we received one subscription for the Southwestern.—George A. Jacobs.

Armstrong.—The first quarterly con-

ference was held in Grant's Chapel, with the Rev. Dr. G. H. Higgs, presiding elder, in the chair. Mr. J. C. Williams was elected secretary. Reports gave evidence of a splendid beginning for a successful year's work. The elder's claim was raised from \$40 to \$50 per year. Dr. Higgs preached three able and convincing sermons that delighted his audience.—H. T. Reeves, pastor.

SPRINGFIELD.—Soon after the pastor's return from conference, having been appointed for the third year to the pastorate of this charge. On Monday evening about 9:30, the parsonage door was alarmed. A song was heard from without. The door was voluntarily opened, and to our very delightful and agreeable surprise, our eyes beheld a pleasant company of South End membership and friends of Pitts Chapel, Methodist Episcopal Church, laden with good things, indeed pleasing to the eye. The leader, Mrs. Bettie Carter, styled these good things as an "Easter offering." The South end membership are a potent factor in the working and achievements of the church, were nearly all represented in person, or by some token. The inhabitants of the parsonage desire to extend to said thoughtful company their heartfelt thanks for such timely and appropriate remembrance.—W. H. Wheeler, Pastor.

NEW YORK.

HUDSON.—St. John's Methodist Episcopal Church is awake to the progress of Godliness. With the return of its pastor, the Rev. C. H. Andrews, the good work at this little point has begun with much interest among the members of the church. After a week of prayer during the latter part of the month of March both pastor and people began to look forward to the coming of Easter day. The Sunday school prepared a programme which when rendered was second to none in the history of the church. It proved to be a spiritual uplift to the large assembly of church-going people. After the rendition of the programme the great thought which Easter day commemorates, was forced and clinched in the mind of the people with a thrilling address by the pastor. The financial effort of the day was a great success, \$50.06 having been realized. This shows the appreciation of the church for the return of its pastor.—J. C. Walker.

NORTH CAROLINA.

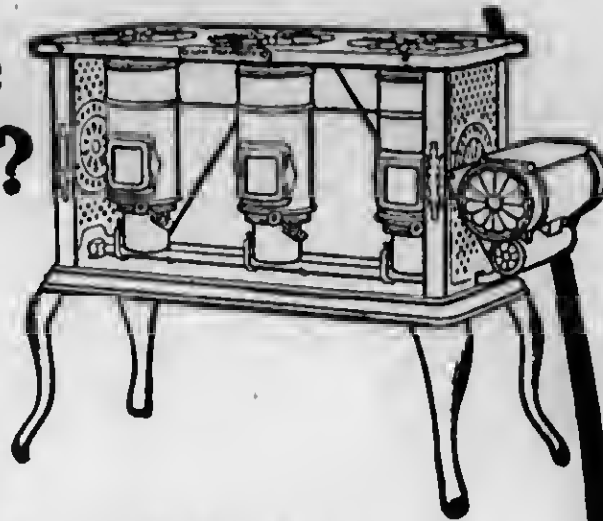
NEWTON.—We are now in our new parsonage, which we have built since January 9, 1908. Though the winter had been cold and times a little dull, we have succeeded in building a three-room house (two rooms nicely finished) and on the 24th day of March we moved into it. The good trustees stood by us loyally. The building is 15x22, 9 feet high; porch, 23 feet long and dining room. The good sisters came out in large numbers and assisted Mrs. McQueen in placing things. The Lord bless these good members.—A. B. McQueen, Pastor.

BROOKS.—As the winter has been very disagreeable we have not done very much till now. We had a very successful day on April 12. The collection for the day was \$46.24. We started the plasterers to plastering on April 13.—N. M. Gannaway.

FRANKLIN.—B. C. Martin, Newhope Methodist Episcopal Church, is progressing successfully under the pastorate of the Rev. J. H. Morrison. The quarterly conference was held April 4-5, with Presiding Elder H. L. Ashe

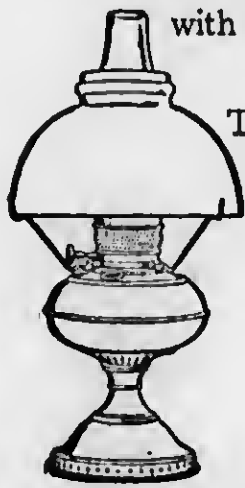
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FALL TERM BEGINS SEPTEMBER 17, 1908.

For Catalogue Address
DR. JUDSON S. HILL, President, Dept. "C",
Morristown, Tenn.

In the chair. Reports, good. The elder preached to crowded houses Sunday two eloquent and stirring sermons. One member added to the church. Collection, \$19.94. The older administered the sacrament to a good number of communicants.—J. H. Morrison, Pastor.

TEXAS.

CORISCANA.—Rev. E. C. Henderson, pastor. The work moves on nicely. We have built a beautiful new church, and are yet owing \$350. We are in the midst of a revival and appeal to

the preachers to help us carry the good work forward materially and spiritually. Sinners come every night to the mercy seat. We earnestly request that whatever assistance can may be given.

Marshall—O. H. Harvey, pastor. I have just moved on my new work and since has taken on new life and the members are all getting busy. We had a great storm last night, the preacher and his wife were badly frightened, but after it had past they were made to rejoice, for many good things were left.

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Marriages

HENRY-LUSTER.—Prof. S. E. K. Henry and Miss Mamie E. Luster, both of Smithland, Texas, were married at Logan's Chapel, Lodi Circuit, on Sunday, April 12, 1908, at 3 p. m., President M. W. Dogan of Wiley University officiating. Prof. Henry is a leading teacher of Marion County. He is spoken of in the highest terms by his patrons, who say he is striving hard to raise the social and educational standard. The bride belongs to one of the first families of Marion County, is a graduate of Wiley and a teacher who has made an enviable record. We predict for this couple a useful and successful life.

JOHNSON-JOHNSON.—The Rev. K. Roberts reading the ceremony, Mr. William Johnson and Miss Anna Johnson, at Fort Stephen, Miss., March 8, 1908, in the home of the bride.

WILSON-LACY.—On April 27, 1908, Mr. J. R. Wilson and E. V. Lacy, daughter of the Rev. A. C. Lacy, in the Methodist Episcopal Church at Palmers, Miss. Mr. Wilson is a student of Meridian Academy. Miss E. V. Lacy finished the English course in the public school at Palmers. The church was beautifully decorated by Mrs. Emma Jones and Mrs. V. Ferrill. The Rev. B. J. Jones officiated.—H. J. Grant.

TERRENCE-BARROW.—At the residence of the bride's mother, Mrs. Louisa James, Mr. Seymour Terrence to Mrs. Mary E. Barrow, on Thursday, April 9. The bride is a member of Hurst Chapel, Plaquemine, La. The groom is a prosperous farmer of the Parish of Iberville, La. The Rev. Eugene Baptiste officiated.

WILSON-McWILLIAM.—March 2, 1908, Mr. Philip Wilson and Miss Sallie McWilliam, at Fort Stephen, Miss., the Rev. K. Roberts.

EVANS-PATTERSON.—At the home of the bride in Boyce, La., Mr. Taylor Evans and Miss Lizzy Patterson, in April, 1908, the Rev. W. L. Amos officiating.

SAPP-GAINES.—By the Rev. W. L. Amos, at Zimmerman, La., during April, 1908, Mr. Oliver Sapp and Miss Azelle Gaines.

ROSENA-SEGURE.—At Crawford, La., April 23, 1908, Mr. Edward Rosena and Miss Clara Segure, at the residence of the bride, by the Rev. T. P. Norris.

PATTERSON-JOHNSON.—April 5, 1908, at Crawford, La., Mr. Anmas Patterson and Miss Bessie Johnson, by Rev. T. P. Norris.

SMITH-GREEN.—On February 18, 1908, at Gunnison, Miss., Mr. Grant Smith and Miss Maggie Green.

JONES-WILLIAMS.—Mr. L. C. Jones and Miss Mary Williams, at Gunnison, Miss., March 6, 1908.

WILLIAMS-HUMPHRY.—At the residence of the bride's parents, in Laplace, La., March 5, 1908, Mr. George Williams and Miss Tempa Humphry. The Rev. D. D. Williams read the ceremony.

DANIEL-HAMILTON.—April 1, 1908, at the residence of the bride's parents, Mr. Perry Daniel to Miss Florence Hamilton. The bride is the cultured daughter of Mr. and Mrs. J. J. Hamilton of Chickasha, Ala. All are members of the Methodist Episcopal Church. The groom is a prominent young man of our city.—R. D. Shumpert, Pastor.

THOMAS-WILLIAMS.—Mr. James Thomas and Miss Mattie Williams, at

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ST. LOUIS, MO.

the home of the bride's parents, Mr. and Mrs. James Williams, 213 Layton Avenue, Monroe, La. Miss Williams is a faithful member of the St. James Methodist Episcopal Church here, and has a host of friends who express themselves in glowing words as to her worth. Mr. Thomas is one of our best young men. The Rev. T. H. Monson, pastor, performed the ceremony.

FRANCOIS-WILLIAM.—At the home of the bride in Jeanerette, La., April 11, 1908, Mr. F. S. Francois and Mrs. Ella William. The Rev. R. A. Taylor read the ceremony.

TAYLOR-MAXWELL.—By the Rev. Bedford Carr, Mr. C. Taylor and Miss Lucy Maxwell, at Vinton, La., April 1, 1908.

WATSON-STEPHEN.—At Lake Providence, La., on Thursday, March 12, 1908, Mr. A. Watson and Miss Caroline Stephen. It was a simple wedding, with only a few relatives and close friends present.

WEBSTER-CANNON.—At Dayline, La., Mr. Dan Webster and Miss Anna Cannon, January 19, 1908, the Rev. J. C. Clark officiating.

JONES-THOMPSON.—Henry Jones, Esq., was married to Miss Vina Thompson April 26, 1908. Mr. Jones is one of our best young men. He is a member and chaplain of the Busy Bee Lodge, No 103. Miss Vina Thompson was a student in one of our public schools. The wedding march was played by Mrs. L. J. Thomas. The Rev. H. A. Roberson officiated.

Personal

The Rev. J. M. Watson, pastor, writes from Wydale, Virginia, that the second quarterly conference, held at Meadow View, recently, by Presiding

Elder I. W. Hill, was in all respects a very satisfactory and successful session. Elder Hill's sermons are always helpful, and can but bring forth good results. His assessment was paid in full.

Revival Brief

A good revival has just closed at Wesley Methodist Episcopal Church, at Austin, Texas, the Rev. Moses Smith, pastor, with 65 conversions and accessions. Tho Rev. Wm. Bartley, of Hempstead, Texas, rendered valuable service. He seemed especially fitted for revival work. His sermons carried convincing and convicting power. The brethren will do well to have him with them in their meetings. The Rev. P. M. Carmichael also rendered good service. He preached four strong sermons.

NEW ORLEANS NORTH DISTRICT.

Apportionment for the finishing of the New Orleans University Annex: Asbury, \$3; Angie Circuit, \$5; Bogalusa, \$2; Covington, \$3; White Hall, \$6; Darrow, \$4; Franklinton, \$3; Gretna, \$2; Ross Chapel, \$4; La Place and Montz, \$2; Litcher, \$3; Mandeville, \$2; City Mission, \$1; Haven Chapel, \$7; Malden, \$2; Mallalieu, \$8; Mt. Zion, \$11; Pleasant Plains, \$7; Scott Chinn, \$5; St. Mathew, \$7; Simpson Chapel, \$12; Thompson Chapel, \$5; Union Chapel, \$10; Slidell and Pearl River, \$3; Ponchatoula and Springfield, \$2. Total, \$119. Brethren, let us take the collection May 31st and report the next day. Let's raise every cent of our apportionment. We can and we will. Dr. Weir will give vouchers for some. W. J. M. Price, presiding elder, M. C. Harrison, secretary.

Deaths

MRS. JOSEPHINE A. CARSON.

Mrs. Josephine Azilea Carson, daughter of Mr. and Mrs. Combs and wife of Rev. Joel C. Carson, died April 16, '08; buried April 18. The funeral was conducted by the writer, assisted by the Rev. B. W. Kirtley, ur pastor at Princeton, and the pastors of Evansville—Drs. Anderson, W. H. Carter of the Baptist churches, the Rev. Dr. Wallace of the African Methodist Episcopal Church, the Rev. Dr. Farr, First Methodist Episcopal Church, and the Rev. Mr. Sbow of the African Methodist Episcopal Zion Church. Mrs. Carson was born in Atlanta, Ga., August 25, 1886; age, twenty-one years. She was a graduate of the Normal Department of Clark University. A large concourse of sorrowing friends followed the remains to Locust Hill Cemetery, where they were laid to rest beneath a bank of flowers. The deceased leaves a mother, father, one brother and a sister, her husband and infant child to mourn. A beautiful and young life has gone from our midst. To her husband and other hereaved ones we extend our sympathy.—D. E. Skelton.

PERKINS.—February 25, 1908, Parolee Perkins departed this life. She leaves a devoted husband, a father, three children, three brothers and four sisters. She was sick about ten days, and, although suffering great pain she prayed earnestly for His help and guidance, and the Father, who has never failed us yet, heard and answered. Peace and the light of a great understanding were hers. The Rev. G. W. Mann conducted the funeral.

WILSON.—Death visited the home of Samuel Wilson and carried him to the haven of rest. He leaves a wife, one child and many friends to mourn their loss. He was thirty-five years of age, a member of the U. B. F. Lodge. The funeral was conducted by the Rev. Lewis Robertson.

SCOTT.—Mary Scott answered to the roll call of death on the 19th of December. In her death Bentley Hill Church loses a strong Christian and a sweet character and girl. She was eight years old.

MERRIMAN.—Leek Merriman of Fourche, La., aged seventy-five years, died March 16. He is survived by three children. The church loses a useful member. The Rev. H. C. Wilson conducted the funeral.

MILLER.—The Death Angel knocked at the chamber of Godfrey Miller of Dadeville, Ala., on the 9th of March, and summoned his dear wife to her home in glory.

ROWE.—The Black Camel, Death, knelt at the bedside of Baby Rowe, the three-month-old infant of the Rev. J. P. Rowe of Dadeville, Ala., and carried it home during the early days of March.

HENSON.—Julla Henson of Mount Lebanon Church, Dadeville, la., died on March 12. She was the wife of Mr. Charles Henson, a prosperous farmer. The funeral was conducted by the Rev. B. R. Williams.

TUNSON.—St. James Methodist Episcopal Church, Donaldsonville, La., lost a strong member March 9, when Mr. Charles Tunson departed this life. He is survived by a father and six brothers and many relatives. The Rev. A. C. Mitchell officiated.

SUTHERS.—Enoch Suthers, born October 9, 1856, died February 21, 1908. For

"The Blood is The Life."

Science has never gone beyond the above simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also clouded, the mind and judgement are affected, and any an evil deed or impure thought may be directly traced to the impurity of the blood. Foul, impure blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. It enriches and purifies the blood thereby curing, pimples, blotches, eruptions and other cutaneous affections, as eczema, tetter, or salt-rheum, hives and other manifestations of impure blood.

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thirty years he was a member of the Methodist Church, Dayton, Tenn. He was a worker for Christ. His funeral was conducted by the Rev. R. M. Graen.

BELL.—On the 25th of February Claspie Bell passed from labor to reward. She was eighty-eight years of age, a member of Stockridge, Ga., Church. She leaves a number of children and friends.

BANKS.—March 16 the child of Mr. and Mrs. William Banks.

SCOTT.—The summons to depart to the spirit world came to Ellen Scott, the wife of Rev. William Scott of Stockridge, Ga., on March 26. She died peacefully.

DUFFY.—Red Oak Church, Stockbridge, Ga., lost one of its faithful members in the death of Priscilla Duffy, which occurred the last week in March. She is survived by a husband and son.

FAUST.—Little Louis Faust, son of Mr. and Mrs. C. B. Faust of Liberty, Miss., died on March 10. He was a member of the church and Sunday-school. Funeral conducted by the Rev. I. S. Thomas, pastor, assisted by Rev. Halden.

WILLIAMS.—About three miles east of Lookebo, Okla., April 7, 1908, Mr. and Mrs. Seazar Williams were burned to death in their home. It is supposed that they were mobbed and the house burned to cover the dark deed. Brother Williams was the Sunday-school treasurer of our church.—R. D. Shumpert, Pastor.

WEBSTER.—Alfred Webster, a prominent member of Wesley Chapel, died March 11, 1908, at the ripe age of eighty-two years and in the full triumph of faith. For fifteen years Brother Webster had been a member of Class No. 5, faithfully performing every duty imposed upon him. In his death Benton loses one of the old landmarks that have figured conspicuously in the "doings" of that neighborhood for many years. He was the right-hand

bower of the wealthy Capt. John Simmons of "Oakendale," and was the faithful "trustee" who "stayed by the stuff" while the dark clouds of the Civil War hung like a funeral pall over this country. His funeral was attended by his pastor, the Rev. H. May, assisted by the Rev. A. M. Quinn, and his life and death warranted them in asserting that he made his "peace calling and election sure." He leaves a wife, one son and a host of friends to mourn their loss.—Alonzo L. Holmes.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you proof address Mrs. W. Suran.

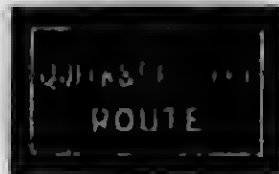
Doings of the Workmen

SOUTH CAROLINA.

DENMARK.—The Denmark charge, with its very successful pastor, the Rev. Charles H. Daingerfield, is making a very fair record this year. The work has somewhat gone down on account of a good many of the members have gone away; but the Rev. Mr. Daingerfield knows his business, therefore he is hustling getting vacant places filled. Denmark is a very good sized town. She has very near a thousand inhabitants. In this beautiful town we have not a church large enough to accommodate the people. We have a very small chapel that can hold about fifty people. I do trust that in the near future we will have a beautiful edifice, where we can accommodate more people and by so doing Denmark will go up in Methodism. Our second quarterly conference was held on the 17th of April, at Franklin Chapel, the Rev. G. W. Cooper, presiding elder, in the chair. He preached a very excellent sermon, subject, "Heaven." It was inspiring to all who heard it. Raised for pastor, \$49.50 for the quarter; presiding elder's \$12.15. Though the change is somewhat behind in all of her benevolences by God's help when harvest day shall come, her fruits will be ripe and ready to be harvested also.—James A. Connelly.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

Subscriptions Received.
April 27 to May 9.

Atlanta, Savannah—W. R. Hindsman; I. G. Penn, J. H. Matthews; M. O. Cook; S. B. Beauford, J. G. Knox.

Central Alabama, Mobile—Thomas Walker, B. Owens; Wm. Perry, Caro Smith; H. K. Patrick; J. O. W. Usher, Richard Curry; J. W. Landrum, J. O. Johnson; J. W. Smith.

Central Missouri—H. Romare; S. Lax; W. H. Smith, H. Murray, T. Grier; Sandy Morgan.

Delaware—J. E. A. Johns, W. E. Grummage, A. O. Mason, John Mason.

Florida—J. B. Williams, D. B. Williams, Winnie Bolton, Olivia Smith; J. W. Robinson.

Lexington—J. H. Bailey, A. Lancaster, Wm. Tyler, H. Johnson, L. Brown, B. Taylor; C. L. Miller; E. A. Johnson; U. S. Jones.

Lincoln—Val Mitchem; W. W. Waters; W. S. Brabham.

Little Rock—John H. Mathes; D. G. Franklin, J. Brown.

Louisiana—H. H. Chinn; B. J. Reddix, B. Sumner; Thomas Brown; G. W. Banks, F. D. Jackson; J. W. Thomas, W. H. Jones, Frank Jackson, B. Thomas; E. P. Taylor; E. Gaskin; M. Evans; A. D. Posey; P. W. Clarke, E. E. Briggs; S. McGruder, Bill Dean; Mrs. Gibson; G. V. Johnson; C. W. Kershaw, Sam Williams; R. A. Taylor, A. B. Martin; T. P. Harris, Susan Smith, J. H. C. Thomas, A. W. Sterling; B. J. Reddix, J. B. Nelson; C. W. Reeves, L. Bazile, Jno. Williams.

Mississippi, Upper—D. Ray; D. L. Tubbs, Ax Rogers; J. I. Garrett, J. M. Crump; B. J. Roberson; M. E. Brown; S. H. Cannon, Estelle McCan; G. W. Logan; N. B. Blackman, A. N. Hogans; Thos. McAfee; J. M. Walton, H. Crump, W. A. Fischer; J. W. Winbush, L. C. Cotton, J. C. Cotton; C. W. Butler, Bose Dantzler; L. F. Jones; Wm. McCorkle; J. W. Byrd, Mrs. Linzy; J. L. Morgan, O. H. Allen; P. B. Anderson, S. J. Seals; T. H. Henry, B. V. Clay; A. Jackson; W. C. Conwell, Wm. Pharris, J. H. Howell; A. Johnson, William Stuart; R. P. Threlkeld, Robert Stewart; F. H. Bunton, J. C. Edwards, N. B. Vanaredale, M. D. Dennis; D. F. Dudley, S. M. Smith, T. H. Coleman; C. W. Evans, Virginia Murray, Sandy Patterson; W. H. Smith, Wm. Cleveland; Wm. Bell, Webb Roberson.

South Carolina—W. L. Williford; J.

B. Middleton, N. R. Johnson; T. D. Miller, Wm. Henderson.

Tennessee, East—S. J. Harris, Cora James; J. M. Lyte, A. N. Stevens; J. M. Moody, R. Akins, E. Pigge.

Texas, West—L. F. White, C. Dantzler; F. Floyd; J. A. Tillory, M. L. Chester; E. H. Holden, Janie Nichols; J. W. Stone, Louis Hevington; F. Parker, A. Kittrell; Wm. Drake; C. P. Westbrooks L. R. Richie S. C. Porter, Wm. Porter, Sanders Wilson; Lewis Horn, Ida Aldridge; R. S. Lovinggood, C. L. Eason, W. L. Brown, A. Anderson, J. F. Miller, R. H. Majors, C. E. Madison, S. L. Brown; P. C. Reed; John Jackson, B. S. Simmons; L. H. Boyd; J. W. Weakley, L. B. Priestly; T. L. Kirkpatrick, S. T. Moore; T. H. Manson, Mattie Harper, A. F. Rogers; J. H. Swan, James Smith.

Washington—M. W. Clair, Mary Mason; E. S. Williams, Chas. T. Stewart.

Honor Roll—F. H. Bunton, T. Pharris, R. S. Lovinggood, C. P. Westbrooks, J. E. A. Johns, J. B. S. Williams, J. H. Bailey.

Crescent City Notes

Mrs. A. C. Simms of Napoleonville, La., is visiting friends and relatives in the city. She is stopping at 2222 Cadiz Street. Mrs. Simms paid the office a pleasant visit.

Commencement Exercises, New Orleans University, May 15-19

Friday, May 15, Grand Concert, Department of Music, 8 p. m.

Saturday, May 16, Annual Contest, Bond Prizes, 8 p. m.

Sunday, May 17, Baccalaureate Sermon, President Wier, 3 p. m.

Monday, May 18, Commencement and Concert, Eighth Grade, 8 p. m.

Tuesday, May 19, [Commencement] Day, Certificates, Diplomas, Degrees, Addresses, Music, Etc. 1 p. m.

All the exercises will be held in the University Chapel. The public is cordially invited. All exercises are free except the Grand Concert and the eighth grade commencement and concert.

TO THE MINISTERS.

Permit me to call the attention of our ministers and their families to the announcement in today's Southwestern of the Commencement exercises of New Orleans University. The presence of our ministers and their families on Commencement Day and at other services convenient to them would be greatly appreciated by the faculty and students.

JOHN WIER, President.

Wesley Church.—The Rev. T. J. Johnson, presiding elder of the Shreveport District was with us Sunday night and delivered an able sermon. R. J. Nash preached a wonderful sermon at 11 o'clock. The Epworth League service convened at 3:30 p. m. Welcome address by Mrs. Brady and Mrs. Elizabeth Gaskin. Solo by Mrs. Anna Knox. Words of encouragement by Messrs H. R. Knox, A. C. Johnson, Gonies and Z. Tabor. Closing words by the Conference League President, C. W. Dale. The Rev. H. Daniel, our pastor, departed Monday, May 3, for the General Conference at Baltimore, Md., leaving the church in the hands of the Trustee Board and the work is now being carried out under the able leadership of the trustees and the

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NEW ORLEANS

church. Old Wesley is continually pressing up the hill of prosperity, for, here an old saying seems fitting, she has the right preacher in the right place.

PETER GASKIN.

Mallalieu.—On Sunday, May 10, the loyal members of Mallalieu added credit to themselves in their maiden effort toward the erection of the parsonage, Sunday. With the Rev. Mr. Lindsay of our church and the Revs. John Marks, Lowson, Toney of the Baptist Church, the Revs. Messrs. Cole of the Colored Methodist Episcopal Church and Johnson, of Union Bethel African Methodist Episcopal Church and their respective congregations and the assistance given by them, we are encouraged to go forward. The Band of Fifty with J. T. Jordan, Prest., John Dixon and Mrs. A. Martin, Vice, Misses Shaffer and Jackson, secretary, and Isaac Bates, Treasurer, deserve much credit for their work. Presiding Elder Price preached the closing sermon at 7:30 p. m. Our Second Quarterly Conference Monday night was a great success. Benevolent money being raised; added to the Church this quarter 31. The Sunday School is in a flourishing condition. We will baptize by immersion Sunday the 17th, at 5 a. m., Carrollton. Success is ours. Collection for the day, \$126.00. W. SCOTT CHINN, Pastor.

Doings of the Workmen

LOUISIANA.

Grants Academy, with Miss Rachel Ada Hayes as principal, gave a musical and "Tom Thumb" wedding concert entertainment at the St. James' Methodist Episcopal Church, April 28, 1908, for the benefit of the church, as a congratulation to St. James' Church, in getting, as an endorsement of the Louisiana conference, the appointing the Rev. D. J. Price, A.M., D.D., as its pastor this year, of whom the people of New Iberia, are proud. Some among the best people of this city visit St. James' Church to hear Dr. Price. Miss Hayes is a most efficient teacher, having taught public school in this city for ten years, as well as in other parts of the State, and two years in the Arkansas State Normal. She is an organizer of fine

qualities, successful in whatever she attempts. She is a member of the Congregational Church. Supported by the members of the church and the friends she determined to make it pleasant for the Rev. D. J. Price and his family and so gave this classical entertainment, which was well attended, highly appreciated and an intellectual treat. Misses Annie and Pinky Gullet, Ostile Washington and Bertha Williams and Mrs. Louise Co meaux were sweet singers. Misses Mattie Smith, Callie Christian, Viola Henderson, Mary Denton, Emma Carpenter, Minerva were splendid in their pantomime performance. Marie Bell represented Jennie June and Sumner Bouette represented Tom Thumb in the wedding. Master Emperor Bowles was the parson.—Ollie N. Bourgeois, New Iberia, La.

TEXAS.

Leona.—Our first quarterly conference which was held March 14 and 15, was a decided success along all lines. At 2 o'clock Saturday our presiding elder, the Rev. M. Q. A. Fuller, opened the conference and began the despatch of business in a manner which showed the new presiding elder to be a man well qualified for the task. Sunday was a great day in our Zion, the presiding elder preached a most eloquent and helpful sermon to the delight of all. Some of our best white people that was out to listen to him. Rev. Fuller is already put down as the right man in the right place by both races in Leona. One hundred and five communed at the sacrament table. Collected during the day, \$20.50; paid presiding elder, \$25; paid pastor during the quarter, \$70. Raised for mission, \$25. Two annual subscribers for the Southwestern. Four accessions to the church, and our work generally revived.—G. W. Carter, Pastor.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, MAY 21, 1908

Vol. 42 No. 21

PRESIDENT ROOSEVELT ADDRESSES METHODISTS

The General Conference now in session in Baltimore, Maryland, will be a memorable one. The vigorous attack of the liquor traffic will be referred to by Methodists for years to come. The debates in general are notable.

Perhaps no single day of the session will stand out more prominently than last Saturday, when the General Conference in a body went to the campus of the American University, Washington, D. C., and was addressed by the President of the United States.

Special trains had been provided without cost to the delegates. On arrival in the capital of the nation special street cars awaited the party, and start was immediately made for the University through the principal streets of Washington. As this army of Methodists was making the trip to the University, their soul zeal could not withhold and so singing became the order of the day. In the foremost car some one started "We are marching to Zion," and the refrain was passed along the line. As soon as this song was finished some one started the "Glory Song", then "When the Roll is Called Up Yonder", and so the singing continued. The city of Washington knew that enthusiastic visitors were making an invasion in the interest of the Prince of Peace.

Reinforced by Washington Methodism the party at the campus numbered about 5,000. President and Mrs. Roosevelt arrived shortly after three o'clock, and the exercises began at once. Chancellor Franklin Hamilton called the meeting to order and introduced Bishop Earl Cranston as chairman of the occasion. Bishop Warren lead in prayer and the audience sang "Faith of Our Fathers". Immediately following the German delegates sang in German Martin Luther's famous hymn, "A Mighty Fortress is Our God." This hymn President Roosevelt declares is the great hymn of Protestant Christianity, and is his favorite hymn. The President stood and sang with the German delegates.

Bishop Cranston was exceedingly happy in his introductory remarks, which the President received warmly, thanking the Bishop and shaking his hand in evidence of his sincere appreciation, while the crowd cheered to the echo.

Of course, the President was given an enthusiastic reception, as was also Mrs. Roosevelt, who was presented by the President at the close of his address.

Bishop Cranston, in introducing the President, said

"Every consideration that should appeal to a wealthy and progressive body of Protestant Christians demands the earliest possible opening of these marble buildings for the highest learning under the safest auspices. Scholars the world must have. Let Christ be headmaster over the schools in which they are trained. It is the confident hope of the trustees that what you see here to-day will reinforce your interest in this, our most conspicuous and comprehensive undertaking; our, yet not ours. The very name American forbids the word sectarian. Broad as the universe must be the plan of a modern university; free as the essential spirit of Protestantism and no less reverent in its search for truth.

"Delegates, friends and Christian educators, we covet your closer affiliation with us in the inspiring purpose to create here an institution that shall keep every avenue of the most advanced learning open all the way and all the time to God and His Christ.

"And now a happy privilege is mine. I am honored by the trustees of the American University with the duty of presenting to you the President of the United States—a ruler for whom you are taught to pray and do pray with fervent spirit; the ruler who represents the sovereignty of the American people, but whose hand I have seen heartily offered to an American workman; a ruler who is in cordial sympathy with all the churches; a ruler who has lifted politics to the plane of statesmanship and forced diplomacy into the open; a ruler who takes the people into his confidence because he has nothing to conceal; a ruler who is none the less a man because a ruler, and who, as a man, in the intensity of his convictions and feelings, in his zeal for righteousness, social, commercial, political, ethical; in his fearless rebuking of iniquity and his belief in a judgment day for evil doers, as well as in his readiness to bear witness to the faith that is in him, is a born Methodist, but who was ecclesiastically misplaced in early life. He is not out of place, but at home with the family here to-day.

Methodists of all the Americas, and of Mexico, Methodists of Germany, Norway, Sweden, Denmark, and Italy, Methodists of Japan and Korea, of China, India, Malayasia and Africa, your salutations to Theodore Roosevelt, President of the United States of America, friend of higher learning and of every good cause."

Then followed the address of President Roosevelt, which was exceedingly appropriate, brimful of sound advice, and statements of fundamental virtues, and delivered with great force.

The President said:

"It is a pleasure to be with you to-day, and to bid you welcome on behalf of the nation, here in the capital of the nation. Important though the Methodist Church is in many lands, there is none in which it has played so great and peculiar a part as here in the United States. Its history is indissolubly interwoven with the history of our country for the six score years since the constitutional convention made us really a nation. Methodism in America entered on its period of rapid growth just about the time of Washington's first presidency.

"Its essential democracy, its fiery and restless energy of spirit, and the wide play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions, and engaged in the rough and stern work of conquering a continent.

"Methodism spread even among the old communities and the long-settled districts of the Atlantic tidewater; but its phenomenal growth was from these regions westward. The whole country is under a debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs, and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul.

FIELD OF SERVICE WIDENS.

"Such was your work in the past; and your work in the present is as great; for the need and opportunity for service widen as the field of national interest widens. It is not true in this country that the poor have grown poorer; but it is true that in many sections, and particularly in our large cities,

the rich have grown so very much richer as to widen the gulf between the man of very large means and the man who makes each day's livelihood by that day's work; and those who with sincerity, and efficiency, and deep conviction, band together for mutual help, are those who can do most to keep the gulf from becoming too wide. True religion, through church organizations, through philanthropic organizations, in all the field of kindred endeavor, can manifest itself as effectively in the crowded and complex life of to-day as in the pioneer yesterdays; and the souls of men need the light now, and strive blindly toward it, as they needed it and strove toward it in the vanished past.

"It is your task to do the work of the Lord on the farm and in the mine, in the countingroom and the factory, in the car shops and beside the blasting furnaces, just as it was the task of your spiritual forebears to wrestle for the souls of the men and women who dwelt on the stump-dotted clearings in the wilderness.

"No nation in the world has more right than ours to look with proud confidence toward the future. Nowhere else has the experiment of democratic government, of government by the people and for the people, of government based on the principle of treating each man on his innate worth as a man, been tried on so vast a scale as with us; and on the whole the experiment has been more successful than anywhere else. Moreover, on the whole, I think it can be said that we have grown better and not worse; for if there is much evil, good also greatly abounds, and if wrong grows, so in even greater measure grows the stern sense of right before which wrong must eventually yield.

NATION'S FUTURE SECURE.

"It would be both unmanly and unwarranted to become faint-hearted or despairing about the nation's future. Clear-eyed and far-sighted men who are both brave of heart and cool of head, while not for a moment refusing to see and acknowledge the many evils around us, must yet also feel a confident assurance that in the struggle we shall win and not lose, that the century that has just opened will see great triumphs for our people.

"But the surest way to achieve this triumph is, while never losing hope and belief in our progress, yet at the same time to refuse to blind ourselves to what is evil in the complex play of the many forces, working through, and with, and against one another, in the upbuilding of our social structure. There is much that tends toward evil as well as much that tends toward good; and the true patriot is that man who, without losing faith in the good, does his best to combat the evil, to stamp it out where that is possible, and at least to minimize its results.

"Prosperity such as ours, necessary though it be as to the material basis of national greatness, inevitably tends to undue exaltation of the merely material side of the national character; and we must largely rely on the efforts of such men and women as those I am addressing to build up the spiritual life without which the material life amounts to nothing.

"As generation succeeds generation the problems change in their external shape; old needs vanish, and new needs arise; but it remains as true as ever that in the last analysis national greatness, national happiness, national success, depend upon the character of the individual man and individual woman.

GOOD LAWS NEEDED.

"We need good laws; we need to have these laws honestly and fearlessly administered; we need wealth; we need science and art and all the kindred activities that spring from the clever brain

(Continued on Page 8.)

The Episcopal Address to the General Conference of 1908

Read by Bishop Goodsell D. D., LL. D., at Baltimore, Maryland, May 7, 1908

We greet you in the name of our Lord Jesus Christ, "The Shepherd and Bishop of our souls." We welcome you to the city of the Christmas Conference of 1784, ever memorable for the organization of the Methodist Episcopal Church. Here also was the seat of the General Conference of 1808, which formulated our Constitution. Baltimore welcomed six successive General Conferences, from 1784 to 1808. Since then the city has been the seat of the delegated General Conferences of 1816, '20, '24, '40, '76 and 1908. She has thus earned her dignity as the Mother Home of our Church as to organization, constitution, legislation and of our educational system in the founding of Cokesbury College. Here, too, the first foreign missionaries, in the persons of Gurrelson and Cromwell, went out, appointed to Nova Scotia.

The hospitality which drew Asbury, Whatcoat, Roberts and McKendree again and again to this city in the certainty of welcome and rest still exists and blesses us their descendants in faith and labor. We cannot walk these streets without recalling those great leaders, as well as others who were early members of the Baltimore Conference, and whose usefulness continued within the memory of living men. Their names are deeply engraved on her monuments. We cannot visit any outlying village or hamlet without finding some pulpit where our earlier fathers preached, or some shade beneath which they rested. Here the bodies of Bishops Asbury, George, Emory, Wagh and Ames lie waiting the Master's call. Eager feet will seek these graves and make them altars of consecration for their sons in the ministry.

The Baltimore Conference has given six Bishops to the Church—Enoch George, John Emory, Joshua Soule, Beverly Wagh, John P. Newman and Luther B. Wilson. Robert R. Roberts, Thomas Bowman and William Taylor began their work here, but were elected Bishops when members elsewhere.

As God has made us the largest and most widely planted of all the Protestant churches of these United States, your deliberations are followed by the thoughtful of the religious and secular world as of national interest and importance. As every twenty-seventh person in this nation is a communicant of our branch of the Methodist Episcopal Church, and every twelfth person attends our Church, if any, we may see how many watchful eyes are upon us and how many prayers are going heavenward for the wisdom and success of our work. Wherever in any foreign land an organized Conference or Mission exists, the same interest is felt and the same prayers offered. Surely we have need to send heavenward the petition which John Wesley urged his followers to use when asking for the Comforter: "O God, who did teach the hearts of Thy faithful people by sending to them the light of the Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort: through the merits of Jesus Christ our Saviour, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen."

OUR DEAD

Death has so depleted the ranks of the General Superintendency that we who remain wonder that we can greet you except in tears. Bishop Joyce was summoned on July 28, 1905. Warm of heart, firm of friendship, almost excessively diligent, with strong pulpit and wonderful hortatory power, with great success in persuading men to decide for Christ, he had a great place in the esteem and affection of the Church. Bishop Merrill was called on November 12, 1905. Kindly, wise, judicial, a soul kept sweet in many trials, he was our far-seeing prophet and jurist, our Lincoln in physique, sympathy and courage. He went home in his eightieth year. On December 19, 1906, the hand of death touched Bishop McCabe in the streets of New York, and a few days later, in his seventieth year, the Church buried the greatest genius of his time in the quickening of liberality toward all good causes. His heart was in his work both in speech and in song. The nation sorrowed for him, and the Church feels that she has no other leader endowed as he was. In far Hongkong, on April 4, 1907, Bishop Fitzgerald yielded his life in his seventieth year. Inclusive, penetrating, logical, masterful in debate and presidency, holding his friendships as an unfading treasure, he opened his heart reservedly to man but fully to his God. More willing to die himself than to leave the body of his dear daughter in a lonely grace in a heathen land, he asked God to let him live for the sake of the wife to whose ears God had softened the sounds of this world, and to his eyes to that son, whose only sight is in happy memories of the faces and scenes of his early days.

In December, 1907, Bishop Andrews ascended at the age of eighty-three. Fresh, buoyant, unbroken until the last, a strong, ardent, noble preacher, a persuasive, convincing and popular platform speaker, a wise and tactful administrator, unsurpassed in knowledge of the constitution and legal history of the Church, held in high esteem for the great qualities in which he thought himself deficient, the void since he went shows that we have lost a great Bishop. On Monday evening, March 16, 1908, these sketches of the dead were read to Bishop Fowler, with other parts of this address. He sobbed and wept over his dead brethren as though standing by their graves. Four days afterward he was dead, in his seventy-second year. His imagination and memory were so

related as to give picturesque quality to his sentences. He knew how to paint men, situations, places by a single word; his generalizations were as broad as the world and as wide as history. His humor was a constant stream. He was quick in repartee and terrible in denunciation. Of somewhat severe aspect, in repose, the harder lines fled in greeting, and kindness and benevolence were in his eyes and in his smile. He maintained full, and even dangerous, activity for years after he knew himself to be mortally diseased. Of amazing fortitude, he ruled himself rigidly and dared death to touch him, though for years death dogged his steps and struck at him. His tears were ready under preaching which touched his heart. What he thought he ought to do he did, never unloading his responsibility on another. In his preaching he was sometimes strongly doctrinal, sometimes descriptive and pictorial, but always strong and captivating. He did more than one man's work when well, and a man's full work for years after he was ill. He died full of faith and hope. His great personality will keep his memory fresh for many years.

In the preceding October, 1907, James M. King, Corresponding Secretary of the Board of Home Missions and Church Extension, died after a brief illness. He was regnant in quality as in name, fitted to work alone in conscious competence for his task, a competence gained by unvaried success in varied fields of labor. Memorial services of your appointment will give fuller expression to the grief of the Church in the loss of these officers and leaders, as well as of your sorrow that so many who were with us as members of the General Conference of 1904, have left us poorer in enriching heaven.

EPISCOPAL VISITATION

The Bishops have performed all the duties assigned to them by law and custom. With two exceptions no Conference or Mission in the entire world has been without episcopal presidency. In obedience to the law, Bishop Fitzgerald was appointed to visit India. He was present at the Jubilee, and died on his way home at Hongkong. Bishop Foss attended the Jubilee at his own wish, and has returned in broken health. The Missionary Bishops of India and Malaysia give cheering accounts of the progress of our work, and will lay before you an account of the Jubilee, as also of the progress of our Church. Bishop Burt, in conjunction with Bishops Scott and Hartzell, presided over the Conferences and Missions in Africa, and returned unharmed by the climate. The Missionary Bishops for Africa will report to you that the quadrennium has been marked by great prosperity. Bishop Spellmeyer has visited China, even to its most eastern border, aiding Bishop Bashford in the visitation of the work, and brings back inspiring accounts of the growth of our faith and order among the Chinese. Bishop Cranston presided over the last session of the Japan Conference, and assisted in the organization of the new Japanese Methodist Church. His colleagues wish to recognize the tact and skill which he brought to the conduct of those negotiations, to which we believe he gave large and wise direction.

Of the necessity for the organization of the Japanese Methodist Church, Bishop Cranston will inform you. We assent to that necessity, as indicated to us by the judgment of the General Conference, founded upon the testimony of the missionaries, and of Missionary Bishop Harris, some regretting the separation as affecting our ecumenical quality and tendency. We trust the General Conference will be slow to authorize other independent Methodist Churches at a time when we must contribute almost entirely the amount necessary for their support. We believe, as a rule, that self-support ought to be attained before self-government is granted. There are elements of danger in giving subsidies for a considerable period to an independent church, over which we have surrendered control. Bishop Cranston will inform you of the safeguards set in the organization of the Japanese Church for the preservation of doctrine and order.

In our semi-annual meetings we have arranged for the visitation of the work; elected officers to vacant posts, elected and accredited fraternal delegates to several churches; have arranged for the exchange of ministers and the better satisfaction of churches, decided many questions of law and procedure, and considered all the interests of the Church which appeared to need either scrutiny or inspiration. No small part of our work has been the consideration and decision of questions of law, referred to us by the action of the Annual Conferences.

The death of Bishop Andrews deprived us of the one who watched for us the necessity for changes and adaptations in our Discipline. Since his death Bishop Walden has taken up that work and will report to you, for your sanction, the decisions of the Bishops as to law questions.

Bishop Neely has met all the Conferences and Missions of South America for the quadrennium. Bishops Wilson, Moore and Berry have made the visitations to Mexico; Bishops Hamilton and Moore the visitations to the Sandwich Islands and Alaska.

The Bishops hold themselves in readiness to respond to the call of the General Conference or any of its committees for such information as to the working of our laws or for such experience in administering the law as may be helpful to them in their work.

No further exhortation to thoughtfulness, unselfish-

ness or consecration is needed than a clear perception of the interests in your hands and the destinies you may effect. We rejoice to report that the Church of your love still grows and prospers, and we refer you for minute information to the reports of the several great interests and activities of the Church, which will be laid before you by those who have them in charge. It is certainly inspiring to know that the gain in communicants for this quadrennium is 278,357—the greatest gain in any quadrennium in sixteen years. The number of ministers in our Annual Conferences is now 19,353, including probationers but not local preachers, an increase of 1,171 in four years. The number subject to appointment as pastors on trial and in full membership is 15,722. The number occupying non-pastoral appointments, and those attending schools, is 2,038, leaving 13,684 in the service as pastors, not counting pastors who are local preachers. The number of local preachers serving as pastors is 4,439. Thus our pastoral army numbers 20,161. By the mercy of God each General Conference represents a larger Church and a wider sweep of Christian influence. You answer in your roll call from every continent. Japan alone of our mission fields ceases to answer, not because our work has died in Japan, but because, mingling with other Methodist life, it is gilded, tinted and ushered into being an independent Japanese Methodist Church. The effect of this union upon the official status of Missionary Bishop Harris is a question for consideration by this General Conference. You come here from every State in the United States, and some from the isles of the sea.

THE PROGRESS OF THE CHURCH

Thus you constitute in a large sense a world-wide Church. The officers which you elect will exercise their functions under many flags. The ministry under your supervision preaches the gospel in 140 languages, and dialects. This ministry has replaced in many hearts the chill of Buddhism by the warmth of Christianity; the caste of the Brahmin by the brotherhood of Jesus; the fatalism and sensuousness of Mohammedanism by the charity and spirituality of apostolic teaching. The philosophy of Confucius is, through this ministry, turning from a crystallized and immovable past to a life and growth compelled by the gospel leaven. In India Siva surrenders to Jesso; in Africa, the fetish gives way to the "Lamb of God which taketh away the sins of the world." In South America, Italy, Mexico, and Russia the "truth as it is in Jesus" is, under the ministry of our Church, destroying superstition and bringing souls to a saving sense of the priesthood and sacrifice of Jesus Christ and placing the Redeemer where the intercession of saints is seen not to be necessary to the good will of "Him who ever liveth above to make intercession for us."

As our ministry in Europe moves eastward from France, Germany and Russia with the advancing wave of our evangelism, they may soon meet in Western China the vanguard of our Pacific forces, and so help the world with our faith, our message and our triumphant song. We know not whether they will meet at Thibet or at Pamir, "the roof of the world." Preachers from West China are already on the borders of Thibet. The Korean has so turned to Christ that a decade may see Korea Christian. Another century and the world may belong to Christ.

CHURCH PROPERTY

The gain in the value of churches is \$28,149,624; the gain in parsonages is \$4,528,871. The total gain in church property for the four years last past is \$32,678,431, while the total valuation of our churches and parsonages is \$186,924,024. The increase since the last General Conference averages almost \$8,200,000 each year. Our membership in the United States is now 3,036,000, while in the whole world the number is 3,307,275 at the close of 1907. Our foreign communicants number 267,000.

The number of departures from us to the ministry of our churches during the last year is less by fifty than the number of those who joined us from other denominations.

COMMISSION OF EVANGELISM

We gladly recognize the labors stimulated by the work of the Commission on Aggressive Evangelism, created by you and placed under the presidency of Bishop Malilleu. The Commission has been courageously and wisely led. The evangelical note which seemed to be lost almost in some sections of the Church, has been largely recovered, and to this fact in large part, however originated, we owe the marked numerical progress of the quadrennium. In certain sections where the yearly reports were of constantly lessening numbers, the situation has been wholly changed, and gains have been reported for the four years past. We rejoice particularly in the work wrought in our colleges and universities. We are convinced that the Commission should be continued.

We rejoice also in the evangelistic work of our sister churches, who are succeeding, by methods not unlike our own, in winning many souls to Christ, and in greatly stimulating the religious activity of individual Christians and of the churches. These movements show that the faith of the Fathers is living still, that souls living in sin are believed to be in danger both for time and eternity, that we ourselves are in danger if we do not, with all our powers,

try to persuade men to be reconciled to God and to bind themselves to Jesus Christ by open acknowledgment of His saving grace, as well as by the bonds of those holy sacrament Christ appointed for the expression of faith and the renewal of consecration.

EDUCATION.

As our Church began its work of higher education in the first year of its organization, so from that time to this she has steadily recognized her obligation to advance the cause of sound learning—by founding, maintaining and developing her schools of all grades, and by keeping Christ at the head of all schools in recognition that He was a "Teacher come from God." The next motion in the Conference, after fixing the name of the Church, was to found Cokesbury College.

At the end of the preceding quadrennium the value of our educational grounds and buildings was \$21,079,008. It is now \$25,761,547, an increase of \$4,682,539 for the quadrennium.

At the close of the quadrennium ending in 1904, the total of our endowment was \$17,990,102. It is now \$23,850,486, an increase in endowment for the quadrennium of \$5,860,384.

The value of property and endowment, exclusive of debt, in 1904, was \$36,472,640. At this time it is \$47,569,532, an increase in property and endowment for the four years last past, exclusive of debt, of \$11,141,892.

We have gained, since 1904, 771 teachers and professors, 2,644 professional students, and 2,763 college students, making a total gain in students of 9,366. At the end of June last, the grand total of students under our care was 59,306. The income of our institutions for the quadrennium is \$15,161,452, and has increased in four years \$1,545,369. The income of the Board of Education for the quadrennium has been \$558,926.36, an increase of \$67,536.19. Other details equally encouraging will be presented to you in the report of the Board of Education.

At this point we wish to speak of the legislation of the last General Conference with regard to investigations of charges of heresy which legislation was recommended by the Committee on Education of that body. This legislation made the Bishops the official investigators of heresy charges against ministerial professors in our theological schools. Their obligation to investigate was made mandatory, the exact language being: "The Bishops are hereby authorized and directed whenever specific charges of misteaching in any of our theological schools are made in writing, by responsible parties members or ministers of our Church, to appoint a committee of their own number to investigate such charges, whose report, if adopted by the Bishops, shall be transmitted to the trustees of the theological school involved for proper action in the premises." After certain requests and admonitions not in the nature of law, the final sentence is: "All charges or erroneous teachings should be presented to the proper tribunal where they can be legally tried, and where the rights of both accuser and accused are fully protected by constitutional safeguards." Our experience with this law convinces us that it is difficult to administer. We are unanimously of the opinion that the Bishops ought not to be charged with any functions of investigation, these being foreign to the work to which they are appointed. We believe that the functions of preliminary investigation in these cases should be confined to the Annual Conference, the body which has lawful jurisdiction.

Our theological schools are doing such good work that they are eagerly sought, and the three leading ones are full of students, increasing their numbers during the quadrennium. The number of men who graduate from the college before going to the schools of theology constantly increases.

We are glad to believe that the evil results of destructive criticism are passing away under the more recent constructive criticism, to which those sincerely loyal to the Church have turned. In our recent Conference visitations we have heard less of the preaching of doubts; more of the positive teaching of the "faith once delivered to the saints" and of greater results from such teachings. There seems to be no departure from the doctrines we have held, nor disturbances concerning them. The noble summary of the creed of the Methodist Episcopal Church, which eight years ago Bishop Andrews included in the address of the Bishops, stands to-day as an accurate setting forth of the faith of our Church, and we quote it that we may thank God for the great man so recently gone from us, who, from the mount of vision, saw and phrased these great truths in such form that they constitute for him a noble monument:

"We believe in one living and personal God, the Father Almighty, who in perfect wisdom, holiness and love, pervades, sustains and rules the world which He has made.

"We believe in Jesus Christ, His holy Son our Lord, in whom dwell all the fullness of the Godhead bodily, who was in glory with the Father before all worlds; who became flesh and dwelt among us, the brightness of the glory of God and the express image of His person; who died for sin, the just for the unjust, that He might bring man to God; who rose from the dead; who ascended on high, having received all power in heaven and earth, for the completion by grace and judgment of the kingdom of God.

"We believe in the Holy Ghost, very and eternal God, by whose operation on men dead in trespasses and sin they are quickened to repentance, faith and loving obedience; are made aware of their sonship with God, and are empowered to rise into the full stature of men in Christ Jesus.

"We believe in the impartial love of God to the

whole human family, so that none are excluded from the benefits thereof, except as they exclude themselves by willful unbelief and sin.

"We believe that faith in Christ, the self-surrender of the soul to His government and grace, is the one condition upon which man is reconciled to God, is born again, becomes partaker of the Divine Nature and attains sanctification through His Spirit.

"We accept the moral law, confirmed and perfected by the Divine Teacher, and set forth authoritatively in the Holy Scriptures, and we believe in the eternal consequences of good and evil inherent in the constitution of the human soul, and declared with the utmost solemnity by Him, the final Judge of human life."

After eight years this summary seems as full, complete and true as when it fell from the lips of the revered Andrews.

We are not unaware that the Doctrine of Evolution is widely accepted as truth by scientific men; that some within the Christian Church are seeking to adjust thereto the doctrines of Creation, Sin, Redemption and Responsibility. Nor are we ignorant of such views of the Immanence of God in Nature, and of His Transcendence as seem to throw light on His government and on the correspondence between the Natural and Spiritual Kingdoms.

But we are certain that if our views are the Fall, Sin, Inherited Evil, and Redemption, our well-known doctrines of Grace which have constituted our historic testimony and the strength of our preaching, are ever to be modified, the basis and extent of their modification do not so appear as to warrant any change at present in the doctrines.

THE AMERICAN UNIVERSITY.

As successive General Conferences have approved the plan of this institution, reported upon its progress, and commended it to the liberality of the Church, we are glad to report that the last quadrennium has furthered its advance toward the point where endowment will permit its being opened to students. Its site of ninety-three acres is now worth \$800,000. It has two buildings costing \$332,219, and a library and apparatus worth \$24,600. These assets, with other property, bonds, mortgages and subscriptions for endowment, make a total of \$2,051,695, as the value of the University to date. It is thus placed, before it is opened, in the best class as to property, of our institutions. We see no reason to change our estimate of the future of this University. Though sadly bereaved by the deaths of Bishops Hurst and McCabe, its new chancellor, the Rev. Franklin Hamilton, D. D., is taking up his work with vigor and success.

REFORMS.

The servants of Jesus Christ can never be indifferent to any reform involving moral questions. In these the Church must lead, or be willing to be thought untrue "to the righteousness which is by faith." We rejoice in the position of the Methodist Episcopal Church. She has always been a leader in ethical and social reforms. She suffered herself to be dismembered rather than have her Episcopate tinged, however remotely, by slavery. While so large a body, and one so widely distributed, is necessarily slow to climb to the white summit from which her Lord calls all to better things, yet her movement toward His position has, we believe, been more prompt on some questions than most of our sister churches, and equal to any on all.

She cannot decide these questions from the standpoint of political expediency or political economy. With the Church the standpoint must be first of all and evermore ethical. Naturally our members sympathize with those political movements which are ethically and philanthropically based. We must never march with forces which seek to perpetuate moral wrong. The Church cannot ask her members to surrender the right of the individual to determine through what political organization they will seek an ethical aim. She does, however, expect them to protest against moral wrong everywhere and at all times. She must pronounce those unfaithful to her ideals who, by either silence or speech, agree to the rule of evil.

We rejoice that so many of our public men, whether national or state officers, have been true to the churches which trained them. They have made good confessions in principles and conduct. Almost daily we hear the voices of men in office pleading for reforms or refusing to be governed by political expediency when moral questions are at stake.

CIVIC RIGHTEOUSNESS.

The last four years have been noteworthy for the quickening of the national conscience as to civic righteousness. The individual citizen, and especially the Christian citizen, has awakened to the importance of sustaining, independent of party, men who bring a Christian conscience to the care and administration of public trusts.

We thank God for those who, in the high places of our country, have by word and life preached righteousness and rebuked iniquity, and especially for the growing independence of the citizens who cannot be driven, either by party clamor or neglect, into justifying methods of political life, sometimes called "business methods", and which strongly condemn business methods if they are common in the commercial life of the United States.

We see clearly that within the next generation there are to be great social changes. The influence of wealth on political life and measures is to grow less, whether it be in the hands of individuals or corporations. The working men are to have more power; the idlers less. Anarchistic movements are less

successful here than abroad because of universal suffrage, and the ease with which land can be transferred, and the relative ease with which the working man can secure a home. The man who owns is the man who wants peace.

So now, with a restless and iconoclastic future before us, we must both lead and restrain by religious forces. The social philosopher and the sociologist can detect injustices and wrongs. But he can never create the desire to remedy the wrongs which are the issues of greed. The heart to do this is born of the Holy Spirit in the washing of regeneration. Only God can turn the soul of man from selfishness to brotherly love. We have good hope that in the better atmosphere thus created the restrictive schemes of reckless anarchists may be impotent for mischief.

Let it be remembered that nowhere in the world does wealth manifest its obligation to contribute to the public welfare as in the United States. If fortunes are here obtained which belittle the wealth of kings, let it be remembered that the rich give here for public uses as kings have never done. While we have a class of rich people among us who live in idleness, luxury and folly, they are the exceptions among the rich. Education, religion, philanthropy, all have received gifts of astounding munificence from the rich men of America. While we cannot doubt that some fail to set aside for public uses any considerable portion of what they have gained by opportunities opened and worked by others, it is true that there is now great surprise if a rich man lives or dies without leaving to the community which gave him his opportunities some substantial evidence that he appreciated the aid rendered him by those among whom he lived.

TEMPERANCE.

When some years ago the General Conference planted our Church on the heights of legal and constitutional prohibition, some in the Church, and many in the world, felt that we had passed from sobriety of judgment to fanaticism, and in short, had become "intemperately temperate." To-day we find that state after state has climbed to our position, and that unexpected aid has reached us from railway and other corporations, as well as from some trade unions. States which have been notoriously unfriendly to any temperance legislation, except general license, have passed local option laws which have been accepted by county after county, until almost the whole State has banished the saloon. We can measure the sincerity of the organs of the liquor traffic, as well as of the politicians they control, in saying, that "prohibition does not prohibit," by their frantic efforts to defeat all prohibitive or restrictive legislation. The well wishers of mankind will sing doxologies in view of the astonishing progress of the prohibitive idea; a progress so great that the middle aged may hope to see this curse of curses, alcoholic liquor, put in the cabinet of drugs and no more freely sold than any other irritant or soporific poison. For a long time it has given joy to our General Superintendents to observe that this evil traffic has known that, when a Methodist minister arrived in town, no matter how he came, an unsparing no-quarter enemy had arrived. On this account our ministers have been frequently chosen to lead the temperance army, whether fighting for local, state or national prohibition, and we unfeignedly rejoice that the Woman's Christian Temperance Union, so recently led by a sainted member of our Church, aided by the Anti-Saloon League, has prevented the re-establishment of the canteen and the fouling again of the nation's hand by direct participation in the sale of liquor.

We salute our colleague, Bishop Wilson, as president of the Anti-Saloon League of the United States of America, and Bishop McDowell as president of the Church Temperance Society.

We have no doubt that you will reinforce our position by some strong declaration which may, for the next quadrennium, serve as a war cry for the temperance forces whose victory, though in sight, is not yet wholly won. All great emotions are followed by reaction. But there ought not to be—nay, there must not be—any reaction from the wrath with which all good and Christian citizens pursue this sneaking, lawbreaking and murderous traffic. It deserves neither charity nor mercy. There is no law it will keep, no pledge it will honor, no child it will not taint, no woman it will not defile, no man it will not degrade. It feeds upon dishonesties of conduct and on the shame of brothels. It stimulates all revenges and makes the murdered dance upon the body he has killed. It falsely claims to be a great public interest because it employs thousands and pays heavy taxes. But no money in the pockets of employers, and no taxes in the treasury of the city, county, state or nation, can balance the monetary losses of the nation through this traffic. No profits, however real or immense, can compensate for the corruption of our politics, the emptiness of the drunkard's home or the fullness of prisons and graves. Rise here and now and pledge eternal enmity to this foe of man and God.

DIVORCE.

The consecutive polygamy permitted by the divorce laws of some of our states is a disgrace to our country. It continues to undermine family life and to break up into helpless and warring factions that which God means shall be a unit.

We greatly rejoice that the conscience of the nation is being quickened on this subject, and that the demand for uniform divorce laws increases. While we shall welcome any assimilation of legal provisions as to divorce by the action of the several states, it seems doubtful if uniformity can be secured except

by national legislation. As the matter of divorce is not now within the scope of the general government, we can only hope that the individual States will perceive the need of so safe-guarding the homes from divorce for trivial and unscriptural reasons, that uniformly will be steadily approached in state legislation, and finally reached, and the time come when it will be possible for a constitutional amendment to permit a national divorce law, and so prevent a marriage which is unlawful in one state from being unlawful in another.

We submit as an appendix to this address the conclusions reached by the National Committee on Divorce, of which our lamented Bishop Andrews was a member.

We are of the opinion that paragraph 66 of our Discipline, which is wholly mandatory in language, ought to be placed among our laws; it being evident from the language of the paragraph that it is law, and as such, has no place among the special advices.

Among the questions referred to the Bishops for legal decision is one relating to the duty of the Church in cases wherein husband and wife, one or both being members of the Church, are living apart, their home broken up, their children, if any, divided, and consequently robbed of one parent or the other. Whether this occurs by decision of either parent, or mutual action on the part of both, the question of moral and scriptural justification is so plainly raised that it would seem to be the duty of the Church to take cognizance of such cases. We therefore recommend the subject to your careful consideration in connection with the subject of divorce.

POLYGAMY.

We believe, from the best evidence we can obtain, that the polygamous practices of the past are still found in the states and territories occupied in part by representatives of the Mormon body. In several states they have such political strength and furnish such sympathetic juries, that laws against these polygamous practices cannot be executed. We believe that, as in divorce, these must be brought within the scope of national legislation before the evils can be reached with sufficient vigor to punish them as they deserve. We trust, therefore, you will consider whether it is not wise for you to advocate some constitutional amendment which will make polygamous practices a crime against the United States.

THE CRY OF THE CHILD.

While in many states the law now protects children from severe and continued labor, at the expense of the health, growth and education, it is yet true that, in some states, the legislation is inadequate in that the age at which a child may be employed in mines, mills, factories, stores and other places, is too low, and the penalty on parents for misrepresentation as to age too slight. Where industrial plants have invaded the mountain regions, or have come near them, it is not uncommon to see the father and mother in middle life supported entirely by the labor of their young children in the mills. Any change from these conditions is resisted, not only by those whose children are thus employed, but by owners who often reside in states where the laws against child labor are ample. In the name of Jesus Christ, we protest against the sacrifice of childhood on the altar of mammon, whether it be by the sloth of parents or the greed of proprietors.

We demand from legislators such laws as will, in securing freedom to children from exhausting toil, contribute to the vitality, the growth and the mental power and moral sense of all youthful employees.

PEACE.

We have noticed with delight the great advance made since we last met toward a peaceful settlement, by Christian methods, of international disputes. We rejoice in the honor which came to Theodore Roosevelt, the President of the United States, on account of his successful efforts to bring the Russo-Japanese war to an end. It is a notable fact, also, that an American citizen, Andrew Carnegie, is building a home for the Peace Tribunals which are to meet at The Hague, and which have been created by the International Conferences.

Distant as the day seems when the "sword shall be beaten into plowshares and the spears into pruning hooks: when nation shall not lift up sword against nation, nor learn war any more," it is yet evident by the creation of the Hague tribunal and by the revision of the laws of war, that the consciences of the nations are more sensitive as to the wickedness of war than at any other time; that strong efforts are being made to diminish its evils, both on sea and on land, and that the spread of democratic ideas is such that very soon the rulers will not be able to go to war without the consent of those whose bodies must pay the cost, in labor, wounds and death. Questions of national honor are withheld from the jurisdiction of the Hague tribunal. This reservation greatly delays the day of abiding peace. It permits sudden passion, under real or supposed insult, to drive one nation to attack another, without waiting for the calm which comes by time and investigation. In the middle ages, and since, there were courts of honor for individuals. We can see no good reason except despair of human nature, why there might not be a court of honor for nations to which such questions should be referred, and which should decide as to the fact and intent of the supposed insult, and as to the measure of the apology due.

WORKING MEN AND THE CHURCH.

For those who labor with their hands, and whose reward is a wage, the Church has great sympathy.

Their share of the profits of business is often such that, if they have families, they can have no hopes of saving a competence for old age. In many trades the earning value of a mechanic almost ceases at forty-five. Unless promoted to supervision, he must descend at old age to the wage of the watchman and the day laborer. The freight trainmen seem to have nothing so surely before them as maimed hands, missing feet, and a dollar a day at grade crossings, and in old age not that. To those of us who are secured from accident by the nature of our employment, it seems as if it would be difficult to find men to meet the dangers of railway work. Information direct from the Interstate Commerce Commission shows that in the quarter covered by the latest accessible bulletin, 519 employees were killed and 8,273 injured. Making large allowance for the penalty of individual recklessness, we shudder at the cost in life and limb of our railroad transportation.

The case is as bad, if not worse, among those who provide the fuel for our homes and factories. Men die by hundreds in one explosion. A poorly ventilated mine, from which a wicked economy fails to drive out the explosive gas, has, in some cases, permitted an ignorant and careless miner to open his safety lamp and blow into eternity the working force of the entire village. So far as greed makes such things possible, the Master whom we serve demands from us the protest of His Church, and for the sufferers the tenderest sympathy. The love we owe our brother man warrants and compels us to plead for greater protection against accident, and greater mercy and justice, even to care, in old age, for the wounded and crippled from the industrial battlefields.

While perceiving the dangers to American civilization, and especially to the wages of the laboring classes, if the immense populations of Eastern Asia were free to enter this country with habits of living which are hardly possible to the last extremity of American poverty, we claim for the immigrants from Eastern Asia who are already here, and for those who lawfully come, the most just and equitable treatment. Especially do we insist upon protection for them from the mob spirit, so often inspired and led by those who are themselves new arrivals on our shores. We deplore the unwisdom of those journals and agitators who fan the fire of the war spirit and of race prejudice, and fail to recall the fairness, the intelligence, and the deference to public opinion which guide the counsels of the Chinese and Japanese governments in their response to our exclusion acts, and to the difficulties which our national government finds under our constitution in rectifying the wrongs done against the immigrants from Eastern Asia and from all other countries.

TRADES UNIONS AND THE CHURCH.

It is impossible that the Methodist Episcopal Church, under the command to love and serve all men, and appealing throughout her history to the masses, and composed as she is in large measure of working men, can be opposed to the working classes. We hold the right of those working men who desire to do so, to form labor unions for the advancement of their interests, as we hold the right of individual laborers, who prefer to do so, to keep the control of their own labor.

We are confident that a closer and unprejudiced study, on the part of labor unions, of the aims and principles of the Church, will convince those who exalt Jesus at the expense of His Church, that the difference in America between the Master and His disciples is much less than they have been taught to believe. The Church and the trades unions should seek each other's help for the uplift of mankind.

There is one point especially in which the labor unions, as commonly voiced, mistake the Church. The Church is not a museum of perfected specimens. It is a workshop to which all who are willing to "work out their own salvation with fear and trembling" must be admitted. The Church cannot refuse its help and countenance to any one who professes to accept its principles and to seek a better life, be he either capitalist or laborer. By so much as a capitalist is selfish, miserly, exacting, oppressive, the Church has business with him. She cannot throw him off and away until the last day of his desiccated and shrunken life brings him before God. She must hold before him the image of the unselfish Christ in the hope that in its light he will see how far he is from the kingdom of God.

Just so the Church must love, embrace, care for and welcome those whose capital is their mechanical skill and muscular strength. If ignorant she must teach them; if drunken she must sober them; if improvident she must bring them to Christian thrift. She can ignore no soul. Whatever the future may promise of a different system, or the dreams of social philosophers may prophesy, the present system is likely to outlast our day, and we must penetrate it with the Christ spirit on both sides, or leave the employer in an insecurity which paralyzes and the workman in a helplessness which degrades.

Some labor critics of the Church have said that the Church is a closed shop, and only those who comply with certain obligations are admitted to be foremen and workmen therein. The Church is certainly not a closed shop in the sense intended by these critics. It is no more closed as to its foremen than is necessary to ascertain their fitness to lead. The Protestant Church does not attempt to interrupt the labors of those who do not work in their way, nor forbid the individual Christian worker from doing what good he can. Nor does it shut away from its most sacred ordinances those who belong to another church, nor exclude the seeking soul which does not belong to any. It does not hold down the labor of the most successful Christian to the level of

the least successful, or prescribe how much or little any servant of Christ shall do. Nor does it socially or financially boycott those who do not think as it does, nor exclude the poorest unbeliever from its worship or its benevolent service. The obligation which the Church recognizes is to all souls.

SOME GREAT INTERESTS OF THE CHURCH—MINISTERIAL

SUPPLY AND SUPPORT.

We have never been without a ministry ready to adjust itself to difficult conditions, and to count it an honor to bear hardship with their people. Nor are we now without such ministry. We have in the rigors of our most severe climates and difficult fields many men of collegiate and seminary preparation, whose homes are scant in everything except family love and Christian cheerfulness. They are there because they have sought "to endure hardness as good soldiers." But it requires grace, beyond ordinary quality and proportion, for men who have given themselves to our work to endure what many have to endure, even in the older and wealthier part of the work. While we still insist that it is unwise to plan for emoluments in the Church which are likely to make the accidents of salary and house more attractive than the work itself, it is of the highest wisdom to offer such support as secures freedom from anxiety, as well as modest provision for intelligence, culture and education of children. We believe that inadequate estimate for these things, even in the great prosperity of recent years, has kept many from our work who, being necessarily in debt already to our Educational Board, or to relatives and friends for the cost of their education, feel that they cannot wait until middle life before they can hope to repay those they owe.

We therefore beseech this General Conference to consider what it can do, within our principles, to improve those conditions.

A plan carefully worked out by our Commission for the better support of our superannuates, their widows and orphans, will be laid before you. God grant that it may prove to be a method so wise, acceptable, and adapted to all sections, that our men may work in the certainty that where age and illness destroy their pastoral activity, they will have their necessities met by a grateful Church.

CHURCH UNION.

The leading churches of the United States are not here by invention or new foundation.

It was only in shadowy forms that new customs could be maintained in a new land. Conditions made the new life greatly unlike the old. The severities of the new life in widely separated settlements brought these differences into clear vision. Language, worship, ritual, Bible could be here as at home, and all the more dear as the consolation of the lonely. The preservation of the home churches and their development in the new surroundings thus became a duty, not only for testimony, but for consolation.

When settlements grew into provinces, and provinces into States, and the thin threads of intercourse were spun by the adventurous and by the land hungry; when new communities were founded by that westward movement which possessed and developed the land beyond the Alleghenies, the churches went with the people. The New England Church met in this westward movement the Reformed Church of New York, the Presbyterian of New Jersey, the Baptist of Rhode Island, the Protestant Episcopal of Virginia. In the Old World and in the New all had been trained in controversy. Controversy, when it hardens into exclusion and privilege by law, prejudices, embitters, segregates. Conscience as well as customs built up walls between the churches. By so much as one church antedated others, and possessed the land, by so much it felt the newcomers to be an impertinent intrusion to be chilled by indifference, rebuked by controversy, isolated by ostracism and withered by contempt.

Such, for a long time, was the spirit of American religious life. Such was the method by which it was hoped to banish the pioneers of our Methodist Episcopal ministry.

We thank God daily for the happier conditions prevailing as shown by the growth of fraternity and co-operation among the churches. Yet we cannot believe that the unity for which Christ prayed was to be always a visible union in government and order as well as in creed and spirit.

Unable to recognize as true churches those who abandon all sacraments, or those who deny the deity of our Lord Jesus Christ, we have, as opportunity has offered, united with them in Christian philanthropic effort.

The providential foundation of the American churches permits a vision of Christian unity which respects the historic genesis of the churches; believes all to be justified of God when witnessing for truth and righteousness; permits a belief that God must be present where His Spirit is breathed and expressed in pure words and holy living. This view of unity holds that humanity is immersed in God and that, therefore, all the good of all men is from Him. Such a unity will not through pride waste resource in multiplying denominational posts, but will seek only to arrive and stay where it is evident that what is already pointing men Godward in any place points with wavering finger or with misleading twist of direction. Can we not conceive of a unity which believes that the ultra democracy of one church may be more helpful in some places than another more compact and closely organized? Can we not hope for a unity which will admit that if any part of a community remains unchurched after years of occupation by one church, it is no invasion or unfriendly

ness if another, after friendly conference, makes trial for success? We believe that God is bringing His children together by granting them power to distinguish between the essential and the nonessential in Christianity, and especially by pouring out upon them the spirit of love. We are thankful for those victories of divine charity which, in this favored land, muzzle so effectively the spirit of persecution when unity of belief is impossible.

To all who recognize the apostolic deposit of truth and who, free from hierarchical claims, acknowledge that true churches, as in God's world of nature, may secrete different shells from their own substance, and still be one under a divine plan, we hold out the hope of unity of faith in the bonds of peace.

We feel strongly the evils of too many churches in small communities, but we are not able to say that the history, too well known, of one sluggish church in a community unstirred by Christian rivalry, is better than present conditions which at least permit the survival of the most active, and of the one which best justifies itself to the community.

Our hearts lovingly turn to those of like faith and order with ourselves. We cannot believe that it is the will of the Lord Jesus Christ that those who are practically identical in faith and order should be rivals on the same field, or remain wholly separate except as to a polite yet formal fraternity. We ought not to be separated by bulk, geography or color.

A generation has passed since fraternal relations were established with the Methodist Episcopal Church, South. With varying success, but we believe with a sincere desire on both sides to succeed, efforts have been made to apply practically the principles recognized by both churches as the basis of improved relations. Both churches have maintained representative commissions for the purpose of promoting a better understanding, and for securing co-operation instead of rivalry. In some notably successful instances, adjacent or overlapping Annual Conferences of the two churches have adopted plans looking to the relief of local irritation by a process of exchange and union. But, in the absence of any authority to pass legally on such cases, the execution of a case agreed upon cannot be guaranteed. If a constitutional method can be found of giving the Annual Conferences thus situated authority to make such adjustments binding, it will be a great step toward happy relations when the two churches touch each other.

The General Conference of the Methodist Episcopal Church, South, did not find it practicable to authorize the exchange of ministers between the two churches by Episcopal authority, as recommended by the joint action of the two commissions, thus doing away with the necessity of withdrawal, to enter either Church from the other. We trust that nothing will prevent the continuance of the Commission on Federation in some form, nor induce this body to withhold its approval of such closer approach as promises, without prejudice to our work, to bring us into harmonious relations with our brethren of the Methodist Episcopal Church, South.

INTERDENOMINATIONAL FEDERATION.

The great Interdenominational Federation Convention held in New York welcomed full representation from our Church, and several of our Bishops, ministers and laymen took part in its deliberations. We believe that this convention did much to unify in faith and love and aim the chief Protestant denominations. We trust that the plan of federation, which will be laid before you, will meet with your approval and co-operation. The path of federation would be smoother if the testimony of the churches as to Temperance, Divorce and the obligation to better social conditions were alike. Until also there is a fuller acceptance of the doctrine of a perfected love as the privilege of the believer in this life, we cannot feel it to be our duty to always stay out of communities sufficiently occupied as to numbers but not as to testimony.

We thank God for the common hymnal, the common order of worship, and the common catechism, which speak of our growing unity with our Southern brethren. Believing, singing and worshipping alike, we shall surely find other unities appearing in their time.

ADMINISTRATIVE DIFFICULTIES.

Churches make it impossible for the Bishops to justly arrange the work by insisting on appointments which, if granted, compel widespread injustice as to other members of the Conference. Conferences pass resolutions protesting against transfers without equivalent exchange, and then wholly refuse transfer; thus putting the appointing power where it must dis-appoint a church by sending a man not wanted, or crucify a man by sending him to a disappointed of- ficiary, if not a disappointed church. This has reached a pass where the Bishops are accused of tyranny and self-will when they do what the law of the Church demands of them. Seeking always to be considerate of every interest; eager to listen to all communications and petitions; not daring to use self-will while standing in the Master's place to send out the twelve and the seventy into the world, we keenly feel the embarrassment thus created by both ministers and churches, by proceedings wholly outside the law, while we as Bishops are held, as we ought to be, to the strictest accountability to the laws which compel us to give every effective man a church and every church a pastor.

We unfeignedly rejoice that God has helped us in the matter of appointment to such a degree that pastoral relations have been inaugurated and continued

among us with astonishingly little friction. Not for the joy of exercising authority; not for complacent play of self-will; not for the maintenance of old power in new conditions by men habituated to control, do we sometimes wish that the Church could return to the days when strong men could be sent to build up weak churches, and the waste places could be made to bloom like the rose, because men who know how to care for the garden of the Lord were found ready to undertake the task. Gradually, it must be confessed, an element had crept in until service, opportunity, certain growth and victory are, with some, less esteemed than a fixed degree of comfort and emolument. Not now as formerly does the Church in any similar degree furnish us with men from secular life, whose joy is to preach the Word and who can minister to the weaker places until they become strong. The problem of the country charge cannot be met except as the local preacher shall again be raised up in willingness and power to preach the gospel. To-day most of our charges which pay \$600 are in the care of local preachers. Below this support they must necessarily be under their care.

LOCAL PREACHERS.

The number of local preachers in the Church at the close of 190714,075

Number in foreign fields 1,956
In colored Conferences and Missions 4,128
White Conferences and Missions..... 7,791

Total14,075

Number of traveling preachers in foreign fields. 1,347
Number of traveling preachers in colored conferences 2,117
Number of traveling preachers in home, white Conferences and Missions15,889

Total19,353

Ratio of local preachers to traveling in foreign fields, is145.2 to 100
In the colored Conferences, the ratio is..195 to 100
In the home, white Conferences, the ratio is 50.3 to 100

In the colored Conferences only 385 local preachers were serving as supplies, out of a total of 4,128. The ratio of supplies to the whole number of colored local preachers is 9.3 to 100.

More than ninety per cent of the local preachers in the colored work remained outside the pastoral relation, while in the white work 43.7 per cent are serving as pastors. This last is a grateful surprise. Making an allowance for the proportion of aged and infirm among the local preachers at 13.6 per cent, we have 6,904 from which to draw 3,472, so 50.3 per cent of the local preachers are actually serving as pastors.

MISSION CONFERENCES.

We urge the General Conference to consider whether the law, Par. 86, Sec. 2, which deprives the members of Mission Conferences of the right to vote for delegates to the General Conference and to vote on constitutional questions is constitutional. It is a strange anomaly that while members of Missions may do this, those who are members of a more highly organized body, namely, a Mission Conference, may not. We believe that no member of an Annual Conference can be deprived by his transfer to a Mission Conference of his constitutional right as a judge of constitutional questions or of representation in the General Conference.

THE TIME LIMIT.

The Church has not yet reached unanimity concerning the removal of the time limit from the pastorate. The observations of some of our members are quite favorable to the new order. Others would advocate a return to the old plan, with provisions for certain cases. The Annual Conferences also differ, as their memorials will show. We leave the subject to the wisdom of this great body of preachers and laymen.

REDEMPTION OF THE CITIES.

The problems of the cities are inextricably interwoven with those of the country. In concentrating opportunity it concentrates temptation. Faith seems to be born most easily under the whole dome of the stars and in the naked places. The city holds men to earth. There they can have little open vision of the awakening and creative forces. Much of the best life of the cities is that which reaches them from the country. The two greatest problems before us are the redemption of the cities from vice and the salvation of the small country places from paganism.

It is a matter of profound regret that so many of the immigrants stay in the greater ports. In our larger cities of the north the majority of the population is of foreign extraction. This means the longer spoken preservation of the foreign languages, and slower assimilation to American ideals. It means also the continuance of imported anarchistic and communistic ideals, as property in land is impossible to most who remain in the cities. Property in land is a chief solvent of anarchistic ideas. On account of this congestion of foreign born people in the cities, a heavy drag is attached to the temperance reform. They do not, or will not, see the close connection between social demoralization, crime and the liquor traffic. It has been a great joy to us to note the growth and success of the city missionary

societies. These have conserved property, have filled vacant churches, have founded and sustained Christian settlements in unchristian surroundings, and in so doing have won many to the Lord Jesus Christ. This work is always, as to its needs, scant in money and workers. Our constant prayer is that God may help us to the means and the men for this great cause, and that this Conference may develop plans for the extension of a work absolutely necessary for the salvation of the republic.

OUR SUNDAY SCHOOLS.

There is a close relation between the number of our communicants and the number of our Sunday school scholars. Our membership numbers 3,040,275, while our Sunday school forces number 3,005,563.

Whenever an audience at an Annual Conference is asked to indicate, by rising, the number who acknowledged Christ before fifteen years of age, two thirds of the congregation will rise.

When those who confessed Christ between fifteen and eighteen are asked to join those standing, five sixths of the audience will be on their feet. The number of those who acknowledge Christ after they are twenty-one is very small.

Thus is emphasized what all know, that the life of the church depends upon developing Christ in the children more than on the conversion of the nature.

To this our Sunday school work is wisely directed. Its work is in part to convey and impress religious knowledge. But all this is only the preparation for its greatest work, namely, the leading of young souls to a glad testimony of conscious acceptance with God, and to the beginnings and development of Christian character. We believe that no church has better directed effort toward this result, nor more valuable helps as a whole in its Sunday school publications.

THE EPWORTH LEAGUE.

The Epworth League is nineteen years old. Its earlier years were characterized by phenomenal growth and extraordinary enthusiasm. It could not be expected that these conditions would be maintained always, and no one is surprised that the present rate of growth is somewhat slower. The Sunday school was an evolution, and required more than a century to bring it to its present efficiency and strength. So this movement among young Christians will require time to work out the best form of organic life and the largest usefulness within the Church. We are glad to note that, while the great conventions are not so numerous nor so largely attended, there are many evidences of genuine prosperity. The League is now self-supporting. The spiritual life of the League seems to be deepening. The interest of the young people in the evangelization of the world is growing. The educational movements are being conducted with zeal. The official newspaper organ, The Epworth Herald, maintains a very large circulation, and the different study courses have a wide sale. Not all Leagues are ideal in their spirit and activities, any more than all churches measure up to the best standards. But the movement generally continues to have our warm sympathy and commendation.

Young people are singularly impressible. They readily yield to the influences of their environment. The success or failure of the Epworth League in the local church depends largely upon the character of that church and upon the kind of leadership it gives to its youth. We cannot, therefore, emphasize too strongly the importance of constant and sympathetic pastoral oversight of the activities of the League, the careful training of young persons who give promise of leadership, and the necessity of keeping the organization close to its original design, namely, the cultivation of symmetrical Christian character, the promotion of the spirit of evangelism, and the enlarged usefulness of our young people in works of mercy and help.

CLASS MEETINGS AND OTHER MEANS OF ORACE.

We earnestly call renewed attention to the importance of regular attendance on the evening as well as the morning preaching services, but also upon the social means of grace such as the weekly prayer meeting. We urge in every church the maintenance and thorough working of our class system as a valuable means of spiritual development and Christian training. Especially would we point out the great importance of assigning each member and probationer to a class, and we emphasize the supervisory value of the division of the membership into small bodies with the oversight of leaders who, outside of the class meeting, may see each member at short intervals for the purpose of aiding in the member's Christian development.

DEACONESSES AND THEIR WORK.

Our deaconess work began in Germany in 1873, twelve years before its foundation in America, and the deaconesses in German jurisdiction now number about 375. The American work rose independently and has been developed from several centers under different societies, until it appears that 612 deaconesses and probationers are at work at home, and 373 abroad, a total of 985 deaconesses and 446 probationers. The regard which the Church has for the deaconess work is shown by the consecration in the last quarter of a century, to their use, of \$3,935,998, an increase for the quadrennium of \$312,719. Deducting debt the property devoted to their use amounts to \$3,482,373.

For this work, for those who maintain it and for those who do it, we have only words of praise. They (Continued on Page Ten.)

Proceedings of the General Conference

FOURTH DAY, SATURDAY, MAY 9

Conference was opened by Bishop Moore promptly at 8:30 o'clock. Dr. W. W. Van Orsdel announced the singing of hymn 3; Dr. John W. Bennett read First Corinthians, 15th chapter, and B. F. Brooks offered prayer. Hymn 138 was announced by U. F. Hawk; there was prayer by John H. McDougal; W. W. Van Dusen announced hymn 143 and also led in prayer.

The journal of the previous day's session was read and approved.

After the suspension of the rules, Judge Charles E. Lincoln offered a resolution to amend the constitution concerning representation in the General Conference, which was referred to the committee on temporal economy.

The delegations seated in the rear portion of the hall have difficulty in bearing the proceedings. At this point Dr. Robert Forbes entered a protest on behalf of these delegates instructing the local committee to remedy the difficulty.

A motion to reconsider the action by which the committee on episcopacy was prevented to hold executive session was lost.

On motion of Dr. A. B. Leonard it was ordered that reports from missionary fields be made the order of the day for Monday at 10 o'clock.

Dr. Sassamori, fraternal delegate from the Methodist Church of Japan, a graduate of De Pauw University, now in charge of one of our universities in Japan, was introduced.

Bishop Walden announced the committees appointed by the Board of Bishops.

Aggressive Evangelism—Bishops Berry, McDowell and Burt:

- District 1.—Rev. C. F. Parsons.
- District 2.—Rev. A. C. McCrea.
- District 3.—Rev. F. H. Coman.
- District 4.—Rev. H. L. Jacobs.
- District 5.—S. O. Royal.
- District 6.—W. A. Patten.
- District 7.—R. S. Lovinggood.
- District 8.—Rev. C. D. Nusbaum.
- District 9.—Rev. Robert Smylie.
- District 10.—Rev. Peter Munson.
- District 11.—Rev. G. U. Wade.
- District 12.—Rev. J. O. Dobson.
- District 13.—Rev. E. C. Anner.
- District 14.—Rev. Robert Warner.

Methodist Brotherhood:

At Large.—Hanford Crawford, St. Louis Conference; Rev. J. W. E. Bowen, Washington Conference; Rev. W. S. Matthew, California Conference; Rev. C. A. Tindley, Delaware Conference; H. M. Hayner, Iowa Conference; H. E. Dingley, Central New York Conference; Rev. W. P. French, Michigan Conference; Willis McDonald, New York East Conference; Carlo Ferreri, Italy Conference; Rev. J. G. Wilson, Philadelphia Conference; C. B. Perkins, California Conference; Rev. E. A. Bishop, Vermont Conference; E. R. Rowlander, East Swedish Conference; Frederick Engebretsen, West Norwegian Danish Conference; Rev. S. S. Sulliger, Puget Sound Conference.

District 1.—Rev. E. S. Tasker and C. E. Tilton.

District 2.—Rev. John Handly and M. S. Daniels.

District 3.—Rev. W. D. Marsb and S. L. Strivings.

District 4.—Rev. J. C. Nicholson and Anders Anderson.

District 5.—Rev. T. H. Campbell and G. D. Selby.

District 6.—Rev. S. K. Arbuthnot and W. L. Dennis.

District 7.—Rev. D. G. Franklin and E. H. McKissack.

District 8.—Rev. W. J. Martindale and A. H. Dunn.

District 9.—Rev. W. A. Shankin and Charles Strader.

District 10.—Rev. Christie Galeener and D. D. Thompson.

District 11.—Rev. W. D. Parr and J. H. Hanley.

District 12.—Rev. J. C. Moore and H. A. Larsen.

District 13.—Rev. Christian Golder and E. G. Bek.

District 14.—Rev. U. F. Hawk and B. L. Paget.

Sub-Committee of Fifteen on Unification:

At Large.—D. S. Gray.

District 1.—G. F. Washburn.

District 2.—C. S. Wing.

District 3.—W. P. Murray.

District 4.—W. W. Evans.

District 5.—R. T. Miller.

District 6.—J. A. Patten.

District 7.—W. W. Lucas.

District 8.—R. H. Beggs.

District 9.—W. F. King.

District 10.—J. M. Kittleman.

District 11.—Marvin Campbell.

District 12.—S. W. Trousdale.

District 13.—C. A. J. Walker.

District 14.—E. J. Inwood.

To the committee on judiciary all appeals from conferences, from individual ministers and members of the church, and the records of judicial conferences were referred.

A special committee was ordered, to which was referred all memorials relating to the rearrangement or reorganization of the Board of Foreign Missions and the Board of Home Missions and Church Extension, composed of the Corresponding Secretary of the boards named and one person from each annual conference.

On motion of Dr. George P. Mains the Board of Bishops was requested to appoint a committee of fifteen, who shall take into careful consideration the question of the Restatement of the Fundamental Doctrines of Methodism as submitted by the General Conference of the Methodist Episcopal Church, South, which committee will report its recommendations, if any, back to this conference for its action.

The following resolution was offered by Dr. I. L. Thomas: "Since for many years we have had a treatise on the interpretation of Methodist law, which was indispensable to the ministry and laity of our church, and since Merrill's Digest has been adopted by several general conferences as the authority for the interpretation of our law: Resolved, That the Board of Bishops be requested to select one of their members to revise and adjust it to the new laws enacted by this General Conference." The motion was laid on the table.

On motion of Charles Strader a resolution was passed to the effect that Sunday, May 10, be observed as Mothers' Day; delegates to wear a white flower as an emblem.

Dr. W. S. Matthews offered the following resolution, which was adopted:

"Whereas, The calamity of April, 1906, entirely destroyed twelve of our church buildings in San Francisco and vicinity, and seriously damaged more than forty others; and

Whereas, Not a single church in the burned district has been restored, but all are still in ruins; therefore,

Resolved by this General Conference, That the bishops be requested to appoint a committee of sixteen, to consist of the resident bishop of San Francisco, the secretary of the Board of Home Missions and Church Extension, and seven other ministers and seven laymen, one representative from each general conference at the earliest practicable moment, what measures, if any, can be taken by the General Conference to relieve the distress and to restore their ruined churches."

The secretary read a number of notices and announcements. The benediction was pronounced by Bishop Moore. The conference then adjourned.

FIFTH DAY, MONDAY, MAY 11

The General Conference was opened by Bishop Hamilton at 8:30 o'clock a. m. Dr. Christian C. Golder announced the singing of Hymn No. 9; Mrs. Mary A. Lakin read Luke xi. 1-13. Hymn No. 461 was then sung. Dr. M. C. B. Mason led in prayer. Hymn No. 98 was announced by Peter Munson.

Bishop Hamilton said: "I hold in my hand a gavel from wood of the Masterson house, near Lexington, Ky., where Bishop Asbury held the first conference held in Kentucky, in 1790. This gavel has been used in two of the general conferences of the Methodist Episcopal Church, South. This will make the fifth time it has been used in a general conference of our church. Certainly you will observe the call of this gavel when you are forgetful of mine."

The secretary read the journal of the Saturday session, and the minutes were approved.

Dr. A. B. Leonard called attention to the fact that on Saturday night there was held a mass meeting of Methodist laymen, in the interest of what is

known as the Interdenominational Missionary Movement. A memorial was adopted by that body at that meeting to be presented to the General Conference. Dr. Leonard said: "We have present with us this morning the secretary of that Interdenominational Missionary Movement, Mr. J. Campbell White. He is here with a brief message to the General Conference, as representing a great organization, and I desire to present the memorial and have it read, and that, while it is pending, Mr. White be permitted to deliver his message—a brief message to this General Conference." The motion prevailed.

The secretary read the resolution as follows:

The following resolution was unanimously adopted by the Laymen's Missionary meeting, held in Lyric Hall, Saturday evening, May 9, 1908:

Resolved, That we recommend to the General Conference, now in session in the city of Baltimore, to approve the following scale of contributions for Foreign Missions for the ensuing quadrennium and to plan to bring it to pass: 1909, \$3,000,000; 1910, \$4,000,000; 1911, \$5,000,000; 1912, \$6,000,000.

Whereas, Of the eleven hundred millions of non-Christian people in the world, it is estimated that 175,000,000 are within our mission fields, and it is generally agreed that the Methodist Episcopal Church is properly responsible for bringing to them the Gospel, as its fair share in the work of evangelizing the world; and

Whereas, An adequate effort to reach these needy, ready and waiting millions requires at least 6,000 instead of 1,000 missionaries we now have in the field and a corresponding advance in available funds; therefore

Resolved (1), That the General Conference calls upon the church to acknowledge its obligation to take as its fair share of the work of world evangelization the 175,000,000 non-Christian people assigned to it.

(2) That the General Conference believes that the resources of the church in consecrated men and means is equal to this demand upon them, and that giving on this larger scale for Foreign Missions will not impoverish but enrich the church and stimulate abundant contributions for all its home needs.

(3) That our church be asked to accept the responsibility which the larger call brings to its door and to raise in the next quadrennium for Foreign Missions these sums: \$3,000,000 in 1909, \$4,000,000 in 1910, \$5,000,000 in 1911 and \$6,000,000 in 1912.

(4) That the Laymen's Missionary Movement, whose short history has been so signally blessed of God, be heartily welcomed and thoroughly employed as a potential agency to enlist and organize the men of the church at the call of God for the evangelization of the world.

(5) That weekly contributions for Foreign Missions, in place of the present desultory giving, be urged upon all our people as a duty and a privilege, and that for this purpose the Board of Foreign Missions be advised to provide such appliances as will facilitate the adoption and working of the plan.

Mr. White delivered an instructive address bearing on the resolution, which was referred to the committee of temporal economy.

Dr. D. S. Monroe, the honored former secretary of the General Conference, and Mrs. William Butler were invited to seats on the platform.

A report from the committee on federation, being in fact an invitation to the Protestant Methodist to unite with us and the appointment of a commission or deputation to carry this invitation to this church, which meets in a general conference on the 15th of this month, in the city of Pittsburg, was adopted. Dr. John F. Goncher, speaking on the resolution, said: "Four score years ago, after the adjournment of the General Conference of 1828, in the city of Baltimore, there was a convention which adopted a provisional plan for the organization of the Methodist Protestant Church. We need not enter into a discussion of the differences at that time. As this paper sets forth, and both churches recognize, those differences have been largely eliminated. It had been thought that the Methodist Protestant Church, with another, would unite with the Congregational Church. I am informed there is no probability of that being consummated. I have reason to know that by very many of the Methodist Protestant churches such an invitation as we extend will be hailed with thankfulness and greatly appreciated. If an argument were necessary it would be easy to make it. It is simply an opportunity for poetic recognition of the conditions that in the very, same

city where the separation commenced there should be the initiation of organic union."

Rev. J. H. Goodman, fraternal delegate of the British Wesleyan Church, Bishop Thomas Bowman of the Evangelical Association, Mr. Rowell, fraternal delegate of the Methodist Church of Canada, and Mrs. William Butler were introduced.

The motion by which the Episcopal address was ordered published as a supplement to the Advocates was rescinded and the Advocates were instructed to publish the same as regular matter.

The following resolution was offered by Dr. H. W. Rogers:

Resolved, That the General Conference of the Methodist Episcopal Church, now in session in the city of Baltimore, invite the President of the United States and the Right Honorable James Bryce, the Ambassador from Great Britain to the United States, to be present on the occasion of the reception of the Fraternal Delegates from the Wesleyan Methodist Conference of Great Britain, from the Irish Methodist Church, and from the Methodist Church of Canada, and expresses the hope that they will address the conference.

Resolved, Second, That the chairman of the committee on the reception of fraternal delegates is hereby requested to communicate this invitation to the President and the Hon. James Bryce.

The resolution was unanimously adopted.

Mrs. Bishop McCabe was invited to a seat on the platform.

A resolution offered by Dr. G. I. Wright to change the basis of representation in the General Conference from its present basis, the number of members in the several annual conferences, to the entire number of ministers, members and probationers of our church, was referred to the committee on temporal economy.

Bishop Robinson, securing the floor, on a question of privilege, presented a gavel which was used in the organization of the Philadelphia Annual Conference, the youngest conference in Methodism.

Dr. John W. Butler presented a gavel made from a piece of wood taken from the first house built by our first missionary in India.

Dr. E. A. Blake of the New Hampshire Conference offered a resolution, which was referred to the committee on episcopacy, respectfully petitioning the General Conference to request the Board of Bishops that they so arrange the plan of Episcopal supervision and visitation that the individual assignments be made as far as possible to a group of contiguous conferences during a period of not less than four consecutive years.

John Handley, of New Jersey, then presented the following:

Whereas, The Bishops have recommended the formation of a brotherhood,

Be It Resolved: First, That the name be the Brotherhood of the Methodist Episcopal Church.

Second, That this Brotherhood be under the supervision of the General Conference.

Third, That there be a Board of Control of General Conference delegates, ministers and laymen equally represented.

Fourth, That each General Conference District, Annual Conference and Presiding Elder's District be empowered to elect their own officers.

Fifth, That the subject primarily be religious and spiritual, as suggested by the four points of Invitation, Welcome, Conversion and Membership in our Methodist Episcopal Church.

Sixth, That a bishop be appointed president of the brotherhood.

The resolution was referred to the committee on brotherhood.

On motion of Dr. E. S. Tipple a resolution was passed assuring the Governor of the State of New York of an unyielding opposition to this destructive race gambling evil, and of our unwavering moral support in this notable battle for righteousness; and further

"Resolved, That we solemnly urge the members of both branches of the Legislature of the State of New York to pass these bills."

The president and secretary of the conference were directed to communicate this action by telegraph to the Governor, the President of the Senate and the Speaker of the Assembly of the State of New York.

The committee on episcopacy was instructed to report on the number of bishops to be elected by May 19. The election will no doubt begin on May 20.

Dr. I. L. Thomas, securing the floor on a question of privilege, said:

"Mr. President and Brethren: This matter is of such vast importance to me that I beg to read. I hold in my hand a clipping from The Baltimore News of Saturday, purporting to report the resolution which I introduced Saturday morning concerning the preparation of a Digest of Methodist Law. This report, headed as it is, 'A Colored Delegate Rebuked,' is a misrepresentation of the rankest kind of the spirit and temper of both the General Conference and I think of Dr. J. M. Buckley, called attention to the fact that Merrill's Digest of Methodist Law had never been authorized by the General Conference. This misrepresentation is extremely important to me, as I am a resident of this city and a member of the Washington Annual Conference covering this territory, and in the absence of any correction of this matter I am the victim of an impression upon the public mind wholly at variance with the truth and facts of the incident.

"The simple fact is that, in the interest of administration, I introduced a resolution asking the General Conference to request the bishops to have one of their number prepare a digest of our law that would serve as an interpretation of the law and thus settle many disputes that might arise. I was sure of my ground, because Merrill's Digest appears in the Disciplinary Course of Traveling Preachers among the books to be read and the Local Preachers' Course among the books to be studied. This course, if I mistake not, is prepared by the Bishops.

"Knowing this, in the hasty preparation of the resolutions I failed to consult the record. To this extent the resolution was faulty and hence failed of passage. It being lacking in historical correctness, it did not fail of enlightening many minds other than the author, as distinguished men upon the floor have said to me since Saturday that they have been hitherto under the impression that Merrill's Digest of Methodist Law was authorized of the General Conference.

"That I should thus be held up before the public eye with an insinuation that I have been reprimanded is unworthy of the reporter and newspaper doing it, which has the courtesy of the floor to report the truth and the truth only, and in so reporting it, to be able to select such words as will be a correct representation of the facts.

If the resolution of Saturday failed of passage, it being lacking in historical correctness, it did not fail of enlightening many minds other than the author—as distinguished men upon the floor have said to me since Saturday that they have been hitherto under the impression that Merrill's Digest of Methodist Law was authorized of the General Conference.

"I beg that this correction be made a matter of record."

On motion of Dr. T. N. Boyle the Baltimore News was requested to make the correction.

The Daily Christian Advocate, referring to the incident, says:

"Dr. I. L. Thomas, the gifted and exceedingly successful assistant secretary of the Home Mission and Church Extension Board, secured the floor on a question of special privilege. Last Saturday he had introduced a motion to make the Methodist Digest, written by Bishop Merrill, the official interpreter of Methodist Law. In common with many others, he had considered it approved by the Board of Bishops, since it was incorporated into the course of study approved by them. The Baltimore News had headed an article about it with the words, 'A Colored Delegate Rebuked.' Dr. Thomas had the sympathetic hearing of the whole conference as he explained his special interest in the subject, since he is a resident of Baltimore and a member of the Washington Conference. The Baltimore News was, by motion of Dr. Boyle, requested to make the correction. Dr. Thomas has made a great success by his secretarial position, and is universally popular with the delegates, who deeply sympathize with him in the injury done by such a statement."

All missionaries were invited to seats on the platform.

Bishop Walden read this telegram: "Rev. George Standing died to-day (May 9) at 2:15 p. m., exclaiming: 'There is not a shadow or a cloud!'"

(Signed) A. M. WILKINS.

Adjourned, with the benediction by Bishop Hamilton.

SIXTH DAY, TUESDAY, MAY 12

Devotional exercises began at 8:30, Bishop J. F. Berry in the chair. Hymn 19 was sung—"Come Thou Fount of Every Blessing." Rev. F. H. Coman of the Genesee Conference read the Scriptures. Rev. D. D. Martin announced Hymn 230—

"My hope is built on nothing less
Than Jesus' blood and righteousness."

Prayer was offered by Rev. P. H. Swift. The bishop announced and conference sang Hymn 385—

"Soldiers of the Cross, arise"

The secretary read the minutes of yesterday's proceedings, which were approved.

A resolution offered by Dr. E. A. Schell to the effect that all elections hereafter to the office of bishop shall be for a term of twelve years only without re-election, and that after the completion of the term he shall become an effective member of the conference from which he was elected was referred to the committee on episcopacy.

On motion of B. Lee Paget the committee on temporal economy was requested to devise and report at an early date some plan whereby the principles and practice of tithing shall be presented to our people, that it may become a more generally recognized and observed part of our economy, whether through the agency of some gifted person assigned to this special work or by such other effective means as they may deem best.

Dr. Henry M. Wilson, father of Bishop Wilson, was invited to a seat on the platform. Dr. T. C. Iliff was also invited to a seat on the platform.

The publishing agents were instructed to send free of charge one copy of the General Conference Journal of 1908 to the libraries of our denominational colleges, universities and theological seminaries and to each State library of the different States of the United States and also in the Congressional Library at Washington.

The following resolutions, offered by Dr. G. G. Logan, were referred to the committee on federation:

Whereas, There are in the Methodist Episcopal Church about three hundred thousand members of color, here in the United States, chiefly in the Southern; and

Whereas, There are in this country several other denominations of Methodists, chief among which are the African Methodist Episcopal Church, with a membership of about seven hundred thousand; the African Zion Methodist Episcopal Church, with a membership of nearly six hundred thousand; the Colored Methodist Episcopal Church, with a membership of nearly three hundred thousand.

Whereas, The various denominations and the colored membership of our own church occupy a large measure the same territory, minister to the same peoples, have many problems in common, religious, social and educational, and

Whereas, We believe a closer federation among our colored members and the various colored Methodist denominations of the United States would be productive of a great good.

Therefore Be It Resolved, That a commission of seven, consisting of one bishop, three ministers and three laymen, be appointed by the General Conference to send during the ensuing quadrennium to confer with similar representatives of the three churches above named upon such questions as may lead to more harmonious co-operation among them and the solution of difficult problems.

Be It Further Resolved, That the General Conference of the Zion African Methodist Episcopal Church now in session in Philadelphia, African Methodist Episcopal Conference now in session at Norfolk, and that the General Conference of the Central Methodist Episcopal Church to be held two years hence be informed by the secretary of this General Conference of the appointment of this commission and our willingness to confer with a similar commission appointed by them.

Dr. I. G. Penn offered the following resolutions as a substitute to Dr. Logan's motion, and it was also referred to the commission on federation:

"Whereas, There was convened in Atlanta, Ga., in 1902, and in Washington, D. C., in 1906, a Congress of Christian Young People of the Negro race, composed of all denominations working among that race, in which our 300,000 colored members participated.

Whereas, The said Congress had its birth in the Methodist Episcopal Church, the Board of Control of the Epworth League having authorized the assistant secretary of the Epworth League to interest others and convene such a meeting; and

Whereas, The various boards of our church, by a vote of the same, participated and contributed to it, by representation and nominal financial help; also our Board of Bishops sent representatives from among their number to study the movement and bear the greetings of the church; and

(Continued on Page Twelve.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

All personal mail intended for the Editor from now until the close of May should be addressed to 2125 Druid Hill Avenue, Baltimore, Maryland, care Mr. T. H. Smith. Only personal mail should be sent to this address.

A telegram received as we go to press announces that, after a long debate, the General Conference decided to elect eight bishops.

PRESIDENT ROOSEVELT'S ADDRESS

(Continued from Page 1.)

and the deft hand. But most of all we need the essential qualities that in their sum make up the good man and the good woman; most of all we need that fine and healthy family life the lack of which makes any seeming material prosperity but a glittering sham.

"If the average man is brave and hard-working and clean-living, if the average woman has the qualities which make a good wife and good mother, if each has self-respect, and if each realizes that the greatest thing in life is the chance to do service—why, then the future of the nation is secure. We can not stand up for what is good in manhood and womanhood without condemning what is evil. We must condemn the man who is either brutal and vicious, or weak and cowardly; the man who fails to do his duty by the public, who is a bad neighbor, an idler, an inconsiderate and selfish husband, a neglectful father.

"So also we must condemn the woman who, whether from cowardice or coldness, from selfish love of ease or from lack of all true womanly quality, refuses to do aright her great and all-essential duties of wifehood and motherhood. We admire a good man; but we admire a good woman more. We believe in her more. All honor is due the man who does his full duty in peace, who as a soldier does his full duty in war; but even more honor is due the mother.

"No human being has a greater title to respect than the mother who does her full duty, who bears and rears plenty of healthy children, so that there shall be a national growth and not national decadence, so that in quality and in quantity our people shall increase.

"The measure of our belief in and respect for the good man and the good woman must be the measure of our condemnation of the man and the woman who, whether from viciousness or selfishness or from vapid folly, fails to do each his or her duty in his or her special sphere. Courage, unselfishness, common sense, devotion to high ideals, a proper care for the things of the spirit, and yet, also for the things of the body—these are what we most need to see in our people; these are the qualities that make up the right type of family life; and these are the qualities that by precept and by example you here, whom I am addressing, are bound to do all in your power to make the typical qualities of American citizenship."

The annual Year Book of the Baptist Church that has just been issued reveals substantial growth. The total membership in all branches of the Baptist Church in America is 4,969,524, an increase over last year of 156,871. The total contributions to missions were \$2,275,014, being an increase of \$240,746. The total benevolences for the year were \$22,286,892, being a total increase of \$2,447,158. These statistics show a healthy growth, and thoroughly indicate the health of the denomination.

SIDE LIGHTS ON THE GENERAL CONFERENCE

The Rev. Dr. J. B. Hingeley continues to prove himself a most efficient secretary.

Claslin University and Morristown Normal and Industrial College have considerable space in the Freedmen's Aid Exhibit.

Although Bishop Warren is 77 years old, it is not likely that he will be retired. He is vigorous in body and mind, and shows no perceptible signs of decay in either, and the brethren are not likely to force his retirement.

May 19 is the day on which the Committee on Episcopacy will report the number of Bishops to be elected, and balloting will begin on May 20. By the time this paper will be in the hands of our readers the new Bishops will have been elected.

The Liberian delegation, consisting of the Rev. Dr. A. L. Sims, presiding elder in the Liberian Conference and Secretary of the Interior of the Republic of Liberia, and Mr. Wilmot E. Dennis, a Monrovia merchant and the Belgian Consul at Monrovia, are cordially received on every hand.

When the General Conference was held in Baltimore 100 years ago Bishop Asbury was the only Bishop. There were 129 members of that General Conference, representing 500 itinerant preachers, 200 local preachers and 140,000 lay members. The present General Conference has a membership of 787, and 717 of whom responded to their names on the first day. These represent a ministerial membership, including the local preachers, of about 33,000; with a total lay membership of 3,300,000. Of the 787 delegates only 255 have been members of former General Conferences, and 166 of the 255 are ministers and 89 are laymen. There are 35 more delegates in this General Conference than in the General Conference of 1904. Of the ministerial delegates 180 are presiding elders, 120 are pastors, 37 are educators, 21 General Conference officers, 36 Field Secretaries and others doing special services.

Bishop Scott received an enthusiastic reception on Wednesday of last week when he read his address before the General Conference. The applause was prolonged and hearty. The Bishop reviewed the work during the quadrennium, showing the efforts made along many lines of temperance reform, evangelism and self-support. The brethren are proud of the impression the Bishop made and proud of what he represents to them and to the church. The manner in which his address was received was especially gratifying. The Daily Christian Advocate in reference to the impression made said: "Bishop I. B. Scott, in a clear voice and with fine poise, read an arousing report of his work in Africa during the past four years. Bishop Burns was the first colored Bishop elected for Africa. At his death Bishop Roberts was elected. He died in a short time, and for nearly 40 years there was no other colored Bishop elected until the selection of Bishop Scott, at Los Angeles in 1904. His work has proved him to be an exact fit in an important position."

The general impression is that the General Conference will make eight new Bishops, and among those prominently mentioned for the Episcopal office are Dr. H. C. Jennings, publishing agent Western Methodist Book Concern; Dr. D. G. Downey, assistant secretary of the Board of Sunday School; Dr. W. M. Quayle, pastor St. James Church, Chicago; Dr. M. C. B. Mason, secretary Freedmen's Aid Society; Rev. William F. Anderson, D. D., corresponding secretary Board of Education; the Rev. R. J. Cooke, D. D., Book Editor; the Rev. F. D. Bovard, D. D., editor California Christian Advocate; the Rev. Robert McIntyre, D. D., pastor First Church, Los Angeles, Cal.; the Rev. Daniel Dorchester, Jr., D. D., pastor Christ Church, Pittsburg; the Rev. C. B. Mitchell, D. D., pastor First Church, Cleveland, Ohio; the Rev. J. G. Bickerton, D. D., corresponding secretary State Missionary and Church Extension Society, of Philadelphia; Dr. George E. Reed, president Dickerson College; Rev. Dr. C. B. Spencer, editor Central Christian Advocate; Rev. J. B. Hingeley, D. D., secretary of the General Conference; the Rev. W. P. Thirkield, D. D., president Howard University; the Rev. W. H. Crawford, D. D., president Alleghany College; the Rev. Edwin H. Hughes, president DePauw University. This is not the entire list, others are being added daily and still more will be added before the balloting begins.

No man is more revered and beloved in the church than is Bishop J. M. Thoburn, the hero

if India, and for more than fifty years a foreign missionary. He has been in feeble health for quite a while. The condition of his health and his growing age seemed to demand his retirement, and thus one of the most pathetic scenes of the General Conference was the resignation of Bishop Thoburn as Missionary Superintendent to Eastern Asia. In presenting his resignation Bishop Thoburn said:

"Fifty years ago, while a youth preaching on a country circuit in Ohio, I accepted a call from God and His Church to missionary work in India. The following year I sailed for my field and have since been associated with our missionaries in that country. For this privilege I cannot be sufficiently thankful under God to our Church and her noble Missionary Society. God has spared my life and has given me splendid opportunities for achieving success. To Him supremely and to your dear fathers and brethren, as representing His Church, I beg to express my unspeakable thanks. But with the lapse of years and the increase of life's burdens I have become convinced that the time has come for me to lay down my official responsibilities and only attempt such tasks as changed conditions may permit. I therefore respectfully request that you will be good enough to grant me the relation of a retired Missionary Bishop under such conditions as may commend themselves to your judgment. Again thanking you, and in your name thanking the Church, for the splendid opportunity which you have given me, I remain, dear fathers and brethren, your obedient and grateful servant."

The General Conference delegates will visit Annapolis on May 23.

The heroic deeds of Mr. Edward S. Spencer, the late Bishop Charles H. Fowler and Bishop Joseph C. Hartzell, in their life-saving efforts nearly fifty years ago, and the bravery of other students of Garrett Biblical Institute and Northwestern University led to the establishment of a volunteer student life-saving crew at Evanston, and afterward to the establishment of the government life-saving crew at the same place. This is the only student life-saving crew in the world, and it has a record of saving about five hundred lives.

The General Conference of the African Methodist Episcopal Church is holding its twenty-third quadrennial session in Norfolk, Va. The Episcopal Address was read by Bishop William B. Derrick. In reference to the statistics of the church the Bishop gave the following items for the year 1906: Bishops, 12; general officers, 10; presiding elders, 320; traveling elders, 3,306; traveling deacons, 1,109; licentiates, 1,257; superannuated preachers, 203; local elders, 229; local deacons, 624; local preachers, 8,377; exhorters, 6,018; probationers, 106,273; lay members, 800,590; total adherents, including our congregations, approximately 2,000,000. Total support and traveling expenses of the ministry received during the year, \$1,146,858. Total amount of money raised for all purposes for the year, \$2,738,761.06. Number of annual conferences, 68.

One of the most notable and gratifying manifestations of interest in our work in the South is that shown on the part of the white people of Knoxville, Tenn., during the recent commencement exercises of Morristown Normal and Industrial College. The custom there is to close all the churches on Commencement Sunday. Not merely the colored churches, but every prominent white congregation dispenses with services on that Sunday. This was true this year when the Rev. A. H. Tuttle, D. D., of Summit, N. J., preached the baccalaureate sermon in the morning and the Rev. Levi Gilbert, D. D., editor of the Northwestern Christian Advocate, preached the Annual sermon in the evening. The Methodist Episcopal Church, South, the white Presbyterian Church, and the white Baptist Church, with their pastors, greeted these distinguished sons of Methodism. Their attendance upon the services was not only a tribute to the men but a tribute alike to the work of Dr. Judson S. Hill. This manifested interest is in direct contrast to what it was when Dr. Hill went to Morristown. He was at that time ostracised, scorned, hissed and threatened. Now he is cordially received on every hand. The character of his work has demonstrated that the effort on the part of the church in the South is in the interest of peace and of good will toward all men.

OF GENERAL INTEREST

DEATH DEALING TORNADOES.

During the recent past several of the Southern States have been frequented by destructive and death dealing tornadoes. Among those States that have suffered most heavily both in life and property is Louisiana. North Louisiana, seemingly, has been the chosen region over which Aeolus has seen fit to let loose the frolicsome winds to their wanton amusement, and to the serious detriment of the inhabitants of these parts; for destruction, death and devastation have followed in their wake. The latest work of these violent winds was wrought upon the little towns of Chataignier, Pointe Coupee and Gilliam, the latter being almost completely annihilated; and more than fifty persons killed and wounded.

Perhaps never before in this vicinity have there been such frequent visitations of storms of such deadly effect. And the heavy rainfall throughout the States immediately adjoining this one and bordering on the Gulf is phenomenal. Passenger traffic has suffered a deal of inconvenience on account of the bad condition of the roadbeds occasioned by washouts.

OUR NEW TREATY.

There is some little press comment upon the peculiar coincidence of the almost simultaneous signing of a treaty between this country and Japan, and the arrival of our fleet in the San Francisco harbor. That the signing of this treaty by Secretary Root and Baron Takahira, which guarantees to arbitrate all disputes arising between the two Governments "excepting those involving national honor and territorial rights" does not affect to wholly eliminate the possibility of war—nor does any treaty for that matter—is true; but it is no less a fact that it will serve to make conflicts less probable. In asserting a belief that behind this expression of good will lay a well defined and established compact of friendship between the peoples of Japan and of the United States the *New York Globe* says: "This arbitration treaty is the smallest element in our international compact with Japan. That compact is primarily a compact between the peoples of the two countries and not between their foreign offices."

Whether or not treaties will eliminate the horrors of war, they will, as in the case of individual pledges, serve as a partial restraint to unbridled audacity; especially when operative between such highly civilized nations as Japan and our own country. Would that there might be more treaties.

PUBLIC VIRTUE.

In so many instances have there been abuses of public trust that it is a phenomenon portending highly hopeful signs, when, out of one of the very strongholds of political machinations and machine politics there arise such unrelenting opponents of public dishonesty and corruption as Governor Hughes and Mayor McClellan, of New York. That Governor Hughes is an uncompromising enemy to public evils of whatever sort is generally known, having been evidenced in all his public utterances as well as by his persistency in trying to rid the state of the abominable evil, race-track gambling. And now that Mayor McClellan, unlike many who have attained to his station in life, has so unmistakably declared himself as unalterably opposed to the lowering of our political ideals by the tolerance of corrupt officials is encouraging to the other advocates of public virtue. In his recent speech, "The Political Tendencies of the Age," delivered at Cornell University, among other things the Mayor said: "The crying need of to-day is fewer men with ideas and more men with ideals. Right is right and wrong is wrong the world over. What is wrong in private life is worse in public life." Speaking of the class of men who aspire to public office, Mr. McClellan named three: "Men of independent means; men who have not succeeded in private life, and who take office as a business proposition, and men with enough public spirit and sense of duty to make a money sacrifice to serve the State." The latter class, says he, are all too few.

COMPETENT OFFICE HELP WANTED

Young men and young women who have good business training and good moral character, and who desire a good situation in a growing Real Estate and Insurance business on salary, should write at once to W. R. Page, 1821 Arctic Avenue, Atlantic City, New Jersey.

Personal and General

Mrs. A. T. Washington, of Chicago, is visiting her mother, Mrs. J. R. Crump, at her home in Brookhaven, Mississippi.

Mrs. Sallie F. Courtney, of Newport, Kentucky, is spending a few weeks in the city, the guest of Mr. and Mrs. John Patterson.

Mr. Rolla V. Watt is chairman of the Building Committee of the Y. M. C. A. building of San Francisco, which is in course of erection.

The first Methodist to be honored with a seat in the British House of Lords is Sir Henry Fowler, who was recently created a peer of the realm.

Miss Cornelia B. Scott, daughter of Bishop and Mrs. I. B. Scott, is one of the graduates this year of the Normal Department of New Orleans University.

The recent storm disaster in the South is said to have caused the death of probably 500 persons, the crying of 1200 and a property damage of perhaps millions.

The Rev. J. W. Robinson, of Lucknow, India, and the Rev. and Mrs. G. F. Pykett, of Penang, Straits Settlements, arrived at New York, Tuesday, April 28.

The new catalogue of New Orleans University is now ready for circulation. Flint Medical College has published a separate and special catalogue this year.

H. D. Tanner, of New York, the noted artist, has finished the large picture of "Wise and Foolish Virgins," which is to hang in the Salon des Artistes Francais.

The *Pacific Christian Advocate* devoted a recent issue to the consideration of the work of the Methodist Episcopal Church among the Indians in the Northwest.

The Rev. T. A. Brown, our pastor at Fort Worth, Texas, is to be congratulated in having secured for our church there a new location for which he paid \$1,000.

The Rev. Goodsil F. Arms, of Concepcion, Chile, ministerial delegate of the Andes Conference to the General Conference, arrived in New York on the steamer Advance, May 3.

The Southwestern Presbyterian says that the receipts of the Committee of Colored Evangelization for the year just closed were about one thousand dollars more than the previous year.

The commencement sermon of Langston University, Langston, Okla., is to be preached by the Rev. H. T. S. Johnson, pastor of St. James Methodist Episcopal Church, Coffeyville, Kansas, Sunday, May 24.

The Rev. L. M. Hagood, presiding elder of the Lexington District, Lexington Conference, will preach in St. Mark's Church, New York City, Sunday, May 31. Doctor Hagood will attend the General Conference.

Toward the erection of a hotel for working girls in Cincinnati, Ohio, pledges of \$1000 each have been secured from thirty-two prominent citizens to which Charles P. Taft and wife have added \$20,000, making the total \$52,000.

The Rev. J. K. Comfort, of Pass Christian, Mississippi, and the Rev. H. W. Woods, of Pearlinton, Mississippi, were in the city Saturday of last week and gave the Southwestern a call. Brother Comfort handed in one subscription.

The Second Christian Workers' Conference is to be held on the twenty-sixth and the twenty-seventh of the present month in the Moody Church, Chicago, Illinois. Addresses will be made by many of the leading ministers, Bible teachers, evangelists, mission workers and laymen.

Rev. J. M. Harris of the Central Missouri Conference is serving this year at Mexico, Missouri. Both pastor's salary and presiding elder's claim have been raised; and in the first few weeks of Dr. Harris' presence there seven were added to the Church, and things took on new life.

The Central Christian Advocate says: "The other day Bishop Bashford sounded the deepest

note in his own life and touched the hearts of those who knew what it involved most profoundly as he announced that because the crisis was so great, he and Mrs. Bashford had decided to offer themselves for another quadrennium for service in China.

Mr. M. Wells Branch, of Wayland, N. Y., sailed from New York on Wednesday, May 13, en route to North India, where he will join the staff of teachers at Reid Christian College, Lucknow. His appointment places him in charge of the Normal Department of that institution. Mr. Branch was recently graduated from the Genesee (N. Y.) State Normal School.

Miss N. Leota Ratcliff, whose home has been near Olney, Ill., sailed from New York Saturday, May 2, en route to Liberia, where she is under appointment as a missionary of the Methodist Episcopal Church. Miss Ratcliff has studied in Westfield College and in Taylor University, and has taught in public schools of Illinois and North Dakota for several years.

Mr. Gilbert Haven Forbes, second son of Rev. Dr. Robert Forbes, corresponding secretary of the Board of Home Missions and Church Extension, died April 30 at his home in Minneapolis, after a protracted illness, aged nearly thirty-six years. Mr. Forbes was a member of the volunteer army during the Spanish-American War, and while in camp at Chickamauga contracted the disease of which he died. He was an officer in the Methodist Church at Finlayson, Minn.

The Rev. George Heber Jones, president of the Biblical Institute of Korea, located at Seoul, and ministerial delegate of the Korea Conference to the General Conference, arrived at New York by steamer Minneapolis, Tuesday morning, May 5. Dr. Jones left Seoul on March 28, taking the Tsuruga route to Kobe, Japan, thence to Vladivostok, by the trans-Siberian railway to Moscow, later touching at Warsaw, at Berlin and at London, where he embarked for the United States.

"Forty Years in the Lap of Methodism" is the title of a book issued by the Rev. W. H. Reilly, B. D., of the Lexington Conference. It is a resume of the work of our church among our people in the states of Kentucky, Ohio, Indiana and Illinois, together with a brief history of the colored conferences. The book is calculated to do great good and is a fitting commemoration of the heroic work done by the fathers in the Lexington Conference in days gone by. Parties desiring the book should address the author at Maysville, Kentucky.

The June number of *Woman's Home Missions* will be largely given to City Missions and Deaconess Work. That an illustrated, twenty-four page monthly at thirty-five cents a year can be made to pay expenses and something over, is a source of surprise to many. The loyalty of home-missionary women, the growing interest in the work of the home fields, and a careful, economical management, all conspire to bring about this result. As a truthful record of the work of Methodist women for the homeland, the paper deserves to be read by all who love God and native land among the women of the Church. Sample copies will be sent free on application to Miss Mary Belle Evans, 150 5th Ave., New York City.

The National Association of Teachers in colored schools will be held in Louisville, Kentucky, June 24-26. This organization is the result of the union of the National Association of Presidents of A. & M. Colleges and of the National Association of Negro Teachers. Considerable interest is manifested already in the meeting and a large attendance is predicted. The officers of the Association are:

President, J. R. E. Lee, Director Academic Department, Tuskegee Institute, Ala.; First Vice-president, J. H. N. Waring, Principal Baltimore High School, Baltimore, Md.; Second vice-president, Mrs. Sylvania Williams, Principal City Schools, New Orleans, La.; Third Vice-president, F. W. Gross, President Houston College, Houston, Texas; Fourth Vice-president, W. T. B. Williams, Secretary General Educational Board, Hampton Institute, Va.; Fifth Vice-president, N. B. Young, President State Normal School, Tallahassee, Fla.; Secretary, W. Bruce Evans, Principal Armstrong Manual Training School, Washington, D. C.; Treasurer, J. M. Colson, President Dinwiddie Industrial School, Dinwiddie, Va.; Corresponding Secretary, J. B. Dudley, President A. and M. College, Greensboro, N. C.; Registrar, J. A. Martin, Principal City Schools, Jackson, Miss. President R. R. Wright, of the Georgia State College is chairman of the Executive Committee.

The Episcopal Address

(Continued from Page Five.)

have revived dying churches and schools almost extinct. They have rescued hundreds of young girls from lives of shame, while watching the incoming trains in great cities. They mother the little children of orphan asylums. In our hospitals they bless the sick and injured by their wise and gentle care and are blessed in turn by those they help to returning health, and by the dying who see their faces as the last object of their earthly vision. God bless them all.

The great growth of the work from the several centers above named has in some cases brought such overlapping of labor and uncertainties of relation that all the leaders in this great movement and the Bishops, as constituting the General Deaconess Board, have united in recommending, not consolidation, but unification under a Central Board created by the General Board created by the General Conference, to which all these centers of organization and support shall be officially related. We believe that the plan which has been worked out by the Commission appointed under the authority of the last General Conference, and aided by the wise and willing counsel of representatives of several of the deaconess organizations, and which will be laid before you, removes all probability of friction, and harmonize the work without destroying the place and usefulness of any organization. We believe that this proposed action is indispensable to the well-being of the deaconess work.

THE BROTHERHOOD

For about a score of years, Brotherhood work in an organized form has been carried on throughout our Church. This movement has aimed to arouse the activities of the young men in the Church, and especially to induce them to go out and do the specific work of seeking to invite and bring men to the church services, to secure the conversion of men, and to bring men into our church membership. This special work has been conducted under the direction of two great Brotherhood organizations—the Wesley Brotherhood and the Brotherhood of Saint Paul—and has been prosecuted with the approval of the General Conference, as well as the Board of Bishops. These two bodies, having now united in one organization, the time seems to have come when the General Conference may wisely recognize this men's movement in a more formal manner. We therefore recommend that the General Conference recognize a Brotherhood of the Methodist Episcopal Church, and provide for the incorporation of the Brotherhood in the economy of the local church, assume some general direction, and enact such legislation as the General Conference may deem necessary.

AMUSEMENTS AND PARAGRAPH 248

We are moved by a profound conviction of duty in again calling your attention to the subject of popular amusements in relation to the spirit and conduct of spiritual life. We regret that the general prevalence of harmful amusements does not diminish. We still firmly hold that they are "antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth." We have nothing to recall in the deliverances of our Church upon this subject, yet we feel it our bounden duty to say that, in our judgment, the testimony of our Church against questionable amusements will be stronger, and the appeal to the conscience by our ministers more easily and forcibly made, if we combat this evil by spiritual rather than by legislative methods. Hence the General Conference of 1904 adopted the following declaration, which is now an integral portion of our Discipline:

AMUSEMENTS

Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are also positively demoralizing, and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty particularly against theater-going, dancing and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all of our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that the question for a Christian must often be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We enjoin on all our Bishops, Presiding Elders, and pastors to call attention to this subject with solemn urgency in our Annual and Quarterly Conferences and in all our pulpits; and on our editors, Sunday school officers, Epworth League officers and class leaders to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole Church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident or taste or passion; and we affectionately advise and beseech every member of the Church absolutely to avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

In view of these strong utterances now embodied in our Discipline, we recommend, not that Sec. 248 be

stricken out, but that it be amended by striking out the confessedly partial list of worldly amusements found therein, beginning with the last word in the eighth line, and ending with the word "other" in the eleventh line, which were inserted in 1872, leaving as the ground for church trial, in case such trial becomes necessary, that portion of the paragraph reading: "Taking such amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and Discipline of the Church," and especially our original rule: "to taking such diversions as cannot be used in the name of the Lord Jesus."

Grave injustice will be done if this recommendation is interpreted as an abandonment of our early opposition to worldly amusements. Indeed it is a return to the principles and to the exact words furnished by John Wesley—a return to the historic method by which Methodism combated worldly amusements for more than a hundred years, and to our unfailing testimony that it is the privilege of all Christians to be so absorbed and satisfied in communion with God, the service of men and the blessings which our heavenly Father has provided that the appetite for worldly amusements shall entirely disappear.

WHAT OF THE FUTURE?

And now, having examined our own work, and having found abundant reason for thanksgiving, and having also reviewed those facts and conditions of progress which concern the whole Christian world, we seek in conclusion to answer the question we know to be on your lips, "What of the future?"

Our outlook prophesies the conversion of the world to Jesus Christ; the coming through Christian sacrifice of the day when "the whole earth shall be filled with the knowledge of the Lord." The wavelets only recede. The tide steadily rises. Politically humanity moves onward to its rights. The old tyrannies try to grip with the old grasp, but fingers slip on the larger humanity they are too small to hold. Emperors and kings keep their thrones by representing the people, not by dictating to them. Religious freedom advances with the disestablishment of the Roman Catholic Church in France, and the great concessions made to liberty in Russia and in the South American Republics. The people who feel the weight of the ancient prejudices and prescriptions cry out: "Who shall deliver me from this body of death?" Ideas follow the swift lines of communication. The walls of the ancient citadels are either down or falling down. No one can or will rebuild them. There is no longer a hermit nation. There can no longer be a people without schools. Modern knowledge must have its career and curriculum or the students desert their teacher. Men smile to-day at thunderings which once scared kings to Canossa. Ancient privileges are challenged. Ancient isolations give place to the world pilgrims. Twenty dollars transfers a man from Italy to America, and twenty more take him home again enlarged, broadened, enriched. The greatest commerce belongs to the nations of the highest Christian development, as witness England, Germany and United States. Ignorance and superstition diminish energy and lessen earning power. Men see this and throw both aside. Look at our former slaves in this country. Still bearing the mark of their chains, and kept down by the inherited weights of their servitude, they have yet turned their faces to light, order, knowledge, scholarship, purity. The house supplant the cabin. Chilled steel replaces wood. The blooded team banishes the scrawny and rope-driven ox. Patient under discrimination and deprivation of political rights, and in self-imposed labor, they have built churches worthy of any city and colleges of high curriculum. They are now producing men who have exchanged the chuckle and grimace of ignorance for the smile and repose of culture. Forty-five years ago they were a race without a dollar. To-day their millions, as to numbers, must be multiplied by fifty to measure and assess the property they own. "Our God is marching on."

Look at awakened Japan. Look at awakening China, and at India! assimilating as to nationality and religion by Christianity and education. Look at the Russian peasant and the Belgian artisan; neither leons nor bullets can quiet them. The new, free, broad, brighter life is thrilling them. When wind disturbs the lake we can only see distorted images. Broken bars of light misrepresent the calm clear stars and planets which shine above.

So we look at the human world disturbed by ambition, greed, passion of all sorts, and see only broken images of the shining one who said: "I am the Light of the World." But the light we see is really His light, and as He calms the race, the world will show his form and image, even "the light of the glory of God in the face of Jesus Christ." The Protestant churches have almost ceased to fight each other. Co-operation displaces combat. Flight is transliterated until it spells federation. The old battle between freedom of conscience and the spiritual director goes on, and must go on. There can be no truce between the domination of authority and the freedom of the individual. Christian charity brings Protestants to speak of Roman Catholics as "our brethren of the Roman obedience." It brings Roman Catholics to speak of Protestants as "our separated brethren." Courtesies and philanthropic co-operations make us think better of each other. We rejoice in them all, but the two ideas of authority and freedom can never be harmonized. The soul must find in Jesus Christ its one priest or surrender itself to those who alone claim to possess the keys.

Of our Master His servant said: "He will draw all things unto Himself." Christ has said of Himself

that "He will draw all men unto Himself." Thus man and all that he has about him, great and small, is within the range of Christ's assimilative power. We see this in the weighty fact that the nations which know the most of nature know the most of Him. Where the doctrine of the direct access of the soul to God most abounds, the keys to His mysteries are most in human hands. The old sunlight stored up in the coal condensed from ancient vegetation and restored to modern nuse shines most and brightest where His light is least tinged by human error.

Christ remains the chief object of study as He is the subject of the largest literature. He is the reward of the deepest learning and the consolation of the truest penitence. His influence grows with the years. Eight years of the twentieth century have verified His testimony, accredited His claims, confirmed His apostolate, broadened His discipleship, exalted and glorified His Church. In His religion the essential ideas of all others are found. His heaven-born man is a better man than the Brahmin, and needs no sacred string to identify Him. His disciple expects better things than an absorption into Buddha, and an unconscious Nirvana. Yet He hopes to be lost in the will of God. Christ gathers all the personifications of nature unto Himself, and His adoring disciples declare: "By Him are made all the things which are made," and that "all things are sustained by His power." The Christian interprets life by Christ's word and all history in His light. Borne on unto the end of earthly life by irresistible force, the Christian is calm, yea, joyful, because his Lord directs that force and gives to it molding as well as moving energy. The believer is saved by Christ's death and by His life. Almost two thousand years have proved that the vitality of Christianity inheres in a divine Saviour living and dying for men. This idea inspires and sustains enthusiasm even as it warrants and satisfies hope. Continually decreed as improbable, incredible, impossible, the God-man lives in the heart of humanity, moved most of all by Christ's humiliation and His sacrifice. No other message bears such constant repetition, no other biography fascinates the world with continual charm.

Those who preach the philosophy and ethics of Christianity strengthen the intellect and aid the conduct of a few. Those who preach the living, dying, rising Christ, grip the multitudes and rectify whole communities. Of virgin birth, a method of initiation, life, then existing and now existing in nature, and lifted up that He might live, into the plane of that humanity within which it was then and is now hinted. Christ is indeed the Son of Man and the Son of God. On this rock He builds His Church. "The gates of Hell shall not prevail against it."

The gospel will win and is winning this world! The student of God's word and Providence can see it. We do not believe His message a failure. We dare not preach that His promised victory is to be won by His sudden appearance after the failure of His gospel and the coming of a new heaven and a new earth by a tremendous act of power. Christ works and wins through men. He comes in and through and by His Church. "Even so, Lord Jesus, come quickly. Amen."

Tuskegee Normal and Industrial Institute

The Twenty-seventh Anniversary Exercises of Tuskegee Normal and Industrial Institute will be held Sunday, May 24, to Thursday, May 28, 1908.

The Commencement Sermon will be preached by Dr. Len G. Broughton, Pastor of the Baptist Tabernacle, of Atlanta, Ga., Sunday, May 24, at 2 o'clock.

The annual Commencement exercises and the annual exercises of the Industrial Departments will be held in two sessions in the chapel, Thursday, May 28, at 10 o'clock a. m., and at 2 o'clock p. m. Honorable Charles W. Anderson, United States Collector of Internal Revenue, New York City, will deliver the annual address.

Howard University

Friday, May 22—11 a. m., The School of Theology: Alumni Reunion and Luncheon; 8 p. m., The School of Theology; Graduating Exercises.

Sunday, May 24—4 p. m., Baccalaureate Sermon, by the Rev. Bishop William Frazer McDowell, D. D., LL. D., of Chicago, Ill.

Monday, May 25—8 p. m., The Teachers' College: Graduation of the Normal Training Classes. Address by Dr. J. H. N. Waring, '88, Principal of the Colored High and Training School, Baltimore, Md.

Tuesday, May 26—2 p. m., The School of Liberal Arts: Class Day Exercises; 3 p. m., Annual Meeting of the Board of Trustees; 8 p. m., The Academy: Graduation Exercises.

Wednesday, May 27—2 p. m., Annual Alumni Meeting and Reunion. Address by the Hon. George H. White, '78; of Philadelphia, Pa. 4 p. m., Exhibit of the Manual Arts Departments: Industrial Hall; 8 p. m., Commencement. First Congregational Church, Cor. Tenth and G Streets.

INTERNATIONAL LESSON

Second Quarter.—Lesson IX. May 31, 1908.—Title: "Jesus Risen from the Dead."—(John 20:1-17).—Golden Text: "I am he that liveth, and was dead; and: behold, I am alive forevermore."—(Rev. 1:18).—Hymn No. 156.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Had not Christ arisen from the dead, then would our faith be in vain. Indeed, man would still be in spiritual darkness and without the assurance of a blessed immortality beyond the grave. Had the grave been able to hold Him, the story of His life would have been but of little more service and inspiration to humanity than that of Socrates, Confucius, or Mahomet. Upon his resurrection the hope of man depended. Blot out the fact that He is a living, and not a dead Christ, and all becomes dark and cheerless. Against this central fact of Christianity the giant Infidelity and his allies have brought to bear the greatest assaults known in history. But the structure stands unimpaired, because it is built upon Christ, who Himself declares, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Thus believers in Christ are assured that death does not end all, that it is, as it was to Christ, a mere incident; that it is the gateway to a life of endless bliss beyond the sunset line.

Our last lesson was an account of the death and burial of the Prince of Peace. Darkness, doubt, and fear, surged upon His disciples. They were left in hopeless despair. Our lesson to-day deals with His resurrection; how, on the morning of "the third day he rose again from the dead." By this act of Christ the foundation of the Christian Church and faith was laid. The subsequent acts of His apostles were due to the fact of His resurrection. Because of it they became bold and aggressive.

The fact of Christ's resurrection is attested by the several appearances He made of Himself to His disciples. They may be combined as follows:

1. To Mary and the other women; 2. To Simon Peter; 3. To the disciples on their way to Emmaus; 4. To the ten disciples in the evening; 5. To the eleven—Thomas being present; 6. By the Sea of Tiberias; 7. To a company of disciples; 8. To James; 9. To the disciples again in Jerusalem; 10. To Paul on his way to Damascus.

LIGHT ON THE TEXT

1. *The first day of the week * * * early, when it was yet dark.* Our present Sunday, the day after the Jewish Sabbath. *Mary Magdalene.* The only one named by John. "She and Mary were the last at the cross, and the first at the tomb." *Seeth the stone taken away.* A great surprise to them, and an evidence that something unusual had occurred. The stone was extremely heavy, and had been sealed.

2. *Then she runneth.* Leaveth the grove in haste and great distress to tell Peter and John what had happened. *They have taken away the Lord.* The fact of His resurrection had not yet dawned upon her. She thought His enemies had carried Him elsewhere. *We know not where they have laid him.* The plural attests the fact that others were with her. She also expresses her ignorance as to His whereabouts.

3-7. In these verses we have a striking and detailed statement of what followed the announcement made by Mary. Peter, with his usual boldness, hesitates not, but hastens to the empty tomb. John followed. They found Mary's report true. With the exception of the linen clothes with which His body had been wrapped, and the napkin that was upon His head, the grave was tenantless.

8. *And he saw, and believed.* This refers to John. He saw and believed Mary's report.

9. *For as yet they knew not the Scripture.* That portion of Scripture which prophesied Christ's resurrection. *That he must rise again from the dead.* Though Jesus had frequently referred to His death and resurrection, the disciples had not fully comprehended His meaning.

10. *Then the disciples went away again to their own home.* Satisfied that He was not in the tomb, and in doubt as to what had become of Him, they turned their steps homeward.

11. *But Mary.* Not yet satisfied, remained. *Looked into the sepulcher.* She had no explanation of the empty tomb, but thought it best, in all probability, to linger awhile longer at the grave in which her Lord had once lain. How strong is the love of a true woman!

12. *Seeth two angels in white.* Thus her waiting was rewarded. The angels were seated guarding the tomb.

13. *They say unto her * * * why weepest thou?* They knew, but they wanted her to say. *She saith * * * because they have taken my Lord away.* Thus she expresses her great love for Jesus. *And I know not where they have laid Him.* It was cruel enough for them to have crucified Him, but more cruel to carry Him to a place where she could not at times go and scatter flowers upon His grave. Here is also brought out the question: Since He was not there, where was He? Had the disciples stolen Him? If so, what good would a dead Christ do them? If His enemies had spirited Him away, what could they hope to gain thereby?

14. After having replied to the angels, she turns around, intending, probably, to leave. In the meantime Jesus comes up. She saw Him and supposed

Him to be the gardener. Still intent upon finding the body of Christ, she approaches and says:

15. *Sir, * * * tell me where thou hast laid him.* She still insists on knowing to what place His body had been taken.

16. *Jesus said unto her, Mary.* The sound of that sweet, familiar voice acted like magic upon her. She had not forgotten it, and who, that has ever heard it, can? She at once recognizes Him and exclaims, *Rabboni.* Meaning thereby, "teacher."

17. *Touch me not.* Possibly she attempted to clasp Him in her arms; or, being so completely overcome with surprise, to lean upon Him for support. But He was no longer mortal. He had entered upon a spiritual existence and could not, therefore, be handled by fleshly hands. *For I am not yet ascended to my Father.* My work is not yet completed, and you shall see me again. *But go.* Do not tarry here. *To my brethren.* My disciples. *And say unto them.* Give them my message. *I ascend.* Shall ascend. *Unto my Father and your Father, and my God and your God.* Having accomplished His mission, He would return unto the bosom of Him that sent Him. But God is not only His Father. He is likewise ours.

18. *Mary Magdalene came and told the disciples that she had seen the Lord.* All doubt as to His identity and resurrection had passed away, and she accordingly testifies. Thus a woman was the first to bear witness to the resurrection of Jesus. *And that he had spoken these things unto her.* The things related in the preceding verses.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—May 31, 1908

The City for Christ

(Home Mission Topic.)

(Matt. 21:10; Zech. 8:1-7.)

BY THE REV. WILLIAM C. STOVALL, M. A., B. D.

There is nothing of the doctrinaire or visionary about the Man of Nazareth; He does not deal with problems that, because they are remote, are of indifferent interest to men struggling with the all-consuming occupations and cares of life. Jesus reforms life and conditions. He is the reformer in the market place and at the centres of human life; nothing is too common for His hand to touch, nothing too unclean for the exercise of His purifying power. A future City whose citizens know no touch of contamination, is to be wrought out of a present environment where virtue and honor and true righteousness are its indispensable requirements. There were two distinct courses that He pursued in the uplifting and renovating of life: the first had to do with the correction and readjustment of its religious practice and habits; the second had to do with its large relation and responsibility to the body social. The religious and the social were the two points of attack. The second, under which comes our present topic, is concerned with a deep sense of obligation that renders all life, in its every occupation and service, amenable to the will of God.

Jesus Christ is incomparably the world's greatest Social Economist. His definition of the two obligations of life as we find it in the summary of the law, expresses precisely the line of his policy. First, the right of relation between man and his God, to love Him with all the heart, soul and mind; and, second, the right relation between man and his fellows, to love his neighbor as himself. The conformity of our lives to the two great obligations of life will throw all our cities on God's side. But how much of effort and consecrated courage we must have before the cities are brought as trophies to the Christ. Here in Chicago, and yonder in New York and Philadelphia, and other great cities are unimaginable horrors that cap the climax of degradation. We need not attempt to describe conditions, but forces of corruption are at work in these cities. There are unrighteous practices in business, false standards in social life, licensed frauds and falsehoods in politics, vile and vulgar tendencies in art and literature and journalism. There are multitudes of our fellowmen whose existence is dark, confused and bitter. Some of them are tortured in

bondage to ice, partly by their own false choice, no doubt, but partly also for want of guidance and good counsel and human sympathy. Every great city contains centers of moral decay which an honest man cannot think of without horror, pity and dread. Now, what are we Epworth Leaguers going to do to arrest and counteract these things? It is not enough that we take a negative position in regard to them. If our influence is to be real, it must be positive. It is not enough to say, "Touch not the unclean thing." On the contrary, we must touch it as salt touches decay, to check and overcome it. Good men are not meant to be simply like trees planted by the rivers of water, flourishing for their own sake. They ought to be like the eucalyptus trees which have been set out in the marshes of the Campazana, from which a healthful tonic influence is said to be diffused to counteract the malaria. They ought to be like the Tree of Paradise, whose leaves are for the healing of nations.

These cities will be taken for Christ when good men, Christian men and women become alert and interested in the work of reformation. Where good men are in business, lying and cheating and gambling should be more difficult, truth and candor and fair dealing should be easier and more popular, just because of their presence. Where good men are in society, grossness of thought and speech ought to stand rebuked, high ideals and courtliness and chivalrous actions ought to seem at once more desirable and more attainable to everyone who comes into contact with them.

The cities will become the cities of our God and His Christ just in proportion as they become balanced. When every part of the social order is equally nourished. And religion ought to do just this balancing, compensating, regulating work. It should keep the relations between man and man, between class and class, normal and healthy and humble the pride of the rich and moderate the envy of the poor. It should soften and ameliorate the unavoidable inequalities of life, and transform them from causes of jealous hatred into opportunities of loving and generous service.

Some say that the cities instead of getting better, are growing worse. This I do not believe. Some say that revolution alone can wipe out the vice and moral corruption that seethe in the centers of population. However, I believe that the blood of Jesus is sufficient to cleanse us and all cities from uncleanness.

Chicago, Ill.

Proceedings of the General Conference (Continued from Page Seven.)

Whereas, The movement is now permanent, meeting every four years, the next session to be held in 1910, and has for its chief purpose the reaching of the unreached of the race, by inspiring the race to noble and aggressive Christian endeavor; therefore be it

Resolved (1), That the General Conference of the Methodist Episcopal Church, now assembled, approves of the spirit and purpose of the movement, wishing it Godspeed, and encourages our colored membership to continue to participate in the effort to show what has been done in race development through the churches, and inspire the young people of the race to added and more aggressive work in the reaching of the thousands of the race yet unreached and untouched by our churches.

Resolved (2), That our bishops be requested to appoint ten persons, without expense to the church, to represent our Methodist Episcopal Church in the preparation for and administration of the affairs of the next Congress of 1910, so that our church may be adequately represented, and that we may contribute our quota to the continued success of the movement."

Dr. S. W. Trousdale offered the following resolution, which was adopted:

"Resolved, That the special committee ordered on Saturday, May 9, on Foreign and Home Missions, be and hereby is in structured to take under consideration the desirability, advisability and practicability of issuing one missionary periodical in place of the

World-Wide Missions and Christian Republic, and report to this General Conference."

Roses for Bishop Berry.—Mr. J. A. Patten said: "It is a matter of gratitude, I am sure, to every member of the General Conference and to every member of the church that the press of the country this year sends out uniformly favorable and sympathetic reports of this General Conference. For the moment I have the honor to represent the men who are responsible for these reports. Ever alike, they remember that the president of this morning was a long-time occupant of the press gallery and that this is his birthday, and, representing fifty-two members of the press gallery, I am commissioned to ask the president of the morning to accept fifty-two roses on his fifty-second birthday."

The Bishop replied: "With all my heart I thank you, former colleagues, and must confess to a little feeling of homesickness."

The following committee on condition and needs of the Methodist churches in San Francisco was announced:

At Large.—Bishop Hamilton, Rev. Robert Forbes, Rev. W. S. Matthew.

District 1.—Rev. J. F. Cooper, New England Southern.

District 2.—J. S. Huyler, New York.

District 3.—G. W. Sanborn, Northern New York.

District 4.—R. B. Ward, Pittsburg.

District 5.—R. T. Miller, Kentucky.

District 6.—J. A. Patten, Holston.

District 7.—Rev. M. W. Dogan, Texas.

District 8.—Rev. M. S. Hughes, St. Louis.
District 9.—Rev. Fletcher Brown, Des Moines.
District 10.—Rev. W. A. Quayle, Rock River.
District 11.—Marion Campbell, Northwest Indiana.

District 12.—L. M. Alexander, Wisconsin.

District 13.—Rev. J. L. Nicolson, Chicago German.

District 14.—R. V. Watt, California.

Dr. James G. Shepherd offered the following resolution, which was referred to the committee on temporal economy:

"Whereas, The average salary paid the pastors of our church is altogether too small and has not increased proportionately with the prosperity of the church and nation, or with the increased cost of living; and

Whereas, We need in this most important office of the church the best brain and life that the country affords; and

Whereas, We should not expect, nor can we consistently ask, our ministers to labor for a less amount than will provide them a comfortable and respectable support;

Therefore Be It Resolved, That we ask the committee on itinerancy to report at its earliest convenience to this General Conference, for our consideration and adoption, some plan by which a more adequate support may be afforded our traveling ministry."

After notices were given the conference adjourned with the doxology, and the benediction, pronounced by Bishop Berry.



PERSONALS

The Rev. S. H. Cannon's address is now Handsboro, Miss., instead of Gulfport.

The membership of the Union Grove Church, Okolona, Miss., W. C. Canwell, pastor, has been greatly strengthened by thirty-nine additions.

The work of the Rev. and Mrs. E. D. Powell at Bonita, La., is highly commended. Mrs. Powell is of great assistance to her husband, who is having a successful year.

The revival now on at St. James' Church, Monroe, La., the Rev. T. H. Monson, pastor, promises to be one of the best meetings of its kind held in this church for many years.

Haven Chapel, Meridian, Miss., the Rev. D. L. Morgan, pastor, records its loss of three members: Mrs. Luvenia Thomas, died on March 2, Mrs. Laura McIntosh, April 2, and Mrs. Emma Pruett, April 5.

Under the excellent leadership of the Rev. J. A. W. Usher, fine results are being obtained for St. Paul's Church, Evergreen, Alabama. He has the hearty co-operation of the membership.

As an appreciation of their services, the pastor and family of Shelbyville,

Ind., had scarcely gotten home from a church service on a recent evening when a heavy shower of good things descended. Such gracious acts are very helpful.

The following couples were united in holy wedlock at Fayette, Miss.: Mr. O. J. Beverly and Miss Emma Blas, April 29; Mr. Samuel Willis and Miss Patsy Middleton, April 30; Mr. Sidney Cadney and Miss Birdie May White, April 30. The Rev. P. H. Rembert officiating minister.

During the month of March sixty persons, members of the Baptist and Methodist churches, and other friends, gave our pastor, the Rev. C. W. Walton, on the Tupelo (Miss.) charge, many substantial tokens of their esteem and good-will. Mesdames Fannie Bolden, Carolina Rogers and Miss Walthie Williams were the promoters of this affair.

The Rev. and Mrs. D. D. Williams desire to thank the members and friends of Ninde Chapel, Laplace, La., for their many gifts of choice groceries and other valuable articles. Especially do they desire to thank the prime mover in the persons of Mrs. Ophella Augustus and Mr. John Adams. The recent storm that struck the parsonage brought a fine pair of cuff buttons for the pastor, the gift of Mr. Eugene Augustus.

The members of the I. S. Club of Scott Methodist Episcopal Church of Maysville, Ky., gave a reception on Friday evening, May 1, in honor of their new pastor, the Rev. R. F. Broadus, and the presiding elder, the Rev. G. W. Zeigler. The church was beautifully decorated. It was one of the most enjoyable affairs given for some time. An excellent musical program was rendered under the direction of Mrs. S. W. Stevens. Short speeches were made by visiting pastors. Choice refreshments were served. The president, Mrs. George Lockridge, and her able assistants spared no pains to make the affair a grand success. The Rev. Broadus is very much appreciated by his congregation, and the outlook for a prosperous year is good.

EIGHTEENTH ANNIVERSARY.

East White Oak Street Methodist Episcopal Church, Independence, Mo., May 19 to 24, 1908.

Tuesday, May 19, 3 p. m.: Rev. G. B. Abbott, former pastor, will preside at the praise meeting for the benefit of the surviving members of the organization, Mrs. Violet Turner and Mrs. M. E. Caldwell. The rest of the six persons who were in the organization have reported to the Ruler of all the world.

On May 19, 8:20 p. m., the Rev. Preston Overton of Kansas City, Mo., presiding: Music by the King's choir. The Rev. Leroy Woolrich of Lexington will speak on "The Methodist Episcopal Church a Prime Factor in the Development of the Negro."

May 20, 3 p. m., Prof. A. J. Tompkins presiding: The Rev. W. H. H. Brown, former pastor of this church, now of Butler, will deliver a sermon on "The Christian Runner in Relation to His Speculations"—Heb. 12:1-2.

Wednesday evening, the Rev. W. J. Ballou, pastor of the Second Baptist Church of Independence, presiding: Music will be furnished by the choir of the Second Baptist Church. The Rev. William Hawkins of Ward Chapel African Methodist Episcopal Church at Kansas City will speak.

Thursday, May 21, 3 p. m.: The Willing Workers' Club will meet, presided over by President Mrs. Carrie Pool. All of the members of clubs of sister churches are invited to be present. Prof. A. J. Tompkins will address the club.

Thursday, 8:20 p. m., the Rev. B. D. Dixon presiding: The Rev. A. H. Higgs, D. D., presiding elder of the St. Joseph District, will be heard.

Friday, May 22, 3 p. m., the Rev. C. A. Williams, pastor of the African Methodist Episcopal Church of Independence, presiding: Discourse by the Rev. J. W. Jacobs, Kansas City, Kan.; subject, "Workmen Wanted."

Friday evening, Prof. W. H. Harrison of Independence presiding: The Rev. B. D. Dixon, former pastor, now of Rolla; subject, "The Needs of the Hour as Applied to the Negro."

Saturday, May 23, 3 p. m., Rev. B. D. Dixon presiding: Music by the quartette—D. Smith, wife and two daughters of Ninth Street Methodist

Episcopal Church, Kansas City, Kan.; the Rev. D. Smith of Kansas City, Kan., former pastor, will discourse on the subject, "Church Building and How to Pay Off the Debt."

Saturday evening, in the church, a grand musical recital and concert will be given under the auspices of the six church clubs. First-class talent will appear in solo by Prof. A. J. Tompkins, duets, quartettes, quintettes, etc.

Sunday, Rally Day: Ideal Sunday school at 9:40 a. m., conducted by Superintendent Miss Hattie Bush.

At 11 a. m. the Rev. M. L. Jackson of Wellington will preach. His membership and congregation will be here from Wellington to assist us.

At 3 p. m. the Rev. M. L. Jackson of Wellington will preach, at which time the Hon. Mark Salisbury is very cordially invited by the members and pastor of the church to be present and say a few words to the congregation. Mr. Salisbury has donated largely to this church.

At 8 o'clock Sunday evening the Rev. B. D. Dixon will preach; music by the King's Choir.

O. A. JOHNSON, Pastor.

THE STORM AT RICHLAND, LA.

We passed through, recently, the worst storm that ever struck this part of the country. Everything in its path was destroyed. Our church and parsonage were in the center of the storm and a part of our church and parsonage was blown into Red River. All of our household goods and all personal effects were lost. We were in the house when it fell. Trees in front, behind, and on both sides of us were falling. White and colored all around me were killed, but thanks be to our God He saved our lives though we were all shaken up and bruised except my baby who was not hurt. A white family lived behind me every member of which, old and young, were killed outright. Great destruction is here. My wife had been in a helpless condition and confined to her bed two months. She was in the house at the time of the storm, together with the others of my family. The devastation all around us and the great loss of life makes our escape from death seem miraculous. We are in sad mourning and ask the church at large to pray for us.

S. M. G. TAYLOR, Pastor.

Conference Notices

DISTRICT CONFERENCES.

DATE. DISTRICT. PLACE.
 July 4—Winston...Lexington, N. C.
 July 7-12—Huntsville, Huntsville, Tex.
 July 8—Knoxville...Knoxville, Tenn.
 July 8-11—Cumberland River...Hartsville, Tenn.
 July — Austin...Smithville, Tex.
 July — Meridian...Forest, Miss.
 July 15-19—Greensboro...
Reidsville (N. C.) Ct.
 July 21—Nashville...McMinnville, Tenn.
 July 22—Starkville...
 New Prospect, Miss.
 July 22—Western...Lenoir, N. C.
 July 22-26—Jackson...W. Jackson, Miss.
 July 22-26—Savannah...St. Marys, Ga.
 July 22-26—Shubuta...Collins, Miss.
 July 23—New Orleans...Plaquemine, La.
 July 23-26—Ocala...Lowell, Fla.
 July 23-26—Bristol...Gate City, Va.
 Aug. 4-10—Paris...Clarksville, Tex.
 Aug. 5-9—Topeka...Fort Scott, Kans.
 Aug. 5-9—Anniston...Lineville, Ala.
 Aug. 6—Lake Charles...Crowley, La.
 Aug. 12—N. N. Orleans...Central, La.
 Aug. 19-23—Huntsville...Athens, Ala.
 Aug. 26—Waynesboro...Statesboro, Ga.

CONVENTIONS.

May 22—Huntsville...Huntsville, Tex.
 May 28—Waynesboro...Millen, Georgia
 S. S. and E. L. Convention.
 May 28—Lagrange...Yatesville, Ga.
 S. S. and E. L. Convention.
 May 29-31—Huntsville...Gurly, Ala.
 S. S. and E. L. Convention.
 June 3-4—Mississippi Conference Woman's Home Missionary Society, Lumberton, Miss.
 June 17-20—Lexington Conference Woman's Home Missionary Society, Indianapolis, Ind.
 June 17—Mexico District Missionary Convention, Mexico, Mo.
 June 17-20—Tennessee Conference Epworth League Convention, Humboldt, Tenn.
 June 24-25—Shubuta...DeSoto, Miss.
 S. S. and E. L. Convention.
 June 27-28—Shreveport District Epworth League and Sunday School Convention, Many, La.
 July 2—Little Rock Conference Woman's Home Missionary Convention, Cottonplant, Ark.
 July 23-27—South Florida Mission...
 New Smyrna, Fla.
 S. S. and E. L. Convention.
 July 30 to Aug. 2—Anniston District Sunday School Convention, Alpine, Ala.
 Aug. 18-23—Austin District Epworth League Convention, Tex.
 Aug. 19-23—Huntsville...Athens, Ala.

Special Notices

Topeka District: Conference will meet in Fort Scott, Kan., August 5 to 9, 1908. All the general officers are kindly invited to be with us on the above dates.—J. J. Cabbell, Presiding Elder.
 Greensboro District: The Greensboro District Conference of the North Carolina Conference will be held at Wesley Chapel, on the Reidsville Circuit, July 15-19, 1908.—M. J. Bullock, Presiding Elder.
 Mexico District: The District Missionary Convention of the Mexico District, Central Missouri Conference, will be held at Mexico, Mo., June 17 and 18, 1908. The pastor and one dele-

gate from each charge is expected to attend.—Mary E. Griffin, Secretary.
 Shubuta District: The Shubuta District Conference convenes at Collins, Miss., July 22-26. Brethren, you will please push the benevolence.—J. B. Brooks, Presiding Elder.

Auxiliaries of the Lexington Conference, Woman's Home Missionary Society.

Dear Sisters: Your humble servant was appointed at the last conference meeting to produce a gift to the auxiliary raising the most money on our additional pledge made by your delegate at Louisville. Since there was no fund set apart for this special gift, therefore it becomes necessary for me to produce a fund. I have a responsive exercise that will be sold for this fund. Kindly give your delegate a few extra cents aside from traveling expenses, that she may purchase some copies and thereby enable us to have a serviceable present to the successful auxiliary. MARTHA A. SIDDLE, Third Vice-President of Lexington Conference, W. H. M. S. 2273 East Forty-third Street, Cleveland, Ohio.

Anniston District: The Sunday-school convention will be held at St. James Methodist Episcopal Church at Alpine, Ala. An invitation is extended all the officers to come. July 30 and 31 and August 1 and 2 are the dates of the convention.
 G. W. REEVES, Presiding Elder.
 Box 302, Talladega, Ala.

District Rounds

SAVANNAH DISTRICT. THIRD ROUND.

Waynesville, May 16-17; Satilla Bluff, 23-24; Brunswick Circuit, 30-31; Brunswick (Grace), 31-June 1; Jesup, 6-7; Reidsville, 13-14; English Eddy, 20-21; Mount Vernon, 27-28; Montgomery, 28-29; Vidalla and Saperton, 30; Clio, July 4-5; Savannah Circuit, 5-6; Savannah (Palm Memorial), 10-12; Savannah (Asbury), 12-13; Baxley, 18-19; St. Marys, 25-26.

The District Conference will convene at St. Marys, Ga., Thursday, July 23, to 26. Children's Day, the second Sunday in June, we trust will be a signal victory for our benevolent causes; if not, double your energies for success, for we rise upon our merits. Remember this time of year is our revival season. Let us ask God for 1000 souls for our district this year. The Woman's Home Missionary Society work will be given special consideration in our District Conference; the Ladies' Aid Society, also. Please keep in mind our motto: Saving of 1000 souls, and a new church added to each charge, with spiritual and material improvements on each appointment. We recommend Friday before each quarterly conference for special feasting and praying. We have invited all of our general conference officers, all presiding elders and nearby pastors, college and school presidents in Georgia and Florida, and other prominent visitors to visit our District Conference. We want ten new subscriptions for the SOUTHWESTERN from each charge. E. D. GIDRENS, Presiding Elder.

ANNISTON DISTRICT. THIRD ROUND.

Ashville, June 13-14; Collinsville, 20-21; Gadsden, 26-28; Attalo, 26-28; Anniston (First Church), July 3-5; Anniston (Second Church), 2-5; Oxford, 5-7; Cedar Bluff, 11-12; Centre,

18-19; Heflin, 18-19; Talladega, 25-26; Sylacauga, August 1-2; Lineville, 8-9; Wedowee, 15-16; Lamar, 22-23; Roanoke, 29-30.

Dear brother, what kind of a record do you hope to make this year? Six months more and you must answer to roll call in the Annual Conference. We call upon you in the name of our grand old church to collect one dollar from each of your members for the Central Alabama College, near Birmingham, Ala. This is our school, and we must stand by it and make it a great university. Collect and report one dollar to the district conference August 5-9, at Lineville, Ala. Look after all other benevolences and general conferences.

President Palmer and his faculty are doing a great work, but unless we rally to their support they must fail. Brethren, shall we not heed their call? Yes, we will bring a dollar from each member. This can be done. It must be done. Begin to get ready now for our District Conference at Lineville. We hope to have special cars and reduced rates. Elect your delegates, assign subjects and send them to me at Anniston. This must be a greater meeting than we had last year. Dr. and Mrs. Palmer will be there to look after the interests of our school. Many others also will visit us. Brethren, let us make this a great year.

J. W. THOMAS, Presiding Elder.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children.

Doings of the Workmen

LOUISIANA.

MANY.—The Rev. T. J. Johnson, presiding elder of the Shreveport District, held his first quarterly conference at Fort Jesup, March 21. All officers and members met with written reports. Elder Johnson is the man to lead the Shreveport District. All the people, Baptists and Methodists, made Bro. Johnson welcome.—W. H. Simmons, pastor.

SCHRIEVER.—The pastor and family have had several agreeable surprises. One was led by Miss E. Thompson, assisted by Miss Zenobia Crossier, Edna Lash Brookes, Rosa Williams and others, and later on another company came led by Daniel Harris, president of Epworth League. Each company left a table full of many nice things, such as groceries and china-ware. Refreshments were served. The latter affair was given by the Junior and Senior League. God's blessing on these generous and thoughtful friends.—T. Walker, pastor.

[Correspondents will please write only on one side of the paper.]

MISSISSIPPI.

SHELBY.—Presiding Elder J. W. Winbush held the first quarterly conference March 28-29, which was well attended. We are expecting great success in every way. Our pastor's salary, the Rev. W. M. Bell, was fixed at \$450, an increase of \$50. Our membership is increasing constantly, which is very encouraging. A goodly number partook of the Lord's Supper. Collection, \$10.45.—I. S. Walker.

CARY.—Our first quarterly conference was held by Dr. R. P. Threlkeld, presiding elder, in Clark's Chapel March 30. The elder dispatched with ease the business of the conference. Reports on all lines of church work showed marked improvement. Paid

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

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Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

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WANTED AT ONCE.

Young man, married or single, to take charge of our truck farm. A fine opening for a young man who wishes to study. Address Live Oak School, Baton Rouge, La.

elder \$13 in full in the conference. Total raised during the quarter for all purposes, \$80. The elder preached two strong sermons, which were very effective. The Rev. W. H. Merrill of the Baptist Church assisted in the service. Twenty-four came to the altar for prayer. Quite a number communed. One baptized.—A. H. Lathan, pastor.

STARKVILLE.—Griffin Methodist Episcopal Church and its members are fully up with the times, spiritually and financially. They cordially received us. Every indication is bright and one soul has been happily converted and 14 members have joined the church since conference. The young people have given a storm party for the pastor and family. Many pounds were presented. The parsonage has been raised and brick pillows put under it.



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CARD OF THANKS.

We take this method of thanking our many friends for their kindness to us during the illness and death of our dear little Clarah Cooke, which occurred at the home of Mr. and Mrs. James Towns of Lyman, Miss. Great kindness was shown us by these friends, and especially by Mrs. Lizzie Godchilen, president of the Woman's Home Missionary Society. Our consolation is in Him, in whom our dear one though only fourteen years old, died with sweet confidence and faith.

Mrs. PHILLIS COOKE.

Miss LULU WHITE.

1817 Peniston Street,
New Orleans, La.

Doings of the Workmen

ALABAMA.

Athens.—February 22-23 were red-letter days for our work here. The Rev. A. S. Williams, our genial and warm-hearted presiding elder, was with us; he has a keen eye for every interest of the church work. Sunday our souls were lifted and inspired by his eloquent sermon, at the close of which fifty-two persons partook of the sacrament. The elder preached again at night, and several sinners bowed at the altar for prayer. We are building a nice parsonage; when completed it will be valued at \$300. The church is spiritually alive.—W. J. London, Pastor.

Wetumpka.—In the New Style Methodist Episcopal Church our second quarterly conference was held March 28 and 29. It was very successful. On Sunday Presiding Elder J. A. Holliday preached to a large audience from the 15th chapter of Corinthians, 35th verse. The Ladies' Aid Society is doing splendid work for the church. The members have good, workable plans on foot to raise money for local education, especially at Mason College. The members and friends of the church have generously remembered their pastor, the Rev. C. D. Dickerson, and family, their donations coming through the usual "storm" and "surprise" parties.—J. W. Moore.

WHY IS SUGAR SWEET?

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GEORGIA.

CAVE SPRING.—Our church under the leadership of the Rev. J. W. Tharpe, is now keeping pace with this age of progress. A better spirit is being cultivated and the work is on the upgrade. A new room has been added to the parsonage and improvements are going on generally. Intelligent, God-like preachers are the only hope of the race. The second Saturday and Sunday in April were our quarterly conference days. Elder Adams was on hand; on Sunday preached a glorious sermon. We raised \$30, and the elder left in a happy mood, as were those he had just served. He was assured that he had found the right man for the place. The third Sunday was Easter. After an excellent exercise \$100.16 was raised for missions alone. Several strong young men have been added to the church under the pastorate of the Rev. Mr. Tharpe.—Laymen.

[NAMES OF CORRESPONDENTS MUST ACCOMPANY ARTICLES.]

LOUISIANA.

VIRON.—On the night of March 25, Sister Louisa Pearly leading, a host of members and friends presented many pounds to the pastor and on the night of March 26 Brother Louis Powell had charge of the company of members which brought many good things and on the night of March 29, another company led by Sister Pauline Gibbs came and the table was well supplied

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with cholco groceries. Over 100 pounds have been given to the pastor. I take this method of thanking them. The work is progressing.—A. C. Mitchell, pastor.

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Deaths

THE REV. T. A. COTTON.

The Rev. T. A. Cotton, one of the oldest ministers of the Mississippi Conference, ordained in 1865, died at Lockhart, Mississippi, March 27, 1908. He is survived by his wife and four children. Funeral services conducted by the Rev. J. C. Lodge. Interment in the Lockhart Cemetery.

MANDAGO.—Mary Mandago, a member of St. Matthew Methodist Episcopal Church, Cane River, Louisiana, age 25 years, 6 months and 1 day, passed into the Haven of Rest on March 2, 1908. A father, three brothers, two sisters and other relatives will miss her sweet and lovable presence. Funeral service attended by the Rev. E. H. Clark.

CLAY.—God has in His all-wise Providence taken from our midst at Houston, Tex., Henry Clay. Age 83 years, 50 years a Christian and a true Methodist, on the 15th of April, 1908.

J. T. M. Lindsay.

MALLALIEU.—Clay Mallalieu, of Houston, Texas, a faithful member, a good Christian and a staunch Methodist, died at his post, April, 1908.

J. T. M. Lindsay.

WILSON.—Mary, the wife of Mr. S. Wilson, a true and tried member of Palestine Church, Nettleton, Mississippi, died March 1, 1908. She is survived by eight children, father and several sisters.—D. D. Reid, pastor.

HOLT.—Julia Ann Holt, a member of St. John Methodist Episcopal Church, of Lawrenceburg, Tenn., died March 16, 1908, in full triumph of faith. She was 85 years old and had been a Methodist for over 50 years. Five children—4 boys and one girl—and a host of friends survive her. Funeral conducted by the pastor and others.—M. Williams.

HALL.—Richmond Hall, a member of the Methodist Episcopal Church, on the Carthage (Miss.) Circuit, dropped dead Thursday evening, March —, 1908. Mr. Hall lived a faithful member to the church. He was a trustee and steward about thirty years. The church will greatly miss him. He leaves a wife, one son, one daughter and a host of friends.—C. H. Johnson.

GOODMAN.—Ishmael Goodman, one of the oldest members of Bethel Methodist Episcopal Church, Graham, Virginia, passed to his reward March 2, 1908, aged 77 years. He died in the full assurance of the hope of the gospel, leaving a dear wife and ten children to follow. The funeral service took place March 3, 1908, in Bethel Church, the Revs. W. H. Pleasants, James Thompson, P. P. Brooks, Wm. Brown officiating.—W. H. Pleasants.

BENNETT.—Fannie Bennett, after a prolonged illness, covering a period of two years, answered the summons on Wednesday, March 18, 1908. Mrs. Bennett died in the 41st year of her life. She was converted to God in the 10th year of her life, and joined St. James Methodist Episcopal Church, Shreveport, La., in 1877, during the administration of the Rev. H. T. O. Abbert, and was baptized in the Christian faith 31 years ago and has since lived a full Christian life. She was superintendent of the Junior League of this church up to the 11th of March, at which time the first quarterly conference placed the responsibility upon Miss Elmer V. Bennett, the only daughter of the deceased. Indeed the church

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has lost a faithful worker, her mother an obedient daughter, her children a loving mother, her friends a sweet companion. The funeral was largely attended. The Rev. H. T. O. Abbert assisted in the services.—T. A. Brown, pastor.

BROWN.—On Thursday, March 26, 1908, Mr. Fant Brown died at his home in Winona, Miss., without any hope in God. His funeral was conducted by the writer in the presence of a very large audience. He leaves a father, mother, three sisters and two brothers, wife and six children to mourn.

G. J. Dobson, Pastor.

STEPHEN.—On Saturday, March 21, 1908, the death angel claimed Ann Liza Stephen, of Winona, Miss., as his victim. She bore her suffering with much patience for five months. When the end of her life drew near she said to those who stood around her bed, "I am going home to live with God," and bade her children to meet her in heaven. The funeral was largely attended.—G. J. Dobson, pastor.

WARNER.—On the Oak Grove (Ala.) Charge, after an illness lasting six years, occurred on February 21, 1908, the release from suffering of Mrs. Sue Warner, at the age of sixty years. She had devoted thirty-five years to service in the Master's vineyard. Funeral service conducted by the pastor, the Rev. E. Frazier, assisted by the Rev. Mr. Russell of the African Methodist Episcopal Church.

JOHNSON.—The death angel came in to our ranks and claimed our much beloved Brother J. A. Johnson. Mr. Johnson was born June 16, 1834, and died March 4, 1908, at Mason, Tenn. He was married in 1873. The funeral was attended by the pastor, the Rev. J. H. Thompson, assisted by the Rev. Drs. C. L. Fields and J. M. Moody. The deceased was a member of the Methodist Episcopal Church for over 31 years. He leaves a wife, ten children and a host of friends. Bro. Johnson was a local preacher and was

Marriages

COTTON-FOSTER.—At Gulfport, Miss., on April 20, 1908, Mr. T. J. Cotton and Miss Carrie Foster, by the Rev. J. A. Patterson.

HENDERSON-ANTOINE.—On the 23rd day of April, 1908, Mr. Fred Henderson and Miss Florence Antoine, members of St. Peter Methodist Episcopal Church, where the ceremony was performed in the presence of a large gathering. The Rev. E. B. Richards read the ceremony.

BETTS-HUNT.—Mr. Thomas Bettis of Crystal City, Mo., and Miss Bertrand Hunt, one of Farmington's most charming young ladies, April 28, 1908, by the pastor, the Rev. C. C. Smith.

loved and honored by all who knew him.

BATES.—On March 17, 1908, James Bates, a faithful member of St. Mark Methodist Episcopal Church, Baton Rouge, La., fell asleep in Jesus. A wife and nine children survive him. The funeral was conducted by the writer, assisted by the Rev. F. T. Chinu, and the Rev. C. Johnson.—T. B. Cooper, pastor.

NOLAND.—Charles Noland, aged 64 years, died at Gulfport, Miss., in full triumph of faith April 20, 1908. The deceased was a trustee, class leader and steward and a very devout Christian. We knew his worth and will feel his loss.—J. A. Patterson, pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Doings of the Workmen

LOUISIANA.

LOGANSPORT.—We were cordially received here by both members and friends of our church for our second year and plans are laid for a great years work. Our first quarterly conference convened March 29-30, the Rev. T. J. Johnson, presiding elder, present for the first time on this Circuit. The conference was marked with a large attendance of officers and members. The elder's addresses and sermons preached to large and attentive audiences, will live long in the memory of all who heard them. Raised this quarter \$34.20; raised during the session \$14.50. The pastor's salary was increased to \$3.20. One subscriber to the SOUTHWESTERN.—H. B. Charles, Pastor.

OLIVIER.—On the 14th day of January I came to take charge here. My traveling expenses were raised at once and I moved my family here from Slaughter February 24. The people of this charge received us nicely. They have stood by us loyally so far. We have had a remarkable increase along all lines; there has been a decided improvement. Sunday night, March 29, was a night of general exhortation. Mrs. Maggia Franklin, Nancy Bosmon and Miss Fannie Franklin, Mamie Franklin gave a grand cake feast in the interest of our Easter rally day. We were highly favored with the presence of the Rev. S. M. Haines, the Rev. Mr. J. C. Parker and H. Jones of the Baptist Church and their congregations. The affair was well attended

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and greatly enjoyed. Collection, \$18. We are in an excellent way to accomplish much good for this year. Our motto is soul-saving first; with this everything else will come around in due season. The young people's enterprises are well in hand. The Epworth League and Sunday School have assumed a great power spiritually, under the leadership of Mrs. A. V. H. Ford and Bro. Cornelius Jenkins.—N. Ford, pastor.

Southwestern Christian Advocate

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Cash Remittances

Subscriptions received May 11-16:

Atlanta, Savannah—A. J. Noland; J. A. Ritchie, Mrs. Rosa L. Rose, Mary Barnes; Willie A. Roberts; A. J. Mitchell.

Central Missouri—Annie Green; W. H. Smith, A. Jamison.

Florida—Jos. M. Dias; E. W. Garrison.

Lincoln—H. T. S. Johnson, Amanda Glass.

Little Rock—Wm. Spears, D. W. Standfield; Robt. Lafton.

Louisiana—E. H. Hall, K. Juhbert; A. Turner; L. L. Estavan, Edmond Jones.

Mississippi, Upper—W. B. Davis, A. M. McGlowin; J. M. Thompson, Alf. Jones; J. M. Nevils, Joe Cook; S. Josel, Emma Brazely; O. W. Crump, F. B. Brown; E. D. Reid, Wright Wilson; S. M. Meyers.

North Carolina—A. B. McQueen, J. A. Cherry, George Sherrill; Jasper Taylor.

South Carolina—Wm. N. Hughes.

Texas, West—A. L. Carper, Ada Stone, Charlie Crockett; S. Hall; F. E. Mahoon, H. Williams; S. W. Johnson, E. J. Johnson.

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Doings of the Workmen

GEORGIA.

ATLANTA.—The Fort St. Methodist Episcopal Church is steadily progressing along all lines. We have some among the best here—a people intelligent and religious. Fort Street is situated among the greatest churches of the city, where the tide of aristocracy and intelligence rises high. The entire church has been renovated and painted, tower huilt twenty feet higher and a seven hundred pound bell has been purchased and electric lights have also been installed. This gives us one of the most beautiful churches of the Atlanta Conference. Easter was a great day. Dr. Hubbard of Gammon

Crescent City Notes

Miss L. A. Alexander, a student at Leland University, this city, paid the force of the SOUTHWESTERN a pleasant call last week. Miss Alexander has gone to her home in Navasota, Texas, where she will spend her vacation.

On the 4th inst., there was an excellent reception and prayer service held in the newly completed house of Mrs. Tircuit, widow of the late lamented Rev. J. A. Tircuit. This gathering was especially wholesome and enjoyed by the immediate family and friends because of the fact that this house and its completion was a much cherished hope of the Rev. Mr. Tircuit. It is a commanding double cottage frame building, with interior and exterior thoroughly finished. The Rev. Valcour Chapman, the much beloved and scholarly pastor of Mt. Zion Methodist Episcopal Church, was present and in his usually charming way officiated to the delight of all whose good fortune it was to be present.—A. L. SCOTT.

The Local Board of Control of the Thomy Lafon Old Folks' Home hereby acknowledges the gift of \$47.85 through the succession of Mrs. Julia Murphy given to them by Mr. A. Twesche, of Constantinople and Constance Streets, this city, and desires to express its gratitude and appreciation of the same.

(Signed):

MRS. A. FOCHE, Prest.

MRS. M. J. NICKERSON, Sec.

Pleasant Plains.—On Sunday, May 16, special prayer meeting service, led by A. W. Wilson. At 11 a. m. Presiding Elder W. J. M. Price preached an able sermon. At night the pastor, the Rev. Wm. Harrell, preached to a large gathering.

MALLALIEU.—The Baptismal ceremonies by immersion performed at 6 a. m. last Sunday in Carrollton in company with the Rev. Wm. Harrell, of Pleasant Plains, was an unusually interesting service. The class was received on Probation at 11 a. m. Services by J. T. Jordan. At night the pastor preached the 33rd Anniversary Sermon of the Independent Sons of Noah Benevolent Association. Every seat and the aisles were occupied. The delegates are preparing for the Annual Convention of the Woman's Home Missionary Society this week which meets at Williams' Chapel. The Trustees plan the Second Grand Rally for May 31 at 3 p. m. in the parsonage. Several of our city pastors and their congregations are expected to be present. Collection for the day, \$32.00.

Theological Seminary preached a wonderful sermon which sank deep into the hearts of the great audience. We are always glad to hear you, Doctor Huhhard. The exercises Sunday night under the leadership of Miss Eninevah Traylor, our most worthy and efficient superintendent, was of the very highest order. The great congregation was electrified. Under the leadership of the following four great captains, the financial effort was a great victory. Mesdames Sallie Dickerson, president of the Ladies' Aid, A. Lewis, president of the Stewardess Board, E. Baxter, president of the parsonage com-



Personal To Rheumatics

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NEW ORLEANS

mittee, Prof. E. T. Barksdale, president of Epworth League, also the Sunday School under the leadership of Miss E. Traylor. These were the generals and when the battle was over and the smoke has cleared away \$343.47 was left as an Easter offering. Praise God from whom all blessings flow.—E. R. Miller, pastor.

NEWNAN.—There was a grand rally service held at Burns Chapel Methodist Episcopal Church, Newnan, Ga., April 12, 1908. At 11 a. m. the Rev. J. P. Wragg, B. D., agent of the American Bible Society, preached for us. His sermon was thoughtful and inspiring to all present. At 2:30 p. m. the Rev. M. M. Alston, D. D., pastor of Newnan Chapel Methodist Episcopal Church, preached a sermon on the Divinity of Christ. The Doctor was at his best, and gave us a very great sermon and all hearts were made to rejoice. At 8 p. m. preaching by the pastor, the Rev. H. E. Burns. The young people furnished beautiful music. The pastor and members deserve much praise for the work they have done in building a church and in their work for the saving of the people.—J. T. Pratt.

ROCKY FORD CHARGE.—On April 11-

12 our second quarterly conference was held. As Presiding Elder James Jackson could not be present he sent the Rev. A. M. H. Evan, who received a cordial welcome. Bro. Evans was equal to every demand. At eleven a. m. and seven o'clock p. m. he preached with much power. Six were taken into the church and we raised \$20 for the elder.—C. W. Prathro, Pastor.

CORDELE.—The Rev. I. R. Jaques preached in the city of Listonia on April 25 and all were glad to hear him. Upon the request of Brother Jaques for the use of the church in which he had preached (Baptist) one Sunday in each month, the answer was that not only a day would be given him but the members and the church would be his. The deacons said "We have decided to be just what you are. So we now wish to state to the Waycross District and Savannah Conference that we have a new church 40x60 and 18 new members have come over with us, nine miles east of Cordele, at Listonia, Ga. The outlook is good for improvement. Twenty-eight members added to the church without a revival meeting. The Rev. A. R. Jaques is well known as a man of power in the pulpit.

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NEW ORLEANS, MAY 28, 1908

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THE TRIUMPH OF A PRINCIPLE

The election of Bishops occupied considerable attention of the General Conference from Wednesday of last week till the close of the session on Saturday. Although nine ballots had been taken and announced only two of the eight Bishops to be chosen had been elected. On the first ballot 248 men were voted for for the bishopric. At the General Conference in Los Angeles 181 men were voted for on the first ballot. The two Bishops elected on the second ballot are W. F. Anderson, D. D., LL. D., of the New York Conference and Dr. J. L. Nuelsen of the Chicago German Conference.

The election of Bishop Anderson was prophesied on every hand and occasioned no great surprise but the election of Bishop Nuelsen was a surprise, and perhaps a no less surprise to the German delegates who were enthusiastic for his election. His elevation to the Episcopacy was a triumph of a principle as well as the elevation of the man. The German delegates opposed and voted against the proposition which would have provided bishops for races and languages and which was snowed under by the last sessions of the Fall and Spring Conferences. The German delegates held that while they wanted a man of their own tongue, kith and kin to administer unto them in the high and exalted office of Bishop, they wanted this man elected as a General Superintendent. There was no precedent for such an election. The undertaking was a tremendous task. Many realized the embarrassment that came to German Methodists in having a Bishop to preside over their deliberations who could not conduct the business in the German tongue. Very few, however, were prepared for the great surprise which came when Dr. Nuelsen received 445 votes on the first ballot. The German delegates are happy. Dr. Nuelsen in all probability will be assigned to the German Conferences in Europe. That he will make good his ministry we have no doubt.

We give herewith brief biographical sketches of the Bishops-Elect (for at the time this was written they had not been consecrated) who have so far been elected. Six others are to be elected.

Bishop Nuelsen

John Lewis Nuelsen was born in Zurich, Switzerland, January 19, 1867. His father, Rev. Henry Nuelsen, was at that time a missionary in company with Dr. Henry Jacoby, the uncle of Bishop Nuelsen. The father still lives in St. Louis, Mo., happy in the ripe old age of 83, after having spent more than fifty years in the Methodist ministry. He is the oldest German Methodist minister living, a member of the Switzerland Conference, and is the only living minister who was sent out to Germany by our church. Dr. Nuelsen is an American citizen of the third generation, though he was born in Switzerland during the missionary service of his father. He attended the gymnasium, or high school, at Karlsruhe and Bremen, Germany, and graduated from the latter at the age of 19. He then attended Central Wesleyan College at Warrenton, Mo., and there received the degree of A. M. He then attended Drew Theological Seminary, and left that institution in 1890 with the degree of B. D. He secured a fellowship

at Drew and studied at Berlin and Halle. In 1900 Denver University gave him the degree of D. D. He was then but 33 years of age.

Bishop Nuelsen cannot give the date of his conversion. He was taught from the very first that he was a child of God. When he did wrong prayer was at once made to his Heavenly Father for pardon. He early looked towards the ministry and was finally admitted to the West German Conference in 1889. His first work was in Kansas City, Mo., where he organized a German mission. He was then a pastor for two years at Sedalia, Mo., and then later at Sleepy Eye, Minnesota. He then went to Central Wesleyan College, Warrenton, Mo., where he taught Biblical literature and language for five years. From here he went to Berea, Ohio, where for eight years he held the chair of exegetical theology in Nast Theological Seminary.

Bishop Nuelsen was married to Miss Luella Elizabeth Stroeter, in 1896, in Brooklyn, N. Y. He said concerning it: "That is the best thing I ever did." Mrs. Nuelsen attended Denver University for five years, where her father was the professor of Latin for many years. Her father, Prof. E. T. Stroeter, is now living in Berlin, where he is doing evangelistic work under appointment of his conference. Mrs. Nuelsen had one sister and three brothers, but all are now dead. She is alone left.

Bishop Nuelsen has been under religious training all his life. His German pastor-father put him in the catechumen's class, which required a course of three years, and so admitted him into the church at about 12 years of age. He has specialized in theology all his life, and so is solidly founded and informed in all doctrinal matters.

He has been a steady author from the start. He wrote "Luther, the Leader," in the series "Men of the Kingdom;" also "Recent Phases of German Theology." He has contributed a number of articles to the *Methodist Review* and the *Christian Advocate*. He has written in German an edition of "Wesley's Select Sermons" and "Life of Christ." He also wrote the article on "Methodism in America," in the *Theological Encyclopedia*, edited by Prof. Hauck of Leipsic—a very famous dictionary. Rev. J. R. Van Pelt, D. D., of Everett, Pa., was the only other Methodist contributor. He is editor-in-chief of the "Amerikanische Zeitschrift für Theologie und Kirche."

Bishop Nuelsen's father was married twice. Dr. Nuelsen is the oldest son of the second marriage and his mother is now living at the age of 77. His half-brother, Clement A. Nuelsen, is with the Platt & Thornburg Paint and Glass Company in St. Louis. His full brother, William A. Nuelsen, is in the art supplies in Los Angeles, California. He has three half-sisters; Mrs. J. B. Koeller, wife of the principal of Enterprise (Kan.) Academy, a German Methodist school; Mrs. Henry Crews, of Sedalia and Miss Amelia Nuelsen, who is with her parents. He has two full sisters, Misses Martha and Lena, who are also at home. A sister and a brother have died.

Dr. Nuelsen speaks German regularly. Having lived in Switzerland for the first nineteen years of his life as the son of a German pastor, he is at home

with this tongue. He speaks German regularly in his home and in his teaching. The German delegates were unitedly back of him in their confidence and in their request that they be given representation on the Episcopal Board by his election. He also speaks French. Bishop Nuelsen will, therefore, make an ideal presiding officer in Europe. He is always well poised, carefully considerate of all sides of the question and always sure of his position before taking it. He has judicial poise, a brotherly heart, and close personal knowledge of pastoral conditions. He is well trained in church matters. He has a deep and vital religious experience. He commands friendships and draws confidence everywhere. In every way he is fitted to make a worthy Bishop, who will prove to be a valuable leader, knowing the Church and glorifying the kingdom of Christ.

Bishop Anderson

Bishop William F. Anderson, D. D., LL. D., was born in Morgantown, Va., (now W. Va.) April 22, 1860. He is now, therefore, 48 years of age. His father's name was William, and he was born in County Tarone, North of Ireland. The Protestants are strong in that section, and the population is colored by the nearby Scotch people. The father came to America in the last century. He married an American girl. The mother of Bishop Anderson was Elizabeth Coombs Anderson, who came from a Maryland family of English and German extraction. He, therefore, has the blood of three lands in his veins—Ireland, Germany and America.

Dr. Anderson grew up on a farm, where he laid the basis for a strong body and a long life of usefulness. He secured his first training in the public schools of Morgantown, W. Va. He then entered and graduated from Ohio Wesleyan University with the degree of A. B., in 1884. He immediately, at the age of 24, entered Drew Theological Seminary, from which he graduated in 1887. He at once entered the New York Conference.

Bishop Anderson is practically a contribution of the pastorate. He was first appointed to Mott Avenue Church, New York City. He started with eleven members, counting his own family, for he had just been married and his wife counted one. He remained there three years and left the church with 125 members. His next appointment was Kingston, N. Y. Here he had an unusual pastorate and remained the full time of five years then permitted by the Discipline. He built an \$80,000 church during this time. It is still one of the finest in the Hudson River Valley. The next appointment was Washington Square, New York City. He remained here four years. Sickness took away one child and laid two others low for a long time. The next appointment was Sing Sing, New York, now changed to Ossining. He had been a pastor for six years here when he was elected to succeed Bishop W. F. McDowell, as secretary of the Board of Education, in 1904.

On the ninth day of June, in 1887, Dr. Anderson married Miss Jennie Lulah Ketcham, in Cincinnati, Ohio. Mrs. Anderson is the daughter of Dr. Charles W. Ketcham, who at the time of his death was presiding elder of the Cincinnati District. She has two

(Continued on Page 8.)

PROCEEDINGS OF THE GENERAL CONFERENCE

Seventh Day, Wednesday, May 13

Bishop Spellmeyer presided. Devotions were lead by the Rev. George A. Landen, of the Puget Sound Conference, the Rev. William B. Hollingshead, of the Oregon Conference, the Rev. Samuel K. Arbutnot, of the West Virginia Conference, and the Rev. Charles M. Anderson, of the Newark Conference.

The Secretary read the journal of the sixth day's session, which was approved.

Two telegrams were read, bearing the greetings of New Haven District Epworth League, New York East Conference, assembled in the First Methodist Episcopal Church, Waterbury, Conn., and from the General Conference of the African Methodist Episcopal Church, expressing its appreciation of the greetings sent its General Conference by the Mother Church.

A communication to the Bishops and ministers and lay delegates from Bishop Honda, of the Methodist Church of Japan, was read. He cited encouraging events and was full of hope concerning the future. He noted the fact that they have 160 appointments but only sixteen were self-supporting. He referred to the fact that home aid would be permanently necessary.

The Secretary announced the votes on Constitutional Propositions as follows:

VOTE ON THE CONSTITUTIONAL CHANGES.

Proposition I:

Bishops with Limited Episcopal Jurisdiction. (Adopted by the General Conference of 1904. See Journal, page 410.) To amend the Restrictive Rule, Discipline of 1904, paragraph 46, section 3.

	Annual Conferences.	Lay Conferences.		
Total vote	12,973	7,853		
Ayes necessary to adopt....	8,049	5,236		
	Ayes. Noes.	Ayes. Noes.		
Votes cast	3,110 7,863	1,994 5,859		
Proposition lost.				

Proposition II:

Ratio of Ministerial Representation. (Adopted by the Iowa Annual Conference, September 11, 1905.) To amend the Discipline of 1904, paragraph 38, section 1.

	Annual Conferences.	Lay Conferences.		
Total vote	10,922	7,444		
Ayes necessary to adopt....	7,282	4,963		
	Ayes. Noes.	Ayes. Noes.		
Votes cast	1,769 9,153	1,439 6,005		
Proposition lost.				

Proposition III:

Ratio of Ministerial Representation. (Adopted by the West Wisconsin Annual Conference, September 15, 1906.) To amend the Discipline of 1904, paragraph 38, section 1.

	Annual Conferences.	Lay Conferences.		
Total vote	10,472	6,776		
Ayes necessary to adopt....	6,982	4,518		
	Ayes. Noes.	Ayes. Noes.		
Votes cast	3,480 6,992	894 5,882		
Proposition lost.				

Proposition IV:

Ratio of Ministerial Representation. (Adopted by the Illinois Annual Conference, September 21, 1906.) To amend the Discipline of 1904, paragraph 38, section 1.

	Annual Conferences.	Lay Conferences.		
Total vote	10,358	6,485		
Ayes necessary to adopt....	6,906	4,324		
	Ayes. Noes.	Ayes. Noes.		
Votes cast	2,650 7,702	754 5,731		
Proposition lost.				

Invitations were extended the Rev. Edmund M. Mills and Mr. Samuel Shaw, for several times Assistant Secretaries of the General Conference, to occupy seats on the platform.

Dr. Ward Platt, the First Assistant Correspond-

ing Secretary of the Home Missions and Church Extension Board, got the floor on a question of personal privilege. He said that a statement had been made the day before that the *Christian Republic* cost \$50,000 a year to run it. These figures, he explained, were taken seven months ago and had to do with the first year of its life, when much extra expense had been incurred in starting the periodical. He exhibited the fact that the *Christian Republic* now issued as many copies as *World-Wide Missions*, and that it cost no more to publish it.

Dr. B. L. Paine, of Lincoln, Neb., introduced a resolution requesting the publishing agents to print a statement of the profits of the Depositories for the last twelve years. He insisted that an effort was being made to have new depositories opened when many present ones ought to be closed because of the fact that they were losing money for the concern. Dr. Mains, the publishing agent, said that the statement that the depositories were kept open at a loss was utterly erroneous. The resolution of Dr. Paine was laid on the table by a large vote.

Bishop Cranston presented his report, giving first his impressions touching the general conditions of missionary work in the Orient. He gave an account of his service as a member of the Commission which brought about the organization of the Methodist Church in Japan. Bishop Cranston then read from the report of the Commission on Consolidation of Methodism appointed to arrange for the union of the Methodist Churches. The agreement shows the articles of religion adopted by the Japanese Church to be clear and simple, and to follow the line laid down by our own denomination. Dr. A. B. Leonard moved at the close of this address that the recommendations in the report, made by the commissioners on the unification of Methodism in Japan, be referred to a committee of ten to be appointed by the Bishop, of whom five shall be ministers and five laymen; and that these recommendations be placed in the hands of that committee, and that all papers that have already gone to the Committee on Foreign Missions, relating to Japan, be turned over to this special committee. This motion prevailed.

PASTORAL SUPPORT.

The resolution offered by Mr. H. B. Williams, which read in part: "Whereas, The Lay Delegates of the General Conference should have time and opportunity to discuss this matter of pastoral support, and other questions in which laymen are especially interested, and which cannot be done on the floor of the General Conference, I move a committee of three laymen be appointed to arrange for a meeting of the lay delegates, at such convenient place as may be selected by the committee, and at eight o'clock on the earliest evening practicable." The motion carried, and the Bishops announced the appointment of the following committee: H. B. Williams, of Chicago; J. A. Patten, of Chattanooga, and J. G. Shepherd, of Scranton, Pa. All three of these men are known as earnest advocates of higher salaries.

Bishop Scott, Missionary Bishop for Africa, read his report immediately after recess.

Dr. A. Camphor was, by motion of Dr. M. C. B. Mason, given a seat on the platform.

After notices were given, the doxology was sung and the benediction pronounced by Bishop Spellmeyer.

Eighth Day, Thursday, May 14

Bishop W. F. McDowell presided. Drs. A. S. Hoagland, R. E. Gillum, W. J. Davidson, P. H. Swift, and W. A. Shanklain led in the devotional services. Several distinguished visitors were invited to occupy seats on the platform. Bishop Henry N. Warren announced the receipt of the following telegram from Denver: "The city of Denver extends to the General Conference of the Methodist Episcopal Church an invitation to hold the 1912 session in Denver." The Bishop added that Denver could furnish a Methodist Church that would seat 2,000 so that every one could hear. Or if preferred, a beautiful new amphitheater, with a seating capacity of 10,000, would be provided. This telegram was enthusiastically received and referred to proper committee.

The time for special order of the day having arrived, Bishop T. B. Neely was introduced to represent his work in South America. This he did in his usual vigorous, forceful and straightforward manner. The Bishop pointed out the vastness of the territory over which he presided and the well-nigh insurmountable difficulties in the way of travel in reaching many places in his jurisdiction. While South America is the second oldest mission field, work having started there in 1835, it was not until 1870 that the work in Spanish was really begun. Among other things, Bishop Neely said:

Within two years we have established missions in the Republic of Bolivia, which, until recently, has been practically a closed country. Because of great disturbances, our brothers there ask that the field be made a Mission Conference.

In Valparaiso, a city almost completely destroyed by an earthquake, a substantial new church is built. American Methodists should contribute \$20,000 to complete the McCabe Memorial Church in Montevideo.

A \$36,000 debt on the Spanish Church of Buenos Ayres has been paid.

The increase in membership has been over 40 per cent. We have opened a number of new schools.

The members are steadily improving in self-support. The South American Conference has contributed for all purposes over \$48,000 in gold in a single year. The Andes Conference has done as well.

There are about 10,000 members and as many Sunday School scholars, and about 15,000 adherents.

We greatly need a theological institution for training native preachers. We also should have some evangelical literature in Spanish.

South America is as large for living and producing purposes as North America, for it has little frigid territory. It is rapidly developing and has great possibilities.

There is great illiteracy, superstition and immorality there. Romanism is of the Middle Ages type. People are taught to worship images and do many things consistent with paganism.

The people are losing confidence in the priest, his church and his religion. The country needs Protestantism. If the Monroe Doctrine is sound politically, then a similar mission doctrine requires us to take care of it. The country looks to us for relief and salvation. Will they call to us in vain?

A special features of this session was the hearing of addresses of Fraternal Delegates. At this point Bishop McDowell graciously called our Senior effective Bishop Henry W. Warren to the chair. Bishop Warren complied with the request and presided in his characteristic happy and dignified way, and always in his utterances had just the apt word for the required occasion. In the course of his remarks Bishop Warren stated that after hearing reports of Bishops from all parts of the world, that the General Conference was the spiritual nerve center of the world.

The Rev. J. H. Goodman, fraternal delegate from the British and Irish Wesleyan Conferences, was then introduced, and delivered a carefully prepared and masterly address. While not possessing a strong voice, his deep earnestness, his pure diction, his thoughtfulness and broad vision made a wonderful impression upon his hearers. The tremendous applause he received at the conclusion of his remarks showed not only the appreciation of the audience for his magnificent address, but also love for the church which he represented.

The Rev. James Henderson, D. D., Fraternal Delegate from the Canadian Methodist Church, was next introduced. He completely captured his audience. In fact, his address stirred the Conference as possibly none so far delivered has done. Extracts of this address will be published later. N. H. Rowell, Esq., lay Fraternal Delegate from the same Conference, also made a fine impression upon the Conference in his fraternal message.

Several important committees were announced among which was the following Committee on Restatement of Doctrines, made up of some of the strongest men of the church, namely:

SUB-COMMITTEES.

Bishop Warren presented lists of committees nominated by the Bishops, as follows:

XIV.—On Restatement of Doctrines.

At Large—Rev. W. V. Kelley, New York East District.

- 1.—Rev. M. D. Buell, New England Southern.
- 2.—Rev. H. A. Butz, Newark.
- 3.—Rev. W. H. Crawford, Erie.
- 4.—Rev. F. M. Bristol, Baltimore.
- 5.—Rev. Levi Gilbert, Ohio.
- 6.—Rev. W. S. Bovard, Central Tennessee.
- 7.—Rev. M. C. B. Mason, Atlanta.
- 8.—Rev. C. W. Wyant, Northwest Kansas.
- 9.—Rev. E. M. Holmes, Des Moines.
- 10.—Rev. G. J. Little, Rock River.
- 11.—Rev. L. J. Noftzger, Northern Indiana.
- 12.—Rev. H. C. Jennings, Minn.
- 13.—Rev. Frederick Munz, St. Louis German.
- 14.—Rev. E. M. Randall, Puget Sound.

Ninth Day, Friday, May 15

Bishop Bashford presided at the morning session, which began at 8:30. The Bishop announced Hymn No. 5—

"From all that dwell below the skies,
Let the Creator's praise arise."

The Bishop led the conference in responsive reading of Psalm 91, and in the repetition of the Apostles' Creed. After prayer, offered by the Rev. C. W. Smith, the conference rose and joined in singing "Holy, holy, holy, Lord God Almighty."

Bishop Bashford read the Scriptures and commented interestingly on the same. Prayer was offered by Rev. William E. Huntington. The devotional services concluded by the singing of Hymn No. 196—

"Breathe on me breath of God,
Fill me with life anew."

At 9 o'clock the minutes of yesterday's session were read and approved. On motions made by various delegates, Rev. P. M. Maveety, Rev. James Mechem, R. v. L. M. Dunton and Rev. C. L. Waters were invited to seats on the platform.

COMMITTEE ON JUDICIARY.

Dr. W. W. Van Orsdel was recognized and presented the following resolution, which was read by the secretary:

Moved, that the judiciary committee be empowered and directed to make answer to the interrogatories proposed in the memorial from the Montana Annual Conference concerning paragraph 230, section 3, in reference to the select number, to relieve the ambiguity now apparent in said paragraph. The motion to refer this to the judiciary committee, requesting an interpretation, was carried.

ANTI-SALOON LEAGUE.

The following resolutions, offered by Dr. M. C. B. Mason, were referred to the temperance committee:

Whereas, The Anti-Saloon League, in all its methods of warfare against the evils of the liquor traffic, has proven to be one of the most effective agencies in this work; and

Whereas, The Anti-Saloon League, in all its organization gives it the right of way among men and women of all political parties and affiliations; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church, in convention assembled, do hereby request our people throughout the length and borders of our Communion to give whenever opportunity permits such moral and financial support as shall help to complete the work now being so successfully prosecuted for the final overthrow of the Liquor Traffic."

Mrs. Lucy R. Meyer, Head of the Deaconess movement in this country, was invited to a seat on the platform.

The secretary read the following:

COMMITTEE ON JUDICIARY—REPORT NO. 1.

The following question was referred to us by the General Conference, May 14, viz.:

Is the General Conference the power to so change the boundary of an annual conference as to diminish or enlarge the territory of an adjoining mission?"

To this we answer, yes. The General Conference has supreme power over annual conference boundaries, and may establish or change them at its pleasure, under such rules and regulations as it may itself enact.

CHARLES W. SMITH, Chairman.
HARRY C. PERKINS, Secretary.

The motion to adopt this report was carried. The secretary read the following:

COMMITTEE ON REVISION—REPORT NO. 1.

Your committee on revision, having duly considered a memorial from B. Mack Huhhard and others, recommends the adoption of the following:

Amend paragraph 244 by striking out "who are not members of the quarterly conference" so that the amended paragraph shall read:

"Paragraph 244. A member of the church accused of immorality shall be brought to trial before a committee of not less than five members of the church. They shall be chosen by the preacher in charge, and if he judge it to be necessary he may select them from any part of the district, and the parties may challenge for cause. The preacher in charge shall preside in the trial, and shall cause a correct record of the proceedings and evidence to be made."

Also amend paragraph 249, section 2, by striking out "who are not members of the Quarterly conference," and by adding the words, "members of the church," immediately after word "five," so that the amended section shall read:

"Section 2. If he do not amend, let the preacher in charge bring his case before a committee of not less than five members of the church, before which he shall be cited to appear. And if he be found guilty of wilful neglect by the decisions of a majority of the members before whom the case is brought let him be excluded."

E. P. ROBERTSON, Chairman.
W. O. SHEPARD, Secretary.

Rev. McHenry J. Naylor, a presiding elder of Washington Conference, offered an amendment. Dr. Robertson, the chairman, accepted it. A point of order was immediately made that no chairman could accept an amendment. Dr. Naylor then regularly offered the following amendment:

"In coming before this body I am keenly sensible of the risk a novice runs; but the importance of the of the amendment, I think, justifies the risk. Should the report be adopted in its present form, as recommended by the committee, it would make possible another change. The law as it still appeared in 1904 very wisely provided that the committee of five that heard the case should not be members of the Quarterly conference. In 1904 paragraph 273 was changed to provide for the creation of a new court instead of the Quarterly conference. If this report be adopted, which provides for a committee of five persons selected as 'riers of appeals might be included, this would cause confusion, and it would be irregular to have a person who sat on the regular committee sit also on the appellate court.' The motion was adopted that this amendment and all others submitted be referred back to the committee on revision."

REPORT NO. 2.

Your committee on revision, having considered the memorial from the preachers' meeting of the New Brunswick District, New Jersey Conference, relative to revision of the Psalter and Index to the Hymnal, recommends that no change be attempted at the present time.

E. P. ROBERTSON, Chairman.
W. O. SHEPARD, Secretary.

The motion to adopt this report was carried.

Report No. 3 of the committee on revision, was presented by E. P. Robertson, and read by the secretary as follows: "Your committee on revision, having carefully considered the memorial of Robert Forbes and others, to change in the Discipline the title of presiding elder wherever it occurs, to district superintendent, report against any change, and that the prayer of the petitioners be not granted. I move that the report of the committee be accepted and adopted."

After quite a spirited and lengthy discussion, the whole report was finally rejected.

The North Indiana Conference Quartet opened the after-recess session.

Dr. A. E. Ballard, vice-president of Ocean Grove Association, and one of the oldest Methodists in

this part of the country, and Dr. Wallace R. Lamhart, missionary and secretary of the Methodist Episcopal Church, South, were invited to seats on the platform. Judge Findlay Johnson of the Supreme Court of the Philippine Islands, was introduced and invited to a seat on the platform. Several other distinguished visitors were given seats on the platform.

Bishop Willard F. Mallalieu read the report for the committee on aggressive evangelism. This commission was appointed as a result of a motion introduced by Dr. Brushingham at the General Conference in Los Angeles four years ago. Twenty-one members compose the commission. It is composed of both ministers and laymen. The Bishop said in part: "The editors of our papers everywhere have given us prompt and valuable aid. Letters by the hundred have been sent to all sorts of church workers and leaders. A world-wide Prayer League was organized. Twenty thousand signatures have been received for this league. More than 200 Chinese signed this roll. The president has written during the four years something like 130 different articles for our newspapers, all related to our work. The work of the commission has been made possible through the generosity of Mr. E. F. Robinson of New York and Mr. D. C. Cook of Chicago and others."

Report No. 8 of the committee on revision was then read, recommending the adoption of the following, in admitting a preacher at the conference into full membership: "Strike out question 18, in paragraph 151, and also the words, 'Solemn fasting and' following 'after' on line two."

The term fasting was retained by a vote of 340 to 280.

Mr. O. P. Miller, the earnest and sacrificing layman of Rock Rapids, Iowa, who has so diligently and successfully given himself to the collection of the money for the expenses of the General Conference, was led to the front. James Ingram of the local committee, in the name of friends, in a beautiful little speech, presented Mr. Miller fifty-eight rare roses in memory of his fifty-eighth birthday, which occurred to-day. Mr. Miller feelingly responded. He assured them that he would never forget the kind words and letter sent by delegates. Bishop Bashford pronounced the benediction.

The Bible's Influence on Life

Proportioned to the grandeur of its contents has been the beneficent influence of the Bible upon human life. This influence has been attained, and it will continue, not by reason of minute accuracy as to the years of Methusaleh, or the number of armed men in the Exodus, or the genealogical tables of the Old or the New Testament. In things immeasurably deeper, higher, broader than these is the hiding of its power. In its disclosure of God, in its holy law, in its provision of redemption for enslaved and condemned souls, in its doctrine of brotherhood and of immortality, lies its victorious strength—and there it will remain, whatever the issue of the present study. Let all be summed up in the words of Wendell Phillips: "The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."—Edward G. Andrews.

"Thine is the Power"

This is a part of our daily ascription of praise to the Lord our God. Is it a part of our real working creed—that to our God and Saviour belongs the power necessary to accomplish that which He has promised in His holy Word? Multitudes sing, "Al hail the power of Jesus name!" We have come in these days to think much of the gentleness, the sweetness, and tenderness of that name—there is no name so precious as that which was nailed to the cross. But do we realize the power of this name—the mightiest in its influence ever whispered into the ear of man? There is no name so precious when spoken in the ears of the lonely and discouraged, the sick and the dying. It awakens hope where all was despair before; it enkindles joy where there was nothing but sadness before. This is the name that will unlock the gates of mercy, fling wide open the door of the kingdom, and call down upon those who use it reverently, trustingly, sincerely, the choicest benediction of heaven.—Selected.

HOME AND YOUNG PEOPLE

Yours to Serve

Some one tells of a famous writer, whose pretty and sincere signature to all her letters was always, "Yours to serve." It was as if she had taken those words in their literal meaning for the motto of her life. There was nothing in the way of helpfulness that one might not ask of her; no homely service that she was not pleased and glad to render.

Might it not be worth while for us all to adopt the idea of helpfulness that gave rise to the custom? If we should really mean it, how our chances of serving and helping would multiply! Half the time people don't fully believe that we do mean it. It is a one-handed kind of helping that most people get from us. The priests and the Levites didn't all live a couple of thousand years ago in Judea only. Many a time is a temptation to look the other way when good use of our eyes would show unpleasant duties too plainly.—*Selected.*

Do Not Worry

Beware of letting your care degenerate into anxiety and unrest; tossed as you are amid the winds and waves of sundry troubles, keep your eyes fixed on the Lord, and say, "O my God, I look to Thee alone; be Thou my Guide, my Pilot," and then be comforted. When the shore is gained, who will heed the toil and the storm? And we shall steer safely through every storm, so long as our heart is right, our intention fervent, our courage steadfast, and our trust fixed on God. If at times we are somewhat stunned by the tempest, never fear; let us take breath and go on afresh. Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries. No, indeed, dearest child, all these are but opportunities of strengthening yourself in the loving, forbearing graces which our dear Lord sets before us.—*Francis De Sales.*

Nuggets

BY HENRY F. COPE.

The best way to find His way is to do His will. Knowing about Jesus does not have the same effect as knowing Him.

The heavenly companionship is the school of the highest character.

Duty-doing in the present is the best solvent of doubt as to the future.

The infinite friendship is the best promise against an eternal separation.

If you do not find heaven on the way, you do not know the way to heaven.

One is prepared for anything when he knows what God is preparing for him.

His prospect of heavenly mansions is small who is content to leave his brother in earthly tenements.

Our sorrow is but the shortsightedness that refuses to see that God has other rooms than those of this life.

To Hope, to Bear, to Love

Be strong, O heart of mine,
Though day is bright,
The stars can only shine
In the dark night.
Be strong, O heart of mine,
Look towards the light!

Be strong to bear, O heart!
Nothing is vain;
Strive not, for life is care,
And God sends pain;
Heaven is above, and there
Rest will remain!

Be strong to love, O heart!
Love knows not wrong;
Didst thou love—creatures even,
Life were not long;
Didst thou love God in heaven,
Thou wouldst be strong!
—*Adelaide A. Proctor.*

The Pilgrim's Wants

I want a sweet sense of Thy pardning love,
That my manifold sins are forgiven;
That Christ, as my Advocate, pleadeth above,
That my name is recorded in heaven.

I want every moment most surely to feel,
That Thy Spirit resides in my heart;
That His power is present to cleanse and to heal,
And newness of life to impart.

I want, O I want this hour to attain
Some likeness, my Saviour, to Thee,
That longed-for resemblance once more to regain;
Thy comeliness put upon me.

I want to be graciously marked for Thine own;
Thy seal on my forehead to wear;
To receive that new name on the mystic white stone,
Which none but Thyself can declare.

I want so in Thee every day to abide,
As to bring forth some fruit in Thy praise;
The branch which Thou prunest, though feeble and dried,
May languish, but never decays.

I want Thine own hand in love to unbind
Each tie to terrestrial things;
Too tenderly cherished, too closely entwined,
Where my heart so tenaciously clings.

I want, by my aspect and manner serene,
My actions and words to declare;
That my treasure is placed in a country unseen,
That my heart's best affections are there.

I want as a traveler onward to haste;
Straight onward, nor pause on my way;
Nor forethought in useless contrivance to waste
On the tent only pitched for a day.

I want, and this wanting shall sum up my prayer,
To glorify Thee till I die;
Then calmly to yield up my soul to Thy care,
And breathe out in faith my last sigh.
—*Author Unknown.*

True Cheerfulness

True cheerfulness consists in the utmost tenderness of sympathy, and with a brave facing of all the facts of life. Physical conditions may help or hinder it, but they have no power of themselves to call it into being or destroy it permanently. It is a persistent and habitual attitude of the mind, a clinging to the sunny side of all experience, doubt as well as faith, grief as well as joy, death as well as life; not because the sunny side is the more pleasant, but because of a conviction wrought into the very fiber of the soul that the sunshine and the truth are one, and that the solution of all life's mystery and the unraveling of all its tangled skein are only to be found along that line of thought and life. This is not merely a "theory" which the man has chosen to adopt. It is a conviction, wrought in him by a Power outside himself a conviction from which he cannot escape save by doing violence to all the best within him, a conviction which he can never fully explain to other men, but which grows upon him with the years and "will not let him go."

Of such a conviction no one can give a perfectly satisfactory account. Much of its genesis and of its method must remain a mystery even to the man himself. Yet there are certain conditions of life and thought which every man must fulfill if he is to know it as his own and to be able in a measure to communicate it to his fellows. Of these conditions there are three which stand out as most imperative:

First, then man must be unselfish. Second, he must be making an honest effort to do his work. Third, he must have an utter belief in the goodness of God.—*Rev. T. H. Barratt, in The Cheerful Life.*

Kowing and Obeying

To know the truth, and then refuse to obey it; to hear the message, assent to its accuracy, bow in the presence of its great demand intellectuality, and yet not answer its claim, that is the sin which hardens a man. When a man disobeys, he becomes hardened by the very truth that might have softened him; he becomes enslaved and debased by the very message that ought to have made him free indeed. In that sense the gospel is a savor of life unto death, or of death unto death.—*Campbell Morgan.*

The All-Present Spirit

No man will lean upon himself and upon his own resources when he realizes that he may lean on God. We did not know it, but the gracious Spirit of love has been constantly seeking to enter our hearts with His benignant gifts of peace. When we see that presence and yield ourselves to Him, we are born indeed from above. We let go every earthly ideal in order to let all things be adjusted to the will of God. What a revelation it is when the fact of our kinship with the eternal Spirit dawns upon us! A little girl, playing, tried to catch a sunbeam. "Is the big sun at the other end of the sunbeam, papa?" she cried. "Yes." But have you ever realized, beloved, what is at the other end of your own life, your own being? Only God. For in him we live and move and have our being. The great God is at the other end of the life of man—and He is surely an inexhaustible source!—*Selected.*

Eternal Life

If man's nature be founded upon God's, it can be nothing less than eternal. If I live and have my being in Him, surely I am immortal. But existence is not life. The prodigal son was physically alive; yet the father could say of him: "He is dead." Eternal life is more than immortal existence. It is joy, peace, holiness, harmony, the fullest realization and unfoldment of one's being. It is not something we shall receive after death; it is something we have even now. Dr. George Macdonald, who is now secure "at the back of the north wind," once said, "I may lose money, I may lose friends, I may lose everything—no, there is something I can never lose—eternal life." Eternal life is the life of faith, hope and love. These are eternal verities, and the man who lives the life of love is leading the same kind of life as he will lead eternally. *He will never need to change his course, but go straight on loving forever!* Live the life of greed, of lust, of passion of vice, of irritableness, and of fault-finding, and you will have to drop it by and by. Time spent in such things is worse than wasted. But the man who lives in faith, hope and love never needs to drop one bit of them. They belong to the eternal realities.—*Selected.*

On the Cross

On the cross uplifted high,
For the world He came to die.
But the world has passed with scorn,
Thinking naught of Him who died
On the cross, the Crucified.
Men have sought and sighed in vain,
For the light of life to gain;
They have sought within, without—
But the cry comes back, alas!
Sin and death we cannot pass.

On the cross uplifted high,
For my soul He came to die.
While in doubt and fear I stood,
In the world I saw no good
That could lift me up to be
Filled with grace and purity.
Then I look upon the cross,
Where Christ counted nothing loss
If He might my heart's love win,
Making pure my soul within.
—*Rev. Robert B. Perine, in Exchange.*

INTERNATIONAL LESSON

Second Quarter.—Lesson X. June 7, 1908.—Title: "Jesus Appears to the Apostles."—(John 20:19-31).—Golden Text: "Thomas answered and said unto him, my Lord, and my God."—(John 20:28).—Hymn No. 180.

DAILY HOME READINGS.

- June 1, Monday—John 20:19-31.
 " 2, Tuesday—Heb. 3:1-9.
 " 3, Wednesday—Luke 24:13-32.
 " 4, Thursday—Luke 24:33-45.
 " 5, Friday—2 Cor. 5:1-10.
 " 6, Saturday—Acts 13:23-39.
 " 7, Sunday—Heb. 11:1-10.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Honest doubt is much better than unfounded belief. When one honestly doubts he will be led to make thorough investigation. Thomas was an honest doubter. He did not take things at their face value. Along with the other disciples, he had heard of the resurrection of Christ. But he refused to believe the fact that Christ had indeed arisen from the dead. Not that he was less anxious than the rest of the apostles did he thus doubt, but for the reason that his temperament and mental habits were of a different order. He was unquestionably sincere in his questioning. What others believed he would not accept without tangible proof. Nor did the Saviour condemn him for this. He knew that Thomas loved Him and was willing to believe in His resurrection. Hence His willingness to give him the proofs he required. He was willing to prove to Thomas that He was not dead, but alive. And He did, with the result that Thomas was led to exclaim, "My Lord and my God."

Our Lord rose on Sunday morning. His several appearances to His disciples were enumerated in our last lesson. One week later He came again to His disciples, Thomas now being among them. While it is a fact that the disciples were somewhat in doubt about Christ's resurrection, they were, nevertheless, bold enough to come together and discuss the matter. Being fearful of the Jews, they barred the door of the room in which they met. Into this room Jesus came. How He entered we do not know. They were surprised and doubtful when they saw Him, but He calmed their fears by saying, "Peace be unto you," and then showed them that He was a real man by eating and drinking with them. It was at this later meeting that Jesus convinced Thomas that He was the same Christ that had been crucified but was now arisen from the dead.

LIGHT ON THE TEXT.

19. *Then the same day at evening.* On the day He had arisen. *When the doors were shut.* The doors were barred for fear of the Jews. *Came Jesus and stood in the midst.* How He entered no one knows. He may have entered miraculously. *Saith unto them, Peace be unto you.* The common salutation of the Jews.

20. *He shewed unto them his hands and his side.* He did this to calm their fears, for they were terrified at His sudden and unexpected appearance among them. He also ate before them to prove that He was flesh and blood and not a Spirit. See Luke 24:43. *Then. Therefore. Were the disciples glad.* Rejoiced and believed that Christ had really risen. *When they saw the Lord.* Looked upon Him whom they thought they would never see again.

21. *Then saith Jesus to them again, Peace be unto you.* His parting salutation. *As my Father hath sent me.* On a mission to redeem a lost world. *Even so send I you.* On a mission to proclaim the glad tidings of salvation.

22. *And when he had said this * * * (He) saith unto them, Receive ye the Holy Ghost.* Not the full gift which was to come on the day of Pentecost, but a beginning which should prepare them to receive it more fully.

23. *Whosoever sins ye remit, they are remitted unto them.* Not in the sense, is this passage to be understood, as taught by the Roman Catholic Church. They were to forgive, not by their own authority, for they possessed no such power, but so far as they might be led by the Holy Spirit to a

right discernment of when to forgive. Christ's death and resurrection opened the way for universal forgiveness to all who would receive it.

24. *But Thomas * * * was not with them when Jesus came.* For some unaccountable reason he was absent at this time.

25. *Said unto him, We have seen the Lord.* The news was too good to be kept; they, therefore, made it known unto him. *But he said unto them. Made reply. Except I shall see in his hands the print of the nails * * * and thrust my hand into his side, I will not believe.* Thus he expresses doubt. He was not so ready nor willing to believe as were they. The resurrection of Christ was too important a matter to him to leave to hearsay. He must be absolutely sure.

26. *After eight days.* The first Sunday after the resurrection. *Thomas was with them.* Was now present with the disciples. *Then came Jesus.* Appeared again in the same mysterious manner as before.

27. *Then saith he to Thomas.* Knowing of his doubts, the Master addresses him directly. *Reach hither thy finger.* Do what you said you would have to do. *Behold my hands.* See the prints for yourself. *Reach hither thy hand.* Put forth thy hand. *Thrust it into my side.* Put it into the hole made by the soldier's spear. In all of this Christ

shows that He is ready to meet Thomas' doubt and to undergo the test he required, not for him alone, however, but for all future doubters who might need it. *Be not faithless, but believing.* Doubt not the might nor the ways of God because you cannot always understand them, but believe in Him who doeth all things well.

28. *Thomas answered * * * My Lord and my God.* The ocular and physical demonstration Jesus had given him of His resurrection was sufficient. All his doubts were now gone.

29. *Jesus saith unto him.* Addresses him again. *Thomas, because thou hast seen me, thou hast believed.* Because of what your eyes have seen your doubts have disappeared. *Blessed are they that have not seen, and yet have believed.* Thomas' faith was of a low type, being founded upon sight. But the faith of the saints is of the highest type possible, for it is founded, not upon what the eye sees nor the ears hear, but upon what the heart believes. Only a few could see Jesus in the flesh after His resurrection. Millions now see Him by the eye of faith and in Him are blessed.

30. *Many other signs truly did Jesus.* Did many things to convince the people. *Which are not written in this book.* Not herein contained.

31. *But these things are written that ye might believe.* The reason why John wrote his Gospel. *That Jesus is the Christ. That Christ was the promised Messiah. The Son of God.* God manifested in the flesh. *And that believing, ye might have life through his name.* "Faith in Jesus is good for our physical life, for our spiritual and moral life, as well as for the life which is to come."

Charleston, S. C.

NOTES ON EPWORTH LEAGUE DEVOTIONAL TOPICS

Lesson Topic, June 7,

The Promise of the Father

(Pentecost.)

(St. Luke 24:44-49; Isa. 44:1-8.)

BY THE REV. WILLIAM C. STOVALL, M. A., B. D.

Introduction.—There is some difference between God's purposes and promises. Both of them, so to speak, are gold; but the one is gold in the mine, the other is gold in the mint, impressed and prepared for currency and use. God could have blessed his people with His Spirit without previously announcing it, and bringing Himself under an engagement; but in this case His designs could not have been known, believed, expected, pleaded. But the promise gave rise to a life of faith and hope, and patience and prayer. God's promise is always fulfilled; it is truth. The promise of Satan is falsehood. Human promise is not always truth. David indeed erred when he said in his heart, all men are liars; yet too commonly "men of low degree are vanity, and men of high degree are a lie." But even Balaam could say, "The Lord is not a man that he should lie; neither the son of man, that he should repent." Men fail in their promises through forgetfulness, or changefulness of mind, or inability of performance. But can He forget whose understanding is infinite? Can He change His purpose who is in one mind, the same yesterday, to-day, and forever? Can anything be too hard for God? Let us therefore honor God by our confidence. If He promise us the renewal of strength by the visitation of His Spirit, let us wait upon Him. If we have a word from Him, let it satisfy us, whatever difficulties oppose the accomplishment; the difficulties are for Him to consider who has promised.

Discussion.—God knows our need; what promise to make us. We can never forget the dismay that came over the apostolic band after the crucifixion. Apparently, to them, Jesus was not the Son of God, notwithstanding He had foretold to them His ignominious death. Perhaps, at the time when they were hiding behind poor bolts and bars, fearful of the wrath that had slain Jesus, they thought of Him as a wonder-worker, a mighty one to sympathize with human suffering, one omnipotent in therapeutics; but they hardly thought of Him as the great God. God knew just what those poor men needed—those men whose hopes were broken, whose faith

was wavering and out of whose hearts all courage had run.

He promises to send forth the promise of His Father upon them. That promise of His Father was the Father's promise of the Spirit. That promise was already nearly a thousand years old. Jehovah, speaking through the mouth of His prophet Joel, had declared: "It will come to pass afterwards that I will pour out my spirit upon all flesh; and your sons and daughters will prophesy, . . . yea, upon the servants and the housemaids, will I pour out my Spirit in those days." But they were to wait for the fulfillment of the promise. "But do ye tarry in the city." Waiting is still often a large part of life's discipline. It is true, for example, in respect to our understanding of those promises which yet remain unfulfilled. It is true in respect to capacity for duty, or access of spiritual power. There are times when the Providence of God brings us into direst straits; mountains on the right hand, mountains on the left, Egyptians behind, Red Sea before; then the voice of Jehovah God comes down to us, saying:

"Fear ye not, stand still, and see the salvation of Jehovah."

In quietness and confidence shall be our strength.

It was while the apostles awaited the fulfillment of God's promise, on the day of Pentecost, that the Holy Ghost came upon the Church, like "a mighty wind," with "cloven tongues of fire," and forthwith those timid and unlettered fishermen became little less than angels—great linguists, logicians and theologians—more than a match for the learning of the Sanhedrim, the philosophy of the acropolis and the eloquence of the forum—their faculties strangely enlarged—their apprehensions amazingly quickened—their minds stored with such knowledge as no time nor application could command—endued with supernatural boldness and energy—invincible by fire and flood, by cross and scourge; and at their coming Pharisee and philosopher alike bowed meekly to the name of Jesus, and tongues that had clamored for His blood, and derided Him on the cross, acknowledged "His eternal power and Godhead." The Holy Spirit that came down upon the early church may come upon our church to-day, if we but wait upon the Lord. The Holy Spirit is universal; his very name is Pneuma, Air; and air is everywhere.

Chicago, Ill.

Recent Commencements

Rust University

BY THE REV. N. R. CLAY.

The Commencement Exercises of Rust University, Holly Springs, Miss., began Friday night, May 8th, with the Annual Address to the Literary Societies of the University by the Rev. J. B. Redmond, of Chicago, Ill. He delivered a timely and masterly address upon a live subject. Many said that it was the best ever delivered on that occasion.

The Baccalaureate Sermon was preached Sunday morning by President Foster to a large audience, which filled the spacious chapel. This scholarly and edifying sermon made some lasting impressions upon the large graduating class which sat before him, as well as the great congregation.

The Annual Sermon was delivered at Asbury Church, in the afternoon, by the Rev. J. B. Redmond, who preached a very instructive sermon to a congregation that taxed the capacity of the church. The sermon was logical and profound, yet spiritual.

Both the Class Day Exercises and the Annual Concert were very entertaining to the audience. Tuesday was the regular commencement day. Long before the time for the exercises, many people began to fill the chapel. The College Class exercises took place in the forenoon and the Normal and College Preparatory in the afternoon. The young men of the College and the Preparatory, and the young women of the Normal Classes, acquitted themselves admirably, and their orations and essays showed signs of careful preparation and thorough scholarship. Dr. C. W. Bennett, of Piqua, Ohio, delivered the Baccalaureate Address, in which he showed the importance of higher culture and sound scholarship for the young people to keep pace with this progressive and rapidly advancing civilization.

The degree of Bachelor of Arts was conferred upon Beverly T. McEwen, who finished the College course. The degree of Master of Arts was conferred upon Mrs. Effie Thread Battles, of Okolona, Miss., and Norman R. Clay, of Holly Springs, Miss. The degree of Master of Science was conferred upon Prof. Lee McCoy, of Little Rock, Ark. The degree of Doctor of Divinity was conferred upon Rev. Marvin Delos Jump, of the Troy Conference, and Rev. Charles W. Walton, of Columbus, Miss. There were quite a number of the ministers of the Conference, all of the seven presiding elders, and quite a number of visitors present at the exercises. The commencement was was enthusiastic, notwithstanding this was General Conference year. The Revs. F. H. Henry and E. F. Scarboro were added to the Board of Trustees. The annual enrollment is the highest in the history of the school, being 458, with 350 present on Commencement day. This goes into the history of the school as one of its best Commencements, and its best year in many ways.

Wiley University

Notwithstanding this is General Conference year, the closing week of the past session at Wiley University was a strenuous one; and much was said and done that will be effective in the years to come.

The exercises of the Kindergarten Department, Monday night, May 4th, marked the beginning of the end of perhaps the biggest and most profitable session in the history of the school. Although this department has been but recently established, judging from the excellency of the closing program, it bids fair to become one of the strongest features connected with the school; for through the training of the youth all things may be effected.

The Eighth Grade exercises, which took place Tuesday night, May 5th, were up to the usual high standard. On Wednesday night the Third Year Preparatory had its program, and the productions showed that some good work had been accomplished during the session. The literary societies rendered a high-class joint program on Thursday night; Friday night came the graduating exercises of the finishing classes of King Industrial Home. Dr. Frye delivered the class address. Sunday morning, at 10 o'clock, annual Love Feast; and at 11 o'clock Dr. C. E. Frye, of Dundee, preached the Baccalaureate Sermon. The annual sermon was preached at 7:30 p. m. by the Rev. Wm. Bartley, of Hempstead, Texas. Both were spiritual treats.

On Monday night, May 11th, Professor A. M. Salome, principal of the Lewisville, Arkansas, pub-

lic school, delivered the Alumni address. He did himself proud, and showed that he had been wide awake since leaving Wiley. Commencement proper, which consists in the graduating exercises of the College and Normal classes, took place Wednesday, May 13, 10 a. m. The choir rendered a selection, after which the Normals had their program, being ably represented by Miss Huland B. Morrow. Before entering upon the college exercises, the choir rendered another selection. *Ave Maria*, rendered by Mrs. M. W. Dogan, one of the number who took the College degree, was a treat enjoyed by all. The orations delivered by Misses Grace and Jones, were highly classical and freighted with plenty of sound reasoning. The speeches were opportune, the one appealing to all that was highest and best in men that they might emancipate themselves from the blighting influences of the merciless Mammon, at whose shrine too long they had already been worshipping, and seek the higher and better things; and the other calling to the noblest and most virtuous qualities in woman that she might remember her immeasurable influence and wield it for the elevation of the standard of womanhood and therefore manhood. The class address delivered by Dr. C. E. Frye, "The Influence of Alma Mater," showed much thought; was broad and comprehensive and shed light on the true meaning of Alma Mater. Dr. Frye is a liberal-minded, far-seeing man and a practical Christian. He spent several days on the grounds, having arrived early in the week. It was Dr. Frye who made possible the Trades and Mechanical Building at Wiley, by a gift of \$2,500. The school is grateful to him for what he has done, and appreciated no little his splendid address.

H. J. MASON.

Samuel Huston College

The eighth annual commencement of Samuel Huston College was observed during the week, May 7th to 13th, inclusive. Thursday night, May 7th, the primary and grammar grades, under the direction of Miss C. E. Madison, with Mrs. R. H. Majors assisting, presented the cantata "Pauline." It was a signal success.

THE ALUMNI.

Friday night the alumni met and went into a permanent organization and at the same time set on foot definite plans which will bring the institution a profitable donation in the future. Addresses were delivered by Miss Cora Mitchell, '06, and Messrs. Jackson and Simmons, '06. Mr. L. H. Lightner, '05, now Secretary of the Faculty of Samuel Huston College, was elected President, and Miss C. E. Madison, '03, Principal of the Primary Department of Samuel Huston College, Corresponding Secretary.

THE ELIZA DEE HOME.

Saturday night, "The Eliza Dee Home" had its graduating exercises. A large audience had gathered to witness the graduation of twenty-five girls or more from its courses in Domestic Economy. Miss C. I. King, Superintendent, and Miss I. F. Alsbaugh, Assistant Superintendent. The program was interesting throughout. Dr. Agard, Tillotson College, delivered the address to the class.

SUNDAY SERVICES.

At 9:30 a. m. Sunday the students, teachers and visitors gathered in the chapel to engage in the annual love feast exercise. The Rev. I. T. Sanford led the services. At 11 o'clock the chapel was well packed to hear the Baccalaureate address, delivered by the Rev. Mr. Wyatt, of Luling. The class and the vast audience seemed to lend inspiration to the speaker, who with great power and attractiveness expounded his theme, "Christ, the Ideal Servant."

MONDAY NIGHT.

The Grammar Grade Department had its closing exercises Monday night. This is a popular night of commencement week and as usual a large audience witnessed the exercises. It was truly a night of flowers and song. Twenty-three finishing the Eighth Grade, led by Prof. C. L. Eason, Acting President, marched to the rostrum amid music and deafening applause. The program of the night was carried out to the satisfaction of all present. A feature was the discussion in a symposium, "The Negro's Contribu-

tion to His Own Development." Dr. Wyatt presented the certificates.

TUESDAY NIGHT.

The cantata "Joseph's Bondage," given by the Choral Society, under the direction of Mrs. Clara Jackson-Brown, was the great special musical feature of the commencement week. Tuesday night at the price of 25 cents the people begged for standing room. Austin perhaps is the chief musical center of the State and of this center the musical department of Sam Huston College is the greatest.

COMMENCEMENT PROPER.

Wednesday morning in the auditorium of Burrowes' Hall, a large crowd witnessed the graduation of four young men and one young woman from the Literary Department. The occasion was indeed inspiring; the speeches were of the highest order, the music was great. The following program was rendered: Music, "Father O Hear Us," Choral Class; Invocation; Music, "Valse"; Oration, "Set Your Standard High," Miss Alethea Anderson, Dallas; Oration, "The Leaders of Humanity," Charles Frederic Cooke, Austin; Music—(a) "Fairies Trip It," (b) "O'er Mountain and Meadow"; Obligata, Mrs. R. S. Lovinggood, Choral Class; Oration, "Battle Grounds of Thought," Wm. Tears: Jr., Austin; Oration, "Crises Make Men," Albert Sylvester Whity, Goliad; Piano Duet, "Il Trovatore," Miss Edna Jones and Mrs. C. L. Brown; Oration, "The Call to Service," Hewitt Gerald Kirkpatrick, Mooreville; Vocal Solo, "Carrisima," Miss L. A. Woodard; Commencement Oration, Dr. I. M. Argard, Tillotson College, Austin; Quartette, "Parting Song," Messrs. Askey, Wills, Tears and Hall; Announcements, Gifts, Diplomas, Orchestra. Dismissal.—*The Weekly Bulletin*.

Resolutions Drawn up and Adopted by the Alumni Association of Gammon Theological Seminary

April 29, 1908.

Whereas, Our beloved Alma Mater, Gammon Theological Seminary, has taken on new life and increased enthusiasm in all of its departments; and,

Whereas, Through the untiring efforts of our worthy and distinguished president, the Rev. J. W. E. Bowen, Ph. D., D. D., supported by the hearty co-operation of the Board of Trustees, there have been several thousands of dollars wisely expended in desirable improvements, such as the beautifying of the campus, the enclosing of the property with a substantial and beautiful iron fence, the safeguarding the health of the Seminary and community by wisely and greatly improving the sanitary condition of the institution; and,

Whereas, The attendance has reached the highest point in the history of the Seminary, due to the indefatigable efforts of field work and correspondence on the part of the President and faculty; and,

Whereas, Through the influence of the President, the Seminary has instituted a most helpful and profitable Lecture Course, which course brought to the institution during this past session some of the most eminent lecturers and platform speakers that the country can afford in either Church or State; and,

Whereas, The Faculty has been equally untiring in their devotion to and zeal for the success and prosperity of the institution; therefore, be it

Resolved, That we, the Alumni Association, in conference assembled, do most heartily indorse the administration of Dr. J. W. E. Bowen, and pledge to him and the Faculty our unqualified support.

2. Resolved, That we exert every effort to stimulate and inspire the entire Alumni Association with greater zeal and activity for the future success of this, the greatest theological institution in the world for the training of the Negro ministry, and destined to become the greatest beacon-light and moral factor in the religious and moral life of our people.

Resolved, further, that these resolutions be published in the next *Quarterly Bulletin*, the *SOUTHWESTERN*, and such other papers as the committee deems necessary.

Signed:

E. R. MILLER,
Z. K. GOWEN,
H. M. WHITE,
J. W. TATE,
J. H. HUBBARD,
J. N. C. COGGINS.

Gulfcoast Teachers' Association

The Gulf Coast Teachers' Association met with the Biloxi School Saturday, May 2, at 10 o'clock a.m. President J. W. Randolph called the meeting to order. After prayer by the Rev. R. L. Carpenter, and a solo by Miss Reta Thompson, the welcome address was delivered by Mrs. J. H. Perkins. Prof. H. C. Hiedieburg made an impressive impromptu response. The Rev. Father Kelly, of Scranton, Miss., was introduced to the association, and given active membership. A solo was rendered by Prof. H. C. Hiedieburg. The Rev. R. L. Carpenter was given honorary membership. Profs. J. W. Randolph, N. E. Perkins, the Rev. Father S. J. Kelly, G. W. Brown, I. W. Crawford, were elected delegates to the National Negro Teachers' Association, Louisville, Ky., June 24-25-26. Alternates, Profs. H. C. Hiedieburg, J. H. Hardy, Miss M. M. Young, Miss Fannie Williams, Miss Pearl Beldon.

An able address, brimming with psychological principles, was made by the Rev. Father S. J. Kelly, priest at Scranton. Papers were read by Mesdames T. L. Alexander, Pinkie Samuels, Philomena Glaude, F. C. Williams on the subject, "Making the Work a Pleasure to Pupil and Teacher." An instrumental solo was rendered by Mrs. J. H. Perkins. "Managing the Recess Pleasantly and Profitably" was discussed by Mrs. Georgia Pickett. "The Teachers' Preparation for the Work" was discussed by Mesdames M. M. Young, Celliste Glaude and Messrs. I. W. Crawford, W. H. Hardy. "Conducting Recitations," Messrs. A. E. Perkins, Misses Pearl Beldon, Louise Stewart. The Rev. E. B. Young was introduced and given honorary membership. After an hour's intermission, the association assembled at 3 p.m. Letters were read relative to the State Teachers' Association, which meets at Vicksburg, June 30, July 1, in connection with the Negro Business League. The letters were from President L. J. Rowan, of Alcorn, and Prof. J. A. Martin, of Jackson, and urged the teachers of the State to fail not in contributing their utmost to this effort, in order to make it a success. Profs. J. W. Ran-

dolph, A. E. Perkins, H. C. Hiedieburg, W. H. Hardy, G. W. Brown, I. W. Crawford, W. H. Blaylock, Misses F. C. Williams, J. R. Moore, M. M. Young, L. B. Wiley and Father S. J. Kelly were elected delegates to State Association. Father Kelly offered a prize to the successful contestant in an oratorical contest to be rendered by the pupils of the Coast schools. Resolutions thanking the hospitable citizens of Biloxi and Biloxi School for their kind treatment of the Association were adopted. The night exercises consisted of well-rendered solos, recitations and addresses. Soloists were: Misses Reta and Thompson, Sidney Stewart, Mrs. O. Bradford, Misses Saphronia Seymour and Sara Bradford. Recitations by Master N. Beck, Misses Odcal Staples, Ethel Jackson, Georgia Stanley, M. M. Young and Pearl Beldon. Miss Beldon entertained the audience amidst convulsive laughter, while Miss Georgia Stanley made her debut in the field of tragedy and pathos. Little Odcal Staples is a rising star, as is Master N. Beck. Misses Mary Beldon and M. M. Young filled us with delight. A chorus rendered by the Sixth Grade of the Biloxi School was cheered heartily. Then was delivered to the audience one of the most profound speeches ever produced by Prof. W. H. Lanier, of Yazoo City School, on "Different Racial Qualities Necessary." Prof. Lanier bound his hearers to the unbroken chain of his logic, and their approval and pleasure in what he said were manifested by the deafening applause that greeted him. The SOUTHWESTERN CHRISTIAN ADVOCATE was praised for its strength and fearlessness in Negro journalism, while the Sentinel of Bay St. Louis, a prosperous, clean Negro paper, was made the Association's local organ, the SOUTHWESTERN its general organ. The Association is proud of its origin, rapid growth and general favor throughout the country. "There are but two ideas worthy of life—God and Liberty," and in order for them to appreciate these, intelligence and education must reach these struggling people.—N. E. Perkins.

THE POINT COUPEE PARISH COLORED TEACHERS' ASSOCIATION.

The above held its meeting in New Roads April 11, with the president, S. S. Earls, in the chair. The song, "America," was sung, after which Prof. A. J. Taylor read the first Psalm. Prayer was offered by the Rev. L. L. Greene, pastor of the Methodist Episcopal Church of New Roads. The Rev. L. C. Crye delivered the welcome address, and the Rev. L. L. Greene responded. An address on the "Duty of Teachers" was delivered by Prof. A. J. Taylor. The following subjects were then discussed:

"The Teacher's Duty Toward the Patrons," Miss Lucindy Jones and Prof. A. J. Taylor; "How to Teach Arithmetic," Prof. R. T. Jefferson; paper, "How to Teach Reading," Mrs. Julia Paul. A song was then sung by the association, after which Prof. L. C. Earls, the representative from the Teachers' Institute of West Feliciana Parish, delivered an address on the necessity of unity among the teachers. He spoke to the delight of all who heard him. The meeting then adjourned to meet at Morganza on May 16, 1908. Mrs. J. L. Hays.

Prof. E. L. Gordon, B. S., principal of the Mississippi Colored Deaf and Dumb Institution, Jackson, Miss., is closing his second year's work. Prof. Gordon has made quite a record since he has been here. The superintendent's estimation of his work is indeed encouraging. He states that never before in the history of the school has it been so successfully managed in every way as under the present administration. This is indeed complimentary when it is considered that for twenty-one years the school was superintended by whites. We pray that the success of our friend will continue to grow and that those who are under his care will prove what the school hopes to make of them—Independent Christian citizens. W. A. Oates.

[NAMES OF CORRESPONDENTS MUST ACCOMPANY ARTICLES.]

Programs are out announcing the District Conference, Epworth League and Sunday-school conventions of the San Antonio District, West Texas Annual Conference, to convene in Goliad, Texas, August 4, 7 and 8, 1908.

Missionary Conventions

SOUTH NEW ORLEANS DISTRICT.

The South New Orleans District Missionary Convention held its session at Wesley Chapel, April 28, 1908. The convention was called to order by Dr. B. M. Hubbard, who in an able manner presented the Rev. G. G. Logan, Field Secretary. Dr. Logan gave in a very vivid way a graphic and concise presentation of his cause. The convention was graced with the presence of many of the city pastors. Dr. Wier, president of New Orleans University, and a returned missionary, made quite an address on Japan and Korea. Dr. R. E. Jones, Lawyer F. B. Smith and the Rev. J. O. Richards made timely addresses, also the Rev. J. W. M. Price of New Orleans North District. Collection \$206. The District Stewards for the ensuing year increased the apportionments for the support of Presiding Elder and Bishop, making total support for the presiding elder \$1,515; that of Bishop, \$135. Done by order of the District Stewards in regular session, Wesley Chapel, New Orleans, La., April 28, 1908.

CHARLES C. LANDRY, Secretary.

MONROE DISTRICT.

The second session of the Monroe District Foreign Missionary Convention met in St. James Church, Monroe, La., April 21, 1908. The meeting was organized by the election of the following officers: S. Magruder, president; C. L. Angram, secretary; J. O. Brown, treasurer. Devotional exercises conducted by the Revs. G. W. Banks and I. L. Turner. Welcome address delivered by Miss Verdie Rausch. Response by the Rev. E. D. Powell. Paper by C. L. Angram, "The Sunday School Missionary Society and the Pastor;" "Methodism Among Negroes in the South," the Rev. T. H. Monson; "Foreign Mission Simplifies Home Mission," the Rev. W. S. Harris; "How to Make Mission Points Self-Supporting," the Rev. H. C. Wilson; "Mission Study Class," Mrs. A. H. Clay. A paper was read by Miss M. Persell. The Rev. G. G. Logan made helpful remarks concerning Foreign Missions. The following charges reported: Bastrop, \$14; Bonita, \$10; Casper, \$4; Florence, \$5; Joice, \$2; Lako Providence, \$25; St. James, \$50; Mt. Nebo, \$10; Mt. Sinai, \$6; St. Paul, \$8; Washington, \$18; total, \$152. Special collection taken: Bastrop, \$3.50; Casper, 25 cents; Joice, \$1; St. James, \$1.50; St. Paul, \$1.50; Mt. Nebo, \$1; Mt. Sinai, \$1; Washington, \$1; Bonita, \$1.50; Rev. J. O. Brown, \$1; G. G. Logan, \$1; total, \$17.25. The afternoon session met at 5 p. m., the Rev. G. G. Logan presiding. Devotional exercises conducted by C. L. Angram and J. C. Clark. A duet was sung by the two Misses Ford to the delight of all. The meeting was here turned over to the Woman's Home Missionary Sisters, Mrs. I. M. Evans, district manager, presiding. A very helpful talk was made on the Woman's Home Missionary Society by the Rev. G. G. Logan, followed by Rev. J. C. Clark and Rev. J. O. Brown. Paper by Mrs. F. Whitlow, "Train the Girls;" paper by Miss C. Marie. Bastrop is the seat of the next convention. At night devotional exercises were conducted by the Rev. J. O. Brown. Prayer by the Rev. E. D. Powell. Sermon by the Rev. G. G. Logan. Twenty-five persons came to the altar for prayer and one soul was happily converted.

C. L. ANGRAM, Secretary.

[Correspondents will please write only on one side of the paper.]

Woman's Home Missionary Society—Little Rock Conference

Miss Bessie M. Garrison, Atlanta, Ga., the national organizer of the Woman's Home Missionary Society of the Methodist Episcopal Church, and Mrs. G. G. Logan, corresponding secretary of the Upper Mississippi Conference, will attend the Seventh Annual Convention of the Woman's Home Missionary Society of the Little Rock Conference, in Cottonplant, Ark., at Taylor Chapel, July 2 to 5, 1908. Miss Garrison will spend the month of July in the conference in the interest of the work. We shall be greatly favored in having these distinguished workers come among us. The reception committee, Mrs. G. F. H. Morris, Cottonplant, chairman, and the pastor, the Rev. G. N. Johnson, will make all necessary arrangements to royally entertain and to make the convention profitable and successful. The presence of the pastors and friends will be highly appreciated. Let a delegate come from each charge well prepared to report in full all dues, silver offerings and student aid. Each Queen Esther Circle must bring \$5 to help swell the treasury. The secretary on Woman's Home Missions report as many subscribers as members in auxiliaries. Let each department's report show far greater work than any previous year. Dear sisters, we can start now and do our best, trusting God; then victory will be achieved. Illness of the writer caused delay in correspondence. Send all monies to conference treasurer, Mrs. Georgia Gray, 1214 Pulaski Street, Little Rock, Ark. Report of work and number of members in your auxiliary to the writer by the 15th of June. Most of the Industrial Homes are located in the colored conferences, and into them the society has put more than a half million dollars for the support of our sons and daughters whose purpose is to teach self-reliance, self-respect and self-support. They do not ask pay in return, but to pass along the help we have received to others of our race who have been deprived of such help as we have had. Now, if we love our young people and are anxious for their education we will make sacrifices and contribute all we can to help educate them and push Home Missions. Are we not as willing to do as much for our daughters as our dear white friends?

Let us interest ourselves more in this work. Some sisters say they love the society and Methodism, and have not done one thing to advance the cause since the last annual convention. Can we be true Methodists and not advocate the cause of Home Missions? I am always glad to be of service, and covet your co-operation for a greater convention spiritually and financially than any previous year. Will you respond without delay?

Mrs. G. N. JOHNSON,

Corresponding Secretary of Little Rock Conference, Cottonplant, Ark.

LOUISIANA.

WATERPROOF.—On April 4-5 our quarterly conference was held by Presiding Elder J. O. Brown. Devotional exercises led by the pastor in charge, the Rev. J. J. Booker. At 8 p. m. an able sermon was preached by Presiding Elder Brown. Collection, \$5.—J. J. Booker, pastor.

Bayou Goula.—Recently the pastor and family here were visited by a host of friends, who left as a substantial token of their visit seventy-five pounds. Mesdames M. Dyer, M. Coleman, Mr. Wilson Dyer and others headed the party.—D. L. Davidson.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

All personal mail intended for the Editor from now until the close of May should be addressed to 2125 Druid Hill Avenue, Baltimore, Maryland, care Mr. T. H. Smith. Only personal mail should be sent to this address.

THE TRIUMPH OF A PRINCIPLE

(Continued from Page 1.)

Brothers who are ministers—Rev. M. E. Ketcham, of the Central Ohio Conference, and Rev. H. D. Ketcham, of the Cincinnati Conference. One brother, Dr. Charles L. Ketcham, is a practicing physician in Adams, Georgia. Miss Mary Ketcham, the remaining member of the family, is in charge of the Art Department at Syracuse University.

Dr. Anderson had a deeply religious father-father. He had been reared a Scotch Presbyterian in the North of Ireland, but became a Methodist in America. He had a family altar and brought up a Christian family.

The farm house was always a haven for traveling Methodist preachers, and many found their way hither. At 16 years of age the Bishop-to-be was converted in a little country church in a revival meeting held by the circuit preacher named E. J. Wilson. Soon after this time the father told William that he had brought up eight children and wanted one of them to preach. He added: "I think you will be the one to get the call." William was not in sympathy with the suggestion. He fought off the notion of preaching. He wanted to be a lawyer. At 20 years of age the call came clearly and he answered "yes." The mother of Dr. Anderson was reared near Frostburg, Md., and was trained in Methodism.

After graduating at Drew Theological Seminary, Bishop Anderson took post-graduate work at New York University. In 1902—18 years after graduation from college—he received the degree of Doctor of Divinity from the Wesleyan University, at Middleton. In 1907 Ohio Wesleyan gave him the degree of LL. D.

He was made an honorary member of the Phi Beta Kappa, at Allegheny College, and is also a charter member of the chapter at Ohio Wesleyan.

Bishop Anderson has written a volume of sermons called the "Compulsion of Love," in the Methodist pulpit series. He has been a regular contributor to many of the Methodist periodicals. He has been much sought as a public speaker. In 1899, at the St. Louis Methodist Congress, held under the direction of Bishop Vincent, Dr. Anderson, then a pastor, made a notable address that first attracted the church's attention to him.

Dr. Anderson is peculiarly well-equipped to fill the position of great responsibility as a Bishop. He is pleasant in address, kindly and brotherly in bearing. He has had a thorough literary training and an unusual experience as a pastor. His position as secretary of the Board of Education has given him wide acquaintance in the Church. The prayers of many strongly attached friends will join those of the whole Church for a long, strong and successful administration.

A communication received from the General Conference at Baltimore as we go to press announces: "The Rev. Dr. William A. Quayle, pastor of St. James Methodist Episcopal Church, Chicago, Illinois, was elected Bishop on the tenth ballot, receiving 519 votes out of 732. The Rev. Dr. Charles W. Smith, editor of the *Pittsburg Christian Advocate*, was elected Bishop on the twelfth ballot, receiving 511 votes out of 744.

The Rev. Dr. W. S. Lewis, of Iowa, and the Rev. E. H. Hughes, of Indiana, both college presidents, were elected Bishops on the fifteenth ballot.

Information comes from the seat of the General Conference of the reorganization of the Board of Education, Freedmen's Aid and Sunday Schools into three separate bodies, creating a Board of Education and a Board of Sunday Schools with one secretary each and re-establishing the Freedmen's Aid Society with two secretaries.

SIDE LIGHTS ON THE GENERAL CONFERENCE

The Rev. D. E. Skelton, of the Lexington Delegation, is in demand for sermons and addresses.

The Rev. W. G. Alston, of Paris, Texas, a member of the Texas Conference, is one of the General Conference visitors.

Mrs. Bishop I. B. Scott is to be noted among the General Conference visitors and is being cordially received on every hand.

The General Conference will not adjourn before Saturday night, May 30th and probably not before Tuesday night, June 2nd.

President R. S. Lovinggood made a ringing speech before the General Conference in the interest of Episcopal supervision for our people.

Dr. M. W. Dogan, Dr. I. G. Penn, Rev. E. A. White, Rev. D. C. Lacey and Mr. L. J. Price are among the Tellers and they are giving good service.

Mrs. B. M. Hubbard, wife of Dr. B. M. Hubbard of the Louisiana Delegation, sang before the General Conference and received an encore. Her renditions were heartily received.

The tabulated statement of the ballots so far announced for bishops (published elsewhere) makes very interesting study. Two bishops were elected on the second ballot, but up until the ninth ballot no others had been elected. It was really a deadlock.

In the delegations representing our colored Conferences there are three ladies: Mrs. Hilda M. Nasmyth of Adeline Smith Home, Little Rock, Ark.; Mrs. E. A. White, of Central Alabama College and Mrs. Rosa Simpson, Deaconess of the Texas Conference.

The Rev. Dr. J. B. L. Williams, the fraternal delegate from our church to the African Methodist Episcopal Zion Church, received a most cordial reception at the hands of the Zion brethren and delivered a most invigorating and telling address. Our readers will have a chance to read this address later on.

The Rev. Dr. I. L. Thomas was the fraternal delegate of the Methodist Episcopal Church to the African Methodist Episcopal Church which was in session recently in Norfolk, Va. The doctor's address is referred to as being one of the best ever delivered before that body. It will be published in full later.

Our delegates were given a splendid reception by the Sharp Street Memorial Church on Monday night of last week. The welcome address being delivered by the Rev. D. W. Hays, D. D., and Attorney W. Ashbie Hawkins. Responses were made by Dr. M. C. B. Mason and Mr. R. B. McRary, of North Carolina. Mr. John Henry Smith was Master of Ceremonies.

The Claflin University quartette sang before the General Conference one day last week and made a decided hit. The young men sang two melodies and as encore sang a song dedicated to the color sargeant of Colonel Shaw's famous Massachusetts Regiment, emphasizing the statement of the Sargeant as he fell, "The Old Flag Never Touched the Ground." When the quartette was through many an eye was wet with tears and the applause showed that the boys had made a great hit.

Among the lady visitors of the General Conference of our constituency are Mrs. M. C. B. Mason; Mrs. W. H. Logan of Houston, Texas; Mrs. Dr. T. W. Sparks and Miss Sparks, of Paris, Texas; Mrs. Dr. I. W. Young, Alexandria, La.; Mrs. B. M. Hubbard, New Orleans; Mrs. P. O'Connell, Salisbury, Md.; Mrs. B. H. S. Ferguson, Columbus, Miss.; Mrs. Taylor Moore, Paris, Texas; Mrs. W. W. Lucas, Meridian, Miss.; Mrs. M. M. Jones, Greensboro, N. C.; Mrs. R. Sewell, New Albany, Miss.; Mrs. J. B. F. Shaw, Lady Principal Meridian Academy, Meridian, Miss., and Mrs. P. M. McPherson, of Greenwood, Miss.

Our brethren are taking in the General Confer-

BALLOTING IN DETAIL FOR BISHOPS

The results of the eighth and ninth ballots for bishops were announced at the sessions of the General Conference on last Saturday. The vote in detail for the leaders on all ballots was as follows:

Ballots	1	2	3	4	5	6	7	8	9
W. F. Anderson	446	548*	...	...	...	...	...	...	...
J. L. Nuelsen	445	540*	...	...	...	...	...	...	...
W. A. Quayle	319	381	383	380	391	438	450	471	489
W. S. Lewis	248	328	423	478	461	459	469	476	480
H. C. Stuntz	101	123	137	195	280	361	427	443	456
C. W. Smith	251	326	408	458	459	420	419	420	445
Robert McIntire	179	183	181	189	200	268	300	368	399
E. H. Hughes	271	358	420	489	479	403	403	389	357
J. D. G. Downey	230	272	273	286	337	327	345	339	327
J. G. Hingeley	217	243	274	288	311	295	277	237	186
H. C. Jennings	256	284	255	255	250	235	199	157	157
C. L. Goodell	194	233	297	392	388	235	191	174	152
R. J. Cooke	260	305	303	275	240	225	186	149	149
Daniel Dorchester, Jr.	201	197	19	18	20	50	94	119	146
M. C. B. Mason	237	275	269	241	206x	130	111	115	133
F. M. Bristol	117	121	95	61	51	64	76	90	99
Franklin Hamilton	119	115	74	59	43	81	76	63	60
F. D. Bovard	164	172	167	145	126	100	81	66	55
W. H. Crawford	157	157	147	97	77	78	87	70	54
C. B. Mitchell	156	146	83	59	56	57	59	58	54
J. W. E. Bowen	23	...	...	...	...	...	62	65	46
J. H. Coleman	53	40	23	18	20	21	49	43	39
H. L. Jacobs	36	...	114	...	...	25	28	22	19
G. H. Bradford	...	...	...	...	...	...	24	19	13
Naphthali Luccock	52	34	18	16	12	17	16	17	12

*Elected.

x Dr. Mason publicly withdrew name after the fifth ballot.

ence in great shape. Among those who are members of the Third House are Rev. J. O. Williams and Dr. J. Mercer Johnson, of the Texas Conference; Revs. D. S. Sloan, John McKee, T. B. Cooper, W. R. Butler, J. O. Richards, of the Louisiana Conference; Rev. Dr. W. C. Clay, Rev. Dr. N. R. Clay, Rev. W. H. Gilliam, Rev. Dr. H. B. Hart, Rev. S. H. Nevils, of the Upper Mississippi Conference; Rev. Dr. J. M. Shumpert, of the Mississippi Conference; Rev. M. J. Bullock, Rev. R. P. Hairston, Rev. V. B. Shamborger, Rev. W. P. Hayes, of the North Carolina Conference; Rev. B. F. Abbott, pastor Union Memorial, Central Missouri Conference; Rev. L. M. Hagood, D. D., Rev. Dr. D. W. Ziegler, H. Stevenson and the Rev. Dr. J. W. Robinson, of the Lexington Conference; Rev. Dr. J. W. Tate, of the East Tennessee Conference. The Delaware Conference was represented by Rev. Drs. S. S. Jolly, F. H. Butler, J. H. Blake, F. L. Handy, D. D. Turpeau, R. G. Waters and others; while the Washington Conference augments the Third House in numbers too numerous to mention. Rev. Dr. W. H. Brooks of the New York Conference is also a member of the Third House.

OF GENERAL INTEREST

IT WON'T DOWN.

The question of the unemployed is a problem which has presented itself in some one phase or another to this and other countries ever since the establishment of governments. But the present problem in this country is taking on proportions which are at once more serious and demanding as well as deserving more thoughtful consideration than at any time since the days of Coxe's army. Despite the fact that the country is rapidly returning to its normal prosperity, the ill effects of industrial depression are still imminent; and while the pressure is generally felt, it is most distressing in our large industrial centers such as New York, St. Louis, Chicago, Cincinnati, Pittsburg, and Philadelphia. In New York alone a conservative estimate places the number of unemployed at 200,000. It is proportionately large in other large cities. Appeals are being made to the State and National legislatures to take some steps for the alleviation of suffering conditions. In several states extraordinary measures are reported as being resorted to to meet the emergency.

WOMAN SUFFRAGE PLANK.

The struggle for universal suffrage for women is being waged with renewed vigor. Besides the strenuous fight that is now on in some of the states in this country as well as in other lands, the latest developments are that there is a plan on foot to have a committee of women at the Chicago Republican convention to prevail upon the convention to place a woman's suffrage plank in the party platform. The Executive headquarters was apprised of the committee's intentions in a letter from Mrs. Catherine Waugh McCulloch offering the services of Chicago club women as hostesses to assist in entertaining the wives and relatives of the delegates and officials who visit Chicago during the Convention week.

Woman has been a mighty force in the working of reform measures, with only the men with the power of the ballot, in her hand; it is a question what would be the result if she had the ballot itself in her own hand. Whether she ought to have this power or not, she at least has the right to express her opinion about it.

A MONTH OF CONFERENCES.

Perhaps, the outgoing month has been an unprecedented one for conferences of such magnitude and bearing. In addition to the several ecclesiastical conferences held by the various denominations in Baltimore, Norfolk, and Philadelphia, there met in the city of Washington, at the White House, during the very recent past, a conference of all the governors of the states in the Union—an unexampled incident—the purpose of considering plans for the conservation of our National natural resources, especially our forests. There were present forty governors, besides a number of visitors, among whom were Chief justices, college presidents, presidents of industrial institutions, Vice-president Fairbanks, Secretary Root, Mr. W. J. Bryan, prospective Democratic

presidential nominee and others of more or less importance. President Roosevelt called the meeting to order and stated its object in a very succinct manner. Among those who figured most conspicuously in the speaking besides the president were Governor Glenn, of North Carolina, Mr. Carnegie and Secretary Root. The Committee on Resolutions, in its report recommended that future similar conferences be called by the president at such times as conditions shall warrant; suggests legislation along general lines by Congress and the States, also that the States individually put the subject into the hands of competent commissioners.

SCHOOLS, NOT GUNS, AN ASSURANCE OF PEACE.

Although it would be the height of national folly, yet awhile, to allow our armaments to sink into utter desuetude, it is a question just whether or not peace purchased at the price of intimidation and maintained at the cost of an ever-increasing ratio of the multiplicity of armored cruisers is the most enduring or at least the most desirable peace. Much has been said upon this subject; and that this Government does not wholly stake the perpetuity of its existence upon the efficiency of its army and navy was seen in the indisposition of its representatives to carry out the naval program of the president for the construction of four new Dreadnoughts. As some seem to think there is nought to dread from the inefficacy of our physical forces. Among those who have had a recent say as to the advent of peace is Vice-President Fairbanks, who declares in favor of such army and navy as necessary to insure peace, beyond which, he says, the nation should not go. Further speaking Mr. Fairbanks says: "The armies of young men and young women who are trained in our schools, colleges and universities are the armies who are destined to win the victories of the future which shall most dignify and glorify American achievements."

Until the more advanced civilized nations shall adopt these ideas, doing so gradually, as a working principle, all talk of the coming of the angel of peace seems but an hallucination; for indeed, only those things come for which conditions are suited.

Personal and General

Bishop Thoburn expects to make Meadville, Pennsylvania, his home after this summer.

The second annual meeting of the Texas Negro Business League will be held at Fort Worth, June 30, July 1 and 2.

The Rev. T. A. Jackson, a member of the Louisiana Conference, in charge this year of our church at Rayne, lies ill at his home in Bunkie.

Rust University has conferred the degree of Doctor of Divinity upon the Rev. C. W. Walton of the Upper Mississippi Conference. This is a very deserving tribute.

Fire destroyed the Mt. Ridge church at Pelahatchie, Mississippi, of which the Rev. P. H. Davis is pastor, on Thursday night, May 14. The loss is fully \$1200 with no insurance.

Bishop Alexander Walters has purchased a magnificent home in the city of New York, which will be used also as an Episcopal residence where the dignitaries of the church will be entertained.

Mr. J. W. Longstreet, a railway mail clerk between Meridian and Shreveport, while in the city last week visited this office. Mr. Longstreet has been in the Railway Mail Service for many years.

Bishop W. F. Mallalieu, at the head of the Committee on Aggressive Evangelism, assisted by Dr. J. P. Brushingham, Dr. T. S. Henderson and others, is holding daily evangelistic services in Baltimore.

Among the General Conference delegates are Judge H. C. McWorter, of the Supreme Court of West Virginia; Judge F. F. Shepard, of Bay City, Michigan; and Judge F. B. Reynolds, of Coldwater, Michigan.

The address of President Wier of New Orleans University during the Summer vacation will be New Orleans University, 5318 St. Charles Avenue, New Orleans, La. All school and other correspondence will reach him at this address.

We are glad to learn that our informant as to the loss of a church by fire, recently, on the Orangeburg

Circuit, South Carolina Conference, is mistaken. The Rev. W. M. R. Eaddy, instead of the Rev. C. H. Daingerfield, is pastor on the Orangeburg Circuit.

Through the courtesy of Mrs. A. A. Henly, corresponding secretary of the Woman's Home Missionary Society, Central Missouri Conference, we are in receipt of a copy of the minutes of the fifth annual meeting of that body, held recently in St. Louis, Missouri.

Invitations are extended to the breaking of the ground for the new building of The First Congregational Church, corner Courtland Avenue and Houston Street, Atlanta, Georgia, Tuesday Afternoon, June 2, 1908. Addresses by Mayor W. R. Joyner, of Atlanta, and Principal Booker T. Washington, of Tuskegee. The Rev. Henry H. Proctor is pastor.

Mr. William J. Bryan, the Democratic leader, never uses liquor in any form, at any time, and never delivers political speeches on Sunday. The subject of the address which he delivers nearly every Sunday is "The Prince of Peace". Mr. Bryan says, "On the Sabbath there are other things to be considered, and I do not study political conditions or express political opinions on that day."

The African Methodist Episcopal Zion Church which closed its General Conference session Philadelphia last week elected to the Bishopric the Rev. Dr. Martin R. Franklin, Financial Secretary for the past four years; the Rev. Dr. George L. Blackwell, who as manager of the Publishing House of this Church placed it on a business basis and the Rev. Andrew Jackson Warner, who has held a number of the best charges in the connection.

The General Conference of the African Methodist Episcopal Church, held in Norfolk, Virginia, elevated five able men to the Bishopric, namely, the Rev. Dr. E. W. Lampton, the financial of the church; the Rev. Dr. H. B. Parks, the distinguished secretary of the Missionary Department for twelve years, the Rev. Dr. J. S. Flipper, president of Morris Brown College, for work in this country; the Rev. J. Albert Johnson for South Africa and the Rev. W. H. Heard for West Africa.

The Annual Musicales at Wiley University for the last two or three years has been looked forward to with much pleasant anticipation, by those who have witnessed one. But the recent Musicales warrants especial mention. It was an unique and distinct feature of the Commencement. Although an admission fee was attached the large University Chapel could not accommodate the crowd that came to enjoy this grand concert of music. Besides the usual high class selections, Professor Weber, head of the department, effectively presented two rare dramatic numbers, one of which, if it should not be so called, savored greatly of the Oratorio, which won the audience. The presentation of the "Beheading of John the Baptist" was sublime. In fine, the whole was a grand affair.

COMMENCEMENT AT STRAIGHT UNIVERSITY

At Straight University, this city, commencement week begins on Friday, June 5, with the exhibition of Straight University Literary Society, in the University Chapel, at 8 p. m.

Saturday, June 6: Commencement entertainment, by Charles Winter Wood, and members of the Music Department, in Central Congregational Church, at 8 p. m.

Sunday, June 7: Anniversary of the Christian Associations. Address, by General Secretary H. F. Harrall, of New Orleans Y. M. C. A., in the University Chapel, at 10:45 a. m. Baccalaureate Sermon, "Seedtime and Harvest," in the University Chapel, at 8 p. m., by President Stephen G. Butcher.

Monday, June 8: Exhibition of class and industrial work. Examinations. Class day exercises, by the Senior Class, in the University Chapel, 8 p. m.

Tuesday, June 9: Public exercises of Grammar Department, in the University Chapel, at 2 p. m. Anniversary of Alumni Association. Address by Mrs. Florence E. Chester, '75, in University Chapel, at 8 p. m.

Wednesday, June 10: Commencement prayer meeting, in the Chapel, at 9 a. m. Address, by Professor Charles Winter Wood, Librarian of Tuskegee Institute. Presentation of diplomas, by President S. G. Butcher, in Central Congregational Church, at 8 p. m.

Easter Reports

Franklinton, La., M. J. Dyer, Pastor.—Easter services were inspiring and uplifting. The early morning service was excellent and was well attended. The Sunday-school rendered a splendid program. Prof. Smith, superintendent; collection for missions, \$10.

Empora, Miss., E. D. Cameron, Pastor.—The church decorations were beautiful. A nice program was carried out under the wise management of Superintendent William Ford. Collection for the day, \$54.

Vicksburg, Miss., L. W. Price, Pastor.—Easter was a great, inspiring day at Wesley Chapel. The program was well managed by Mrs. Jessie Brown, Miss T. A. Johnson and Mrs. Flora McAllister. Collection, \$223.57.

Alesville Circuit, P. A. Lemons, Pastor.—Easter was celebrated here. The superintendents spared no pains in arranging the programs, collections: Hammett Hill, \$17.63; Elijah Chapel, \$8.23; Salem, \$4.50; Beverley Chapel, \$3.20; total for the day, \$41.

Crawford, La., B. J. Roberson, Pastor.—Easter program was well rendered, under the superintendency of Miss Charity Carr. Dr. E. M. Jones was with us on the 21st ult., and spoke to a large crowd. Collection for Easter, \$45.

Spring Creek, La., J. A. McCain Pastor.—Easter services were nicely carried out at 9:30 a. m., under the management of H. H. Holahut, superintendent, assisted by Mrs. J. D. McCain. Pastor preached two good sermons at 2:30 a. m. and 11:30 a. m. Three were baptized during the morning service. Collection, good.

Itta Bena, Miss., G. Orange, Pastor.—Easter program nicely carried out; J. S. Strong, superintendent; collection, \$88.85.

Mobile, Ala., A. G. Glenn, Pastor.—Easter program was carried out to the letter. Much credit is due to officers, teachers and members of choir. Money raised for benevolence, \$45. We are now in the midst of a glorious revival. Three have been received into the church.

Fordyce, Ark., B. J. Lewis, Pastor.—Easter was highly observed, under the management of Mrs. Whitehead and her assistant. The addresses by Miss Henrietta Lee and Prof. Chamberless were enjoyed by all. Collection, \$4.62.

Knoxville, Tenn.—Easter services were very good. At 3 p. m. an excellent program was rendered. Rev. I. L.

Thomas, D. D., at 11 a. m., preached a good sermon. At 8 p. m. he was at his best. On Monday night he lectured on the "Weighty Problem for the American People." It was enjoyed by all.

Long Street, La., D. H. Young, Pastor.—Easter was a great day. An excellent program was rendered, under the superintendency of A. T. D. Gilvie. Pastor preached at 4 a. m. and at 2 p. m. Services well attended; collection, good.

Crystal Springs, Miss., J. H. Cook, Pastor.—Easter services were well rendered; collection far above last year.

Crawford, La., Timothy P. Norris, Pastor.—The Easter Day witnessed the close of a very successful revival service, and it was a glorious occasion. Collected for all purposes, \$23.80.

Muskogee, Okla., Wallon Brown, Pastor.—Easter was a high day at Spencer Chapel. Collection, \$60.

Rocky Ford, Ga., C. W. Prathro, Pastor.—Easter program was well rendered, to the delight of all. Collection, \$30.

Tuscaloosa, Ala., J. H. Bynum, Pastor.—Easter services nicely carried out, under the management of Miss Ethel Smith. Collection, \$75.

Colfax, La., Frank Arthur.—Easter Sunday was a high day at Colfax charge. One baptized by immersion; one received into full membership; fifteen came to the altar for prayer. Resurrection sermon preached by Rev. S. Mitchell. Collection, good.

Pleasant Ridge, Va., C. W. Walton, Pastor.—Easter was a grand day; program carried out to the letter, under the supervision of W. A. Lovett. Miss Ruth Brown presided at the organ. Services well attended; collection, \$29.64; money raised for missions, \$24.14.

Alexander, Tenn., Thomas Belcher, Pastor.—Easter was nicely celebrated. The instrumental solo by Dr. J. R. Elliott and "The Holy City" by Mrs. W. H. Belcher were well rendered. Both deserve great credit; also Mrs. H. J. Moore of the Sunday-school board.

West Point, Miss., J. W. Byrd, Pastor.—Easter was a great day at St. Paul Church, which was beautifully decorated. The Sunday-school rendered a very appropriate program under the direction of the superintendent, Prof. Y. W. Miller, and organist, Mr. Lowit Moseley. Collection for benevolences, \$65.

Burwick, La., D. Harrison, Pastor.—Easter services at Mason's Chapel were grand. Music by Miss M. Posey and Miss H. Ada. Three baptized around the altar; ten members added to the church; collection, good.—R. Campbell, Superintendent.

Victoria, Texas, J. N. Warren, Pastor.—Easter was a great day for members and friends of Webster Chapel. The program, under the care of Miss Susie Phillips and Prof. M. E. Howard, was rendered to the delight of all. Collection, \$146.39.—Prof. M. E. Howard, Superintendent.

Fulton, Mo., J. H. McAllister, Pastor.—Prof. W. I. Cooper, the worthy superintendent of the St. James Methodist Episcopal Sunday-school, carried out the Easter program to the letter. Misses Beatrice Schall and Nina Bell presided at the organ, to the delight of all. The attendance was large. Each official, teacher and scholar contributed largely to the success of the program. Easter collection, \$8.50.

Vicksburg, Miss., L. W. Price,

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE

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Offers unexcelled opportunities to young people desiring a PRACTICAL EDUCATION.

The NORMAL and ENGLISH DEPARTMENTS are equal to the best to be found anywhere.

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Broom Making, Cabinet Work, Carpentry, Blacksmithing, Foundry, Machine Work (Iron and Wood), Printing, Leather Working.

Graduates of any department of the school placed in good positions.

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EIGHT DOLLARS (\$8.00) a month will pay for Board, Room, Tuition and Lights.

FALL TERM BEGINS SEPTEMBER 17, 1908.

For Catalogue Address

DR. JUDSON S. HILL, President, Dept. "C",
Morristown, Tenn.

Pastor.—Easter was a great day at Wesley Chapel. Mrs. Jessie Brown, Miss T. A. John and Mrs. Flora McAllister managed the splendid program, assisted by the alert superintendent, W. D. Perkins. Collection, \$223.57.

Leona, Texas, G. W. Carter, Pastor.—Easter day was observed on May 3. The clubs organized reported on this day \$19.15; total collection, \$26.50.

Revival Briefs

Pastor Huff has just closed a two weeks' revival at Moherly, Mo., with thirteen additions to the church.

At Starkville, Miss., the Rev. E. C. F. Troupe, pastor, our church has been strengthened by twenty-two conversions and eighteen accessions. The Rev. G. W. Hunt and the Rev. J. Burton rendered the pastor good service.

At Pass Christian the Rev. J. K. Comfort, Pastor.—"We are now running a successful revival, assisted by the Rev. H. W. Woods of Pearlinton, Miss. Already about twelve have connected themselves with the church. We have improved the church to the amount of \$590 since conference. We are now preparing for the district conference."

Easter Day witnessed the close of a splendid revival at Crawford, La. The Rev. T. P. Norris, pastor, reports twenty-four conversions and sixteen accessions. Twenty-one converts were baptized by immersion and three by effusion. Special attention was given when an old man by the name of Joseph Thomas was baptized, aged seventy-three years.

From Abbeville, La., the Rev. T. B. Oville, pastor, writes: "We have just closed what is said to be the first camp meeting in this town among our ADVO-TWO people. It was a three weeks' revival, under a tent. God blessed our efforts with the conversion of eleven souls. We were ably assisted by the Rev. J. A. Herod of the Congregational Church, his choir and people and the Rev. J. B. Johnson, our pastor at Briggs, and the Rev. E. J. Smyth of this town. It was a demonstration of what God will do when his people unite. We began April 5 and continued to the 26th. On the night of the

22nd we paused in the spiritual work to have an educational mass meeting. Presiding Elder P. W. Clark was master of ceremonies. Splendid papers were read and good speeches made. The Rev. J. B. Johnson delivered the opening address. Then followed Mr. A. D. Posey, E. Joyner, N. Melton and Rev. J. A. Herod; songs, solos and duets by the Congregational choir. Miss E. M. James is doing splendid work teaching in the day and night schools. The Rev. B. J. Reddix closed the mass meeting with timely remarks. Our services are now held under a harbor. We are struggling to build, with the co-operation of the above pastors, Christians and intelligent young people, and we will surely, by the help of God, succeed. The committee on refreshments were Mr. Willie Smyth, a young man converted in this camp meeting; Miss E. M. James and Mrs. Oville. They did splendid work. Sunday evening, April 26, we closed. The pastor, the Rev. J. A. Herod, preached. Brother Turner gave a timely address. With much warm hand-shaking the greatest meeting of its kind ever held in this section was closed. Benediction by the Rev. J. A. Herod."

Doings of the Workmen

FLORIDA.

Lawtey.—Our first quarterly was held April 11-12. The presiding elder, J. P. Patterson, one of our ministerial delegates to General Conference, presided. Good reports on all lines. Paid pastor, \$52; assistant, \$3; presiding elder, \$12.55; raised for trustees, \$7; raised for current expenses, \$5; Easter collection, \$18.—H. W. Austin, Pastor.

KENTUCKY.

Maysville.—The work at Maysville Church is moving along nicely. I began my work here on April 5. To date we have had two additions, enlarged the Sunday-school, held one quarterly meeting. Receipts to date, \$113.15. We found the financial condition of the church in good shape.—R. F. Broadus, Pastor.

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NO ALUM
IN FOOD**

and strictly
prohibits the
sale of alum
baking powder—

**So does France
So does Germany**

The sale of alum
foods has been made illegal in Washington and
the District of Columbia, and alum baking powders
are everywhere recognized as injurious.

To protect yourself against alum,
when ordering baking powder,

Say plainly—

**ROYAL BAKING
POWDER**

and be sure you get Royal.

Royal is the only Baking Powder made
from Royal Grape Cream of Tartar. It
adds to the digestibility and wholesomeness
of the food.

WINSTON DISTRICT.

Special Fund For

President's Home—Bennett College.

The Winston District is making decided gains despite the many odds against us. The special collection for "Bennett College" (for President's new home) was as follows: Reported May 6, 1908, Asheboro and Mitchell, \$17; Highpoint, \$7; Jefferson, \$1; Jonesville, \$5; Lexington and Thomasville, \$21; Mayhew and Mooresville, \$1; Statesville and Phil., \$2.00; So. Highpoint, \$1; Wilksboro, \$2.50; Winston: Roston and St. James, \$6.80; Mt. Pleasant, \$20; Columbian Heights, \$1; St. Paul, \$60. Randleman, \$6; Midway, \$3; total, \$154.30. **NOTICES**—The Epworth League and Sunday School Convention will convene at Kernersville, N. C., June 18, 1908. District Conference, Lexington, N. C., July 1, 1908.

R. SMITH, Presiding Elder.

District Preachers' Meetings

NORTH NEW ORLEANS DISTRICT.

The Preachers' Meeting convened at Luthers April 24, 1908, at 11 a. m., the Rev. M. C. Harrison presiding. The Rev. L. G. Spear led the devotions. The Rev. D. D. Williams gave the exegesis of the Sunday-school lesson, which was both helpful and inspiring. At 3 o'clock p. m. the Rev. L. G. Spear from the Baptist Church preached a strong sermon from Matt. 28:20. Words are inadequate to tell the force and strength of his argument. Those who heard him were greatly impressed by his words. The Rev. H. A. Sorrell is still standing with firm hands upon his work. The meeting ran up until Sunday night. One was received into the church; collection for the day, good. Meeting adjourned to meet at Laplace May 23, 1908. The Rev. A. Roherson will expound the Sunday-school lesson.

B. F. BRANCH, Sec.

THE SHREVEPORT DISTRICT

The Preachers' Meeting convened at Travel Methodist Episcopal Church, Frierson, La., May 6. President H. T. O. Abbott called the meeting to order. Devotional exercises conducted by the Rev. D. S. Killbourne. Presiding Elder T. J. Johnson was present and addressed the meeting. The Rev. T. A. Brown spoke of the district and what it will be under its present presiding elderate. Frierson is a coming town, situated on the K. and C. Railroad, about twenty-five miles from Shreveport. The welcome address on the behalf of the church was delivered by Prof. McLain Brith, principal of Frierson high school. The Rev. T. A. Brown responded on behalf of the preachers' meeting. Resolutions were passed expressive of sympathy with the storm sufferers, and that a collection be taken all over the district and sent to them. Too much praise can not be given the Rev. G. W. Ogilvie and his good people for their hospitality. The table was spread in the new parsonage that has been built since conference by the present pastor, with only \$10 indebtedness on it. The exegesis of the Sunday-school lesson was given by the Rev. T. F. Robinson. The next meeting will be held at —, La., June 1. Ten ministers were present. All ministers on the district are urged to come to the next meeting, after the second Sunday in June, the and report their Children's Day collections. The Rev. J. A. Landry was appointed to give the exergies on the Sunday-school lesson. Three stirring sermons were preached by Brother Taylor, a local preacher, at Frierson. The Rev. T. A. Brown preached

at 3:30, and at night a large crowd came out to hear the Rev. M. Smith. Collection, \$8.70. Ministers of this district, the president urges that every preacher attend the next session without fail. A. F. ROBINSON, Supt.

Doings of the Workmen

TEXAS.

Huntsville—Freeman Parker, pastor. Mr. Parker and myself have been here since our last session of the Texas conference in charge of the St. James Methodist Episcopal Church at Huntsville, Texas. Our members and friends here have proved faithful, active and kind. Their efforts to promote and advance the material financial and spiritual work of their church are highly commendable. We are greatly encouraged for a fair year's work here. Our Easter exercises were carried out on Sunday night, April 26th, with splendid results. The hard rain here during Easter Sabbath caused the delay. The Sunday school superintendent, Prof. B. F. Carter, procured an Easter programme, entitled "Lilies," for this occasion. The children and young people of the church having been well drilled upon their respective parts, met no trouble in entertaining the large audience who had turned out to hear them. The people are loud in their praises of the exercises. Miss Pauline Williams read an excellent paper on the "Relation of the Sunday School to the Missionary Causes," and Mrs. S. E. Parker read a good paper on the "Relation of the Epworth League and Missions." The solo and duet on "Haste to Plant the Holy Word," by Mr. Carter and Mrs. Josie Baker, was well sung and the song and chorus on the "Waiting Time," by Mrs. Parker and others, left a good impression. Quite a number of the members paid in as much as one dollar to the collection for missions. Little Miss Elvora Carter raised \$3.75 in her envelope. The Sunday school presented her with a nice teacher's bible, and to Mr. John A. Jones, who raised \$1.75, a Methodist hymnal. Mr. W. H. Baines presided at the organ with delight to every one. We having about paid off an old debt against the church, we are now lining up for the district conference which is to meet here in annual session in July next.—Freeman Parker.

Harrisburg—William Josey, pastor. My first quarterly conference was held March 28th and 29th. The Rev. J. M. Johnson presided. Reports showed some improvements in church work. Sunday was a high day. The presiding elder preached at 11 a. m. to a nice crowd. At 3 p. m. the Knights of Pythias' Thanksgiving sermon was preached by the pastor, William Josey, to a good audience. At 7:30 p. m. D. Johnson filled the stand, and preached to the delight of all. At the close of this service the Lord's Supper was administered to sixty-four persons. Paid presiding elder \$16. Total for the day \$35.

Galveston—Our pastor, the Rev. G. A. Deslandes, is pushing the cause to a successful issue, as the following item will show. Our presiding elder, the Rev. J. M. Johnson, D. D., held his second quarter on Friday night, April 3rd and preached for us at 11 o'clock on Sunday a rousing sermon; administered the Holy Communion, and was also present at the general class meeting at 3 o'clock, which was a spiritual treat. Raised between Friday and Sunday \$61.35; Sunday school, for mis-

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I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your ease, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

sions, \$5, making a total of \$66.35. We paid the presiding elder in full and had a splendid surplus to be applied on the current expense, and on pastor's salary. The financial plan adopted by the pastor is working admirably and is very much appreciated both by the officials and members. We have raised during the past month for all purposes as follows: For January, \$114.60; for February, \$201.75; for March, \$177.70, making a total since January, including the quarter's collection, of \$360.40. The attendance grows with each service, and we are taking in a few new members all the time. The spiritual condition is splendid and the outlook for a revival is most encouraging. Our Epworth League, under the presidency of the Hon. R. L. Hoffman, is doing remarkably and especially the literary department, with Mrs. L. M. Deslandes as vice-president, is doing excellent work. On Thursday nights we have splendid attendance and spicy programmes, in which everybody delights to take a part and which is greatly appreciated, both by the young people as well as the older folks. We are proud of Mrs. Deslandes' work among us and feel safe in saying that she is the right woman in the right place, and we only pray that her health may continue to improve in order that she may go on with this good work. Bro. J. F. Bell is also pushing the spiritual department to success. All of the different auxiliaries of the church are at work and report at each monthly meeting advancement along all lines, especially the Woman's Home Missionary Society and the Ladies' Aid Society. The outlook for Wesley Tabernacle is very encouraging, notwithstanding the financial stringency.—P. E. Morris.

Brookston—James Hunt, pastor. I have been very cordially received by these faithful members. During sunshine and rain they have stood nobly by me. Shortly after my arrival, I was stormed, and while at missionary convention, the parsonage was again visited by a company, each bringing a serviceable package, under leadership of H. H. Deadmond, Jr. Prof. S. Franklin, of the Christian Methodist Episcopal Church, made a touching address, to which Mrs. Hands responded. We had an excellent Easter under these rainy conditions. Raised a good portion of our benevolence.

Mexia—R. H. Duncan, pastor. Our second quarterly conference was held April 4-5. The presiding elder, the Rev. J. S. Wyatt, presiding. The majority of the officers were present, in

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is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use. MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and wigs of all colors.

MRS. M. C. TURNER, 1433 Canal St. New Orleans, La.

spite of bad weather, and their reports showed progress. On Sunday, at 3 a. m. the church was filled to its utmost capacity, and the Rev. Wyatt preached a great sermon. It was indeed a spiritual blessing. Financial report for the quarter was \$104; paid the presiding elder \$25. The Ladies' Aid Society has donated \$100 to build a new church. The Sunday school is increasing in number and in work. The Epworth League is beginning to be active. We have plenty of young people here and they say things must go for the good of humanity. A round report is our aim, in spite of the panic in this section. We are bent on coming to the front. We shall remember the Southwestern Christian Advocate, which gives us so much information. We have had a few deaths during the year. Sister Mattie Kelly and Bro. Charles Sparks, who have been culled from us, are very much missed, but we are consoled in the fact that God calls those who are most fit. Sister Kelly, of Metla, Texas, died February 10th. She was a worthy Christian worker. She leaves a husband and eight children. Brother Sparks departed this life February 11th. He, too, was a servant of the Lord.—R. L. Duncan, Pastor.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
July 4—	Winston...	Lexington, N. C.
July 7-12—	Huntsville...	Huntsville, Tex.
July 8—	Knoxville...	Knoxville, Tenn.
July 8-11—	Cumberland River...	Hartsville, Tenn.
July —	Austin...	Smithville, Tex.
July —	Meridian...	Forest, Miss.
July 15-19—	Greensboro...	Greensboro, N. C.
July 21—	Nashville...	McMinnville, Tenn.
July 22—	Starkville...	New Prospect, Miss.
July 22—	Western...	Lenoir, N. C.
July 22-26—	Jackson...	W. Jackson, Miss.
July 22-26—	Savannah...	St. Marys, Ga.
July 22-26—	Shubuta...	Collins, Miss.
July 23—	New Orleans...	Plaquemine, La.
July 23-26—	Ocala...	Lowell, Fla.
July 23-26—	Bristol...	Gate City, Va.
Aug. 4-10—	Paris...	Clarksville, Tex.
Aug. 5-9—	Topeka...	Fort Scott, Kans.
Aug. 5-9—	Anniston...	Lineville, Ala.
Aug. 6—	Lake Charles...	Crowley, La.
Aug. 12—	N. N. Orleans...	Central, La.
Aug. 19-23—	Huntsville...	Athens, Ala.
Aug. 26—	Waynesboro...	Statesboro, Ga.

CONVENTIONS.

May 28—	Waynesboro...	Millen, Georgia
May 28—	Lagrange...	Yatesville, Ga.
May 29-31—	Huntsville...	Gurly, Ala.
June 3-4—	Mississippi Conference Woman's Home Missionary Society...	Lumberton, Miss.
June 17-20—	Lexington Conference Woman's Home Missionary Society...	Indianapolis, Ind.
June 17—	Mexico District Missionary Convention...	Mexico, Mo.
June 17-20—	Tennessee Conference Epworth League Convention...	Humboldt, Tenn.
June 24-25—	Shubuta...	DeSoto, Miss.
June 27-28—	Shreveport District Epworth League and Sunday School Convention...	Mnny, La.
July 2—	Little Rock Conference Woman's Home Missionary Convention...	Cottonplant, Ark.
July 23-27—	South Florida Mission...	New Smyrna, Fla.
July 30 to Aug. 2—	Anniston District Sunday School Convention...	Alpine, Ala.
Aug. 18-23—	Austin District Epworth League Convention...	Tex.
Aug. 19-23—	Huntsville...	Athens, Ala.

Special Notices

CLARKSDALE DISTRICT.

Dear Leaguers and friends of the Clarksdale District: Having been elected president of the District Epworth League Convention of the Clarksdale District, Upper Mississippi Conference, at the last meeting, I am striving to bring the Leagues to the front. Therefore, let me urge each local chapter to reorganize and appoint new officers. Get good men and women in front. Get the reading course; meet weekly; give entertainments; do something for the Master; get some money in your treasury, and remember that the convention will be held at Bedford, Miss., July 21, 1908. Each chapter

tion, and each delegate must bring \$1 for Rust University. I will visit each charge at night on the following dates: Bedford, May 29; Minto City, 26; Phillips, 27; Monney, 28; Webb, June 2; Clarksdale, 3; Clarksdale Circuit, 4; Coahoma, 5; Ruleville, 9; Shellmound, 14; Schlater, 18; Lula, 23; Drew, 24. Each chapter is expected to defray the traveling expenses of the president from one chapter to the other. Don't forget the date and place. If you have more chapters than one, try and have them all together the night that I come. CHARLES W. BUTLER, District President.

D. E. McNAIR,
Vice-District President.

MISSISSIPPI CONFERENCE.

Members of the Woman's Home Missionary Society of Mississippi Conference, Sisters: A notice appeared in these columns some weeks ago of our proposed meeting at Lumberton, Miss., June 2-4. Since that time I've been urgently requested by some of the officials, who find it inconvenient to attend at that time, to defer the meeting and I wish now to notify all the delegates that the meeting has been indefinitely postponed.

J. R. CRUMP, Pres.

MOBILE CONFERENCE.

The Church Extension Board of the Mobile Annual Conference will meet Wednesday, June 10, at 12 o'clock, in the St. Paul's Methodist Episcopal Church, Montgomery, Ala. All who desire applications to come before this meeting should send their application to the secretary of the board at once, accompanied with the expense fee of \$1. All who have applications should send them in, as this is very likely to be the last meeting for this year.

JOHN H. REDRICK, Secretary,
348 South Jackson Street,
Montgomery, Ala.

DO YOU WANT YOUR SON OR DAUGHTER TO EARN SOME EXTRA MONEY?

If you wish to start your daughter or son out in business by letting him or her earn some extra money, after school hours or on Saturday, write at once for particulars to A. R. Stewart, Tuskegee Institute, Tuskegee, Ala.

District Rounds

SAN ANTONIO DISTRICT.

THIRD ROUND.

San E. E. and C. Hill, June 13-14; Florisville Circuit, 20-21; Cuero, 27-28; Cologne Circuit, July 4-5; Yorktown, 4-5; St. Paul, 11-12; Gunzales and Shiner, 18-19; Belmont Circuit, 25-26; Gunzales Circuit, August 1-2; Goliad and Beeville, 8-9; Ben Allen, 12-13; Seguin, 15-16; Lavernia Circuit, 15-16; Kenville Circuit, 22-23; Pleasanton Circuit, 29-30; El Paso, September 5-6; Handville, 12-13.

San Antonio District Conference will begin August 4 and close August 10, in Goliad, Texas.

I. W. WEARLEY, Presiding Elder.

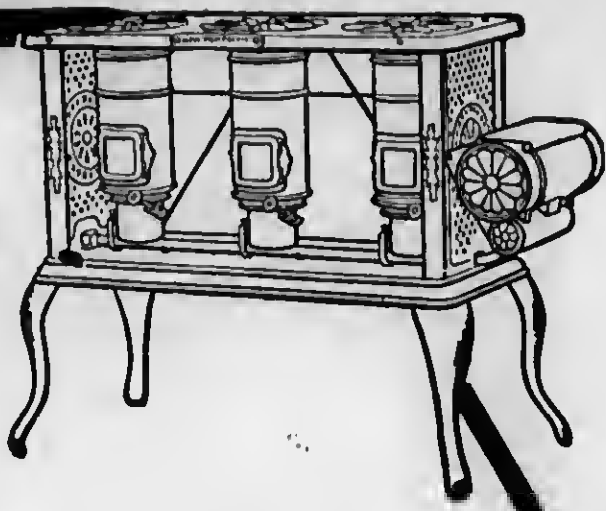
QUARTERLY CONFERENCES . . . MUSKOGEE DISTRICT.

SECOND ROUND.

Hugo, June 21-22; Colbert, 25; Eufrata, 27-28; Weleetka, July 2-3; Boley, 4-5; Panther Creek, 8; Grand River, 11-12; Hudson, 14-15; Muskogee, Spencer, 18-19; Muskogee, North Side, 19-20; Corweta, 23-24; Porter, 25-26; District Conference, July 30-Aug. 2, at Wewoka; McAlister, Aug. 8-9; Okmulgee, 15-16; Muskogee Cir., 19-20; Boynton, 22-23; Wewoka, 29-30.

D. G. FRANKLIN, Presiding Elder.

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Don't add the heat of a kitchen fire to the sufficient discomfort of hot weather.

Use a New Perfection Wick Blue Flame Oil Cook-Stove and cook in comfort.

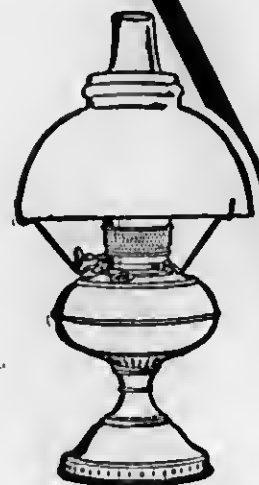
With a "New Perfection" Oil Stove the preparation of daily meals, or the big weekly "baking," is done without raising the temperature perceptibly above that of any other room in the house.

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you will be amazed at the restful way in which it enables you to do work that has heretofore overheated the kitchen and yourself.

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HUNTSVILLE DISTRICT.

THIRD ROUND.

Spring Ct., June 6-7; Dodge Ct., 13-14; Willis Ct., 20-21; Conroe Ct., 27-28; Lovelady Ct., July 4-5; Huntsville Station, 11-12; Corrigan Ct., 18-19; Huntsville Ct., 25-26; Onalaska Ct., Aug. 1-2; Livingston Ct., 8-9; Camilla Ct., 15-16; Prairie Plain Ct., 22-23; Jasper and Newton, 29-30; Fostoria Mission, Aug. 21-Sept. 1. Brethren: The District Conference will meet July 7-12, 1908, instead of 22-27. The change was made for the best to all concerned. Please take due notice and govern yourselves accordingly. Our motto is a round and full report, both spiritually and financially. Let's keep it. Remember the Wiley rally will come to its test on Friday, July 8. Each charge will vie with the other for the highest place. Start now for the contest; get your best laymen to come and push you through at this crisis. Let me urge upon you, brethren, to raise every cent of your benevolence. Impress upon the laymen how important it is for the charge to raise the entire collection assessed them. The stewards, according to discipline, are an important factor in these collections. Hold revival meetings; enthrone new life into the congregation. Let's watch, work and pray. W. HARTLEY JACKSON, Presiding Elder.

CLOW DISTRICT.

SECOND ROUND.

Camden, June 6-7; Murfreesboro, 13-14; Caddo Gap, 13-14; Gurdon, 15-16; Horatio, DeQueen, 20-21; Ashdown, 27-28; Wilton, 29; Caulfield, Shady Grove, July 4-5; Texarkana, 11-12; Saratoga, Fulton, 18-19. Brethren: The District Conference will convene at Stamps, Ark., Aug. 20-23, 1908. The program will be arranged later. Please let each brother begin to plan for the same. Will give further announcements in time. The Epworth League will convene at Locksburg Sept. 24-27. Let all

the Leagues and Sunday Schools plan to make it the best. Prof. A. D. Jacques, A. M., District President of the Epworth League and Sunday School Convention. The adjourned session of the Women's Home Missionary District Meeting that was first called to meet at Clow April 30 could not have a success on account of the death of the Rev. D. B. Harston, presiding elder, just a few days before. and Mrs. Harston, the president of the convention, could not attend. Let all who did not chance to make a report get ready and make full reports, please, at the following convention. This last session of the meeting will take place at Texarkana, Ark., July 9-12. Miss A. A. Sampson, president; Miss Lania Desson, secretary; Rev. G. A. Hall, presiding elder.

Doings of the Workmen

ALABAMA.

Enon Charge.—We came here in the midst of the panic, not knowing what things would befall us. At first the way seemed very dark, as we were here among strangers, but we were made happy one evening by the coming of a faithful hand of women, led by Sister Mattie Richardson, with as many groceries as five or six women could carry. They said to us: "Be of good cheer." Then came the Presiding Elder on February the 22nd, to hold our first quarterly conference. This was a trying time, the people were still crying panic, but when the elder announced his text on Sunday, we forgot there was a panic. We began our revival, and at the close of the meeting were made to praise God as never before. Fifty-nine precious souls were converted and joined with us in praising the Master. All the departments of the church are alive and at work. Bro. J. L. Sneed is leading a great host of children in the Sunday-school. Bro.

Sneed is an ideal superintendent. He has been standing at his post twenty years. The Epworth League is being carried on successfully by Bro. Leonard Sneed. This young man knows how to make the League go. We are going to stand by the Southwestern, Mason City College, and every interest of the church.—E. Mixon, Pastor.

Triana.—Our work here is in a flourishing condition. The Rev. A. W. McKinney is our pastor, and the whole church and community are highly pleased with him. The entire community for several miles around gladly gather on our preaching days. Presiding Elder A. S. Williams held our first quarterly conference on the fourth Sunday in March, and, although it rained all day, the people gathered and we had a good meeting. The second Sunday in April was a grand rally day for the raising of money to complete our church. The pastor preached an able sermon from the text, "It is more blessed to give than to receive." He showed how that those who have this world's goods are already blessed in a material sense, and secondly, that those who have the disposition to give are also blessed in a spiritual sense. He closed with the thought that those who give from a true motive are benefactors and belong to that distinguished class whose reward is in heaven, and who, being dead, yet speak through their good works. The vast audience evidently believed what he said, for they came forward and laid down the sum of forty dollars for the cause. The pastor was ably assisted by the following local preachers: F. J. Cordle, Jerry Pettus, Granville Miller, William Kirby, Felix McCally and Hilliard Batts. The Rev. D. G. Toney, pastor of our church at Gurley, was present and assisted. Brother Toney preached also at night, and the people gave him a donation for his mission work at Gurley's. Quite a number of people came from Madison, ten miles away, and from Huntsville, which is sixteen miles away, to attend this meeting. After the services were over the good women of Triana spread the tables, and all enjoyed a fine dinner, such as only the ladies of Triana can serve. We are hoping and working for great things this year.—A. B. Ayers.

Cedar Bluff Circuit.—On April 11-12 our second quarterly conference was held at Gaylesville Methodist Episcopal Church, with the Rev. J. W. Thomas, presiding elder, in the chair. Devotional services were conducted by the presiding elder, after which the business of the conference was carefully looked into. A good many of the officers were present and made reports which showed progress along all lines. One had been received into the church. Sunday was a glorious day; the elder was at his best. Raised for the pastor, \$28.95; for presiding elder, \$12.65; for window lights, \$5; for church expenses, \$1.40; total, \$48.—William Perry, Pastor.

Alexander City.—This charge, being under the leadership of our most efficient presiding elder, the Rev. J. A. Holliday, and Dr. S. R. Gihson, pastor, is now in a more encouraging condition than during any time in its past history. We are truly proud of our presiding elder and pastor; they are indeed leaders. The church is now alive as never before along all lines. Sunday-school well attended; total Easter collection and quarterly claims, which was our first quarter, \$81. We led our district and expect to continue.—Ada Fuller.

Mantua.—The Mantua Circuit has taken on new life. The people have a mind to work. The next District Con-

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

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Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the elay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

ference convenes at our church, and we plan to have added before then an annex to our church. The members and friends raised on the fifth Sunday \$30 on the pastor's horse and buggy. We think the Rev. Mr. Storrs is the man for Mantua. We look for success.—Myrtise M. Burton.

MISSISSIPPI.

BENTON.—My first quarterly conference convened in Wesley Chapel March 28, with Dr. A. J. McNair in the chair. Quarter beginning January 21 and ending March 29, making two months and 9 days. Elder McNair seems to be the right man for the place, and though the district regretted to lose Dr. J. C. Hibbler, it is standing by Dr. McNair. I have received in full this quarter 22 on probation. Raised for benevolence \$3. We had a good conference. Thirty-five class-leaders read reports which showed the circuit to be in a good condition. Paid the elder in full, \$26.25. Raised the pastor's salary from \$750 to \$775. It is said by some that this was the best session ever held on the Benton Charge. This is my fourth year and it seems that it will be my best.—H. May, pastor.

OWENS.—My quarterly conference convened March 28-29, with S. H. Nevils, presiding elder, in the chair. After devotional service the roll call found all members of the conference present but two. This conference is said to have been the best held in the history of this charge. On Sunday the elder preached as never before. He conducts business with great patience and ease. Paid pastor the quarter \$38.50; benevolence \$10.75; for the sick, etc., \$15.80; Sunday work, \$7; raised during quarterly conference, \$32. Paid presiding elder in full and had a balance of \$13.50 for pastor.—H. Y. Sauter, pastor.

LEXINGTON.—I arrived here January 15, and was cordially received by the good people of Lexington. Their pleasure in my coming was evidenced by the gathering on the following Monday night at the parsonage, of the members of the Baptist Church and of our church, with Mrs. Anna Strong at the head, where they loaded our tables with provisions of every kind. May God reward their generosity. We are

well pleased with our new field of labor. Our congregations and collections increase at each service. Raised this quarter \$119.—O. W. Crump, pastor.

SALLIS.—I came to my new work at Sallis the next week after the Annual Conference and met a warm reception. My first quarterly conference convened February 29-March 1, the Rev. S. H. Nevils, presiding elder, in the chair. We had a good conference. Sunday the elder preached to the delight of all. Good collection. The pastor's salary was raised from \$470 to \$500 and parsonage. Last Sunday being the fifth Sunday, we set apart that day for the raising of money to paint our church at Sallis. Raised \$18. A band of members and friends, some of the Baptist Church, led by J. E. Clark and Mrs. Prince, our school teacher, visited the parsonage recently and loaded the table with groceries of all kinds, about 140 pounds. Mrs. Prince made the pastor and wife welcome in behalf of the people.—Wm. Campbell, pastor.

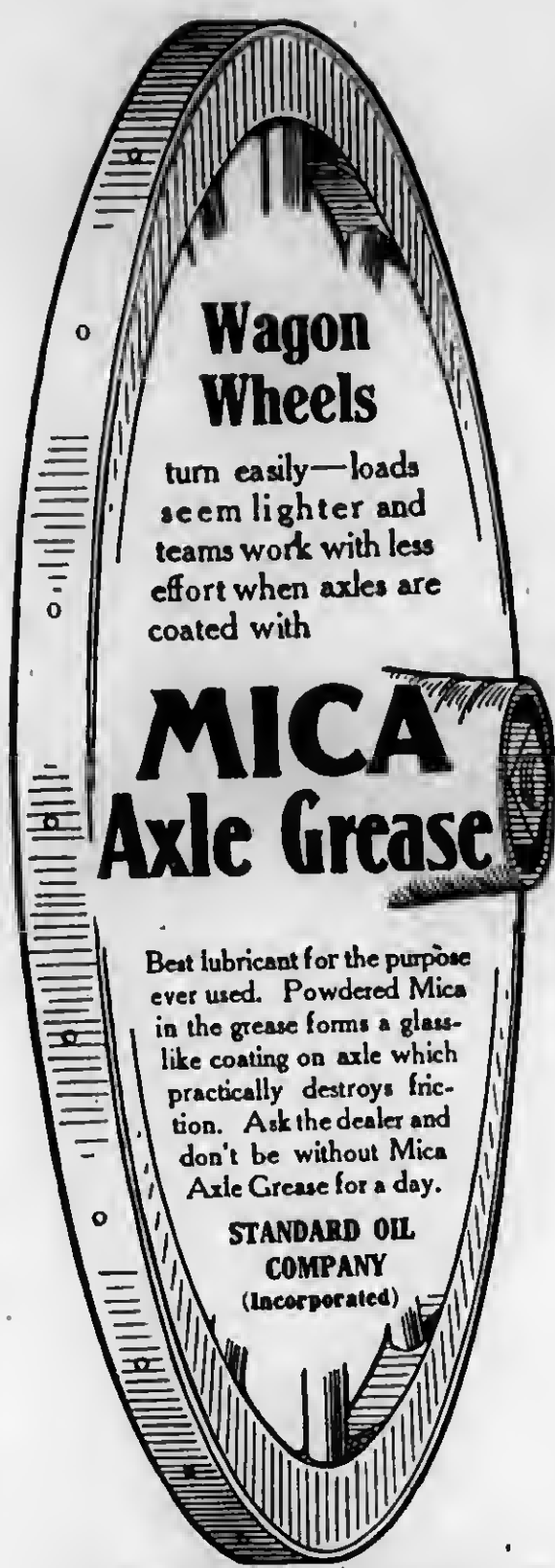
Pass Christian.—We arrived here at my new appointment February 1, 1908, and found everything in good shape. All the people received us gladly and we were given a fine reception. On a recent Friday night a great storm came to the parsonage, led by Mesdames C. B. Brooks, M. L. Randolph, and so many other good people of this cit that I cannot name them. This is a great people of the old Methodist Episcopal Church at Pass Christian. I am proud of this work. We are preparing to remodel the church before the District Conference. We expect to have a glorious time at the District Conference. Our first quarterly conference was a success indeed. The Rev. S. H. Cannon, our new presiding elder, is a splendid man. He knows his business. We raised in our rally for the remodeling of the church \$234. We want to give the Southwestern 100 subscribers at the District Conference. I left a good people at Hattiesburg, Miss., and found a good people at Pass Christian. We paid the elder up in full and raised over \$100 the first quarter.—J. K. Comfort, pastor.

Brookhaven.—A few nights ago we heard the voices of sweet singers which proved to be a band of members and friends led by Sisters J. R. Crump and Blanche Guillage. They left the table burdened with supplies. Prof. J. R. Hicks and Sister Crump spoke of the warm place the pastor and his wife had won in the hearts of the people, and their readiness to help push the cause of the church to the front. The pastor and wife responded, assuring them that they highly appreciated their tokens of love and pledges of loyalty to the cause. God bless these good people.—C. G. Taylor.

Yazoo City.—Wiseton's Methodist Episcopal Church is yet alive. In the rally of May 3rd we raised \$36.25 and had one accession to the church. Quite a number contributed one dollar and more, Mr. A. J. Anderson giving \$3, Mr. D. D. Mosely's offering being \$4.50 and Mrs. Tibbie Johnson contributing \$5.25.—W. R. Walker, pastor.

NORTH CAROLINA.

Asheboro.—This finds us midway of the conference year with same in couraging features about our work. Despite the times our people at Asheboro-Mitchel are determined to stand by the church like loyal Christian Methodists. Some days ago a cloud came over and resulted in a storm. Some two hundred pounds of nice and delicious things for the pastor's table. This storm was participated in not



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only by our own members but friends of other denominations. Our second quarterly conference with Presiding Elder Robert Smith present, has been held. He spent Sunday at Mitchel, returning to Ashelove at night, where the people were waiting to hear him. The Sunday following was a high day in this place. Dr. J. P. Morris was present and preached the annual Thanksgiving sermon of the Knights of Pythias. Dr. Morris, as usual, did credit to the occasion. He was present in our Sunday school and gave a very encouraging address. Miss R. A. Burns, who is teaching in our school, a graduate from Bennett College, held the banner on this Sunday. In Winston-Salem, N. C., the seat of the last annual conference, it was decided to build a house for the president, \$25 was apportioned to this work. We took advantage of Dr. Morris' presence in our town in connection with a programme given by the graduates and students of Bennett College. The doctor gave a masterpiece along the line of "Christian Education." The programme was enjoyed by all. The call was made for the collection. Presiding Elder Robert Smith, in his usual spirit of enthusiasm and zeal for God and Methodism, responded with \$1. More than a dozen others gave 50 cents each. Our Epworth League, under the management of Miss R. A. Burns and Prof. J. A. McRae, is prospering in that much good is being accomplished among the young people. The reading and discussions of the Epworth League topics from The Southwestern are enjoyed by all. Total for Bennett College nearly \$20. We expect to be on hand with our full amount at commencement.



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TENNESSEE.

Sparta Circuit—Our beloved presiding elder, the Rev. W. R. Smith, held our third quarterly conference April 18-19. The session quarter was a great success. We paid the elder in full for the third quarter and paid the pastor \$15.50. Our work is in a good spiritual condition. Our elder, the Rev. W. R. Smith, was very sick while with us, but preached two stirring and effective sermons. We have had one death this quarter, Sister Nata Shackley, has fallen asleep.—J. H. Nelson, Pastor.

Doings of the Workmen

FLORIDA.

Crescent City.—At St. John Methodist Episcopal Church our first quarterly conference was held on the 6th of April, with the Rev. James S. Todd, D. D., presiding. It was an enjoyable session. The elder won the hearts of the people. This is a mission recently organized. Our membership at this writing only numbers about nine, but they are loyal Methodists. They are a people who love their church and nobly serve it. At 8 o'clock the house was crowded with an eager audience. The elder's subject was, "Let your loins be girded about and your lights burning." He swayed his audience with such eloquence and power that every heart was made to rejoice. Paid presiding elder \$7.15. Our Sunday-school is in excellent condition; all efforts are being made by the trustees for a church site.—Daniel W. D. Emp, Pastor.

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GEORGIA.

NEWNAN.—On the evening of April 18 Mrs. Burks and the writer were invited to spend the evening at the home of Bro. Thomas Smith's, an officer of Bethel Methodist Episcopal Church, and while there a faithful band of Christian workers began singing on the outside, "Let Him In." The door was quickly opened and these good brothers and sisters came on the inside and began singing, "Blest be the Tie that Binds." Each one had brought a token of their esteem for pastor and wife. We were, indeed, surprised, but very agreeably so. God bless these faithful workers. This company was led by the stewards and stewardesses of Bethel.—B. G. Burks, pastor.

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LOUISIANA.

FLORENCE.—At Doniphan Chapel our first quarterly conference was held March 19. We were glad to have our presiding elder, the Rev. J. O. Brown, with us. His address was encouraging to all. The elder was paid his quarterage. Too much cannot be said about our pastor, the Rev. T. A. Bailey and his wife. On his arrival here he found us wondering where we would hold services; our church had been torn down and we had not the money to rebuild. But the members and friends received him gladly. Mr. and Mrs. B. J. Phillips, A. Phillips, S. M. Noad, S. Smith and Mrs. Mary Wilson entertained the Rev. T. A. Bailey and made his stay pleasant. He is greatly beloved by the people here. He is a good carpenter as well as a good preacher. Our church and parsonage which was out in the country is now in town. Our pastor worked hard to have our new church ready for Easter.—C. C. Wilcon.

MISSISSIPPI.

GREENWOOD.—Wesley Chapel has made wonderful strides thus far this year with the eminent H. B. Hart as

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pastor. Nearly every member seems to be reanimated with a zeal and ambition to do more for the church this year. They are awakening to a sense of high church pride. The pastor and members dared to do their duty to the church. They have put over 200 per cent of energy into their church work and the return ratio is a remarkable showing. The pastor entertains a packed audience every Sunday. Added over 60 new members and converts to the church. The members have paid the pastor in full up to date and a few dollars ahead. Purchased a \$500 piano for the church; relighted the

church with more powerful lights. Organized a splendid choir under the management of Mrs. Annie S. Gray. The Epworth League is doing good work.—A. S. Gray.

WINONA.—On Tuesday night shortly after the close of class meeting forty-nine persons including some of the best citizens and members of our church, came to the parsonage and left about 150 pounds of choice groceries to make the pastor and wife happy. This is the second storm that has visited the parsonage within five weeks. Many thanks to all.—G. J. Dobson, pastor.

Deaths

THE REV. GEORGE STANDING.

The Almighty Father, in his all-wise providence, has seen it fitting to remove from our midst our beloved friend and brother, the Rev. George Standing. In his removal we, for his long years of service among us, both as a race and school, feel that we should place upon his bier a tribute of gratitude and love for the same. We, the student body of Clark University, South Atlanta, Ga., do hereby tender to the relatives and immediate friends of the deceased our heart's deepest sympathy. Signed: Charlotte M. Culp, Louise L. Fisher, Neil A. Bridges, Charman.

Kirk.—Sarah Kirk, a member of the White Sand Methodist Episcopal Church, McNeill, Miss., died suddenly at her home Friday evening, April 10, 1908. Her husband, Joe Kirk, had left the house about 1 o'clock p. m., returning later in the evening. He found her lying in the door, dead. Heart disease was the cause of death. Mrs. Kirk was a faithful Christian. Her husband and four sons survive her. The youngest son, Courtney Stephens, was a student at the Meridian Academy. The funeral services were attended, Sunday April 12, by the Rev. P. L. Alford and the pastor, D. D. Dukes.

Doings of the Workmen

OKLAHOMA.

Boley.—The Rev. Dr. D. G. Franklin held our first quarterly conference in Preivett's Chapel, April 4-5. He preached two sermons to the great delight of the large audience, received nine persons into the church; forty-eight partook of the Lord's Supper. The Rev. Paul Prewett, ex-pastor, preached the funeral of Mrs. L. King in the afternoon. Collection for the day, \$20.27. Total for the quarter, two weeks, \$43.53. This is a young church, but it is soon to be the leading church in the Lincoln conference. It has in its membership some of the cream of the Texas, West Texas, Mississippi and other Southern conferences. Prof. W. A. Kennedy is superintendent of the Sunday school, Miss Zeaohia Hampton is president of Sunday School Missionary Society, Mrs. E. P. Blakmore has charge of the Junior League, the Hon. Mr. E. P. Blakmore is president of the Epworth League, Mr. H. Taylor is president of trustee board, Mr. C. L. White is recording steward, Brothers T. Holland, B. W. Moultrie, Hogue, M. K. Young and others form our working crew. This church is to entertain the next session of the Lincoln Conference. Mrs. M. P. McRiley, an honored member of St. Paul's Methodist Episcopal Church at Texarkana, Texas, was added by letter to our membership. Our young people are above the average. Miss Hattie McKay is the organist of the church, Hon. E. P. Blakmore, president of the choir, and Mr. E. B. White, vice-president. Boley contains some of the best young people to be found in the State. The presiding elder paid in full. Mr. H. Taylor, Prof. J. C. Leftwich, Hon. E. P. Blakmore, T. M. Taynes, D. J. Turner, T. B. Armstrong, J. Barnett, C. Smith, L. Dolford, L. C. Haynes, was the committee who waited on the Oklahoma Legislature recently, for the purpose

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A glance at the full list of its ingredients, printed on every bottle-wrapper, will show that it is made from the most valuable medicinal roots found growing in our American forest. All these ingredients have received the highest endorsement from the leading medical experts, teachers and writers on *Natural Medicine* who recommend them as the very best remedies for the diseases for which "Golden Medical Discovery" is advised.

A little book of these endorsements has been compiled by Dr. R. V. Pierce, of Buffalo, N. Y., and will be mailed free to any one asking same by postal card, or letter addressed to the Doctor as above. From these endorsements, copied from standard medical books of all the different schools of practice, it will be found that the ingredients composing the "Golden Medical Discovery" are advised not only for the cure of the above mentioned diseases, but also for the cure of all catarrhal, bronchial and throat affections, accompanied with catarrhal discharges, hoarseness, sore throat, lingering, or hang-on-coughs, and all those wasting affections which, if not promptly and properly treated are liable to terminate in consumption. Take Dr. Pierce's Discovery in time and persevere in its use until you give it a fair trial and it is not likely to disappoint. Too much must not be expected of it. It will not perform miracles. It will not cure consumption in its advanced stages. No medicine will. It will cure the affections that lead up to consumption, if taken in time.

of securing the State School for Boley. They received favorable consideration, and it is believed that they won a decided victory for Boley.—A. M. Talbot, Pastor.

The pastor and family were very much surprised by the storm which struck the parsonage on April 6, leaving many tokens of appreciation for its inmates. The storm led by our most worthy presiding elder, Dr. W. F. Smith, left our table laden with 175 pounds of groceries of all description.—J. D. Gibson.

Eufaula—I came direct to my work from the conference held at Kansas City, Kan., March 12, 1908, and found the people ready to receive their new pastor. We were cordially invited into all homes. The first quarterly conference being on the 23-29; of course, we had to hustle. Dr. Franklin came to us on time and in his best mood. He preached three sermons to the satisfaction of all, and looked after every interest of the church. Collection \$15. The pastor's wife was in Tennessee at the time of the conference. The church sent immediately for her. She is here now and her heart is in the work. She is a model pastor's wife and knows how to make things hum. A fierce storm struck this community recently, leaving many indications of its passage in the parsonage. It all came about through the activity of S. W. Rucker, Richard Jackson and many others. Mrs. Lane had just arrived and so participated in the feast of good things. God bless our friends all.—A. F. Lane, Pastor.

OHIO.

Our Work in Cleveland.—First of all we thank God for His great oversight in sending our dear pastor, Dr. G. A. Sissle, back to Cory Chapel. We also acknowledge our gratitude to our dear Bishop Moore for his prayerful consideration, on the subject of our

pastor's return. What a great loss such a removal would have been to this field. Our church is moving on triumphantly, both spiritually and financially. In many of our week day services there are conversions, and there is a constant growth of membership. The young converts are so organized that they all find plenty of wholesome work to do. The prayer-band is reaching those in the most humble paths of life, who are living without God and without honor to themselves. Many such have been brought to Christ and to the desire to live a higher life. Unity, harmony and love are permeating our church. The church is a unit on the important subject of building an institutional church, which will enable us to not only hold the young element we have, but bring in many others that are standing on the outside for the want of a proper place to go. We have no place to offer our young men and women to go where they cannot only spend a sociable time but improve their talents. In order to hold our young people we must begin to influence them while they are young and train them as we desire them to go. Our dear presiding elder, the Rev. E. A. White, of the Ohio District, who has just closed a most satisfactory quarterly conference, is throwing his heart and hands into this noble movement and will do all in his power to make it a success. We are the only colored Methodist Episcopal Church in this large city of nearly half a million people. We believe that the great wealth of our sister churches (white) will gladly give us a crumb when they see the great need in which we stand to-day. We propose to raise among our own people on May 31, 1908, at the First Methodist Episcopal Church, Euclid avenue and Thirtieth street, the Rev. Dr. Mitchell, pastor, \$25. Our church is organized into clubs with a captain over each. Every one is doing his best to secure the above amount by May 31st. We believe when our readers thoroughly understand our situation many will aid us, as the Lord has blessed them. Everything points to the one great end.

Batavia—The Rev. J. H. Love was returned to Taylor's Chapel at Batavia, for the seventh time, and was heartily received by his members and congregation. He began his new year's work with a revival, aided by Mrs. Sallie A. Ramsey, the helping-hand Evangelist. She is a woman of great power and ability. Her words are full of force and logic, and the gospel story is made so simple and plain that any one can see Christ as his Saviour. The meeting has just closed, April 20, with nineteen conversions and reclaims, and seventeen accessions to the church. The collections for the two weeks amounted to \$32. The church has been greatly revived as a result of this meeting.—J. H. Love, Pastor.

TEXAS.

Goliad—W. E. Blackson, pastor. We have just closed our second quarterly conference. It was a great conference. The presiding elder was in splendid condition. Nearly all reports were in. Sixty communed on the Sabbath. We paid presiding elder \$13; paid pastor \$70, and raised a good sum on the benevolences. We have had twenty converts this quarter and nineteen joined our church. The Lord is with us. Our work in all lines is far better than it has been for years. The people are true and loyal, especially those who love their church. We are making a strong appeal for the church.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

Subscriptions received May 16-23.

North Carolina.—M. Munday, Ed. McCullum.

Tennessee, East.—J. M. Lyte, G. W. Love, Gilbert St. Clair.

Texas, West.—A. M. Griffin; Simpson Garner; Chas. Wofford, Phyllis Alexander; H. S. Smith.

Washington.—A. P. Shaw.

Lincoln.—Moses Weems.

Little Rock.—J. C. Adams, Agnes Clayton; S. McDonald, J. C. Sanders, A. L. Sanders.

Louisiana.—V. Anderson; Eugene Baptiste, E. L. Hamilton; Louisa Dargre.

Mississippi, Upper.—B. Brumby; D. Vanerford, G. W. Logan; P. A. Taylor, W. H. Heard; R. P. Threlkeld, T. S. Garner; W. R. R. Duncan, S. Marrs; N. D. Hopkins, D. Keys, C. Green; Mrs. J. F. Kenard.

Atlanta-Savannah.—J. W. Queen, Gilmore Wolfe.

Central Alabama.—Mobile.—William & Company.

Central Missouri.—W. H. Smith, Anne Rhodes.

Lexington.—E. D. Miller, W. E. Franklin.

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Marriages

MOODY-HARRIS Nuptials.—At the residence of the bride's parents, Mr. and Mrs. Ed Scott of West Point, Miss., Mr. William Stanley Moody and Miss Annie Bell Harris, on the evening of April 29, 1908. The popularity of the contracting parties was shown by the number of handsome presents received.

NELSON-STOKE.—During April, 1908, at Do Soto, Miss., Mr. Will Nelson and Miss Jennie Stoke, the Rev. J. E. Webb officiating.

FREEMAN-HERRING.—At Kennolia, Miss., April, 1908, the Rev. J. E. Coleman officiating, Mr. James Freeman and Miss Lydia Herring.

Crescent City Notes

The Commencement is pronounced the highest and best ever held by the University.

HAVEN CHAPEL.—Monday night, May 18, the members of Haven Chapel presented a surprise of many pounds of edibles to the family of the Rev. John McKee during his absence at Baltimore. The surprise was led by Sister Maria Borden, Sister Julia Brooks and others.

Mrs. D. J. Price and her niece, Miss O. N. Bourgeois, of New Iberia, La., were the guests of Mrs. L. F. Murray this week while in attendance upon the Commencement exercises of the New Orleans University. They will spend a fortnight at Union, St. James parish, visiting relatives and friends, before returning home.

Mallalieu plans another tremendous rally for May 31, for the procuring of funds to build a parsonage. This is the second rally and much is expected of both members and friends. Pastor W. S. Chinn is putting his soul in the work and ought to be supported. The Sunday School Concert will be Thursday night, May 28, instead of Friday, May 29.

MALLALIEU.—Services good and the trustees held forth at 11 and 3 p. m. Each local preacher preached an acceptable sermon. Bro. Arthur Robinson preached at 7:30 p. m. The classes are now well arranged and are bestirring themselves to do good and effective work for the benefit of the church. We have arranged quite a service for Sunday, the 31st, at 3 p. m. for the parsonage, and cordially invite our many friends to come and be with us. Collection good.

WESLEY CHAPEL.—At 5:30 o'clock the prayer meeting service was conducted by C. W. Dale and A. C. Johnson. At 9:30 o'clock Sunday school convened under the able leadership of Superintendent R. J. Nash. The school seems to be in progress along all lines. At 11 o'clock the Rev. Felix Castery preached a stirring sermon. In the afternoon the local preachers' rally was a success. The closing words were by Bro. John Williams. The Epworth League met at 6:40, presided over by Bros. Peter Gaskin and W. B. Buchanan. A speaking meeting was had. At 7:40 o'clock Rev. W. S. Chinn of Mallalieu Church preached the anniversary sermon to the Charity Benevolent Association. Old Wesley Chapel is progressing along all lines.—Peter Gaskin.

SPECIAL NOTICE

Will all the pastors of the Louisiana Conference send at once the names of the President of the Woman's Home Missionary Society of their charges, or the name of some good worker who is willing to take up the work, to Rev. W. Scott Chinn, 2914 Constance St., New Orleans, La., so that we can arrange a complete roll of the same?

RUTH B. SMITH,

Recording Secretary,

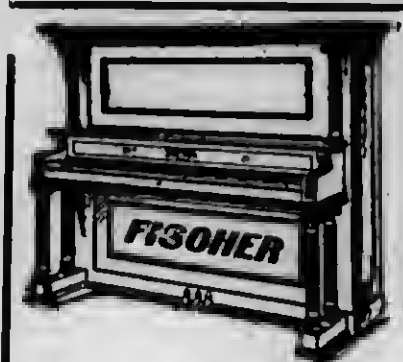
Woman's Home Missionary Society.

SPECIAL NOTICE

The Preachers' Meeting will meet in Pineville, La., June 10-11.

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LOUISIANA.

New Iberia.—An interesting program was rendered at St. James Methodist Episcopal Church, New Iberia, La., April 2, at 7:45 p. m., under the auspices of the Epworth League. A debate between four of the studious members of the church, Sunday-school and Epworth League was held; subject, "Resolved, That the 'Lad' Mention in St. John 6:9 Was Selling the Bread and Fish and Was Not a Servant of the Disciples." Affirmative, Mr. J. A. Christian and Miss M. J. Waters; negative, Mr. J. L. Wilkins and William Guillet. Critic, A. C. Bouite; judges, Rev. D. S. Sloan, Dr. B. F. Easter, Mrs. C. A. B. Price, William Cooper and Jeff La Beaux. After a heated debate of one and a half hours, the judges rendered a verdict in favor of the affirmative.—E. L.

Lutcher.—On a recent Wednesday night, at an early hour, the parsonage was invaded by quite a crowd, led by Mrs. James Schneider, Mrs. Harry Gabriel and others. Miss Anita Schneider, a student at the New Orleans University, made the presentation speech, showing the appreciation and standing of the pastor and his family in this community. More than a hundred pounds of choice groceries were given us by these good people. Among those who contributed were a number of our friends who are Catholics. We feel very grateful and thankful to those friends who have always stood, and are still standing, by us so nobly.—H. A. Sorrell, Pastor.

Bastrop.—At Bastrop, although our church services have been retarded by the heavy rain, we rejoiced in the services Easter Sunday all day. At 4 o'clock in the morning we preached the Resurrection sermon and raised \$12.30; wound up with \$31.70. Our Easter services were excellently carried out by Brother J. S. Scott, our superintendent. He is also a local preacher in our church. He is well thought of in the community where he lives. We also have not forgotten the SOUTHWESTERN, but have sent recently six new yearly subscriptions.—S. McGruder, Pastor.

TENNESSEE.

Cainsville Circuit.—The fifth Sunday in March was Walden University day. We were highly entertained by the Rev. J. K. Lec, of the Methodist Episcopal Church South. He chose for his text Genesis the ninth and tenth chapters. At 7:30 p. m., preaching by the writer, subject, "Mission." Raised \$3. Our aim is a round report this year.—J. F. D. Fennell, Pastor.

Greenville.—On April 4-5 our second quarterly conference was held by our beloved elder, the Rev. W. A. Webber. The reports showed an advance along all lines. We bought a communion set of six pieces, which cost \$38. The goblets and baptismal bowl are gold lined. Our Epworth League raised and paid the first \$5. Bro. W. F. Montgomery, president, Mr. E. A. Lancaster gave \$10 and the balance was raised by Bro. W. M. Vance, Edward Woodford, Alex Alums and Sister Sallic Scott and Deliah Morris. The building committee and trustees are raising money to make an addition to the parsonage this quarter. The elder preached two able sermons at 11 a. m. and 7 p. m., and at 2:30 p. m. baptized two infants and one adult, and seventy-eight souls partook of the Lord's supper. Collection, \$20.50. The Rev. J. H. Fort, D.D., pastor of the Presbyterian Church, and the Rev. Patrick, Pastor of the African Methodist Episcopal and Congregational churches, were with us.—J. T. Wilson, Pastor.

TEXAS

Hallettsville.—On April 25-26 our second quarterly conference convened with the Rev. D. C. Lacy, presiding elder, as chairman. Attendance was good. Reports encouraging. Our work is alive spiritually and financially. The two weeks' revival resulted in twenty-six precious souls claiming and reclaiming hope in our Christ. Our Easter rally was a great effort. The elder preached two excellent sermons and administered the Lord's Supper to sixty-four. Raised during the quarter, \$144.08; paid the elder in full, \$25, and had \$5.65 left over for the pastor. We have finished and painted our parsonage and have one subscriber for the Southwestern.

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AT THE SHRINE OF METHODISM

A most impressive memorial vesper service was held at the Mount Olivet Cemetery, Baltimore, Md., on Monday, May 25. Here rest the remains of those giants of early Methodism, Francis Asbury, Enoch George, Robert Straybridge, Jesse Lee, and others less known to fame though not less abundant in good works. It is said that one hundred and sixty Methodist preachers are buried in this cemetery. Nearly one thousand delegates and visitors made their way to this Shrine of Methodism to take part in the Memorial Service.

An excellent program had been arranged for by the committee in charge.

The speakers, deeply moved by the sublimity of the occasion, rose to great heights and effectively stirred the hearts of the assembled multitude. In a brief and appropriate address the Rev. J. F. Goucher, D. D., introduced Bishop Henry W. Warren who presided. The hymn "Faith of Our Fathers" was sung, after which the Rev. E. R. Dille, D. D., offered prayer. The Rev. E. S. Tipple, D. D., delivered an address on "Francis Asbury, the Organizer" and was followed by the Rev. Collins Denney, D. D., of the Methodist Episcopal Church, South, with an address on "Robert Strawbridge, the Pioneer." The hymn "See How Great a Flame Aspires" was sung. Then followed addresses by the Rev. M. D. Buell, D. D., on "Jesse Lee, an Apostle," and the Rev. C. J. Little, D. D., on "The Other Great Dead." Bishop Warren whose words are always fitting and beautiful like "apples of gold in pictures of silver" spoke on "The Spiritual Import." Bishop Thoburn offered the closing prayer and pronounced the benediction.

It was an inspiring scene and will dwell long in the minds and hearts of those privileged to be present.

Having come together from the ends of the earth and standing under the shadow of the monument erected to the memory of Asbury and his co-workers it was very appropriate to sing "Faith of Our Fathers Living Still." It was like a new consecration. Each speaker seemed in love with his subject. The addresses were brief, but eloquent, and awakened a higher regard for the minds of the hearers for the heroism, deep devotion, burning zeal, the spirit of self-sacrifice displayed by the Fathers in their conquest of this continent.

There were doubtless many who left the hallowed spot with renewed strength, quickened hopes, a new courage and determination.

It must be that as Asbury, Lee, Strawbridge, Waugh, Emory and the others who endured great hardships in the planting of Methodism in America looked down from the skies upon this scene and had no thought of nor regret for their suffering but rather praised God for the opportunity of service and thanked Him that He had been pleased to use them for the spreading of this Kingdom among men.

BLEACHERINE

Can the Ethiopian change his skin? Many Negroes desire to; and because of what seems a sort of dissatisfaction with the outer garment that the Almighty has provided for a large portion of His representatives on earth shrewd and unscrupulous persons have literally made themselves rich. Every now and then one sees advertisements of fake preparations proposing to make colored skin lighter. In the first place, any one, who is at all familiar with the construction of the human body, the properties of the blood and the construction of the skin knows that there is no effective process by which the skin may be permanently changed. The bleach preparations, which are in the main concoctions of acids which literally ruin the velvety property of skin as well as the natural and beautiful tint that God has given it, are fakes. It is a waste of money to purchase these concoctions; and newspapers should not admit such advertisements.

But whether these preparations can bleach or not is one question. What is of more vital importance is the desire of the Negro to unrace himself. We concede that any person ought to be careful in the preparations of his toilet and so groom his body as to make a pleasing appearance. But when any man becomes so thoroughly dissatisfied with himself as to desire an entire change of appearance he makes himself ridiculous in the sight of thinking people and gives evidence that he has so completely lost self-respect that he is a utterly hopeless case. The Negroes of this country are doomed in their effort toward progress if they do not accept with Cowper his beautiful lines:

Fleecy lock and dark complexion
Doth not forfeit nature's claim;
Skin may differ, but affection
Dwells in white and black the same.

There is more in the question of the purchase of preparations seeking to unrace the Negro than the mere question of dollars and cents and ruining of the skin. It is a question of high morality; it has to do at once with the very seat of the strength of the Negro's manhood and womanhood, and ultimately the very nerve of his racial progress. If the Negro by comparison of himself with the white race or with any other race becomes so thoroughly dissatisfied with himself that he cannot respect and revere himself just as he is, then he is not only a miserable man but a hopeless man. There is nothing at all in his construction, in his racial physical characteristics of which he should be ashamed; absolutely nothing. Character and soul-life beaming through eye, ear, nose, mouth and cheek of whatever form or color are just as resplendent in one race as in another. A dissatisfied soul is largely a discouraged soul; a discouraged soul is a soul that is conquered before it enters into battle.

A CRITICAL MOMENT

The Negroes of North St. Louis have been called upon to consider a proposition, which upon its face bears marks of a none too easily solved problem. The question to be disposed of and which is practically

settled upon is, whether or not they prefer using the \$100,000 to be appropriated for public construction, in the erection of a public high school building or to apply it on the purchase of a city park to be used by and only by the colored people. These citizens are somewhat suspicious as to the possible certainty of the endurance of their control over this prospective park, thinking perhaps, that in the future they may be forced out by a great influx of white buyers. But it is the opinion of some of the whites there—and is no doubt true—that if the park instead of the school is accepted, and such attempt is made to crowd out the colored man, he has acquired sufficient knowledge in real estate dealings to be able to secure the very highest price which purchasers under such peculiar conditions could be made to pay. And yet, the most pleasing thing is, that these colored men do not believe and are unwilling to admit that filling their pocket is preferable to filling the head; and in all probability these men of worth and integrity, in the name of God and posterity will turn a deaf ear to the unfaithful entreaties of their misguiding friends, who would have them think that money is more to be desired than knowledge. They are willing to sacrifice the hope of attaining a means to momentary, temporal pleasures, for the acquirement of things of more durable satisfaction, an example which will redound to their glory and honor and which will be a rich legacy to their descendants. It will stand as an immortal monument to the triumph of principle over policy.

On our trip recently through the cities of the East we were struck with the disadvantages surrounding the city child as compared with the advantages of the country youth as to fresh air and freedom for the sports of childhood. We were impressed with the cramped conditions of the city and impressed with what must be an exceedingly difficult task to properly rear children under such limitations. That a child must be reared in the streets and that the only playground he has are the streets and alleys dwarfs the future of many. The child of open field and mountain side is the nation's future defense. Apropos to this thought is a statement taken from conclusions of the syndicate pictures running in the newspapers on Buster Brown. The concluding moral, which invites careful consideration, reads:

"Resolved, That a hotel is no place for a child. You can't raise a child right in a hotel any more than you can raise a sunflower in the dark cellar. Nice green grass, blue skies, birds, trees and flowers are the healthy things for children to know. Not electric lights, bad music, artificial folks, fancy food, and grovelling help on the scent for tips. A child's soul will be as big and broad as its environment. Narrow and crowded streets and rooms never produced many big minds."

The annual convention of the Amalgamated Iron and Steel Workers in session at Youngstown, Ohio, recently decided to allow Negroes to enter the organization. To quote an exchange "This action was taken in the hope of preventing the use of colored men as strike-breakers in the future."

PROCEEDINGS OF THE GENERAL CONFERENCE

Tenth Day, Saturday, May 16

Bishop Burt presided. Dr. W. W. Van Dusen, Dr. Robert Stephens, Dr. William Logau and Dr. J. H. Coleman assisted in the devotional services.

The Journal of the ninth day was read. The Secretary read a telegram from Harrisburg District Epworth League. Polumus H. Swift said that a memorial on change of name of Presiding Elder to District Superintendent had come to the Committee on Itineracy, and asked whether they should consider it. E. P. Robertson, Chairman of Committee on Revision, claimed the memorial for his committee. His claim was supported by the General Conference. Ayes, 286; noes, 221.

PROPOSAL OF UNION WITH METHODIST PROTESTANTS.

Dr. J. F. Goucher asked the Conference to adopt a more definite resolution for definite reasons, for the deputation to carry to Pittsburg, asking the Methodist Protestant Church, in General Conference assembled, to unite with the Methodist Episcopal Church.

Dr. Goucher presented and moved the adoption of the following paper:

"Whereas, The essential causes leading to the separation from our communion of those who organized the Methodist Protestant Church in 1828 do not appear to us to be any longer matters of controversy; and

"Whereas, Our own Church has introduced the important changes into its government system since 1828 in the direction contended for by Methodist Protestants; and

"Whereas, Those who went out from us in 1828 were at no time doctrinally or morally subject to reproach, but differed from us solely on questions of government, and have always maintained the beliefs, methods and spirit of Methodism; therefore

"Resolved, That appreciating and honoring the Methodist Protestant Church, and the good work it has done in the world for Christ, we, in the spirit of brotherly love, obedient to the desire for fellowship with all who are called Methodists, and in harmony with the prayer of our Lord for the unity of the Church, do respectfully submit to our brethren of the Methodist Protestant Church whether the time has not come when they can, without sacrificing any essential principle their fathers contended for, resume their relations with us and thus inaugurate a movement for a reunited and common Methodism in America.

"Resolved, That this General Conference hereby affectionately invites the Methodist Protestant Church, through its General Conference, to renew organic fellowship with the Methodist Episcopal Church; and if this shall seem good to them, to appoint a commission to confer with a like commission of this General Conference to consummate this result."

The resolution was adopted by a unanimous rising vote.

Dr. Swift secured the floor on a question of personal privilege. He said that his committee, that on itinerancy, had received a memorial on changing the name of presiding elder to district superintendent, and asked whether they should consider it. After a cross-fire of discussion and after the statement of Dr. E. P. Robertson, the chairman, who reported on the matter adversely yesterday, that the committee had seen a great light and could be trusted to bring in a different report, the Revision Committee was given the handling of the question. The vote, however, was close, as many wanted to give it to Dr. Swift's committee. The vote was: ayes, 286; noes, 221.

Dr. J. W. Jennings expressed the weariness of the delegates by making a motion that all former members of General Conferences be invited to seats on the platform. So much time had been occupied by personal motions that this unusual blanket was passed.

BISHOP THORBURN.

William Gorst presented the following, which was read by the Secretary:

"Whereas, The retirement and superannuation of Bishop James M. Thoburn—a Missionary Bishop—presents to the Church conditions for which there are no definite provisions in our law; therefore

"Resolved, That the General Conference hereby refers to the Committee on Episcopacy the matter of the status, relationship and support of superannuated

Missionary Bishops for consideration and to be reported back to the General Conference for its action." It was so ordered.

COMMENDING ANTI-OPIMUM LEGISLATION.

A. B. Leonard: "I have a question I think you will regard as high privilege. I will state what it is so that you will know. Senator Foraker has introduced a bill into the Senate of the United States asking for the prohibition of the importation of opium into Hawaii, except for medicinal purposes, and I desire to offer a resolution petitioning the United States Congress to pass this Foraker bill. I move the rules be suspended for this purpose. There will be no debate. It will take but a few minutes."

The rules were suspended and the following resolution was passed without debate:

"Resolved by the General Conference of the Methodist Episcopal Church, that we petition both houses of Congress to pass the Foraker Anti-Opium Bill, prohibiting the importation of opium into Hawaii, except by the Government, and for medicinal uses only."

The report referring to the moneys collected for Epworth League expenses was referred to the Judiciary Committee.

W. F. Whitlock introduced a Book Concern Committee report. Strong speeches were brought out by it.

It recommended that a subsidy of \$2,000 a year and white paper should be given to the *Advocate-Journal*, at Chattanooga, and the *SOUTHWESTERN CHRISTIAN ADVOCATE*, at New Orleans.

Dr. S. W. Trousdale opposed merely the white paper gift to the *Advocate-Journal*. He said: "Four years ago we cut out the *Northern Christian Advocate*, at Syracuse, from receiving a subsidy of \$3,000, and so saved \$12,000 for the quadrennium. This paper all alone is now paying expenses. We might help little papers everywhere. We ought to give our big papers right of way. Smaller ones must pay their own way, as they do in Detroit and Boston, or die. The colored people's paper deserves help. By doing away with the Denver and Omaha papers we have saved the Church \$100,000."

Dr. Walsh, of Kentucky, insisted that our Church had as much a problem among the white people of the South as it did among the colored.

Dr. Marvin, of Washington, argued that many more small *Advocates* were needed. He said that the *Rocky Mountain Christian Advocate* had only 300 of its 3,500 outside of people already subscribing for the *Central*. He said: "If that paper had continued to live, Colorado might have been saved from anarchy."

Dr. M. C. B. Mason pleaded for the full appropriation, and received a very cordial greeting. Dr. Mason said:

"I appreciate most fully the argument made by Dr. Trousdale. I appreciate the position taken and which must more and more be taken by the Church everywhere, not to expend money uselessly. But I think there is no more important question which has come before this General Conference than that which is indicated in the report of the committee, that white paper should be granted, and a subsidy in connection with it, to both these papers in actual missionary territory in the South. We have a call there. The *Advocate-Journal* is doing a work for its section, for the solution of its peculiar problems, which, in the very nature of the case, the *Western Christian Advocate* cannot touch. And, if I were pleading for the *SOUTHWESTERN CHRISTIAN ADVOCATE*, which it would seem I am not called upon to plead for, I would plead for the *Advocate-Journal*, for the success of our work among the white people of the South is the success of our work among the colored people of the South. We will not approach the solution of what we call the Negro problem in this country until the Christian people in the South, of all denominations, and the Negro people of the South of all denominations, turn to the gospel of the Son of God for the solution. I linger long enough to say that we have not been dealing with these great questions with that statesmanship and diplomacy which a great church like ours ought to use. I hope there will be no objection to this resolution, and the report of the committee will be adopted."

The motion giving the amount recommended by the committee carried by a vote of 339 to 187.

Bishop Burt pronounced the benediction and the Conference adjourned.

Eleventh Day, Monday, May 18

Bishop Wilson presided. Those who led the devotions were the Rev. J. M. Read, the Rev. J. J. Manker, the Rev. W. L. McDowell, the Rev. Robt. E. Jones, the Rev. J. H. Race, and the Rev. Otto Wilke. The Journal of Saturday's session was read.

ANNIVERSARY OF HAGUE CONFERENCE.

Mr. William C. Herron, of Cincinnati, presented a resolution concerning the ninth anniversary of the First Peace Conference at the Hague. He called attention to the fact that this May 18 was the anniversary of the first Hague Conference, which, on May 18, 1899, convened with 110 representatives of twenty-six nations "to consider methods of settling international disputes and differences by other means than war." Mr. Herron reminded the Conference also of the late Miss Frances E. Willard's witty and comprehensive statement of the fundamental principles of arbitration.

With regard to the promotion of peace sentiment, the report said:

Our Church can accomplish much in furthering the cause of international peace. Pastors should at proper times present the subject before their congregations and urge the cultivation of a genuine Christian, world-embracing fraternal spirit and sentiment. Sunday-school teachers should inculcate in their pupils these sublime principles.

Remembering the great Peace Monument erected by Argentine and Chile upon the base of which is inscribed: "Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ, the Redeemer." We wish it were possible to erect in the hearts and minds of all people everywhere upon a lofty pedestal of humanity a symbol of a fraternal spirit that would inspire all nations to exclaim: "Sooner shall the granite mountains crumble into dust ere we shall go to war with our fellow men."

MEMORIAL SERVICE.

The special order of the day, the memorial service for the departed Bishops and officials. Bishop Wilson called Bishop Goodsell, the oldest effective Bishop present, to preside during this service.

By vote the Conference invited all the relatives of the deceased Bishops to seats on the platform. Dr. Quayle proposed a motion for the appointment of a committee to escort these friends to the platform. It carried, and Dr. Quayle and Dr. Martindale, presiding elder of the Pratt (Kansas) District, were appointed on that committee.

After prayer by Bishop Wilson the memorials were presented as follows:

On Bishop Isaac W. Joyce, by the Rev. Charles Bayard Mitchell.

On Bishop Stephen M. Merrill, by the Rev. Richard J. Cooke.

On Bishop James N. FitzGerald, by the Rev. Nathaniel Luccock.

On Bishop Charles H. Fowler, by the Rev. Charles J. Little.

On Bishop Charles C. McCabe, by the Rev. Franklin M. Rule.

On Secretary James M. King, by the Rev. George P. Eckman.

On the Rev. Thomas Cardus, delegate-elect, by the Rev. Ray Allen.

Hymns were interspersed through the exercises, which were concluded by the reading of the prayer from the burial service by Bishop Goodsell.

Bishop Wilson resumed the chair at the close of the memorial service.

In behalf of the Baltimore delegation, Summerfield Baldwin presented the chairman, a former member of that Conference, with a bouquet of roses.

The Canadian lay delegate, Newton W. Rowell, Esq., K. C., spoke his farewell in a few gracious words.

The General Conference then adjourned.

Twelfth Day, Tuesday, May 19

Bishop Neely presided. The devotional services were led by the Rev. Dr. G. L. Gaul, the Rev. Dr. Tallon, and the Rev. J. G. Wilson. The Journal of the eleventh day's session was read.

Dr. Claudius B. Spencer suggested that arrangements be made for a commemorative exercise at the

grave of Asbury. In support of the suggestion Dr. Spencer said:

"I hope, sir, that this resolution will prevail. And I would be glad, for my own part, if we could go out there at the evening hour, at the vesper hour; for when the sun would be going down in the West, it would still be shining full upon that West which, as Emerson says, makes America; it would be a little after noon in San Francisco, and sunrise in Manila. At a moment like that we might bring our souls back to the Magna Charta of Methodism and forget our material splendors and bring to our minds those elemental and fundamental principles which have made Methodism great."

DIGEST OF LAW.

Rev. William D. Phifer, of Colorado, wanted an authorized "Digest of Methodist Law." He thought it might be helpful. A great many appeals in Church trials are caused by defective records; and defective records are, in large degree, occasioned by ignorance of Church methods of procedure and elementary law. A "Digest" such as he suggested would be invaluable for young preachers and others of the uninitiated who might easily master the necessary information. Dr. Buckley did not think so well of the suggestion. There was no precedent for it, and instead of helping matters it would practically set up a standard of appeal other than that supplied by the Constitution of the Church. No "Digest" was ordered.

Dr. Henderson, the fraternal delegate from Canada, was introduced and in his farewell address said, in part:

"You have impressed me as the greatest body of Methodists or Protestants to be found anywhere on this planet. (Applause.) Do you know, sir, that Canada, in spite of its loyalty to old England, in spite of her loyalty to British Methodism, in spite of all, our pulpit is more assimilated to yours than to that of British Methodism. I read the other day something like this: 'The star of pulpit utterance is about to set to rise never, never. The pulpit's power begins to fall. The masses are drifting away from the Church.' Well, sir, that was not so here last Sunday, and I said and wrote to my wife concerning that statement something as the old Methodist preacher did about something just as ridiculous, 'Thank God, that's a lie.' (Applause and laughter.)"

Dr. J. O. Dobson presented a resolution on tithing. It was referred to the Committee on Temporal Economy.

Mr. John A. Patten, of the Holston Conference, introduced a resolution directing the publishing agents to publish the Missionary Bishops' addresses, and those of Bishops who have visited foreign lands, in the handbook printed in preparation for the General Conference. It was so ordered.

BOARD OF EDUCATION.

The report of the Board of Education, Freedmen's Aid and Sunday-schools was taken up. This was to have come after the memorial service yesterday, but all the time was consumed by the memoirs. Among the things it provides are the following:

The Board is divided into three sections: The Freedmen's Aid Society, which is to educate the colored people; the Board of Education is to do the work formerly done by this Board, and the work among the whites of the South; the Board of Sunday-schools is to do the work formerly done by that body. Tracts are to be distributed by any society that desires them. The Children's Day collection may be used for the aid of institutions as well as for student aid. Money cannot be donated—only loaned. Discretion is granted to cancel loans for ill health or death, or after five years' service as a missionary or deaconess. There will be a travelling secretary, as well as an editor of Sunday-school literature. One corresponding secretary will handle the work of the Freedmen's Aid, and one the Board of Education.

RETIREMENT OF BISHOP THOBURN.

After recess Dr. Buckley moved that the report of the Committee of the Episcopacy be heard, the Conference consented, and Dr. Buckley came to the platform, amid great applause. The first report was upon compliance to the request of Bishop Thoburn for retirement. Upon this Dr. Buckley presented the following:

EPISCOPAL REPORT.

"WHEREAS, We have learned with profound regret that our esteemed and beloved Missionary Bishop, James M. Thoburn, has felt compelled to ask for superannuation; and,

"WHEREAS, His long years of service to the Church have been given in a spirit of devotion and sacrifice rarely equaled; therefore, be it

"Resolved, That we recommend that this request be granted, and we hereby record our high appreciation of his life of magnificent missionary achievement and apostolic activity, and devoutly pray that the blessings of God may be increasingly upon him, and that his last years may be a triumphant coronation of his beneficent life.

"We further recommend that the Board of Managers of the Board of Foreign Missions furnish a suitable support for Bishop Thoburn, the amount not to exceed half his present stipend.

"J. M. BUCKLEY, Chairman.

"H. C. MINNIEH, Secretary."

As the Secretary finished reading, Dr. Buckley said:

"Mr. President, the Committee feels keenly its inability to express its own feelings and the feeling of the General Conference, and the feeling of the whole Church; and, further, the feeling of the whole missionary and Protestant world. (Applause.) There has never been a man like unto him in the Methodist Episcopal Church, for the purpose to which he devoted his life. (Applause.) With simplicity mingled with sagacity, with straightforward English and yet at times, under inspiration reaching the spirit and the words of the ancient prophets, but more frequently of the Apostle John, he has persuaded us when he could not convince, and convinced us when he could not persuade. Consequently he has had his way, which he believed was God's way."

Then turning to Bishop Thoburn, he addressed him. Instantly occurred one of the rare moments of the Conference. The entire audience arose as if by impulse and stood cheering for fully a minute. When quiet was finally restored, they remained standing while Dr. Buckley spoke as follows:

"Bishop Thoburn (Bishop Thoburn rises), we have fought together in the Missionary Boards for a generation almost. We did not always see eye to eye, but we always saw heart to heart. I am glad and sorry to be here. Sorry because you have felt compelled to retire; glad that this body and our Church love you, and, furthermore, that they will venerate you to the last hour of your life, and think of you to the last hour of their lives. (Applause.) May the Lord bless you abundantly, and may you see yet greater things in India and greater things in every mission; and may your last hours be as sweet as those who sleep after a tired but successful day." (Applause.)

At the close of these remarks, the Bishop, in a voice which he could hardly control, said:

"Dear brethren, I am overwhelmed. I have encountered many difficulties that I did not anticipate, and, with God's blessing, I think sometimes I have achieved greater success than I dreamed of in my youth; but I never anticipated such a scene as that through which I am now passing. My limited vocabulary will not enable me to express my feelings even if my feelings permitted me to use the vocabulary.

"As I leave you, I simply ask that you will kindly change the word 'superannuate' to 'retire.' (Applause.) I have not quit work. I expect to see some great victories, although not in the land of my adoption, but in the land of my birth, and possibly elsewhere. And my parting word to you is that you will carry with you always the conviction that when Jesus Christ said that He 'would be with you always,' He meant what He said. He has been with me through these years. I have been enabled to say a great many thousand times that I think I know him. I am sure He knows me. He knows you and loves you, and has pledged His word that He will be with you. And when we get that universal conviction through our Church we will more rapidly help to transform this world than the most sanguine among us has ever dreamed. Now, may God bless you for evermore. Thanks for your kindness to me." (Applause.)

FIXING THE NUMBER OF NEW BISHOPS.

Report No. 2 (Effectiveness of Bishops) was read. It was that all the twelve General Superintendents were effective. Adopted without debate.

Report No. 3 (Number of Bishops) was read:

Resolved, That in view of the demand for increased general superintendency, both in home and foreign fields, and in view of the loss by death of four effective Bishops during the last quadrennium, there shall be ten Bishops elected by this General Conference.

Its adoption was moved and seconded. Rev. John Sweet, of Detroit, was in favor of six. The Bishops wanted six. The Bishops knew better than anybody

else what was needed. Unless a much larger number was suggested than any that had been up for consideration, six would give as efficient administration as the Church had had during the past four years, and nothing better could be hoped for. Moreover, the question of expense should be considered. The addition of ten Bishops would involve an outlay of a sum sufficiently large to make one hesitate before incurring it without very good reason. President Reuben S. Lovinggood, of Samuel Huston College, Austin, Texas, was in favor of ten. He spoke as a layman, as one who helped pay the bills of the Church, even the expense of the Bishops, to the best of his ability. He thought that with ten new Bishops it might give a chance for a closer episcopal supervision of the work in colored conferences. It was not better supervision he asked, better there could not be a more supervision. He said further:

"Our good Bishops come once a year, on the last train before the opening of Conference, spend two or three days, depart on the first train after adjournment of the Conference, and leave our 300,000 colored members, loyal and true, bearing in silence the taunts of their neighbors—leave them alone to take up their weary struggle in the effort to make themselves strong, useful citizens of our beloved nation. We need inspiring leadership, clothed with the highest authority of the Church. The tremendous task before the nation to-day is to establish a happy working basis, a basis which is acceptable, between the races. We need a consecrated, clear-visioned, level-headed, conservative, altruistic, great-souled leadership to join that of ex-Governor Marvin and Bishop Galloway, and men of that character, to preach peace and good will between the races, and to demonstrate that there is no problem which the principles of Jesus Christ will not solve. Will the Church deny us this much? Again, these colored people are crowding into the Northern cities. There are in Washington, 97,000; Philadelphia, 91,000; in New York, 85,000; in Chicago, 55,000; in Pittsburgh, 55,000. Shall we not have a leadership, with the great Church back of it, to help us save those thousands? A safe, sane colored man, with the great Church back of him, would possibly best reach this class. It is a great opportunity for our Church. But if you will not give us a colored man, give us enough good, strong, lovely, helpful Bishops of the white men, who will come down with us, and spend their time with us, and help us work out our best interests."

C. W. Evans, of West Virginia, favored twelve. Dr. Robert Forbes pleaded for the committee report—ten; the Rev. W. C. Evans, of California, and the Rev. Dr. Little, of Illinois, spoke for six; Mrs. Robinson, of Michigan, favored ten; G. E. Campbell, of New York, argued for six, as did the Rev. J. R. Gedys, of Nebraska, and Mr. Marvin Campbell, of Indiana.

Dr. Buckley for the committee closed the discussion. The committee suggested ten in good faith. Certainly a decided increase was necessary if the Bishops were not to be overworked. He deprecated any argument from expense. "I want you," he said, "not to be led by considerations of cost to take the lower number. I warn you on that point. I declare if the episcopacy is to be maintained, and if the power and influence of the Church in the episcopacy is to be maintained, then large sections must have resident Bishops." The question having been put, the Conference agreed to eight.

Bishop Warren reported the cordial manner in which the special Commission on Federation had been received by the General Conference of the Methodist Protestant Church. He said the latter body will appoint the commission asked for to act in association with the commission of our Church.

Bishop Neely pronounced the benediction and the Conference adjourned.

Thirteenth Day, Wednesday, May 20

The thirteenth morning session of the General Conference was presided over by Bishop Warren. Devotions were conducted by the Rev. B. F. Rowland, of Oregon; S. B. Warren, of Colorado; P. M. Buck, of India; C. J. Howes, of Kansas, and W. O. Shepherd, of Illinois.

The Conference proceeded to the balloting for Bishop. Four sets of tellers were appointed, and instructions given the Conference. Much confusion immediately resulted, and continued until all questions relating to the order of voting were clearly answered, when the first vote was taken, and the tellers retired.

Bishop Moore was presented and delivered his report on Mexico.

Bishop Hamilton was then invited to the front of the platform, and read a communication which he had received from Governor Hughes of New York, expressing appreciation of the action of the Conference in regard to race-track gambling.

As the delegates came together at the conclusion of the recess, they were entertained with several selections by the Claflin University Quartet, which were heartily applauded.

Governor Hanly, at this point, on a question of privilege, asked that the report of the Committee on Temperance and Prohibition be made the order of the day for 10 o'clock to-morrow, but Dr. Wilder objecting, on the ground that it was not fair to give precedence over other committees which were waiting to be heard, it was not granted.

Mr. O. P. Miller presented his report, showing that while the total receipts from the churches had been larger than ever before, there were yet many which had not paid their apportionment, and it was voted that the chairman of each delegation be requested to call the attention of the presiding elders to the matter and ask that the money be raised and forwarded.

Dr. Goucher asked permission to present the report of the Committee on Federation, No. 3. He wished it considered particularly at this time because the latter part deals with the question of communication with the two colored bodies now in session. That particular paragraph reads as follows:

Resolved, 4. That a commission, consisting of one Bishop, three ministers and three laymen, be appointed by the Board of Bishops to serve during the ensuing quadrennium, and report to the General Conference of 1912, whose duty it shall be to confer with similar commissions, if such shall be appointed, from the African Methodist Episcopal; the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches, concerning such questions as may lead to more harmonious co-operation in extending the Kingdom of Christ.

Resolved, 5. That the Bishop who shall be a member of said commission shall notify the General Conference of the African Methodist Episcopal Church, now in session at Norfolk, Va., the General Conference of the African Methodist Episcopal Zion Church, now in session at Philadelphia, and the General Conference of the Colored Methodist Episcopal Church.

The report of the Committee on Education, Freedmen's Aid, and Sunday-schools was next taken up, and after speeches were made by the Rev. Dr. Wm. V. Kelley; E. E. Day, of Michigan; Thomas Nicholas, of South Dakota; Mr. Frank L. Brown, of New York; and the Rev. Dr. J. T. McFarland, the report favoring the separation of the combined societies into their original integrals was passed unanimously.

As the new arrangement makes no provision for the Tract Society, Dr. Walling Clark, of Italy, gained the floor in defense of a larger place for the publication and distribution of tracts, when the time for adjournment arrived. Motion was made that when the Conference adjourn it be to meet at 5 p. m. to hear the result of the first ballot and cast the second. Conference adjourned.

Notes from Charleston, S. C.

By J. E. LOWERY.

This historic old city was favored on a recent Sunday with a visit from a distinguished minister of the Methodist Episcopal Church, the Rev. Isaac L. Thomas, D. D. This was his second visit here. The other visit occurred about fifteen years ago, but many of our people remembered him, and the announcement of his coming brought out large crowds to hear his sermons and lectures. Dr. Thomas was the guest of our great Centenary Church. This church is located on Wentworth street, and the Belt line of trolley cars runs right by her door. She is one of the few churches on the line that have been made a station by the company. They will put you off or take you on right at the door.

Centenary, with her lecture room and parsonage, is valued at \$74,000. She has 181 probationers, 996 full members, and 372 Sunday School scholars. This congregation is representative in every sense of the word, and is quite influential in the city. The Rev. M. M. Mouzon is the energetic and congenial pastor.

Dr. Thomas preached two eloquent sermons in this church to large congregations, one in the morning and the other at night. He preached for Dr. E. B. Burroughs at Wesley in the afternoon. On Monday morning he visited and addressed the Interdenominational Ministers' Union and lectured at Centenary at night.

The Cookman Institute

This pioneer school has just closed its 37th year, and a successful year it has been. We started the year under a cloud, as on the very day of our opening one of our best and most loyal teachers was suddenly called to Heaven. Sister Lillie's death was a great loss for the school, but we have been blessed in finding a most devoted and capable successor in the person of Miss Minerva M. Sparrow, A. B., a

nold, Dr. F. M. Hamilton, Bishop L. H. Holsey, Bishop Isaac Lane, Bishop Henry Spellmeyer, Drs. O. S. Baketel, C. C. Jacobs, I. Garland Penn, Dan B. Brummitt, T. J. Scott, of India; Theodore S. Henderson, Prof. C. W. Bennett, and Carrie Nation.

This year the exercises of the closing week were especially interesting. These services began on Sunday, May 10, with the Baccalaureate Sermon by the



THE PRESIDENT AND GRADUATING CLASS OF COOKMAN INSTITUTE, 1908

graduate of Holyoke College, Mass. This has been our banner year for enrollment, as we have gone eight beyond the number of any previous year. The number this year, counting no student twice, is 487. We could have had more if there had been accommodations in the boarding department for them. What the school most needs, is larger facilities and more rooms for boarding students. It is hoped that the Lillie M. Whitney Memorial Building, for which about \$1,500 has been subscribed, will be soon erected, for it is needed very much. Every department has been crowded this year.

In a financial way also, this year has been a great success. Every item of expense has been met and every bill promptly paid, so the year has closed without a dollar of indebtedness and with a first-class commercial rating. During the past year, the school has enjoyed, as usual, the chapel addresses that have been given from time to time by the distinguished visitors, both from the North and the South. Among those who have shown some special interest in the school and have given one or more addresses, may be mentioned: Bishop Alexander Walters, Bishop R. D. Phillips, Dr. G. W. Ar-

Rev. Dr. John E. Ford. Monday afternoon the closing of the Musical Union took place and in the evening the Eighth Grade class held its exercises, when eighteen were promoted to the Academic Department. Tuesday afternoon was Class Day and Tuesday evening the Department of Music gave its annual recital. Wednesday was Patrons' Day. This was the most largely attended and enthusiastic meeting ever held on the campus. Thursday was the Commencement Day, when nine young men and five young ladies received their diplomas.

This is the largest class that has been graduated for sixteen years, and the largest with one exception that has ever been graduated from the school.

The new catalogue, which is finely illustrated with beautiful pictures and is full of interesting information, is now being distributed among the patrons of the school. Any one wishing a copy can secure one by mail by addressing Dr. Docking, the President, at the school. Already rooms are being engaged for next year, and parents wishing to enter their children are urged to make an early application.

MARY NEFF,
Secretary of the Faculty.

Blind to One's Condition

By C. H. Wetherbe

One of the strongest proofs of the fact of man's fallen nature may be seen in the assumption of multitudes of unsaved people that they are not in bondage to sin, or to a sinful nature. Many of them will admit that they do commit some forms of sin, but they will not admit the fact that they are the constant slaves of the reigning power of a sinful nature. This is because all sinners are blind to their real condition. Blindness of spirit is one of the results of man's moral fall and degradation. It is impossible for any sinner to see himself as he actually is. Then, too, a sinful soul is exceedingly self-deceptive. It is sure to think itself to be much better than it really is. This is particularly true of those who are free from the grosser forms of sin, and are what general society calls honorable and highly respectable people. They exult in the idea that they do not belong to the class of "low-down sinners." But even such ones are greatly blind to their condition.

One of the greatest of England's preachers, but now retired, in a sermon to his people a few years

ago, said: "Though I know I am speaking to a mass of respectable, law-abiding people, very few of you having any knowledge of the grosser and uglier forms of transgression, and I dare say none of you having any experience of what it is to sin against human law, though I do not charge you—God forbid!—with vices, and still less with crimes, I bring to each man's conscience a far more searching word than either of these two, and I say, 'Brother, we all have sinned and come short of the glory of God.'" Before Paul was converted to God he was a very respectable sinner. He was a zealous religionist, but he was also intensely blind to his real condition. He said, after his conversion, that he never would have known how great a sinner he was, if God had not revealed to him the knowledge of it. It requires the piercing and convicting work of the Holy Spirit to make a sinner see his need of salvation.

Time is said to be money, but it is more, much more; it is life.—Lord Avebury.

INTERNATIONAL LESSON

Second Quarter.—Lesson XI. June 14, 1908.—Title: "The Risen Christ by the Sea of Galilee."—(John 21:1-25).—Golden Text: "Lo I am with you always, even unto the end of the world."—(Matt. 28:20)—Hymn No. 189.

DAILY HOME READINGS.

- June 8, Monday—John 21:1-14.
 " 9, Tuesday—John 21:15-25.
 " 10, Wednesday—Luke 5:1-11.
 " 11, Thursday—Psa. 32:1-11.
 " 12, Friday—Acts 4:13-31.
 " 13, Saturday—I. Pet. 4:1-11.
 " 14, Sunday—I. John 1:1-9.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

There can certainly be nothing more inspiring to the man engaged in the great battle of life than the knowledge that he is not alone—that there is constantly by his side, to comfort and to cheer, his Blessed Redeemer. Human companionship cannot always be his. The tie of affection between him and others may be as strong as was that between David and Jonathan. But as strong as was that the time came when they could no longer be together. So with the Christian. He cannot always have his loved ones with him. Thus the master knew. He also knew that His disciples would greatly miss Him, that because of His absence from them in the flesh they would become sorrowful and discouraged. How kind of Him, then, to assure them that while it was needful for Him to return unto His Father, He would, nevertheless, be their constant Companion! How full of good-cheer and helpfulness is that assurance! "How wonderfully and constantly that promise has been fulfilled to the followers of Christ through all the tragedies and triumphs of the centuries!" And He is with His people to-day. Knowing this to be true, let us, as His followers, continue to fight the good fight of faith until we shall hear Him say: "It is enough; come up higher."

Jesus having, in some mysterious manner, left His disciples, they at once returned to their homes and engaged again in their former occupations. Quite a number of them were fishermen and residents of Galilee. It was while at least seven of them were thus employed on the Sea of Galilee that Christ appeared again unto them. They had toiled long and in vain. But Jesus appears and, obeying His command, they cast in the net again and bring forth fish in abundance. Thus they are taught the lesson that without Christ they could do nothing, but with Him they could do all things.

LIGHT ON THE TEXT.

12. *Come and dine.* "Break your fast." You have been toiling all night, and now that the day is breaking, cease your efforts and dine. *And none of the disciples durst ask him, Who art thou?* It seemed rather strange that they did not thus inquire. It may be that they recognized the Master's voice and "were held back by reverential awe." *Knowing that it was the Lord.* They did not, at first, know that it was Jesus. But the great and wonderful miracle that had taken place convinced them that it could be no other than the Master.

13. *Jesus then cometh.* Draws nearer unto them. *And taketh bread and giveth them, and fish like-wise.* Provides them a breakfast and serves it.

14. *The third time.* His first appearance unto them was on Easter night; His second a week later. This expression has no reference to His appearance unto Mary Magdalene, nor of any other of His appearances. This was the third time that He appeared to His disciples collectively.

15. *Jesus saith to Simon Peter * * * * Lovest thou me more than these?* A strange question, truly. But it was warranted. Before the crucifixion of Jesus, Peter had declared that he would follow him even unto death. Yet he had denied Him three times. *He saith unto him, Yea, Lord; thou knowest that I love thee.* Unhesitatingly he declares his love for the Master. But note that he is careful not to say, "more than these." Perhaps unpleasant memories of the past kept him from doing so. *Feed my lambs.* Thus is Peter restored to his apostle-

ship. The Roman Catholics claim that this command made Peter primate among the disciples. But no such interpretation can be justified.

16. *He saith * * * a second time * * * lovest thou me?* Repeats His question in order, perhaps, to concentrate Peter's thoughts on the idea of love. Peter's reply is the same as in the first instance. *Feed my sheep.* Not only would the lambs require his attention, but likewise the sheep.

17. *The third time * * * lovest thou me?* This third inquiry was doubtless intended to emphasize the other two. *Peter was grieved.* The true meaning that Christ had in view never dawned upon him. He began to suspect that Christ doubted his sincerity and was consequently pained. *Lord, thou knowest all things.* Thou knowest all that I have done. There is no possibility of deceiving thee. *Thou knowest that I love thee.* I appeal to your knowledge of my heart. Though I forsook and denied thee, thou knowest that I love thee. *Feed my sheep.* In other words: Yes, I know all that you have done, and I also know that your heart is true. I therefore accept your confession as genuine, and restore you as a spiritual shepherd.

18. *Verily, verily.* Truly, truly. *When thou wast young.* Full of vigor and life. *Thou givest*

*thyself * * * but when thou shalt be old * * * another shall gird thee.* Was able to do for himself, but becoming old, another would have to do for him. When young he went wherever he desired, but in his old age he would be a captive in Rome and be forced to go to the place of execution and seal his faith with his blood.

19. *Signifying by what manner of death he should glorify God.* By martyrdom as above indicated. *Follow me.* Regardless of all that may come. Follow me in feeding my sheep; in dying a cruel and shameful death.

20. *Peter * * * seeth. * * * following.* He seeth John, the beloved disciple, although uninvited, following him and the Master.

21. *Lord, and what shall this man do?* Jesus having told him what to do and having also prophesied as to his future, he was anxious to know something about John's work and future. Hence his question.

22. *If I will.* Having absolute authority in all things, He could determine the fate, not only of Peter, but also of John and the rest of the disciples. *That he tarry.* Remain alive. *Till I come.* This has reference to His second advent. *What is that to thee?* What hast thou to do with that? *Follow thou me.* Never mind what becomes of John, you follow me.

23. *Then went this saying abroad * * * * He shall not die.* A false inference, as John himself understood. But John lived to see the destruction of Jerusalem, and for a good while after that. Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic, June 14, 1908:

God's Revelation to the Awakened Understanding

[Educational Day.]

(Eph. 1:15-23; Hos. 14:8-9.)

BY THE REV. WILLIAM C. STOVALL, M. A., B. D.

"How petty," says Rousseau, "are all the books of the philosophers, with all their pomp, compared with the Gospels. What touching grace in the teaching of Him whose life they tell, what loftiness in His maxims, what profound wisdom and revelation in His words." Napoleon described Christ as being utterly beyond his comprehension; after a careful scrutiny of His life and words, this master of men declared, "He is great with a greatness that crushes me." Thomas Carlyle said concerning His teaching: "Higher has the human thought not reached."

From every land and out of every period do the world's greatest teachers and leaders come, to witness the consummation of all their hopes and aspirations in the simple person of the Nazarene. They find in His teaching a catholicity of inclusiveness, and authoritative revelation. Witness this in His teaching concerning the immortality of the soul; the mere statement of the fact, or perhaps better said, the mere statement of the conjecture of the immortality of life, was no new teaching; it finds its repeated utterance in almost every great teacher and philosophy; but the thing that it lacked was authority. The beauty of the teaching of Socrates on this great and all-consuming riddle of the ages, is transcendently noble and fine, and his whole life takes on the splendor of his philosophy; but it is nothing more than the reasoning of a mind that is restricted by the same narrow limitations that hedge in other men; he can only speculate. Jesus Christ reveals life and immortality; He gives the positive word where there had been nothing but speculation, dissipates the cloud of doubt and brings in the full-orbed day of certitude.

Or again, when He declares the eternal will of the Father, what a sense of security characterizes His utterance, and revelation; He does not speak as a messenger nor yet as an ambassador bearing some royal mandate; it is the revelation of the Father's own voice.

Further, He reveals in His every word and action the large and tender spirit of tolerance. Not the tolerance that temporizes with sin; not the tolerance that is politic in action; but the tolerance that wins

by the largeness of its affection and the breadth of its comprehensiveness. Faber caught this spirit and expressed it in his lines:

"There's a wideness in God's mercy,
 Like the wideness of the sea;
 There's a kindness in His justice
 Which is more than liberty.
 For the love of God is broader
 Than the measure of man's mind,
 And the heart of the Eternal
 Is most wonderfully kind."

In every word and action He reveals a breadth of sympathy and a spirit of fellowship coterminous with every near and remote phase of life. Whether it is at the table of the rich and despised publican or with the woman of Samaria, or with that other, taken in her shame and guilt, He is ever and always the tender, forgiving, tolerant Master. Not alone in some individual and isolated case does He display this large and generous quality, but throughout His eventful life. The reach of this Spirit finds its expression with the fickle and erring disciples, and again with the dying thief on the cross. Everywhere and in everything, His love transcends the cupidity and apostasy of those whose lives He touched. Marvelous and many are God's revelations to men.

But to us Epworth Leaguers this is Education Day. What is education? This is education: to get knowledge, to get regulated passions and appetites and desires. God's revelations make clear the foundation of true education. We shall never understand what knowledge is until we understand something of what God is, and we shall not begin to understand what God is until we know Christ. To be educated is not merely to know how to see the outer world; is not merely to deduce right conclusions from what we have observed; it is to know how to regulate this ill-regulated, passionate life within us; it is to understand how to be full of passion and yet keep it controlled, as the engineer keeps the fire controlled that makes the steam. A passionless creature is a poor, ineffective, useless creature. It is to know how to have the self-esteem that shall protect us, and yet that shall not make us hard and careless of others; how to have the love of approbation that shall make us care for the opinions of others and yet not make us a reed that is shaken with the wind. Chicago, Ill.

The Woman's Home Missionary Society in South Carolina

On the 19th of January I entered the South Carolina Conference with a view toward organizing the work of the Woman's Home Missionary Society in that conference. I remained in the state until May 7, visiting each of the eight districts and organizing auxiliaries in the chief cities and towns. When I entered the state I found but one active auxiliary; that one was at Anderson. I left the state with twenty-eight auxiliaries, four Queen Esther Circles and three Home Guards and Mothers' Jewel Bands.

Through the loyalty of the ladies and the kind helpfulness of the ministers and presiding elders, I succeeded in organizing five of the eight districts under district officers, and was successful in securing conference officers. A list of these officers is given in full.

I am greatly indebted to the kind people of South Carolina, who opened their hearts and their homes to me and showed their appreciation for my work. I also owe a debt of gratitude to the ministers who opened their homes to me and assisted me in arranging my itinerary and in reaching the most competent women.

The South Carolina Conference is now well organized. We have been especially fortunate in securing competent, consecrated workers. Never before have the women realized how necessary it is that the Woman's Home Missionary Society should be established and maintained in their conference. Through God's grace we are sure that the work of these consecrated women will bear abundant fruit.

Bennettsville District—Mrs. M. E. Gordon, president, Darlington, S. C.; Miss Hennie O. Irby, vice-president, Bennettsville, S. C.; Mrs. Mary Nixon, corresponding secretary, Darlington, S. C.; Miss Laura B. Meyers, mite-box

secretary, Cheraw, S. C.; Mrs. B. S. Jackson, treasurer, Cheraw, S. C.

Florence District—Mrs. Joshua E. Wilson, president, Florence, S. C.; Mrs. H. C. Asbury, vice-president, Timmons ville, S. C.; Miss Virginia Harrell, mite-box secretary, Timmons ville, S. C.; Miss Bertha Frieson, treasurer, Marion, S. C.

Greenville District—Mrs. Ella Page, president, Greenville, S. C.; Mrs. Adie Rogers, vice-president, Anderson, S. C.

Spartanburg District—Mrs. Ida McFadden Green, president, Yorkville, S. C.; Mrs. N. Littlejohn, corresponding secretary, Spartanburg, S. C.

Sumter District—Miss A. Eliza Reed, president, Camden, S. C.; Miss J. English, corresponding secretary, Camden, S. C.

CONFERENCE OFFICERS.

Mrs. Maggie McLeod, president, Dillon, S. C.; Miss Eliza Bowler, first vice-president, Florence, S. C.; Mrs. E. H. Dibble, second vice-president, Camden, S. C.; Miss Sarah Bowler, corresponding secretary, Florence, S. C.; Miss Phyllis Mouzon, recording secretary, Spartanburg, S. C.; Mrs. L. A. J. Moorer, treasurer, Orangeburg, S. C.

DEPARTMENT SECRETARIES OF CONFERENCE

Miss Florence Bryant, mite-box secretary, Orangeburg, S. C.; Miss Bessie E. Green, literature secretary, Summersville, S. C.; Miss Etta Butler, secretary Young People's work, Orangeburg, S. C.; Miss Lessie Quick, secretary Home Guards and Mothers' Jewels, Florence, S. C.; Mrs. B. F. Witherpoon, secretary temperance movement, Greenville, S. C.; Mrs. Julia Valentine, secretary deaconess work, Sumpter, S. C.; Mrs. Carrie Gassaway, conference organizer, Anderson, S. C.

BESSIE M. GARRISON,
South Atlanta, Ga.

Colorado Springs, Colo.

At the People's Methodist Episcopal Church of Colorado Springs, on April 19, the third quarterly conference was held by our beloved presiding elder, the Rev. R. A. Chase. The proceedings were interesting. The pastor's salary was increased to \$52. This being Easter Sunday, the Easter exercises were conducted in the morning by Mrs. C. L. Brown, our superintendent. Sacramental sermon preached by the Rev. Mr. Teeters of Asbury Church of the West Side. The church was beautifully decorated; flowers were furnished by Mrs. Franklin, one of the recent young converts. At the sacramental table thirty-nine communed. The People's Church is forging her way to the front. We have grown and are still growing. The people of this city—not alone of our church—honor and revere the Rev. Henry South, both as a pastor and as a Christian gentleman. On February 17 we closed the greatest revival in the history of this church, conducted by Evangelist D. Bruce of the Lincoln Conference, which began the first day of January, 1908, and continued each day till the 17th of February. In our opinion, Evangelist Bruce is one of the strongest preachers in the evangelistic field of the Lincoln Conference. He is profound in thought, has an earnestness that is born of a profound conviction of the absolute truthfulness of the message, is forceful in expression and

powerful in appeal. There has been no criticism of his methods or preaching, and there can be none. During these meetings men and women came from all parts of the city, came again and brought their friends, at length gave their hearts and lives to the Master. If there had not been a single convert the benefit received by the membership of the church would have been well worth the entire cost of the meetings. Our pastor counts the uplift and deeper spiritual life of the members one of the greatest results of the meetings.

Our pastor, Henry South, addressed the Epworth League of the First Methodist Episcopal Church (white) on the 16th of February, and he so impressed them that quite a number visited our church the same evening to hear the Rev. Mr. Bruce, and expressed themselves as having enjoyed the services. Our meetings resulted in six conversions and thirty additions to the church. The whole city felt the influence of the meetings.

Mrs. Jennie Henderson, a prominent member of our church, and an active member of the Ladies' Aid, has been confined to her bed for over six weeks with inflammatory rheumatism. She is under the care of Dr. R. S. Grant, and is slowly improving.

Mrs. Fannie Arnold, also a member of our church, met with a very serious accident recently. While out driving her horse became frightened and ran off, throwing her out of the buggy,

which passed over her, fracturing three ribs. She is now in a critical condition.

Mrs. S. B. Jones contemplates organizing a literary society in the church, to render a program every Thursday evening in connection with the Ladies' Aid Society. Refreshments to be served at each meeting for the purpose of aiding the trustees in raising money on the church debt.

The trustees will begin a rally soon to raise \$1,500 on church indebtedness. The work has taken on new life.

The members are all planning to assist the pastor in raising means to pay off the debt this year. We have some good members in our church, and they are doing all they can to push the work to the front. Have added three members to the church since the revival. SEDLEY B. JONES.

Navasota District Notes

The inclement weather has interfered with the pastors in their work. We all know what a rainy or stormy Sunday means to a church. The pastor and his family must go hungry the following week. But the brethren are determined to make a great showing in the Navasota District this year.

Anderson Circuit: The Rev. S. A. Kelly, our energetic pastor, has taken unto himself a better half who is an intelligent and accomplished lady. Sister Kelly is a great help to Brother Kelly in his work. He is determined to increase the benevolent collections for this year. The people have increased the pastor's salary over last year at this point.

Coldwater and Zion Hill: The Rev. L. H. Barnett is the acceptable pastor. The people love Brother Barnett and have evidenced it by increasing his salary. Brother Barnett will make a full report this year.

Somerville and Lyon: The Rev. E. W. Hays is the wide-awake and active pastor. This is a new circuit, but Brother Hays has a good people to stand by him, and they are going to let it be known that Brother Hays is in the Navasota District. You will hear from Brother Hays and Somerville and Lyon at the next conference. He has purchased a lot for a church site and will begin building soon. The people have estimated a good salary for their pastor.

Brenham Circuit: The Rev. P. A. Dismuke is making things move. He is resurrecting two old points that had been abandoned, and has an eye on East Brenham. Great things will come up from Brenham Circuit when Brother Dismuke is heard from. His salary has been increased over last year.

Brenham Station: The Rev. T. S. Pryor is holding the fort at this point. The people are rallying to Brother Pryor and promise to give him a comfortable support. Brother Pryor is encouraged and says that Brenham must be felt in the Navasota District. We are going to hear something good from Brenham this year.

Bellville Circuit, with the Rev. M. M. Muldrew at the helm, is getting things in shape to entertain the district conference, which convenes in August. The Rev. Mr. Muldrew is planning to boom his circuit this year and bring up a better report than at any time in its history. His people increased his salary for this year.

Sealy and San Felipe: The Rev. W. A. Parks is making his work count. This circuit is to entertain the district stewards, pastors' and missionary meeting next year. The Rev. Mr. Parks says Sealy must come to the front this year. His people increased his salary.

Brookshire Circuit: The Rev. G. Todd, the sin-fighting preacher, holds the devil at bay and is praying for one hundred conversions in his circuit this year. He starts off with things well in hand, and a splendid benevolent report is expected from Brook-

shire. This circuit increased the pastor's salary for this year.

Hockley Circuit: The Rev. Thomas Cole, the invincible, is on watch at this point. He believes in strengthening his fort against the attacks of the enemy. Every point in his circuit—four in number—has undergone repairs, and, with this strong leader at the head of a loyal people as we find on the Hockley Circuit, Methodism and Christianity are safe, and a good benevolent report will come up from Hockley Circuit. The pastor's salary has been increased on this circuit.

Hempstead Circuit: The little giant, the Rev. B. R. Booker, is at the throttle, hence we are looking for no wrecks on this circuit. The people are loyal and willing to follow their leader. They have increased the pastor's salary, and the Rev. Mr. Booker is planning to increase his benevolent collections. We need not lose any sleep over Hempstead Circuit while Brother Booker is there.

Hempstead Station: The Rev. William Bartley is the pastor. The church being cleared of debt last year, there is nothing to prevent a creditable report being brought up this year. With a safe pastor like the Rev. Mr. Bartley we may expect big things from Hempstead. The pastor's salary is increased for this year.

Waller Circuit: That son of thunder, the Rev. J. A. Tillary, is on guard. This circuit is looking up. It has increased the pastor's salary for this year, and Brother Tillary is boasting that there will be an increase on all lines. Of course, the benevolent collections will be strengthened. We have no fear for Waller.

Millican Circuit: The Rev. W. W. Brown is the pastor of this faithful little band of workers. We have some good people at this point. This circuit increased the pastor's salary, and the Rev. Mr. Brown has strong faith in these good people at Millican.

Navasota Circuit has taken on new life, with the Rev. A. E. Gibbs, pastor. The Rev. A. E. Gibbs is highly respected by his people and is looking to bring up an increase of benevolences this year. His salary is increased.

Navasota Station: The Rev. A. W. Carr, the good Samaritan, is looking after the sick and distressed, and at the same time rallying all his forces to make things go. A struggle to clear the church of its present heavy debt is on, and the Rev. Mr. Carr tells his people that they must not know any failure, for the debt must be only a thing of history by the first of October. He is looking after every interest of the church, and it is safe to expect an increase on all lines, especially the benevolences. Brother Carr is a hard worker. His salary was increased for this year.

Yarboro Circuit: The Rev. S. M. Bolden, the easy-going pastor, is serving his seventh year, and his people still love him. He does not like to come up behind or late, hence he sweetens up his people and keeps the

wheel turning. His salary was increased, and the people encouraged to do more this year than in previous years. Brother Bolden is a safe pastor. All the charges in the Navasota District increased the pastors' salaries for 1908 except one. Three circuits in the district are new, and they estimated liberal salaries for their pastors. The increases are as follows: Anderson Circuit \$50, total \$500; Caldwell and Zion Hill \$50, total \$500; Somerville and Lyon (new circuit), \$450; Clay and Chew Bottom (new circuit), \$300; Brenham Circuit \$50, total \$400; Bellville Circuit \$125, total \$600; Brookshire Circuit \$50, total \$550; Sealy and San Felipe \$100, total \$400; Hockley Circuit \$100, total \$600; Wailer Circuit \$50, total \$425; Hempstead Station \$70, total \$700; Hempstead Circuit \$50, total \$350; Navasota Circuit \$100, total \$400; Navasota Station \$75, total \$800; Millican Circuit \$50, total \$400; Yarboro Circuit \$25, total \$575. The presiding elder's salary has been increased \$300, making a grand total increase of \$1,245 for the support of the ministry in the Navasota District, where a splendid set of brethren are to be found. B. M. TAYLOR, Presiding Elder.

The Rev. Frank Walker, pastor at Schreiver, La., desires to thank the committee of ladies, namely, Allie Ownes, Rosa Williams, Mary Jackson and Bertie Gridley, for their expression of appreciation—a fine pair of shoes.

Personals

The Rev. Jeffrey Grant has removed from Orlando to 215 Noth Street, Jacksonville, Fla.

The Rev. Mr. Small, our pastor at Foristell, Mo., has already received into the church seven full members and three on probation.

The Rev. P. W. Jackson writes from West Jackson, Miss.: "Easter was a success. Raised at Mount Pleasant, \$8.50; at West Jackson, \$15; total, \$23.30."

The Rev. T. P. Norris, pastor at Crawford, La., was presented a suit of clothes recently by the young men of his church, and received also a hat, the gift of the ladies. This membership raised on May 10 \$17.65.

Mr. E. O. Troupe, son of the Rev. and Mrs. S. D. Troupe, after two years of study in Gammon Theological Seminary, is again with his parents at North Carrollton, Miss. His sermon on a recent Sunday evening was greatly enjoyed by his audience.

On April 26, at Bastrop, La., was given a rally for the purpose of completing the new church. Amount raised, \$80.05. The Rev. C. L. Angum is pastor. With God to help we and congregation are expecting to accomplish a great work at this place this year.

Mrs. A. E. Davis, state organizer of the Woman's Home Missionary Society, delivered a splendid lecture on "Missionary Work in the Methodist Episcopal Church" at Wabbaseka, Ark., on May 11. The lecture was very helpful to the auxiliary at this church. The Rev. Lee Nelson is pastor.

Revival Briefs

The Rev. L. L. Estavan and members at Boyce, La., are engaged in a glorious revival and have to report thus far seven conversions and two reclaimants.

At Thompson, Texas, the Rev. R. H. Warren, pastor, has just closed a successful revival service, the results being eighteen conversions and twelve who had wandered away returned to the church. Sixteen of the eighteen converted united with the Methodist Episcopal Church, making the total number received twenty-eight.

At New Castle, Ind., we began a revival meeting on the 26th of April and closed on the 10th of May, with four conversions, fifteen additions to the church and the church greatly revived. The Rev. W. H. Shenenson, D. D., the Lexington Conference evangelist, was with us and did good work. I recommend him to the brethren who are in need of such assistance. The outlook for New Castle was never brighter than now.—C. Jones, pastor.

At St. James Methodist Episcopal Church, West Pascagoula, Miss., we commenced a revival. The house was crowded each night, and the members of the Baptist Church greatly assisted us. The result was twenty-one accessions and conversions and an equal number of the same went over to the Baptist Church. The blessed Lord was with us, though our membership is small here. Some of the worst class of sinners found peace with God.—S. Jossel, Pastor.

The Epworth League and Sunday School Convention of the St. Joseph District, Central Missouri Conference, is to be held at Armstrong, Mo., June 10 to 14, 1908. Mrs. G. A. Whaley, president; Mrs. E. B. Thompson, secretary; Rev. H. T. Reeves, pastor; Dr. A. H. Higgs, presiding elder. A good program is arranged.

The Board of Home Missions and Church Extension Rally of the West Tennessee District will be held in McCabe Methodist Episcopal Church, Martin, Tenn., the 4th, 5th and 6th of the present month. The church will be dedicated on Sunday, the 7th. Sermon by Dr. I. L. Thomas. On Monday night Dr. Thomas will lecture; subject, "Leaves of Gold." The Revs. J. W. Richmond, D. D., J. P. Price and J. A. W. Moore, D. D., program committee. The Rev. J. M. Lyte, presiding Elder.

The Ladies' Aid Society of the Methodist Episcopal Church in Montgomery, Ala., under the leadership of Mrs. E. M. Jones, wife of Dr. E. M. Jones, field secretary of the F. A. and Sunday School Society of the Methodist Episcopal Church, which was organized about two years ago, has made wonderful progress. Mesdames Hattie (daughter of ex-Presiding Elder S. W. Alexander, Hannah Baker, Emma Walker, Anna Lane, B. M. Redrick McKinney, D. D.), Jennie Dismues, Chilly Glinn, Sarah McMurphy, Jane Dennis, Carrie Trammel, Sarah Jackson, Julia Western, Anna Williams, Amanda Carlisle, Alice Sims, Octavia Johnson, M. E. Jordan; Misses Rose Bud Hill, Daise Hill, Francis Mithel and Malinda Steward joined hands heartily with the president in bringing about telling results of good for our church in this city.

St. Paul's Church, San Antonio, Tex.

There can be no doubt about St. Paul's Church, San Antonio, ranking first in Methodism in the West Texas conference. Several things are in my mind when I made this statement. Church loyalty, church training, church giving, church evangelism, and church aggressiveness are some of the qualities which are fast pushing this church to the front. One sees more of these qualities as a whole, in this church than in most churches of its proportion. While I admit that in one or two points some other church may lead, as a whole, St. Paul is ahead. This fact is attributed, first, to the splendid set of lay-workers, and next to the high class of ministers which this church has always had. The fruitful results of the long-spent life and influence of that prince of laymen, Dr. G. J. Starnes, are seen in abundance. Mesdames E. S. Spriggs, R. A. Campbell, Ellen Bradley, Fannie Henderson and a score of others, have set splendid examples for the younger element. These women never tire of working, and are very zealous in the discharge of their duties. Then we have a younger set of women and young ladies who, being trained, never shirk duty. It would not be erroneous to assert that more young women workers can be found in this church than in any other church of its size in the West Texas conference. Then the "old Methodist fire" burns here. You can put this congregation in a blaze with the slightest fanning, and its not restricted to the older men and women, but to the younger ones, which fact seems a most hopeful sign of growth. Given a church burning with the fire and the Holy Ghost, and you have a live church.

We have also much ability here. Just a little more organization, less selfishness, more honesty in the management of the church's affairs will make the church grow by leaps and bounds.

This church is in charge of that grand and noble churchman, Rev. H. Swann. He is the last of the older ministers of the conference. He is serving his fifth year. He is a leader of men, an organizer, a forceful preacher, honest to the core, and a Christian gentleman. This congregation has implicit confidence in him, and delight in rallying to his support. In a recent rally given for the church, the sum of \$511 was raised. Of this amount, the following persons as captains of elms raised: Mrs. Ellen Bradley, \$140.70; Mrs. D. N. Swann, \$236.14; Mrs. Florence Isaacs, \$71; Mrs. Frank Smith, \$18.18; Sunday school raised on this day, \$45.39. The banner was awarded to the following classes for highest sums raised: Class 11, Miss Ethel Selby, teacher, \$14.21; Class 5, Miss Mamie Holley, teacher, \$7.87; Class E, Rev. H. Swann, teacher, \$6.74.—S. H. Gates.

Woman's Home Missionary Society, Greenville District

Dear Sisters: Let us use every talent that we have in doing something for the Master's cause. Push the work that we may be able to make full reports to the District Conference. Brethren, please help us; it will help you. See that the missionary society report is something.—A. M. C. Cawley, President.

Parsonage Rally

Harriman, Tenn.—Sunday, March 1, was the day set aside for our parsonage rally, to do building and repairing. We feel that the Lord abundantly blessed us. Despite the fact that we assumed the responsibility of repairing and building in the midst of a financial crisis, we came out victorious in our struggle, and realized a sum of \$138.37. Brother Rufus Gillespie proves himself to be an exceptional worker in rallies. Through his personal efforts \$25 was raised. At the last annual conference, Harriman was made a station. Our church here is young and membership small, only sixty in number, but they are enthusiastic workers. The membership shows marked signs of progress and bright prospects for the future. In our eagerness to increase and improve church property, we felt keenly the financial panic, still we realized that the same God who reigns during the time of plenty is He whose providential eye guides during the times of panics. The Lord opened the hearts of our good people and they spared no time in opening their purses. Our auxiliaries came to our relief at this very needy time, proving themselves auxiliaries not in name only but in deed. The Ladies' Aid Society, under the leadership of Sister Sarah Liggett, gave \$5. The Epworth League, under the presidency of Sister Hattie Dourham, contributed \$5. The Junior League, under the aggressive supervision of Sister Sallie Rankin, is doing splendid work. It is the least in age, but was not in its support. It duplicated the acts of the senior organizations with a contribution of \$5. Saturday and Sunday, March 21st and 22nd, Presiding Elder Wehner was present and held his second quarterly conference. This was one of the most successful conferences held at Harriman since this church has been established. Sunday at 11 o'clock a.m., the elder preached, selecting his text from Mark 8:34, from which he spoke quite fluently, endeavoring to open the eyes of men and enlighten their conscience on the subject of self-denial. At 3 o'clock p.m. was the administration of the Lord's Supper. Eight o'clock p.m. the elder preached from Matt. 15:25. The inelimity of the weather seemed not to retard our progress, financially or spiritually. Our collection amounted to \$18.60.—W. L. Sanders, Pastor.

Sparta—At Kynnett Chapel Church Sunday, April 12, was held our third quarterly meeting services. The Rev. W. R. Smith, D.D., presiding elder, preached at 11 p.m. and 7 p.m. The people were spiritually enthused. We paid the elder's claim in full and also the balance due him on the second quarter. The amount collected for the day was \$17.40. We are not sleeping up here in these mountains, but we are doing great things and have decided to do greater things. The Lord when He was on earth preached the greatest sermon the world has ever heard or read of on the mountain. We have a choir of eighteen young people, who are not only singing for us but are helping in every service to build up their church in this section. My time and energy is being used to promote the development of our church and people.—Fred R. Anderson, Pastor.

CHATTANOOGA DISTRICT.

The District Conference of the Chattanooga District will convene July 8-12, at Grace Memorial Methodist Episcopal Church.—W. R. MARBURY, Pastor

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

EDITORS ELECTED

All the editors were elected on the first ballot. We give herewith the names of the official publications, the names of editors elected and the votes received by each:

METHODIST REVIEW—William V. Kelly, editor. Votes cast, 716; received, 711.

THE CHRISTIAN ADVOCATE—James M. Buckley, editor. Votes cast, 716; received, 685.

WESTERN CHRISTIAN ADVOCATE—Levi Gilbert, editor. Votes cast, 703; received, 637.

NORTHWESTERN CHRISTIAN ADVOCATE—D. D. Thompson, editor. Votes cast, 716; received, 702.

CENTRAL CHRISTIAN ADVOCATE—C. B. Spencer, editor. Votes cast, 716; received, 705.

PITTSBURG CHRISTIAN ADVOCATE—J. J. Wallace (succeeding Bishop C. W. Smith), editor. Votes cast, 707; received, 455.

SOUTHWESTERN CHRISTIAN ADVOCATE—R. E. Jones, editor. Votes cast, 713; received, 705.

CHRISTIAN APOLOGIST—A. J. Nast, editor. Votes cast, 712; received, 698.

HANS AND HERD—F. H. Muntz, editor. Votes cast, 712; received, 706.

EPWORTH HERALD—S. J. Herben, editor. Votes cast, 720; received, 610.

CALIFORNIA CHRISTIAN ADVOCATE—F. D. Bovard, editor. Votes cast, 717; received, 713.

SUNDAY SCHOOL PUBLICATIONS—J. T. McFarland, editor. Votes cast, 720; received, 545.

NORTH CAROLINA DRY

North Carolina has usually shown herself to be a State that has sought to cast her lot upon the right side of all questions, even in times, perhaps not more crucial but certainly demanding more hasty decision than now. And she seeks to further maintain this splendid reputation by going on record as an opponent to the liquor traffic by a vote of 42,498. She is welcomed into the list of prohibition States.

SIDE LIGHTS ON THE GENERAL CONFERENCE

It is thought by many that taking into consideration the many excellent opportunities offered the delegates for side trips the number for the daily sessions of absentees is remarkably small.

Many of our pastors from the far South filled the pulpits of our great churches in Baltimore and surrounding cities with great acceptance. Inspired by the beautiful church buildings occupied by our people, some have expressed a desire to interest their congregations in the matter of better church buildings upon their return home.

There is provided in the Lyric where the Conference holds its session a postoffice for the convenience of the delegates and visitors. The volume of mail is in excess of that handled by many large size towns. Several clerks are kept busy attending to it. An observation of the work of the postoffice is one of the things that will give one an idea of the size and importance of the Conference.

The Rev. T. N. Boyle of Pittsburg, chairman of the committee on credentials is one of the most interesting members of the conference and one of the most successful in securing the floor. He has an impressive way of saying "Mr. Chairman" that is bound to attract the attention of the presiding bishop and of all the delegates and visitors as well. His favorite motion is "to lay on the table."

Two striking lay members of the Conference are Governors Hanly, of Indiana, and Hoch, of Kansas. Both are known to the nation as uncompromising foes of the liquor traffic. Gov. Hanly is chairman of the Committee on Temperance. While we are proud of their services they esteem it a great honor to be able to serve the church. Well for the States that have chosen these loyal Methodists to the highest places of honor.

The opening days of the Conference were attended by such inclement weather that many visitors were led to doubt the existence of such things as bright sunshiny days in Baltimore. But recently the sun, as if desiring to make up for what has been lost, concentrated his efforts and appeared to be working overtime. As a result the Conference, before the close, was sweltering in the heat and heaving for a respite. Many delegates no doubt envied Rev. Hounng Pai Sing, of China, who appeared cool and comfortable in his native costume of thin blue silk.

EPISCOPAL RESIDENCES

The following are the Episcopal Residences for the ensuing quadrennium, with the Resident Bishops assigned:

Boston	Bishop Hamilton
Buenos Ayres	Bishop Bristol
Buffalo	Bishop Berry
Chattanooga	Bishop Anderson
Chicago	Bishop McDowell
Cincinnati	Bishop Moore
Denver	Bishop Warren
Foo Chow	Bishop Lewis
New Orleans	Bishop Neely
New York	Bishop Goodsell
Oklahoma	Bishop Quayle
Omaha	Bishop Nuelsen
Philadelphia	Bishop Wilson
Peking	Bishop Bashford
Portland, Ore.	Bishop Smith
St. Louis	Bishop Spellmeyer
St. Paul	Bishop McIntyre
San Francisco	Bishop Hughes
Washington	Bishop Cranston
Zurich	Bishop Burt

THE CHICAGO CONVENTION

In less than two more weeks breathless expectancy will spread its anxious hush over the length and breadth of this republic, and all ears will be turned towards the city of Chicago, for there, on the 16th of this month, representatives from every State in the Union will gather to name a man as the nominee of the Republican party for the Presidency of the United States. It is believed that this convention as well as the campaign to follow will be remarkable in many ways. Already several nominating speeches of high order are in readiness. Among those who will likely present the names of candidates are Representative Theodore Burton, Governor Hanly, Representative Boutell, and Lieutenant Governor Murphy. These men are able orators and occasional displays of burning eloquence is expected. The contesting delegates have already begun to meet. There are 229 contested seats.

The Grand Lodge of the Colored Knights of Pythias of Louisiana is in session in New Orleans this week. About one hundred and seventy delegates are in attendance. The cornerstone of the Pythian Temple, a six story structure, of steel construction, now being erected in this city, was laid Monday afternoon by Mr. S. W. Green, Supreme Chancellor of the order.

THE EIGHTEEN BALLOTS

The following table, taken from the *Daily Advocate*, shows in detail the eighteen ballots that were taken for Bishops during the recent session of the General Conference. No one is here named who in any ballot received less than 100 votes.

Ballots	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
J. L. Nuelsen	445	548*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
W. F. Anderson	446	540*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
W. A. Quayle	319	381	383	380	391	438	450	471	489	519*	...	...	...	...	...	...	...	...
C. W. Smith	251	326	408	458	459	420	419	420	445	444	479	511*	...	...	...	...	...	...
W. S. Lewis	248	328	423	478	461	459	469	476	480	483	470	465	456	488	524*	...	...	...
E. H. Hughes	271	358	420	489	479	403	403	389	357	367	449	477	466	486	511*	...	...	...
Robert McIntyre	179	183	181	189	206	268	300	368	399	389	395	404	422	460	481	514*	...	...
F. M. Bristol	117	121	95	64	51	64	76	90	99	107	117	159	198	317	398	428	424	493*
H. C. Stuntz	101	123	137	195	280	361	427	443	456	458	409	390	346	344	339	251	156	43
D. G. Downey	230	272	273	286	337	327	345	339	327	317	335	328	298	273	233	160	86	137
H. C. Jennings	256	284	255	255	250	235	199	157	157	136	139	137	109	91	77	26	..	..
M. C. B. Mason (colored)	237	275	269	241	206	130	111	115	133	138	140	147	109	104	77	35	..	..
J. G. Hingeley	217	243	274	288	311	295	277	237	186	168	170	168	119	100	73	..	..	..
Franklin Hamilton	119	115	74	59	43	81	76	63	60	58	58	65	51	62	45	14	35	30
R. J. Cooke	260	305	303	275	240	225	186	149	149	144	122	99	72	62	40	10	..	..
Daniel Dorchester, Jr.	201	197	19	18	20	50	94	119	146	160	115	82	73	59	40	..	..	..
W. H. Crawford	157	157	147	97	77	78	87	70	54	58	45	47	31	34	26	18	..	..
C. L. Goodell	194	233	297	392	388	235	191	174	152	131	103	61	29	25	17	..	..	..
C. B. Mitchell	156	146	83	59	56	57	59	58	54	58	41	39	24	21	13	..	..	..
F. D. Bovard	164	172	167	145	126	100	81	66	55	45	27	..	..	..	..	..	..	..

*Elected.

OF GENERAL INTEREST

ABOLISHING SLAVERY.

King Manuel, of Portugal, successor to the late King Carlos, inaugurated his destined to be fruitful reign by an act which should give him a warm place in the hearts of all liberty loving peoples. For he has set his stigma upon the malpractice of slave trading in that Kingdom, or anywhere else for that matter, a thing which has been going on for many, many years, under the pseudonym of "contract labor." His edict limiting the period of contract labor to a maximum term of five years, will have the effect of practically eliminating the abominable curse in those parts. Emissaries despatched to that country by some of the leading American newspapers, and magazines, the Harpers of New York in particular, for the purpose of investigating conditions, reported that tens of thousands of natives were sold into slavery each year, and that wholesale lots perished from the cruelties to which they were subjected both on their way to the plantations and while at work. Besides limiting the period for which the contracts may be let, the King's decree also fixes the wages to be paid at a minimum of \$3.00 for the men and \$2.00 for the women, per month, and further provides that proper maintenance, proper treatment and repatriation for the natives on the termination of their contracts shall be had.

END OF THE BEGINNING.

The first session of the sixtieth Congress which began its work December 2, 1907, came to a close shortly before midnight, Saturday, May 30th. In all likelihood this has been the most strenuous session in the history of the Congress. One of the notable features about it was the vigorous opposition set up against the passage of the Aldrich-Vreeland Currency bill, by Mr. La Follette, of Wisconsin, (Rep.) in an eighteen hour speech in the Senate. The bill passed, however. Among other things done the following legislation was enacted: An emergency currency law. Prohibited race-track gambling and child labor in the District of Columbia. Increased widows' pensions from \$8 to \$12 per month. Authorized expenditures for public buildings of \$30,000,000. Authorized general appropriations of nearly a billion dollars. Ordered a currency commission to report on revision of financial and banking laws. Passed Employers' liability law to take place of the one declared unconstitutional by Supreme Court of United States. Passed administration bill authorizing employees to sue the Government for personal injuries sustained while in the line of duty. Authorized the construction of two battleships instead of four, with promise of two next session. Raised the pay of all officers and men of the Army and Navy, marine corps and revenue cutter service. Adopted arbitration treaties with nearly every European country and with Japan. Appropriated \$1,500,000 for participation by the United States in the Japanese exposition of 1910.

The Catholics of New York devoted the week beginning April 26 to a celebration of their first centennial. The following paragraph gives some historical and statistical facts of the growth of the Catholic Church: "The diocese of New York as at first created comprised the States of New York and New Jersey. In this vast area there were then only what we consider to-day a handful of Catholics, with a few places of worship. Now the original diocese of New York is divided into nine dioceses—those of New York, Albany, Brooklyn, Buffalo, Newark, Ogdensburg, Rochester, Syracuse and Trenton, which have a Catholic population of more than three millions. The diocese of New York alone has 1,200,000 Catholics, who worship in 317 churches and 186 chapels, and whose spiritual welfare is looked after by 894 priests, 298 of whom are members of religious orders. In the seminary at Dunwoodie are 124 ecclesiastical students, and in Rome the diocese is represented by 13 seminarians. The preparatory seminary has 141 students. There are in the colleges and academies for boys 3,339 students, and in those for girls 3,736. The parish schools for boys and girls are providing a thorough education for 65,152 pupils."

Personal and General

Chicago is said to have as many saloons as all the fourteen Southern States combined.

Mayor Tom L. Johnson has won his contest for a three cent fare on the street railways in Cleveland, Ohio.

Bishop Berry was presented, by the press correspondents, at General Conference, with fifty-two roses on his birthday, May 13.

General Stephen D. Lee, the Commander-in-Chief of the United Confederate Veterans, died Thursday, May 28, at Vicksburg, Mississippi.

In the recent civil service examination held in Muskogee, Okla., Mr. John H. Wright, colored, one of the thirty applicants, headed the list.

The Rev. and Mrs. Marvin A. Rader, of Manila, Philippine Islands, arrived at New York Monday, May 4, by steamer Kronprinzessin Cecilie.

A census of the Wesleyan Church of England for the past year shows a decrease in membership of 4,392, the largest decrease for fifty-four years.

The Rev. and Mrs. Grow S. Brown, of Yenping, in the Foochow Conference, landed at New York, Thursday, May 7. Their present address is Canton, Pa.

The Rev. and Mrs. John M. Spangler, of Bahia Blanca, Argentine Republic, South America, reached New York on Tuesday, May 5, by the steamer Finland.

The Rev. William Tallon, of Rosario, and Mr. James H. Moore, of Mendoza, Argentina, reached New York, Wednesday, May 6, by steamer Velasquez.

Among the graduates at the recent commencement of Rust University was Mrs. Scarborough, wife of the Rev. E. F. Scarborough, of Holly Springs, Mississippi.

The Right Rev. Charles Henry Brent succeeds the late Bishop Henry Yates Satterlee, as the official head of the Protestant Church in the Diocese of Washington.

At the recent commencement of Wiley University the degree of Doctor of Philosophy was conferred upon Professor Beverly M. Shaw, principal of Meridian Academy.

Miss Irma Walker has returned to her home at Brookhaven, Mississippi, accompanied by Misses Roselyn and Juanita Trotter, of Handshoro. All are students of Rust University.

The Methodist Episcopal Church at Itta Bena, Mississippi, the Rev. G. Orange pastor, was blown from its foundation and demolished by a storm which struck that vicinity on May 11.

Dr. William Hunter, editor of the Pittsburg Christian Advocate, was editor of the first daily issued in connection with a Methodist General Conference, which was printed in Pittsburg in 1848.

Chinatown, in New York City, is to have a \$25,000 hospital where the Chinese will be attended by Chinamen and administered to by Chinese doctors under the supervision of an American citizen.

Mrs. Liattah C. Marshall Crolley, of Chicago, after a visit of two months in New Orleans with her parents, Dr. and Mrs. J. F. Marshall, spent the month of May with her husband's relatives in Atlanta, Georgia.

Mr. Richard Ziegler, father of the Rev. Dr. G. W. Ziegler, a presiding elder in the Lexington Conference and of the Rev. W. R. Ziegler, of the North Carolina Conference, died recently at Winston-Salem, North Carolina.

The African Methodist Episcopal Zion Church in General Conference session at Philadelphia, Pennsylvania, elected three Bishops on the second ballot, namely Dr. G. L. Blackwell, Dr. M. R. Franklin and the Rev. A. J. Warner.

Bishop Warren was presented a beautiful mission oak chair, during the session of the General Conference. The chair was made by the students of the Morristown Normal and Industrial College, which institution was founded by Bishop Warren in 1881.

Bishop Berry has appointed the Rev. G. A. Hall, pastor at Texarkana, Texas, presiding elder of the Clow District, succeeding the late Rev. D. B. Harston. The Rev. W. McIntosh goes to Texarkana and the Rev. C. A. Taylor to Rock Street, Little Rock.

The Rev. W. J. Davidson, pastor of First Methodist Episcopal Church, Decatur, Ill., is the new chancellor of Nebraska Wesleyan University, succeeding Chancellor Huntington. Dr. Davidson will begin his duties next September.

The cyclone which swept through Chipley, Georgia, the night of April 24, destroyed everything in its path. Among the four churches demolished was the Methodist Episcopal Church of which the Rev. P. B. Gibson is pastor. The congregation is in need of help.

The present membership of the Woman's Home Missionary Society as given in the last Quadrennial Report of the Woman's Home Missionary Society to the General Conference, stands, auxiliaries, 91,444; circles, 19,421; children, including Jewels and Home Guards, 26,294.

It is gratifying to note that the cash receipts of the Woman's Home Missionary Society during the past quadrennium are more than one-half million dollars in advance of receipts for the previous quadrennium. This indicates hard work and a devotion which have resulted in growth.

The Rev. and Mrs. S. A. Beck and their three children, of Seoul, Korea, and the Rev. and Mrs. Charles D. Morris and child, of Yenghyen, Korea, arrived in Seattle Thursday, April 16, returning to the United States on furlough. Mr. Beck may be addressed at 150 Fifth Avenue New York City.

Professor Charles W. Tenney has been elected to the presidency of the Montana Wesleyan, the Methodist College at Helena, Montana. At the present time President Tenney is attending the General Conference at Baltimore, at the close of which he will take up the duties of his work at once.

The Rev. and Mrs. David P. Hotton, of Winfield, Kansas missionary recruits for Bengal, started for their distant field Saturday, May 2, leaving New York on the steamer Caledonia. Mr. Hotton is a member of the Southwest Kansas Conference, and a graduate of Southwestern College, Class of '06.

The Rev. C. T. Walker, D. D., of Augusta, Georgia, is to be the principal speaker at the National Baptist Sunday School Convention and Young People's Chatauqua to be held in Jacksonville, Florida, June 24-29. The Rev. John E. Ford, pastor of the Bethel Baptist Institutional Church, Jacksonville, is host.

Mrs. William F. Oldham, of Singapore, Straits Settlements; the Rev. and Mrs. R. C. Grose, of Madras; the Rev. and Mrs. W. P. Byers, of Asansol; Dr. William E. Gay, of Haidarabad; Mr. T. T. Wright, of Bombay; Dr. Ebenezer Millicans, of Rae Bareilly, and Mr. Nathaniel Jordan, of Morahad, India, arrived at New York, Friday, May 1, by steamer Lusitania.

The Rev. and Mrs. William H. Grenon, of Jahalpur, in the Central Provinces Mission Conference, India, accompanied by their two children, arrived in New York by steamer Oceanic, Thursday, April 30. Mr. Grenon has been connected with Methodist missionary work in India for nearly twenty years, working successively in the South India Conference, the Bombay Conference, and the Central Provinces Mission Conference.

The St. Luke Church, at Mexico, Missouri, closes the first month's work under the pastorate of the Rev. J. M. Harris, D. D., with 7 accessions to the church. The collections for the month amounted to \$101, with \$10 for missions. The pastor's salary was increased \$100. The church is now planning for a great missionary convention to be held June 24 and 25, at which time they hope to have with them Bishop I. B. Scott and other speakers of prominence.

Four new recruits for Methodist mission work in the Far East sailed from San Francisco Saturday, May 9. The Rev. and Mrs. Roy R. Reppert are on their way to Seoul, and the Rev. and Mrs. Charles Loeber will be located at Chemulpo, Korea. Mr. Reppert, whose home has been at Richland, Kansas, was graduated from Baker University with the class of 1907, receiving the degree of Bachelor of Arts, and in the same year he became a member of the Kansas Conference. Mrs. Reppert, of Baldwin, Kansas, has also been a student at Baker University. Mr. Loeber, from North Adams, Massachusetts, pursued courses at Syracuse University for three years, and is a member of the Troy Conference. Mrs. Loeber, a resident of New York City, has studied at the Young Women's Christian Association Training School there, and has had some experience in the North Adams (Mass.) Hospital Training School for Nurses.

Doing of the Workmens

LOUISIANA.

Fordoché.—At Willey Methodist Episcopal Church on April 4 and 5 the second quarterly conference was held. The reports presented indicated good results. An old-fashioned love feast was held, and many souls bowed at the altar for prayer. Sunday at 11 a. m. Presiding Elder J. J. Obee filled the pulpit, and his audience was large, despite the downpour of rain. At night seventy-nine communicants partook of the Sacrament. Collected during the quarter, \$30.35.—T. H. Hampton, Pastor.

Clarence.—The Mount Zion Church has an Epworth League that is progressing in a most highly encouraging manner. The Leaguers held an interesting service one evening recently, and the following subjects were discussed: "What Benefit Is the Sunday-school to the Church," by J. C. Hongo, M. Kemps; "The Duty of a Class Leader to the Church and Pastor," by Emma L. Chapman.—W. T. Chapman, Pastor.

Welsh.—Our presiding elder held a very successful session of our first quarterly conference. His quarterage was paid in full. The church work is succeeding nicely. Pastor's salary has been raised from \$360 to \$400. We are grateful to the friends for the number of pounds presented to us recently, through the kindly consideration of Lucy Slater, Henry Guidry and others.—William Ector, Pastor.

Union.—The Rev. B. M. Hubbard, presiding elder, held at St. James Church the second quarterly conference on April 14. The reports made by the officers were the best presented for many years. Raised this quarter, \$62.40; paid pastor, \$43.60; paid presiding elder, \$9, and all debts paid. Received into the church this quarter twelve members—six converts and six reclaimed. After a short sermon by the presiding elder, Mr. Batiste Thorpy, the secretary of the Sunday-school surprised the presiding elder with a neat little sum to assist him to the general conference, presented in behalf of the St. James Methodist Episcopal Sunday-school.—A. C. Mitchell, Pastor.

Union.—On the White Hall charge our first quarterly conference was held by Presiding Elder W. J. M. Price. All reports showed an increase. The new presiding elder takes hold with a steady hand as if he had been at the business before. His executive ability cannot be questioned. He preached a strong sermon Sunday morning, and the glory of God filled the house. This charge and preacher stood by Dr. J. F. Marshall, who is a worthy servant of God, and we expect to take the same stand for Dr. W. J. M. Price, for he is equal to the duty assigned him. We paid him his quarterage in full—\$20. We have never failed to pay a presiding elder in full since I have been a pastor—thirteen years. There was never a balance due. White Hall has gone in for a better year's work. Our district conference will meet here on August 12. We are preparing to entertain it nicely. This is a great people.—M. C. Harrison, Pastor.

St. Martinville.—On Thursday night, April 9, a party of friends, led by A. Charles, Mr. Scott, Tyes, Mrs. L. Drake and many others too numerous to mention, came laden with more than 200 pounds of choice groceries, for the

pastor and family. Quite a number of white friends were contributors. Many thanks to the friends.—Emerson Hutchinson, Pastor.

Eola and Sunflower Circuit.—On Friday night, April 10, we were startled by a strain of sweet music at the parsonage door. On opening the door many friends filed in and surrounded the occupants. Too much cannot be said in praise of this splendid membership. For loyalty they cannot be surpassed; for liberality and devotion they have but few equals. They are ever thoughtful of the interest of their pastor and family. They came loaded with groceries of every description, sufficient for many days. Words cannot express our appreciation of these tokens of esteem and friendship, after one year's service with these people. Brother Ezekiel Jackson, Mrs. E. White, Mrs. Etta Bernard and others were among the leaders.

Morgan City.—Union Chapel Methodist Episcopal Church is in a good condition, both financially and spiritually. We have read in full membership seven, and taken in one proclaimer. The work is succeeding and everything bids fair for a good year. On the night of April 7, at a late hour, the pastor and family were aroused by the sound of many voices in the parsonage yard and singing at the door. It proved to be the young men and young ladies of Union Chapel, led by Misses Lettah Sawyer, Louise Wolf, Fidella Loeb, Mabel Sims, M. I. Sawyer and Sadie Hall and several of the friends, bearing many pounds of choice groceries for the pastor and family. The presentation speech was made by Miss Fidella Loeb, and the pastor responded. Ice cream was served and several beautiful songs were rendered. They left the pastor and family with happy hearts.—M. S. Goins, Pastor.

Frierson.—So much good work has been done by the Rev. G. W. O'Glivie and his congregation that one could hardly do justice in the space allotted.

Although at the time of holding the first quarter the weather was very unfavorable, yet we made a very successful and satisfactory report. His table has been stormed very heavily twice, our Baptist friends helping largely each time. Six have been added to the church. Three and a half dozen chairs have taken the place of the crude, rough benches. In our missionary report we stood next to the two leading churches on the Shreveport District. At this writing we are very busy making preparations to entertain the preachers' meeting, which convenes here May 6, 1908. By that time our parsonage will be completed, and it, together with all of the work recently done by the pastor, will be free of indebtedness. The Rev. Mr. O'Glivie has certainly gotten into the good graces of all the people, and the church, Sunday-school and Epworth League are in a growing and flourishing condition, both financially and spiritually.

Houma.—We will report at the district conference with all of our money. Houma is succeeding nicely. These people esteem and respect their pastor. Dr. B. M. Hubbard held our first quarter, and we paid him up in full. God bless him; he is in the right place to do the most good.—P. C. Colton, Pastor.

Vanceville.—Our first quarterly conference was held by the Rev. T. J. Johnson, presiding elder. Elder Johnson presided with ease. He preached an excellent sermon to a packed house. Raised during the quarter \$32.35; raised for all purposes this quarter, \$109.10; paid the presiding elder in full. Too much praise cannot be given

Have You Ever Stopped to Think About Your Health.

Are you as well, strong and vigorous as you used to be?

Are you sometimes discouraged, and think you'll never be any better?

Can you tell the cause of your trouble, or what makes you sick?

Do you know that about nine-tenths of all sickness is caused by kidney trouble?

Have you ever stopped to think that your kidneys may be the cause of your poor health?

Most people do not realize how much work the kidneys are required to do every day.

Every drop of blood in the body must pass through and be filtered by the kidneys thousands of times a day.

How can they do their work well if they are sick?

If your kidneys need treatment, Dr. Kilmer's Swamp-Root will prove to be just the medicine you need.

If you will write to Dr. Kilmer & Co., Binghamton, N. Y., every reader of this paper, who has not already tried Swamp-Root, the great Kidney, Liver and Bladder Remedy, may receive a sample bottle by mail, absolutely free.

these loyal officers and members of Mount Zion Church. I take this method to thank the stewards, sisters and King's Daughters for a pulpit Bible worth \$4.75. I also thank the King's Daughters for the handsome sum of \$8.25 to purchase a set of chairs for the parsonage. They were led in this effort by Miss Ida Stenson, Mrs. Lon Willy and others. These people will do the right thing. We have on hand \$10 in cash to begin the erection of a new parsonage.—W. M. Emmett, Pastor.

Hahnville.—On Saturday night, April 18, our second quarterly conference was held. An increase was shown along all lines. Dr. B. M. Hubbard, presiding elder was much pleased with the outlook at Hahnville. He says this is a booming church. Our Sunday-school, under the guidance of Mr. A. C. Morrell, stands second to none on the district. The school raised \$2 for missions; total raised this quarter, \$60.80.—J. D. Wilson, Pastor.

MISSISSIPPI.

Coahoma.—Our first quarterly conference was held April 4. Our presiding elder, Dr. B. F. Woolfolk, being ill, sent the Rev. E. D. Reid, who did not leave a single stone unturned, but inquired into every interest of the church. Pastor's salary was estimated at \$550, an increase over last year of \$50. Stock logs have been cut for the purpose of sawing frameing for the new church at Coahoma. Also, plan have been advised to build a new church on Coldwater. Five new members have been added and nine admitted to full membership. I have raised this quarter, for all causes, \$65.45; paid presiding elder in full. I have taken the task He gave me gladly, and am letting His work my pleasure be.—D. D. Shelly, Pastor.

West Point.—We reached our new field of labor shortly after the conference in January. We met a true and loyal set of Methodists; were given a very hearty reception and welcomed by all. A few nights ago a great storm struck the parsonage, and by opening the doors and allowing it to pass through the house no serious damage was done, only to the dining table.—J. W. Byrd, Pastor.

Kosciusko.—Wesley Chapel is alive, with the Rev. J. H. Everett presiding elder and the Rev. T. W. Davis pastor. Our first quarterly conference was a success. We fixed our presiding elder's salary at \$80, and pastor's at \$800. We feel indeed honored to have such men as our leaders. Paid presiding

elder \$20 the first quarter. The Sunday-school is alive, with Mrs. Callie D. Mallett superintendent. Our leap-year entertainment, given by the ladies, was a success; \$60.55 was realized.—I. P. Presley.

Brookhaven.—These people are spiritually and financially alive. The Rev. Dr. G. W. Smith held his quarterly conference and preached an eloquent and stirring sermon. A storm arose on the Brookhaven Circuit and blew much against the parsonage at Crump Chapel, but very little harm was done. When our friends left the parsonage there was a hundred pounds on the table, and the pastor has everything he needs in the line of groceries. May God bless these people.—A. Johnson, Pastor.

Sbelby and Mound Bayou.—This is my second year on this charge, and the work is in a much better condition than it was last year, both spiritually and financially. Our first quarterly conference was held, with the Rev. J. W. Winbusb, presiding elder, in the chair. The well-prepared reports show that every interest of the church is looked after. We have two Leagues. Our League is second to none on the district. Seven members have been added to the church this quarter. Last year they promised me \$400; this year, \$450. Brother Wesley Houston, who is about fifty years old, and was converted in our revival last year, is the pastor's steward, and he says he will do all he can to see that the pastor gets his full assessment. The elder preached on Sunday two sermons, which brought gladness to our hearts.—William Bell, Pastor.

Liberty.—The pastor and family enjoyed the visit of a host of friends and members a few nights ago, and their gift of more than fifty pounds of groceries is greatly appreciated. The music rendered by the band that accompanied was an enjoyable feature of the occasion. The list [submitted by pastor to this office] of those participating in the affair would be published if space permitted.—I. S. Thomas, Pastor.

Goodman.—Our first quarterly conference was held by Presiding Elder S. H. Neviles. We had a good session. Paid the presiding elder his claim and had a balance for the pastor. The elder was well pleased with the work. He preached twice while here. Collection during the conference, \$30. On Friday night, April 11, after we had retired, we heard the ringing of the church bell, and then, following this sound, we detected the approach of a wagon, which halted at the parsonage. The wagon was from Georgeville, a church five miles from Goodman. It was loaded with many pounds of good things for the inmates of the parsonage, and a cash sum. The young people came from Georgeville, led by Miss Sweetie Pepus.—O. Gillespie, Pastor.

De Soto.—On April 20 a very satisfactory session of our second quarterly conference was held by Presiding Elder J. B. Brooks. The elder was in good spirits. His able sermon was enjoyed by an appreciative audience. Paid pastor \$32; elder, \$15.57; raised on Easter day, \$11.—J. E. Webb, Pastor.

Gunnison.—April 19, 1908, was a large day at Wesley Chapel. The Rev. B. L. Roberts spared no pains in making the Easter service a grand one. Mrs. J. E. Walker was organist, and Mrs. L. T. Roberts, wife of the Rev. B. L. Roberts, chorister, and they were assisted by Mrs. Ida Williams and Mrs. Aria Williams. The Easter sermon was preached by the Rev. B. L. Roberts at 11 o'clock; subject, "He Is

Not Here, for He Is Risen as He Said." The church was beautifully decorated. The program was presented by Superintendent Price Frazier, assisted by Mrs. J. E. Walker. We raised during the day \$4.75. We are very small in number, but we promise to stand by this good man the conference has sent us. Under his leadership we have put a good bell on our church; also a fine lamp and a new pulpit inside the altar, at a cost of \$30. We are planning to raise all of our mission money by the second Sunday in June.—James Pernell.

Starkville.—Our first quarterly conference on the Bell Circuit was held April 11 and 12 by the Rev. J. H. Everett, presiding elder. The elder preached two strong sermons. The work is moving on nicely. Our pastor has built a new parsonage and moved into it. Raised for all purposes, \$66.65. Our pastor, the Rev. G. W. Logan, is a hustler, and we are very glad to have him as our pastor.—John Lampkin.

Roseneath.—On the Roseneath charge the first quarterly conference convened on the 4th and 5th of April, the Rev. A. J. McNair, D. D. presiding. The reports indicated much progress along all lines of church work. Class leaders' reports and the reports of Sunday-school superintendents, Epworth League and stewards were proof that the work is on the up grade. The class leaders had made something over seventy-five visits; three or four Epworth League meetings held during quarter. Paid pastor, \$90; presiding elder, \$20; moving expenses, \$15; benevolence, \$2; total, \$127.—R. L. Tate, Pastor.

Kenolia Circuit.—We arrived here just after the annual conference and were cordially received by the good people of this place. Very successful and profitable was the session of the first quarterly conference, held by the Rev. Dr. G. W. Smith, presiding elder. The elder was paid in full, \$15; total amount collected in the quarter, \$29; paid pastor \$53. The pastor's salary was estimated at \$500. Four joined the church. It was a great spiritual uplift for the people. The work seems infused with new life, and all are alive to every interest of the church. The presiding elder looked carefully into every interest of the church. Three deaths—Hiram McMillan died in full triumph of faith, Mary Thomas died out of Christ, and Narsis Coleman was killed by lightning on Tuesday, April 22, aged twelve years. Funerals preached by pastor.—J. E. Coleman.

New Albany.—On March 29 Dr. W. C. Clay held our first quarterly conference. We had a good quarterly meeting at 7 p. m. On the 29th the elder preached one of his great sermons. It was full of thought and logic. The Ladies' Aid Society have purchased a silver communion set for the church. The Ladies' Aid Society, under the lead of Sister M. Mitchell, is doing good work in the church at New Albany. On April 12 we had a great day for the pastor. Raised \$20; raised up to date, \$260.—R. Sewell, Pastor.

Rio.—On the Fort Stephen charge our quarterly conference convened on April 11 and 12, with Presiding Elder Morris in the chair. The circuit is alive financially and spiritually. Total collection, \$65.40. Quite a number partook of the Sacrament. The elder preached an able sermon.—T. McAfee.

Augusta.—Our second quarterly conference was held at Bolton Methodist Episcopal Church April 18 and 19. It was a success both spiritually and financially. The Rev. S. H. Cannon, presiding elder, conducted the business with ease. His instructions were help-

ful and timely. The elder preached two great sermons, which will live long in our memories. Reports showed the work in splendid condition; twenty-one accessions; five have been added; raised during session, \$30; raised for all purposes, \$100.—F. L. Wood, Pastor.

Matton.—We entered upon this work the first Sunday in February and were cordially received. Shortly after our arrival many of the members moved away, only a few remaining on this work. But we did not grow discouraged; instead, we prayed for more laborers in the vineyard, and since then ten have been added to the church, and a piece of land has been deeded to us for a church site; \$87.75 has been raised for the building.

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TEXAS.

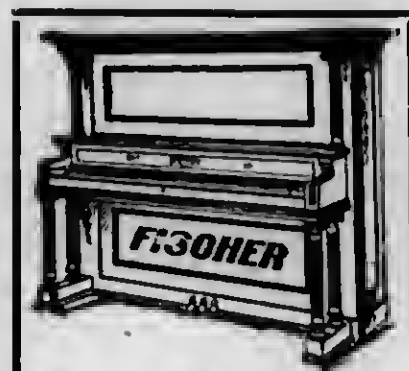
Texarkana—G. A. Hall, pastor. This is my fourth year at this place as pastor. We began the first year planning for the erection of a brick building. We succeeded in banking some money, but owing to the great financial panic we were forced to alter our plans, and instead of a brick structure as at first planned, we are erecting a beautiful frame building, which is now nearing completion. Sunday, April 12, was rally day. Total amount raised for the day, \$175. Among those who did excellent service are Mrs. N. M. Fuller, Miss Nannie Bocker and Miss Clara Strawn, \$10.50; Mrs. G. H. Henry, \$8.50; Lizzie Jackson, \$6.50; Mary C. Hall, \$5; Marla Dixon, \$4; Annie Baker, \$6; G. H. and J. H. Henry, \$6; G. A. Hall, pastor, \$55, and others. The Womans' Home Missionary Society is now making up a purse to paper the church. Owing to the death of the Rev. D. B. Harston, presiding elder of the district, the corner stone laying was put off until April 26th, which day we hope to raise \$130. We have already added to the church since January 1, 1908, more than twelve persons and they are coming every Sunday. We are expecting to lead the district for the Southwestern at the forthcoming first conference.

Waco.—May 9 and 10 were the days of our second quarterly conference. Rev. J. H. Swan was president. Official reports were gratifying. Raised full apportionment for presiding elder, which was \$15; paid pastor \$85, and collected \$125 for repairing church. The revival was good; thirty-four joined the church. The year has been fruitful; membership grown from sixty-six to ninety-two.—J. Becham, Pastor.

Leona.—The work at this place moves steadily forward, under the leadership of the pastor, Rev. G. W. Carter. During our Easter services, besides the splendid program rendered, the pastor preached, and our collection amounted to \$26.50. Moreover, at the quarterly conference Rev. Carter reported \$25 for missions. Brother Carter and his good wife are both untiring workers and are well thought of by the people of this place. It is the aim of this membership to keep the work up along all lines.—Willie Washington.

East Calvert.—Here we have been engaged in a weighty struggle to liquidate a church debt of long standing. At last we have seen the light; the end has been accomplished. The debt of \$113 has been paid, and we have

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shown that what may have seemed an impossibility has melted away before determined efforts. On May 11 clear receipts were given us, and the entire membership feels proud.—A. L. Gabriel, Pastor.

Camella.—Our second quarterly conference convened at Spring Ridge on May 9, with the presiding elder, W. H. Jock, presiding. After remarks of encouragement from the presiding elder, business began. On Sunday, at 11:30, the elder preached one of his most touching sermons. The service was grand; twenty came forward for prayer. At 3 p. m. communion service was had, after which was the Lord's Supper, quarterly love feast and a collection for conference claims; \$155 was raised. Paid presiding elder this quarter, \$13.65; pastor, \$37; benevolence, \$5; total raised for this quarter, \$57. Notwithstanding the larger portion of our crops is under water, we have tried to do our part.—R. J. Jinks.

Onalaska.—Our second quarterly conference was held May 2 and 3, with the Rev. Dr. W. H. Jackson, presiding elder, in the chair. A good number of officers were present with very good reports, showing that the work is somewhat improved. The presiding elder is well pleased with the work. Sunday was a glorious day in Zion, beginning with Sunday-school and a lecture by the elder, which was fine and helpful to all. At 11 o'clock the church was packed to its utmost capacity. The Rev. Jackson delivered three able sermons; subjects, "The Life Journey," "Our Suffering Saviour," "If a Man Die Shall He Live Again?" These words will live a long time with our people here. Ninety partook of the Lord's Supper. Raised for the quarter, \$21.90; the total during the year, \$88. The pastor and his good people are aiming to go to the front if God be willing.—A. Parham.

Pleasanton, Texas.—I was sent to this circuit by Bishop Burt. As I could not come immediately after the conference the work remained at a standstill. But since I arrived and visited my people there is a manifestation of new energy, activity and push. I found the church in a very low state spiritually. There are four points

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on the Pleasanton Circuit, namely, Pleasanton, Rossville, Miguel and Pear-sall. Brethren, pray for my success in the great cause.—C. H. Strait, Pastor.

Pelham.—On April 25 and 26 Rev. J. S. Wyatt, presiding elder, held our second quarterly conference. 'At Saints' Delight, on Saturday, officers were present with written reports. Notwithstanding nearly three months' rain, all claims have been met. Paid presiding elder \$21; pastor, \$6.50. On Sunday Bro. Wyatt preached at 11 and at 3 o'clock. The services there were an outpouring of the Holy Spirit. The presiding elder is a strong preacher. The pastor is much liked by his people, and under his pastorate much good work is expected to be done.—C. P. Westbrooks, Pastor.

Dalingerfield.—Our second quarterly conference was held, with Rev. J. O. Williams, presiding elder, in the chair. A majority of the officers were present. On Sunday the elder preached a strong sermon and administered the Sacrament to sixty-four. One member was received in full, and a number came forward for prayer. Collection, \$28. One subscriber to SOUTHWESTERN. A. Taylor.

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
July 4—	Winston....	Lexington, N. C.
July 7-12—	Huntsville, Huntsville, Tex.	
July 8—	Knoxville....	Knoxville, Tenn.
July 8-12, Chattanooga, —, Tenn.		
July —	Austin....	Smithville, Tex.
July —	Meridian.....	Forest, Miss.
July 14-19,	Louisville, Hardinsburg, Ky	
July 15-19—	Greensboro.....	
.....	Reidsville (N. C.) Ct.	
July 21—	Nashville, McMinnville, Tenn.	
July 22—	Starkville.....	
	New Prospect, Miss.	
July 22—	Western.....	Lenoir, N. C.
July 22—	Waycross, Blackshear, Ga.	
July 22—	Vicksburg, Edwards, Miss.	
July 22-26—	Jackson, W. Jackson, Miss.	
July 22-26—	Savannah....	St. Marys, Ga.
July 22-26—	Shubuta....	Collins, Miss.
July 23—	New Orleans, Plaquemine, La.	
July 23-26—	Ocala.....	Lowell, Fla.
July 23-26—	Bristol....	Gate City, Va.
July 28-August 3—	Palestine, Madisonville, Texas.	
July 28-August 4—	Cumberland River, Hartsville, Tenn.	
July 29—	Griffin, McDonough, Ga.	
July 30—	Muskogee, Wewoka, Okla.	
August 4—	San Antonio, Goliad, Tex.	
Aug. 4-10—	Paris.....	Clarksville, Tex.
August 5—	Waycross, Forsyth, Ga.	
Aug. 5-9—	Topeka....	Fort Scott, Kans.
Aug. 5-9—	Anniston.....	Lineville, Ala.
Aug. 6—	Lake Charles....	Crowley, La.
August 11-16—	Navasota, Bellville, Tex.	
Aug. 12—	N. N. Orleans....	Central, La.
August 12-16—	Jackson, Magnolia, Miss.	
Aug. 19-23—	Huntsville—	Athens, Ala.
Aug. 26—	Waynesboro....	Statesboro, Ga.

CONVENTIONS.

June 10-14—St. Joseph District Sunday School and Epworth League Convention, Armstrong, Mo.

June 17-20—Lexington Conference Woman's Home Missionary Society, Indianapolis, Ind.

June 17—Mexico District Missionary Convention, Mexico, Mo.

June 17-20—Tennessee Conference Epworth League Convention, Humboldt, Tenn.

June 18—Winston District Sunday School and Epworth League Convention, Kernersville, N. C.

June 24-25—Shubuta.... DeSoto, Miss. S. S. and E. L. Convention.

June 27-28—Shreveport District Epworth League and Sunday School Convention, Many, La.

July 2—Little Rock Conference Woman's Home Missionary Convention, Cottonplant, Ark.

July 21—Clarksdale District Epworth League Convention, Bedford, Miss.

July 23-27—South Florida Mission.... New Smyrna, Fla. S. S. and E. L. Convention.

July 30 to Aug. 2—Anniston District Sunday School Convention, Alpine, Ala.

Aug. 18-23—Austin District Epworth League Convention, —, Tex.

Aug. 19-23—Huntsville... Athens, Ala.

August 19-23—Huntsville District Epworth League and Sunday School Convention, Athens, Ala.

Special Notices

NAVASOTA DISTRICT.

The District Conference, Sunday School and Epworth League Conventions will convene in Bellville, Texas, August 11-16. B. M. TAYLOR, Presiding Elder.

CUMBERLAND RIVER DISTRICT

Change in the date of the Cumberland River District Conference: The same meets at Hartsville, Tenn., from July 8 to August 4, 1908, instead of dates previously given.

J. B. BOOTH, Presiding Elder.

HUNTSVILLE DISTRICT.

Epworth League and Sunday School Convention is postponed, on account of the prevalence of smallpox. The Epworth League and Sunday School Convention is slated to be held at Gurly, Ala., from May 28-31, 1908, will meet instead at Athens, August 19-23 in connection with the District Conference.

A. L. WILLIAMS, Presiding Elder.

VICKSBURG DISTRICT.

The Vicksburg District Conference will begin its annual session in the town of Edwards July 22, and continue five days. The session begins at nine o'clock Wednesday morning. The Rev. W. L. Mills and the good people of Edwards are planning to give us a royal entertainment. Each pastor will please bring four subscriptions for the SOUTHWESTERN. Be on hand the first day.

R. P. THRELKELD, Presiding Elder.

MONTGOMERY DISTRICT.

Brethren.—I am now on my second round, a goodly number of the brethren have done nicely in their Easter collections. Bear in mind the second Sunday in June, which is Children's Day. Make it a high day and finish raising all of your benevolences. As soon as I can hear from the Rev. G. W. Lewis I will publish the date of District Conference. He has been quite ill but we are glad to say he is improving. That is why he hasn't completed his building. Brethren, I find that many of our local preachers have not yet the SOUTHWESTERN in their homes and some of our pastors. Please, brethren, send for the SOUTHWESTERN at once.—P. G. GOINS, presiding elder.

HOW COLORED SCHOOL TEACHERS CAN EARN EXTRA PAY.

If you are a school teacher and want to earn some extra money after school hours or during vacation, write at once for particulars to A. R. Stewart, Tuskegee Institute, Alabama.

District Rounds

SHUBUTA DISTRICT.

THIRD ROUND.

Shubuta, July 4-5; State Line, 4-5; Shubuta Circuit, 7-8; Ucutta, 9-10; Matthews, 11-12; Liberty Hill, 14; Quitman, 15-16; Enterprise, 17; De Soto, 18-19; Mount Jordan, August 1-2; Vossburg, August 4-5; Paulding, 6; Heidelberg, 8-9; Vernon, 11; Mount Rose, 12; Turnersville, 13; Bay Springs, 14; Laurel, 15-16; Richton, 18; Ellisville Circuit, 19; Ellisville, 22-23; Collins, September 5-6; Magee, 8; Sanford, 9; Hattiesburg, 11-13; Bentley, 15-16. Dear brethren, let us push every cause. Do your best. Yours very sincerely, J. B. BROOKS, Presiding Elder.

GRIFFIN DISTRICT.

THIRD ROUND.

Stockbridge, June 20-21; Decatur Circuit, 27-28; Oake Hill, July 4-5; McDonough Circuit, 11-12; East Point, 17-19; Edwardsville, 18-19; Hampton, 25-26; McDonough, August 1-2; Williamson, 8-9; Jonesboro, 15-16; East Atlanta, 21-23; South Atlanta, 24-25; Griffin, 28-30; Griffin Circuit, 29-30; Brook Station, 29-30; Fayetteville, September 5-6; Griffin Mission, Ellinwood Mission and Martin Street Mission, 7. Brethren, we should be thankful but not satisfied with what we have accomplished. There is room for improvement. Let us labor and pray for greater success. Let's try to finish all of the benevolences on Children's Day, June 14. Let the stewards make a special effort for the pastor, so that at the district conference this claim will be paid up to date. District conference will convene at McDonough July 29, at 10 a. m. P. H. TRAVIS, Presiding Elder.

PALESTINE DISTRICT.

THIRD ROUND.

Bryan Station, June 26-28; Bryan Circuit, 27-28; Hearne, July 3-5; East Calvert, 4-5; East Mexia, 11-12; Fairfield, 11-12; Winkler, 18-19; Oakwoods, 25-26; Palestine Station, August 7-9; Palestine Circuit, 8-9; Jacksonville, 15-16; Hemphill, 14-16; Jewett and B, 22-23; Leona, 29-30; Madisonville, September 1-2; Holliday, Miss., 1-2. Dear pastors, you should push your benevolent claims. Our Easter rally was a failure nearly all over our district; therefore it behooves us to rally out people the more on Children's Day, and let us have the greater portion of our claims raised by the district conference, which will be at Madisonville, Texas, July 28 to August 3. Let each pastor be satisfied only when he has done his best along all lines of church work. Programs will be out in due time for our district meeting. Let each pastor also get as many cash subscribers as possible for the SOUTHWESTERN; let us get 100 for our district.

M. Q. A. FULLER, Presiding Elder.

LOUISVILLE DISTRICT.

SECOND ROUND.

Greenville, June 27-28; Princeton, 28; Dulancy, 29-30; Eddyville, 1-2; Paducah, 3; Smithland, 4-5; Grand Rivers, 7; Taylor Mines (Rev. C. J. Nichols), 7; Beaver Dam, 9-10; Hartford, 11-12; Hardinsburg (district conference), 14-19; Leitchfield, 25-26; Lebanon Junction, 27; New Haven, 28; Boston, 29-30; Sonora (Rev. Henry Steen), 31-August 2; Bowling Green, 2-3; Auhurn (Rev. W. L. Noel), 4-5; Morgantown, 4-5; Bonleville (Rev. J. H. Bolling), 5; Indian Camp, 6-7; Louisville (Coke Chapel), 8-9; West Point (Rev. G. W. Harris), 10; Vine Grove, 11; Irvington, 12-13; Harned, 14; Hardensburg, 15-16; Owensboro, 23-24; Fordsville, 26; Dundee, 27-28; Auburn (dedication), 29-30; Hawesville (Rev. F. P. Fielding), 29-30; Lewisport (Rev. F. P. Fielding), 30; Louisville (35th Street), September 1-2; Louisville (Lloyd Street), 3-4; Cloverport, 5-6; Mount Washington (Rev. J. T. Harris), 8-9; Louisville (Jackson Street), 11-13. Brethren, the district conference, Epworth League, Sunday School Institute and Woman's Home Missionary Society will meet at Hardinsburg,

Ky., July 15, 16, 17, 18 and 19, 1908. Have no blanks in your reports. Will collect Minute money on my second round. Push the interests of the benevolences, the Lexington Conference Academy and the SOUTHWESTERN.

H. W. TATE, Presiding Elder.

WAYCROSS DISTRICT.

THIRD ROUND.

Sparks, June 20-21; Folkston, J. C. Williams, 20-21; Waycross, 26-28; Glenmore, 30; Waresboro, July 4-5; Bainbridge, 11-12; Thomasville, 19-20; Blackshear, 25-26; Valdosta, Aug. 1-2; Forsyth, 8-9; Orchard Hill, 15-16; Barnesville, 22-23; Liberty Hill, 22-23; Macon, 28-31; Eastman, 30-31; Cordele, Sept. 5-6; Paterson, 5-6; Nicholas, 8; Fitzgerald, 12-13; Flovilla, 14; Monroe Hill, 16; Damesferry, 17; Vaughns Chapel, 22. Every church on the district is asked to make special efforts for education on the second Sunday in June.

District from Cordele to Paterson
Will convene at Blackshear, Ga., Wednesday night, July 22, 1908, opening sermon by D. H. Martin. From above Cordele the

Second District Conference

Will convene at Forsyth, Ga., Wednesday night, August 5, 1908. Opening sermon by the Rev. A. R. Jaques. Let pastors, local preachers, exhorters, class leaders, district stewards, Sunday school superintendent, Epworth League presidents be present at roll call. Dr. J. P. Wragg, Dr. J. W. E. Bowen, Dr. I. G. Penn, Dr. G. G. Logan and others of the general officers are invited to be with us. The Woman's Home Missionary auxiliaries are asked to send delegates for session on Saturday.

F. R. BRIDGES, Presiding Elder.

NAVASOTA DISTRICT.

THIRD ROUND.

Caldwell and Zion Hill, June 20-21; Anderson Cir., 27-28; Somerville, July 4-5; Clay, 5-6; Brenham Sta., 10-12; Brenham Cir., 11-12; Wallis, 17; Seely Cir., (Mill Creek), 18-19; Brookshire Cir., 25-26; Hempstead Cir., Aug. 1-2; Hempstead Sta., 2-3; Milltan Cir., 8-9; Bellville Cir., 15-16; Hockley Cir., 22-23; Yardoro Cir., 29-30; Waller, Sept. 5-6; Navasota, 11-13; Navasota Sta., 13-14. District Conference, Aug. 11-16. Brethren: It is to your interest as well as others, that you make a full report of your benevolences this year. Your standing in the conference and your desire for a better field should prompt you to strive and bring up full reports. My brethren, please make the very best use of Children's Day, but do not depend entirely upon that day; strive to come to the front on all lines, and be prepared to report 75 per cent or more of all benevolences raised by the District Conference, and the missionary apportionment raised in full. You have wrought well in the Master's vineyard, notwithstanding you were "rained out" on Easter and you are to be commended for the success achieved under present conditions. But we can't afford to give up nor become discouraged, for that is complete defeat. According to your vote, we must raise \$700 for Wiley University at Bellville in August. The outlook shows that if you are to be successful, you must not put off the work of to-day, but be up and at it now. We have no time to lose.

B. M. TAYLOR, Presiding Elder.

WANTED—A Pharmacist. Apply Dr. G. L. Williams, M. D., 542 Hernand St., Memphis, Tenn.

Doings of the Workmen

ARKANSAS.

Little Rock Circuit.—The Rev. C. E. Banks is doing a good work on this charge. He has built one church and is planning the construction of another. Inclement weather hindered the Easter services. The work is being brought up along every line, and the outlook is pleasing.

The Rev. H. P. Coulter, B. D., Presiding Elder of the Ft. Smith District, Little Rock Conference, is indeed a great man. His ability as a minister, his wisdom in handling difficult problems, is unsurpassed. One of Gammon's truest sons, a product of the highest virtue. One day in the near future he will be hailed as the leader of the Little Rock Conference. The church must live, flourish and grow under his wise leadership. The Ft. Smith District will become the leading district in our Conference. She will no longer be called the Shoe String District, but the towering peak of its constituency. Should this humble servant of God live to spread his influence throughout this district for six years, great will be the results of his labors. All men are brothers with him. Bishop Berry made no mistake when he appointed the Rev. H. P. Coulter to the presiding elderate.—Wm. White.

Paraloma.—I began my work here the third Sunday in May, 1908, and received a very cordial welcome. Although the membership is not large on the two points of this work, I am hopeful of success. This is a mission field, with one church, one Sunday School and twelve or thirteen members. That I have much to do can be gleaned from these facts.—J. S. Walker, pastor.

TENNESSEE.

Bethesda.—Our first quarterly conference was held February 8-9. The presiding elder was chairman. Nearly all the members of the conference were present and made reports. On Sunday the elder preached a great sermon and the audience appreciated it. The report of the present pastor, according to the elder's words, is the first during the administration of the elder. At 12:45 Sacrament was administered; 25 partook. The charge is expecting to accomplish a good work this year.

TEXAS.

Friendship Circuit.—For some time past our charge has been at a standstill, but, thanks to God and the progressive forces, it has begun to take on a new life. Our pastor, the Rev. J. F. Neal, is a God-sent man, and notwithstanding some opposition, he has succeeded in injecting a new spirit into the people.

Willis.—The Conference acted wisely in appointing the Rev. Mr. Hally to this charge. He had wrought well. Perhaps never before has this place been so alive. Mr. Hally has succeeded in winning the good will of all the citizens. Plans are afoot to beautify the church at a cost of \$300. The second quarterly conference was held with splendid results. The presiding elder, Dr. W. Hartley Jackson, is verily a man of tact. The conference was a spiritual and financial success. Paid presiding elder, \$26.00; pastor, \$100.00. The sermon by Dr. Jackson pleased all. Several came forward for prayer.—D. C. Hally, pastor.

Livingston.—The work at this place moves along very smoothly. The Rev. Mr. Jackson, who was appointed to

this charge at the last Annual Conference, immediately set about to put the church in good shape. Although sickness and bad health have retarded the progress, still things are making very good headway. Fourteen have been received into the church, and four Ladies' Aid Societies have been organized since conference. Collection during the year, \$67.25.—P. L. Jackson, pastor.

Hemphill.—The first quarterly conference was held on this charge by the Rev. M. Q. A. Fuller, presiding elder of the Palestine district. The official reports were well prepared and showed permanent progress. The Rev. Mr. Fuller preached a deeply spiritual sermon and as a result a splendid collection was given; \$51.00 raised during quarter.—J. P. Patrick.

Madisonville.—My first quarterly conference was held March 20-21. The Rev. M. Q. A. Fuller, presiding elder, preached, to the delight of all present. Paid presiding elder in full, \$15.00; raised this quarter for other causes, \$110.00; total for first quarter, \$125.00. Forty-one partook of the Lord's Supper.—R. B. Reed, pastor.

Anderson.—My second quarterly conference was held at Anderson Grove Methodist Episcopal Church, March 28-29, with the Presiding Elder B. M. Taylor in the chair. C. Pratt conducted the devotions. The elder read for the Scripture lesson the second chapter of Paul's second letter to Timothy, showing what God would have each leader of the church do. Elder Taylor is the man for the place. At 10 a. m. he catechized the Sunday School. His words were received by the people with interest. At 11:30 a. m. he preached to a crowded house. We left Anderson Grove Methodist Episcopal Church and came to the little city of Anderson, to McKenzie Chapel. At 8:30 p. m. the elder read the 14th chapter of St. John, and explained why the Methodists have Love Feasts, after which he conducted the Love Feast, and a glorious time was had. All of the officials were present except three and had written reports. The class leader reported \$16.75. The local preachers reported their work and the money they had collected, \$1.85. The Ladies' Aid Society, Sister Atkins, President, is doing a great work. They have carpeted the church and furnished new lamps for the church. The committees on Missions reported \$9.91 on Conference Claims. Paid pastor, \$70.00; presiding elder, \$21.00; raised for sick, \$2.25; fuel and light, \$3.00; for improvements, \$22.00. Four have been admitted into the church. Total raised for quarter, \$121.00. Peace and harmony prevail here. The Rev. Mr. Kelly, pastor, is serving his fifth year here.

Clarksville.—The Rev. H. Garrett, the pastor of Pleasant Exchange Church, is doing a great work, arranging to build a new church. He is highly appreciated by his members. It is the intention of the membership to lend every effort to have the Paris district stand ahead of any other in Texas Conference along all lines.

VIRGINIA.

Newport News.—At St. James Methodist Episcopal Church the third quarterly conference was held on April 28. The Rev. M. M. Jones, presiding elder, was present. While here he visited the homes of the membership, and preached two able sermons, to the delight of all who heard him. The reports were very good, especially those from the auxiliaries of the church, which speak

for themselves. The work is in very good condition. The elder was much pleased with the way in which he found the church. The Woman's Missionary Society reported work done for the quarter to the amount of \$27.87, of which \$8.57 was used for the church and \$11.71 for charity, leaving balance of \$7.06 in treasury. Said society made 113 sick visits, held 7 prayer meetings with sick, and brought in 17 children to the Sunday School. On "door-knob day" the society visited the shut-ins, prayed with or presented them a bunch of flowers. The motto of said society is, "In Christ's name and for His cause." Mrs. Lucy Haston is President, and Mrs. Victoria Jordan is Secretary. The Ladies' Aid also did very good work during this quarter. They raised and expended \$7.22 on parsonage furniture. Mrs. Emma Evans, President; Mrs. Nancy Mallory, Secretary. Also the Stewardess Board raised and paid \$8.85 on the church organ. Mrs. Amanda Mills, President; Mrs. Nancy Mallory, Secretary. The sisters at the head of said organization are pushing things to the front, and through them the church is taking new life. We solicit the prayers of the great church of which we are a part in behalf of St. James and her membership.—J. A. Morton, pastor.

Norfolk.—April 20th was a grand day at Cunard's Chapel. The cornerstone of our new church was laid by the Sunrise Lodge No. 2, A. F. & A. M., at 2:30 p. m. A good crowd was present. Prayer was offered by the Rev. M. M. Jones, presiding elder. His address delivered at this point was a well prepared, thoughtful discourse. Those who heard it received rich food for thought. We have a nice little church in Norfolk, and a nice parsonage, with four good rooms. A wire fence encloses the church and parsonage. The church has fifteen electric lights, a good organ, and water works in the yard. The church and parsonage are insured. The church is dedicated, and is clear of debt. We have preaching every Sunday, Sunday School at 9:30 a. m.; class-meeting every other Sunday; prayer meeting every Wednesday evening. Woman's Home Missionary Meeting every first and third Sunday of each month. Our opening was a splendid occasion. Several of the leading pastors of the city preached for us, among them being the Rev. Dr. L. H. Reynolds, of the African Methodist Episcopal Church, Norfolk; the Rev. F. P. Sanders, of the Baptist Church; the Rev. A. Roberson, of Mt. Zion African Methodist Episcopal Church, Princess Anne; the Rev. Dr. Jackson, of the Pentecostal Church, Norfolk; the Rev. J. A. Maston, of St. James Methodist Episcopal Church, Newport News, and the Rev. Mr. Keaney. The writer preached the opening sermon. Brothers J. C. King and I. J. Bethea did good service as local preachers of the new church. Our work is at last planted in Norfolk.—C. W. Walton, pastor.

Shepherdstown.—I am now filling my third year's pastorate here. On my assignment to this place two years ago I found the work at a very low ebb, spiritually and temporarily, so I set to work to build up the waste place in Zion. The old edifice was anything but an object of beauty on the interior. So we got busy renovating and painting. After this was completed we installed the half-circle pews, new choir loft, pulpit, new carpet, and installed electric lights. The church is now a thing of beauty, at the cost of \$360.00,

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"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

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all of which has been paid except \$26.00. The watchword is, "Go Forward." I returned to my work this year with a cheerful heart and on my arrival I was warmly greeted by all. We had been praying for some time for the outpouring of the Spirit, and a gracious revival. On the first Sunday in April we opened our revival services. The Rev. Chauncey I. Withrow, conducted the meeting three weeks with great success. It seemed as if the windows of heaven were opened and the church got a baptismal shower of the Holy Ghost the first day. The meeting closed on the fourth Sunday with the conversion of thirty-one precious souls (only two children in the number); twenty-seven joined our church. While the revival was in progress a host of members and others led by one of the stewards came to the parsonage one night after the meeting had been dismissed bearing numerous good things. There were so many the house could not hold them, and after depositing their tokens they repaired to the street in front of the parsonage, where we addressed them from the porch. Our church is well organized. We have a Ladies' Aid Society and several other societies. We also have the best choir in the district, a fine Sunday School and Epworth League. The Odd Fellows had their Thanksgiving sermon preached at 3 p. m. by the pastor. Total collections for the day, \$17.66.—C. C. Young, pastor.

CARD OF THANKS.

Bogalusa, La.—I desire to express my gratitude to the members of Harry Chapel for their kind and generous treatment given my wife during her recent illness, and also to the order of Tabernacle, Pleasant Hill Lodge, No. 68, of which she is a member, for the noble way in which they carried out their obligations. I feel that we fell into the hands of good Samaritans. The grim enemy, Death, threatened her for several days. I request that the pastor of Harry Chapel read this in open church, that the people may see my appreciation and rejoice with me that my wife is now on the road to recovery.

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Doings of the Workmen

ARKANSAS.

White's Chapel Charge.—Wednesday evening, April 15, a terrific storm visited the humble home of the writer, just as we were about to retire. It was successfully managed, however, by Sisters Dora Holmes, Chalmey White, followed by several brethren. The contents of their arms and baskets filled our tables. The writer expressed his surprise, and the happy company soon departed, leaving happy hearts behind—upon examination we found many good things, including a neat cash sum. We have not been with this people quite a month yet; we have never been more warmly and cordially received.—P. W. Webb, Pastor.

Fayetteville.—Our first quarterly conference convened at St. James Church April 26. In spite of the continuous rain we had a splendid quarter, raised \$142.00 for all purposes this quarter. The Rev. H. P. Coulter, presiding elder, preached two splendid sermons.—F. J. Jacobs, Pastor.

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If you suffer from bleeding, itching, blind or protruding files, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 178, South Bend, Ind.

GEORGIA.

Hagansville Station.—One night in March, after my wife and I had retired, there came a sweet refrain as from some one gently singing. It was an invisible choir, conducted by Sister Franje June, on a charitable mission. When admittance was granted, as the gracious showers from heaven, so came the innumerable packages which these good friends had brought, down upon our table. We are highly grateful for the substantial gifts. Our church work progresses nicely along all lines.—I. V. Wims, pastor.

KENTUCKY.

Drakesboro.—Now that our Sunday School has entered upon its duties for another year, we urge upon each and every Sunday School Superintendent to utilize every opportunity and exert every energy to promote the work. For the forces of Satan take advantage of opportunities and use them to drag down humanity. Every teacher, Superintendent and officer should make the ing to draw from the agents of damnation most of the happy opportunity of helping the children, who are an easy prey. No chance to strike a blow at the rum traffic should be allowed to slip. Temperance ought to be a specialty. With God's help we ought and will do a great deal in rescuing or saving the children from the hands of the devil.—C. M. Sprole, District Superintendent.

SOUTH CAROLINA.

Denmark.—On April 12th we went to Springfield Church to conduct class meeting. I found a large crowd there awaiting me. We had a very good meeting. We addressed the people before class-meeting was entered into; subject of discourse, "Seeking a Better Country." A glorious time resulted.—J. A. Connelly.

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Missionary Convention

BATON ROUGE DISTRICT.

The Baton Rouge District Convention convened in St. Mark's Church, April 30 and May 1, with the Rev. J. W. Turner, presiding elder, in the chair. A. J. Proctor was elected Secy; F. T. Chinn, treasurer; T. B. Cooper, reporter; I. R. Scott, conducted the devotional. F. D. Bowers preached the opening sermon. The roll was called and all the pastors answered to their names, and reported their money for

foreign missions, amounting to \$211. At 10.30 a.m., Dr. G. G. Logan arrived at the seat of the convention, accompanied by Dr. W. Scott Chinn, from the North New Orleans District. They were introduced, and the welcome address was made by Mrs. A. T. Berryhill, and Mr. Y. T. Jones, on behalf of Wesley and St. Mark. Dr. Logan addressed the convention on "Foreign Mission," in his usual interesting way. Rev. Chinn, who was at his best, gladdened the hearts of the people of Baton Rouge.—T. B. Cooper.

Deaths

[Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.]

PYRTLE.—Minnie Pyrtle, daughter of Mrs. M. A. Pyrtle-Nixon, was born near Deport, Texas, June 3, 1884, and reared in Paris, Texas. She died February 26, 1908, in the city of Palestine, Texas. She was a devout Christian, and of a sweet loving disposition that endeared her to all who knew her. A lover of sacred music and lived in the healthful, spiritual atmosphere of beautiful songs. She had been troubled with her lungs for several years. She talked much concerning her health and depended wholly upon the great Physician, Jesus. Her friends have lost a true firm friend, the family has lost a loving daughter, the church has lost a faithful member, the daughter of the Tabernacle I. O. O. T. have lost a Seal daughter but Heaven has gained a jewel. The funeral was sermonized by the Rev. J. I. Gilmore, Presiding Elder, assisted by the Rev. H. R. Smith of Palestine, Texas. Interment by the Rev. W. G. Alston, D. D., of Mt. Zion Methodist Episcopal Church, Paris, Texas.—R. S. Threatt.

RAY.—Lena L. Ray, daughter of the Rev. R. B. Hinesman, of Palmetta, La., departed this life on March 20, 1908. She leaves her home at Atlanta, to the solitary care and keeping of her beloved husband. She is also survived by a father, mother, three sisters and two brothers. The funeral services were conducted by the Rev. E. V. Pulling.

LOWE.—Julia Lowe completed her earthly career and passed into the beyond without any tears. She leaves a husband, a mother, father and a number of sisters and brothers. She was a member of Macedonia Church, near LaGrange, Ga. The Rev. E. V. Pulling officiated.

HILL.—Sunday, April 19, 1908, Mrs. Hill, a member of St. James Methodist Episcopal Church, West Pascagoula, Miss., departed this life in full triumph of faith. She leaves a faithful husband to mourn. Funeral was attended by the pastor, the Rev. S. Jones.

LARDEN.—Sister Susan Larden, of Oak Grove Church, Strong Circuit, Mississippi, died April 19, 1908. She was the wife of the Rev. M. Larden. He and three sons and two daughters mourn their loss.—Amanda Lachary.

CONNELLY.—On March 23, 1908, at Donmark, S. C., death visited the home of our beloved brother F. A. Connelly and took from him his devoted wife. Just a little later old death came again and carried home the beloved baby of this family to be with its mother. May God be with our bereaved brother.—J. A. Connelly.

BELCHER.—Tuesday morning, May 5, 1908, Mrs. Ann Belcher passed into the beyond from Alexander, Tennessee, at the age of 78. She was the mother of the Cumberland River District and had been a member of the Methodist Episcopal Church for many years. In the death of Sister Belcher, the church has lost one of its most ardent adherents, the community a good citizen and her family a most faithful mother. And while we sincerely deplore our

The Knock-out Blow.

The blow which knocked out Corbett was a revelation to the prize fighters. From the earliest days of the ring the knock-out blow was aimed for the jaw, the temple or the jugular vein. Stomach punches were thrown in to worry and weary the fighter, but if a scientific man had told one of the old fighters that the most vulnerable spot was the region of the stomach, he'd have laughed at him for an ignoramus. Dr. Pierce is bringing home to the public a parallel fact; that the stomach is the most vulnerable organ out of the prize ring as well as in it. We protect our heads, throats, feet and lungs, but the stomach we are utterly indifferent to, until disease finds the solar plexus and knocks us out. Make your stomach sound and strong by the use of Doctor Pierce's Golden Medical Discovery, and you protect yourself in your most vulnerable spot. "Golden Medical Discovery" cures "weak stomach," indigestion, or dyspepsia, torpid liver, bad, thin and impure blood and other diseases of the organs of digestion and nutrition.

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loss, we realize that "to reach that realm on the other shore, we must pass through a transient gloom, and must walk unseen, unhelped, alone, through that covered bridge, the tomb.—Mary Tubb.

HAMPTON.—At the age of 85 years, 43 of which were given to active service for God, Hart Hampton, of Newton, La., wound up her earthly career. Her remains were interred in the family cemetery at Newton. The Rev. S. S. Watson performed the funeral obsequies.

ROBERTSON.—At Van Buren, Ark., Josie Robertson, age 10 years, 5 days departed this life on March 26, 1908.

HARRIS.—On March 6, 1908, Spencer Harris, of Van Buren, Ark., answered the final roll call and passed from this to the world beyond. He was 67 years old.

PARKER.—T. A. Parker, of Van Buren, Ark., died February 6, at the age of 50 years.

WINFIELD.—St. James Church, Bell Rose, La., lost one of its good members who died March 23, 1908, in the person of Mr. Dan Winfield. His body was interred in the Donaldsonville cemetery by the pastor, assisted by the Revs. C. Spears and J. W. Lewis.

HEATH.—Monroe Heath, of Wedowee, Ala., age 64 years, died March 29, 1908. He is survived by a wife, child, brothers and innumerable friends. Funeral ceremony performed by the Rev. H. S. Matthews, of the Methodist Episcopal Church, South.

BELL.—George Bell, of Fowkes, Tenn., was summoned to his heavenly home on March 23, having been converted only 3 weeks previous to his death. He was always friendly disposed toward religion. The Revs. K. H. Turner and Loree conducted the funeral.

SMITH.—After 69 years upon this earth, Mrs. Fanny Smith, ended a peaceful career April 3, 1908. Ft. Jesup

Church, Many, La., sustains a great loss in her death. She was found dead in her bed. Rev. W. H. Simmons, the Rev. J. J. Haskins and the Rev. B. Strand of the Baptist Church attended the funeral.

KIMBROUGH.—The children and grandchildren of Mrs. Martha Kimbrough are hereaved because of her death which occurred in the 90th year of her age, March 8, 1908. The church at Scooba, Miss., will miss her presence having been associated with it for 50 years.

MILLER.—Henry Miller of Waterproof, La., fell dead April 2, 1908. He was 75 years of age, a good Christian and a kind father. He leaves a wife and children to mourn their loss.

TATOM.—After a life of 45 years, 35 of which were given in service for God, Mrs. Lucy Tatom met death through the horrible accident of fire. She was a faithful member of Hudson Grove Church, Friendship, La. Funeral obsequies conducted by the Rev. J. F. Neal.

ISLORD.—On March 30, Charley Islord, of Waterproof, La., age 16, died. He was a Christian. The Rev. J. J. Booker officiated at the funeral service.

WRIGHT.—March 29, 1908, marks the date of Mrs. Fannie Wright's transition from this to a life eternal. Asbury Church, Holly Springs, Mississippi, suffers the loss of an efficient and faithful worker. Sister Wright leaves a husband, three daughters and friends to lament her going. The Rev. E. F. Scarborough officiated.

CARTER.—By the death of Eliza Carter, of Eola, La., age 5 years 2 months, 8 days, heaven gained another soul. She was an intelligent and affable child. The mother and father and friends though much grieved find consolation in their confidence of his all-wise Providence.

SWANN.—The Church at Wytherville, Va., lost one of its strongest members in the death of Mr. Alexander Swann who passed to his final resting place May 10th. He is survived by an invalid wife, two sons, three daughters and numerous friends. The funeral was attended by the Rev. J. F. Prigmore.

WILLIAMS.—Little Beatrice Williams, daughter and only child of Mr. and Mrs. Jno. Williams was taken up by the Heavenly Father on April 1st. The interment was conducted by the Rev. D. G. Taylor, assisted by Brothers Willkerson, S. Edwards and S. Strode.

DOWNS.—It pleased the Almighty God to take from this earth on March 29, 1908, Mrs. Nettle Downs, of Fort Worth, Texas. She was an amiable and Christianlike woman, beloved by all who knew her. The Sunday school and church have lost an ardent worker. She is survived by a husband, and children. The Rev. A. Brown officiated.

WILLIAMS.—A servant of God and a friend to humanity folded his arms in endless sleep on March 16, when death came upon Mr. Williams, of LaGrange, Ga. The Rev. I. T. Grimer conducted his burial.

Doings of the Workmen

OKLAHOMA.

Luther and Arcadia.—Our first quarterly conference convened in a remarkable session at Ames Chapel on May 9-10. Presiding Elder W. F. Smith could not be present, to our regret, but sent the Rev. Wade Hamilton, of Oklahoma City. The Rev. Mr. Hamilton preached two strong sermons. It was a high day at Ames Chapel. Mr. Ham-

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Ilton administered Sacrament. From March 16th we raised for all purposes, \$21.76; for presiding elder, \$5.00. We are working arduously and the work has awakened spiritually. We have organized Sunday Schools at St. James and at Douglas churches, and can see prosperity in the future. We have a splendid Sunday School at Ames Chapel, with a worthy Superintendent, Mrs. S. A. Robertson. The outlook for success is bright. We had a splendid programme for Easter; collection good, and we hope for better things for the future.—C. A. Wallace, pastor.

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Cash Remittances

Subscriptions received May 25-30.

Central Alabama.—Mobile—J. W. Thomas, C. B. West; Thomas A. Walker, Harris Toney, Aaron Burnes.

Lexington.—Joel Perkins, W. T. Wess.

Little Rock.—L. G. Hodges, D. Scruggs, S. T. Turner, T. Scruggs, Z. K. Walton.

Louisiana.—A. B. Harris, S. E. Lewis; D. G. Taylor, George Johnson; D. H. Butler.

Mississippi, Upper.—M. Johnson; H. M. Jordan, G. W. Weems, O. C. Cotton; W. L. Lamb, H. Clay, Sam Woolfolk; Allen Everett.

Texas, West.—I. P. Nelson; F. E. Schoen, Mrs. Anna Morrow; A. Brown, Mrs. E. J. V. Guinn.

Honor Roll.—L. V. Hodges.

Doings of the Workmen

LOUISIANA.

Norwood.—Our presiding elder's salary has been increased from \$28 to \$32, and the pastor's salary reduced from \$400 to \$200. This reduction met the approval of our pastor, the Rev. N. McNeal, who has always urged the officials to estimate just what they mean to pay. Serious embarrassment has been caused many of our pastors by the action of estimating committees promising to pay a certain amount and failing to meet their obligation. Our pastor is teaching our people that it is dishonest to promise a preacher a certain amount and not pay him. A church that fails to pay its pastor is not a true representative of the church of Christ. There are many poor, worn-out ministers who have no home to-day simply because they pastored churches that estimated one thing and paid another. Our Bishops and presiding elders are often misled thinking they are sending a minister to a good charge, basing their belief on the rep-

Crescent City Notes

The Rev. Calvin S. Stanley wishes to express his hearty appreciation and sincere thanks to the Committee of Sisters, Mesdames Julia Rogers, Virginia Hunt, Sarah Shepherd and Carrie Hite, who so generously presented to him a purse of six dollars.

A charming token of friendship and the best wishes of their friends was tendered the young bride and groom, Mr. and Mrs. Mose Baker, at their residence, Octavia near Freret sts., on Saturday night, May 23, by the Charity Workers' Social Club, of which the bride was secretary. The young couple were the recipients of a very nice gift from the club, presented by Miss Carrie Balls. The bride responded. Delicious refreshments were served. Mr. and Mrs. Baker were students of Southern University, and are strong young Christians. The bride is a member of Simpson Memorial, and the groom is a member of St. Peter's African Methodist Episcopal Church. The bride's mother, Mrs. M. E. Robinson, is one of Simpson's strongest and most dutiful members.

representations of the estimating committee. The city churches can be relied upon to pay their estimation, but the people in the rural districts—a majority of them—do not come up to the estimation. God grant that every pastor will begin this year to have our people estimate just what they can pay and pay that, and I truly believe the church will move up a grade higher. We were agreeably surprised by a crowd of friends, led by Mrs. Irene Nero. They left behind them many pounds of groceries and a purse of money. This was on the night of March 20th.—Miss Rosa Dorsey.

Shreveport.—The spiritual tide ran high Sunday night. Collection good. About 11 o'clock Monday night a storm struck the parsonage, arousing the pastor and his family from sleep. The only sounds were the sweet voices of the host of friends who occasioned the storm. An informal programme was rendered. When the crowd dispersed, the family rejoiced over the many good things which the friends had left. There were some Baptist friends among the number. The Rev. Mr. Smith is well liked by the people of this place. We are now occupying our new church building.—H. Wilson.

Lake Providence.—We have a nice Sunday School, and it seems to be alive. We also have a goodly number of members who attend regularly. A great deal of the credit for this pleasing state of affairs is due our able pastor, the Rev. J. C. Clarke. We had a fine rally on March 15th. The attendance was enormous. There were a number of the Baptist sisters and brothers present, many of whom brought baskets. We had plenty of food for our visiting friends.—J. C. Clarke, pastor.

Crowley.—A party of members and friends, led by Caesar Joseph and Mrs. Daphney Petre, visited us recently, leaving a large table laden with choice groceries and cash for the pastor. The visit was greatly appreciated.

Shreveport.—The Rev. F. J. Johnson, presiding elder, was with us in our first quarterly conference, and we



Personal To Rheumatics

I want a letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one **Free A One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**ACTUALLY CURES RHEUMATISM**. I know it does. I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot **cease** Rheumatism eat through the feet or skin with plasters or cunning metal contrivances. You cannot **seize** it out with liniments, electricity or magnetism. You cannot **imagine** it out with mental science. **You Must Drive It Out.** It is in the blood and you must **Go After It and Get It.** This is just what Kuhn's Rheumatic Remedy does and Remedy cannot live together in the same blood. **The Rheumatic has to go and it does go.** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints, and **cures them quickly.**

I CAN PROVE IT ALL TO YOU

If you will only let me do it. I will prove much in **One Week**, if you will only write and ask my Company to send you a dollar bottle **FREE** according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real Rheumatic Remedy** will do. **Read our offer below and write to us immediately.**

A FULL-SIZED \$1.00 BOTTLE FREE!

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a trifling amount of no practical value, but a **full-sized bottle**, selling regularly at drug-stores for **One Dollar Each**. This bottle is heavy and we must pay Uncle Sam to carry it to your door. **You must send us 25 cents** to pay postage, mailing case and packing and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be **nothing to pay** on receipt or later. Don't wait until your **Heart-Valves** are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who **send the 25 cents for charges**. Address **KUHN REMEDY CO., DEPT. J. HOYNE & NORTH AVES., CHICAGO**

had a good session. All the brethren were on time. The elder delivered an instructive lecture before the students of the public school. At night Elder Johnson preached before an appreciative audience. He also spoke in the interest of the SOUTHWESTERN. He is the man for this district.—H. T. Abbott, pastor.

MISSISSIPPI.

Crystal Springs.—Our quarterly conference on April 25-26 was a success. The Rev. G. W. Smith presided. The officers made fine reports. We have raised during the quarter \$245. We are spiritually and financially alive.—L. L. Shumpert, pastor.

Mount Rose.—We have raised on the new church \$20.00; for pastor, \$6.00. Total collection for the day, \$29.62. We want to raise all of our benevolence by the time of the District Conference.—Wm. Emerson, pastor.

Union Church.—The second quarterly conference was a very successful occasion. Dr. R. P. Threlkeld was at his best. Sunday all were made happy, and 106 partook of the Lord's Supper on Easter. The pastor baptized thirty-one children. Raised during the quarter, \$39.20. This work is doing well. We have bought a bell at Hickory Block Church, weighing 650 pounds. The Rev. S. H. Glenn is very well liked by all of his people.—D. C. Collins.

West Point.—Notwithstanding the storms, tornadoes, winds, and the very dull times, and abundance of agents going the rounds, we are yet alive. We are doing our best to improve the present opportunities. The Epworth League and other young people's societies are auxiliaries to some cause. The Baptist and Methodist churches have had revivals, with good results. The Baptist Normal and Ministerial Institute had its commencement last week, with Prof. T. P. Harris at the helm. The city public school was closed during the same week. Rev. J. W. Byrd preached the commencement sermon for the city school and the Rev. Mr. Barksdale, of the Colored Methodist Episcopal Church, delivered the address. Prof. J. James deserves more than a passing notice. He, with his efficient teachers, deserve much credit. West Point, with the Rev. J. W. Byrd as leader, is steadily progressing. Elder Henry, of Aberdeen District, held the second quarterly conference on this charge on May 22, and preached and administered sacrament.—A. B. Coleman.

Aberdeen.—Our second quarterly conference was held on Friday night, April 25, 1908. The reports from the leaders showed marked improvements. The Rev. F. H. Hardy, our able presiding elder, has a strict eye to business and pushes every cause. With our wide-awake pastor, the Rev. Beverly F. McEwen, we are sure of success. His masterly sermons are causing our congregations to increase. We have paid the presiding elder for two quarters, \$5.00; paid on church indebtedness, \$328.76; paid pastor up to date, \$166.34. The Lord is enabling us to meet the notes as they fall due.—Mrs. Louise Franklin.

Paulding.—Our second quarterly conference was held at Leonia, the Rev. J. B. Brooks, presiding elder, in the chair. All officers made good reports. On Sunday the elder preached two able sermons. We hope to make a round report this year. Paid presiding elder his full quarterly fee. On April 28 a benevolent storm struck the parsonage and when it was over, though conditions were changed, it was for the better. The gracious multitude left a full supply for the paupers. We dig no pits against such storms.—P. A. Taylor, pastor.

Natchez.—Our second quarterly conference took place April 23-24, with the Rev. R. P. Threlkeld, D. D., in the chair. Our work here at Natchez is spiritually alive. Since the Annual Conference nine persons have been added to our number. On the night of the 24th, the Rev. R. P. Threlkeld preached. Paid the presiding elder in full. The members made him feel at home by extending special invitations to have him call at their homes.—E. H. Langston, pastor.

NORTH CAROLINA.

Madison Circuit.—Our second quarterly conference convened with Dr. M. M. Jones, presiding elder, in the chair. All officers presented good reports. Paid the elder in full, \$15.00. The elder preached on Sunday, and administered the Lord's Supper to about thirty-five persons. Raised for the pastor, \$55.00; for Missions, \$5.00; raised on church, \$15.00; total for the quarter, \$90.00. We intend to do our best this year.—A. E. Robinson, pastor.

WANTED AT ONCE.

Young man, married or single, to take charge of our truck farm. A fine opening for a young man who wishes to study. Address Live Oak School, Baton Rouge, La.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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Our General Superintendency Before the General Conference

The Episcopacy, and questions relating thereto, together with the election of eight men to this office consumed more time and was the occasion of more interest than any other one question that came up before the recent General Conference. In all there were twenty reports that came from the Committee on Episcopacy, 18 were adopted as presented, one amended, and one rejected. This committee ranks first in importance of all the standing committees. In its membership it is perhaps the strongest and most representative committee, certainly the one that has the largest regular attendance. The reports of this committee occasioned much discussion, not only in the committee before they were passed up to the General Conference, but in the General Conference. This committee recommends the number of bishops to be elected, the residences of the bishops, and considers all questions of administration of bishops and all memorials and resolutions relating to the Episcopacy which may be submitted to the General Conference.

It would appear from some actions taken at the Baltimore General Conference that the third restrictive rule, so famous in our Church, will be eventually materially modified. "The plan of our itinerant General Superintendency," as interpreted by the needs of the Church in its early history does not fit the needs and demands of the Church to-day. As a matter of fact, no General Superintendent now itinerates through the entire Church, as was the thought and custom of Asbury. When we shall have a united world-wide Methodism with twenty-five or thirty millions members of all races and conditions and climes, with two or three thousand annual conferences and mission conferences, it will be utterly impossible for any one man to hold all of these conferences even once during a life time; and hence, of the necessity of the case and in the interest of effectiveness, the General Superintendent will be localized and by so much will the plan be destroyed, if destroying this will be. Constitutions grow, and we may live to see, however much we may regret it, the third restrictive rule very much modified as to its interpretation and application to the needs of the Church.

To this end several steps were made at the last General Conference. The Rev. Doctor Edgar A. Blake, of the New Hampshire Conference, presented a resolution which was referred to the Committee on Episcopacy, asking that Bishops be assigned to contiguous conferences over which they should preside, for four successive years, as is now the case in South America and in China. The Committee on Episcopacy made a report on this proposition, significantly giving the report to the General Conference under the heading of "Districting Bishops". The report is as follows:

"The Committee on Episcopacy beg leave to submit the following report, which was adopted upon recommendation of the sub-committee on districting of Bishops:

1. Whereas, There seems to be a desire in the Church for a modification of the present plan of episcopal supervision;

2. Whereas, The plan of districting the Bishops by the General Conference is not in harmony with the constitution of the Church as interpreted by the General Conference of 1904;

3. Whereas, The Board of Bishops under the constitution have the right to assign individual Bishops to preside over conferences in contiguous territory for a period of several years in succession, as has been done in Europe, China and South America during the past quadrennium; and,

Whereas, It may be desirable to test the practicability of greater continuity of episcopal administration in this country; Be it

Resolved, That we respectfully request the Bishops, if they shall find it practicable,

1. To arrange the Annual Conferences into groups covering contiguous territory.

2. To form several groups of conferences into districts.

3. To assign the individual Bishops within said districts to preside for the ensuing quadrennium, in rotation, over the several Annual Conferences in such districts."

Dr. J. M. Buckley, in closing the discussion on the report said: "In the second place, it may not be allowable or practicable all over the connection. They can do it little, or do it much. They can do it over a vast space, or over a small space. They can do it for two years, and if it does not work they can stop it there; or three years. And the things are as far from being unconstitutional as this speech is from being poetry. And I think it indicates a magnificent step; magnificent in the fact that it respects the rights of the Bishops; magnificent in the aspect of enlarged ideas of the institution; and, last of all, as it recognizes the power of the General Conference to exercise the right of position and to constitutionally guard the episcopacy. And it is about as satisfactory a thing as I have ever brought before the General Conference."

The report was adopted with practical unanimity.

It will be seen that this matter is represented entirely within the hands of the Bishops, being a request to assign Bishops to contiguous conference if they find it practicable. But it is a step forward; at least is a recognition of a growing desire on the part of an increasing element in the Church who desire something of Episcopal supervision different to what we have had in the last half century. The step may be a prophecy of the coming of the assignment of Bishops to contiguous conferences for four years.

The request on the part of the General Conference for the assignment of Bishops to contiguous conferences adjacent to the Episcopal residences is not without difficulty. The difficulty was clearly expressed by Bishop Cranston during the evening session of the last day of the General Conference. Bishop Cranston, referring to the assignment of Bishops says:

"The committee gave all the consideration possible to the expressed wish of the General Conference. The plan, which you will read in the prints to-morrow, is the best that could be produced in the time allotted us. We do not pretend that it is in full; perhaps it can scarcely be regarded as an approach to what may have been in

the minds of the brethren who have strong desires upon this subject. The regulation or the grouping, of conferences contiguous to each other is not difficult. The satisfactory grouping of conferences about the episcopal residences with a view to immediate attention from the resident Bishop, is a problem so far beyond solution. We find eighty-nine fall conferences. We find Bishops living in Boston, New York, Philadelphia, Washington, Buffalo, and in that region not enough fall conferences to keep more than one Bishop busy. Therefore it becomes necessary to leave these Bishops in the East idle, or assign them to work in the West. Then, when you undertake to group conferences with reference to being successively served by the same class of Bishops in four years, you strike another problem."

Some years ago Bishops were permitted, according to seniority, to select their episcopal residences. Now episcopal residences are fixed by the General Conference; the places are chosen by the General Conference and the Bishops are assigned to the individual places. This is, however, practically done in the Committee on Episcopacy; and the Bishops do not know of their assignments, at least in most cases, until the Committee on Episcopacy is ready to report to the General Conference. The report of this committee, of course, is not final, the adopting of its report by the General Conference being necessary, but it is seldom modified.

Report number seven of the Committee on Episcopacy, which was adopted, is also significant. This report came to the General Conference under the title "To increase the value of Episcopal administration." The report requested the Board of Bishops to so arrange its work that the General Superintends may make at least two visits during the year in each annual conference within the United States which is assigned to them respectively, in addition to the time given to the holding of the conference session; the said two or more visits to be made for purpose of overseeing the spiritual and temporal business of the Church as carried on in the several churches of the said conferences.

This is a return to the practice of the days of Asbury, from which we had drifted. This will be another step towards localizing the work of the General Superintendents. If his time is consumed, and to a very large extent it will be under this plan, he will administer only the few conferences assigned to him, and no doubt the work will greatly prosper under him.

The Episcopal assignments which appear on another page in this issue is in a significant form. Heretofore the name of the Bishop was not given any special prominence. Now a number of conferences are assigned to the Bishop rather than the Bishop to the conferences. This new plan brings the Bishop just where he belongs—to his legitimate place as a leader of the hosts of Methodism. For instance, to Bishop Nuelsen are assigned five German conferences, and these conferences are grouped under his name. It means leadership and a leadership that will be forceful.

Another action of the General Conference bearing on Episcopacy is also significant. Eight years

(Continued on Page 8.)

BIOGRAPHICAL SKETCHES OF THE NEW BISHOPS



BISHOP ANDERSON
(For sketch see issue of May 28.)



BISHOP NUELSEN
(For sketch see issue of May 28.)

BISHOP QUAYLE

The election of William Alfred Quayle to the episcopacy is a high tribute to a man of peculiar and brilliant genius. He was born in Parksville, Mo., June 26, 1861. His parents almost immediately moved to Kansas, and all of his life previous to his first pastorate was spent in that state.

Dr. Quayle was converted in a country school revival meeting, and that event occurred at Prairie Center School House, when he was 18 years of age. He immediately decided to enter the ministry. The meeting was conducted by William Cooley, who was a regular minister, but had retired to a farm. He gave himself the best possible preparation for his lifework.

Bishop Quayle attended the public schools in the country and towns until he entered the State Agricultural College at Manhattan, Kan., after fall corn-husking was done. He then attended the State University at Lawrence, Kan., for a few months. He finally, however, entered Baker University at Baldwin, Kan. He graduated with the degree of A. B. in 1885, in a class of five. Allegheny College gave him the degree of Ph. D., and Baker University that of Litt. D., and De Pauw a D. D.

On graduation he was elected adjunct professor of ancient languages at Baker University. The next year he strongly desired to preach that he resigned and took his first appointment at Osage City, Kan., as a member on probation in the Kansas Conference. One year later he was elected professor of Greek in Baker University. He held this position for four years, when, over his protest and during his absence from town, he was elected vice-president of the university. Rev. Dr. H. A. Gobin, afterwards president of De Pauw University, was then president. One year after election to this office Dr. Gobin resigned and Prof. Quayle was made president, the youngest college president in America. In 1894 he resigned this position to become pastor of Independence Avenue Church in Kansas City, Mo. He remained here five years, and then went to Meridian Street Church, Indianapolis. He remained for three years, and getting hungry for his old haunts he went back to Grand Avenue Church, Kansas City. He was appointed to St. James Church, Chicago, a little over three years ago.

Bishop-elect Quayle is the first Bishop to be chosen who was born and raised in the West. He spent all of his life except the three years at Indianapolis and the three years at Chicago within seventy-five miles of his birthplace.

Bishop Quayle was a delegate to the General Conference of 1896. He had only been a member of the

great Rock River Conference a little over three years, but he received all but 18 votes of the whole conference.

Bishop Quayle is a marvelous reader, a widely-known and striking lecturer, a spiritually discerning preacher and a voluminous author. No other books issued by the Book Concern during the quadrennium have had the sale enjoyed by his productions. His first book appeared in 1897, and was the "Poet's Poet." At different times the following have come out, all of them from the Methodist Book Concern Press: "God's Calendar," "The Prairie and the Sea," "In God's out of Doors," "The Poet's Poet and other Essays," "A Hero and Some Other Folk," "A Study in Current Social Theories," "Books and Life," "The Blessed Life," "Eternity in the Heart," "Lowell."

BISHOP SMITH

Dr. Charles W. Smith has been widely known for 24 years as the very able editor of the *Pittsburg Christian Advocate*. His elevation to the office and



BISHOP QUAYLE

work of a Bishop in the Church of God places him where his judicial mind, administrative abilities and valuable experience will be high qualifications for usefulness in the great office to which he has been elevated. He was born in Fayette County, Pennsylvania, in 1840. His father was a minister in the Pittsburgh Conference, having joined in the same class with Bishop Simpson and Dr. Hunter. His grand father, Wesley Smith, was received into the Methodist Church by John Wesley, near Belfast. Dr. Smith's father came from the North of Ireland. His father had English blood in his veins, while his mother, though born in this country, had the blood mixture in her veins.

Dr. Smith was converted in a revival held in Hammondsville, O., in 1859 when 18 years of age. He at once felt called to preach and entered his father's conference, the Pittsburgh, when 19. The revival was conducted by Robert Boyd and John Cbrissman. He did not have the privilege of a college course, but was from the start a diligent and hard student. He has successively and successfully filled the following appointments: Centreville circuit, Somerset county, Pa.; Carmichaels, Pa.; Bridgeport, Pa.; Carson Street, Pittsburg; Uniontown; Arch Street, Allegheny; First, Canton, O.; Smithfield, Pittsburg, and First, McKeesport. In 1880 he was appointed presiding elder of the Pittsburg district. He was elected editor of the *Pittsburg Christian Advocate* in 1884. The paper has grown under his administration from a circulation of 9,000 to 36,000 and clears a dividend. Dr. Smith has given himself without stint to the Church. He has not written any books. He received the degree of A. M. from Allegheny College, LL. D. from Mt. Union, and D. D. from Seio College. He has served the church in very important positions. He was a member of the Centennial Conference, held in Baltimore in 1884. He was a delegate to the Ecumenical Conference of 1891 in Washington and of the one held in London in 1901. He served on the Hymnal Commission. He was vice-chairman of the commission which formed our present church constitution. Bishop Warren was chairman and could not defend the report to the General Conference, and hence the task fell to Dr. Smith. He also served as the ministerial representative on the commission that arranged for the unification of Japanese Methodism. He has been a member of every General Conference since 1876 except that of 1880, and he was then first reserve. He has, therefore, sat in eight.

Dr. Smith has the unique distinction of being the oldest man ever elected Bishop. He is one year the senior of Bishop Goodsell.

BISHOP LEWIS

On the fifteenth ballot Wilson Seeley Lewis, President of Morningside College, Sioux City, Ia., was



BISHOP SMITH



BISHOP LEWIS

elected a Bishop of the Methodist Episcopal Church. He was born July 17, 1857. His parents resided on a farm near Russell, St. Lawrence county, New York, when he was a boy.

Bishop Lewis attended the public schools in the earlier days. He then entered an academy at Canton, N. Y., and later matriculated at St. Lawrence University, a Universalist school in the same city. He graduated, however, finally from Cornell College, Mt. Vernon, Ia., with the degree of A. B., in 1884. He later received his degree of A. M. from the same school. Upper Iowa University, presided over by Dr. W. A. Shanklin, gave him the degree of D. D.

Dr. Lewis was converted at six years of age in his own home. He was raised by Christian parents and could practically not tell the time when he was not a disciple of Christ. He planned, like Dr. Anderson, to become a lawyer, and prepared himself scholastically to this end. In 1884 he felt a strong call to preach, and finally responded by joining the Upper Iowa Conference. He was appointed to Blairstown, where he served for three years. He then accepted the position as principal of Epworth Seminary at Epworth, Dubuque county, Ia., and remained eight years. He then spent one year traveling in Europe. Returning he was elected president of Morningside College at Sioux City, Ia., where he has been for eleven years. When he took the position the school had one hundred students. This has grown until over five hundred are in attendance. The property was so heavily mortgaged as to practically have no value. The buildings and endowment now total over \$500,000. Dr. Lewis taught philosophy while serving as principal of Epworth Academy. At Morningside he taught the same branch as well as Biblical literature.

Bishop Lewis is a close friend of Senator Dolliver, who believes enthusiastically in his ability and future usefulness in this important office. He makes fast friends, who enthusiastically stand by him. He is kindly and brotherly in spirit. He has the calmness of a judicial mind and is an exceptionally fine administrator as is proven by the great work done at Morningside.

BISHOP HUGHES

On the fifteenth ballot Edwin Holt Hughes, the President of De Pauw University for the last five years, to which place he came from a very successful pastorate at Malden, Mass., was elected Bishop. Dr. Hughes was born December 7, 1866, in a Methodist parsonage at Moundsville, West Virginia. This makes the third member of the Board of Bishops born in West Virginia, Hamilton and Anderson being the others. The father of Dr. Hughes is Rev. Thomas Bayless Hughes, D. D., of the Iowa Conference, who only superannuated last fall after 51 years in the Methodist ministry. He and his wife, to whom he has been married for 48 years, are now living in retirement at Grinnell, Iowa. The Hughes family came to Prince Edward



BISHOP HUGHES

county, Virginia, early in the eighteenth century. The grandfather was a farmer and planter.

Bishop Hughes has two older brothers and one younger. They are Rev. Mat. S. Hughes, the brilliant pastor of Independence Avenue Church, Kansas City, Mo., and William Hughes, a physician in California, and LeRoy H. Hughes, who is just beginning the practice of law in Chicago. He has two sisters—Mrs. Nellie Taylor, the wife of a business man in Bloomfield, Iowa, and Mrs. Effa Royce, of Hays, South Dakota.

Dr. Hughes attended school all over West Virginia as a member of an itinerant minister's household. He attended the West Virginia State University for a time, but soon entered Ohio Wesleyan University, from which institution he graduated with the degree of A. B. in 1889. In the same year he won the Ohio State oratorical contest and then won the inter-state, which was held at Grinnell, Iowa, now the home of his father. He immediately entered Boston University School of Theology and graduated as one of the honor men in 1892. He graduated from college at 22 and from the Seminary at 25.

Dr. Hughes was converted at Ohio Wesleyan University in 1885. Dr. Hughes had planned to be a lawyer. He feared yielding to Christ, knowing that

it would mean he must preach. He settled it all at the altar. So anxious was he to begin that he stopped school and entered the Iowa Conference on probation in September, 1886. His first appointment at 20 years of age was a circuit in Madison Township, Poweshick County.

Dr. Hughes was elected President of De Pauw University March 31, 1903, and was installed the following fall. During this time the student body has grown from 596 to 985 and the endowment from \$260,000 to \$531,000.

Dr. Hughes received A. M. from Ohio Wesleyan, S. T. D. from Syracuse in 1903, and D. D. from Ohio Wesleyan University in 1904.

BISHOP MCINTYRE

On the sixteenth ballot Dr. Robert McIntyre, pastor of First Church, Los Angeles, was elected Bishop. Dr. McIntyre was born in Selkirk, Scotland, November 20, 1851. His father and mother were long-time Presbyterians and Robert was christened in the local kirk. The father was a weaver. The parents came to America as emigrants in 1858, landing at Philadelphia.

Dr. McIntyre received his education in the public schools of Philadelphia and spent one year at Vanderbilt University. In 1896 he received the degree of Doctor of Divinity from Denver University, the same school which bestowed a similar degree on Bishop Nuelsen.

Dr. McIntyre was converted in 1877 in a revival meeting in St. Louis. It was held in the First Methodist Episcopal Church, South. The pastor was Dr. Finney, but Dr. Bowditch, one of our own pastors, was the preacher. In 1878 he entered the Illinois Conference in company with Rev. Chris Galeener, a member of the General Conference. He served as his first appointment Easton, Ill. The other churches served in order are: Marshall, Charleston, Urbana and Grace Church, Chicago, all in Illinois. He then went to great Trinity Church, Denver, which he always packed. He remained the full time limit of five years. He then went to St. James, Chicago, which has been recently occupied by Bishop Quayle. He remained five years and then rested for one year. At the end of the year he became pastor of First Church, Los Angeles, one of the great institutions in Methodism. During the six years' pastorate in Los Angeles the membership has grown from 1,100 to 2,100. The Sunday school has over 3,000 members. The audience room holds 2,300 people, and one-half hour before the service the church is often packed. The services are evangelistic and are often closed with an altar service.

Dr. McIntyre has written two books, one a collection of poems called "Early Candle Light." The other is a religious story entitled, "A Modern Apollo."

Bishop-elect McIntyre is a remarkable preacher—a word-painter seldom equaled and never excelled. He has had remarkable pastorates, and has handled them with great executive ability.



BISHOP MCINTYRE



BISHOP BRISTOL

BISHOP BRISTOL

Rev. Frank Milton Bristol, D. D., pastor of Metropolitan Church, Washington, D. C., was elected Bishop. Bishop Bristol was born January 4, 1851, at Jeddo, Orleans county, N. Y. His father was Leverett A. Bristol, a merchant, and his grandfather was a Methodist local preacher. Dr. Bristol's father has been dead ten years. His mother, at the age of 85, but recently fell asleep at his home in Washington.

Dr. Bristol was converted at a revival meeting held by the pastor of the church in Kankakee, Ill., in 1868, when he was 17 years of age. That pastor, Rev. J. H. Moore, is still living as a superannuate member of the Illinois Conference. Young Bristol immediately felt a call to preach. He had attended the public schools in Kankakee, but at that time was clerking in a drug store. A few months he went to Omaha, Neb., and studied with his uncle, Rev. W. B. Slaught, D. D.

Dr. Bristol attended the academy at Evanston and finally graduated from the Northwestern Collegiate department in 1877 with a degree of Ph. B. He has since received from the same school the degree of A. M. and D. D. He was also for some years a trustee of this school.

Dr. Bristol has been steadily in the pastorate during all his career. He began preaching in 1872, when but 21 years of age. He was then in school and continued to supply during the five years leading up to his graduation. His first appointment was Englewood, Chicago, then a small church in the Rock River Conference. He filled other churches in succession in this conference as follows: Wabash Avenue, Chicago; Trinity, Chicago (he was in this pastorate two different terms); Grace, Chicago, and First Church, Evanston. He served First Church the full limit of five years and then came to the Metropolitan Church, Washington, where he has been for eleven years. President McKinley regularly attended this church and was a warm personal friend of Dr. Bristol.

Dr. Bristol filled the position of fraternal delegate to the South Church. He was also a member of the Ecumenical Conference which met at London. He bears the unique distinction of having been elected to six successive General Conferences from the pastorate. Rock River sent him three times and the Baltimore Conference three times. Dr. Bristol has had the administration of great churches. He is deservedly very popular in his own conference and neighborhood. Only men of unusual gifts can successfully fill large pulpits for several years in succession.

Basis of Judgment

BY C. H. WETHERBE.

It is true that all people are judged by their works, and rightly so; it is also true that the most of people judge one another by their character. Many people of but little mental force, and having only superficial perceptions, are quite apt to judge members of churches by their professions of piety, but such a basis of judgment is never safe, as a general rule. I call special attention to the fact that the majority of thoughtful people, who are unconverted, are not decisively influenced in their judgments of professing Christians by their activities in church relations. Many a pastor feels highly pleased with those members who are foremost in working for the interests and progress of the church. He speaks fervently in their praise, while he has but comparatively little to say in favor of those whom he calls the "drones" of the church. But, however encouraging to the pastor the most active ones may be, intelligent people outside of the church do not judge those persons by the amount and quality of their work, but by the character which they exhibit in their daily dealings. The unconverted business man wants to know whether or not a professor of piety be strictly honest. He watches that person to see if he fulfills his promises to him and to others. He notices the manner in which the professor treats his fellows in a social way, or in a business capacity. He notes the kind of temper which the church member manifests toward an opponent. In all of this inspection there is a seeking to know the real character of the professor of piety. Some years ago I heard an unconverted business man say of his father, who had just died, "If there ever was a Christian, my father was one." The son judged the father by his character, and it was a most favorable judgment. Do not think that any good words and religious hustling can take the place of godly character.

PROCEEDINGS OF THE GENERAL CONFERENCE

Fourteenth Day, Thursday, May 21, 1908

The morning services were conducted by Bishop Goodsell, the presiding Bishop of the day.

After responsive singing and reading the conference was led in prayer by the Rev. C. F. Rice, of the New England delegation.

Rev. J. G. Moore, of North Dakota, read from the twelfth chapter of Paul's Epistle to the Romans.

After singing, "Saviours, More Than Life To Me."

The conference was then led in prayer by Rev. D. H. Tibou, of East Maine.

The unrecorded portion of yesterday's journal was then read and approved.

Dr. J. M. Shumpert, of the Mississippi Conference, seven times a member of the General Conference, was invited to a seat on the platform.

M. R. Daniels introduced a resolution directing the Committee on Judiciary to consider and report as to whether subsidies granted to papers not owned by the church are in violation of the sixth restrictive rule.

The second ballot for Bishops was announced.

Total number of votes cast, 771; defective ballots, 6; ballots counted, 765; necessary for a choice, 510.

William F. Anderson having received 548, and John L. Nuelsen having received 540, were declared elected.

Dr. W. F. Andersen, Bishop-elect, and Bishop-elect Nuelsen were invited to a seat on the platform.

Arthur Thompson, first reserve from the New York Conference, was seated.

Albert C. Berg, first reserve delegate from the Chicago German Conference, was seated in place of Bishop-elect Nuelsen.

Dr. Daniel Dorchester and Dr. Frank Mason North withdrew their names from the list of candidates for the episcopacy.

The third ballot for Bishops was taken.

Delegate J. B. Field securing the floor on a question of privilege, introduced the following resolution, which was unanimously adopted:

"Whereas, On May 16, 1908, President Roosevelt, in the midst of a strenuous public life, found time to welcome and address the General Conference at the seat of the American University in words and spirit most acceptable to us as Methodists, and therein clearly set forth his kinship to us in Christ and his hearty appreciation of the history and progress of our Church, it is hereby

Resolved, That as an expression of our appreciation of said welcome and address, and as a token of our brotherly affection, we, as delegates of the General Conference, hereby direct and empower the secretary of this body to select an appropriate copy from the first edition of our 1908 Discipline, by us authorized, cause the same to be duly inscribed and forward to his Excellency Theodore Roosevelt, President of the United States."

An invitation from Minneapolis, Minn., was presented as a suitable place for the holding of the next General Conference.

The secretary was instructed to send greetings to the General Assembly of the Presbyterian Church which is holding its session in Kansas City.

Dr. Charles W. Bolevie introduced a resolution which was adopted, strongly condemning "white slave traffic" and urging President Roosevelt to ratify a treaty, signed by almost every civilized government save our own and now awaiting the action of the government in Washington, the purpose of which is to abolish this abominable traffic in womanhood.

Dr. W. D. Pharr introduced resolutions thanking Chancellor Franklin Hamilton and the Board of Trustees for the pleasure and profit of the trip to the American University at Washington, D. C.

The consideration of Report No. 1 of the Committee on Education was then taken up and Dr. W. V. Clark offered the following amendment, which was adopted:

"The Board of Foreign Missions and the Board of Home Missions and Church Extension are hereby directed to solicit and receive funds for the publication and distribution of tract literature, and under the direction of their boards of managers, to make distribution of said funds in their respective fields."

An effort on the part of Baltimore Methodists to locate the headquarters of the new Sunday School Board in that city failed.

After recess a quartette of Hindoo singers favored the conference with several selections.

Dr. E. S. Tippo, on behalf of the Committee of Fraternal Delegates presented the Rev. Uichiro Sasamori, Ph. D., president of Chingji College, Nagasaki, the Fraternal Delegate of the Methodist Church of Japan, who delivered his fraternal message.

The third ballot for Bishops was announced.

Total number of votes cast, 775; defective ballots, 1; total number of votes counted, 771; necessary to a choice, 514. No person has received the number of votes necessary to elect.

The fourth ballot was taken and an afternoon session ordered.

Benediction by Bishop Goodsell.

AFTERNOON SESSION.

The conference was called to order by Bishop Goodsell, presiding.

Selections were sung by the conference and Bishop Thoburn led in prayer.

The secretary read the Journal of the morning session, which was approved.

Report of the fourth ballot for Bishops was announced.

Total number of votes cast, 765; total number of votes counted, 765; necessary for a choice, 510.

No person received the necessary vote to elect and the fifth ballot was taken.

The conference adjourned with benediction by Bishop Goodsell.

Fifteenth Day, Friday, May 22

Bishop Cranston presided. Hymn No. 530 was announced by Dr. Wilcox, of China. Dr. A. G. Kyntt, of Philadelphia, led in the responsive service. Dr. Soper, of Japan, led in prayer.

The Bishop announced Hymn 91, "Gulde me of thou great Jehovah," after which the Rev. B. H. Haywood, of Porto Rico, led in prayer.

After the prayer the Bishop said, "We still have five minutes for devotion and I will ask Bishop Thoburn to lead us in prayer."

The secretary read the journal of yesterday afternoon's proceedings.

The fifth ballot for Bishops was announced. No one elected.

Dr. M. C. B. Mason, securing the floor on a question of high privilege, said:

"Mr. Chairman, I desire to withdraw my name from further consideration for this high and important function, and at the same time to express my hearty appreciation for the splendid vote which you have given me. By unanimous action my brethren requested me to allow the use of my name, hoping that if elected my work should be among my own people, and hoping that in some degree I might help to supplement, not to displace, the work that is being done by our present Board of Bishops, and believing that a black man could come in a little closer touch to the souls of black folk, could understand their difficulties and problems a little clearer, could move without criticism among them, and in this critical hour, through which we are now passing, could lend a little to the inspiration of these hosts of black millions to higher and purer life. The distinct understanding was that, if elected, my work should be among my own people, and we had reason to believe that this could easily be done because of the 21 colored conferences already among us, with 350,000 members, and that here in America and in Africa there would be sufficient work for a black man without at any time coming in contact with any work for which he was not peculiarly adapted. Our German brethren in their peculiar needs naturally attracted our attention, being similar to our own."

The Bishop, interrupting here, saying, "I am not sure how far this question of privilege allows **." If there is no objection by the Conference, I will not object," being answered by calls of "go on," Dr. Mason continued, saying:

"I was about to say that the peculiar conditions of our German brethren were so similar to our own that, without a trade or bargain, we naturally fell in and helped and supported them, and we are glad that you heard their plea, and have given them a man so peculiarly adapted and qualified to help them in their work. We do not charge that you did not give us a square deal, but somehow we conceive the idea that

the difficulty lay in the fact that my brethren were so unfortunate as to bring forward a man who somehow is not quite worthy enough to challenge your support and consideration."

After the distribution of the ballots the Conference rose and the tellers received the ballots.

Mr. G. W. Elliott presented a report from the committee appointed on the union of the missionary boards—the Board of Foreign Missions and Home Missions, as follows:

ON REUNITING MISSIONS.

George Elliot: A few days ago a sub-committee was appointed to consider certain memorials asking for the reunion of the two missionary societies in a single society. That committee has met and a report has been prepared. We think this committee has a certain privilege, as the work of two standing committees of this body depends upon your action in this matter. I move to suspend the order of the day that this report may be considered.

Dr. D. G. Downey called the attention of the house to the fact that "for nearly a week we have had before us Report No. 1 from the Board of Education, Freedmen's Aid and Sunday Schools, and it does seem that we ought to get that report fully considered by the Conference. I hold that the house ought to do its work regularly, and the order of the day preserved." The order was not suspended.

An invitation was presented from the Methodist Episcopal Church of the State of Iowa, through Senator J. P. Dooliver to the General Conference, to hold its session of 1912 in Des Moines.

The committee appointed to arrange for a memorial service at Mt. Oliver, recommended that a vesper memorial service be held on Monday at 5:15 p. m., near where Bishops Asbury, George, Emory and Waugh, Robert Strawbridge, Jesse Lee and a hundred other ministers of the Methodist Episcopal Church are buried.

Communications were presented and read by the secretary from the Protestant Episcopal Church of Maryland, and from the African Methodist Episcopal Church, as follows:

"Resolved, That the Committee of the Protestant Episcopal Church in the Diocese of Maryland extend fraternal greetings to the Methodist Episcopal Church now in session in Baltimore, and pray that God may abundantly bless its work to his own glory and the breaking down of the kingdom of sin, Satan and death.

A. DeR. SAPPINGTON,
Secretary."

"Dear Fathers and Brethren: The Council of Bishops of the African Methodist Episcopal Church received your gracious communication, borne by your honored messenger, Dr. H. F. Gorgas, and placed the same before the General Conference, which concurs with you in the action to extend and foster the federation and better co-operation of Christian churches. We shall appoint a committee, as suggested in your resolution, and stand prepared to render the fullest Christian co-operation.

"H. M. TURNER,

"President of the Council of Bishops."

A telegram expressing the greetings of the Northern Baptist Convention, in session in Oklahoma City, was read. The matter was referred to the Committee on Federation:

Dr. C. J. Little moved that the changes recommended by the Commission to Revise the Ritual printed on page 6 of to-day's Advocate, be referred to the Committee on Revision. The motion carried.

Dr. Frank Mason North presented Report No. 2 of the Committee on Home Missions and Church Extension from the Central Pennsylvania Conference, urging the unification of our Italian work in the United States, recommending that the prayers of the petitioners be granted, and that an Italian mission conference be formed, to include the Eastern and Middle States, together with the States of Maryland and Ohio.

The report referred to the Committee on Boundaries read: "Report of the Committee on Education. Report No. 1, printed in the Advocate May 16, divided in four sections. The first section has been adopted. The second section is before you, and it has been moved that it be adopted. An amendment presented by Dr. Walling Clark has been adopted in addition to the report."

Sundry notices of committee meetings were given, after which the doxology was sung, and the benediction pronounced by Bishop Cranston and the conference adjourned.

Sixteenth Day, Saturday, May 23

Bishop Moore presided. A. M. Mann, W. B. Hollingshead, F. L. Wilson, W. H. Brown, Robert Warner, H. W. Eklund, G. A. Lauder and W. A. Parsons took part in the devotions. The secretary read the journal of Friday afternoon session.

The eighth ballot for the election of Bishops was taken. No election.

The ninth ballot for the election of Bishops was taken.

June 1 for May 29 as the date of adjournment was carried.

Governor J. Frank Hanly, chairman of the Committee on Temperance and Prohibition of the Liquor Traffic, presented Report No. 1 of the committee, the report which appears in the Daily Advocate of Wednesday, May 20, said among other things:

"The Methodist Episcopal Church is a temperance Society." The liquor traffic is inherently unreformable. With our Bishops we "pledge eternal enmity to this foe of God and man." Our battle cry is "A saloonless country, a stainless flag." We believe total abstinence to be the duty of all our people. The liquor traffic cannot be legalized without sin."

Mr. B. Lee Paget, of Portland, Oregon, presented the minority report. This report aimed practically to remove the specific and hearty endorsement given to the Anti-Saloon League and to make it read so that no party as well as candidate that would not express itself against the saloon could be supported. Their report was willing to name other organizations and thus include the Anti-Saloon League, but refused to give it and its plan for local option support. The minority report would not accept anything but a declaration for prohibition.

FRATERNAL SESSION.

Bishop Moore called Bishop H. W. Warren, senior effective Bishop, to preside during the fraternal session. Dr. W. S. Matthews, of California, who, together with Vice President Fairbanks, was fraternal delegate to the Methodist Episcopal Church, South, at its last general conference, reported on the cordial reception accorded them. Dr. Collins Denny, fraternal delegate from the Methodist Episcopal Church, South, who was introduced by Dean H. W. Rogers, of Yale University Law School, delivered his address at this juncture.

The result of the ninth ballot was announced. There was again no election.

The tenth ballot was then taken.

The conference adjourned, the Rev. Dr. Collins Denny pronouncing the benediction.

Seventeenth Day, Monday, May 25

Bishop Hamilton presided. S. J. Miller, of West Virginia announced Hymn No. 6. The Rev. Dillon Bronson, of New England, conducted the responsive service. The Rev. E. J. Inwood, of Southern California, led in prayer, after which the Rev. E. J. Knox, of Pittsburg Conference, announced Hymn No. 623. Another hymn was announced by the Rev. O. W. Holmes, of the Ohio Conference.

The journal of the preceding session was read.

Mrs. Katherine Lynch Stevenson, president of the National and World's Temperance Union, was invited to a seat on the platform. She was bidden Godspeed in her mission around the world in the interest of the cause of temperance.

A telegram from the Presbyterian General Assembly, in session in Kansas City, was read.

EDUCATIONAL COMMITTEE.

Report No. 1 of Committee on Education was again taken up. The question was on the amendment striking out the obligation to observe special days, such as Lincoln's Day, Rally Day and Children's Day.

Dr. E. M. Jones spoke on the subject of special days for collections, and at the close of his remarks the question was put and the section was retained which specified certain mandatory collections for particular causes on special days.

The Bishop here announced the result of the tenth ballot for Bishops. Dr. Quayle having received 519 votes, was elected. The eleventh ballot was taken.

Educational Report No. 1 was taken up. Dr. J. H. Race suggested several changes of phrase in the report, which were accepted. The motion to adopt was carried. When the paragraph headed "Freedmen's Aid Society" was presented, J. M. Buckley offered to amend, substituting "two Corresponding Secretaries", as the officers of the Freedmen's Aid Society instead of "one corresponding secretary". Dr. A. B. Leonard said, "In my mind I have not been

able yet to feel that we have acted wisely in separating the Negro people of this country from the Board of Education. But since you have decided to have a Board of Education which will not take into consideration the colored people, I think it would be a further favor to provide for two secretaries for this great work."

Dr. M. C. B. Mason, the Corresponding Secretary of the Freedmen's Aid, said, "I am in favor of one white man being secretary." Dr. W. W. Lucas, of Mississippi, spoke in favor of Dr. Buckley's amendment. On motion of C. T. Wyatt, the two secretaries were designated as "co-ordinators". On motion of J. H. Race the entire Report No. 1 of the Committee on Education was adopted.

Judge McWhorter, of West Virginia, presented a bouquet of 55 red roses to Bishop Hamilton, a native of West Virginia.

The results of the eleventh balloting for Bishops was received. There was no election.

The temperance debate was resumed. Judge Pollock, who conducted a successful campaign against the saloon in North Dakota, secured the floor and vigorously favored the majority report. Dr. S. M. Morgan favored the minority report. The majority report was adopted.

The session closed with the benediction by Bishop Hamilton.

AFTERNOON SESSION.

Bishop Hamilton called the conference to order at 4 o'clock. Prayer by the Rev. J. C. Willits, of Iowa.

The journal of the morning session was read.

The result of the twelfth balloting for Bishops was announced. Dr. Charles W. Smith having received 511 votes, was declared elected.

The thirteenth ballot was taken.

The conference adjourned, Bishop Bashford pronouncing the benediction.

Eighteenth Day, Tuesday May 26

Bishop Berry presided. After the devotion the journal was read and approved.

George Heber Jones, of Korea, introduced the following resolution relating to the mission in Korea, and asked that it be referred to the Committee on Foreign Missions. The motion was adopted:

Resolved, That the General Conference approve of the project to celebrate in the year 1910 Korea's Silver Jubilee and recommends to the Board of Foreign Missions that it appoint a commission to put in operation such plans as may be deemed desirable.

The commission from the Methodist Protestant Church was now received. The written message was read and the fraternal delegates, T. H. Lewis, president, Rev. A. L. Reynolds, D. D., LL. D., and Rev. John H. Doucher, D. D., LL. L., were introduced and spoke.

Joseph Van Cleave offered the following resolution.

"Resolved, That the Bishops, with the chairmen and secretaries of the Standing Committees interested, be allowed to nominate the Boards of Managers of the various societies of the Church."

The motion prevailed.

Mr. Van Cleave also presented this resolution:

"Resolved, That there shall be one episcopal address, which shall include all subjects to be brought before the General Conference by the General Superintendents, including those resident or presiding in foreign countries, together with the Missionary Bishops; provided, however, that any matters which may seem to require separate presentation may be printed and referred without reading to the appropriate committees.

A. B. Leonard: It may be the purpose of this resolution to cut off the privilege of our Missionary Bishops reporting in person to the General Conference. If that is the import of the resolution, I hope that it will not be adopted. I think no part of this session of the General Conference has been more properly employed than in hearing the reports from our Bishops having charge over missionary territory, and the General Superintendents and Missionary Bishops as well. I would be willing to have a limit put upon these reports as to time and length, but a Missionary Bishop should not be cut off from making a report in person to this General Conference, and I hope that part of the report will not be adopted.

G. Heber Jones: Mr. Chairman, I wish to move an amendment that in the case of Missionary Bishops, and our General Superintendents who have been to our mission field, provision be made for an evening session on several sessions, where their reports may be presented to us.

J. Van Cleave: I will accept that amendment.

The resolution, as thus amended, was adopted.

T. J. Willson offered the following for immediate adoption:

"Whereas, Our great Methodist Episcopal Church has stood at the front in her declarations on the great temperance reform, and, whereas, this reform has made rapid advancement in recent years,

Resolved, That we record our deliberate conviction that the use of intoxicating beverages should be abolished from all State and national functions.

The resolution was adopted.

The secretary resumed the call of the conferees. At the call of Nebraska G. I. Wright presented the following:

"Resolution for immediate consideration:

"Resolved, That we direct the Book Committee, during the ensuing quadrennium to publish a monthly magazine devoted to the interests of all of our General Conference Benevolent Enterprises and to discontinue the other publications. That the space therein be apportioned equitably between the various benevolent boards and societies and edited by them. That the said publication be furnished to our benevolent boards and societies and to our membership at actual cost.

"GEORGE I. DRIGHT,
"T. H. WORLING,
"W. A. TAYLOR,
"G. W. SPURLOCK,
"B. Y. PAINE,
"J. R. GETTYS,
"CHARLES STREETER.
"Nebraska Conference."

It was not adopted.

Dr. J. M. Buckley made a motion that on the following day a constitutional vote should be taken to change the date of the meeting of the General Conference from the first Wednesday in May to the first day in May (or if that be on Sunday on the second day of the month). The motion carried.

On motion of J. B. Trimble Dr. W. S. Lewis was invited to a seat on the platform.

On motion of C. E. Bacon, Edwin H. Hughes, Bishop-elect, was invited to a seat on the platform.

Rev. Henry Griesemer, D. D., fraternal delegate from the City Baptist churches, was introduced.

The question of paragraph 248 was raised and the following resolution introduced by Dr. H. W. Rogers:

Resolved, That the Committee on Judiciary be instructed at its earliest convenience to report to this conference its opinion whether Paragraph 248 is constitutional.

The motion to adopt was laid on the table.

AFTERNOON SESSION.

At 5 o'clock Bishop Berry called the conference to order. He said, "let us join in singing the familiar hymn,

"How firm a foundation, ye saints of the Lord."

After singing the hymn, conference was led in prayer by the Rev. Dr. Pooley, of the Rock River Conference.

After the sixteenth ballot was announced the journal of the morning session was read and approved.

Ezra C. Clemans presented this for immediate action.

Resolved, That the General Conference of the Methodist Episcopal Church, in Baltimore assembled, set apart some time on Saturday, May 30, 1908, for suitable memorial services, and that a committee of five be appointed to carry out the provisions of this resolution.

E. C. CLEMANS,
E. S. JOHNSON,
S. K. ARBUTHNOT,
C. R. BENEDICT.

The resolution was adopted.

On motion of J. C. Nicholson, Bishop-elect Bristol was invited to a seat on the platform.

The conference adjourned with benediction by Bishop Berry.

Nineteenth Day, Wednesday, May 27

Bishop Spellmeyer presided.

After the devotions the journal was read and approved.

Report No. 3 of Committee on Temporal Economy on conference claimants, was read by Secretary E. C. Clemans. The amendments to this report as offered by Dr. Baldwin and W. F. Conner were laid on the table. Secretary Hingeley offered an amendment taken from a like paragraph in the Discipline

to be added to paragraph 299, section 1, which reads as follows:

"There shall be a corresponding secretary of like standing and duties as the corresponding secretaries of the other benevolent boards, who shall be elected by the General Conference, and shall be the chief executive officer of the board. Under the provisions of the Discipline and the authority, direction and control of the board he shall conduct the correspondence and business, and shall be an advisory member thereof. His time shall be employed in conducting the affairs and promoting the general interests of the board."

The amendment prevailed.

The main question was now put and adopted.

Dr. J. M. Buckley now presented the question of the constitutional vote looking to a change in the date of meeting of the General Conference from 10 o'clock the first Wednesday in May, to 10 o'clock the first day in May (or if that happens to be on Sunday the second day of the month).

C. W. Baldwin: I have a substitute to offer.

Mr. Chairman, the amendment which I propose is the following (instead of the proposition made by Dr. Buckley): That it shall read: "The morning of the Wednesday nearest to the first day in the month of May in every fourth year." This amendment was tabled.

C. Z. Lincoln proposed an amendment so that the clause would read "the first secular day in May," instead of saying "On the first day, unless it happens to be Sunday, and then on the following Monday."

This was accepted.

The amendment as offered by Dr. Buckley and amended by Mr. C. B. Lincoln, was adopted.

The secretary next read the following report:

"Committee on Episcopacy; Missionary Bishop for Mexico. The Committee on Episcopacy, after having considered the memorials from the members of the Mexico Conference, report as follows: We recommend that the General Conference elect a Missionary Bishop for Mexico."

Respectfully submitted,

J. M. BUCKLEY, Chairman.

H. C. MINNICK, Secretary.

The report was not adopted.

Fraternal delegates from the African Methodist Episcopal Church, the Colored Methodist Episcopal Church, were introduced.

The matter of episcopal residence was taken up. In the course of the discussion upon this report a motion was made by F. Lynch to substitute for Philadelphia the name of Los Angeles for an episcopal residence.

Because of extended debate adjournment intervened before the question was finally settled.

Twentieth Day, Thursday, May 28

Bishop McDowell presided. Devotional services were conducted by the Rev. Chas. Gallimore, the Rev. Robert Stephens, the Rev. C. S. Nusbaum, the Rev. D. D. Martin, and the Rev. J. O. Dobson.

Wednesday's proceedings were read.

Mr. Campbell moved to amend Rule 17 by striking out the words "to amend", thus removing the privilege to amend while operating under the previous question. The matter was referred to the Rules Committee.

The California Relief question was taken up. Dr. Dille, who has been eleven years the pastor of great First Church, Oakland, and who voluntarily gave it up and took charge of a fire-swept lot, all that was left of Central Church, spoke first. He was followed by Drs. Matthews and Forbes.

Bishop Hamilton followed with a compact statement of the terrible needs of that devastated region.

John S. Huyler, the noble layman from New York, proposed inviting the laymen to a buffet luncheon at the Belvedere Hotel, suggesting to them that they would be given an opportunity to contribute to the California fund. He was the first to speak, and to follow that with a voluntary subscription; \$49,000 was pledged in this meeting.

Dr. Whitlock presented the report of the Committee on Book Concern. The report provides for four agents, increases the local committee from three to five. It changes the name of the corporation so that both houses will be under the name "The Methodist Book Concern". The Book Committee is authorized to work toward a closer combination of the different houses and the lessening of duplicated expense. The commission originally proposed that all books be published at New York and that the periodicals

be printed at Cincinnati. After some discussion the report was adopted.

EPISCOPAL RESIDENCE.

The question of episcopal residence was taken up. Dr. Sweet arose on a question of high privilege and withdrew the amendment substituting Detroit for Los Angeles. Dr. Atchison, on the same plea of high privilege, withdrew the motion that substituted Los Angeles for Philadelphia. Dr. Atchison explained that Bishop-elect McIntyre, who had originally been on that committee, had out of the goodness of heart agreed to withdraw Los Angeles in favor of Philadelphia. Samuel Dickie then got the floor and moved as an amendment that Detroit be substituted for New Orleans.

Dr. B. M. Hubbard, securing the floor, said in part: "I hope the amendment offered by Dr. Dickie will not only find its way on the table, but will find its way under the table. We certainly need a Bishop to reside in New Orleans, in nil of that great territory, not only for the colored constituency of our Church, but the white people as well."

The report was adopted as originally offered.

FRATERNAL DELEGATES.

Bishop McDowell introduced Bishop Warren to preside during the introduction of fraternal delegates. The Bishop presented the Rev. John Wesley Gilbert, A. M., educational agent of the Colored Methodist Episcopal Church.

The Rev. W. A. Blackwell, the representative of the African Methodist Episcopal Zion Church, was next presented.

Both addresses were cordially received.

Dr. Collins Denny, fraternal delegate of the Methodist Episcopal Church, South, delivered his farewell to the General Conference.

Bishop McDowell resumed the chair.

Dr. P. A. Baker, the national superintendent of the Anti-Saloon League, presented a telegram to be sent to Gov. R. B. Glean, congratulating him on the splendid prohibition victory achieved in his State under his magnificent leadership. The telegram was sent, backed by the enthusiastic vote of the whole body.

The conference adjourned with the benediction by Bishop McDowell.

AFTERNOON SESSION.

The afternoon session was under the presidency of Bishop J. W. Bashford. The Scriptures were read by the Rev. W. N. Brewster, of the Hingham Conference. Prayer by Bishop Thoburn.

The journal of the morning's session was read and approved.

The balloting for Publishing Agents at New York and Cincinnati was taken. The nominations were: At New York—Homer Eaton, W. W. Evans, G. P. Mains. At Cincinnati—E. R. Graham, H. C. Jennings, W. R. Wiley.

Immediately after the ballot for Publishing Agents a special report, or Report No. 4, from the Board of Home Missions and Church Extension, brought forward in order to determine what number of corresponding secretaries and assistant corresponding secretaries should be elected, was made the special order.

R. J. Cooke, under the head of a privileged question, referred to a change of the third restrictive rule, providing for the episcopal supervision of annual conferences of the United States.

The third restrictive rule, if I can rely upon my memory, is this: "They shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant General Superintendency, but may elect missionary Bishops for work in foreign fields, limiting their jurisdiction to the same respectively." After the word "respectively", I would insert or add these words, "except a Bishop or Bishops in Africa, who may have jurisdiction also over Colored Conferences in the United States."

The motion to make this proposed change the order of business Friday morning was lost.

The reorganization of Benevolences was next considered. The committee was of the opinion that no change is advisable at this time, and recommended that instead of the union of the two mission boards into a single society, the present arrangement continue. The report was adopted.

The plan providing for the election of one corresponding secretary as the secretary of the board and two assistant corresponding secretaries, was taken up. J. M. Killits then read the minority report. Dr. Robert Forbes said the proposition here to change the name "General Committee" is merely a

suggestion. The Board of Home Missions and Church Extension Conference" is a more dignified term than the "General Committee of Home Missions and Church Extension." We expect to act in harmony with the other board; and whatever is satisfactory to one will be satisfactory to the other. As to the representation in the Home Missions and Church Extension Conference, or the General Committee of Home Missions and Church Extension—according to previous order, there will be the Bishops, 25 men. Then there will be 30 men, 15 ministers and 15 laymen, elected by the General Conference on the nomination of the delegates from the General Conference districts. The Bishops, 25, 30 from the General Conference districts—55. And the situation now is, in this report, that we have 15 from the board, and the officers of the board.

Report of the first ballot for publishing agents was announced.

Total number of votes cast, 710; defective ballots, 9; total number of votes counted, 701; Necessary for a choice, 52.

New York—Homer Eaton, 672; Geo. P. Malin, 661. Cincinnati—H. C. Jennings, 656; E. R. Graham, 626.

The benediction was pronounced by Bishop Bashford.

Twenty-First Day, Friday, May 29

Bishop Burt presided.

After devotion the journal was read and approved.

Report No. 4 of the Committee on Home Missions was resumed. Dr. P. W. Trousdale offered an amendment providing for one representative from each General Conference district, instead of two, as proposed by the majority report.

After considerable discussion the proposed amendment was laid on the table.

Dr. F. M. North offered the following as a substitute:

There shall be a Home Missionary and Church Extension Committee consisting of (1) The Bishops, one of whom, as they may determine from time to time, shall be chairman; (2) The corresponding secretary and such assistant corresponding secretaries as the General Conference may elect, the president, the treasurer and recording secretary of the Board of Home Missions and the Church Extension; the recording secretary shall be ex-officio secretary of the Home Mission and Church Extension Conference; (3) Two representatives from each General Conference district, one minister and one layman, elected by the General Conference on the nomination of the delegates of the district, respectively; these shall be the same persons chosen in this behalf to serve on the General Committee of Foreign Missions; (4) As many representatives elected by the board as there are General Conference districts.

Dr. E. A. Schell offered the following amendment: I move to amend the fourth section, "As many members by the board as there are General Conference districts," by the addition of these words: "Not more than five of whom shall be elected from any one Annual Conference."

The substitute as amended was adopted.

After the recess Mrs. Pyett, from Borneo, a delegate from the Malaysia Conference, sang beautifully a song in the native language of Borneo.

Dr. J. M. Buckley presented the following report of the Committee on Rules, which was adopted:

"Whereas, This General Conference referred to the Committee on Rules the propriety of admitting amendments to a report or resolution under the previous question, and without debate or explanation, and

Whereas, The committee reported a rule admitting this and at the same time suggested that should it prove unsatisfactory it could be repealed, and as its power to confuse and unduly prolong business has been made manifest on a large scale, therefore

Resolved, That the said rule be stricken out.

J. M. BUCKLEY,

J. A. PATTEN,

W. W. EVANS,

Committee on Rules."

The General Conference district boundaries were fixed.

Dr. N. Sasamoi, fraternal delegate of the Japanese Methodist Church, said his parting word.

The following report from the Committee on Episcopacy on Districting Bishops was adopted:

"The Committee on Episcopacy beg leave to submit the following report, which was adopted upon

recommendation of the Sub-Committee on Districting of Bishops:

1. Whereas, There seems to be a desire in the Church for a modification of the present plan of episcopal supervision;

2. Whereas, The plan of districting the Bishops by the General Conference is not in harmony with the constitution of the Church as interpreted by the General Conference of 1904;

3. Whereas, The Board of Bishops under the constitution have the right to assign individual Bishops to preside over conferences in contiguous territory for a period of several years in succession as has been done in Europe, China and South America during the past quadrennium; and,

Whereas, It may be desirable to test the practicability of greater continuity of episcopal administration in this country; Be it

Resolved, That we respectfully request the Bishops, if they shall find it practicable,

1. To arrange the Annual Conferences into groups covering contiguous territory.

2. To form several groups of conferences into districts.

3. To assign the individual Bishops within said districts to preside for the ensuing quadrennium, in rotation, over the several Annual Conferences in such districts.

The report of the Committee on Episcopacy on the assignment of Bishops to residences was presented and adopted.

The ballot for editors of the official papers was ordered and taken.

At this point Mr. E. G. Bek, lay delegate of the South German, sold at public auction the large table over which the Bishops had wielded the gavel during the General Conference. The table was the work of the boys of the Venice Industrial School of our Church.

The table brought \$1,600, and the purchaser was Mr. James G. Shepherd, a coal operator, of Scranton, Pa.

The conference adjourned with the benediction by Bishop Burt.

AFTERNOON SESSION.

Bishop Willson presided.

Dr. f. L. Thomas, of the Washington Conference, announced the first hymn. Dr. Wm. V. Kelley led in prayer, and Dr. Gilbert announced the hymn, "Nearer, my God, to Thee."

The secretary read a telegram of greeting from the Epworth League Association of Morgantown District, West Virginia.

Dr. W. V. Kelly on a question of privilege was accorded the floor and presented the following report:

Report to the General Conference of the Methodist Episcopal Church from the special committee appointed to consider the overture of the Methodist Episcopal Church, South, asking for the co-operation of our church in a movement for the preparation of a new statement of doctrine for world-wide worship.

Your committee have pondered with care the gravity of this important proposal and of its possible consequences. We remember with gladness, in this year 1908 especially, our common origin, our common traditions, and our common faith. We desire also to reciprocate most cordially every manifestation of fraternity.

We are nevertheless compelled in the presence of this overture to recall the earnest wish of our fathers that our Articles of Religion and our Standards of Doctrine should remain unchanged, and having weighed the arguments in favor of it, we are not convinced of the necessity or the expediency of the proposed new statement of our doctrines.

Accordingly, we unanimously recommend that this General Conference respectfully decline to take the action requested, and at the same time renewing the expression of our fraternal love for the Methodist Episcopal Church South.

WILLIAM V. KELLEY,

Chairman.

LEVI GILBERT,

Secretary.

The report was adopted.

On motion of J. M. Buckley speeches for the remaining part of the conference were limited to five minutes.

The consideration of the report of the Committee of Home Mission and Church Extension was resumed. The second division concerning the Board of Home

Missions and Church Extension, as far as the paragraph on city evangelization, was adopted.

The next section, concerning the Annual Conference Board of Home Missions and Church Extension, was adopted.

The paragraph on city evangelization was also adopted.

The next section, on the Annual Conference and Home Missions and Church Extension, including the duties of presiding elders, and paragraph concerning the duties of pastors, application for Church Extension aid, down to the end, was adopted.

The first ballot for editors was announced. All editors were elected on the first ballot (see list in last week's issue).

The report on the National City Evangelization Union was read and adopted.

The following report presented by Dr. J. F. Goucher, was adopted:

Chapter V., Board of Foreign Missions; Incorporation and Office. There shall be a Board of Foreign Missions duly incorporated according to law, having its office in New York City; said Board of Foreign Missions being subject to such rules and regulations as the General Conference may from time to time prescribe.

Article V. Corresponding Secretaries. There shall be one corresponding secretary, who shall be the executive officer of the Board of Foreign Missions; and a first assistant corresponding secretary; both of whom shall be elected by the General Conference, quadrennially.

Ballot was taken for the General Corresponding Secretaries.

The report No. 3 of Committee on Foreign Missions presented by Dr. J. F. Goucher, was read and adopted.

F. E. Day: As a matter of privilege; very brief, very important; question of privilege. In report No. 1 of the Committee on Education, Freedmen's Aid and Sunday Schools, the report was adopted. There was amendment made protecting inviolate that fund of the Children's Aid accumulated to the present day, but the accumulation for the help of the Student's Aid entitled to come, there is need of an amendment. In the hurry of the present time the entire paragraph was eliminated. And in the interest of clearness, and to make possible the accomplishment of the work put upon the society, the Board of Education, I move the resolution. I voted for the amendment.

The Secretary: Resolved, That this section in the establishment of the Children's Day fund for student's aid shall apply only to collections received in the Sunday School or in the services held under the auspices of the Sunday School.

The amendment was adopted.

Bishop Warren was presented with a bunch of roses by Dr. C. B. Spencer on behalf of the Colorado delegation.

Dr. Homer Eaton presented the following resolution, which was adopted:

"Resolved, That the committee of five appointed by the General Conference on the revision of the statistical forms be enlarged by the addition thereto of the publishers of the General Minutes, and that the committee thus constituted be authorized and directed to prepare the revised forms in time for their adoption by the spring conference of 1909."

The chairmen of the several committees were constituted a committee for the bringing forward of such reports as in their judgment most deserve consideration of the conference.

The report on Deaconess work was presented and adopted.

THE BALLOT FOR SECRETARIES.

The Bishop then announced the ballot as follows: For Missionary Secretary—Total vote, 705; necessary to a choice, 353; H. C. Stuntz, 348; A. B. Leonard, 346; Scattering, 11. No election.

Corresponding Secretary Home Missions and Church Extension—Number of votes cast, 702; necessary for choice, 352; Robert Forbes, 636; F. M. North, 44; Ward Platt, 15; scattering, 7. Robert Forbes, having received the necessary vote is duly elected.

Ballot for Corresponding Secretary for Board of Education—Number of votes cast, 701; necessary for a choice, 351; Thomas Nicholson, 304; Theodore Henderson, 187; E. S. Tipple, 120; J. C. Nicholson, 27; J. Kerfoot, 13; Emory Stevens, 12; George Gaul, 13; F. B. Lynch, 15; scattering, 9. No election.

First ballot for two Corresponding Secretaries for the Freedmen's Aid Society—Number of votes cast, (Continued on Page Eleven.)

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the Advocate does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

OUR GENERAL SUPERINTENDENCY

(Continued from Page 1.)

ago we had only two Episcopal residences abroad which were occupied by General Superintendents. We now have four. Eight years ago Foo Chow, China, was made an Episcopal residence upon the direct demand of our workers in China for Episcopal supervision. The demand was joined with the protest that China did not desire a Missionary Bishopric. Now China has two Episcopal residences, Peking having been added to the list. Zurich, Switzerland, and Buenos Ayres, South America, were added to the list, respectively eight and four years ago.

Another significant move on the part of the General Conference was its attitude toward the Missionary Bishopric. Although the Committee on Episcopacy recommended the election of a Missionary Bishop for Mexico the General Conference refused to adopt the report. This refusal of Mexico is not without significance. Heretofore the names of the Missionary Bishops did not appear in our hymnal and discipline undersigned to the general statement which has alone been signed by General Superintendents. By the actions of the General Conference the names of Missionary Bishops will also appear with the General Superintendents, thus giving more recognition to the office of the Missionary Episcopacy. This may be a step toward closing the gap between the General Superintendent and Missionary Episcopacy; as a matter of fact, there is no difference in these two offices when the Missionary Bishop and General Superintendent are upon the territory for which the Missionary Bishop has been elected. They are as much co-ordinate there as the General Superintendents are co-ordinate in the United States.

The tendency is against the election of more Missionary Bishops; and while the office is proven of great value to our Methodism abroad, there is a feeling that the Methodist Episcopal Church can well afford to elect these men, who may serve us in foreign fields to the General Superintendency, and assign them to residences in those fields. Perhaps the growth of the desire for the districting of bishops and assigning them to contiguous conferences will mean finally the abolition of the Missionary Episcopacy, which seems to be a thing desirable.

New Orleans is the greatest city of the South, and until recently was the greatest cotton market of the world. That it will recover its position in the export of the chief staple of the South there is no doubt. The agitation of labor unions is the cause of this change which can be only temporary. New Orleans has great facilities for shipping, and when the Panama Canal is finished its business will increase many fold as will also its population. It will be the distributing point for the South American countries. Besides being the largest and most important city in the South it is one of the chief cities of the country. Its spiritual life, therefore, should not be neglected. Here we find work for the most aggressive sort of evangelism, and the Methodist Episcopal Church should have a vigorous hand in it. The coming of Bishop Neely to this great city as a resident Bishop will, no doubt, give vigor to our work. The Mission Board of the Baptist Church recently appropriated \$25,000 for work in this city, and the Church Extension Board of the Methodist Episcopal Church South has appropriated \$10,000 to help two churches, and yet there is great work to be done.

GENERAL OFFICERS ELECTED

PUBLISHING AGENTS.

At New York:

The Rev. Homer Eaton, D. D.

The Rev. G. P. Mains, D. D.

At Cincinnati:

The Rev. H. C. Jennings, D. D.

Mr. E. R. Graham.

CORRESPONDING SECRETARIES.

Board of Foreign Mission:

The Rev. A. B. Leonard, D. D.

Board of Home Missions and Church Extension:

The Rev. Robert Forbes, D. D.

Board of Education:

The Rev. Thomas Nicholson, D. D.

Board of Freedmen's Aid:

The Rev. M. C. B. Mason, D. D.

The Rev. P. J. Maveety, D. D.

Board of Sunday Schools:

The Rev. David G. Downey.

Board of Conference Claimants:

The Rev. J. B. Hingeley, D. D.

ASSISTANT CORRESPONDING SECRETARIES.

Board of Foreign Missions:

The Rev. Homer C. Stuntz, D. D.

Board of Home Missions and Church Extension:

The Rev. Ward Platt, D. D.

The Rev. C. M. Boswell, D. D.

OUR REPRESENTATIVES ON THE GENERAL BOARDS

The Rev. Dr. W. H. Logan, of the Texas Conference, continues as a member of the Book Committee, representing the Seventh General Conference District.

Mr. J. A. Patten continues a member of the Book Committee from the Sixth District.

The Rev. Dr. G. G. Logan, and Professor R. S. Lovinggood will represent the Seventh General Conference District on the General Committees, and the Rev. Dr. B. F. Witherspoon will be the ministerial member of the Sixth General Conference District on the General Committees, the lay representative being Mr. W. C. Smith, of the Holston Conference.

President M. W. Dogan is a member of the new Board of Education, and Dr. B. M. Hubbard is a member of the new Board of Sunday Schools.

Dr. H. A. Monroe and Dr. C. A. Tindley are members respectively of the Board of Managers of the Board of Foreign Missions and the Board of Home Mission and Church Extension.

The Rev. Dr. E. A. White, of the Lexington Conference, and Mr. R. B. McRary, of the North Carolina Conference, are members of the Board of Managers of the Freedmen's Aid Society.

We are indebted to the scientists for many things. We all have our theories as to persons who go to sleep in the church during the delivery of a sermon. The charge is laid at the feet of the preacher, whose sermons it is held are so dry that persons can not stay awake to hear them. On the other hand it is claimed that the person who goes to sleep has spent a wakeful night. But now comes the *Revue Scientifique* of Paris which advances another theory, that it is not due to the dryness of the sermon or the dissipation on the part of the sleeper nor to poor ventilation. The writer claims that going to sleep if it were due to the sermon that the whole congregation would go to sleep; so he concludes that the man who goes to sleep unconsciously hypnotizes himself by a steady gaze upon the preacher or pulpit and that the harder he tries to listen to the sermon the surer he is to go to sleep and it follows according to this theory that the most attentive hearers are those who are surest to go to sleep. Well, so much for the scientific view of the case. This will at least be gratifying to the chronic sleepers, who are to be found in all the churches, and to the relief of the preacher to know that it is not the dryness of his sermon that forces people to sleep and to the sexton it will be a relief in that he is relieved of the charge of improper ventilation.

OF GENERAL INTEREST

FIGHT ON.

The political fight is actually on. The Republican National Convention has begun its preliminary work, disposing of the contesting delegations mainly from the South. Already the factions from the States of Arkansas, Alabama, Florida, Georgia and Louisiana have been heard from, and the Taft delegates from the first four named were accorded their seats, leaving perhaps the Louisiana delegations to be seated on half vote, as formerly. It seems now to be evident that Secretary Taft has the most promising hold on the convention, and unless something unforeseen happens will bear away the honors of the Republican nomination for the presidency of the United States.

RELIGION IN POLITICS.

The question of religion evoked a little discussion in the Socialist convention held at Chicago last month. The plank in the platform which precipitated such lively discussion "declares that religion is a private matter, but that the Socialist party is opposed to all clerical political activity." This utterance, so ardently discussed by Arthur Morrow Lewis, of Illinois, being found distasteful, was substituted by a clause proposed by Morris Hillquitt, of New York, which reads: "The Socialist movement is primarily an economic and political movement. It is not concerned with religious beliefs." Mr. Lewis, speaking further on this subject, said: "There are few forms of modern thought which do not directly affect the question of religion. And when you say that it is merely a question of the private conscience you fly in the face of the science and learning of your day."

Mr. Hunter, another of the speakers, said: "We need every man in the cause of the proletariat, no matter what his religious view is. Let him talk as he likes as an individual, but don't let him go about and say this political party is a party of atheists, and on the other hand, don't let him go about and say this is a party of Christians."

POWER OF NON-RESISTANCE.

That the world is permanently tending towards a state of practical Christianity, though necessarily slowly, is evinced by the continual frequent outbreaks of opinion of peace advocates. And when the idea of the peace of love will have so sufficiently established itself in the minds and hearts of the people of some strong nation that this nation will have the courage of conviction to embody these ideas in the conduct of its daily life, the world will have taken a step which will tell wonderfully in the advancement of God's kingdom here on earth. William Lloyd Garrison in his recent speech at Longwood, Pa., speaking on the invulnerableness of non-resistance, said in part:

"No term is more misunderstood than non-resistance. The ordinary mind holds it in contempt, unconscious of its saving spirit. The few who comprehend its inspiration marvel at the strength of character which dares exemplify it. Abject? Were ever reformers more defiant than the anti-slavery non-resistants? Passive? They were the embodiment of activity. Did their religion include subservience, suppression of conscience or curbing of righteous speech? History preserves the story of no more unflinching body of men and women. In their ranks there was no room for cowards."

"Courage is not required to resent an injury, to return blow for blow. The brute and the bully have that quality in excess. Cowardice cannot suffer injury without retaliation. And there is a wide distinction between non-resistants and so-called peace men. When the day of trial arrives, the first hold to their principles in spite of consequences. The second, by a mental process, suspend their conviction for the time being and find excuses for bending to the popular breeze. Strangely, those who countenance no deviation from the moral law are looked upon as foolish fanatics. Only those who can fold and put away their creed like an umbrella, when the time for its application is at hand, are esteemed prudent and practical."

Personal and General

More new banks were incorporated in Kansas last year than in any other State.

The New Age is an attractive sheet, published at Los Angeles, California, in the interest of our people.

A delayed report of the commencement of the Meharry Medical College will appear in our next weeks' issue.

We are publishing this week, through the courtesy of the Northwestern Christian Advocate, cuts of the new Bishops.

Bishop Lewis attended a General Conference for the first time at Baltimore. He was not even a visitor at a previous session.

It is said that Bishop Bristol is the only man ever elected to the General Conference six successive times from the pastorate.

Mr. M. S. Davage, our Business Manager, spent a few days last week in New York studying business methods at the Book Concern.

Mrs. Rosa Simpson, deaconess of the Texas Conference, at the close of the General Conference left for a visit to Eastern cities and Canada.

Dr. and Mrs. A. P. Camphor had charge of the African Department of the missionary exhibit at Baltimore during the General Conference.

The North Carolina State Teachers' Association will hold its twenty-eighth annual session in the J. K. Brick-Normal School, Enfield, North Carolina, June 17-21.

The Rev. W. P. C. Morrison, of the Mississippi Conference, visited the office of the SOUTHWESTERN last week. He is having a very pleasant and successful year.

Among the visitors at the General Conference were the Rev. W. G. Alston, of the Texas Conference, and the Rev. L. H. King, B. D., of the Atlanta Conference.

The Rev. E. R. Miller, pastor of Fort Street Church, Atlanta, Georgia, has just closed the most successful revival held in the history of that church, with ninety-seven conversions.

The Rev. Dr. Homer Eaton enters upon his sixth quadrennium as Publishing Agent of the Methodist Episcopal Church, and Dr. George P. Mains enters upon his fourth.

The address of the Rev. I. H. Fulton, District Superintendent of the Florence District, South Carolina, has been changed to 221 No. Church Street, Orangeburg, South Carolina.

Mr. O. P. Miller, the popular treasurer of the General Conference Expense Fund, is serving his twenty-sixth year as superintendent of the Sunday School of our Church in Rock Rapids, Iowa.

We are informed by the Rev. A. R. Luster, pastor, that on the 23d of April the best church on the Hawkins' Circuit, of the Marshall District, at Green Grove, Texas, was completely destroyed by a storm.

The recently elected Bishop William F. Anderson is delivering a very popular lecture on "The Quest for the Fountain of Youth". Bishop Anderson is to be one of the speakers on commencement June 11, at Scio College.

The Rev. E. W. Lee, D. D., has been elected president of Morris Brown College, Atlanta, Ga., filling the vacancy made by Dr. J. S. Flipper, who was recently elected Bishop of the African Methodist Episcopal Church.

The Bethany Sunday School, of Philadelphia, has just celebrated its semi-centennial. This Sunday School was organized by John Wanamaker in 1858, with only twenty members; to-day it has six thousand scholars and teachers.

Doctor Eugene A. Noble has been elected president of the Woman's College, Baltimore, succeeding Dr. John F. Goucher, resigned. There is a movement on foot to change the name of the Woman's College to Goucher College.

The Rev. Dr. Charles S. Nutter has written an exceedingly interesting and forceful flag song, which is set to music by Wilbur Hascall. The song is published in sheet form and may be had for ten cents per copy of C. W. Thompson & Company, Boston, Massachusetts.

The twelfth International Sunday School Convention will be held in Louisville, Kentucky, June 18-23. Among those announced upon the program are: Bishop E. H. Hughes, Dr. Robert Forbes, Dr. J. T. McFarland, Dr. D. G. Downey and Dr. Booker T. Washington.

Of the new Bishops elected three were pastors, two college presidents, one a theological professor, one a General Corresponding Secretary, and one an editor. Bishop Nuelsen is the youngest and Bishop Smith the oldest. Bishop Smith is one year the senior of Bishop Goodsell.

Mr. Reginald Robinson and Mr. I. G. Anderson, of British Honduras, and the Rev. Hezekiah McField, a Wesleyan minister, are guests this week at the Burke House, this city. Mr. Anderson is en route to New York, where he will enter upon the study of medicine.

The General Conference closed with a deficiency in the General Conference expense, and Mr. O. P. Millere, treasurer, urges that the pastors of our territory who have not raised the General Conference expense do so at once and forward the same to him at Rock Rapids, Iowa. This matter deserves immediate attention.

The Episcopal Address of Bishop Hartzell and Bishop Scott will appear in an early issue, as will also the Fraternal Addresses of Dr. I. L. Thomas to the General Conference of the African Methodist Episcopal Church, and of Dr. J. B. L. Williams to the General Conference of the African Methodist Episcopal Zion Church.

The officers and members of Mallalieu Church, this city, have granted to their pastor, the Rev. W. Scott Chinn, a six weeks' vacation. Bro. Chinn will attend the Graduate Divinity College of Chicago University, where he will study modern methods of church and city evangelization work, with the intention of completing the course for the degree of Doctor of Philosophy.

It is gratifying to note that Bishop E. W. Lampton has been assigned to the Eighth Episcopal District of the African Methodist Episcopal Church, embracing the Mississippi, Central Mississippi, North Mississippi, Northeast Mississippi, Louisiana and North Louisiana Conferences. We are quite sure that the Bishop will give a good account of his leadership.

The twelfth annual session of the Hampton Negro Conference will be held Tuesday and Wednesday, June 16 and 17, at Hampton, Virginia. Among the subjects to be discussed are: "How to fit the School to the Needs of the Community," "How to Arouse the Interest of the Community in the School," "Insurance Round Table," "Teachers' Round Table," "The Contribution of the Physician to Race Development," and "The Call of the Farm."

The Honorable William J. Bryan delivered his lecture on the "Prince of Peace" before the General Conference free of charge. He did not take even travelling expenses. There were between two thousand five hundred and three thousand people present, some paying two dollars each for a seat. The local committee on General Conference entertainment netted a neat sum from this lecture.

Mr. Carl Fowler, of 338 West Seventy-second street, New York City, is gathering material for a life of his father, the late Bishop Charles H. Fowler. He would like to hear from persons possessing especially interesting letters from Bishop Fowler, from any who have been especially helped by his acts or influence, and from persons who can communicate incidents illustrative of his character and work.

The Rev. Byron Palmer, D. D., of Ashtabula, Ohio, died May 22, after many years of suffering. The Rev. Mr. Palmer had been for ten years an active member of the East Ohio conference when forced to retire because of the affliction that came upon him. His sweet, trustful and uncomplaining spirit through these years of suffering has been an inspiration to those who have visited him. Mr. Palmer is the author of "God's White Throne," and "The Living Way".

We have received, through the kindness of the Rev. J. H. Blake, the secretary, a copy of the journal of the Delaware Conference. It is one of the largest journals that has come to our desk, being almost two hundred pages. We have also received the journal of the Florida Annual Conference, through the secretary, the Rev. S. A. Huger. The journal of the Liberia Annual Conference is also before us, and though printed in Liberia is one of the best journals that comes to our desk.

The fiftieth anniversary of the founding of Upper Iowa University, at Fayette, Iowa, will be held June 14-18. Among the prominent men not graduates of the school, who will have places on the programme, are: Governor J. Frank Hanly,

of Indiana; United States Senator J. P. Oliver, Bishops H. W. Warren, W. F. McDowell, W. F. Anderson, W. S. Lewis, Dr. J. M. Buckley, Dr. C. B. Spencer, Dr. T. S. Henderson, and Dr. J. Wesley Hill. Bishop Warren will preach the baccalaureate sermon Sunday morning, June 14. Dr. Theodore S. Henderson will deliver an address in the afternoon and Bishop Anderson will preach the anniversary sermon in the evening. The jubilee address will be given by Bishop McDowell Tuesday afternoon, June 16.

The second annual session of the Mississippi Association of Teachers in Colored Schools will meet in Vicksburg, Miss., June 30-July 1. The officers of the association are: President, J. A. Martin, Principal City Schools, Jackson; First Vice President, W. I. Mitchell, Principal Union Academy, Columbus; Second Vice President, W. W. Phillips, Principal Colored Schools, Kosciusko; Third Vice President, P. S. Jones, Principal Colored School, Hattiesburg; Secretary, Wm. M. Hopkins, Principal Colored School, Meridian; Assistant Secretary, J. G. H. Bowman, Principal Magnolia Avenue School, Vicksburg; Corresponding Secretary, L. J. Rowan, President Alcorn A. & M. College, Alcorn; Treasurer, J. H. Moseley, Magnolia Industrial Institute, Magnolia.

Dr. H. T. Johnson has returned to the editorship of the Christian Recorder for the fifth quadrennium. He announces that articles of personal controversy and bickerings will not be published, and a ban is put on the articles booming candidates and articles that are "weak, worldly, worthless or wicked." But the Recorder will continue to publish articles on Sunday School conventions, presiding elders' rounds, and District Conferences, and the like, provided these reports are accompanied with "three whole cash subscribers or cash order for four dozen or more copies of the paper." If you can work this plan, Editor Johnson, please advise us, for if we were to get three annual subscriptions for every notice we have of quarterly or district conferences and of Sunday School conventions our list will grow rapidly.

NEW ORLEANS UNIVERSITY

The commencement exercises of the University were this year unusually varied and strong. On June 6th were held the exercises of Flint Medical College. The University auditorium was filled, even the standing room. The papers of the graduates were of a high order. Flint is making a fine record. This year the college has put out a separate and special catalogue. On the 14th closed a week of interesting events at Gilbert Academy. Acting Principal Matthews has had a good year. The evening of the 14th marked the President's reception to the graduating classes. The 15th was devoted to a grand concert by the Conservatory of Music. The concerts given by this Department have called forth much favorable comment. They were really grand concerts. On the 16th the Eighth grade held its annual exercises. Professor Wheeler, the Principal presided and over fifty pupils received certificates. Sunday the 17th was Baccalaureate day—the sermon being preached by the President. On the 18th was held the contest for the Bond prizes. The prizes went to Miss Evelyn Lowery and Mr. Thos. C. Strotter. The prizes, two in number, of ten dollars in gold each, are given by Mr. and Mrs. Chas. H. Bond of Boston, Mass. The 19th witnessed the General Commencement, when there was present the largest gathering in the history of the University. The trustees, ministers and their families were there in force. The presiding elders were in good evidence. Good will and enthusiasm were very apparent. Specially imposing were the processions on Sunday and Commencement Day. The following was the order: The marshal of the day, the choir, class in Domestic Science, College Preparatory, Normal, College, Members of the Faculty and President. It has been remarked that from the beginning to the end of all these exercises no break or mistake was observed. The order was perfect, the student body enthusiastic and the people pleased. The school has had a fine year. The financial showing is good. Its net enrollment has been 926. The coming year promises even greater things. The President announced changes in the faculty and in the plan of University administration. The new catalogue is already out and other literature giving information about the school may be had in abundance from the President.

INTERNATIONAL LESSON

Second Quarter.—Lesson XII.—June 21, 1908.—Title: Review of the Second Quarter.—(Read I Cor. 15:1-20).—Golden Text: "But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and believing ye might have life through his name."—(John 20:31).—Hymn No. 386.

DAILY HOME READINGS.

June 15, Monday—John 10:1-18.
 " 16, Tuesday—John 11:30-45.
 " 17, Wednesday—John 13:1-20.
 " 18, Thursday—John 18:12-27.
 " 19, Friday—John 19:17-30.
 " 20, Saturday—John 20:1-18.
 " 21, Sunday—John 20:19-31.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

The Golden Text for to-day tells us why the Gospels were written. The writers thereof had no other purpose than to declare and demonstrate that Christ was the Son of God, and the long-promised Messiah. Having spent nearly three years in His immediate presence, thereby having the great privilege of listening to His teachings and noting the many wonderful miracles He performed, they were convinced beyond a reasonable doubt that He was indeed the Saviour of the world. But they were not satisfied to believe upon Him alone; they wanted that others also should believe and, believing, "have life through his name." How noble the motive which inspired them to thus write of the sayings and doings of their beloved Lord and Master! Yes, they wanted that others should hear of their Christ. They desired that the good tidings of salvation should be heard by all men to the end that they might be saved. Thus they would have men acknowledge that Christ is not only the Son of God, but also the Redeemer of the world. They would also have us accept Him as our Saviour. And this must we do if we would have everlasting life. Let no one refuse the offer of life as brought by Jesus. Rather let him accept him as his Redeemer and Saviour and "have life through his name."

We have studied this quarter the last twelve chapters of the Gospel as written by St. John. In order that the best results may be obtained, let each scholar come prepared to tell, in regard to every chapter, the main theme of the chapter, and one practical lesson which may be drawn from it. This will require a careful study of the chapters studied, and fix permanently in the mind the lessons of the quarter.

REVIEW POINTS.

LESSON I.—Title: Jesus the Good Shepherd. Golden Text: "The good shepherd giveth his life for the sheep."—John 10:11. Here we are taught that men need not go through this life alone; that if they will allow Him, Jesus will become their Shepherd and, as such, will lead and protect them—yea, will even give His life for them.

LESSON II.—Title: The Raising of Lazarus. Golden Text: "I am the resurrection and the life."—John 11:25. To the physical life death is a terror. But, do what we may, we cannot escape him. In this lesson the blessed assurance is given us that Christ raiseth His followers from death to eternal life—that over them death hath no dominion, and that they need not, therefore, dread his approach.

LESSON III.—Title: Jesus Anointed at Bethany. Golden Text: "We love him because he first loved us."—I John 4:19. This lesson brings to our attention the great love that Mary had for the Master and the acceptance by Him of the manifestation of that love which she made. Here we learn that Christ desires our devotion and gladly receives our consecrated service.

LESSON IV.—Title: Jesus Teaches Humility. Golden Text: "A new commandment I give unto you, that ye love one another as I have loved you."—John 13:34. The measure of our love for each other must be the measure of Christ's love for us. The example of humble service as here given us by Jesus must be emulated by us. The spirit of genuine humility must characterize us in all that we say and do.

LESSON V.—Title: Our Heavenly Home. Golden Text: "In my Father's house are many mansions."—John 14:2. Here we have given us the welcome truth that after a life of care and toil we shall, if faithful unto the end, be made welcome in our Father's home above. This lesson assures us that Christ is preparing mansions of light and of joy for all of His faithful followers.

LESSON VI.—Title: The Mission of the Holy Spirit. Golden Text: "I will pray the Father, and he shall give you another Comforter that he may abide with you forever."—John 14:16. This lesson tells us that though Jesus has returned unto the bosom of His Father, He is still in the world in the person of the Comforter. Thus by the Holy Spirit Christ is ever present to guide, help, strengthen, and help them that love Him.

LESSON VII.—Title: Jesus Betrayed and Denied. Golden Text: "Jesus said unto them, the Son of Man shall be betrayed into the hands of men."—Matt. 17:22. Here we see the depravity of the human heart, and how utterly foolish it is for one to trust in his own strength. We are also taught in this lesson that Christ knows our denials of Him, and is unutterably grieved by them.

LESSON VIII.—Title: Jesus' Death and Burial. Golden Text: "Christ died for our sins according to the Scriptures."—I Cor. 15:3. This lesson shows the fulfillment of prophecy. Christ died for the sins of the world in order to bring the world back to God. Here we also see how bad sin is, and how great God's love for man is that made salvation possible for us.

LESSON IX.—Title: Jesus Risen from the Dead. Golden Text: "I am he that liveth, and was dead; and, behold, I am alive forevermore."—Rev. 1:18. The resurrection of Christ, as here brought out, is the principal theme of the Gospel. Had He not come, then would our faith be in vain. His resurrection proves that He is the Son of God, and is an earnest of our immortality.

LESSON X.—Title: Jesus Appears to the Apostles. Golden Text: "Thomas answered and said unto him, My Lord and my God."—John 20:28. That there might not be any doubt as to His resurrection, Christ showed Himself to His disciples on several occasions. This lesson shows how willing He was to satisfy the doubts of Thomas. He is as ready now as ever to give every proof of His character, nature, and will that men may demand.

LESSON XI.—Title: The Risen Christ by the Sea of Galilee. Golden Text: "Lo, I am with you alway, even unto the end of the world."—Matt. 28:20. Here we have Jesus appearing unto His disciples when they least expected. Also, how kindly and willingly he helps them in their every time of need. But the most beautiful and encouraging truth here brought out is His readiness to forgive repentant sinners. We likewise learn that as His disciples He requires of us only two things: that we love Him, and help other men.

NUGGETS.

1. Jesus is the only safe and faithful Guide.
2. Christ is the Resurrection and the Life.
3. We should honor the Master with all that we have and are.
4. Service to men is service to Christ.
5. Our future is safe in Christ's hands.
6. If we would be fruitful we must abide in Christ.
7. The Comforter represents Christ.
8. Christ's love for humanity is undying.
9. Selfishness leads to denial and betrayal of Christ.
10. Christ suffered and died in our stead.
11. Those who believe in Christ shall never die.
12. The resurrection of Christ is an earnest of our own.

Charleston, S. C.

"The word Duty," said George Wilson, a distinguished professor in the University of Edinburgh, when almost worn out in faithful work "The word Duty seems to me the biggest word in the world, and is uppermost in all my serious doings."

Plan of Episcopal Visitation for 1908

PART II—JULY-DECEMBER.

BISHOP WARREN.

Residence: Denver, Colo.

CONFERENCE.	PLACE.	DATE.
Nevada Mission	Reno	Aug. 27
Pacific Japanese	Oakland, Cal.	Sept. 4
Pacific Chinese	San Francisco, Cal.	Sept. 7
California German	Santa Rosa	Sept. 10
California	Pacific Grove	Sept. 16
Southern California	Los Angeles	Sept. 23
Arizona Mission	Douglas	Oct. 1

BISHOP GOODSSELL.

Residence: New York City.

Blue Ridge	Kings Mount, N. C.	Oct. 1
Holston	Johnson City, Tenn.	Oct. 7
Tennessee	Nashville	Oct. 14
Central Tennessee	Dowelltown	Oct. 22
East Tennessee	Chattanooga	Oct. 29

BISHOP CRANSTON.

Residence: Washington, D. C.

East Ohio	East Liverpool	Sept. 9
Central New York	Ithaca	Sept. 23
Genesee	Rochester, N. Y.	Sept. 30
North Carolina	Charlotte	Oct. 8
Atlantic Mission Conf.	Elizabeth City, N. C.	Oct. 15

BISHOP HAMILTON.

Residence: Boston, Mass.

Erle	Jamestown, N. Y.	Sept. 2
Detroit		Sept. 9
Michigan	Saint Joseph	Sept. 16
South Carolina	Spartanburg	Nov. 25
Savannah	Greenville	Dec. 3

BISHOP MOORE.

Residence: Cincinnati, O.

Cincinnati	Greenfield, O.	Sept. 2
North Ohio	Mount Vernon	Sept. 9
Indiana	Shelbyville	Sept. 16
Kentucky	Barbourville	Sept. 23
West Virginia	Ephraim	Oct. 7

BISHOP BERRY.

Residence: Buffalo, N. Y.

Northwest Indiana	Attica	Sept. 2
Central Illinois		Sept. 9
Illinois	Carrollton	Sept. 16
Pittsburg	Vandergrift	Sept. 30

BISHOP SPELLMEYER.

Residence: Saint Louis, Mo.

Des Moines	Clarinda, Ia.	Sept. 3
Western Swedish	Newman Grove	Sept. 17
Northwest Iowa	Rockwell City	Sept. 23
Missouri	Tarkio	Sept. 30

BISHOP McDOWELL.

Residence: Chicago, Ill.

North Montana	Kalispell	Aug. 13
Montana	Miles City	Aug. 30
Wyoming Mission	Sheridan	Aug. 27
Colorado	Longmont	Sept. 2
Utah Mission	Ogden	Sept. 10

BISHOP BASHFORD.

Residence: Peking, China.

BISHOP BURT.

Residence: Zurich, Switzerland.

BISHOP WILSON.

Residence: Philadelphia, Pa.

Norwegian-Danish	Saint Paul, Minn.	Sept. 10
Northern Swedish	Saint Paul, Minn.	Sept. 17
Minnesota	Fairmont	Sept. 23
Northern Minnesota	Litchfield	Sept. 30
Dakota	St. Louis Falls, S. D.	Oct. 7
North Dakota	Jamestown	Oct. 14

BISHOP NEELY.

Residence: New Orleans, La.

Central Swedish	Racine, Wis.	Sept. 3
West Wisconsin	Ashland	Sept. 9
Wisconsin	Neenah	Sept. 16
Chicago German	Ripon, Wis.	Sept. 23
Rock River	Chicago, Ill.	Sept. 30

BISHOP ANDERSON.

Residence: Chattanooga, Tenn.

Ohio	Lancaster	Sept. 16
Central Alabama	Decatur	Nov. 26
Alabama	Pratt City	Dec. 3
Atlanta	Atlanta, Ga.	Dec. 10
Georgia	Mount Zion	Dec. 17

BISHOP NUELSEN.

Residence: Omaha, Neb.

West German	Lincoln, Neb.	Sept. 3
Saint Louis German	Quincy, Ill.	Sept. 9
Central German	Columbus, O.	Sept. 16
Northwest German	Parker, S. D.	Sept. 23
Northern German	Fairfax, Minn.	Oct. 7

BISHOP QUAYLE.*Residence: Oklahoma City, Okla.*

CONFERENCE.	PLACE.	DATE.
Iowa	Ottumwa	Sept. 2
Austin	Houston Heights, Tex.	Nov. 19
West Texas	Victoria	Nov. 26
Southern German	San Antonio, Tex.	Dec. 3
Texas	Paris	Dec. 10
Gulf	Hammond, La.	Dec. 17

BISHOP SMITH.*Residence: Portland, Ore.*

Alaska Mission	July 2
Oklahoma	July 7
East Oklahoma Mission	July 15
New Mexico Eng. Miss. Santa Fe	Oct. 22
New Mexico Span. Miss. Santa Fe	Oct. 22

BISHOP HUGHES.*Residence: San Francisco, Cal.*

Idaho	Welser	Aug. 20
Pacific German	Salcm, Ore.	Aug. 27
Columbia River	Winatchee	Sept. 2
Western Nor-Danish	Spokane, Wash.	Sept. 9
Puget Sound	Tacoma, Wash.	Sept. 16
Oregon	Salem	Sept. 23

BISHOP McINTYRE.*Residence: Minneapolis, Minn.*

Black Hills Mission	Austin, S. D.	Aug. 20
Northwest Nebraska	Long Pine	Aug. 27
Nebraska	Auburn	Sept. 16
North Nebraska	Stanton	Sept. 23
West Nebraska	Galthersburg	Sept. 30

BISHOP BRISTOL.*Residence: Buenos Ayres, Argentina, S. A.*

Southern Illinois	McLeansboro	Sept. 16
Central Ohio	Van Wert	Sept. 23

BISHOP LEWIS.*Residence: Foochow, China.*

Upper Iowa	Mount Vernon	Oct. 7
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FOREIGN VERN.**AFRICA—BISHOPS HARTZELL AND SCOTT.**

East Central Africa Mission Conference, Liberia Conference, West Central Africa Mission, places and dates to be announced later.

CHINA—BISHOP BASHFORD.

Cent. China Miss. Conf. Kiukiang	Oct. 21
Foochow	Nov. 4
North China	Oct. 7

CHINA BISHOP LEWIS.

Hinghua	Hinghua	Nov. 18
West China Mission	Chungking	Feb. 3, '09

EUROPE—BISHOP BURT.

Bulgaria	Lovetch	Sept. 10
Denmark	Copenhagen	July 23
Finland & St. Petersburg	Tammerfors	Aug. 26
France Mission	Lyons	July 6
Italy	Turin	June 17
North Germany	Hamburg	July 15
Norway	Aalesund	Aug. 12
South Germany	Ebingen	June 24
Sweden	Karlsklona	July 29
Switzerland	Adliswell	July 1

SOUTH AMERICA—BISHOP BRISTOL.

Bolivia Mission, Chili Conference, Eastern South America Conference, and North Andes Mission. Places and dates to be announced later.

SOUTHERN ASIA—BISHOPS WARNE, ROBINSON AND OLDHAM.

BISHOP ROBINSON—		
South India	Bangalore	Dec. 10
Central Provinces	Jabalpore	Jan. 6, '09
Bombay	Nadlad	Jan. 14, '09
BISHOP WARNE—		
Bengal	Asansol	Dec. 17
North India	Moradabad	Jan. 6, '09
N. W. India	Muttra	Jan. 14, '09
BISHOP OLDHAM—		
Burma	Rangoon	Jan. 22, '09
Malaysia	Singapore	Feb. 5, '09
Philippine Islands	Manilla	Feb. 26, '09
Adopted by the Board of Bishops at Baltimore, Md., June 1, 1908.		

Adopted by the Board of Bishops at Baltimore, Md., June 1, 1908.

JOHN M. WALDEN.
Secretary.

Proceedings of the General Conference*(Continued from Page Seven.)*

696; necessary for a choice, 459; M. C. B. Mason, 617; P. J. Maveety, 156; E. Blake, 114; W. D. Parr, 92; E. M. Mills, 86; J. S. Van Cleve, 58; J. S. Hill, 45; A. H. Norcross, 39; L. H. Stewart, 39; D. L. Antman, 31; — Spencer, 27; G. I. Wright, 21; C. G. Nelson, 117; R. H. Gilbert, 16; J. W. E. Bowen, 14; George Trevor, 10; scattering, 13. M. C. B. Mason, having received the necessary number of votes, is elected and there is no other election.

First ballot for one Corresponding Secretary for the Board of Sunday Schools—Number of votes cast, 703; necessary for a choice, 352; David G. Downey, 547; W. S. Trousdale, 110; Joseph Lee, 22; — Wilcox, 18; scattering, 6. David G. Downey, having re-

ceived the necessary number of votes, was duly elected.

First ballot for one Corresponding Secretary for the Epworth League—Total number of votes cast, 694; necessary for a choice, 348; E. M. Randall, 377; W. F. Sheridan, 250; C. F. Reisner, 50; D. Brummitt, 15; scattering, 2. E. M. Randall, having received the necessary vote, was elected.

First ballot for one Corresponding Secretary for the Board of Conference Claimants—Number of votes cast, 703; necessary for a choice, 352; Joseph B. Hingeley, 372; J. B. Hamilton, 233; W. H. Wilder, 90; scattering, 7. Joseph B. Hingeley, having received the necessary number of votes, is elected.

The second ballot was ordered.

Bishop Walden pronounced the benediction

Twenty-Second Day, Saturday, May 30

Bishop Neely presided.

The journal was read and approved.

The ballot for Corresponding Secretary for the Board of Foreign Missions was then announced: The number of votes cast, 622; necessary for a choice, 302; A. B. Leonard, 317; H. C. Stuntz, 285. A. B. Leonard, having received the majority of ballots cast, was declared corresponding secretary.

Second ballot for Corresponding Secretary for Board of Education—Number of votes cast, 599; necessary for a choice, 300. Thomas Nicholson has received 397; Theodore S. Henderson, 122; E. S. Tipple, 68; scattering, 12. Thomas Nicholson, having received the majority of votes cast, was declared elected corresponding secretary for the Board of Education.

Second ballot for Corresponding Secretary for the Freedmen's Aid Society—Number of votes cast, 598; necessary for a choice, 300. P. J. Maveety, 244; Edgar Blake, 130; W. D. Parr, 91; J. W. Van Cleve, 42; A. H. Norcross, 23; J. S. Hill, 15; D. L. Aultmaa, 14; E. M. Mills, 13; J. O. Spencer, 12; scattering, 14.

No one having received a majority of the ballots cast there is no election.

Another ballot was taken for a corresponding secretary of the Freedmen's Aid Society.

A ballot was also taken for assistant corresponding secretaries of the Board of Foreign Missions and the Board of Home Missions and Church Extension.

The report of the committee to consider the report of commissioners on the Unification of Methodism in Japan, presented by Bishop Earl Cranston, chairman; Dr. C. B. Spencer, secretary, was considered seriatim and adopted.

Dr. John Handy, in behalf of the New Jersey delegation, presented Bishop Neely a bunch of roses.

The Bishop made a gracious response.

The report of the Committee on Evangelism was adopted without debate.

Report of the third ballot for secretary of the Freedmen's Aid Society—Total number of votes cast, 652; total number of votes counted, 652; necessary for a choice, 327. P. J. Maveety, 356; Edgar Blake, 144; W. D. Parr, 74; J. W. Van Cleve, 25; E. L. Park, 22; A. H. Norcross, 17; scattering, 14.

P. J. Maveety, having received the majority of the votes cast, was declared elected secretary of the Freedmen's Aid Society.

The General Conference received an invitation from Salt Lake City, Utah, to hold its next session in that city.

The report of the Committee of Federation was adopted.

A significant paragraph in that report is as follows:

"Resolved, That where there are churches of two branches of Episcopal Methodism here represented, and recommendations shall have been made by Joint Committee from the Conferences of the Methodist Episcopal Church South, covering said territory, and a majority of the membership of each of said churches shall have expressed the desire for union, such union shall be consummated by the approval of the Bishop of the Methodist Episcopal Church and of the Bishop of the Methodist Episcopal Church South, respectively, having Episcopal supervision of said conferences."

The assistant secretaries of the General Conference presented the chief secretary, Dr. J. B. Hingeley, a bouquet of flowers.

Report of the first ballot for assistant secretary of Board of Foreign Missions—Total number of votes cast, 676; total number of votes counted, 676; necessary for a choice, 339. H. K. Carroll, 236; H. C. Stuntz, 197; J. B. Trimble, 111; E. Earl Taylor, 94; Dillon Bronson, 39. No election.

Report of the first ballot for assistant secretary of Home Missions—Total number of votes cast, 676; total number of votes counted, 676; necessary for a choice, 339. Ward Platt, 370.

Dr. Ward Platt, having received a majority of votes cast, was declared elected assistant secretary.

Another ballot was taken.

A letter of greeting was received from the Reformed Episcopal Church, and the Committee on Fraternal Delegates was requested to make a suitable reply.

Dr. L. H. Munhall, on behalf of the Philadelphia delegation, presented Mrs. Neely, through Bishop Neely, a bunch of roses.

Report of the second ballot for assistant secretary of Board of Foreign Missions—Total number of votes cast, 668; total number of votes counted, 668; necessary for a choice, 335. H. C. Stuntz, 423; H. K. Carroll, 198; S. Earl Taylor, 41.

Dr. Stuntz was declared elected.

The second ballot for assistant secretary of the Board of Home Missions and Church Extension. There was no election.

The Conference adjourned with the benediction by Bishop Neely.

AFTERNOON SESSION.

The Conference, pursuant to order, meeting in memorial session, Bishop Moore presiding. Prayer was offered by Bishop Quayle. The Memorial Day address was delivered by United States Senator A. J. Beveridge.

Bishop Warren took the Chair.

The regular order was taken up, and on motion of Dr. Robert Forbes, after a reconsideration, the Conference voted to remove the restriction placed on the Board of Home Missions whereby it was limited to the employment of two field secretaries.

The third ballot for the assistant secretary of the Board of Home Missions was ordered and taken.

The report of the Committee on the Methodist Brotherhood was presented and adopted.

The report of the Committee on Temporal Economy, dealing with the relation of the Conference to the National Mutual Insurance Company, recited that in view of the fact that the General Conference representatives had and could have no control in the affairs of that company, the conference should absolve itself from any responsibility as to the management of that company. The question of modifying the ratio of representation to insure a smaller General Conference, was referred to a special commission of fifteen to report at the next General Conference.

Conference adjourned with the benediction by Bishop Warren.

EVENING SESSION.

Bishop Goodsell presided.

A report from the Temperance Committee, setting forth the details of an interview with Speaker Cannon, and recommending straightforward opposition to politicians who put private interests before public duty, was adopted with enthusiasm. The Committee on Judiciary reported on the controversy between Trinity Church and Marie Chapel, Chicago. The decision affirmed the right of Marie Chapel to the title involved. After hearing President Little, who differed from the decision, and Judge Weaver and Dean Rogers, who supported it, the Conference approved the finding of the committee. A comprehensive and eloquent statement of the relation of the Church to current social problems was submitted by the Committee on State of the Church, and adopted.

The Committee on Itinerary submitted its report on the examination of annual conference minutes, which was approved. The Committee on Episcopacy recommended that Bishop Harris be continued as Bishop of Japan and Korea, with residence at Seoul Korea, and permission to reside in Tokio, as his official work might demand. The names of missionary bishops are hereafter to appear with those of the general superintendents in the Episcopal addresses prefixed to the Hymnal and Discipline. The Conference approved a recommendation to have the bishops visit the conferences to which they have been assigned at least twice during the period of their supervision. This in addition to the visit at the time of holding conference. The committee found that charges against the administration of Bishops Berry, Burt and Neely were not sustained.

The Conference adjourned with the benediction by Bishop Goodsell.

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
July 4—Winston....	Lexington, N. C.	
July 7-12—Huntsville, Huntsville, Tex.		
July 8—Knoxville ...	Knoxville, Tenn.	
July 8-12, Chattanooga, ———, Tenn.		
July ——— Austin....	Smithville, Tex.	
July ——— Meridian	Forest, Miss.	
July 14-19, Louisville, Hardinsburg, Ky		
July 15-19—Greensboro		
.....Reldsville (N. C.) Ct.		
July 15-19—Raleigh....	Madison, N. C.	
July 15-19—Opelika...Five Points, Ala.		
July 21—Holly Springs, Alesville, Miss.		
July 21—Nashville, McMinnville, Tenn.		
July 22—Starkville.....		
.....New Prospect, Miss.		
July 22—Western.....	Lenoir, N. C.	
July 22—Waycross, Blackshear, Ga.		
July 22—Vicksburg, Edwards, Miss.		
July 22-26—Waco.....	Chilton, Tex.	
July 22-26—Jackson, W. Jackson, Miss.		
July 22-26—Savannah...St. Marys, Ga.		
July 22-26—Shubuta....	Collins, Miss.	
July 23—New Orleans, Plaquemine, La.		
July 23—Lagrange.....	Zebulon, Ga.	
July 23-26—Ocala.....	Lowell, Fla.	
July 23-26—Bristol....	Gate City, Va.	
July 28-August 3—Palestine, Madisonville, Texas.		
July 28-August 4—Cumberland River, Hartsville, Tenn.		
July 29—Griffin, McDonough, Ga.		
July 29-Aug. 2—Wilmington.....		
July 30—Muskogee, Wewoka, Okla.		
August 4—San Antonio, Gollad, Tex.		
Aug. 4-10—Paris	Clarksville, Tex.	
August 5—Waycross, Forsyth, Ga.		
Aug. 5—Rome.....	Carrollton, Ga.	
Aug. 5-9—Topeka....	Fort Scott, Kans.	
Aug. 5-9—Anniston....	Lineville, Ala.	
Aug. 5-9—W. Nashville.....		
.....Petersburg, Tenn.		
Aug. 5-10—Cumberland.....		
.....Huntington, W. Va.		
Aug. 6—Lake Charles....	Crowley, La.	
August 11-16—Navasota, Bellville, Tex.		
Aug. 12—N. N. Orleans...Central, La.		
August 12-16—Jackson, Magnolia, Miss.		
Aug. 19-23—Huntsville...Athens, Ala.		
Aug. 20—Forrest City...Palestine, Ark.		
Aug. 26—Waynesboro...Statesboro, Ga.		
Sept. 2-8—Houston....	Richmond, Tex.	
Sept. 23-27—Jacksonville.....		
.....St. Augustine, Fla.		

CONVENTIONS.

June 10-14—St. Joseph District Sunday School and Epworth League Convention, Armstrong, Mo.
June 17-20—Lexington Conference Woman's Home Missionary Society, Indianapolis, Ind.
June 17—Mexico District Missionary Convention, Mexico, Mo.
June 17-20—Tennessee Conference Epworth League Convention, Humboldt, Tenn.
June 18—Winston District Sunday School and Epworth League Convention, Kernersville, N. C.
June 24-25—Shubuta....DeSoto, Miss.
.....S. S. and E. L. Convention.
June 27-28—Shreveport District Epworth League and Sunday School Convention, Many, La.
July 2—Little Rock Conference Woman's Home Missionary Convention, Cottonplant, Ark.
July 21—Clarksdale District Epworth League Convention, Bedford, Miss.

July 23-25—Brookhaven District Sunday School and Epworth League Convention, near Crystal Springs, Miss.

July 23-27—South Florida Mission.... New Smyrna, Fla.

S. S. and E. L. Convention.

July 30 to Aug. 2—Anniston District Sunday School Convention, Alpine, Ala.

Aug. 18-23—Austin District Epworth League Convention, ———, Tex.

Aug. 19-23—Huntsville...Athens, Ala.

August 19-23—Huntsville District Epworth League and Sunday School Convention, Athens, Ala.

Special Notices

AN APPEAL TO SOUTH NEW ORLEANS DISTRICT.

Dear Brethren: For the sake of district pride and honor, if nothing else, please let me urge those of you who have not raised your full apportionment for general conference expense to do so at once and forward the same to Mr. O. P. Miller, Rock Rapids, Iowa. He will send you a voucher for same. The General Conference instructs me to make this appeal.

B. MACK HUBBARD,
District Superintendent.

NEW ORLEANS UNIVERSITY.

The pastors of the South New Orleans District are asked to raise the following for the Annex and forward the same to Dr. J. Wier, president. 5318 St. Charles Avenue, New Orleans:

Paterson, \$1.
Bayou Goula and Virlon, each \$2.
Battleville, Berwick, Union, Woodlawn, each \$3.
Centerville, Godman, Hahnville, Napoleonville and Schriever, each \$4.
Crawford, Donaldsonville, Franklun, Houma, Morgan City, Plaquemine, Thibodaux and Winsted, each \$5.
Williams, \$9.
Wesley, \$14.

Come prepared to report the above at the district conference, Plaquemine, La., July 23, 1908.

B. MACK HUBBARD,
District Superintendent.

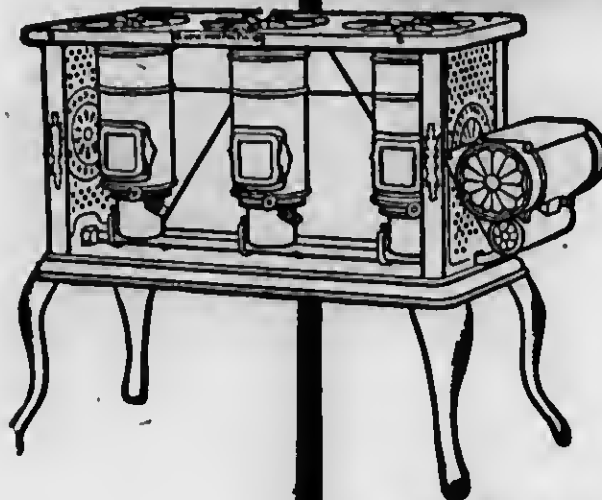
SHREVEPORT DISTRICT.

Pastors, Superintendents, Sunday-school Teachers and Officers of Epworth Leagues of the Shreveport District: At a preachers' meeting, held in Shreveport April 23, it was decided to hold an Epworth League and Sunday-school District Convention at Many, La., June 27 and 28, to further advance the cause of these departments of our church. It was also decided that each church would send four delegates from the Epworth League and four from the Sunday-school; also that each Sunday-school and Epworth League would send \$1 to defray the expenses of the convention. The program committee will arrange an interesting program as soon as they can get the names of the delegates who are expected to attend the convention.

Every pastor is expected to have his delegates elected at once and forward the names to Dr. Thomas H. Wright, box 395, Shreveport, La.

The Rev. Mr. Simmons and his people at Many are making special preparations to entertain the convention. Arrangements have been made with the Kansas City Southern Railroad to run a special train with reduced rates, which train will leave Shreveport on Saturday, June 27, at 11 a. m., and return Sunday night. The train will reach Many in time for the opening of the convention at 3 p. m. Every minister of the district is urged by the

Have You a Summer Stove?



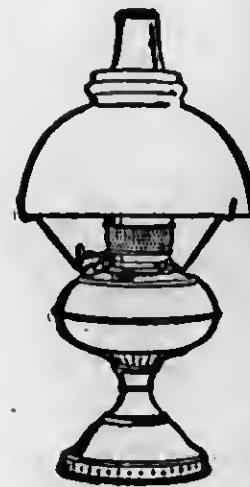
The stifling air of a close kitchen is changed to comfortable coolness by installing a New Perfection Wick Blue Flame Oil Cook-Stove to do the family cooking.

No kitchen furnishing is so convenient as this stove. Gives a working heat at once, and maintains it until turned out—that too, without over-

heating the room. If you examine the

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

you will see why this is so. The heat from the chimney of the "New Perfection" is concentrated under the kettle and not dissipated through the room by radiation. Thus it does the work of the coal range without its discomfort. Ask your dealer about this stove—if not with him, write our nearest agency.



The **Rayo Lamp** is a very handsome piece of housefurnishing and gives a clear, powerful light more agreeable than gas or electricity. Safe everywhere and always. Made of brass finely nickel plated—just the thing for the living-room. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)

presiding elder to make this one of the grandest conventions in the history of the Louisiana Conference. All ministers, presiding elders and laymen from other districts are cordially invited to be present. Committee: T. A. Brown, W. R. Butler, T. F. Robinson, Thomas H. Wright.

T. J. JOHNSON,
District Superintendent.

DO YOU WANT YOUR SON OR DAUGHTER TO EARN SOME EXTRA MONEY?

If you wish to start your daughter or son out in business by letting him or her earn some extra money, after school hours or on Saturday, write at once for particulars to A. R. Stewart, Tuskegee Institute, Tuskegee, Ala.

District Rounds

ROME DISTRICT.

THIRD ROUND.

Aragon, Children's Day, June 14; Tallapoosa, 20-21; Cave Spring, 27-28; Cartersville, 27-28; Douglasville, 27-28; Cedartown, July 4-5; Bowden, 4-5; Villa Rica, 11-12; Carrollton, 11-12; Rivertown, 18-19; Floyd County, 18-19; Temple, 25-26; Robertsville, 25-26; Rome First Church, 25-26; South Rome, August 1-2; Dallis and Mullen, 1-2; District Conference, 5-6; Summer-ville, 8-9; Adairsville, 15-16; Austell, 15-16; Marietta, 22-23; Chickamauga, 22-23; Cohutta, 29-30.

Brethren: Every church in the district is expected to make a special effort on Children's Day to raise the balance of your benevolent collection. A failure in this means a failure in your benevolences.

The district conference of the Rome District will convene at Summerville, Ga., on August 5, 1908, at 9 a. m. The annual sermon will be preached by the Rev. J. W. Swain, pastor of Methodist Episcopal Church, Carrollton, Ga. All delegates south of Cedartown, Ga., will be expected to reach Summerville Aug-

ust 4, as the Central Railroad operates only one through train a day from Griffin, Ga. Drs. Arnold, Wragg, Bowen, Thomas, Logan, Penn and others are expected to be with us; also the board of presiding elders of the Atlanta Conference and many of the pastors.

C. W. ADAMS,
District Superintendent.

LA GRANGE DISTRICT. THIRD ROUND.

La Grange Circuit, June 27-28; Zebulon (S. L. Deas), 27-28; Harris, July 4-5; Odessdale, 11-12; La Grange Station, 12-13; Culloden, 18-19; Whitesville, 18-19; Chipley and Columbus (R. S. Stacy), August 1-3; Yatesville (E. W. Moore), 1-2; Lovelace, 1-2; Greenville, 8-9; Concord, 8-9; West Point, 15-16; Woodbury and Warm Springs, 15-16; Knot and Manchester, 22-23.

Brothers: The second Sunday in June is Children's Day. Order programs, prepare well and clear off your total benevolent claims.

The district conference will convene at Zebulon on Thursday, July 23, 1908. Let every minister strive to bring a complete report.

The following are requested to be present at the first sessions: Pastors, local preachers, class leaders, exhorters, district stewards, Sunday-school superintendents, Epworth League presidents, presidents Ladies' Aid Society. Let's make the occasion memorable because of the deep spiritual impression left on that community.

Many prominent visitors are expected, among whom are President W. H. Crogman, L. L. D., of Clark University; J. P. Wragg, D. D., agent American Bible Society; J. G. Penn, A. M., assistant secretary Epworth League; G. G. Logan, D. D., field agent for foreign missions. The Woman's Home Missionary Society is requested to send representatives of its work. Yours for His cause,

J. S. STRIPLING,
District Superintendent.

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

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WACO DISTRICT.
THIRD ROUND.

Groesbeck, June 13-14; Groesbeck Circuit, 20-21; Reagan, 27-28; Maysfield, July 4-5; Gatesville, 4-5; Calvert, 11-12; Marlin, 18-19; Chilton, 25-26; Gurley, August 1-2; St. James, 8-9; Rising Sun, 15-16; Bethlehem, 22-23; Major's Chapel, 29-30; Cameron, 29-30.

The district conference will convene at Chilton, Texas, July 22-26. We made a strong pull last year for our conference school, but I can see no reason why we should not do better this year. Look after all other benevolences and general conference expenses. Brethren, let us make this a great year.

J. H. SWANN,
District Superintendent.

OPELIKA DISTRICT.
THIRD ROUND.

Wetumpka Circuit, June 13-14; Bethel and Eclectic, 20-21; Bensons Mission, 23-24; Lomax Mission, 27-28; Smith's Mission, 29-30; Elmore and Shorter's Mission, 29-30; Dadeville and Pleasant Hill, July 4-5; Kellyton Circuit, 11-12; Five Points Circuit, 18-19; Rockford Circuit, 25-26; Central and Riverside, August 1-2; Lafayette Station, 8-9; Lafayette Circuit, 8-9; Lanett Station, 15-16; Lanett Mission, 15-16; Opelika and West Opelika, 22-23; Alexander City Station, 28-30.

Brethren: Despite the indifference of some of the brethren, we are proud to say that our missionary convention was a decided success and reported in the advance of last year's missionary convention. I wish to thank those of you who labored with me and assisted in bringing about such glorious results. You will please allow me to say, my dear brothers, that we cannot afford to treat the disciplinary collection, or benevolence, of the church with indifference; neither can we afford to neglect them for local interests. We must keep in mind, first, last and all the time, that the general claims of our church must be collected in order that our great church may be able to act her part in extending the Kingdom of God to the ends of the world.

Now, our district conference will convene in Five Points, Ala., July 15 to 19, 1908, at which time we pray to

place ourselves on record as being loyal to every call of our church.

Many of us fell short on our Easter collection. We hope to recover by the district conference. We must not forget the fact that our bishops and general officers are anxious that we act our part in caring for the publishing and educational interests of the church. We will be guilty of a great wrong should we neglect the SOUTHWESTERN. The church gave it to us, and we must show our appreciation for the same. We urge every local preacher, exhorter, Sunday-school superintendent, class leader and Epworth League president to come to the district conference prepared to subscribe for the SOUTHWESTERN. You will please remember that our educational committee has asked every member and friend of our Methodism in the state of Alabama for one dollar for our Central Alabama College in Mason City. You will please comply with the request of the commission and bring as much of the desired amount to the district conference as possible. Our much-loved Dr. William R. A. Palmer will be present during the district conference, looking after the interests of our school. Friday during the district conference will be devoted to our educational and publishing interests exclusively. Everybody will be expected to pay one dollar to Central Alabama College and pay a year's subscription to the SOUTHWESTERN. Your for absolute success,

J. A. HOLLIDAY,
District Superintendent.

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A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

Doings of the Workmen

KENTUCKY.

North Middletown.—We were sent to this charge by Bishop Moore from the Lexington Conference held at Cincinnati, Ohio, but, on account of sickness, did not get here until April 8. We were cordially received. Our Easter day programme was conducted by Prof. H. C. Buckner and his wife, who rendered the music for the occasion. Mr. Asher, the Superintendent, at 3 p. m. lifted a collection. On the Monday evening following a storm struck the parsonage, at about 10 o'clock, and in its wake were Mr. T. W. Wess, Mrs. Allen, Mr. Asher, and many others. They left quite a collection of groceries, which were highly appreciated.—Joel Perkins, pastor.

LOUISIANA.

Baton Rouge.—Sunday, May 3, was a glorious day at St. Mark Methodist Episcopal Church. The Rev. T. B. Cooper preached a good sermon at night. Eight joined the church. Collection for the day, \$31.15. The church gave the pastor the amount of money needed and a thirty-days' leave of absence, which he is spending in Baltimore, the seat of the General Conference.—C. C. Cannon.

Fordoch.—Mesdames Edna E. Decuir, Mary E. Miles and Sue B. Williams are responsible for the arousing of the pastor on May 1st. They left more than a hundred pounds of the choicest groceries that could be had in Point Coupee. Among the donors were Easter Governor, L. Noel, M. Dilworth, Ida Louis and M. Willis. Mr. Moses Williams spoke in behalf of the company. Refreshments were then served. God bless the members and

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friends of Wiley Church. Friends, come again.—F. A. Hampton, pastor.

MISSISSIPPI.

Yazoo City.—Our first quarterly conference was held March 22-23. Dr. A. J. McNair was on hand with words of inspiration and encouragement. We held two weeks of revival service and closed with the quarterly conference; conversions, forty-eight; accessions, forty-six. The second Sunday in June is set for our church Rally Day, at which time we expect to clear the church and burn the mortgage. This is the third brick church this people have built within thirty-five years on the present site, this one costing twelve thousand dollars.—J. C. Hibbler, pastor.

OHIO.

Portsmouth.—Findley Street Methodist Episcopal Church at the close of the last session of Lexington Conference held in Cincinnati, Ohio, the writer, J. H. McCoomer was appointed to the Findley Street Methodist Episcopal Church. I found the flock much scattered for the want of a shepherd and this I say without the fear of successful contradiction. I came upon the scene, found out the situation set out to grab or collect the fragments of flock together and in a few days mustered up life and workers sufficient to get moving and travelling expenses. When finally moved and settled then came some very hard work which culminated into one of the greatest receptions in honor of pastor and wife ever held among the church people of Portsmouth. The good people are working like bees and the pastor has set a rally in which he has planned to raise \$500 at the earliest possible date. The feast of good things had hardly cleared away when the Rev. Geo. Ziegler, our presiding elder, came to hold our first quarterly conference, on Sunday May 3. In the morning Dr. Ziegler preached to an appreciative audience. At 3 p. m., the Rev. Dr. Hartinger preached our sacramental sermon. Text: "Hope thou in God." Eloquence and forceful logic characterized this entire oration, which lifted the entire congregation up

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to a high spiritual reasoning in the Lord's Christ. At night Dr. Ziegler preached again to a very large crowd, considering the weather. At the first quarter of this year all the work of the church was well in hand. We hope the finances of our Zion will run high this year together with the spiritual tide. We have raised for all purposes since April 2, \$61.12.

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[NAMES OF CORRESPONDENTS
MUST ACCOMPANY ARTICLES.]

Marriages

MCKINZIE-MISENHEIMER.

At Sublime, Texas, on April 30, 1908, at the home of Mr. and Mrs. Misenheimer, their daughter, Miss Rachel, and the Rev. J. W. McKinzie, pastor at Al-leyton and Eagle Lake. The Rev. E. E. Cooper of Oakland and the pastor in charge officiated.—W. M. Perkins, Pastor.

BRYANT-WOODEN.—A very pretty wedding at Courtoe, Texas, on May 6, 1908, was that of Mr. Jessie Bryant and Miss Daisy Wooden. The ceremony was performed by the Revs. D. C. Halley, William Hutcherson and Dr. W. H. Jackson. Mr. and Mrs. Bryant left on the noon train for Willis, Texas, their future home. They are prominent young members of the Methodist Episcopal Church, and Mr. Bryant is a very successful blacksmith in Willis.—W. E. Hutcherson.

CHISHOLM-JACKSON.—On April 30, at Montclair, N. J., Mr. Nicholas L. Chisholm of Brooklyn, N. Y., and Miss Maria C. Jackson of Montclair, by the Rev. Dr. Butler of St. Mark's Methodist Episcopal Church, Montclair, N. J. They are spending the summer at Brentwood, N. Y.

TURNER-GIVHAM.—On May 7, 1908, at the home of the bride in Thompson, Texas, by the Rev. R. H. Warren, Mr. Thomas Turner and Mrs. L. L. Givham. Over one hundred persons witnessed the ceremony.

MOORE-CATO.—At the home of the bride in Shady Grove, La., Mr. L. L. Moore and Miss Ada Cato, daughter of Mr. A. C. Cato. The happy couple left that night for Trinton, where they will make their home. The Rev. N. R. Randolph read the ceremony.

HILBURN-BARTHE.—Mr. Avery Hilburn and Miss Louisa Barthe, May 16, 1908, in New Orleans, in the presence of relatives and friends, by the Rev. J. T. Marshall, pastor Union Methodist Episcopal Church.

HERRING-DOOD.—Mr. Arthur Herring and Miss Eva Dood, at Valden, Miss., Thursday night, May 21, at the residence of the bride's parents. They are both members of the Methodist church and of good families. The Rev. C. E. Moody officiated.

GREER-SCOTT.—Mr. Stephen Green and Miss Daisy May Scott, May 19, 1908, at the parsonage, the Rev. James N. Wallace, B. D., officiating. Both are of Denver, Colo.

THOMAS-THOMPSON.—On the 20th of May, 1908, Mr. John Thomas and Miss Emily Thompson. The groom is one of our Sunday-school boys from Baldwin, La., and his wife is of Jeanerette, where that family is identified with St. Peter's Methodist Episcopal Church. The Rev. E. B. Richards officiated.

HENDERSON-DANIEL.—At the home of the bride in Tyler, Texas, May 18, 1908, Mr. William Henderson and Miss Della Daniel. The Rev. R. E. Dyer officiated.

BRYAN-NAICISSE.—At the residence of the bride, on May 21, 1908, Mr. Ernest Bryan and Miss Irene Naicisse, the Rev. A. C. Mitchell officiating.

THOMAS-GORDON.—On May 28, 1908, Mr. Frank Thomas and Miss Lilly Gordon, at the Methodist Episcopal Church of Darrow, La. Mr. Thomas is well known in this community and is well thought of by white and colored. Miss Gordon is a fine young lady and is well known in the little town of Darrow. The ceremony was read by the Rev. C. E. Bradford.

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GLOVER-CHAMBERS.—At the residence of the bride in Starkville, Miss., on Sunday evening, May 17, 1908, the Rev. W. E. Young officiating, Prof. A. S. Glover and Miss Della Chambers. Quite a number of relatives and friends witnessed the ceremony. The groom is one of the leading colored teachers in Oktibbeha County and a member of Zion Franklin Methodist Episcopal Church. The bride is an energetic member of Chapel Hill Baptist Church. Both stand high in social and religious circles.

[Correspondents will please write only on one side of the paper.]

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This ample discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, send address Mrs. M. S. Smith, Bend, Ind.

Deaths

[Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.]

HEARD.—Elvira Heard, of Mountville, Ga., died March 27, 1908. She was a faithful member of the church. The funeral was conducted by her pastor, the Rev. W. A. Hill, assisted by the Revs. G. W. Dobbs, R. B. Hinsman, C. H. Flowers.

BELL.—George Bell of Fowkes, Tenn., born October, 1871, died March 22, 1908. A short while before he died he professed Christ.

NELSON.—When Mrs. Annie S. Nelson closed her eyes in death on March 29, 1908, at Giddings, Texas, Johnson's Chapel, of that city, lost a faithful and humble Christian. She was 24 years of age and had made for herself innumerable friends. The funeral was conducted by the Rev. D. F. Vauce, assisted by the Rev. Joseph Himford.

EVANS.—After an illness of two years, on March 27, 1908, Mary Evans, of Biloxi, Miss., saw the sun of her life in this world go down to shine no more forever. It set to rise on a fuller and brighter day in the land of eternal bliss, for she made peace with Christ upon her bed of affliction. She is survived by a father, a mother, sisters and brothers.

WILKINS.—On the 4th day of April, 1908, William Wilkins died at his home at Elberton, Ga. He leaves a wife and son. He was a devoted class leader of Marston Chapel. The funeral was conducted by the Rev. N. S. Sterling and the Rev. Mr. Andersou.

W. J. Sagois, Pastor.

ELAM.—Susie Elam was born July 13, 1867. She was a strong Christian and loved by all who knew her; joined the Williams Memorial Methodist Episcopal Church at the Camp Ground, Navasota Circuit, in 1893 under the pastorate of the Rev. J. A. Tillory. She was faithful and true. After remaining with us 40 years, 7 months and 22 days and suffering for more than 9 months, the silver cord was loosed, the golden bowl was broken, the wearied wheels of life stood still and her happy spirit went up to live with God, Thursday about 9 p. m. March 5, 1908. Her place in the church will be hard to fill. She leaves a husband, 10 children, mother, four sisters, three brothers and a host of friends to mourn their loss. Funeral conducted by the Rev. A. E. Gibbs, the pastor, assisted by the Revs. M. M. Muldrew and C. W. Warren.

YOUNG.—The subject of this sketch, the eldest son of Josias and Sophie Young, was born in Baltimore, Maryland. He was converted at the age of about sixty-five. He lived a beautiful Christian life, filled with devoted service for the Master. His was indeed a mission of love and mercy. He suffered but bore it patiently, until on the morning of the 26th of March, 1908, his spirit was called hence and on the evening of the 27th, as the sun was sinking behind the western hills he was laid to rest. Mr. Young was ninety-two years and twenty-one days old. He leaves one daughter, Mrs. J. D. McCain, wife of the Rev. J. D. McCain, of the Louisiana Conference, one son, Mr. S. C. G. Young, of Bunkie,

The Modesty of Women

Naturally makes them shrink from the indecent questions, the obnoxious examinations, and unpleasant local treatments, which some physicians consider essential in the treatment of diseases of women. Yet, if help can be had, it is better to submit to this ordeal than let the disease grow and spread. The trouble is that so often the woman undergoes all the annoyance and shame for nothing. Thousands of women who have been cured by Dr. Pierce's Favorite Prescription write in appreciation of the cure which dispenses with the examinations and local treatments. There is no other medicine so sure and safe for delicate women as "Favorite Prescription." It cures debilitating drains, irregularity and female weakness. It always helps. It almost always cures. It is strictly non-alcoholic, non-secret, all its ingredients being printed on its bottle-wrapper; contains no deleterious or habit-forming drugs, and every native medicinal root entering into its composition has the full endorsement of those most eminent in the several schools of medical practice. Some of these numerous and strongest of professional endorsements of its ingredients, will be found in a pamphlet wrapped around the bottle, also in a booklet mailed free on request, by Dr. R. V. Pierce, of Buffalo, N. Y. These professional endorsements should have far more weight than any amount of the ordinary lay, or non-professional testimonials.

The most intelligent women now-a-days insist on knowing what they take as medicine instead of opening their mouths like a lot of young birds and gulping down whatever is offered them. "Favorite Prescription" is of known composition. It makes weak women strong and sick women well.

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If sick consult the Doctor, free of charge by letter. All such communications are held sacredly confidential.

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La., and three grandchildren. The funeral service was conducted by the Rev. C. C. Ware of the Methodist Episcopal Church South. Lillian McCain.

MATTHEWS.—Evelina P. Matthews, a member of St. Stephen Methodist Episcopal Church, Yazoo City, Mississippi, died April 1, 1908. She joined the church when nine years of age and kept the faith and dying in full hope of the immortal life. Her little baby about five months old died three days before. She leaves a husband, a little son, mother—Mrs. Lucy Haywood—an only sister, Mrs. M. Dean, and many friends to mourn her death.—J. C. Hibbler, Pastor.

ADAMS.—On March 26, 1908, death claimed little Carrie, the infant daughter of Mr. and Mrs. Willie Adams, of Laplace, Louisiana. Funeral conducted by the Rev. D. D. Williams.

WRIGHT.—Fannie Wright died March 28, 1908. She was for many years a faithful member and class leader of Asbury Methodist Episcopal Church, Holly Springs, Miss. She leaves a husband, three daughters and a host of friends to mourn. The Rev. E. F. Scarborough, pastor, officiated at the funeral service.

BURNS.—Fannie Burns, a member of Trinity Methodist Episcopal Church, Harrisburg, Texas, died March 27, 1908, in her 62nd year. She lived a true and faithful Christian to the church and died as she lived. She joined the church under the Rev. J. M. Steward. Two sons and one daughter survive her. The funeral was conducted by the pastor, N. M. Josey.

CLARA B. JOSEY.

BERNARD.—Hannah Bernard, wife of Mr. C. Bernard, died February 17, 1908. She deceased had been a faithful member of Simpson Chapel Methodist Episcopal Church, Eola, Louisiana, for twenty years. She bore her suffering with great patience. Her husband, several children and friends mourn their loss.—H. J. Robinson, pastor.

PHILIPS.—Benjamin Phelps died April 2, 1908, a faithful and dutiful member of Wesley Methodist Episcopal Church, New Orleans, Class No. 8, F. N. Higgins, leader. He was a native of Louisiana and had spent the latter portion of his life in New Orleans. He was converted during the administration of the Rev. T. J. Johnson. His life was one of Christian fortitude. As a husband he was kind and attentive. His home was a home after the precepts of the Master. As a Christian the church had in him a faithful member. Though he slay me yet will I trust him, was the character of his patience. His life is an example of trust to those who survive him. Mr. Phelps' confessed Christian life was short, but its strength and beautiful trust cannot but influence others to seek Christ. In his death a great man has gone from our ranks.

F. N. Higgins.

BIRLEY.—Emily Birley was born in Baton Rouge, Louisiana, seventy-two years ago, and died June 2, 1908, in New Orleans, where she has resided for forty-two years. She was converted and united with the Austerlitz Baptist Church, New Orleans, and was a faithful member for thirty years. She died unexpectedly in the Baptist church, of which the Rev. Mr. Wilson is pastor. Death caused by acute indigestion. Mrs. Birley was honored and respected by all who knew her. At the funeral service among the beautiful and tender hymns sung was her favorite, "Father I Stretch My Hands to Thee." The deceased is survived by two sons—Marcellus Ralney and Thomas S. Birley.—T. S. B.

REED.—Chnrley Reed of Mississippi met his death through clandestine homicide. His murderers have been apprehended and acknowledged their guilt. His immediate family, wife and sons, are implicated and are held under a bond of \$1,000.

JACKSON.—Mr. Paul Jackson, member of Union Chapel, Torras, La., died May 5, 1908, at the age of sixty-eight. He leaves a wife, three sons, five daughters and other relatives to mourn their loss. His burial was conducted by the pastor, assisted by the Revs. A. Vincent and Davies of the Baptist Church and the Rev. R. Johnson.

AVRETT.—Mr. John Avrett, Bostrop, La., aged nineteen years, was called to his reward on high April 12, 1908. He was converted last September and lived a faithful Christian life. He leaves a mother, a father, eight sisters and six brothers.

ROSS.—Mrs. Ann Ross of Appleton, Mo., passed from earth to heaven on March 3. Seven children, two sisters, many relatives and friends suffer their loss with much grief. The sympathy extended the bereaved family is appreciated.

DYER.—Born in Warren County, Mo., February 15, 1848, Mr. William Reed Dyer ended his earthly career on April 12, 1908, aged sixty years. He was converted in 1871; he became a member of the church and has lived in the church till his death. He suffered for several months, but without complaint. He leaves a wife, three sons, a daughter and a brother.

TEAL.—Having spent twenty-five years of unwearying toil upon this earth in the Master's work, Henry Teal of Springfield, La., folded his drapery about him in perfect peace and lay down to pleasant dreams. His burial ceremonies were performed by the Revs. Washington, Warren, Towney and B. F. Branch, pastor.

KING.—After many months of unavailing struggling, Peter King, of Sylacauga, Ala., yielded up the ghost May

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10. He kept faith in God to the last. A nine-months old child is made an orphan by his death. The pastor attended burial ceremonies.

JONES.—April 13, 1908, at the age of 86 years, 1 month and 11 days, James D. Jones, of Calnsville, Tenn., passed into the fair beyond. For more than 57 years he has been serving God. He was a devoted father, a loving husband, a good neighbor and a peaceful citizen. His dear wife, son and daughters have the sympathy of friends. The Rev. W. L. Lillard and the Rev. S. Knight performed the obsequies.

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Crescent City Notes

A CARD OF THANKS.

We, the members of the family of the late Emily Birley, desire to extend our thanks to the friends and members of First Mission Baptist Church, of the Austerlitz Street Baptist Church and also to the officiating ministers, the Revs. John Wilson, Jesse Washington, Moses Jackson, J. M. Richards, J. W. Lawson. We also thank the members of the Austerlitz Street Baptist Church choir for their services.

Mr. C. A. Barrett who first entered Wiley University, finishing his English Course afterwards completing the Normal Course at Prairie View State Normal School both in Texas, next entered New Orleans University to take up College work, has now gone to do special study in the University of Chicago.

UNION CHURCH.—A recent concert for the purpose of repair was well attended with good results. The ladies of Saint Catherine held its anniversary with this membership on Sunday night the 5th, the pastor, the Rev. J. F. Marshall preached the sermon to an appreciative audience, subject: "Mary of Bethany. Things are moving on well and plans for future aggressive work are maturing.

The Rev. Jno. McKee, of Haven Chapel, heartily thanks the good members and friends of that church for the excellent reception extended him on his return from Baltimore, where they had sent him to visit the General Conference. Mrs. Maria Harden was the energetic leader of the affair and deserves credit for the manner in which she conducted it. He also thanks the Sunday

School through Mrs. E. L. Bolden, the superintendent, for the purse presented him.

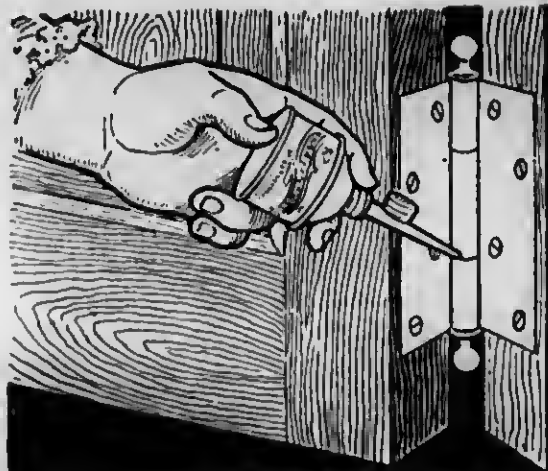
MALLALIEU.—Services good all day Sunday. General speaking meeting at 5 a. m., conducted by Mr. A. Thomas, was helpful. Mr. Jordan in the Sunday School observed Missionary Day. This department is doing excellent work. The sacrament was administered at 7:30 p. m. by the pastor, assisted by the Rev. A. Luster. The infant son of Mr. and Mrs. W. Gordan was baptized at the altar. Echoes from our recent revival are yet heard for ten came forward for prayer. The concert given Monday night for the benefit of the pastor was a success. Collections for the day \$27.00.

MALDEN CHAPEL.—Our Second quarterly conference was held May 26, by Dr. W. J. M. Price, District Superintendent. The reports showed the church to be progressing both spiritually and financially. The revivals ended with twenty-seven conversions and one reclamation. Sunday, May 10, seven were baptized by immersion and one by sprinkling. We baptized by immersion Sunday June 7, at 9:30 and at 3 o'clock at the church by sprinkling. Our pastor, the Rev. C. S. Stanley is doing splendid work here. His efforts are highly appreciated by both friends and members.—Mrs. Lillie M. Peppers.

WESLEY CHAPEL.—The members and friends are pleased to note the return of their highly esteemed pastor, the Rev. Hubbard Daniels, who as a delegate spent the month of May in attendance upon the General Conference in Baltimore. On Sunday, June 7, the prayer meeting service was conducted by Messrs H. R. Knox and Leonard Howard. The Sunday school, R. J. Nash, superintendent, held an excellent program at the usual hour. The Rev. Hubbard Daniels preached at 11 o'clock, and at 7:30 administered the Sacrament to 239 communicants, assisted by Father Davage, the Rev. Felix Castery, and the District Superintendent, the Rev. J. W. Turner, of the Baton Rouge District. The Epworth League is steadily progressing under the able presidency of Mr. Peter Gaskin.

WILLIAMS CHURCH.—The Epworth League of this church, through the Hon. C. C. Wilson and Miss Florence Mayo gave a concert not long since to help the pastor on a trip to the General Conference in Baltimore. The concert was a success. Total raised \$52.20. They were ably assisted by Misses L. Fisher, Virginia Carter, Mrs. Clara Johnson, Silvie Obee, C. Terrance and Daisy Mitchell. Mr. Wilson is treasurer of the District Epworth League and Miss Mayo is treasurer of the local league. Too much cannot be said in praise of these untiring workers. The Sunday School, through Mr. E. J. Magruder, superintendent, and Miss S. A. E. Brazely, treasurer, presented the pastor with \$10.00 on his trip. Miss Brazely deserves special mention for her untiring work in Sunday School, Epworth League and the church. We take this method of thanking the Epworth League, Sunday School, members and friends for this delightful trip—J. O. Richards, pastor.

Because of the limited space and in order that all articles appear promptly, please omit irrelevant matter, making church work and events of interest in the community, etc., short, readable and newsy.



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MISSISSIPPI.

Aleville.—Our first quarterly conference convened in Beverly Chapel, the Rev. N. R. Clay presiding. Notwithstanding the inclement weather, we had a good quarter. The pastor's salary was fixed at \$530.00, an advance of thirty dollars. Presiding elder's salary, \$84.00. Our Benevolent apportionment is \$100.00 for this year. Paid pastor \$14.00. Raised on moving expenses, \$16.00. Raised in the quarter, \$17.00. We were highly entertained on Sunday by strong sermons and lectures by the presiding elder. Every heart seemed to enjoy the services, and new life spring up.—P. A. Lemon, pastor.

State Line.—A terrific storm came to the parsonage a short time ago, led by Miss Georgia Mills and other young friends of this community. They loaded our table with many good things for the pastor and his wife. Such visits are very acceptable.

TEXAS.

Mrs. Daisy Hughes, of the African Methodist Episcopal Church, gave an entertainment in behalf of Rev. George Grady; \$19.63 was realized. At the benevolent rally the Rev. Mr. Allen, of

the African Methodist Episcopal Church, preached and \$7.53 was collected. One person was received into the church and five came forward for prayer.

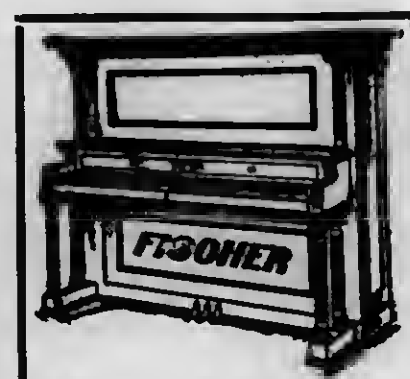
MERIDIAN DISTRICT.

The District Conference of the Meridian District, Mississippi Conference convenes at Forest and not Morton, Thursday, July 23-26 at 9 o'clock a.m. Each member of the conference is urged to be present on the first day at roll call. Local Preachers, Exhorters and other members of the Conference are requested to come prepared to renew subscription to the SOUTHWESTERN. Each pastor will please bring nothing less than five subscribers with him for the paper. Pastors who report all benevolent apportionments raised to the conference at roll call will be presented a copy of the New Discipline for 1908. Programmes of Religious and Literary Exercises will be sent out in due time. Secretaries, Field Agents, Editors and others are invited to be present.—Wm. McMorris, District Superintendent.

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ROBERT E. JONES, Editor
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NEW ORLEANS, JUNE 18, 1908

Vol. 42 No. 25

Sometime ago a white man and a Negro were accused of murdering a woman and her baby. They both were placed under arrest; were tried and acquitted by a white jury. When they were released the Negro was seized and lynched; the white man was not disturbed. There was not sufficient evidence to convict either, but the poor Negro was made the victim by the mob. And still there are those who extol the judicial temperament and wisdom and justice of the mob.

Does prohibition prohibit? Some say it does not. Chief Henry Jennings, of Atlanta, Georgia, recently read a paper before the International Association of Chiefs of Police in Detroit, Michigan, in which he gave some substantial evidence that prohibition does prohibit. He says that there was about as many burglaries and thefts since the enactment of prohibition in Georgia as before, but comparing the arrests for the first three months of 1908 with the saloons closed with the first three months of 1907 with the open saloon, he says the number of arrests have fallen off by half. To be exact, there were 2,010 arrests for 1908 as compared with 5,277 for the first quarter of 1907, being a decrease of 3,267. Arrests for disorderly conduct have decreased almost half. Arrests for drunkenness were 323 for the first quarter of 1908 as against 1,293 for the same period of 1907. Observing the conditions under the prohibition regime he concludes that there has been great improvement in the order in the city; that there has been a great deal less drunkenness; that there has been approximately more money spent for family supplies, and that there have been fewer complaints of distress for want of the necessities of life.

Charles Henry Brent is the Protestant Episcopal Bishop of the Philippine Islands. Recently he was elected to fill the vacancy made by the death of the distinguished Bishop Henry Y. Satterlee, of the Diocese of the District of Columbia. This is a post of honor; one coveted by the high clergymen of the Protestant Episcopal Church; a post to be filled only by a man of broad scholarship, of commanding personality, of a forceful leadership and withal a most representative man. The diocesan residence is in the City of Washington, surrounded by the cultured society that the Nation's capital affords. The Bishop would find entree into the high social functions of that city and he would be recognized as a leader of religious forces. But to this inviting post Bishop Brent has turned a deaf ear. He declines, saying that he "would have gone but God bids him stay in the Philippines," and then he refers to John fifth chapter, thirtieth verse: "I can of my own self do nothing: as I heard, I judge: and my judgment is just; because I seek not my own will but the will of the Father which hath sent me." The refusal of Bishop Brent to accept this coveted post and to remain at a post necessarily of hardship is indeed refreshing. It also emphasizes the consecration of the Christian minister. His consecration to duty is a direct refutation as well to the charge that clergymen are political wire pullers and office seekers. True, there may be a few who belong to the latter class, but Bishop Brent's example to the world will have a tendency to heighten the world's respect of the clergy, and the self-denials which they must make for the cause they espouse and the Kingdom which they seek to represent.

SOME NEEDED REFORMS

The Ministerial Union of Atlanta, Georgia, of which the Rev. A. U. Day is president, and the Rev. R. T. Weatherby is secretary adopted recently some sane and timely resolutions. The paper calls for the discouragement of Sunday funerals as far as possible. In this effort to dispense with the unseemly display of Sunday funerals we hope that these men will have the united support of all their people. The second item in the resolution calls for the abandonment of ritualistic ceremonies of societies and secret orders in the churches recommending that the same be performed at the home of the deceased or at the cemetery. Another sensible step. We have seen a lodge of a certain secret organization to come into the church with hats on, keeping their hats on during the entire service. Besides, much of the funeral ritualistic service of some of these orders is decidedly objectionable and entirely too prolonged for Church service. These preachers request in the third place that the remains of the deceased be opened for review at the home and not at the church. We should like to see this become a rule everywhere. For many people out of idle curiosity attend funerals and review the remains when they have absolutely no interest in the family or deceased; and in many instances this is done by either strangers to the family or the deceased. The fourth item in the resolution reads: "Encourage the holding of memorial services at some subsequent date for deceased and thereby remove the necessity for prolonged service at the time of the funeral which often works serious harm for the bereft." The wisdom of these suggestions is apparent.

The fifth and last item of the resolution is one that demands serious attention: It calls for the discouragement of large outlays of money for caskets and carriages. We know it to be a fact that there are persons who when buried are dressed better as a corpse than they were perhaps at any time during their life. The poor people spend large sums of money for burial robes and elegantly equipped caskets and numbers of carriages to attend the funeral, and this too when the patient might not have died if the expenditures had been made for some of the necessities and nourishments that certainly would have brought relief if it would not have prolonged life. It is simply disgusting to see the amount of money used by the poor people in providing for funeral services. We know in this city a very representative organization which provides for funeral of a deceased member to the amount of about fifty dollars. This organization has a law that requires that all members of the organization to attend the funeral of a deceased member, the organization to provide the carriages for the same. The carriage hire for a funeral figures all the way from eighty to a hundred dollars. Certainly an inconsistency that cannot be justified. It would be a good deal better to send a committee of eight or ten to the funeral and give the family of the deceased \$100 than to spend \$80 or \$90 in carriage hire practically all to no purpose.

The preachers of Atlanta are right when they say teach our people that a "cup of cold water or morsel of bread given to the living is worth a diamond casket given to the dead," and "that \$15 or \$30 insurance policy had best be kept for the house rent and for the widow and for food for the fatherless children" than to be expended in elaborate funeral display. It will take some courage for our preachers to face the opposition that will be aroused in trying to change the old time custom of the extravagance of our people in funeral displays is appalling. An heroic attack must be made and the place to begin is in the pulpit.

THE CHURCH QUILTS THE INSURANCE BUSINESS

The General Conference severed its relation entirely from the National Mutual Church Insurance Company with headquarters at Chicago. Much dissatisfaction had arisen and, too, the members of the Board of Insurance elected by the General Conference were merely advisory members and had no force in the operation of the company. For this and for other reasons the report of the Committee on Temporal Economy absolving the Church from any responsibility whatsoever as to the management of the said Insurance Company was unanimously adopted. The report of the committee on this action was as follows:

"Your committee would respectfully report that, after considering all of the papers referred to it, and after listening to the various parties in interest, recommends that paragraph 57 of the appendix relating to church insurance be repealed and the following be substituted:

"Paragraph 57. Whereas, The General Conference of 1896 (Journal, page 406) provided for the organization of a Mutual Church Insurance Company and the election of a Board of Insurance; and,

"Whereas, Pursuant to such act or the General Conference of 1896, the National Mutual Church Insurance Company was organized under the laws of the State of Illinois; with office at Chicago; and,

"Whereas, It is found that, under the laws of Illinois, a majority of the managing directors of a mutual insurance company must be residents of the State of Illinois, and all must be chosen by the policy-holders;

"Therefore, The members of the Board of Insurance who have been elected by the General Conference from the General Conference Districts have not had and cannot have control of the said insurance company; therefore,

Resolved, That because of the facts above recited, to-wit, no power to control the management of the company, this General Conference hereby absolves itself and the Methodist Episcopal Church from any responsibility as to the management of the said National Mutual Church Insurance Company."

North Carolina has become a Prohibition State under a Democratic administration, and now the Democratic State Convention of Arkansas, in its recent session, put a plank in its platform requesting the Legislature of Arkansas at its next session to pass such laws as may be necessary to cause the question of State wide prohibition to be submitted to the people in 1909. The Legislature of Arkansas can not ignore this plank in the platform of the dominant party. The request will be heeded, the question of State wide prohibition will be submitted, and this State will swing into the prohibition column.

This leads us to reiterate a conviction expressed heretofore that the prohibition movement has more to gain by compelling the dominant political parties to accept prohibition sentiment than it has to gain by an attempt to force prohibition through a third party movement. Nothing we say, however, must be interpreted as a reflection upon past usefulness of the Prohibition, or third party. It has served well its purpose to keep the issue to the front and to combine the forces. But there is no chance for success for the Prohibition party as a distinct and separate political organization. The prohibition forces will succeed as they force the hands of the men who are to make the laws and the men who are to rule.

EPISCOPAL SUPERVISION OF FOREIGN FIELDS

(Reports to the General Conference.)

East and West Africa

By BISHOP HARTZELL

The fields we occupy and where permanent success is assured, aggregate fully half a million square miles, and contain probably 10,000,000 of heathen, who will never have the Gospel of Christ unless given to them by the Methodist Episcopal Church. On the West Coast, north of the equator, we have the Negro republic of Liberia, with a coast line of 350 miles, and extending far into the interior. Bishop Scott will report upon the work in that field. South of Liberia and below the equator, in the Portuguese colony of Angola, our mission stations extend 350 miles from the coast, those farthest inland being on a plateau 6,000 feet above the sea. We are well established on the Madeira Islands, west of Gibraltar. Here we have a strategic location as to other groups of African islands, as well as the continent. A journey of more than 4,000 miles eastward across the continent, as people will travel by rail in the near future, or twice as far by steamship around Cape Agulhas, on the south, brings us into the midst of our great field in Portuguese East Africa. Here is a territory extending northward from the Limpopo River, on the south, to the Zambezi River, with its marvelous Victoria Falls, to the north, nearly 600 miles; and into the interior from 100 to 300 miles, with a native Negro population of over two and a half millions. By an agreement with other American and European Mission Boards, this vast field is left, with few exceptions, to the Methodist Episcopal Church. Going from Beira, on the East Coast, into the interior, 200 miles by rail, we enter Rhodesia, a British colony of 600,000 square miles. By an agreement with the Wesleyan Methodist Foreign Board of London, so far as Methodism is concerned, a large part of this territory is left to us.

These East Africa fields are rich in historic lore. It is quite certain that to this coast came the ships of Solomon and Hiram, and secured many millions of gold with which the temple at Jerusalem was adorned. Last, and of great significance, we have entered North Africa, and accepted the challenge of Mohammedanism for the conquest of the continent. Every center of our work in these widely separated sections has a record of Divine leadership in its beginnings and growth.

Our largest opportunities, as to numbers, immediate success and future growth, are among the native black populations. These number 100,000,000, chiefly in Central and South Africa.

Here the issue is between barbaric heathenism and the Cross of Christ. Next in point of numbers are the 59,000,000 of Mohammedans nearly all north of the equator. Among these the greatest battles are to be fought in deciding whether Christ or Mahomet shall rule the continent. Then there are white populations, either natives of Africa, or who are migrating to the continent, and in some sections establishing large colonies. These number probably 2,500,000, few as compared with the black and brown races, but they represent government and commerce, and, for the Church, protection and opportunity. In India a comparatively small contingent of English white foreigners gives government, religious liberty, and opportunity to 400,000,000. So in Africa. In the providence of God the destiny of the continent and its peoples, except Liberia and Abyssinia, is in the hands of white governments, whose representatives, outside of South Africa, are very few in numbers compared with the vast multitudes they govern.

The vision of faith respecting the triumphs of the Gospel in India and China have come to pass, and thousands are bowing at the Cross. That day is coming rapidly to Africa. He who, a few years hence, stands in this place, reporting the work of God under the Methodist Episcopal Church on that continent, will tell of several Annual Conferences; many hundreds of native preachers and teachers; of colleges equipped and endowed, and crowded with those being trained as teachers and ministers; of hospitals and deaconess' homes, and of multitudes hastening to give allegiance to our Lord.

WORK IN MADEIRA ISLANDS.

The Madeira Islands, because of their beauty of situation and salubrious climate, are called the "Pearl in the Portuguese Crown." Here our work is among Portuguese who have left or propose to forsake Protestant liberty and spiritual life. The center of our work is in Funchal, a city of 40,000 people. Over 1,200 ships are in the harbor each year. We have a good work among the sailors, afloat and ashore. In this we have the co-operation of the British and Foreign Seamen's Society. Our three Churches have a growing membership and a large number of adherents. Two of our missions are in the mountains, with combined property worth \$7,000. In Funchal we have recently purchased a large building, located in the heart of the city and opposite the principal public park, at a cost of \$20,500. In perfecting the title of this property I had the aid, without expense, of three prominent men, all Roman Catholics. One said "I am a Catholic, but we want you here. When left alone, our priests get too bad." Our three Sunday Schools and three day schools are well attended. With the co-operation of the British and Foreign Bible Society, we have plans for the systematic distribution of the Scriptures throughout the islands. We have had four public burnings of Protestant Bibles within a year, three of them by Roman Catholic priests, one of whom, in the public prints, thanked God that he could do so holy a service.

There are those who ask, "Why Protestant missions where Roman Catholicism is the dominant faith?" The answer is plain. The Roman Catholic papacy is paganistic in much of its teachings and in many of its forms of worship.

THE WORK IN WEST AFRICA, SOUTH OF THE EQUATOR.

Our mission fields in West Africa, South of the Equator, are included in the West Central Africa Mission Conference. The difficulties of missionary work here are many and serious. Being under the Portuguese flag, all religions, except the Roman Catholic, are legally classed as "tolerated religions." The government is inefficient and often vicious in the treatment of the natives as to lands, labor and protection; there is Jesuitical interference under laws framed to prevent Protestant work; and the sleeping sickness, that appalling menace to population in many parts of the continent, threatens the destruction of the people in large areas. Only recently have we succeeded in securing the proper registration of birth and marriages among our people, and legal recognition for our school work. Still there has been a steady advance. Native workers have been raised up, and, besides maintaining our several central stations, new places have each year been occupied among the heathen. Our Sunday and day schools grow in numbers and attendance. The total amount of property is valued at \$64,500.00, being an increase for the quadrennium of \$29,500.00. There have been many genuine and well-attested conversions among the natives. The work has steadily grown in favor among the Portuguese, and some of their number have accepted Christ. Recently a systematic evangelistic campaign has been inaugurated, and already gracious results are reported. In the interior, 275 miles from the coast, we have a mission press valued at \$2,500.00. The Kimbundu language of this section is one of the best in Africa, and capable of expressing the finest shades of thought. Years ago our missionaries reduced the language to writing, and a large amount of literature has already been published. So well pleased was the British and Foreign Bible Society with the work of our superintendent of the press, that they asked the privilege of supporting him for two years and a half, that he might complete the translation of the New Testament. When finished it will be printed by that Society.

THE WORK IN EAST AFRICA.

The work in Portuguese East Africa and Rhodesia is included in the East Central Africa Mission Conference. Ten years ago, in this part of the continent,

we had but one missionary and a few native workers, and no property in lands or buildings. But the day of great things has begun. It is impossible, for lack of sufficient missionaries and native workers, even to take care of the many who are coming to us and accepting Christ in the centers we occupy, to say nothing of the scores of openings in places where there are from 10,000 to 30,000 native heathen, where the gospel has not been preached, and who call us to give them the Word of Life. Four years ago the membership was 457; now it is 2,722, an increase of over four fold. In four years our Sunday schools have grown from 12 to 53, and the attendance from 554 to 3,353. Fifty-four new day schools have been opened, with an increased attendance of 2,530. There are 51 churches, an increase of 39; and the total valuation of church property is \$147,555.00, which is a large increase during the past four years. Twenty-eight thousand dollars have been raised for self-support, and the number of our native workers has grown from 16 to 122. This phenomenal advance seems just begun. In a single circuit Northward toward the Zambezi River, there has been an additional increase of nearly 1,000 pupils in the day and Sunday schools since the last Conference, which met six months ago. The day of pentecostal power has come to our East Africa fields, and to God be the glory. If half a dozen efficient workers could be added to our force in this Conference, the coming quadrennium would see many more thousands brought to Christ than would be otherwise possible.

INDUSTRIAL TRAINING.

Industrial training is an important factor of our work in Africa among the native races. Everywhere it is sought to prepare them for the largest usefulness, by not only giving them moral character and such education as they may acquire but by teaching them the dignity of labor and giving practical instruction in farming, mechanics and domestic service. The results already achieved have been very remarkable. Our largest industrial center is at Old Umtali. We have a farm of three thousand acres and several buildings, which, with the equipments in farm and mechanical implements and stock, is worth fully \$75,000.00. We have here 120 boys and, under the Woman's Foreign Missionary Society, over fifty girls. Half the day is given to the school and the other half to various forms of industrial work, in the home, on the farm or in the shops. The widespread and blessed influences which have already gone out from this center on industrial lines, during the few years since the work was begun, have been remarkable. Wherever our native stations have been established the same methods are carried out by the native leaders, whom we have trained, and the improvement is wonderful in the methods of gardening and farming and of building homes.

WORK AMONG THE WHITE PEOPLE.

In Rhodesia we have a well organized and successful work among the white people. Methodism everywhere the world over extends the benefits of its ministrations to people of different languages and races. The co-operation of the Rhodesian government has been cordial and helpful. It has made large concessions in lands and gave us the buildings of the Old Umtali Industrial Mission. On the principal street of Umtali we have a beautiful brick church, well furnished, the property being worth \$25,000.00. Ten miles away, in a great mining center, we also have a well furnished brick church, costing \$5,000.00 and we are about to build a good parsonage. Mr. Andrew Carnegie gave us half the cost of our church organ. My prayer is that little rivulet may enlarge into a mountain stream of gifts for foreign missions from the same service. At the request and with the assistance of the government, we secured a large building and lots for our school among the white people. This property, with added equipment, is worth \$25,000. As is the custom in British colonies, annual grants in aid are made, and these, with the tuition paid by the pupils, have made the school nearly self-supporting.

The relations of our work in Rhodesia among the white and native black peoples is illustrated at Penhalonga. Four years ago we had only occasional services. Now we have the beautiful \$5,000.00

church opened for the whites, and two good churches and parsonages for the natives worth \$2,500.00. One of the happiest days spent in Africa by Bishop Burt and myself was the Sunday on which we dedicated these three houses of worship. The day was perfect, the mountain air bracing, the audiences large and the people happy. Now we have the three churches and Sunday Schools in that important center, and two native day schools. The pastor of the white church is supported by the people and will also superintend the work of the native churches.

PRINTING PRESSES.

At Inhambane we have a printing house and equipment valued at \$5,000.00, where, during the quadrennium, fully 600,000 pages of Christian literature have been published, nearly all in native languages. We also publish two papers, one in English, for use in America, and in another two native languages are represented. Besides this we have had printed in America a large edition of a hymn and tune book in one native language, and a dictionary in another. A few years ago, in this same mission, an edition of the New Testament was translated into two native tongues and published by the American Bible Society. The manuscript for the entire Old Testament is now ready for the press. The Conference in Sweden has given two trained young men for this work, and provides for their support. Besides this, five European Conferences are supporting native stations in Africa. Thus our Methodism in Europe unites in saving that continent.

In Rhodesia another printing press has recently been installed, and already has begun its beneficent work. In the very near future, from our printing presses in Angola, Inhambane, and Rhodesia, in East and West Africa, there will go annually millions of pages of religious literature, printed in several languages. Some of the marvelous things in the awakening of the races of that continent, is the hunger for learning, the rapidity with which they learn to read and write, and the clamor for books, especially for the Word of God, for which they gladly pay. In Johannesburg alone the Holy Scriptures are sold in sixty different native African languages.

STATISTICS FOR THE QUADRENNIUM.

The following are the principal summaries of the work for the quadrennium on the continent: They indicate a remarkable advance. There has been an increase in church membership of 3,384, making a total of 7,348. The number of churches is 109, being an increase of more than \$100,000. The number of Sunday Schools is 137, an increase of 55, with an attendance of 7,316, while the day schools number 91, being an increase of 56, with an attendance of 4,360. Great advance has been made in the matter of self help, the attempt being everywhere made to have indigenous resources developed. The past four years our people in Africa have raised \$63,273 for the support of the work. It has been a part of the policy to secure lands in strategic, healthful centers. This has been especially true of the new work in East Africa, where we now have fully 20,000 acres of land scattered in widely separated centers.

METHODISM AND NORTH AFRICA.

Methodism is the only great Church that has not made a frontal attack upon Mohammedan strongholds. This opening in North Africa is her opportunity, and is the call of God. West of Egypt for more than 2,000 miles to Gibraltar, there is no fully-organized church work. Raymond Lull, the first missionary to go to North Africa, was stoned to death in the city of Tunis in 1315. Nearly 600 years passed before another missionary was sent by the Christian Church. Beginning with 21 years ago, there have been a few, either independent missionaries or under undenominational societies, who have been doing excellent work as pioneers, but that vast field has scarcely been touched, and has been waiting for the incoming of some great branch of the organized church. Algiers, where the mission will have its headquarters, is a city of 150,000 and the capital of Algeria, which is an organic part of the Republic of France. France and God has discarded the rule of Jesuitism and stands for religious liberty. Morocco will soon be under the rule of law and order, and probably will also come under the French flag. Tripoli is a French regency, and old Egypt, under the British flag, is rising from the depths of its poverty and ignorance and Mohammedan fanaticism, to be a great nation where religious liberty will abide. For

the first time in 1,200 years religious liberty and protection are guaranteed, and the doors are opened or soon will be in that vast region where more than 20,000,000 of people dwell who know not Christ.

AFRICA'S DAY HAS COME.

Africa's day has long been delayed, but it has come at last. The silent and mysterious Sphinx of Egypt is no longer the symbol of Africa. For long millenniums the whole continent, except a little part along the Mediterranean, some fringes along the coasts and in extreme South Africa was veiled in mystery. But that veil has been lifted. Not simply has a nation been born in a day, but a continent! The explorer has traversed nearly every part of her vast domain; modern science is mastering its tropical diseases, developing its agriculture, making the mines of gold and other minerals of untold value. Diplomacy has parceled out the continent, and everywhere there will soon be protection and opportunity for all races; hundreds of steamships belt its coasts and float on its lakes and rivers, taking to the continent hundreds of thousands of tons of merchandise, and, in turn, bringing away the products of African fields and forests and mines and mechanical ingenuity. The barbaric and Mohammedan millions of Africa are sharing in the world-wide awakening that has come to all people. They are anxiously waiting for something better. They may not know what it is, but they do know it is in the possession of nations outside themselves, and we know that civilizations are never indigenous. The heathen of the world will never have

Christ unless taken to them by the missionaries of the cross.

What shall be the answer of the Church to this call of God? During twelve years I have gone around and across that continent and have grown larger and better in my understandings of God's providence as I have witnessed the development of railroads and mines and agriculture, the building of cities and the organization of hundreds of companies for exploiting the riches of vast areas. I have met many men who in the interests of secular things could command millions for any scheme which promised a fair profit. The only thing in all the continent of Africa which seems to fail in realizing the call of God is the Christian Church; but that day will pass. The problems of Africa are coming to be better known, and the Christian Church will rise to its duty.

Near Khartoum, on the Nile, there is a monument to Gordon. He sits on a camel, dressed in the garb of a Soudanese, and is looking with steady gaze toward the heart of the continent. A traveler was studying the monument, and asked a resident why they had not placed it in the city and why his face was toward the desert. The reply was that the purpose had been to give expression to the longing faith of that man of God for the salvation not only of the Soudan, but of all Africa. So to-day my plea is that the Church of God may turn its face as never before toward that continent, and, hearing the command of our Divine Master, plan largely and wisely for the redemption of its millions.

Liberia

By BISHOP SCOTT

It is with sincere gratitude to our Heavenly Father, who has been pleased to call me to do the work I have been doing during the past quadrennium, and with the highest appreciation for the words of encouragement and the financial assistance of friends throughout the Church, that I come before this body to render my first quadrennial report. I do not flatter myself with the belief that I have done all that might have been done, nor that I have accomplished as much as someone better qualified for the work could have, yet I do say sincerely and conscientiously I have done the very best I could in carrying forward the work committed to my hands. I have had special supervision of the Liberia Annual Conference, though I have visited the missions in the West Central Africa Mission Conference, going over them in company with Bishop Hartzell as carefully as it was possible to do in a visit of a few weeks. Liberia is the oldest foreign mission field in the Church, and is situated north of the equator, but sufficiently near so that its entire area is within the Torrid Zone and subject to the varied peculiarities and climatic disadvantages of all equatorial regions. I have spent as much time on the ground traveling through out the bounds of the Conference as I thought was best for me and the most rapid development of the work. I have given close attention to the churches and missions already established and have opened a number of others at varying distances from the coast, the farthest being one hundred and fifty miles. Some of these new missions are so located that they constitute a chain interiorward and reach native people who have never before been provided with either teachers are well equipped, while others are being conducted in buildings that are neither permanent nor substantial.

While with Bishop Hartzell in Angola we held the first Bishops' Conference ever held in Africa by Bishops of the Methodist Episcopal Church. There we laid our plans for the quadrennium and for the Diamond Jubilee, which we hope to see profitably observed throughout the Church. We have not thus far realized all we hoped to accomplish previous to the assembling of the General Conference, but there has, nevertheless, been enough achieved to indicate the glorious victories we hope and pray for in the near future.

In January, 1907, Bishop Burt visited the Liberia Annual Conference as the representative of the General Superintendents. Though necessarily brief, his visit made an excellent impression on the Conference and the people. He was accompanied by Bishop Hartzell, and all seemed much gratified to have present for the first time in the history of the work and of the republic three Bishops of the Methodist Epis-

copal Church. Bishop Burt lectured on "Italy" and both Bishop Hartzell and I preached on Sunday, to the delight of the splendid audiences that came out to hear them. The Bishops were invited out to several dinners and a reception given by our Methodist people, and also to the New Year's reception given by President and Mrs. Barclay. There is no doubt in my mind that the presence of these brethren impressed our membership as did nothing else during the quadrennium; that the interest of the church in the salvation of Africa is greater now than ever before.

HEALTH CONDITIONS OF THE FIELD.

The prevailing opinion among those familiar with the sanitary conditions of the West Coast of Africa is that there is constant improvement. Civilization is constantly inaugurating changes which make the coast more habitable and healthful. Then, too, the diseases peculiar to that region are better understood by physicians and, while they are not absolutely under their control, the indications are that ere long they will be entirely mastered. It cannot be said that those unacclimated do not have fever occasionally, nor that there is no now and then a death resulting therefrom, but neither of these is as frequent as in former years. Such conditions have been brought about by the commercial interest Europe has in Africa. Her purpose is to blot out as near as possible everything and everybody that hinders the progress of commerce. Medical schools have been established in Europe which make special study of tropical diseases, and the additional knowledge thus acquired has proven extremely beneficial to all concerned.

Our workers in Liberia have suffered somewhat during the quadrennium from fever, and yet the universal testimony among them is that they suffer far less now than was the case a few years ago. Some have been compelled to come home for a change which has as a rule proven beneficial, but, taken all in all, we have reasons to congratulate ourselves that so few have been compelled to leave the field.

THE PEOPLE'S READINESS FOR THE GOSPEL.

As the result of my own observation as well as that of others who have had exceptional opportunity to study conditions in Africa, I am confident that the native is more anxious for the Gospel to-day than ever before. There are more applications by far for the establishment of schools and churches than I can possibly comply with. There has been such a positive and emphatic awakening along this line that we all feel the day of Africa's salvation has come. During the year just closed it was my privilege to travel hundreds of miles by canoe and on foot in the

interior of the Continent, and I passed through trihe after trihe that, as far as I could learn, had never seen a missionary. Everything tended to indicate that they were undoubtedly what are called raw heathen; yet the people of many of the towns begged me for teachers and preachers. I cannot begin to tell you how my heart went out to them. I assure you it is an exceedingly pathetic thing to stand in the midst of a great throng of ignorant, degraded, human beings who beg for the bread of life as a child begs his parent for food, when you know you are unable to satisfy their hunger. But when they would see our mission boys who accompanied me and listen to them sing and pray, they seemed to feel that Jesus could do for them what had been done for others, and oh, how I would praise God to be able to put a competent teacher and worker in every one of these towns. I did begin work at a few places and am much gratified at the outcome. Whenever I would ask the people what they would do to start a mission among them, they almost invariably replied that they would help to build a house, and this they have done in five different places where the work has been taken up by native Christians. Such houses do not last more than two or three years, but they show the spirit of the people and furnish shelter for those who open up the work. I am praying that God may open the way for us to replace these buildings at an early day with small iron mission houses, such as we are compelled to use in the climate of that section. The time was, and that in the not very distant past, when the people required a gift to permit the establishment of a mission in their towns. But I thank God that day has passed and I hope passed forever.

Some months ago I was in Cape Palmas, 250 miles below Monrovia, and an old king, who lived eighty miles away, heard of my presence there. He got into his canoe and came all the way down the Cavally river to see me. Bright and early one morning he made his appearance and, bowing before me, pleaded for a teacher for his people and for someone to show them "God-way." He had learned of what the mission was doing for one of the tribes below him, and he felt that his people could not keep up unless there was someone to give them the light. There was nothing to do but promise him that as soon as possible I would send him someone, and I feel that there are very few here to-day but that would have done the same. I promised him on faith as I have had to promise others, and I am glad to say that the worker sent there has made an excellent beginning. When I visited the place I held services in the combination church and dwelling they had erected and baptized those who had been brought into the kingdom.

While at Wissika Mission, sixty miles up the Cavally river, the chief men of the nearest native town, twelve in all, came to me and asked that I build a church in their home town for them. They were so insistent that the missionary urged me to do so if possible. I asked them what they would do to assist, and they replied that they would go in "the bush" and saw the heavy timbers for the building. At the Annual Conference our missionary reported that much of the material necessary had already been gotten out. What I am trying to do is to secure money enough to purchase the iron for the roofing, the doors, the windows, and ceiling. I feel that I must be ready by the time that they are, and am confident that God will open the way for me to do so as he has done in so many other cases. It would be easy to cite other instances in which the people are every bit as anxious to abandon the heathenism, but I consider it unnecessary to do so at this time.

SELF-HELP AND SELF-SUPPORT.

It is evident that you will be interested also to know the progress our membership is making along the line of self-help and self-support. The fact that they have not been large contributors to the support of their own work is not, in my judgment, because they are opposed to doing so, but because, as it seems, it has not been required of them, and being for the most part a poor people and therefore not able to give largely, they had never realized what could be accomplished by the united effort of those of unlimited means. When Bishop Gilbert Haven, of blessed memory, visited this field in 1876, he wrote back to America that no collections were taken, and church-houses dropped down unless kept up by missionary help. He went to Clay Ashland, on the St. Paul river, and wrote the *Christian Advocate* that there was only one church in the place and that was the Baptist. The Methodist was in ruins by rain and

neglect. The Presbyterian and Episcopalian were gone, and he concluded that too much help did it.

These were the conditions then, but I believe the facts will justify me in saying that a remarkable change has come over Liberia in the last two years. The first year I was there I visited a community for a sojourn of a few days and was waited upon the first night I was there by a committee asking that I furnish the money to rebuild the church. I told them I could get some money to help them when they began work. But this statement did not discourage them, for they held on and they pressed their case until a late hour. They were greatly annoyed, were vexed with me, but thinking I was right, I stood my ground. Several months passed before I was there again. This time the frame of the church was up, enclosed and roofed. Having some special funds in hand I assisted them some and left them happy. Since that time I have visited that community again, and preached in their church, of which they are justly proud. They have purchased an organ, a beautiful communion set, and in other ways added to the attractiveness of their new church. As a further indication of what is being accomplished, our first church in Monrovia is remodelling the building at a cost of more than \$12,000. On the Sunday that Bishops Burt and Hartzell were present this church raised \$2,000, and their repair fund now amounts to upwards of \$10,000 in actual cash.

Mt. Scott Church, Cape Palmas, a building named in memory of Bishop Levi Scott's visit to the Conference in 1856, has been remodelled at a cost of \$7,000, and the Annual Conference was held in this magnificent structure last February.

The Clay Ashland Church, to which Bishop Haven referred in his communication, has just collected and expended on the improvement of the building upwards of \$1,000. A number of smaller societies are at work either repairing or enlarging their houses of worship, and as a rule have all or part of the money in hand to do so. In order to understand fully the amount collected throughout the Conference, I asked the brethren at the session visited by Bishop Burt to report what was raised in the different charges for self-help. That year it was \$10,781. At the recent session held the figures given for the year were \$23,241, and for the quadrennium, \$35,270.38.

WHAT HAS BEEN ACCOMPLISHED.

When I announced at the first session of the Conference I held in Africa that it was my purpose to push the cause of Temperance, Evangelism and Self-support, the announcement created no enthusiasm, but recent developments have convinced me that the Conference is now in full accord with me in these lines of work.

In order to promote the cause of temperance, I secured the co-operation of a number of the best and most intelligent women of the Republic, together with some of the missionaries. Several largely attended and enthusiastic public meetings were held and the attention of hundreds of people was called to the evils and destructiveness of strong drink. You will understand why progress along this line must of necessity be slow, when you are reminded of the vast quantities of rum and gin that are imported by European firms for the purpose of trade among the native people. And yet I feel perfectly safe in saying that the native Church of Liberia is a Temperance Church, for no one is received who does not pledge himself to abstain from strong drink, and if he be a polygamist, to give up all but one wife.

Along the lines of evangelism and the conversion of the heathen the cause has been pushed as strenuously as we found it possible to do without the assistance of someone specially adapted to such work. At times the success attained in some of the missions has been marked and most satisfactory. At one of our stations called Grand Cess, one year the number of conversions reported at the Conference sessions was so large that it was thought best not to include the figures in the statistics until proper investigation could be made. In due time this was done and the result found to be entirely satisfactory. And I am glad to say that at that point alone there has been during the quadrennium fully five hundred conversions, and I have had the pleasure of preaching there more than once when it was found impossible to hold the services in the church because of the immense crowd in attendance. It is a glorious scene to witness some of the revival meetings among the native people. It seems to me that nothing is more encouraging to

a missionary in a heathen land than to witness the conversion of those for whose salvation he prays and labors and waits. It delights his heart to see living evidence before his very eyes that the old gospel still has power to save.

And just here I feel that I cannot do better than tell of the influence of two little hymn books in the native dialect which we have published this quadrennium. To hear the people sing the hymns in their own language is enough to inspire any man with the thought that the day of salvation for Africa is at hand. How they seem to sweep the people into the kingdom! I felt, as did some of the workers, that if we could have the people sing the gospel in their churches, in their homes and in the streets of the towns, a larger number could be reached thus than in any other way. In this way we felt that they would all become helpers in preaching the Word. It was a difficult undertaking, because the heathenism of our part of Africa is totally unlettered. We employed translators, but having no dictionary, had to spell the words by sound as best we could. The first effort on this line was made at the Garroway Mission, and as the result a convenient little booklet of translated hymns was published. Then came another at Kroo town, adjoining Monrovia, and now the missionaries at Wissika are at work on a third. How the people enjoy singing these hymns, and it does anyone interested in missions good to listen to them. They sing on the great steamers of the coast. They sing as they carry you in the hammock through the dark and dismal swamps. They sing as they pull the surf boats from one trading post to another, and I have heard them sing in the services of their churches until it seemed that even the roots responded to their heartfelt enthusiasm and joy. We also had published on cardboard the Lord's prayer, the Apostle's Creed and the Ten Commandments. These we hang in the native cabins and our workers teach the people as to their use and meaning. However, it is only necessary to say further that God blessed us with 450 conversions for the first year, 510 the second, 653 the third, and 581 the fourth, making a total of 2,191 persons born into the kingdom for the quadrennium. The statistics for the first year of the quadrennium showed our membership to be 553 probationers, 2,748 full members, a total of 3,301. The figures reported at the Annual Conference held recently give 1,103 probationers, 3,194 full members, the total membership being 4,297, a gain for the quadrennium of 996. The gain in church property for the quadrennium is \$44,318.

We are at work among the native people at forty-two different points, many of which could be made strong and influential missions during the next quadrennium if I could only have the money and a few more good workers to help make them so.

As much as I thank God for what has been accomplished, I appreciate more the doors that stand wide open before a hesitating church—the ease with which we may now reach those who were formerly so difficult of approach. Oh, that our King who owns the silver and the gold, and the cattle upon a thousand hills, would send us the men and the money to carry forward the work that we may save dying men and thus glorify God. My only desire is to be able to do my part in saving the heathen world, but it is a waste of time and a useless sacrifice of life and health to ask men and women to go to the front to do the Master's work and yet leave them without the resources necessary for the prosecution of the same. The appropriation is far too small for advance movements, or even the proper support of what we have. In this connection I am reminded of an incident which is said to have occurred on one of the principal rivers of Liberia. Several European traders were being conveyed up the river in a surf boat, which was pulled by some native boys. In an altercation between one of the traders and one of the boys the trader received a severe blow on the head. They determined at once to cast the native overboard. On being asked if he could swim, he said he could. "Well, then," said one of the traders, "we will tie your hands and see if you can." And this they did. The boy was thrown overboard, and when it looked as though he would surely drown, someone plunged in and rescued him. The great Methodist-Episcopal Church elected me for the work I now have, and sent me into the wilds of Africa. I know full well what is expected of me and have been trying with all my might to meet the expectation. But to put even a Bishop in Africa without adequate money and

(Continued on Page 7.)

THE CHRISTIAN LIFE

In God's Good Time

In God's good time we'll see the reason why
To some He gives, to others must deny;
We will not think it strange, or wonder then,
Why different gifts He gives to different men.

In God's good time, the feet we thought so strong
We'll find could not have run the journey long;
The willing hand had palsied e'er it wrought:
In mercy God denied them what they sought.

In God's good time, the will that was most weak
We'll learn was stayed by Cross it did not seek;
The careless heart had trifled all its days:
In mercy, God with shadows spread their ways.

In God's good time we'll thank Him for our share
Of burdens, that to others were no care;
Of tasks most irksome, which He bade us do;
Of crosses, borne alone the whole life through.

In God's good time no sigh will seek release
For that which now we deem would grant us peace;
We'll know that, had we ourselves cast the lot,
The path had led where peace abideth not.

In God's good time we'll understand the pain,
Which now we feel, was big for us with gain;
That, had we travelled less, the child of strength
Would never from the soul have leaped at length.

In God's good time, with all life's lessons learned,
The purpose in this training then discerned,
We will not think it strange, or wonder then,
Why different gifts He gives to different men.

—John A. Howell.

"I Believe"—An Everyday Creed

I believe in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God who entrusted me with it.

I believe in my fellow-man. He may not always agree with me. I'd feel sorry for him if he did, because I, myself, do not believe some of the things that were absolutely sure in my mind a dozen years ago. May he never lose faith in himself, because if he does, he may lose faith in me, and that would hurt him more than the former, and it would hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellow-men—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which can not be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other place in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in to-day. It is all that I possess. The past is of value only as it can make the life of to-day fuller and freer. There is no assurance of to-morrow. I must make good to-day.—Charles Stelzle.

The Invisible Kingdom

The Pharisee thought of the kingdom of God as a visible earthly kingdom, and the Master declared that the real kingdom of God is invisible to the natural man. We all know that it is there, and like blind beings groping after the light we have been reaching out after it. But the trouble is that we have been looking for the kingdom of peace and joy and harmony in the wrong direction. We have been looking down, not up; around, not within. We have sought the satisfaction of our deepest cravings in the pleasures of sense and sin, and we have been disappointed. The kingdom where God rules is within man, not without. Peace and joy well up only from the fountain of the soul. That kingdom of God is righteousness and joy and peace in the Holy Spirit.

The color-blind man cannot see the beauty of color; all the world is one gray expanse to him. The soul that is not strung to catch the divine harmonies cannot appreciate music. The deaf man knows no sound, the blind man no sight. So the natural man is unaware of the marvels of the spiritual kingdom.—Selected.

Reverence in Worship

C. H. WETHERBE.

An observation of the manner in which many members of churches go through the forms of worship during the services in the sanctuary leads one to conclude that there is lacking in them that spirit of pure and deep reverence for divine things which they owe to God. In many cases there is a sort of familiarity with holy institutions and appointed means of grace which betrays irreverence, even when it is not directly intended. That professor of religion who, while taking part in public worship, assumes a tone of superior virtue above others, gives evidence of being largely destitute of true reverence for God and holy things. Spiritual pride and real reverence for God cannot exist together. In one of his sermons Dr. Maclaren speaks of "the absolute need for the lowliest reverence in our worship of God," and he further says: "It is strange, but true, I am afraid that the Christian danger is to lose the sense of the majesty and splendor, and separation of God from his creatures. And all that is good in the Christian revelation may be so abused as that there shall come, what I am sure does in effect sometimes come, a terrible lack of due reverence in our so-called worship." He also says: "If a seraph hides his face, surely it becomes us to see to it that, since we worship a God who 'is a consuming fire,' we serve Him with far deeper reverence and godly fear than ordinarily mark our devotions."

There are those who seem to think that the holiness at the throne of grace, which is spoken of in the Bible, permits one to indulge in boisterous and reckless freedom in prayer; but it is a very different boldness which is commended. The flippant manner in which some people pray causes a reverent hearer to shudder. They have very erroneous conceptions of the spirit which one needs to have as he approaches God in prayer, or as he attempts to worship Him. Solomon gave true wisdom in these words: "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God, for God is in heaven, and thou upon earth; therefore, let thy words be few." It was due reverence for God and holy things that Solomon pleaded for; and I am sure that if one would have reason for expecting that God will give heed to his prayers, or accept his offerings of praise, he must have a lowly reverence for Him. He who worships God in great weakness of spirit, and with a feeling of awe, will have the assurance that God is well pleased with his offerings.

As Christians we should set before unsaved ones examples of the purest reverence for Him, both in worship and work.

"The Best"

"Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of
the wheat,
And still He asks His own with gentlest pleading
To lay their highest hopes and brightest talent at
His feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

"Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and
peace,
And in His service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth or in heaven above,
Are hid in Jesus Christ. In Jesus we receive
The best we have.

"And is best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross!
The Lord of Lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—Selected.

The Light That Is Felt

BY S. R. RENO.

A little poem with the above title by Whittier tells the story of a child's confiding faith in its mother in such simple manner and helpful way that we older and grown-up children may read it and practice it with profit to ourselves. And the spirit of it will give us a firmer grasp on the Father, and make us better guides to the child. Indeed, it may be affirmed that until we have learned this lesson of confiding faith in God the Father, Christ his Son, and the Holy Spirit, the Guide and Comforter, we are not ready to venture alone and with safety upon the fearful responsibilities of the larger life and influence.

The child-attitude toward its parent was cited by our Lord as an illustration of the attitude of each one of His disciples toward Him and His work. "If ye (parents) then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" But here is the little poem:

"A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
'O, mother, take my hand!' said she,
'And then the dark will all be light.'

"We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore!

'Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee."

Ah! "the light of Thee" is the light that never was on land or sea! It is the ideal light, the life-guest of every noble, trusting soul. It may not be reached in all its fullness. It may elude our grasp, but it will never fail us if we follow it. It is the Light that lighteth every man that cometh into the world!

And the trusting, confiding child cannot be surer that it is safe when the mother's strong, warm, and tender hand grasps its own tiny one, than we older and grown-up children may feel that our Heavenly Father's hand grasps every hand that takes His own with confiding faith and walks with Him. Enoch took His hand and walked with Him, and walked on and on till he walked into the gates of eternal day and glory!—In *Epworth Herald*.

Manchester, Ill.

INTERNATIONAL LESSON

Second Quarter.—Lesson XIII. June 28, 1908.—Title: "Temperance Lesson."—(Eph. 5: 6-21).—Golden Text: "Be not drunk with wine, wherein excess; but be filled with the spirit."—(Eph. 5:18).—Hymn No. 693.

DAILY HOME READINGS.

June 22 Monday Eph. 5: 6-20
June 23 Tuesday Psalm 1
June 24 Wednesday Prov. 22: 29; 23: 5
June 25 Thursday Prov. 3: 1-12
June 26 Friday Eccl. 12: 1-7; 13: 14
June 27 Saturday Titus 2
June 28 Sunday Isa. 58: 6-14

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

That the sale of and indulgence in strong drink are opposed by the greatest, noblest, and purest of mankind is an evidence of its uselessness and destructiveness. Reason and observation have demonstrated that drunkenness is in direct opposition to everything that is noble, pure, and good. It is a patent fact that the use of the beverage of hell ruins the body, destroys the mind, weakens the will, dulls the moral sense, brings poverty, produces ruin, injures actions, and leads to hell. The man given to drink finds it easy to do wrong. With his conscience hemmied and his passions influenced he finds himself without reason and excited to carnal excesses of every conceivable kind. The constant use of alcoholic drinks results in the enslavement of soul and body. It inverts the true order of things natural, moral, and spiritual. It exalts the beast, debases the finest qualities of life, and destroys the soul. It is opposed to the Spirit for it is the office of the Spirit to ennoble, to bring the whole man into the subjection of the law of God. Hence the Apostle urges that we "be filled with the Spirit." Being thus filled, the man will find himself "in a state of soul-intoxication in which there is no excess, but in which there is a natural and wholesome stimulation of all the higher purposes of life, resulting in constant spiritual growth and increasing moral fruit."

The Epistle to the Ephesians was written while Paul was a prisoner at Rome. Luther said that this Epistle belongs to the most genuine and noble of the books of the New Testament which reveal Christ and teach all that is necessary to know for salvation, and that it would suffice if anyone should never see or hear any other book or teaching. Alford says it is the most heavenly work of one whose very imagination is peopled with things in heaven. Both of these estimates may be overdrawn, nevertheless they show the high opinion they entertained concerning it. Its careful and prayerful perusal cannot help but be productive of great spiritual good.

LIGHT ON THE TEXT.

6. *Let no man deceive you with vain words.* That is words without truth, without deeds to fulfill them. *Because of these things.* The vain and illogical propositions advanced and discussed; impure thoughts indulged and the unchaste life lived. *Cause the wrath of God.* God cannot look upon sin with the least degree of allowance, hence his indignation against sin, and his demand for its punishment. *The children of disobedience.* Those who live ungodly and intemperate lives.

7. *Be ye not therefore partakers with them.* Have nothing to do with them in their sinful indulgences. As Christians maintain your liberty.

8. *For ye were sometimes darkness.* A condition of sin, misery, and ignorance. *But now.* Your conditions being changed. *Are ye in the light of the Lord.* You are now enlightened. The light of the Lord brings a pure, happy, and sincere life. It embraces all the qualities that belong to heaven. *Walk as children of light.* Adore your profession and prove your discipleship.

9. *For the fruit of the Spirit.* The effect, the outcome. *Is in all goodness.* Benevolence. Righteousness. Justice. Truth. Honesty.

10. *Proving.* Testing. *What is acceptable unto the Lord.* The kind of life God would have one live.

11. *Have no fellowship.* Keep not company with. *With the unfruitful works of darkness.* It takes light for growth of any kind. Darkness is not conducive to growth. Good fruit cannot grow in darkness. *Rather reprove them.* Show by precept and example your condemnation thereof.

12. *For it is a shame even to speak of those things which are done of them in secret.* So vile and sinful are their indulgences that they are ashamed to speak of them publicly. But the Christian neither says nor does anything of which he needs to be ashamed.

13. *But all things that are reprov'd.* All things that are exposed. *Are made manifest by the light.* Made clear by exposure. Public reproof brings to light the sins of darkness. This tends to destroy the evil. *For whatsoever doth make manifest is light.* Only that that can stand the test of scrutiny.

14. *Awake thou that sleepest.* The sinful are like those who are asleep. They must be awakened, and be brought to a realization of the fact that they are dead in trespasses and in sin. *Arise from the dead.* Come forth into life. *Christ shall give thee light.* Shall shine away thy spiritual darkness.

15. *See then that ye walk circumspectly.* The Christian must walk with accuracy. He must "walk worthily of the calling" wherewith he has been called. *Not as fools.* Those who go through life

without any thought or care as to the future; such as those who frequent saloons, houses of ill-repute, and go with bad companions. *But as wise.* Those who have carefully considered the purpose of their creation.

16. *Redeeming the time.* The margin has it: "Buying up the opportunity." Make good use of your opportunities. *Because the days are evil.* Life is short, hence the great need of using it well.

17. *Wherefore be ye not unwise.* Be not careless nor foolish. *But understanding what the will of the Lord is.* Seek to know and to obey God's will.

18. *And be not drunk with wine.* Intoxicated with that which destroys the whole man. *Wherein is excess.* Indulgence in wine or spirituous liquors leads to dissoluteness, lack of self-control, and the exercise of unbridled passion. *But be filled with the Spirit.* Spiritual intoxication is a safeguard. It leaves no room for evil.

19. *Speaking to yourselves.* Exhorting each other publicly. Personal meditation in private. *In psalms and hymns and spiritual songs.* One means of being constantly filled with the Spirit. *Singing and making melody in your heart to the Lord.* Praise God not only with the voice but also with the heart.

20. *Giving thanks always.* Maintain a thankful spirit. *For all things unto God and the Father.* All things come from God. *In the name of our Lord Jesus Christ.* Our Redeemer and Mediator.

21. *Submitting yourselves one to another in the fear of God.* Possess a gentle and submissive spirit only in things that are right.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic, June 28.

Safe in God's Hands

(1 Pet. 1: 3-5; John 10:28-29.)

Light From the Word.—1 Pet. 1:3-5. Born of God—given a living hope, because Christ is risen—promised an eternal fortune in the life to come—kept from harm now by the power of God—this is a hint of what the apostle sees as the Christian's reason for praising God. He makes his thanksgiving a regular system of theology, but that is nothing against it. Rather, he shows in that way how reasonable and sane is the Christian's confidence that God will take care of him.

But note that all this confidence is a thing of faith. It is not delusion, nor mere blind enthusiasm, but it is an assurance that has deeper foundation than the present facts of life provide. Perhaps you are poor, or troubled, or burdened, or threatened with loss or sorrow; nevertheless you know that the God who gave you new life in Christ, the Master whose example you follow, will not let you come to real harm. The hurt will befall you if you let go of this faith; hold on, and you are in God's hands, and therefore safe.

John 10:28-29. Here again there is promise of continual safety, to those who are Christ's flock. He gives them—now—eternal life, which no man can take away. The love which saved them is not only able to keep them, but it is devoted to that purpose with a passionate power that is greater than all the forces of evil. So long as God is almighty, his children are safe.

There is one exception to this broad law. We can refuse to let it cover us. It does not help the unrepentant and the rejector, of course. But neither does it help him who, having once been called a child of God, takes himself out of that relationship by giving himself up to the life of self and self-seeking. Only as we are Christ's are we safe.

The Topic's Great Meanings.—In the beginning, God! On this all the Christian's safety depends. If we do not believe that God is master of his world, there is no safety anywhere. For all the other powers of the world oppose one another, and no power is supreme. Leave God out, and the world's life is a chaos of conflicting and ever-destructive forces. Put God in, and at once you feel the presence of a supreme force, upbuilding and restoring. Put God in,

and you feel the presence of a supreme law, making right greater than wrong, and good more desirable than evil. Put God in, and you feel the presence of a supreme love, caring above all things for the highest good of those beloved.

This supreme force is the power of God. This supreme law is the righteousness of God. And both make effective the love of God, so that whoever loves God and is loved of him is protected by almighty power and unyielding righteousness.

How shall we get under that protection? By faith! Faith in God's power, faith in his truth, faith in his love. Because this faith puts us in God's hand, and the topic rightly locates safety there. It is found nowhere else.

Faith in God's power. The revival chorus says, "He is able," and there is none to deny it. Whatever God cares to do for us he can do. But isn't that accepted by everybody? Hardly. If it were, how much of our worry would disappear! How much of our trying to control affairs without regard to God would cease! How much of our doubt concerning the final victory of right would be dispelled!

Faith in God's truth. You cannot trust the untrustworthy. You cannot depend on the undependable. You cannot believe the deceiver. But you can trust God, and depend on him, and believe him. Why? Because he is what he is. Paul said, "I know whom I have believed."

Faith in God's love. The love which is sufficient for great things is sufficient for small. There has never been given any answer to the sublime argument of Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Jesus Christ is God's supreme love-argument. If we are in trouble, and it seems that we are not remembered of God, that is enough to scatter all the darkness, "God so loved that he gave." Until they can destroy Bethlehem, and obliterate the Gospels, and deny Calvary, and put Christ out of men's minds and hearts, the enemies of our faith can never tell the world that God's love is a delusion. And the great includes the small. The work of salvation proves the work of providence. If you believe that God loved you enough to die for you, you cannot doubt that he loves you enough to do anything else for you that you need. And so are you always safe in God's hands.—From the *Epworth Herald*.

Episcopal Supervision of Foreign Fields

(Continued From Page Four)

equipment is to tie his hands and cast him overboard. I have twenty-five native schools and churches un-housed and without equipment. I need at least fifteen workers from the home field and have not the money to provide even one-third of them.

If I could have 500 (\$15) scholarships, 25 native workers provided for at \$40 each, \$1,000 a year to carry out and support an evangelist, and even \$2,000 a year to equip some of my native stations, we should very soon be able to double the present membership. Oh, Church of God, untie my hands, untie my hands!

My only plea is for the Church to give me a fair chance to show what can be done. I beg of you to forget the color of my skin, forget the past history of my people, forget that Africa has not hitherto proven as productive a mission field as some others, and hear once more the voice of the Master as he cries, "Go ye into all the world and preach the gospel to every creature."

My Final Word to the Veterans

In April, 1891, the pastorate of one of our chief churches was relinquished to accept a divine call to serve the cause of the Veteran Ministers. During all these years it has been possible to say with Paul: "I have coveted no man's silver, or gold, or apparel," although often in dire need of them. During most of these years, it could be just as truthfully said: "These hands have ministered to my necessities and them that were with me."

It is gratifying in the highest degree to know that the labor and self-denial of the best part of my life have not been in vain. When this mission began, there was only "the voice of one crying in the wilderness." Now a large number of eminent men are generously supported while devoting their whole time and effort to this cause.

In 1892 a Connectional Plan for Conference Claimants was prepared for the General Conference, but failed to be adopted. At the General Conference of 1908 over five thousand members of the Annual Conference united in a memorial urging the adoption of a practical, adequate and equitable Connectional Plan. The Plan which was adopted, in every important particular, is almost identical with that of 1892. The following summary of the Plan just adopted will show what great results have been accomplished by the agitation of these years.

The Veteran Minister is a Pastor Emeritus of the whole connection with a ministerial claim pro rata with that of other ministers; the education of the ministry and Church in this interest is assured by the observance of a Veterans' Anniversary at each Annual Conference and a Veterans' Day in each congregation. The amount needed to provide the Veterans' support is guaranteed by the establishment of endowment funds in every Conference, and the apportionment to each charge of its share of the sum annually needed, which is to be raised in the same ratio as the salary of the pastor, elder and Bishop. To supplement the contributions of the Conferences, a Connectional Endowment Fund is to be created and five per cent. of the collections for Conference Claimants in all the churches is to be used in aid of the Veterans of the needy Conferences.

The General Conference having chosen one of its distinguished members to have the chief care of this cause, I will resume the work of the pastorate and count it a great pleasure as well as a high privilege to devote to it the remainder of my life. In this final word I desire to express my gratitude to the thousands throughout the denomination who have aided in this agitation so energetically and efficiently as to multiply my efforts a thousand fold.

The love and gratitude of the Veteran Ministers and the widows of deceased ministers have been revealed in such tender and affectionate words of appreciation as to be more than sufficient compensation for the service of a hundred lives. It is my prayer that God may comfort and sustain the Veterans in their loneliness and hasten the day of their complete establishment in all full rights and privileges as the Pastors Emeritus of Methodism. I solicit for the Corresponding Secretary of the Board of Conference Claimants the same kindly sympathy, loyal support and hearty co-operation as has been accorded to me, which has made the service of these many years a delightful labor of love.

JAY BENSON HAMILTON.

Brooklyn, N. Y.

The Nurse Training Department of Wiley University

Wiley University, our school located at Marshall, Texas, holds its place among our colleges as one of the best in the South. Under the leadership of its energetic, progressive and popular President, Dr. M. W. Dogan, it continues to grow in enrollment, and broaden its work. Each year finds a new departure along some line. The latest addition to the work is the hospital, located on the campus. The plan and erection of this hospital is due to the persistent effort of Dr. W. M. Drake, Dean of Nurse Training Department. It is a two-story frame building, consisting of ten rooms. It is neatly finished on the inside and well equipped. Each room is large enough to accommodate two patients, and contains two sin-

gle iron beds, chairs and table. The hospital also has a dining-room, kitchen, bath-room and operating room, all properly equipped. Patients are looked after by young women who are taking the course in nurse-training, and who seem in love with the work.

Dr. Drake is President of the Lone Star State Medical, Dental and Pharmaceutical Association of Texas, a graduate of Meharry Medical College, having also studied three years at the Illinois Medical College at Chicago. For a young physician with only four years practice, Dr. Drake has broken the record as a successful surgeon. His hospital is well attended. He has treated serious cases, and has performed many major operations, the majority of which were dermoid and fibroid abdominal tumors.



TRAINING SCHOOL AND HOSPITAL

In these major operations he was assisted by his Vice-President and Damonian friend, Dr. G. U. Jamison of Texarkana and Dr. D. A. Smith, of Shreveport. His success has been marvelous and has surpassed the expectations of his most optimistic friends.

The hospital is the pride of the Negroes of Marshall, and is a blessing to suffering women. It was a financial struggle for Dr. Drake to put it in operation. When he spoke to friends about his plan to have a hospital, he was told it was impossible. But with a determination to succeed, and that indomitable will and persistency which is characteristic of him, and which has caused him never to know failure, he gave public entertainments, solicited the aid of a few friends, and raised money enough to accomplish his purpose. He took a one-story building and remodeled it into a beautiful two-story hospital at a cost of \$1,100.00. He has been wholly unselfish and has put much of his personal earnings in this building. The enterprise needs to be encouraged, and especially in a financial way, for this building is not paid for and there is no available fund on which to draw. Although it is located on the Wiley campus, the Freedmen's Aid is not able to give any money to

it, and the Conference is raising money to help build a boy's dormitory, and can not give to the hospital. If there is any one who would like to help a good cause, they could not do a thing more worthy than to make a donation to help pay for this building.

There is also a need of more young women to take the nurse-training course. One class has finished the course; a class of five, all of whom are very much in demand. They are employed in this and adjoining towns by both races, and have rendered satisfactory service. They are complimented by the white doctors with whom they have served. They are well paid and have been employed continuously. The women of our race are much in demand as trained nurses. This is a lucrative work and more of our young women ought to take it up. Here is a splendid opportunity to get both practice and theory. Let more of our women enter the profession. This hospital is open to the public all the year. Dr. Drake solicits your patronage. Splendid accommodations, prompt service, best medical attention and professional nursing may be had there.

For further information write Dr. Drake, Marshall, Texas.

The program of the Fifth Annual Session of the National Association of Teachers in Colored Schools is being sent out. The meeting will be held in Louisville, Ky., June 24-26. Some of the topics to be discussed this year are: Rural Schools and School-house Building; The Function of the High School; The School as a Social Center; The College as a Local Center of Influence; The College and University in Race Power; The Kindergarten; The Unique Opportunity of the A. & M. Colleges; Better School Supervision; Southern White Co-operation in Negro Education; The Teaching of Agriculture as a Factor in Race Development.

Many of the best educators of the race are on the program. The speakers for the two evening meet-

ings are: for Thursday evening, Prof. W. T. B. Williams, General Field Agent of the Slater Fund, who will discuss Southern Progress in Education among the Negroes; Prof. William Pickens, Professor of Languages, Talladega College, who will give an address on Mental Development a Part of Education. For Friday evening, Dr. L. B. Moore, Dean of Teachers' College, Howard University, will give an address on The Training of Teachers; while Dr. M. C. B. Mason, Secretary of Freedmen's Aid Society, will speak on Northern White Co-operation in Negro Education.

Aimlessness is one of the greatest tragedies of human life.—Rev. G. Beesley Austin.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

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OF GENERAL INTEREST

AN ACT OF PARDON.

After a prolonged, intermittent trial which claimed the attention of the country for eight years, the famous case of Caleb Powers and Jim B. Howard charged and convicted of complicity in the assassination of Senator William E. Goebel of Kentucky was brought to a happy close—for the convicted at least—June 13, by an act of pardon on the part of Governor Willson of that State who, after a careful and conscientious study of the case and the evidence produced in the trials concluded that these men were innocent of the affair and should therefore have their liberty.

No doubt there are those who will charge the Governor with catering to some selfish whim which will serve him in good stead before the powers in whose hands his political destiny lies. But whatever may be said in the premise, upon a moments reflection upon the reasons given one cannot help but feel that there were deeper motives which moved him to act. However perfect a system of courts may be there yet remains a possibility of misapprehension because of the inaccuracy of circumstantial evidence and on account of the imperfections of finite knowledge. It is an incontrovertible fact that human life is the most precious asset in this world's goods and therefore should be held so sacred that no impassioned actions will lead to its premature cessation by whomever possessed.

It is not probable that any self-respecting, conscientious liberty-loving person would essay to condone vice and crime of whatever sort; but at the same time it should be equally true that he should not want to see an innocent person suffer for the want of sane actions.

It not infrequently happens, however, that men in their eagerness to mete out summary justice to malefactors, inflict irreparable and unpardonable injuries upon the unfortunates whose fate it is to fall into their hands, and what would be summary justice becomes flagrant injustice. Whether Governor Willson has done what will meet the approval of the country at large is no less a question than whether he has acted conscientiously or not; nevertheless, he has at least shown that however great is the desire to deal out punishment to evil doers the right premium ought to be placed upon the sacredness of human life, a thing too often lost sight of in this so-called Christian land.

BLIND TOM DEAD.

Thomas Higgins, more familiarly known by the name of Blind Tom, who has been the marvel of three generations, died at Hoboken, New Jersey, June 13. He had made himself of much reputation because of his unexcelled aptitude in the sphere of musical attainments. Born totally blind and moreover a slave he early showed himself readily imitative, frequently stealing into the house of his master to reproduce on the pianoforte pieces he had heard played by others. In 1861 he became so proficient on the instrument that he was taken to New York and exhibited as a phenomenon, and afterwards was widely heard in Europe and America. He was possessed of marvelous skill. His imitation of the storm was a masterpiece which perhaps was never reduced to permanent form. Blind Tom had been an invalid for some years.

IN MARYLAND'S CAPITAL

The General Conference delegates were the recipients of many gracious courtesies at the hands of the Local Entertainment Committee. One of the most enjoyable of which was the trip to Annapolis, Saturday, May 23, on the elegant steamer Louise. This spacious and well appointed steamer thoroughly vindicates her right to be termed the "Pride of the Chesapeake." This excursion was scheduled to leave at two o'clock in the afternoon, and as it was uncomfortably warm in the assembly room, the delegates and visitors looked forward to the adjournment of the morning session with great joy anticipating with pleasure the relief which the trip would afford not only from the oppressive heat but from tedious discussions, frequent points of order and numerous questions of privilege. But to the dismay of all this session was drawn out to what appeared to the restless audience an interminable length; in fact, at one time it threatened to rival Tennyson's book, in going on forever. But at last, as to all things, the end came. There was a rush to the special cars provided to carry the excursionists to the wharf. Nothing was overlooked by the committee in providing for the pleasure and comfort of their guests. A fine brass band was aboard and thrilled the crowd with stirring martial music of some of the old battle hymns of Zion. The skill of the band in interpreting favorite Methodist tunes showed either that they were accustomed to playing this class of music or had been most painstakingly and thoroughly drilled for the occasion by their efficient conductor.

In a few minutes after leaving the heart of the city the steamer passed historic old fort McHenry. It was here that the proud waving of "Old Glory" amid glaring rockets and bursting bombs inspired Frances Scott Key to write "Star Spangled Banner." Just as the tall flag staff came into view with the Stars and Stripes waving at its head, there arose a cheer, the band struck up our National Anthem, the men bared their heads and the great patriotic Methodist throng joined heartily in the chorus, breathing a prayer that the Star Spangled Banner should indeed wave forever over our land in the highest and largest sense free. In his welcome address to the Conference on the night of its opening Governor Crothers extended a cordial invitation to the Conference to visit him at the Capital city. He was doubtless sincere but had no idea that so many would accept his kind invitation at one time. So, when the Governor was informed that the city had been captured by about 1200 enthusiastic Methodists he was greatly surprised, but proved himself equal to the occasion. As many as visited the Executive Mansion were cordially received by the Governor. The State House which is usually closed Saturday afternoon he kindly ordered to be opened for the inspection of his guests. There were many interesting things to be seen in the capitol among which is the room where George Washington resigned his commission in 1783. This room is furnished now just about as it was upon that occasion. Here in Annapolis is the naval academy where those destined to command our battleships, cruisers, torpedo boats and all other vessels of our navy receive their training. Its buildings are among the largest in the world devoted to that purpose. Here too, is the old St. John's college. On its campus is the famous old Liberty tree estimated to be 600 years old. Upon this tree is a tablet, placed there by the Daughters of the American Revolution stating that in 1652 under this tree a treaty was concluded with the Indians, and that Washington had enjoyed its kindly shade in 1791, as also had Lafayette in 1824. An elegant reception was tendered some of the delegates at the home of Mr. and Mrs. Wm. E. Fletcher, members of the Asbury Church of which the Rev. H. N. Carroll is pastor. The Rev. S. H. Brown, a member of the Local Committee of Entertainment, introduced the guests. A delightful half hour was spent here. After three hours of sightseeing and walking to and fro the streets of hospitable Annapolis the steamer blew a warning whistle and the excursionists extremely tired but thoroughly happy came aboard and were taken back, back, back to Baltimore.

This ended the last and one of the most pleasant side-trip features of the Conference. Baltimore did indeed maintain a high standard of hospitality.

Personal and General

Bishop Thomas B. Neely was sixty-seven years old June 12.

Bishop Luther B. Wilson has been made secretary of the Board of Bishops.

Bishop Quayle succeeds Bishop Berry as president of the Board of Control of the Epworth League.

Governor Hanly of Indiana, addressed the students of Howard University during the commencement.

Bishop and Mrs. Burt, accompanied by their daughter, Miss Edith, have sailed for Cherbourg, France.

The State of Virginia proposes to erect at Newport News a school for colored deaf, dumb, and blind children, costing \$25,000.

Bishop William A. Quayle, the former president of Baker University, has received from that institution the degree of Doctor of Laws.

Bishop Goodsell, with the assistance of Dr. J. B. Hingley and Dr. L. H. Pearce, will edit the Discipline. The Bishop has gone to his cottage at Short Beach, Massachusetts.

Dr. J. L. Wilson, pastor of Wesley Methodist Episcopal Church, Little Rock, Arkansas, and Miss Clara James, matron of the Pilander Smith College, were united in marriage on April 26.

The Rev. Samuel McDonald, of the North Carolina Conference, was united in marriage to Miss Ellen Virginia, at the home of Mr. and Mrs. C. L. Love, Lumberton, N. C., on June 3.

The Central Alabama College opens September 16, and the prospect is encouraging for a large attendance. Doctor R. J. Buckner of the Birmingham District proposes to crowd out the school from that District alone.

Upon the return of President and Mrs. Palmer of Central Alabama College from attendance upon the General Conference at Baltimore they were highly received and entertained by the Mothers' Club at Mason City, Alabama.

The Rev. D. E. Skelton, of the Lexington Conference, was kept busy during the General Conference in delivering sermons and addresses. He lectured in John Wesley Church, Baltimore, and Green Springs, Maryland, Old Louisville, Maryland.

Since the General Conference Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension has been making an extensive tour in the West Tennessee District, Tennessee Conference accompanied by the Rev. J. M. Lyte, District Superintendent.

Bishop Wilson S. Lewis preached the baccalaureate sermon during the recent commencement exercises of Morningside College, Sioux City, Iowa. The Bishop preached also the baccalaureate sermon of Cornell College, of which he is an alumnus, class '89, on Sunday morning, June 14.

Professor John H. Roberts, of Liberty, Texas, has been elected principal of the city school of that place, for colored people, receiving the unanimous support of school trustees of that community. Professor Roberts is one of the wide awake and progressive teachers, of the State of Texas and we congratulate him on this honor.

The Board of Home Missions and Church Extension has come to the relief of our struggling church at Navasota, Texas, donating \$1500 in the payment of the debt at that place. This amount of money was well placed and Lee Tabernacle under the pastorate of the Rev. A. W. Carr has been able to relieve itself of the burdensome debt, thanks to the heroic people there and the generosity of the Board of Home Mission and Church Extension. Brother Carr deserves congratulations.

Doctor Josie E. Wells, College Physician to Walden University, had substantial evidence of the good wishes of the citizens of Nashville, Tennessee, recently. Doctor Wells had lost two horses in eight months. Recently she received a letter from some of her friends, among whom were Bishop and Mrs. I. B. Scott, Dr. and Mrs. Preston Taylor, Dr. and Mrs. G. W. Hubbard, Dr. J. H. Kumler, and Dr. and Mrs. J. A. McMillan, who enclosed in the letter a new one hundred dollar bill with which the Doctor was to purchase a horse and there was an additional fifty cents to purchase a hitch rein. This is a fitting tribute to the woman who by her life as christian physician has won the hearts of the people of the city of Nashville.

General Officers Elected by the General Conference at Baltimore

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vocate.



ROBERT E. JONES, D. D.
Southwestern Advocate.

Personals

[Correspondents will please write only on one side of the paper.]

Professor and Mrs. Weeden of Centerville, La., are rejoicing over the arrival of a boy on May 11.

At the Second Methodist Episcopal Church, Milford, Ohio; the Rev. Chas. Pyles, pastor, a May fair was held from which was realized \$49.15.

In the Easter service at Jennings, La., \$50 was realized; ten persons contributing 50 cents each toward this amount. The Rev. W. D. Ritten is pastor.

In the very successful camp meeting held recently at Abbeville, La., the Rev. T. B. Overton, pastor, was ably assisted through the service by the Rev. T. Larkins.

At Grenada, La., Prof. J. H. Phillips, the Sunday school superintendent, presented a delightful Easter programme and raised \$210.89. The Rev. W. H. Gilliam is pastor.

The Greensboro District Conference of the North Carolina Conference, will convene at Wesley Chapel, Reidsville, N. C. An interesting session is anticipated. Programmes are out.

A programme received announces: Emancipation proclamation and the twentieth century movements at the Summer Methodist Episcopal Church, Woodside, La., June 19th and 20th. The Rev. S. Green, general manager.

The Rev. J. T. Leggett, since his recent assignment to Rushville, Ind., has erected a beautiful eight-room parsonage. During the first six weeks on this work he raised over four hundred dollars. He has the hearty co-operation of a fine membership. Many of the members of this church own their homes.

The district meeting of the Huntsville District Conference, Sunday School Institute and Epworth League will meet at Huntsville, Texas, Tuesday, July 7, at 9:30 a. m. The Rev. W. Hartley Jackson, district superintendent. A good program is prepared.

On the afternoon of May 28th a wind storm passed through Columbia, Mo., and damaged our church (St. Luke Chapel), to the extent that rebuilding is necessary. The Rev. G. B. Abbot, pastor, and members are planning to have the new building ready for the session of the District Conference in August.

A grand May concert was given under the auspices of Mrs. Annett Brown and Miss Stella Johnson on Saturday night, May 30, at Clinton, La., for the purpose of building a parsonage. It was pronounced to be the most enjoyable affair of its kind ever given at this place. The sum of \$13 was realized. The Rev. F. D. Bowers is pastor.

The Rev. W. E. Hutcherson writes from Conroe, Texas: Our district is called to mourn with our beloved presiding elder in the death recently of his stepmother, whom he loved and respected. May the God of Peace keep His hand of protection over him, and may he look to Him who doeth all things well. "She is not dead but sleeping."

The eighth annual meeting of the Lexington Conference Woman's Home Missionary Society will be held in the Simpson Methodist Episcopal Church, Indianapolis, Ind., from June 17 to 20. Mrs. J. T. Leggett of Rushville, Ind., is the president. The annual sermon will be preached by the Rev. W. C. Stovall of Chicago, Ill., Thursday evening, the 18th instant. Dr. M. C. B. Mason will deliver a lecture on Friday evening, the 19th.

We have at hand a programme of the first session of the preachers' meeting, Sunday School Institute and Epworth League Convention of the Spartanburg District, South Carolina Conference, to be held in Mount Olive Methodist Episcopal Church, Rock Hill, S. C., June 25th to 28th, 1908. The Rev. B. F. Witherspoon, D.D., presiding elder; Rev. Alfred Lewis, pastor. An interesting programme is prepared.

The Central Missouri Conference Woman's Home Missionary Society is gradually enlisting some of the best and most influential women of the state in their work. Mrs. E. C. Johnson of Springfield, Mo., was elected minute-box secretary at the March meeting and has already started out in earnest along that line. Mrs. C. G. Smith of Sedalia, their president, is also one that does things. It was interesting to notice these busy women at conference, and Bishop McDowell added much to their success by inviting the representatives of this work to speak several times during the annual conference. If the pastors would encourage this work by doing likewise they would help bless humanity also.

The New Orleans South District preachers' meeting was held at Verdenville, La., May 14, 1908, the Rev. E. H. Hall, pastor. Owing to the steady rain, only four pastors were present and one visitor from the New Orleans North District, the Rev. G. W. Forest. The good people of Centerville and Verdenville deserve praise for the elaborate preparations made for the entertainment. The next meeting will be held at Crawford, La., June 18, 1908. Subject for discussion at next meeting: "The Methodist Church as Compared with Other Churches," Thomas Williams; "The Relation of the District to the Annual Conference," R. A. Taylor; exegesis of Sunday school lesson, David Harrison.

Revival News

At Boyce, La., the Rev. L. L. Estavan, pastor, has just closed a very successful revival at Kynett Methodist Episcopal Church. The Lord gave us for our hire two backsliders, eight conversions and ten accessions to the church. The baptizing will take place on the second Sunday in June. The church is spiritually alive.

St. Paul Methodist Episcopal Church at Hattiesburg, Miss., closed recently a great revival with forty-four accessions to the church. The meeting held ten days and nights. The Revs. N. Toole and C. M. Ivy rendered highly appreciated services. Baptized twenty-four adults and four children. The Rev. I. L. Pratt is pastor.

Do not put matter intended for these columns and business items on the same sheet.

Doings of the Workmen

Because of the limited space and in order that all articles appear promptly, please omit irrelevant matter, making church work and events of interest in the community, etc., short, readable and newsy.

LOUISIANA.

Berwick.—Since the Rev. D. Harrison has been appointed to Mason's Chapel as pastor, and his estimable wife, he has proved to be the right man for the place. It seems that his coming has infused new life into the work. The members rally to the pastor's aid in every effort he undertakes. In the recent annual meeting, aided by the Holy Spirit, and with the aid of the good brothers and sisters of the two Baptist churches—St. John and Little Mount Zion—there were ten members added to our church. There have been several storm parties given in honor of our most worthy pastor, Class No. 1 leading off by presenting to the pastor seventy-five pounds. Class No. 2, Jas. Jackson leader, afterwards gave an entertainment and \$8.00 was raised and turned over to our pastor. Class No. 3, our young class, J. W. Coleman leader, Mrs. E. Williams and Miss Agnes Coleman, captains, turned over to the pastor in a storm party about fifty pounds of groceries and some cash. On Good Friday night, April 17th, after leaving the church, Class No. 1 gave a reception and pound party for the pastor. A great host of people, old and young, members of our chapel and members from both of the Baptist churches, met at the home of Mrs. Sue Davis, and from there marched to the parsonage, where the guests were treated to the best refreshments the season afforded. A musicale followed, and a pleasant evening was enjoyed by all. Mrs. Virginia Burke, a worthy member of the Little Zion Baptist Church, with appropriate remarks, presented more than one hundred pounds and cash to the pastor, James Jackson, leader. The Rev. D. Harrison expressed his appreciation. Here we are few in number, but nevertheless the work grows. We have now arranged a financial plan of raising \$300.00 by the last of July, 1908, for the benefit of our church, and the leaders of the three classes have assumed the responsibility of raising \$50.00 each; male members, \$2.00 each; female members, \$1.00 each. God bless the Conference for sending us such an able and worthy man as the Rev. D. Class No. 3 gave a grand feast in the Wilderness Saturday night at Mason's Chapel, and a good time was had by all who attended. A nice sum was turned over to the treasurer of Class No. 3 on the \$50.00 to be raised. H. Baskin, leader.—J. H. Pitchford.

Ollinton.—We wish to thank the young people of our Church for the friendly visit paid to the pastor and family, led by Mr. John Judge, who loaded our table with good things. We wish also to thank Mrs. Olive Oriner and daughter for carpeting the aisles of the church, besides giving the pastor a handsome purse. Others at work also will be heard from later.—G. A. Payne, pastor.

Boyce.—The thanksgiving sermon of the Grand United Order of Odd Fellows was preached by the Rev. L. L. Estavan at Kynett Methodist Episcopal

Church a few Sundays ago to the delight of all present. A collection was taken and presented to the pastor. Mrs. S. S. Brown presided at the organ. The public installation of the Pride of Boyce Tabernacle No. 147 conducted by Mr. D. E. Brown G. G. D. M., was quite a success. Miss Birda Ingram presided at the organ on that occasion.—L. L. Estavan, pastor.

Wilson.—On Sunday May 10th the memorial service was held here in memory of Sir S. W. Starks of Charleston, W. Va., the Supreme Chancellor of the Knights of Pythias, who died at his home April 3rd, 1908. An excellent program was rendered. Welcome address delivered by Miss Diana Bradford and response by Sir H. O. Gair, C. C. Vocal solo, Miss Ernestine Gair. Appropriate reading by the Prelate, A. Sellers. Biographical sketch of the life of Sir S. W. Starks, by Sir Jas. Gair, Sr. The memorial sermon was preached by the Rev. J. E. Rolax, pastor of Scott Chinn chapel, New Orleans.—E. S. Gair.

MISSISSIPPI.

Tylertown.—Great interest was shown by all in our first quarterly conference held by Presiding Elder (district superintendent) G. W. Smith. The elder gave good sermons and strong helpful advice while in our midst. His assessment was paid in full. Easter Sunday a fine program was rendered and we raised \$5.70 after a hard struggle and incessant labor on this work the harvest begins to ripen. Have received into the church recently three new members. We are expecting even large success in our second quarter.—J. A. Tatum, pastor.

Potts Camp Circuit.—Our second quarterly conference was held on the 11th and 12th of April, with the Rev. Dr. N. R. Clay in the chair. Paid the elder in full for the quarter, \$10. Dr. N. R. Clay is a deep thinker and a preacher. We are always glad to have him come to Potts Camp Circuit. Our Easter programme was a success, at both Hickory Flat and Potts Camp. We had with us at Hickory Flat the Rev. Samuel Guyton and the Rev. R. W. Finley, who rendered good service on the fourth Sunday in April at Potts Camp. Our programme was nicely carried out. The choir rendered choice selections. We had with us Mrs. Dr. Logan and the Rev. J. J. Elliott, who rendered good service. Our young people on this circuit are good church workers. They believe in setting the mark high, and strive to reach it. Some of the people raised as much as \$100 each and more, among them were Miss Mattie Weatherall. Mrs. Fannie Jackson, Mrs. Alice Wesley and little Eddie North, who raised \$2.56; he is only three years old. We are getting along here nicely. We are in union with our good Baptist friends who took part in the programme. Raised in full, \$18.24.

J. H. Wesley, Pastor.

Roseneath Charge.—Easter Sunday was observed at both churches. The programme was well rendered by the children. Mr. Willie Morrison, who had charge of the children at Wesley Chapel, spared no pains in training them. Mrs. Annie Morrison rendered good music. Collection, good. Wesley Chapel, \$14.50. At Holly Grove, Bro. M. J. Holstin had charge of the children. The programme was also well executed by them, under the management of Mrs. Mary Blake. Mrs. H. Golden, organist; the music was good. Collections, \$25.85.

R. L. TATE, Pastor.

Recent Conventions

DELAWARE CONFERENCE.

The eighth annual meeting of the Woman's Home Missionary Society of the Delaware Conference convened at Charles Wesley Methodist Episcopal Church, Centerville, Md., May 13-14, 1908. Devotional exercises conducted by Mrs. M. E. Holland. The president made the annual address. Mrs. M. C. B. Mason, of Cincinnati, O., national organizer of the Woman's Home Missionary Society, was introduced. She is an eloquent speaker, and one of the foremost women of our race. She gave inspiration to all, and each delegate went back to their respective fields more determined than ever to carry out the principles of our society. The aim of the Woman's Home Missionary Society of the Delaware Conference is to procure a Deaconess Home for our women and girls. We would wish that all women within the bounds of the conference would give it their hearty support. Officers elected for the ensuing year: President, Mrs. M. J. O'Connell, Salisbury, Md.; first vice-president, Mrs. E. A. Moore, Centerville, Md.; second vice-president, Ella Leonard, Salisbury, Md.; recording secretary, Emma L. Miller, Chestertown, Md.; corresponding secretary, L. A. Pullett, Easton, Md.; treasurer, Emma F. Thompson, Philadelphia, Pa.; secretary on temperance, Mrs. Carrie Laudin, Chester, Pa.

District Secretaries—Wilmington, Mrs. M. L. Johnson, Dover, Del.; Cambridge, Mrs. M. V. Martia, Cambridge, Md.; Centerville, Mrs. M. E. Holland, Chestertown, Md.; Salisbury, Mrs. L. F. Parker, Salisbury, Md.

Bureau Secretaries—Mite Boxes Mrs. S. D. Wright, Lincoln City, Del.; Young People's Work, Mrs. H. R. Hargis, Centerville, Md.; Reading Circles, Mrs. L. A. Blake, Chester, Pa.; Literature, Mrs. Clara H. Brown, Westmont, Pa. Home Guards Mother Jewel, Mrs. A. R. Shockey, Ellendale, Del.

The society extends its thanks to the pastor for the hospitality and courtesy shown them while in that city. **EMMA L. MILLER.**

CENTRAL MISSOURI CONFERENCE.

The Woman's Foreign Mission Convention convened in the Methodist Episcopal Church at Centerville, Mo., May 15, 1908, at 9 o'clock, with Mrs. M. Baker, of Warrensburg, acting president. Prayer by Mrs. Ellen Talbert. The secretary, Mrs. Minnie Jones, called the roll; twenty members and thirteen Kings Hearlds answered. Meeting was opened by remarks by the president. Welcome address by Mrs. Lulu Gleen, of Centerville; response by Mrs. Maria Herndon, of Warrenburg. The business of the day was taken up. Remarks by the conference secretary, Mrs. M. J. Gibson. The following auxiliaries reported: Sedalla, Mrs. P. Mason; Holden, Miss Georgie Jacobs; Centerville, Mrs. Mattie Blackburn; Lebanon, Mrs. Della Green, California, Mrs. Kitchen, after which the business of the morning was suspended. The annual missionary sermon was preached; scripture lesson read by the Rev. W. A. Bohannon; prayer by the Rev. H. G. Gibson. The Rev. D. Payton preached the missionary sermon. Music by quartette, Harvey, Harvey, Gleen and Morgan; prayer by the Rev. Mr. Atkins, pastor

of Baptist Church, Warrensburg; address by the Rev. W. A. Bohannon; collection taken by Miss Diola Gibson. Adjournment.

AFTERNOON SESSION.

The session was called to order promptly at 2:30 o'clock, by acting president, Mrs. M. H. Baker. Minutes of morning session read and adopted. Election of officers for the ensuing year: President, Miss Georgie A. Jacobs, Holden, Mo.; first vice-president, Mattie Blackburn, Centerville; second vice-president, Pollie Mason, Sedalla; third vice-president, Mrs. M. H. Baker, Warrensburg; superintendent children band, Maria Herndon, Warrensburg; secretary, Mrs. Minnie Jones, Centerville; corresponding secretary, Mrs. M. B. Smith, Sedalla; secretary literature, Mrs. Katie Johnson, Warrensburg; superintendent mite box, Mrs. Jennie Blair, Centerville; treasurer, Mrs. Susan Anderson, Sedalla. The following programme was rendered: Quartette, Harvey, Harvey, Morgan and Gleen; paper, "A Word to the Auxiliaries and Mother," Georgie Jacobs; "Africa," Mrs. Estella Bohannon; duett, Scott and Blackburn; "Why I Am a Foreign Missionary," Mrs. Maria Herndon; paper, "Why Have a Foreign Missionary Society," Mrs. Katie Johnson; solo, "Little Hands," Izetta Hensley; poem by Mrs. Pollie Mason; solo, "The Lilies," Diola Gibson; address by the Rev. H. G. Gibson; instrumental solo by Master John I. Johnson; address by the Rev. F. S. Bowles. The society adjourned to meet in Warrensburg, May, 1909. **MINNIE JONES.**

HUNTSVILLE DISTRICT.

The district group meeting of the Foreign Mission Society of the Huntsville District met in Conroe, Tex., April 7-8. On Monday night, April 6th, the Rev. G. S. Heim, of Dodge, Tex., preached to the delight of all. On Tuesday morning at 10 a.m., Dr. Jackson, district superintendent, called the meeting to order, with several pastors and delegates present. Dr. N. H. Logan was detained in Houston, and did not reach us until 6 p.m. At 8:30 Dr. Jackson introduced the speaker, (Dr. Logan), who held the undivided attention of his audience for one hour. Then each charge was called and the pastors present responded. Several places, or charges, were not represented. We raised between \$85 and \$90, Conroe and Willis leading; the former \$20, the latter, \$17. The other charges did well. Some strong papers were read relative to different mission fields. Dr. Logan at this point delivered a lecture on his chart, which was fine and enjoyed by all. We were asked to visit the Conroe College, a Baptist institution, which we did, and Dr. Logan spoke to the delight of faculty and students. We then returned to the city school, of which Professor Young, a schoolmate of Dr. Logan, is principal. The pastor gave the children words of encouragement. Returning to the church we joined the Sisters in a Home Mission meeting. Mrs. C. Dora Palmer presided. We had a very good meeting. Dr. Jackson is the right man to guard the interests of this district. It is said by all who know him that he is a splendid presiding officer. We had the time when Dr. Logan will come to us again. **W. E. HUTCHERSON.**

LAGRANGE DISTRICT.

The Sunday school and Epworth League convention of the Lagrange District, Savannah Conference, convened at Yatesville, Ga., May 29, 1908, and adjourned May 31. Elder J. S. Stripling, our new elder, presided with great care and skill. Even though storm and fire have visited this section of the district, the Sunday schools sent in good reports. The welcome address was read by Miss Annie Hnusen. The first work we did was to buy a swinging lamp for the church, and all the money over the convention's expenses was given to the fire and storm-stricken churches at Yatesville, Harris Chipley and West Point. We were favored by visitors and addresses from Prof. S. R. Singer, Prof. P. C. Park, the Rev. R. R. Oneal and Elder F. R. Bridges.

M. L. PARHAM.

WAYCROSS DISTRICT.

The Sunday school and Epworth League convention of the Waycross District convened at Sparks, Ga., St. Peter's Methodist Episcopal Church, May 8, 1908. The Rev. F. R. Bridges, D.D., district superintendent, in the chair. The introductory sermon was preached on Thursday night by the Rev. R. D. Davis. The Rev. J. H. Kump was elected secretary, and the various committees were appointed. At 11:30 a.m. the Rev. E. W. Clayton, of Glenmore Circuit, preached an able sermon. In the afternoon session the following charges reported: Waycross, Waresboro, Sparks, Valdosta, Cosdele, Glenmore, Nicholls, Monroe-hill. The reports were indeed encouraging. The following charges did not report: Forsythe, Liberty Hill, Barnesville, Blackshea, Paterson, Macon, Eastman, Fitzgerald, Folkston and Thomasville.

On Friday night the Rev. A. R. Jaques preached an excellent sermon. Saturday was given to the young people's literary programme. The Rev. J. H. Kump preached at 11:30 a.m. and the Rev. E. M. Neals at 7:30 p.m. Both of these brethren preached with power. Sunday was a glorious day. At 9 a.m., prayer meeting; 10 a.m., love feast; 11:30, the writer filled the rostrum, taking for his text Mark 1:37. At 3 p.m. the Rev. E. W. Clayton preached text, "Ye Must Be Born Again." At night Rev. E. W. Clayton preached, text, "I Am Doing a Great Work." The Rev. F. R. Bridges, D.D., knows how to make go the things committed to his care. The pastor and people of Sparks made us feel at home in their midst. **J. C. WILLIAMS.**

RECENT STORMS.

A rain and wind storm swept over the little town of Caddo Gap, Ark., April 23, and destroyed some of the dwelling houses, injuring some of the occupants. It blew down our church. A sad sight is the ruins.

G. W. THOMPSON, Pastor.

McNeill, Miss., April 23.—I have just received a letter from the Rev. F. L. Afard at Bilbo, stating that during the storm last Friday, the 24th inst., at O-Be-Marion County, Mississippi, about twenty miles south of Columbia, that my cousin, Robert Brown, was killed, and one child, also his mother, Mrs. Nancy Brown. Mrs. L. D. Hopkins, of the Mississippi Conference, was badly wounded, and ten others, and every house blown down except three in the Joo Ford settlement. In this community have been

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the homes of my kinsmen for sixty years; here my mother died forty years ago. Nearly all the property here for ten miles is owned by the colored people. The Rev. E. M. Dukes, the pastor here, and Dr. G. W. Smith, presiding elder, were in the storm for two hours and a half; lost in the woods the same day, near Poplarville; was on my way to the old home, where I lived when only eight years old. **DANIEL D. DUKES.**

Huh, Miss., April 27.—There occurred on April 24 a violent thunder storm, followed with rain, twelve miles southwest of Huh, Miss., blowing down seventeen houses or more, killing one man, Robert Brown, and a boy, 12 or 13 years old, wounded. This is in the country; these poor people were left without a shelter and in a suffering condition.

R. B. ANDERSON, Pastor.

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Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
July 4—Winston...	Lexington, N. C.	
July 7-12—Huntsville...	Huntsville, Tex.	
July 8—Knoxville...	Knoxville, Tenn.	
July 8-12, Chattanooga...	Chattanooga, Tenn.	
July — Austin...	Smithville, Tex.	
July 14-19, Louisville...	Hardinsburg, Ky.	
July 15-19—Greensboro	Greensboro, N. C.	
July 15-19—Raleigh...	Madison, N. C.	
July 15-19—Opelika...	Five Points, Ala.	
July 21—Holly Springs...	Alexville, Miss.	
July 21—Nashville...	McMinnville, Tenn.	
July 22—Starkville.....	Starkville, Miss.	
July 22—Western.....	Lenoir, N. C.	
July 22—Waycross...	Blackshear, Ga.	
July 22—Vicksburg...	Edwards, Miss.	
July 22-26—Waco.....	Chilton, Tex.	
July 22-26—Jackson...	W. Jackson, Miss.	
July 22-26—Savannah...	St. Marys, Ga.	
July 22-26—Shubuta...	Collins, Miss.	
July 23—New Orleans...	Plaquemine, La.	
July 23—Lagrange.....	Zebulon, Ga.	
July 23-26—Greenwood	Carrollton, Miss.	
July 23-26—Ocala.....	Lowell, Fla.	
July 28-August 3—Palestine...	Madisonville, Texas.	
July 28-August 4—Cumberland River...	Hartsville, Tenn.	
July 29—Griffin...	McDonough, Ga.	
July 29-Aug. 2—Wilmington.....	Wilmington, N. C.	
July 30—Muskogee...	Wewoka, Okla.	
August 4—San Antonio...	Gollad, Tex.	
Aug. 4-10—Paris	Clarksville, Tex.	
August 5—Waycross...	Forsyth, Ga.	
Aug. 5—Rome.....	Carrollton, Ga.	
Aug. 5-9—Meridian	Forest, Miss.	
Aug. 5-9—Topeka.....	Fort Scott, Kans.	
Aug. 5-9—Anniston.....	Lineville, Ala.	
Aug. 5-9—W. Nashville.....	Petersburg, Tenn.	
Aug. 5-10—Cumberland.....	Huntington, W. Va.	
Aug. 6—Lake Charles...	Crowley, La.	
Aug. 6-9—Bristol	Marion, La.	
August 11-16—Navasota...	Bellville, Tex.	
Aug. 11-16—Gainesville...	Gillsville, Ga.	
Aug. 12—N. N. Orleans...	Central, La.	
August 12-16—Jackson...	Magnolia, Miss.	
Aug. 19-23—Huntsville...	Athens, Ala.	
Aug. 19-23—St. Louis	Springfield, Ill.	
Aug. 20—Forrest City...	Palestine, Ark.	
Aug. 26—Waynesboro...	Statesboro, Ga.	
Sept. 2-8—Houston...	Richmond, Tex.	
Sept. 23-27—Jacksonville.....	St. Augustine, Fla.	

CONVENTIONS.

June 17-20—Lexington Conference Woman's Home Missionary Society, Indianapolis, Ind.
June 17—Mexico District Missionary Convention, Mexico, Mo.
June 17-20—Tennessee Conference Epworth League Convention, Humboldt, Tenn.
June 18—Winston District Sunday School and Epworth League Convention, Kernersville, N. C.
June 24-26—Shubuta.....DeSoto, Miss. S. S. and E. L. Convention.
June 25-28 — Spartanburg District preachers' meeting, Sunday School Institute and Epworth League Convention, Rock Hill, S. C.
June 27-28—Shreveport District Epworth League and Sunday School Convention, Many, La.

July 2—Little Rock Conference Woman's Home Missionary Convention, Cottonplant, Ark.

July 21—Clarksdale District Epworth League Convention, Bedford, Miss.

July 23-25—Brookhaven District Sunday School and Epworth League Convention, near Crystal Springs, Miss.

July 23-27—South Florida Mission... New Smyrna, Fla.

S. S. and E. L. Convention. July 30 to Aug. 2—Anniston District Sunday School Convention, Alpine, Ala.

Aug. 18-23—Austin District Epworth League Convention, —, Tex.

Aug. 19-23—Huntsville...Athens, Ala.

August 19-23—Huntsville District Epworth League and Sunday School Convention, Athens, Ala.

Special Notices

ST. JOSEPH DISTRICT.

The District Conference of the St. Joseph District will meet in Marshall, Missouri, August 19-23, 1908. Special invitation extended to the General officers.—A. H. Higgs, District Superintendent.

CUMBERLAND DISTRICT.

The district conference of the Cumberland District, Washington Conference, will be held at Huntington, W. Va., August 5 to 10, 1908.

GEORGE E. CURRY,

District Superintendent.

BROOKHAVEN DISTRICT.

The Epworth League and Sunday School Convention will convene at Bridgeville charge near Crystal Springs July 23, 24 and 25. The Rev. M. White will have everything in good shape.—J. I. Garrett, president.

RALEIGH DISTRICT.

The Raleigh District Conference will be held at Madison, N. C., July 15 to 19. All pastors are requested to be present with reports. Come prepared to report benevolent collections raised in full.

M. M. JONES,

District Superintendent.

WEST NASHVILLE DISTRICT.

The District Conference, Epworth League and Sunday School Convention of the West Nashville, Tenn., District, Conference convenes at Petersburg, Tenn., on August 5, 6, 7, 8 and 9, 1908.

S. M. UTLEY,

District Superintendent.

GREENWOOD DISTRICT.

The first District Conference, Sunday School and Epworth League Convention will convene in Jones Methodist Episcopal Church on Carrollton charge July 21-26, 1908. The District Conference to begin its work Thursday, July 23, at 2:15 p. m. and continue the remainder of the week. Every pastor bring a full report on benevolence and 5 new cash subscriptions to the Southwestern.—S. H. Nevils, District Superintendent.

GUTHRIE DISTRICT.

This is to notify the members of the Guthrie District, Lincoln Conference, that the District Conference will meet on the 20th of August, at Shawnee, Oklahoma, all delegates will notify the Rev. David Gibson of their coming to Conference. Woman's Home Missionary Society will meet on the 21st of August. Epworth League and Sunday School Convention will meet in con-

nection with the conference.—W. F. Smith, District Superintendent.

BROOKHAVEN DISTRICT.

The district conference of the Brookhaven District will convene at Magnolia, Miss., on August 12 to 16, and every minister and other member of the district conference are earnestly urged to be present the first day of the session. I hope each pastor will be able to report that his benevolent collections have been raised, good revival meetings held and at least four yearly subscriptions to the Southwestern. The Rev. H. J. Jordan and his good people at Magnolia are working hard to make the conference a success and our stay at Magnolia pleasant. The evening of the first day will be given to the work of the women.

G. W. SMITH, Presiding Elder.

FOREST CITY DISTRICT.

Dear Pastors and Laymen: The District Conference, Sunday School and Epworth League Convention will convene on the 20th day of August, 1908, at Palestine, Ark. Pastors, let us make a full report. Superintendents, elect your delegate and send the assessment, which is five cents for each scholar on roll. Presidents of Epworth Leagues, elect a delegate, collect five cents for each member of the League and send same to district convention junior superintendent. Be on the lookout for your little folks and send one of your number to the convention with five cents for each member.

The presiding elder and district Epworth League president will be able to make a better report at this meeting than any previous one.

We shall expect each pastor to make, and see to it that each delegate makes, a better report this year than ever before. Let all pray for the success of our district. The old motto of the Rev. J. W. Jackson is "Talk it up, pray it up, and pay it up."

The assessment is \$.50 for each district officer, \$1 for each local preacher, \$1 for each pastor and \$2 for each presiding elder (now district superintendent).

Sunday-school superintendents and Epworth League presidents, it seems that you are forgetting the resolutions that you passed at the convention held at Caldwell in 1906 concerning the home mission work of the district. The local church extension collections are coming in very slowly. Please bring everything up to the high standard.

L. G. HODGES,

District Superintendent.

GULFPORT DISTRICT.

The district conference of the Gulfport District, Mississippi Conference, will convene in St. Paul Methodist Episcopal Church, Pass Christian, Miss., July 22 to 26. The Rev. J. K. Comport and his officials and members are working heroically to have everything in readiness for our conference session. The church has been enlarged to accommodate the large delegation that we are expecting to attend this conference. We are expecting many representatives of our church to be with us, such as the Rev. Bishop Thomas B. Neely, our resident bishop, and the Rev. Bishop I. B. Scott of Africa. I think, brethren, the Episcopal address read by Bishop Scott at Baltimore, in the General Conference on May 13, should reach the ear and touch the hearts of all members of our church, and especially the Negro members. I can hear him now as he appeals to that great body of Methodists to "untie my hands." Brethren, let's

stand by Bishop Scott. We also expect the old regulars, who always come to inspire every member of the conference to greater usefulness in our church work, Messrs. Jones, Logan Massey, Thomas, Wragg, Jacobs, Profs. J. B. F. Shaw, I. G. Penn and the editor of the Southwestern. Now, brethren, I have visited every station and circuit in the district, and I found you all standing by your post of duty. Some have had good revival meetings, some have raised their benevolent apportionment and some have not. Now, we can not afford to take a step downward. If you did not take your benevolent collections on Easter Sunday be sure to raise every dollar on Children's Day. If you fail on Children's Day, set a missionary rally day and ask your members to pay \$1 each, and most of them will do it. We are going to call for round reports at the district conference. We are sending you the literary program under cover.

S. H. CANNON,

District Superintendent.

FOR HEADACHE

Take Horsford's Acid Phosphate

Recommended for the relief of headache caused by summer heat, overwork or nervousness.

District Rounds

FLORENCE DISTRICT.

THIRD ROUND.

Brook Greene, June 20; McClellanville, 20; St. Paul, 21; Wesley, 22; Lanes, 27-28; Greelyville, 29; Kingstree Circuit, 11-12; Cades, 18-19; Lake City, 20; Bulah, 21; Turkey Creek, 25-26; St. Luke, 31; Timmons, Aug. 1; Salem and Wesley, 4; Mars Bluff, 5; Springfield, 6; Black River, 8-9; Florence, 10; Marion, 16-17; Latta, 22-23; Mullins, 29-30. The pastors will be expected to arrange the hour for Conference.—J. H. Fulton, District Superintendent.

SPARTANBURG DISTRICT.

THIRD ROUND.

St. James, June 19-21; Clover, 20-21; Yorkville, 22; McConellsville, 22; Chester, 24-29; Rock Hill, 27-28; York Ct., July 4-5; Blacksburg, 4-5; Campbells, 6; Wellford, 10-12; Reidsville, 11-12; Greer, 18-19; Pacolet, 25-26; East Spartanburg, 27; Spartanburg Ct., Aug. 1-2; Spartanburg, 2-3; Gaffney, 7-9; Gaffney Ct., 8-9; Cowpens, 11. Brethren: An opportunity to work in the vineyard of the Lord in the grand, old, world wide Methodist Episcopal Church ought to be a guaranty to all that you will do your whole duty to all the benevolent enterprises of the Church. The Freedmen's Aid Society, Board of Education, and Board of Sunday School, each comes up before the people for recognition on its merit. Remember the Southwestern and secure many subscribers.—B. F. Witherspoon, District Superintendent.

GAINESVILLE DISTRICT.

THIRD ROUND.

Suwannee, June 20-21; Duluth, 27-28; Norcross and Roswell, 26-28; Lawrenceville, July 4-5; St. Luke, 1-5; Union Grove, 11-12; Elberton, 17-19; Elberton Ct., 18-19; Covington, 24-26; Oxford, 26-27; Lavonia, Aug. 1-2; Commerce, 8-9; Gillsville, 15-16; Athens and Nicholson, 22-23; Gainesville, 24-25; Fort Street, 30-31; Hoschton, 30; New Bethel and Flowery Branch, Sept. 12-13; Leo, 5-6. Brethren: The District Conference will be held at

Gillsville, Ga., Aug. 11-16. We are happy over the victories our heroic pastors have achieved. Success is greatly increasing over the District. Don't tell men only, but show them what you can do. Come to the District Conference fully prepared to report on Freedmen's Aid, Sunday Schools, Board of Foreign Mission, and Local Board of Church Extension. Many great men will be there.—Z. K. Gowen, District Superintendent.

HUNTSVILLE DISTRICT THIRD ROUND.

Moore's Chapel, June 24-25; Scottsboro, 27-28; Suffield and Courtland, July 1-2; Centre Grove, 4-5; Huntsville, 10-12; Madison, 11-13; Cedar Grove, 18-19; Decatur, 25-26; Guntersville, Aug. 12; Belle Mina, 7-8; Gurley, 11-12; Triana, 14-15; Athens, Aug. 19-23; District Conference session, Stevenson, Aug. 29-30. Brethren: Our first and Second Quarters have passed. On account of the smallpox our Sunday School Convention was put off until our District Conference at Athens. Let us bestir ourselves and push our benevolent claims. Please let us raise one half by the District Conference. Remember our Central College rally—\$1.00 per member. We want to raise at least \$1,000 from the Huntsville District. The General Conference by your request has united the Mobile Conference and the Central Alabama Conference. Shall we lag behind or lead? Answer by your report. We are expecting for this session to be held on the Huntsville District. Shall we fall by a poor report, or shall we succeed by making a round report? Remember the SOUTHWESTERN. Circulate widely this paper. Beloved, let us be loyal and true; let us do our work like men. To God, church and ourselves, our Master will say, "Amen."—H. S. Williams, District Superintendent.

VICKSBURG DISTRICT. THIRD ROUND.

Harrison, July 3; Newtonia, 4-5; Centerville, 8; Natchez, 9-10; Meadville, 11-12; Clarke, 16; Union Church, 17; Hamburg, 18-19; District Conference, 22; Bonns, Aug. 1-2; Fayette, 3-4; Liberty, 5; Bolton, 8-9; Clinton, 15-16; Edwards, 22-23; Vicksburg, 29-30; Vicksburg Circuit, Sept. 5-6; Cary, 12-13; Aguilla, 14-15. Brothers: I hope the Lord may be in all of our efforts on the third round. Let us have great revivals everywhere. Raise all of your benevolence on Children's Day if possible.—R. P. Threlkeld, District Superintendent.

HOUSTON DISTRICT. THIRD ROUND.

Wesley Tabernacle, July 3-5; St. Paul, 5-6; Trinity, Houston, 12-13; Malhaleu, Houston, 12-14; St. James, Houston, 12-15; Mount Vernon, 19-20; Boynton, Houston, 19-22; St. Mark, Houston, 19-21; Sloan Street, Houston, 26-27; Harrisburg, 25-26; Hamilton Chapel, Batson, Kountze; Beaumont (St. James), 31-August 2; Beaumont (McCobel), August 1-2; Orange, 9-10; Liberty, 15-16; Kendleton, 15-16; Wallisville, 22-23; Thompson, 15-16; Roenville, 29-30; Columbia, 29-30; Richmond, September 5-6; district conference, September 2-8. Brethren: This is the last quarter before the district conference. I wish to ask you to strive as never before to make this a great quarter; end up at Richmond with good reports. Let all hands look and work to that end. Remember your Wiley apportionments are the same as last year. We expect

your assessment in full. I have always found you true to this and other causes. Success is in your hands. From now on until September 2-8 the watchword is "On to Richmond." God bless you with health and strength.

J. MERCER JOHNSON,
District Superintendent.

BRISTOL DISTRICT. FOURTH ROUND.

Tip Top, July 4-5; Tazewell, 11-12; Castlewood, 18-19; Gate City, 25-26; Kings Port, Aug. 1-2; Johnson City, 15-16; Shell Creek, 22-23; Mountain City, 29-30; Bristol, Sept. 5-6; Abingdon, 12-13; Glade Spring 19-20; Wytherville, 26-27; Rural Retreat, Oct. 3-4. Brethren: It is gratifying to note the advancement in Easter Collections. Let us raise the full apportionment and meet the District Conference in Marion August 6 to 9 with all conference money raised. The Rev. A. Davis, the pastor and his good people are sparing no efforts in preparing to give a royal entertainment. All of our General Officers are cordially invited to be present one day at least.—I. R. Hill, District Superintendent.

ABERDEEN DISTRICT. THIRD ROUND.

Athens Ct., July 4-5; Aberdeen, 10-12; Aberdeen Ct., 11-12; West Point, 18-19; West Point Charge, 24-26; Strongs Ct., 25-26; Crawford, Aug. 1-2; District conference 4-9 on the Athens Ct., near Aberdeen, Miss.; Caledonia Ct., 15-16; Columbus City Mission, 21-22; Columbus, 22-23; Columbus Charge 21-23; Brooksville, 29-30; Shuqualak, 5-6; Macon Charge, 11-13; Maohelaville Ct., 12-13; Macon Ct., 19-20; Hickory Grove, 26-27; Center Ridge, 26-27. The first District Conference Epworth League and Sunday School Convention will be held at Athens on the Athens Ct., Aug. 4-9. Each League will have two delegates and president. Each Sunday School, two delegates and superintendent. Brethren, make Children's Day a great day. Raise the balance of your benevolence and send it in and get your vouchers. Send in the balance of your Rust claims at once. Come to the District Conference prepared to make a round report. Please work up a large list of subscriptions for the paper and bring them to conference.—F. H. Henry, District Superintendent.

MONTGOMERY DISTRICT. THIRD ROUND.

Castleberry Circuit, July 11-12; Theodore, 18-19; Pensacola, 25-26; Warren St., Aug. 1-2; Wesley Chapel, 8-9; Tensaw, 15-16; Brewton, 22-23; Pine Grove, 29-30; Evergreen, Sept. 5-6; Montgomery, 12-13; Booth, 19-20; Union Springs, 26-27; Aberfole, Oct. 3-4; Troy, 10-11. Brethren: Our District Conference will be held at Pensacola, Fla., from July 22-26. Let all the members of the District Conference get ready so as to be able to make good reports. We are expecting all the pastors to report their benevolences in full. Since our conference has been reunited with the Central Alabama Conference we are expecting the conference to meet earlier this year. The program will appear soon. The educational sermon will be preached by Dr. W. R. A. Palmer. We cordially invite the following officers of our church: Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools, Dr. R. E. Jones, editor of the SOUTHWESTERN; Dr. G. G. Logan, Field Secretary of Board of Foreign Missions; Dr. I. G. Penn, Assistant Secre-

tary of Epworth League.—P. G. Golms, District Superintendent.

TOPEKA DISTRICT. SECOND QUARTER.

Chetopa, July 11-12; Oswego Circuit, 12-13; Coffeyville, 19-20; Independence, 25-26; Valley Falls, August 1-2 (by William Washington); Fort Scott Circuit, 8-9; Mound City, 10-11; Rosedale, 12-13; Kansas City, Kan., 15-16; Bonners Springs, 15-16 (by William Washington); Topeka (Mount Olive), 15-16 (by L. E. Hayes); Alma Circuit, 15-16 (by William Dawson); Burlingame Circuit, 15-16 (by C. P. Thompson); Salina Circuit, 15-16 (by H. R. Pinckney); Hastings, Neb., 15-16 (by A. Haynes); Lincoln, Neb., 29-30 (by G. T. Wooten); Clay Center, 29-30 (by S. E. Saunders); Dunlap, 29-30 (by A. Faulkner); Topeka (Asbury), 29-30 (by W. McDonald); Caldwell, 29-30.

The District Conference, Epworth League and Sunday School Convention will meet at Fort Scott Methodist Episcopal Church August 5 to 9, 1908. Bishop Warren and general officers are kindly invited. Let all the pastors report in full at the district conference at Fort Scott, Kan. I am glad to say that the most of our brother pastors of the Topeka district are making some mark of improvement on their charges since the annual conference, which met at Kansas City, Kan., the 12th of last March. Notwithstanding the fact that it has rained for four Sundays in May, I hope for great work for the blessed Lord in the Methodist Episcopal Church this year by our kind and faithful pastors, as I do truly love them all. J. J. CANNELL,
District Superintendent.

HOLLY SPRINGS DISTRICT. THIRD ROUND.

Byhalla, July 11-12; Abbeville, 11-12; Potts Camp, 18-19; Alesville and Taylor, 25-26; Elliott, July 31-August 2; Duck Hill, 1-2; Holly Springs Circuit, 1-2; Oxford Station, 7-9; Oxford Circuit, 15-16; Grenada Station, 20-23; Grenada Circuit, 22-23; Water Valley and Junction, September 5-6; Hernando and Love, 5-6; Holly Springs Station, 11-13; Waterford, 12-13; Senatobia and Coldwater, 15-16; Cannin Creek, 17; Batesville, 18-20; Sardis, 19-20; Kelley and Olive Branch, 21; Miller, 26-27.

Brethren: The district conference and Epworth League Convention will convene at Hamichill Church on the Alesville Circuit Tuesday, July 21. The outlook bids fair for this to be the best meeting that we have yet had. We are looking for a full representation from each charge. Each local league chapter is asked to bring two dollars for the Rust building fund; this will be credited to the amount the charge is to raise. Each local preacher and exhorter is asked to report his \$2.50 for benevolences and a cash subscription to the SOUTHWESTERN. Pastors are asked to try to make a full benevolent report at this conference; also to bring at least two cash subscribers to the SOUTHWESTERN. The representative of Rust and the representatives from the field are invited and expected. The pastors and local representatives must come prepared to stay during the entire session. Please don't plan to go back home till Monday. N. R. CLAY,
District Superintendent.

JACKSONVILLE DISTRICT. THIRD ROUND.

Cosmo and Mayport Circuit, July 11-12; Lone Star and Pottsburg, 12; Mandarin Mission Circuit, 15; Switzerland and Remington, 15-17; Hibernia and

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

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Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

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WANTED AT ONCE.

Young man, married or single, to take charge of our truck farm. A fine opening for a young man who wishes to study. Address Live Oak School, Baton Rouge, La.

Green Cove Springs, 18-19; Fernandina (Trinity), 24-26; South Fernandina and Franklinton, 25-26; Kings Ferry and Crandall, 27; Hilliard and Callahan Mission, 28; McClenney and Sanderson, August 1-2; North Jacksonville Mission, 6; Simpson Memorial Chapel, 7-9; East Jacksonville Mission (New Zion), 10; Clarksville and Cummer's Mill Mission, 12; Lincolnton Mission, 13; Ebenezer, 14-16; Middleburg Mission, 19; St. Joseph, 21-23; West Jacksonville (Baily Chapel), 29-30; People's Chapel, 28-30; Wrightville, September 4-6; Bayard and Durbin Mission, 10; South Jacksonville, 13; East Palatka and Hastings Circuit, 17; Palatka and Roy, 18-20; Crescent City and Interlachen, 21; New Augustine Mission, 25; St. Augustine (Trinity), 26-27.

To the Pastors, Local Preachers and Officers of the Several Charges: Dear Brethren—The District Conference, Sunday School and Epworth League Convention will convene at St. Augustine, in the Trinity Church, September 23, at 9 o'clock a. m., and hold till Sunday, the 27th. The program committee will surely send out the programs in due time.

We had good meetings in the last district conference. Let us have better meetings at this coming conference. Let us have good reports from each department of the church. Let us pray and work for a revival in each church. Brethren, let us do something as workers in the church of God. Let us increase the membership of our church, and let us take the pains and time to instruct and train the members of the church to do the work of the church and to be Christians. J. S. TODD,
District Superintendent.

Marriages

JAMES-HALBERT.—On March 16, 1908, at the parsonage, Mr. Alex. James and Miss Susan Halbert of Texas.

BUREL-GRAY.—At Bunkie, La., in Marshall Methodist Episcopal Church, Mr. Rolf Burel and Miss Francis Gray, on the 14th day of May, 1908. The Revs. M. T. Franklin and J. W. Pierce performed the ceremony.

POLLARD-BARBER.—At Bellerose, La., on the 27th of May, 1908, Mr. Joe Pollard and Miss Adeline Barber, at the residence of the bride, by the Rev. A. C. Mitchell.

JOHNSON-HARRIES.—At Darrow, Louisiana, April 16, 1908, the Rev. C. E. Bradford officiating, Mr. A. Johnson and Miss M. Harries, at the home of the latter.

MALLORY-WEATHERALL.—On April 5, 1908, Mr. President Mallory and Miss Luda Weatherall, by the Rev. J. H. Wesley, pastor on Potts Camp (Miss.) Circuit.

IVY-COLLINS.—Mr. Thomas Ivy and Miss Cora Lee Collins, on April 13, 1908, the Rev. J. H. Wesley, pastor on the Potts Camp (Miss.) Circuit, officiating.

[Names of Correspondents must accompany articles.] Small black type

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Doings of the Workmen INDIANA.

Anderson.—Our first Quarterly Conference date was set for May 9-10. The Rev. D. E. Skelton being in Baltimore attending the General Conference, the Rev. Jas. Allen, by request of pastor, filled his place, the date being changed. He came on the 16th, and on the 17th preached morning and afternoon, also administering the communion in the afternoon. The closing sermon at night was preached by Evangelist Tilmann Hobson to a congregation two-thirds of whom were white persons; subject, "Look Up," (Psa. 5:3.) In part he told the wonderful story of his childhood and of his father's underground railway for fleeing fugitive slaves, and bade us "Look up." Brother Allen stated that this was the best quarterly meeting he had ever held. To those who know Anderson this is indeed wonderful. The largest collection since 1898 at a quarterly, \$17.00.—I. F. White, pastor.

LOUISIANA.

Boyce.—The Epworth League has purchased a beautiful church organ for the church, and we have organized a choir from the League members, which gives us excellent music on Sunday nights. Miss Martha E. Stewart and Miss Birdie Ingram are the organists for church and Sunday School.—L. L. Estavan, pastor.

Fairfield.—We have renovated the parsonage from front to back. The battened windows are no more, sashes having been put in their stead. Front doors and windows have been put in

shape and painted. Back doors have been hung with hinges, the shoe soles cast aside; steps put up; floor repaired. Also added fire-place, nice mantle-piece with cabinet, front fence and gate; also stables, new hen-house and out-house building and repaired. In fact, the repairs have been general. We purpose to move the cistern from the front of the house to the rear. The brethren went down the hill in front of the church, which helps greatly its appearance. We are going to take the scaffolding down from the church; it has been there since the church was built. We can not do as much repairing as we would like, as we owe for 1904 \$38.90; for 1907, \$65.00, and a \$10.00 claim of loan for Benevolent cause for 1907, which would make in all \$113.90. The people made no crop last year, consequently they have nothing. The church needs painting and seats. It is a pretty fair building, on the order of St. James, Sreveport, or Mansfield.—H. J. Wright, pastor.

Beattiesville.—Great interest is manifested by the members of the Mt. Vernon Methodist Episcopal Church in the work. Notwithstanding the money stringency, they visited the parsonage to the delight of the inmates, on this night of May 7th, led by O. Thomas and a host of others, whom space forbids mentioning. They delivered themselves of one hundred pounds of choice groceries. I take this method of thanking the friends for their kindly and timely consideration of us and our need.—F. S. Brown, pastor.

Spring Creek.—A few days ago the pastor and his family were very much surprised by the presentation of several pounds of choice groceries and a small purse of money. Mr. Jack James and Mr. Willie Hedges headed the company.—J. D. McCain, pastor.

Longstreet.—The Lord has blessed us this year. The people seem to take a deeper interest in the work of the church. Since Conference the members and friends of this place have brought to the parsonage 250 pounds of edibles, for which we thank them. The Lord bless them for their untiring efforts.—D. H. Young, pastor.

Colfax.—The first Sunday in May was another great day. One was baptized by immersion, and ten infants were baptized at the altar. Twenty penitent sinners came forward for prayer. One was received into the church by letter and one converted. Since the Annual Conference our membership has been increased by six additions to the church. Our pastor, the Rev. S. A. Davis, is beloved by all, regardless of denomination. We, as officers and members, are going to stand by him. On Saturday, May 9th, as the Rev. S. A. Davis was returning home through the streets of Big Pine Lumber quarters, he met Mrs. Minnie McDonald and her mother, Mrs. Maria Williams, who presented to him a sack containing twenty-five pounds of choice groceries. We have some good members in our church.—Frank Arthur, Casper.

Casper.—Our second Quarterly Conference was held here May 9-10, with Presiding Elder J. O. Brown present. Raised for all purposes, \$65.00. The Presiding Elder preached to a mixed congregation of white and colored people who are members of this church. Our pastor, H. C. Wilson, has the work well in hand. Six accessions.—Mrs. I. Taylor.

Shady Grove.—On May 14-15 our second Quarterly Conference was held by the Rev. T. F. Johnson, Presiding Elder. All officers presented good reports, showing an increase along all lines.

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Lake Charles, New Orleans.

Raised this quarter for all purposes, \$100.82; paid Presiding Elder, in full, \$17.50; paid pastor, \$62.50 this quarter. The Rev. T. F. Johnson is one of the ablest presidents that we have had. He knows his business as a presiding officer. We are now planning to build a new church of modern style, 30x50 feet. The Epworth League is in good shape and is preparing for a big Epworth League rally on June 19th. The Sunday School is in splendid shape, as is the church work generally. Received into the church this quarter, forty-two on probation and two in full membership. The people are proud of their preacher, and the preacher is proud of his membership.—N. R. Randolph, pastor.

Jeanerette.—Sunday, May 24th, was Trustees' Rally Day at Union Methodist Episcopal Church. Both Baptists and Catholics, saints and sinners, took part with us. Messrs. Bonaparte Jones, Thomas Vaulter, Alfonso Cerf, of the Baptist Church, preached good sermons. More than twenty dollars was raised. We have planned to remodel Union Methodist Episcopal Church. The contract has been let. Our next grand rally will be held the fourth Sunday in June. I desire to thank the members and friends of Union Methodist Episcopal Church for more than 100 pounds of choice groceries. I desire especially to thank the prime movers of the affair, in the persons of Mrs. Angela Elzy and Mrs. Clara Joseph.—R. A. Taylor, pastor.

TEXAS.

HARLETON.—On this mission work the Easter was observed with great success. The day was spent with our young folks. A good program was carried out by some thirty-five or forty of our young friends. Our pastor was not with us but Mr. and Mrs. F. M. Washington took the work in hand. Two persons united with the church during the day. A helpful sermon was preached by the Rev. F. M. Washington. The League followed with its service. We are glad to have such an able pastor as the Rev. R. Hillary. He is loved and respected here. One of our best churches has been destroyed by fire, but our pastor is determined to begin rebuilding at once, and the people are at work. The Rev. M. Q. A. Fuller, our pastor for six years, left the work in good shape, and so we were ready to heartily co-operate with the Rev. Mr. Hillary

when he began his work in our midst. Raised for missions, \$7.75, of the amount Mrs. Virginia Crockett raised \$1.50 and Mrs. Minnie Reid, \$2.50.

Ft. Worth.—The members of Adrew Chapel Methodist Episcopal Church are energetically pushing the work. Every auxiliary of the church is quite active. The Epworth League under the leadership of President R. Boone, is active at this place. The Woman's Home Missionary Society moving steadily onward, with Mrs. Lucy Wright at the head. The Sunday School is the best in the district, and the alarm will be sounded at the District Conference for the banner. The Ladies' Aid Society is the youngest of all the auxiliaries. Its watchword "onward and upward." It has given towards the erection of the new church \$142.00, and to the trustees \$10.35.

East Waco.—Our first quarterly conference convened at Gurley, with the Rev. J. H. Swann presiding. Most of the members were present. Paid presiding elder \$11.00. The church is in a prosperous condition. The members have presented the pastor with many pounds of useful goods.—H. A. Jones, pastor.

Thompson.—Our first quarterly conference convened with the Rev. J. Johnson presiding. All officials were present save a few. Reports showed improvement. The presiding elder created a deal of enthusiasm during the services. On Sunday he preached a masterly sermon. Forty-six partook of the Lord's Supper. \$34.75 was raised. Paid elder in full.

Thompson.—My first quarterly conference was held by the Rev. J. Johnson, our much beloved presiding elder. A goodly number of the officers were present with written reports showing the work to be in a prosperous condition. The elder's masterly way of handling affairs brought great enthusiasm to the service and work. On Sunday he preached a splendid sermon. Forty-four partook of the Lord's Supper. Raised \$34.75; paid elder in full; paid pastor \$30.00 for this quarter.—R. H. Warren, pastor.

BETTER THAN SPANKING.
Spanking does not cure children of bad wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 1, South Bend, Ind., will send free to you mother her successful home treatment, with full instructions. Send no money, but her to-day if your children trouble you this way. Don't blame the child, but chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Deaths

JOHNSON.—Mrs. Ida Johnson, of Handsboro, Miss., departed this life April 17, 1908. She was a worthy member of the Cheerful Givers' Society. Her obsequies were performed by the society.

HILL.—The death angel served his summons on Mrs. Fanny Hill of Ocean Hill, Miss., on April 19, 1908. She was prepared. Her husband is left alone. The pastor, the Rev. S. Jossel, conducted ceremonies.

GREEN.—Jack Green of N. Carrollton, Miss., was called to appear before the Judgment bar of God on April 24. His father, two sisters and brothers are much bereaved.

TERRY.—On April 10, Susanna Terry, of Edwards, Miss., answered her summons to join the innumerable caravan which marches into the chambers of the halls of death. She was 27 years of age, 18 of these were spent in the church. A father, a mother and three sisters mourn their loss. The Rev. W. L. Mills officiated.

HOLMES.—George W. Holmes died in Brunswick, Ga., March 4, 1908. He was a member of the Central Avenue Methodist Episcopal Church, Atlanta. He was a man of sterling qualities. Twenty-five years ago the church placed confidence in him as a leader and he served as leader of the choir, trustee, steward and class leader, which latter office he held till the day of his death. He was a faithful member, a loving father and a citizen of no mean type. He had been in poor health for some months. When the end came he conquered through his Lord whom he served. He leaves three children, the Rev. W. A. Holmes, Miss Josie E. Holmes and Mrs. Georgie Combs. The members of the Central Avenue Church and a host of friends mourn his loss. Funeral services conducted by his pastor Sunday morning March 8, in the Methodist Episcopal Church, Brunswick, Ga.—J. A. Rush, pastor.

DINWIDDIE.—George Dinwiddie of Alexandria, Tennessee, at the ripe age of 105, died April 15, 1908. He requested that the Rev. F. Smith attend his funeral. He is survived by a wife and two daughters. The Revs. F. Smith and T. Belcher preached his funeral.

CULLINS.—Fannie S. Cullins was born December 10, 1883 and died April 11, 1908. She was converted when a child and lived a faithful member in the Methodist Episcopal Church, Batesville, Ark., until her death. She leaves a husband, one child and a mother, sisters, brothers and friends to mourn their loss.—T. J. Thompson, Pastor.

JACKSON.—Eliza Jackson, 54 years of age, a faithful member of Mount Gullion Methodist Episcopal Church, Anguilla, Miss., for twenty-five years, died April 6, 1908. She was true to her church and devout to her God. She leaves a husband, six sisters, three brothers and a host of friends.—D. D. Armstrong.

DUANE.—Katie Duane, a resident of Cary, Mississippi, born October, 1860, died April 7, 1908, at the age of forty-eight years. She was one of the strongest and most loyal members of Clark Methodist Episcopal Church, with which she had been identified for

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Is on every wrapper of Doctor Pierce's Golden Medical Discovery because a full list of the ingredients composing it is printed there in plain English. Forty years of experience has proven its superior worth as a blood purifier and invigorating tonic for the cure of stomach disorders and all liver ills. It builds up the run-down system as no other tonic can in which alcohol is used. The active medicinal principles of native roots such as Golden Seal and Queen's root, Stone and Mandrake root, Bloodroot and Black Cherry bark are extracted and preserved by the use of chemically pure, triple-refined glycerine. Send to Dr. R. V. Pierce at Buffalo, N. Y., for free booklet which quotes extracts from well-recognized medical authorities such as Drs. Bartholow, King, Scudder, Coc, Ellingwood and a host of others, showing that these roots can be depended upon for their curative action in all weak states of the stomach, accompanied by indigestion or dyspepsia as well as in all bilious or liver complaints and in all "wasting diseases" where there is loss of flesh and gradual running down of the strength and system.

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You can't afford to accept a secret nostrum as a substitute for this non-alcoholic, medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

twenty years. Mrs. Duane was the leader of class No. 4 and it was this class that led off in all church work. Our sister was buried with the honors of the Eastern Star Lodge, of which she had been almost a lifetime member. The funeral was attended by probably the largest crowd ever gathered in Cary on a similar occasion. The deceased is survived by her husband, Prof. A. A. Duane, Master Mason of No. 25, four brothers and one sister. The Revs. Messrs. Philip, Merrill, Taylor, Jones and Gales assisted the Rev. A. H. Lathan, pastor, who conducted the service.

ROGERS.—Cora Rogers died in peace at Fort Stephen, Mississippi, March 19, 1908. She joined the church at this place last year. The funeral was attended at the Baptist Church by the Rev. K. Roberts, pastor.

BAETY.—Lula Baety, a member of Red Oak Methodist Episcopal Church, aged 29, died April 8, 1908. She lived a consistent Christian life from the time she was converted and joined the church, until she was called to her reward. She leaves a husband, five children, six sisters, five brothers and a host of friends. The funeral was conducted by the pastor, the Rev. G. W. Queen. A. S. W. Elder.

BELCHER.—At Alexandria, Tennessee, occurred the death of Mrs. Ann Belcher May 6, 1908, at the ripe age of 70 years. She joined the Methodist Episcopal Church under the pastorate of the Rev. Orsborn Green 40 years ago and lived thereafter a faithful member. The deceased is the mother of the Rev. Thos. Belcher, who is a member of the Tennessee Conference. She lived in each charge with her son, who is her only child. Sister Belcher was a great worker in the church. The funeral was preached by her pastor, the Rev. F. Smith, assisted by the Rev. C. L. Seward, pastor of Columbia Mission. The remains were interred in the cemetery at Alexandria.

BALLON.—Alice Ballon, born in 1851, died April 27, 1908. Age, 57 years. She lived a faithful member of the Methodist Episcopal Church for 30 years. She was ready to answer the summons. The deceased leaves a husband, six sons, three daughters and a number of friends. Funeral service conducted by the Rev. F. L. Woods, pastor, at the Boulton Cemetery.

MELTON.—On Wednesday, May 6, 1908, after a few days of illness, the little infant boy of the Rev. and Mrs. Wm. M. Melton, died at the parsonage of the Methodist Episcopal Church, Clio, Georgia. It was only five months and 17 days old. The Rev. B. H. Garvin of the St. Mark Baptist Church, conducted the funeral. We, the members of this charge extend to our beloved pastor and his wife our deepest sympathy. Mabel G. Dewees.

TODD.—Tahhlie Todd, of Murfreesboro, Tenn., having completed the short cycle of his life in the brief time of 20 years, 11 months and 17 days, laid down his armor in this world to go into a fairer and happier land where he could enjoy the blessings of everlasting life. He was verily a Christian who sought to do his whole duty. He is outlived by a father, mother, sisters and brothers.

LEVENE.—Washington, La., loses one of its good citizens and the church at that place suffers a distinct loss in the death of Mrs. Tener Levene, which occurred recently. The remains were interred by the Rev. D. G. Taylor and the Rev. R. Lewis, pastor of the Baptist Church.

SMITH.—A great and good man in the sight of God quit the walks of this life when Brother Thomas Smith, in the 61st year of his age, was overtaken by death. He was a faithful soldier in the Army of the Lord and the people of Appleton, Mo., will miss him for his good works.

GRAVELLEY.—Matilda Gravelley was born May 5, 1850, and departed this life April 22, 1908, at Batesville, Ark. She was sick about thirty minutes before her death. She was the daughter of a Methodist preacher. Mrs. Gravelley was a true and faithful member of the Methodist Episcopal Church. She leaves a husband, eight children, one sister and four brothers.—T. J. Thompson, Pastor.

WEST.—Robert West, born in 1859, died May 6, 1908, at Leesville, Louisiana. Death found him as he had lived—a sinner. His last words were, "I am too late." He is survived by his wife, six children, mother, one sister and three brothers. The funeral service was conducted by the pastor at Leesville, F. M. Lashington.

HODGES.—John Timothy Hodges was shot and killed Saturday night, May 9, 1908, at Spring Creek, La., in his sixteenth year. He was a member of St. Mark's choir, also of the Sunday school. He was an obedient son, kind and courteous to all he met and was in turn beloved. He leaves to mourn his mother, father, five sisters and three brothers.

WESTMOLAN.—At Robinsonville, Mississippi, on Friday morning, April 24, 1908, during the tornado, in which so many souls met their death, God visited the home of Bro. C. W. Westmolan in the form of lightning, and spoke to the weary wheel of life, commanding it to stand still. Bro. Westmolan was above the average Negro, and a Christian. Sunday always found him in some religious service. He was converted at the age of nine years, and lived a consistent Christian in the

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Methodist Episcopal Church for 31 years. Not only did he leave a mother and seven sisters and a wife to mourn, but a very large community as well. But our faith is that our loss is Heaven's gain. The funeral was conducted by the Rev. D. D. Shelly, pastor at Coahoma, Miss.

CIGAR.—Mrs. Ellen Cigar, a native of Jackson, Miss., died May 13, 1908, age 68 years. She leaves a son, a daughter and one sister to mourn their loss. Funeral service was conducted by the pastor, the Rev. C. H. Hall, assisted by the Revs. W. H. Jones and S. Carroll. She was laid to rest at Centerville, La.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

SUBSCRIPTIONS RECEIVED
JUNE 1-13

Atlanta and Savannah—Joseph Kelley; S. L. Deas, L. H. Harris.

Central Alabama and Mobile—J. H. Poe; Mattie E. Seawell; Sam'l Ashton.

Lexington—E. L. Gilliam, Bessie Carroll.

Lincoln—Aaron Smith.

Louisiana—C. W. Reeves, Rosa Brown, M. James; Anna Williams, Clarke Goode; H. London, Toney Prophet; A. C. Coulton, W. L. Mann, L. Hudson; W. J. M. Price, T. W. Williams, L. H. Bringler.

Mississippi and Upper—G. H. Hubbard, Sallie Gould; C. H. Brown; A. Johnson, R. Roberson; A. B. Blewitt, R. S. Chavers; R. Roundtree; B. F. Woolfolk, Fletcher Jones; J. B. Brooks, Jane Patten; T. B. Jarvis.

North Carolina—W. P. Haynes, Jno. Wooley.

South Carolina—I. H. Fulton, Grnt Peterson, Willie Presley, Ellen Deas, I. Mauzone; B. F. Gandy, John Edwards, John Mitchell.

Texas and West—J. A. Warren, A. A. Reeves; J. W. Johnson; J. E. Eperson, Oliver Alexander; Freeman Parker, W. H. Barnes, J. S. Sandles.

HONOR ROLL—I. H. Fulton.

June Magazine

THE CENTURY.

The June Century will be timely in a double way; first, with regard to political personages, and secondly, with regard to school and college life. In the former class come the articles on "Lincoln's Vote for Vice-President," the article on General Grant by Dr. Shady; "England's Last Royal Political Boss," a story of an American boss; "The Hill of Thorns," by Adele Marie Shaw, and an editorial on the need of making careful selection of the candidate for vice-president. Appealing to the school audience are a story by Herbert D. Ward, "The Last Class-Supper"; "Old College songs" (Harvard, Yale and Princeton), by John Wolcott Adams, and "Humor in School," an entertaining record by Agnes Deans Cameron. "The Future President," a humorous story, by Owen Johnson, falls in both categories.

Crescent City Notes

Malden Chapel.—Sunday fifteen were baptized, three by sprinkling and twelve by immersion. Sacrament was administered to thirty-five. The pastor was assisted by the Rev. Thomas McCarre, the Rev. Mr. Morehead and the Rev. Mr. White. Collections, good.

Wesley Church.—Messrs. F. N. High and Joseph Taylor conducted the 5 a. m. prayer service Sunday, June 11 with good results. The usual service at 11 o'clock was well attended. The Epworth League rendered a good program, beginning at 3 p. m. Addresses were delivered by Messrs. Chas. Claton, H. Hogan, A. C. Johnson, O. Thompson, W. B. Buckanon and Miss Moseetta Thomas. Closing words by the Rev. John Williams. A large audience greeted the pastor at night who delivered a strong and helpful sermon.

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Doings of the Workmen

LOUISIANA.

Lottie.—After a glorious old time prayer meeting on Friday night May 22 there came a crowd of saints and sinners, led by Mrs. C. Peal. Mrs. Alice Rylander is responsible for the many pounds received. This is the place where we are expecting to build. July 26 is stake driving with everybody, seven-days meeting. We have a newly organized school out there, with about 29 children. The outlook is bright for our building. The pastor is often and generously remembered here by this people.—Thomas A. Hampton, pastor.

Bellrose.—On the night of the 28th of May the parsonage of St. James at Bellrose was visited by a host of friends, led by Miss Helena Thorlty, Mrs. Fernandez and others. The surprise was in honor of Miss E. Morrell and Luella Mitchell. Many were the gifts left by friends for Miss Mitchell, who have recently returned from school at Baldwin Academy, for Miss E. Morrell who is here spending the summer with her uncle. Refreshments were served in abundance and some time was spent socially. Too much can not be said in praise of these good sisters.—A. C. Mitchell, pastor.

Viron.—At St. James Church on the Second Sunday in May was held the Grand Rally meeting of the Stewards and Trustees. It was a success. Mrs. Idel Powell, captain. The Rev. Paul Narcisse raised \$10.85. Mrs. Louisa Pearly, captain, Oscar Williams raised \$9.40. Mrs. Pauline Tibbs, captain, Mr. Buddy Rose raised \$5.00. Mrs. Georgiana Wigglin, captain. The Rev. J. W. Louis of the Baptist Church raised \$15.00 and the pastor A. C. Mitchell, preached for the trustees, raised \$7.70; grand total, \$40.70. Our church is on the upward grade. Messrs. Louis Powell, Ben Wigglin, Ben Johnson, Nathan Smith, Oscar Dugas, and others pre-



Personal To Rheumatics

I want a letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one **Free A One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**ACTUALLY CURES RHEUMATISM**. I know it does, I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot **cease** Rheumatism out through the feet or skin with plaster or cunning metal contrivances. You cannot **cease** it out with liniments, electricity or magnetism. You cannot **imagine** it out with mental solace. **You must Drive it Out.** It is in the blood and you must **So After it and Get it.** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. **The Rheumatism has to go and it does so.** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints, and cures them **quickly.**

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sented the pastor with a coat and hat, valued at \$13.00.—Lucy Levey.

MISSISSIPPI.

Brazier Town.—We had a grand rally on the Second Sunday in May. There were present the Revs. W. R. Higgins, S. M. May, W. Davis, J. Mcree, S. B. Williams and B. J. Casper, who raised \$1.10, \$3.30, \$2.00, \$1.65, \$1.10 and \$1.30, respectively. Total collection, \$10.45. The Rev. Mcree was appointed to this charge by the Rev. J. B. Brooks to build a church and the building is assured. Our Easter service was splendid. Raised \$1.00 for missions; paid presiding elder, \$2.56; pastor, \$11.22. Total collection, \$18.45.—J. Mcree, pastor.

Clarksdale.—Our church is still alive and on the up grade. On May 3rd there was a great rally given by the pastor and members. The proceeds were for the indebtedness on the church. We were assisted by our good Baptist and Colored Methodist Episcopal friends. The Rev. A. B. Cockrell, of the first Baptist Church preached a soul stirring sermon at 3 o'clock p. m. The Rev. E. D. Reed, at 7 o'clock p. m. Collection

\$33.75. The Rev. J. R. Starky was also present. The Rev. J. P. Watson, our pastor, came here from the conference, found us with a debt of \$124.50 and all is paid with the exception of \$24.25. This young man has proven himself a gospel preacher and a financier. His loving wife truly is a helpmate.—J. P. Watson, pastor.

North Carrollton.—My Second Quarterly Conference convened May 2 and 3. The Rev. D. A. Bragg, pastor of Circuit, presided. He preached two able sermons. Raised \$135.50; paid the elder in full. Seven conversions and eighteen added to the church. Seventy-two communed.

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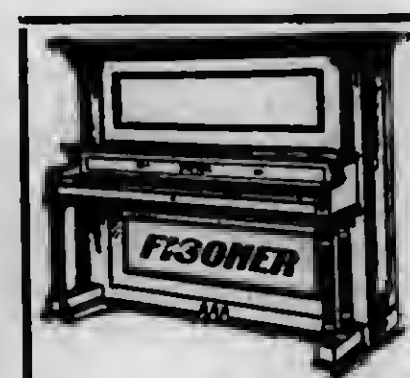
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NEW ORLEANS

Southwestern Christian Advocate

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, JUNE 25, 1908

Vol. 42 No. 26

A SALOONLESS COUNTRY, A STAINLESS FLAG

The General Conference of the Methodist Episcopal Church, held in Baltimore, at times had the atmosphere of a great Temperance convention; and this it was. Whenever sentiment was expressed in favor of temperance or prohibition, whether this question was under direct consideration or whether the remark was made incidental, it always received a round of applause. "The Methodist Episcopal Church is a Temperance Society." It has a history on the temperance question of which it might be proud. It has contributed its quota of men and measures, of enthusiasm and money to the prosecution of this mighty movement. It has always been found on the right side of the temperance question.

If one were called upon to point out three of the great questions provoking great debates in the General Conference certainly the temperance question would be named among the three, and by many would be named as the first of the three.

The scene when Bishop Goodsell read that striking paragraph in the Episcopal Address referring to the liquor traffic as "law-breaking and murderous, deserving neither charity nor mercy," will not be forgotten. It was inspiring, uplifting, soul-stirring. Like unto this scene was the interest manifested when the General Conference adopted the majority report of the Committee on Temperance, which submitted a temperance platform for the Methodist Episcopal Church. The chairman of the temperance committee was Governor J. Frank Hanly, of Indiana, who is referred to as the Abraham Lincoln of the temperance movement. A man whose position on temperance is unmistakable, and whose success in his fight against the saloon in the State of Indiana has made him a national figure. The Governor is a loyal and enthusiastic Methodist as well as a patriotic fighter for temperance reform. He declared in his closing address that he did not want the flag of the church nor the country to be lowered, but that he wanted the "two to march together leading the world's sublimest hope." Governor Hanly had previously stirred the General Conference on a Sunday afternoon when a large audience gathered to hear his great temperance lecture. When he delivered his peroration giving forth his reasons for hating the saloon it was apparent to all that the address had brought conviction and that Indiana's Governor had captured the General Conference. No delegate was more popular than he, and he deserved it all. The conference was prepared, therefore, to give the temperance report an enthusiastic reception. It is quite likely, however, that neither Governor Hanly nor the General Conference anticipated the stirring debate that was provoked by a minority report.

The majority report supported by Governor Hanly, as chairman of the committee, recommended that "our people participate in every wise movement for local prohibition, commonly known as local option." The minority report opposed this, contending for absolute prohibition. Mr. Paget,

who presented the minority report, claimed that it was the lowering of the flag and was a backward step for the church. He said that "local option laws are being used these days in some geographical territories of our country to reinstate the liquor business." He further declared that he had rather see a thousand times the declaration as it stood in the Discipline of 1904 remain. He was rebutted in a speech by Mr. William H. Anderson, of the Baltimore delegation, who declared that the report marked a step forward "from isolated ideals to progressive sanity in practice. "It is a change," Mr. Anderson said, "from sentimental, middle-of-the-road standpatism, to business-like co-operation for immediate results." Later on in the discussion Dr. A. B. Leonard and Chancellor James R. Day took an opposite view from that submitted by the report of the majority and supported the minority report, Dr. Leonard contending that "local option means prohibition and permission." He said "If prohibition does not obtain then local option means free permission for the continuance of the rum traffic." Chancellor Day contended for the unconditional surrender declaring that as Christian men and women we should stand uncompromisingly for prohibition everywhere, and all the time, until the devil is defeated and on the run from this great question. These statements were rebutted by Dr. P. A. Baker, Governor Hanly and others. Governor Hanly contended that the majority report was in favor of local prohibition only as a "step toward state wide prohibition, and then for State wide prohibition as a preparation for that national victory, which in the fullness of time is inevitable in the final triumph of right." Continuing his address for the adoption of the report, Governor Hanly said:

"My friends, there is not a liquor interest in America that will be in favor of that declaration. When I became Governor of my State I found 3,000,000 of people without a legal right to register their will against this traffic. I could not obtain State wide prohibition, but I could and did obtain local option by remonstrance, and in three years we have reclaimed a large portion of the State and 1,600,000 men and women living in territory where, under the right thus conferred, they may end the traffic in their communities.

"My people are going one step further. We are now declaring, and the appeal goes to all men of all parties, for the enactment of a law that will give us the right to reach it by counties.

"We illustrate it in another way. When I became Governor I found this great wrong in my State, without the power on the part of the people to control it. Because I could not reach it all, ought I to remain still and reach none? It seemed to me if I found one of three mad dogs in my home among my people that, as I love them, it was my duty to kill the one hound and then go after the other two.

"We do not ask you in this report to endorse local option. That is not asked. We do say that we are in favor of the extinction of the traffic, that we want a saloonless country, and a stainless flag; and we do say that as a means to that end we commend to all our people the support of all wise measures looking toward local prohibition, com-

monly called local option, as a means to State wide prohibition, and that as a means to nation wide prohibition."

Before the report was finally adopted the minority report was tabled, the Conference putting itself on record by this vote as approving local option as a method for fighting the saloon. This was sensible and practicable. If a State has 10,000 saloons and it is not possible to wipe the 10,000 out at once, and it is possible to wipe out 100 or 1,000, then the sensible and practicable thing to do is to wipe out as many saloons as may be convenient. The victories that the temperance forces have won in the South have been won through local prohibition. Georgia, North Carolina, and Mississippi are prohibition States, but they never would have been prohibition but for the local option movement.

Another point of contention as to the majority report was its final paragraph on "Political Action." It reads:

"We recognize that the Church as an ecclesiastical body may not properly go into partisan politics nor assume to control the franchise of the citizen, yet we maintain that the time has come when the responsibility rests upon every Christian voter not only to oppose the saloon as a matter of abstract principle, but to cast his ballot in the manner which will be most effective against the saloon and tend soonest to put the liquor traffic in the course of ultimate extinction."

"We record our deliberate judgment that no candidate for any office which in any way may have to do with the liquor traffic has a right to expect, nor ought to receive, the support of Christian men so long as he stands committed to the liquor interests or refuses to put himself in an attitude of open hostility to the saloon.

"We hold that it is the duty of every Christian voter to vote for a reputable, qualified, temperance candidate, upon another ticket, in preference to a disreputable or unfit one, controlled by the saloon, upon his own, to the end that righteousness, temperance and morality may become the normal activity of government everywhere."

The minority report differed from this in that it held that no political party that did not declare open hostility to the saloon had a right to expect the support of Christian men. This contention was supported by Dr. Samuel A. Dickie and others. It was rebutted by Governor Hanly and Doctor Shields, who supported the majority report. The General Conference again agreed with the report of the majority. And in so doing acted wisely. It is practical politics to adopt the method of procedure as outlined in the report that now becomes a part of our Discipline. It is a difficult task to bring the old parties to terms. Many of the leaders of these parties are perfectly willing to fight for prohibition within party lines, but are unwilling to desert party affiliations to be allied with the third party movement that has for its specific purpose prohibition of the liquor traffic. It is exceedingly practical, therefore, to bring individual candidates to terms in districts where the prohibition movement is strong. These districts will make the

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Fraternal Greetings from the Methodist Protestant Church

By the Rev. T. H. Lewis, D. D., LL. D.

The Methodist Protestant Church, eldest daughter of the great Methodist family of the United States, sends us to bear her affectionate greetings to the Mother of us all.

We set up for ourselves after wedding a certain honorable reform, not altogether our mother's liking; and because of this we went out in haste, eating unleavened cakes with bitter herbs. We went out, not that we loved Methodism less, but because we thought our dear and chosen reform should be honorably received into the family, and because we believed that the lovely and free spirit of Methodism deserved a setting of governmental freedom, and that governmental freedom involved the representation of the governed. You have asked us to come back and find installed in the old home what we went out to seek. There never was any reason for bitterness, and you are quite right in saying that there is no longer reason for controversy over the matters that resulted in our separation. The wise thing to do is to recognize that God overruled the separation for the exaltation of another type of Methodism for which he had a mission. It was as natural that two principles in government should arise and contend for supremacy in Methodism as in the national government which was taking shape at the same time. Francis Asbury and Nicholas Snethen were companions in labor and dear friends in council, but they represented two principles of government radically different. Asbury was a pragmatist; Snethen an idealist; Asbury believed in absolutism tempered by religion, Snethen in liberty restricted by law; Asbury believed that men must be ruled, Snethen that they might be developed to rule themselves. Asbury's ideal of government was that of a compact, mobile mass, where the individual should be sacrificed for the glory or effectiveness of the mass. Snethen reduced government to a mere opportunity for the development of the individual. Neither concerned himself much about doctrines and ceremonies. Asbury's supreme effort and triumph was to create a government by administration, by the infusion of his sheer personality, and to persuade multitudes to accept it joyfully as good for their souls. Snethen's triumph was not so impressive as a material exhibition, but he laid the ax to the root of ecclesiastical absolutism by the simple expedient of giving unofficial Methodists the right to vote. Asbury's work and triumph justly entitle him to be revered as the father of American Methodism, and one of the most impressive personalities of all time; but he has left no heir, and the government of modern Methodism is the development of Snethen's ideal. In the eighty years that have intervened since the sad separation of the daughter from the family home, we have never ceased to honor and love the family name; we have never ceased to labor in the great mission of Methodism, viz.: "to spread Scriptural holiness over these lands"; and we have never ceased to believe and to pray that some time, his own good time, God will bring again the scattered tribes of Methodism together, "and Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Now you have sent to Benjamin a message of peace and goodwill. You have chosen distinguished representatives to bear that message to us and to enforce and amplify it with words of felicitous cordiality. You have pointed out to us that the contention of our fathers has been justified in the forum of events; you have by formal resolution vindicated their memory from all doctrinal and moral aspersion, and you have asked us to renew organic fellowship with you, contented by peace and honor, and thus inaugurate a movement for a reunited and common Methodism in America. Great deeds are often done unconsciously, and it is possible you may not realize to what a height of Christian courtesy and magnanimity you have risen in the fact and the phrasing of this message. The Methodist Protestant Church has been looking to you for inspiration in many of the great things a church has to do.

Like the child trying to put its feet in the footprints of the father before him, we have been toiling after you until the enormous strides you are making in all great Christian enterprises threaten us with heart failure in the effort to keep up with you. But we have flattered ourselves hitherto that, although you were larger and richer and stronger than we could ever become, we might still rival you in brotherly love. And now you have vanquished us at one stroke. My reading of ecclesiastical history does not supply me with another instance of such hearty and magnanimous reversal of decisions a century old. I have been told that in one of your Annual Conferences a brother, in reply to the disciplinary question preliminary to ordination, "Are you going on to perfection?" said, "I am already there." That brother and several more like him must be in this General Conference, for certainly in the perfection of love that casts out all suspicion, all bitterness, all contention over words and names and accidents, and writes in its place, "Let us have peace," you have demonstrated that you are already there.

You may imagine that we are not going to yield you the palm in this noble contention who shall be most loving without a serious effort on our part. We are surprised and perhaps a little confused just now, owing to the suddenness of this proposal. Some of us are trying to understand what it means and how it came about. Some of them that stood by and heard it said it thundered; others said, "An angel spake." But if you will bear with us a little we will be able to convince you, I think, that we, too, know how to be generous and loving. For my own part, I count myself unreservedly among those who accept the latter alternative. I believe an angel has spoken. I believe that no man among us nor among you is wise enough or good enough; that no strategy, no scheme or device of ecclesiastical politics would ever have been shrewd enough to reckon the simplicity of a frank and loving invitation among the most powerful resources of Christian statesmanship. I believe that God so loved a united Methodism that he has sent an angel to break the still air, as we watched over our flocks, with a new Gloria in Excelsis, a new peace on earth, and the coming of a new day in Methodism. It may be that some of our shepherds are sore afraid; but with every fiber of my being vibrant with loyalty, first to Christ, then to Methodism, and then to my own beloved Methodist Protestant Church, I rise and salute this message as God's evangel, and I have come even unto Bethlehem to see this thing which has come to pass, which the Lord has made known to us.

It will not seem strange to you, I am sure, that we have not all made up our minds what our immediate duty is in this great matter. The change of church relations is a solemn responsibility, never to be entered upon unadvisedly, but reverently, discreetly and in the fear of God. A commission has been named by our General Conference to confer with a like commission of your body upon this subject. You do not expect and we do not understand that our membership, churches, conferences and institutions are simply to be emptied out of one bag into another. You are big enough to hold us, but you are too big to want us in that fashion. It will take time and patience, much wisdom and great love to adjust all the details of such a union. But that such a union is honorable and possible and desirable, I have not the slightest doubt. Nay, I will go further and say, that if we have any right to interpret God's will by the signs of the times; if the movements of men in secular affairs furnish any precedent for their slower movements in religious affairs—the children of the world being always wiser than the children of light; if the combinations of the forces of selfishness and evil can teach us anything or awaken us to any courage and loyalty to the Captain whose victory is the overthrow of those forces, then Bishop Warren is right in saying that the watchword of this new crusade is, "God wills it."

I am trying to compress in few words what I ought to say, for I know how valuable your time

is. But I cannot ignore the suggestion in your message which might be properly styled the large hope, a reunited and common Methodism in America. This is to many of our people the greatest thought and the natural conclusion of this movement. Our Church is in the South as well as in the North. We are united in one family that knows no distinctions or boundaries. The slavery question divided us, but the Christian question united us again. We touch hands and hearts with those who differ in other things, but agree in Christ. And when we think of going back home the question will recur insistently and painfully, "Which home?" Fathers and brethren, suffer me to speak of this matter. If I am bold it is your magnanimity which has made me bold. We are like children whose parents have separated. Do not force us to separate from each other in order that we may rejoin the family. We want to unite with a united home. You who know so well how to reach the heart, will you not speak to them as you have spoken to us? You who love Christ more than any Christian denomination, do you not love Methodism more than any section of it?

Isaiah saw the good time coming when, under the benignant reign of the Prince of Peace the discords and contentions of the earth would utterly pass away; when even the wild beasts would respond to the sweet insistence of the appeal of peace and dwell in quiet harmlessness with the lamb and the kid and the fatling together; and a little child would lead them. The good time is not yet fully come, but it is coming. The atrocities of war, the rancor of political contests, the violence of greed, the heartless indifference to pain and cruelty and want, are all being assuaged by the soothing touch of the Prince of Peace. Everywhere men are learning to live together on better terms, to work together for nobler ideals, to still the passions that divide and to make the earth a real home for a real brotherhood.

Shall the Church be the last to feel the throb of this great impulse? Must we go on fighting when all the world is sounding a truce? Must Christ die again to break down the middle walls of partition between us? What is it we are waiting for to teach us to follow the will of God?

The Civil War divided the Methodist Protestant Church as it did other churches. But God and common sense enabled us to see that we were too small to live divided, and so thirty years ago we became once more a united church. We have never regretted the reunion, and we know nothing of sectional questions. It is good and pleasant to dwell together in unity.

Brethren, is the little child to lead the great hosts of divided Methodism? We dare not ask it as an honor, but if it be required of us we bring all our treasure and lay all our identity upon the altar as a sacrifice; if we may but beat a drum or carry a flag, while Judah and Ephraim once more march on to the same music of peace, joyfully we will say, Amen, God wills it.

The Uplift of Sunshine

Sunshiny persons and places are a reflection of heaven. One of the new Canadian provinces goes familiarly by the name of Sunny Alberta. Immigration promoters make use of this cheerful epithet to attract new settlers, and to it they attribute much of their success. Albertans are so won over by the many bright days that, even in their summer snowstorms, they twit one another pleasantly with "Sunny Alberta!" Some soul or other in our circle of contact is always shivering in life's summer snowstorms, though he hide it like a hero; and he needs sunshine to warm him up. Are we giving it to him? What is the personal climate that we radiate? Does he catch any sun and cheer and health from us? Does he think of us at all in his heart's hard weather?—*In Sunday School Times.*

We are always in God's presence, but that presence does not touch our souls, strengthen our wills, help us to overcome our faults, companion us in our loneliness, and console us in sorrow, unless we open ourselves to its influence. * * * He cannot force himself upon us, we must open the door to him. The secret of living with God lies in continually directing our thoughts to him; the practice of his presence is simply keeping consciously with him in all times and places.—*Outlook.*

The Platform of the Republican Party, Adopted by the National Convention, June 18, at Chicago, Ill.

Once more the Republican party, in national convention assembled, submits its cause to the people. This great, historic organization, that destroyed slavery, preserved the Union, restored credit, expanded the national domain, established a sound financial system, developed the industries and resources of the country, and gave to the nation her seat of honor in the councils of the world, now meets the new problems of government with the same courage and capacity with which it solved the old.

UNDER ROOSEVELT

In this, the greatest era of American advancement, the Republican party has reached its highest service under the leadership of Theodore Roosevelt. His administration is an epoch in American history. In no other period since national sovereignty was won under Washington or preserved under Lincoln, has there been such mighty progress in those ideals of government which make for justice, equality and fair dealing among men. The highest aspirations of the American people have found a voice. Their most exalted servant represents the best aims and worthiest purposes of all his countrymen. American manhood has been lifted to a nobler sense of duty and obligation. Conscience and courage in public station and higher standards of right and wrong in private life have become cardinal principles of political faith; capital and labor have been brought into closer relations of confidence and interdependence; and the abuse of wealth, the tyranny of power and all the evils of privileges and favoritism have been put to scorn by the simple, manly views of justice and fair play.

The great accomplishments of President Roosevelt have been, first and foremost a brave and impartial enforcement of the law; the prosecution of illegal trusts and monopolies; the exposure and punishment of evildoers in the public service; the most effective regulation of the rates and service of the great transportation lines; the arbitration of labor disputes, the amelioration of the condition of wage-workers everywhere; the conservation of the natural resources of the country; the forward step in the improvement of the inland waterways, and always the earnest support and defense of every wholesome safeguard which has made more for the guaranties for life, labor and property. These are the achievements that will make for Theodore Roosevelt his place in history, but more than all else, the great things he has to do. We declare our unfaltering adherence in the policies thus inaugurated, and pledge their continuance under a Republican administration of the government.

EQUALITY OF OPPORTUNITY

Under the guidance of Republican principles, the American people have become the richest nation in the world. Our wealth to-day exceeds that of England and all her colonies, and that of France and Germany combined. When the Republican party was born the total wealth of the country was \$16,000,000,000. It has leaped to \$110,000,000,000 in a generation, while Great Britain has gathered but \$60,000,000,000 in 500 years. The United States now owns one-fourth of the world's wealth and makes one-third of all manufactured products. In the greatness of civilization, such as coal, the motive power of all activity; iron, the chief basis of all industry; cotton, the staple of all fabrics; wheat, corn, and all the agricultural products that feed mankind, America's supremacy is undisputed. And yet her great natural wealth has been scarcely touched. We have a vast domain of three-million square miles, literally bursting with latent treasure, still waiting the magic of capital and industry to be converted to the practical uses of mankind; a country rich in soil and climate, in the unharnessed energy of its rivers and in all the varied products of the field, the forest and the factory. With gratitude for God's bounty, with pride in the splendid productiveness of the past, and with confidence in the plenty and prosperity of the future, the Republican party declares for the principles that in the development and enjoyment of wealth so great and blessings so benign there shall be equal opportunity for all.

THE REVIVAL OF BUSINESS

Nothing so clearly demonstrates the sound basis upon which our commercial, industrial and agricultural interests are founded, and the necessity of promoting the present continued welfare through the operation of Republican policies, as the recent safe passage of the American people through a financial disturbance which, if appearing in the midst of Democratic rule, or in the menace of it, might have equaled the familiar Democratic panics of the past. We congratulate the people upon this renewed evidence of American supremacy, and hail with confidence the signs now manifest of a complete restoration of business prosperity in all lines of trade, commerce and manufacturing.

RECENT LEGISLATION

Since the election of William McKinley, in 1896, the people of this country have felt a new wisdom of intrusting to the Republican party, through decisive majorities, the control and decision of national legislation.

The many wise and progressive measures adopted at recent sessions of Congress have demonstrated the patriotic resolve of Republican leadership in the legislative department to keep step in the forward march to better government.

Notwithstanding the indefensible filibustering of a Democratic minority in the House of Representatives during the last session, many wholesome and progressive laws were enacted, and we especially commend the passage of the emergency currency bill; the appointment of a national monetary commission; the employers' and government liability laws; the measures for the greater efficiency of the army and navy; the widows' pension bill; the child labor law for the District of Columbia; the new statutes for the safety of railroad engineers and firemen, and many other acts conserving the public welfare.

PLEDGES FOR THE FUTURE

Tariff—The Republican party declares unequivocally for a revision of the tariff by a special session of Congress immediately following the inauguration of the next President, and commends the steps already taken to this end in the work assigned to the appropriate committees of Congress, which are now investigating the operation and effect of existing schedules. In all tariff legislation the true principle of protection is best maintained by the imposition of such duties as will equal the difference between the cost of production at home and abroad, together with a reasonable profit to American industries. We favor the establishment of maximum and minimum rates to be administered by the President under limitations fixed in the law, the maximum to be available to meet discriminations by foreign countries against American goods entering their markets, and the minimum to represent the normal measure of protection at home; the aim and purpose of the Republican policy being not only to preserve without excessive duties that security against foreign competition to which American manufacturers, farmers and producers are entitled, but also to maintain the high standard of living of the wage earners of this country, who are the most direct beneficiaries of the protective system. Between the United States and the Philippines we believe in a free interchange of products with such limitations as to sugar and tobacco as will afford adequate protection to domestic interests.

CURRENCY

We approve the currency measures adopted by the government during the recent financial disturbance, and especially commend the passage by Congress at the last session of the law designed to protect the country from a repetition of such stringency. The Republican party is committed to the development of a permanent currency system, responding to our greater needs, and the appointment of a national monetary commission by the present Congress which will impartially investigate all proposed methods, insure the early realization of this purpose. The present currency laws have fully justified their adoption, but an expanding commerce, a marvelous

growth in wealth and population, multiplying the centers of distribution, increasing the demand for movement of crops in the West and South, and entailing periodic changes in monetary conditions, disclose the need of a more elastic and adaptable system. Such a system must meet the requirements of agriculturists, manufacturers, merchants and business generally, must be automatic in operation, minimizing the fluctuations in interest rates, and, above all, must be in harmony with that Republican doctrine which insists that every dollar shall be based upon and as good as gold.

POSTAL SAVINGS

We favor the establishment of a postal savings bank system for the convenience of the people and the encouragement of thrift.

TRUSTS

The Republican party passed the Sherman anti-trust law over Democratic opposition and enforced it after Democratic declaration. It has been a wholesome instrument for good in the hands of a wise and fearless administration. But experience has shown that its effectiveness can be strengthened and its real objects better attained by such amendments as will give to the Federal government greater supervision and control over and secure greater publicity in the management of that class of corporations engaged in interstate commerce having power and opportunity to effect monopolies.

RAILROADS

We approve the enactment of the railroad rate law and the vigorous enforcement by the present administration of the statutes against rebate and discriminations, as a result of which the advantages formerly possessed by the large shipper over the small shipper have substantially disappeared; and in this connection we commend the appropriation by the present Congress to enable the Interstate Commerce Commission to thoroughly investigate and give publicity to the accounts of interstate railroads. We believe, however, that the interstate commerce law should be further amended so as to give railroads the right to make and publish traffic agreements subject to the approval of the commission, but maintaining always the principle of competition between natural competing lines and avoiding the common control of such lines, by any means whatever. We favor such national legislation and supervision as will prevent the future over issue of stocks and bonds by interstate carriers.

RAILROAD AND GOVERNMENT EMPLOYEES

The enactment in constitutional form at the present session of Congress of the employers' liability law; the passage and enforcement of the safety appliance statutes, as well as the additional protection secured for engineers and firemen; the reduction in the hours of labor of trainmen and railroad telegraphers; the successful exercise of the powers of mediation and arbitration between interstate railroads and their employees and the law making a beginning in the policy of compensation for injured employees of the government, are among the most commendable accomplishments of the present administration. But there is further work in this direction yet to be done, and the Republican party pledges its continued devotion to every cause that makes for safety and the betterment of conditions among those whose labor contributes so much to the progress and welfare of the country.

WAGE EARNERS GENERALLY

The same wise policy which has induced the Republican party to maintain protection to American labor; to establish an eight-hour day on the construction of all public works; to increase the list of employees who shall have preferred claims for wages under the bankruptcy law; to adopt a child labor statute for the District of Columbia; to direct an investigation into the condition of working women and children and later of employees of telephone and telegraph companies engaged in interstate business; to appropriate \$150,000 at the recent session of Congress.

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THE CHRISTIAN LIFE

Wait Thou on God

Wait thou on God; be patient still;
God's wisest plans are ripening slow
And sure, or quick they hasten on
Their full maturity to know—
Wait thou on God, still wait on God.

Be patient, thou partner of God,
With eyes streaming with gathering tears.
God's work shall on to victory,
Though halted long through lingering years.
Wait thou on God and do His will.

Child of toil, with hands a-weary
And feet oft bleeding in the way,
Be patient, trust and wait, for soon
Thy night of toil will end in day.
Wait God's own time; wait thou God's way.

Sorrowing one, by suffering bowed,
Wait; and in God's revealing day,
Like gold refined in furnace heat,
Thy nobler self will He display.
Then wait on God, trustfully wait.

Abram, God's command could not wait,
But sped him down to Egypt land;
Poor Sarai failed God's time to bide,
And Hagar gave to Abram's hand,
Failing to wait, both sorrow felt.

Rebekah, fearing God would fail,
Plotted for Jacob, heir to be;
The tottering Ark, Uzzah stayed,
But, oh, what anguish each did see!
How better far to wait on God.

Not wiser, stronger, we than God,
Whose plans, conceived in love, are best;
Nor can we mend His perfect ways,
Working our good at His behest.
Then, while God works, let us still wait.
—Major D. R. Lowell, D. D., in *New York Observer*.

Trust and Wait

The Bible commands us to not only trust in God, but to wait for Him to do for us what He has promised to do. The trusting and the waiting are linked together. A trusting which is not accompanied by a willingness to wait for God's time of delivering us from trouble, or for giving us what we must have as a necessity, is a very poor kind of trusting. In all true trusting there is an element of patience, and the stronger the trusting is, the more patient is the waiting. The weakness of much of our trusting in God is that of impatience. We are apt to be in too great a hurry for God to fulfill His promise of help or deliverance. We can trust for a short time with a feeling of safety and satisfaction, and then because the help does not come to us as soon as we desired it or expected it, we allow impatience to rule us and make us miserable. We then fear that God has either forgotten us, or else we will be left without His aid, His promise having failed. Isaiah says: "I will trust, and not be afraid." While he was trusting he was not afraid that God would leave him to trust in vain; and so he patiently waited for God to grant him the needed deliverance or the necessary support. Think of Abraham's long waiting for God to give him the son of promise. When God told him that He would give him a son, he at once trusted in that promise. The basis of his trusting was the revealed word of God. He not only believed that it was God who made the promise, but he trusted in God's unchangeable veracity, and also in His ability to do just what He promised him. And he continued to wait for the fulfillment of that promise; and he had to wait vastly longer than he at first had any idea that it would be necessary for him to wait. It seems that he got discouraged some of the time, and there is nothing strange about this assumption; but he allowed nothing to destroy his trusting, even when natural conditions were hopeless. And if we be very strong in trusting God we must be long patient in waiting for Him to deliver us in His own way.—C. H. Wetherbe, in the *Examiner*.

"Love Your Enemies"

By many this is considered the hardest command that came from the lips of the Savior. The vast majority of men and women, when wronged in any way, will in weakness seek revenge. They are ready to return injury for injury, "an eye for an eye, and a tooth for a tooth."

It is sometimes said that "revenge is sweet". It is not so to the person whose heart has been renewed by the saving grace of God. There is sweetness in revenge only for demons, and those who possess the spirit of the wicked one. The Christian who, when overcome by his old nature, sometimes returns injury for injury, is always sorry afterward. I have no doubt that we all, when grievously wronged by some fellow creature, felt at first that we would like to inflict a severe punishment. Too often do we act in such cases before taking thought, and dishonor Christ and make ourselves miserable.—George P. Endy.

Uplift Motto

BY JOHN HARRISON MILLS.

He that is broken, mend him;
He that is falling, befriend him;
He that is down, defend him;
Near is the Giver when thou dost lend,
When thou befriendest, near is the Friend.

They that are sad, cheer them;
Lonely and distant, be near them;
Lost in the darkness, hear them—
Answer and seek them; so shall the Light
Draw near and shine for thee into the Night.
—The New Orleans Sunday Picayune.

Lifting Magnets

One of the most fascinating achievements of modern science is the feat of lifting by magnets. Enormous weights are lifted by the drawing power of some monster magnet. This fact in the physical world has its parallel in the realm of the spiritual. There are other magnets—powerful ones. A very potent influence is that of books. Girls who read Louisa Alcott's wholesome, merry, and sensible stories are almost sure themselves to grow home-loving, merry, and sensible. To be careless of one's reading is unconsciously to trifle with great forces of good or evil. For there are magnets of evil as well as good—magnets that do not lift, but drag forever and irresistibly downward. Look out that your ideals are such as to aid you to mount upward. They will surely be a motive power, upward or downward, according to their nature, and you cannot escape their influence. The thing that you can do, and that you are to blame for not doing, is choosing your own ideals.—Selected.

Moment by Moment

Moment by moment I'm kept in His love;
Moment by moment I've life from above;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine.
—D. W. Whittle.

"I Serve"

One-half at least of life's secret is learned when we have learned that no man liveth unto himself, and the other half of life's secret is acquired when we have learned to use the infinite resources of God day by day throughout our stay upon earth. We live lean and hungry lives because we do not realize what the world's great Caterer can do for us; because we have not learned to say: "The Lord is my Shepherd, I shall not want." We walk amid shadows and in the dark because we do not realize that the Light of Life waits to lead us and to illumine our way. There is no burden concerning which the Lord does not say "Cast thy burden on the Lord." "Ich dien," "I serve," is the appropriate motto of the occupant of a throne. It is the motto and assurance and attitude of the Almighty. And He has trained his angelic armies in the same spirit.—Frank White, in N. Y. Observer.

Perfect Through Suffering

God would never send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true, He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would keep close to Him,
If pain did not guide them there.

So He sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep close to His feet,
For 'tis always easy to wander,
When our lives are glad and sweet.

Then nestle your hand in your Father's
And sing, if you can, while you go.
Your song may cheer some one behind you,
Whose courage is sinking low;
And, well, if your lips do quiver,
God will love you better so. —Selected.

Christ the Hope of Glory

Let the dark ages come; let society roll backward and churches perish in whole regions of the earth; let infidelity deny, and, what is worse, let spurious piety dishonor the truth; still there is something here that was not, and a something that has immortality in it. Still our confidence remains unshaken, that Christ and His all-quicken life are in the world as fixed elements, and will be to the end of time. Do you require of us to show who He is, and definitely to expound His person? We may not be able. Enough to know that He is not of us—some strange being out of nature and above it, whose name is Wonderful. Behold the Lamb of God, that taketh away the sins of the world. Light breaks in; peace settles on the air; lo, the prison walls are giving way! rise, let us go.—Horace Bushnell.

Build

Oh, join the happy band of them that build! The call is urgent, and the cause is high. There is not one of you that can be spared. What are we doing, you and I. May it not be said to us, when the city is built which God has prepared: "You put no hand to it." "You placed no stone." "You brought no help."—Henry Scott Holland.

"The Best Self"

Much of the consciousness of defeat experienced by true souls is caused by the fact that they do not express the best self. The best self, unless constantly insulted, lingers beside the lower nature, never weary of whispering of the more excellent way; always pointing to a higher path above the dusty, worn one where men sell their birthright for gold, for popularity, or for power. It walks in white amid the foul places where sin goes hand-in-hand with suffering, without soiling even the hem of its garment. Sometimes the heat and clamor of the highway drives the lower nature into a cool, quiet spot where it sees in vision the old ideals of Truth and Beauty and realizes the possibility of grasping the meaning of the Best. There, if the longing soul would tarry, would it not receive power to enter in and possess the best self?—Mary R. Baldwin.

Man's Character

The gifts of wealth, place, and position, ease and luxury, are dispensed with a good deal of caprice, but nobody ever heard that a character was got by chance. The gifts of fortune are often taken away as rapidly as they came, but everybody knows that strength of soul and mind and personal nobility are possessions which survive the external circumstances of life. Each man is the "captain of his soul."—Selected.

A Saloonless Country—A Stainless Flag—The Temperance Platform of the Methodist Episcopal Church

(Adopted by the General Conference, Saturday, May 25, 1908)

The Methodist Episcopal Church is a temperance society. We gratefully acknowledge the blessing of God upon our temperance endeavors and rejoice over the increasing tolerance and greater co-operation among temperance workers. The progress of the past four years strengthens our convictions, increases our zeal, and renews our faith for the greater and final struggle yet to come.

In the language of the Episcopal Address: "There must not be any reaction from the wrath with which all good and Christian citizens pursue this law-breaking and murderous traffic. It deserves neither charity nor mercy. There is no law it will keep, no pledge it will honor, no child it will not taint, no woman it will not befoul, no man it will not degrade. It falsely claims to be a great public interest because it employs thousands and pays heavy taxes. But no money in the pockets of employees and no taxes in the treasury of the city, county, State or nation can balance the monetary losses of the nation through this traffic. No profits, however real or immense, can compensate for the corruption of our politics, the emptiness of the drunkard's home or the fullness of prisons and graves."

An enlightened citizenship and a vital piety demand the utter destruction of a traffic so accursed. The liquor traffic cannot be reformed. It is inherently unreformable. An institution which outrages the divine law of love will never obey the police regulations of men. Therefore it must be destroyed, and with our Bishops we "pledge eternal enmity to this foe of God and man." Our purpose is its extinction; our battle cry, "A saloonless country, a stainless flag."

1. PERSONAL ABSTINENCE

We declare our conviction that total abstinence from intoxicating beverages and narcotics is the duty of all our people of every clime and country.

2. THE LICENSE POLICY

We condemn the license policy. It is vicious in principle, utterly inconsistent with the purposes of enlightened government, and in practice a protection to a traffic which is inherently criminal in its nature. The liquor traffic "cannot be legalized without sin."

3. PROHIBITION AND LOCAL OPTION

We stand for the speediest possible suppression of the heverage liquor traffic. Under that divine law of absolute right which is the source of all human law, the only proper attitude of civil government toward anything so harmful as the liquor traffic is that of absolute prohibition.

We are in favor of reclaiming, never to be surrendered, every foot of territory which can be wrested from the liquor traffic as an additional base of operations for further aggression, which shall not cease until the world shall know no more this crime-breeding traffic. To this end, in the light of recent experience, and the practical results where, according to the Episcopal Address, "States which have been notoriously unfriendly to any temperance legislation, except general license, have passed local option laws, which have been accepted by county after county, until almost the whole State has banished the saloon," we recommend that our people participate in every wise movement for local prohibition, commonly known as local option, as a step toward state-wide prohibition, and then for State prohibition as preparation for that national victory which, in the fullness of time, is inevitable in the final triumph of right.

4. ATTITUDE OF THE FEDERAL GOVERNMENT

We memorialize Congress to prohibit the sale of intoxicating liquors in the District of Columbia, in our island possessions and in all territory and buildings under the control of the Federal Government, to the end that the government of the United States shall be freed from further complicity in the liquor traffic.

We respectfully urge Congress to protect the States in the valid exercise of their acknowledged "police power" in the control of the liquor traffic by enacting effective interstate liquor shipment legis-

lation, and insist that Congressional doubt as to the constitutionality of such legislation be resolved in the interests of the people and public morals.

We urge Congress by proper enactment to discontinue issuing internal revenue liquor tax receipts to any person who cannot show State authority to engage in such traffic.

We highly commend the action of Congress in complying—in the act admitting Oklahoma to the Union—with our treaty obligations of more than eighty years' standing to protect the Indians of the Five Civilized Tribes from the sale of liquor; also for refusing to restore the sale of intoxicating liquor at army posts, and for continuing the prohibition of such sale at government soldiers' homes.

5. TEMPERANCE INSTRUCTION AND THE PLEDGE

We urge upon pastors, Sunday School teachers, and all leaders of our young people the importance of teaching the value of total abstinence from the use of alcoholic liquors and tobacco. And to this end we urge the most vigorous and constant prosecution of pledge-signing work through our Sunday Schools, Epworth League, and other young people's societies.

We protest against any attempting to repeal the scientific temperance instruction laws which exist generally throughout the States, and recommend that by every means at our command we encourage teachers in our public schools and higher institutions of learning to give such instruction in an interesting and practical manner.

6. OUR OWN TEMPERANCE SOCIETY

We heartily congratulate our own Temperance Society for its part in the advance movement of the past quadrennium, and urge that it give the fullest possible co-operation to all wisely directed existing non-partisan movements against the saloon.

7. THE ANTI-SALOON LEAGUE

While the Church is peculiarly qualified to give temperance instruction and create sentiment against the liquor traffic, and cannot escape its responsibility for such work by turning it over to any organization which it does not directly control, yet since no denomination alone can successfully secure legislation or compel the enforcement of law, we recognize the fact that our churches throughout the United States are already winning sweeping victories in this field through the Anti-Saloon League movement and are contributing large sums of money for its maintenance, therefore we indorse the Anti-Saloon League of America as a safe and effective agency through which the membership of the Methodist Episcopal Church may co-operate with members of other churches and temperance organizations for united action against the saloon, and hereby call upon our churches and pastors to continue increasingly their co-operation in carrying forward its work.

8. OTHER ORGANIZATIONS

We rejoice in the existence of the many organizations whose object is to promote total abstinence and secure legal prohibition of the liquor traffic, and recognizing the extent to which many of them, notably the Woman's Christian Temperance Union, under the guiding genius of one of Methodism's most illustrious women, have contributed to the present degree of progress and enlightenment on this question, commend them to the kindly and favorable consideration of our people.

9. POLITICAL ACTION

We recognize that the Church as an ecclesiastical body may not properly go into partisan politics nor assume to control the franchise of the citizen, yet we maintain that the time has come when the responsibility rests upon every Christian voter, not only to oppose the saloon as a matter of abstract principle, but to cast his ballot in the manner which will be most effective against the saloon and tend soonest to put the liquor traffic in "the course of ultimate extinction."

We record our deliberate judgment that no candidate for any office which in any way may have to

do with the liquor traffic has a right to expect, nor ought he to receive, the support of Christian men so long as he stands committed to the liquor interests or refuses to put himself in an attitude of open hostility to the saloon.

We hold that it is the duty of every Christian voter to vote for a reputable, qualified, temperance candidate, upon another ticket, in preference to a disreputable or unfit one, controlled by the saloon, upon his own, to the end that righteousness, temperance and morality may become the normal activity of government everywhere.

A Reminder

BISHOP W. F. MALLALIEU

Many of the readers of this paper have been deeply interested in the work of the Commission on Aggressive Evangelism, duly appointed and authorized by the General Conference of 1904.

Our church has abundant occasion to rejoice and he devoutly thankful to our Heavenly Father that the net increase of our membership during the last four years has been greater than that of any four years of our history.

In considering the causes that have led to such a result it is absolutely certain that prayer is one of the most obvious and effectual. And it will be remembered, that from time to time the Commission, by correspondence, and by the aid of our official and unofficial papers, has called upon all our people and pastors to observe special seasons of prayer, notably the three last days of the closing year.

In addition to this, many tens of thousands of "The Win One Society", "The One and One Society", and "The World-Wide Prayer League Cards" have been sent out to our church members in all parts of the world. Tens of thousands of these cards have been signed and returned, the signers pledging themselves to pray daily for the unsaved millions of Heathen and Christian lands, for the advancement of the Kingdom of Christ among all nations, for the salvation of special cases, and for the personal endowment of the Holy Spirit for holy living and faithful service.

I beg leave to exhort and persuade all who have affixed their names, to either or all these cards, to continue in daily prayer for all the objects specified, assured that "praying breath is never spent in vain", and that the promises of God cover all our personal needs and the needs of universal humanity. The Lord Jesus says, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." Let us dare to ask and expect great things of God. Let us live and work for what we pray; and, so our revival will become perennial, converts will be multiplied, and the Triune God—Father, Son and Holy Spirit, will be glorified.

Discouraged

Discouraged? Let the word and thought have no place in your life. Manhood is made for better things. The disheartening trials of to-day may be made the means of greater strength and a more satisfactory position on the morrow. Only, they are to be bravely met and conquered, not shirked and cowardly avoided. Even when sorrow comes, behind it may be seen the kind, loving countenance of a Father who wills well to all his children, and who gives liberally to all such as ask his sustaining grace and encouragement.

Discouraged? Think not of the burdens, but count the blessings of your life. Do not the mercies far outnumber the trials? The world is not a wilderness of woe, as a hymn unwisely puts it; but it is our Father's glorious workmanship, and his work is always good.

Discouraged? Sit not idly by the wayside in sackcloth and ashes. Be a doer; strive for the blessings you would have; conquer the difficulties that beset your pathway; learn to find happiness in carrying happiness to others; learn the gospel of work and helpfulness, and there will be no room left in life for discouragement.—Young People's Weekly.

The play and even the strain of the faculties—the various faculties of body, mind, and spirit, in wise proportions and alternations—is the true human joy. Plenty to think of, plenty to observe, plenty to pursue, plenty to delight in, plenty to help, plenty to love—these make the gladness and the riches of the being.—J. Baldwin Brown.

INTERNATIONAL LESSON

Third Quarter.—Lesson I. July 5, 1908.—Title: "Israel Asks for a King."—(I. Sam. 8).—Golden Text: "By me kings reign, and princes decree justice."—(Prov. 8:15).—Hymn No. 90.

DAILY HOME READINGS

June 29, Monday—I Sam. 8:1-9.
 " 30, Tuesday—I Sam. 8:10-22.
 July 1, Wednesday—I Sam. 3:4-1.
 " 2, Thursday—I Sam. 7:3-17.
 " 3, Friday—Rom. 13:1-10.
 " 4, Saturday—Psalm 2.
 " 5, Sunday—Rev. 4.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Government is in order to restraint, order, peace. Without it all would be confusion. Law is a systemization of rules for the conduct and regulation of individuals with reference to their relations to each other. It is enacted and promulgated by those unto whom the people have committed such authority. Its enforcement is placed in the hands of a chief ruler, whether he be called king, governor, or other designation. The chief ruler of a people, therefore, touches the life of those whom he rules widely and constantly. The legislators and administrators of the law have committed unto them grave responsibilities, for they very largely determine the conditions that result in either the misery or happiness of their constituents. Hence the saying of the Wise Man: "When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn." Rulers and lawmakers have it within their power to crush down or lift up their people, to record or advance their progress, to impoverish or enrich them, debase or ennoble them. They should remember this. They should bear in mind that the Great Ruler will hold them to a strict account, for after all, they are His representatives. "By me kings reign, and princes decree justice."

We begin this quarter the study of the history of the United Kingdom. It is a story of how the Israelites became a strong people, a mighty nation; of their training in religion, in the worship of God. Canaan, the land of their habitation, was but little larger than Wales. It was "a land of mountains and hills," and well adapted to the life they were to live. The people, though of one blood, were divided into twelve tribes, each tribe having a patriarchal name. They therefore had one religion, one language, and one history. But there was nothing like the solidarity of a nation among them. The social unit was tribal. Their first form of government was a theocracy. Of this they tired and, as our lesson for to-day shows, asked for a king. This was, perhaps, due to their juxtaposition to other nations. The King Invisible was their King, but they wanted a ruler whom they could see.

LIGHT ON THE TEXT

10. *And Samuel told all the words of the Lord unto the people that asked of him a king.* Verses 4 and 5 give an account of the demand and the reasons therefor made upon Samuel for a king. Verse 6 tells us that "the thing displeased" the prophet. Nevertheless he prayed unto the Lord. The Lord made answer as contained in verses 7-9. Faithful to his trust, the prophet makes known unto the people all the words of the Lord as spoken unto him.

11. *And he said, this will be the manner of the king that shall reign over you.* Not the kind of king he should be, but the kind, according to his natural temperament, he would be. He thus warns them in advance of what they might expect. *He will take your sons.* Without your wish or consent. *And appoint them for himself.* To serve him instead of leaving them to live with you. *For his chariots.* A vehicle used for war, pleasure, or a journey. *His horsemen.* To see after his horses. *Some shall run before his chariot.* As an advance bodyguard.

12. *And he will appoint him captains.* Use them for military purposes in times of war and peace. *Will set them to ear his ground, and to reap*

his harvest. Will cause them to plow, to gather the crops into barns, in order that his armies might be supplied, and the splendor of his court be supported. *And to make his instruments of war, etc.* Prepare the munitions of war.

13. *And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.* To prepare the perfumed ointments used for anointing, and to prepare such food as might be necessary. Thus their best young men and women would be pressed into the king's service.

14. *And he will take your fields * * * * even the best of them.* Will care nothing about your right to them. *And give them to his servants.* Regardless of the injustice of his act, he will take your property and give it unto those who serve him as he desires.

15. *And he will take the tenth of your seed.* In order that the splendor of his court might be maintained, he will lay a tax of ten per cent. of all your farm produces. *And of your vineyards.* He would do the same with your grapes and wines. *And give to his officers, and to his servants.* These would be numerous and would have to be provided for. As they would have time for nothing else but his service, the people would have to provide for their support.

16. *And he will take your men-servants and your maid-servants.* The slaves belonging to your household and farms. *And goodliest young men.* The Greek translation changes the term "young men" to "herds," which is more in keeping with the context. Thus the reading would be "your good-

liest herds," or the best of your cattle. *And asses, and put them to his work.* Would use them for his own purposes.

17. *He will take the tenth of your sheep.* Ten out of every one hundred of your most valuable and profitable flocks will he take. *And ye shall be his servants.* The prophet here summarizes all that he has previously said. Instead of being free men they will be slaves of the king.

18. *And ye shall cry out in that day.* When all that I have prophesied shall come to pass, then will you realize how sinful it was for you to have made the request you have, and how heavy your burdens are, you will then cry unto the Lord. *And the Lord will not hear you in that day.* God will not answer your cry, but let you suffer the consequences of your rash act and forgetfulness of Him.

19. *Nevertheless the people refused to obey the voice of Samuel.* Would not hearken to council nor allow his predictions to impress them favorably. *They said, Nay: but we will have a king over us.* We care nothing about what you have said. A king we want and a king we will have. This was Israel's great sin. Instead of being as God wanted them to be, they preferred to be as they wanted to be.

20. *That we also may be like all the nations.* They forgot their special mission from God and chose to ape their neighbors. *And that our king may judge us.* We prefer a king to rule over and judge us, rather than a prophet. *Go out before us and fight our battles.* Samuel had done this, but they seemed to have forgotten this fact.

21. *And Samuel * * * * rehearsed them in the ears of the Lord.* This is said by way of accommodation, for God knows all things.

22. *The Lord said to Samuel, hearken unto their voice.* Comply with their request. *Samuel said unto the men of Israel, Go ye every man unto his city.* Return for the present unto your homes.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic—July 5,

Spiritual Vision and National Vitality

(Prov. 29:18; Psa. 46.)

(Christian Citizenship Anniversary.)

BY HARRY F. WARD

The Theme and the Scripture.—Prov. 29:18. The difference in the rendering of this passage in the Revised Version is significant. Instead of "the people perish," it reads, "the people cast off restraint." It is with nations as with individuals. The absence of spiritual vision, of high purpose to be realized and lofty goal to be attained, removes all motive for self-control, loosens all restraint, and so makes life nothing but the satisfaction of present desires, which involves dissipation of its energies and degeneration of its powers.

Just as the self-control of the athlete, inspired by the vision of the goal he would attain, results in the increase of his vitality, so the restraint of self-control imposed upon a nation by itself, in the effort to attain unto the vision of the highest possible national life and character, makes for national health and vitality.

The lawlessness which has disgraced our national life of recent years is a sign of national weakness, and is undoubtedly due to the lack of vision of a spiritual goal for our national life, to the absence of moral issues in our national affairs, to the open proclamation by a few and the tacit approval by the many of the doctrine that the main object of government is the protection and promotion of business, and commercial prosperity the goal of national endeavor.

Psa. 46. The occasion of this psalm is probably the destruction of Sennacherib's army when it threatened the existence of Israel as an independent nation. Its central thought is "that God's presence is safety and peace, whatever storms may roar." In the first strophe (verses 1-3) it sets forth that though the land may rock and reel with the convulsions of nature, still the nation is safe while it realizes the nearness of Jehovah as a refuge. The sec-

ond strophe (verses 4-7) sings that even though the hostile nations combine in their might against Jerusalem, she has a sure defense as long as she realizes the intimate presence of her God. In the third strophe (verses 8-11) men are called to wonder and to praise at the recent "deeds of Jehovah" in scattering the hostile army, and those who would war against Him are warned to desist, for "I will be exalted in the nations."

Thus in lofty strains the poet sings the great truth that the vision of Jehovah in the midst of a nation is a guaranty of safety in its hour of peril. Many a time the consciousness of God's presence has brought victory to those who were fighting for the very life of their nation, and even when the foes of Israel overthrew the nation, it was the fact that the days of calamity again brought Jehovah and his law to their minds that preserved the national consciousness and life.

National vitality depends very largely upon the preservation of peace. War wastes and scatters the very sources of national energy. The nations that would avoid this depletion of vitality in strife must have the vision of the Prince of Peace and His kingdom and must live by His laws.

The foes of our nation are within and not without. The subtle enemies that despoil our treasure and lay waste our strength are the men who owe allegiance to our commonwealth, but follow their own fortunes to its hurt, and our only permanent defense against these is that vision of the kingdom of God in the midst of us, which shall lead us to proclaim its laws with word and life, until they dominate this nation.

THE AIMS OF THE MEETING.

To show that there can be no lasting national vitality without definite spiritual vision of the purpose and goal of national life.

To show that all enduring social reform must have a religious basis.

To definitely promote Christian citizenship in your own community.

THE LEADER'S TASK.

Christian citizenship meetings are usually too general and indefinite. Therefore select, if possible, the things in your local situation that you especially want to deal with, and advertise the meeting under that title. Let your address dealing with the general theme be very brief, then introduce local matters. Have these fully dealt with by having a number prepared to take part definitely, in accordance with the suggestions given under that head.—*From Notes on the Epworth League Devotional Meeting Topics.*

The Board of Sunday Schools—A New Departure

In the establishment of a Board of Sunday Schools with headquarters at Chicago, the General Conference has properly recognized the great importance of the Sunday School work and has placed a new and needed emphasis upon the spiritual value of the child. As stated by the Conference, "The work of the Board of Sunday Schools shall be to found Sunday Schools in needy neighborhoods, to contribute to the support of Sunday Schools which without assistance cannot continue; to educate the Church in all phases of Sunday School work, constantly endeavoring to raise ideals and to improve methods; to give impulse and direction to the study of the Bible by the Church."

In carrying out the directions of the Church the Secretary depends primarily and chiefly upon the assistance and co-operation of the pastors and the district superintendents. By action of the Conference, the last Sunday in October has been constituted Sunday School Day. Upon that day let there be a rallying of the entire Church and of the community in the interest of childhood and youth. The work of the Board of Sunday Schools is now distinct and separate, and the collection for the work should not be complicated with any other offering. Let it be specifically a contribution for Sunday Schools. It may be taken on Sunday School Day, or at some other time during the year, and when taken is to be sent direct to the Secretary, at 57 Washington Street, Chicago, Illinois, who will forward a voucher for use at Conference.

For the aggressive and progressive work of the Board there is needed at least one hundred thousand dollars per year. May we not expect that the Church will meet the opportunity now given it by the action of the General Conference and that it will in every way co-operate with the Board in its purpose to quicken, enrich and develop the spiritual life of the child?

DAVID G. DOWNEY,
Cor. Sec'y.

The League Gets What It Asks For at the General Conference

BY SECRETARY PENN

The General Conference is now history and we are back at our posts to begin another quadrennium.

We are anxious to let our Presiding Elders now District Superintendents, our Pastors and League Superintendents know that the League did not ask a great deal of the General Conference, but what it did ask was very important to us all, and it was granted.

For the first time in the League's history it had demonstrated its ability and willingness to support itself.

We have, however, been handicapped in our efforts because there was no place in the Statistical Tables for a report of the League Chapters nor what it contributed for Central Office Expenses toward its own support.

In other words, for the last quadrennium we have been expected to support ourselves by collections from the Leagues or churches for this purpose, just as the Sunday School Union, but without the provision in the Benevolent report for us as for the Union. Although not evenly matched and thus handicapped our collections in the fourth year of the quadrennium had doubled those of the first year.

We are now in good shape and so each church and pastor is expected to bring up a good collection from the League for Central Epworth League office expenses and provision is made for a report of the same in voucher or cash at the Annual Con-

ference, and also the condition of Epworth and Junior League work as follows:

Number of Senior Epworth League Chapters.

Number of members in Senior League.

Number of Junior Epworth League Chapters.

Number of members in Junior League.

Let us now perfect our League organization on each charge and send for literature and charters with which to do it.

We shall be in our office indefinitely to answer promptly all requests and orders.

Our brethren will remember that we have spoken from time to time of our anxiety for a chance to have each receive credit for what is done, and now that we have it, we trust it may mean to our League work an advance that will be fourfold by the close of the quadrennium upon which we are now entering.

A New Call to the Church

The action of the recent General Conference in dissolving the consolidation of The Board of Education, Freedman's Aid and Sunday Schools, and placing all the work of Christian education among the colored people of the South, under the Freedmen's Aid Society, puts upon us the duty of a new appeal to the church for the education of these millions of freedmen and their descendants in our Nation. While the task is great, achievements already secured warrant the statement that the outlook is more hopeful today than ever before. Over 12,000 educated Christian colored people have already been prepared and are now serving as teachers in our own schools and also in schools organized by them in far away country places, and are giving of their means for the support of our schools.

MAGNITUDE OF THE WORK

We have now belonging to our Church 26 schools, with a property valuation of \$1,370,198, and an attendance of more than 8,000 pupils. In order to maintain these schools the appropriations for the ensuing year must be met. Unless the collections from the Conferences are kept up, we shall be forced to shorten the school year or cut out some of them altogether. This would be a calamity. The people need the schools and are doing more to help themselves now than ever before.

ONE IN EVERY FIVE

Last quadrennium, the entire receipts from the Conferences amounted to \$435,577.26, of which \$84,024 were from the colored Conferences, showing that they have paid one dollar in every five given for this cause by the whole Church. While this giving on their part is encouraging, it is insignificant compared with the great needs of that field and the work which must be done. There are hundreds of thousands living in communities where the Public Schools are almost unknown, and instead of 26 schools, we ought to have at least 50 to do the work that ought to be done, even if we did no more than prepare teachers for these hosts who must be prepared for usefulness and service through Christian education.

We appeal to District Superintendents, Pastors and people throughout the whole Church, and friends everywhere, to help us out in this initial movement.

HOW YOU CAN HELP

1. Become familiar with this the greatest single problem of our country.
2. Give the church an opportunity to take a part in the solution of the problem, by presenting the cause and taking an offering.
3. Send the collection to this office at your earliest convenience.
4. Send to this office for envelopes, tracts, song services, and any other necessary information that may help in presenting the cause. Give the facts to the people and we shall rest assured of the result.

Your Brothers,
M. C. B. MASON,
P. J. MAVEETY,
Corresponding Secretaries.

The Farmers' Institute at Clark University

Under the leadership of Mr. P. C. Parks, the director of the Agriculture Department of Clark University, Atlanta, Ga., plans are being made to hold a round-up Farmers' Institute for the benefit of the Negro farmers of the State of Georgia. The

Institute will open at Clark University about the 3d of August and continue in session one week. The farmers will be through laying by crops, and a week spent in gaining information hearing on their work will be well spent. The students will be away on their vacation, thus allowing all buildings and class rooms to be used for the farmers who may attend the Institute.

The object is to help and encourage the Negro farmers to adopt better methods, to have them hear and come in contact with men who have made farming a life study and have made a success of the same as a business. The idea of holding this one week's Institute has grown out of the success which Prof. Parks has had in conducting a series of Institutes in a number of counties during the winter and spring.

In speaking of his plans, Prof. Parks said: "There are 224,226 farms in the State, and 90,839, or 40 per cent of the farms are operated by Negro farmers; that the principle crop upon 85 per cent of these is cotton with an average yield of one-fourth bale per acre when it could be easily doubled by proper method; that thousands of Negro farmers want to change their system of farming and raise their standard of living but they do not know how to do it; that there are 117,939 Negro farm laborers in the State with an earning power of \$147 per year each, and a large part of these laborers have never seen any improved farm machinery, a large mule, cattle, or hog ranch, they know nothing but the mule scooter plow stock and cotton, hence such laborers must of necessity have a low earning power. And what is worse, they have nothing to inspire them with a love for their work. There are Negro laborers in the cities, driving a garbage wagon but earning a dollar and fifty cents per day, who think they are superior to the best class of farmers, when the truth is the farms are our source of manhood."

What we wish to do for the Negro farmers and farm laborers of Georgia is to increase their wants, raise their earning power and inspire within them a love for their calling. This can be done by having them come in contact with new ideas, better methods and men who are capable of instructing them.

It is gratifying to see that Bishop L. H. Holsey, of the Colored Methodist Episcopal Church, and Bishop H. M. Turner, of the African Methodist Episcopal Church, have pledged their support to the Institute work. Both of these men have a large following in the country districts. It is hoped that other Negro leaders of the State will do likewise.

The following appeal has been issued by Bishop Holsey to his people:

"Having heard Prof. P. C. Parks outline his plan of operating the Industrial Farm at Clark University before several Annual Conferences, and having read his most excellent communication on the same subject in the *Atlanta Constitution* of February 22, 1908, and having before me his splendid plan for holding, during the month of August, a Farmers' Institute for the benefit of the Negro farmers of the State, I must say that I highly endorse his plans of work, and commend, most heartily, the one week's school to the Negro farmers of the State of Georgia.

"I think it a step in the right direction, and that Prof. Parks is in every way competent to conduct such a school in a manner that will be helpful to every farmer of Georgia, and also to the schools devoting some time to agricultural instructions. I understand further that he will have to assist him in this Institute, agricultural experts from Washington, D. C., and also from the Experiment Stations at Athens and Griffin, Ga.

"I wish to say to the farmers of the First Episcopal District that you should not miss this rare opportunity of securing the much needed information hearing on your special line of work.

"The white farmers have had the benefit of special educational trains to the tour of the State. They have established eleven agricultural schools to enlighten the white farmers. What are we doing?

"Again, I want to commend the One Week's Farmers' Institute to be conducted by Prof. Parks to every progressive farmer in Georgia, and I trust that hundreds of farmers will embrace this opportunity."

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

HON. WILLIAM H. TAFT NOMINATED

The Hon. William H. Taft, Secretary of War in President Roosevelt's Cabinet, was nominated on the first ballot candidate of the Republican party for the presidency of the United States at the recent National Convention held in Chicago. Secretary Taft received 702 votes on the first ballot, and immediately upon the announcement of the vote the Secretary's nomination was made unanimous. On the first ballot Governor Hughes received 67 votes, Speaker Cannon 58, Senator Knox 68, Vice-President Fairbanks 40, Senator La Follette 65, Senator Foraker 16, and President Roosevelt 3. The nomination of Mr. Taft was received with great enthusiasm. Among the many telegrams of congratulation have been words of good wishes from the royalty of Europe. Secretary Taft is by training and temperament pre-eminently fitted for the presidential chair. He has had wide experience in governmental affairs which will stand him in good stead in the administration of the affairs of the nation. He comes from a distinguished family of lawyers and of statesmen. His father, Alfonso Taft, was an abolitionist and served in the cabinet of General Grant as Attorney General.

William Howard Taft was born in Cincinnati, Ohio, September 15, 1857, where his distinguished father had settled to practice law. Young Taft graduated from Yale University in 1878, his father being also an alumnus of this institution. On his return to Cincinnati young Taft began to study law, and to assist himself served as a court reporter for the Times-Star, a newspaper which is published unto this day by his half brother, Charles P. Taft. When only twenty-six years of age Mr. Taft was appointed County Solicitor, and in 1888, two years later, he was appointed by Governor Foraker Judge of the Supreme Court of Ohio. It was very appropriate and thoughtful on the part of Mr. Taft, recently, in acknowledging the telegram of congratulation from Senator Foraker, to refer to this appointment of the Senator's made at the time he was Governor. This early appointment was the beginning of Mr. Taft's judicial career. Subsequently he was appointed Solicitor General of the United States by President Harrison, and later was sent back to Ohio as Federal Judge. Mr. Taft, however, came into full national view when he was sent as chairman of the Philippine Commission to master the difficult problems that had become our nation's by the acquisition of the Philippine Islands. Mr. Taft is exceedingly popular with the Filipinos; for he proved himself to be their brother and friend. Unlike some of his predecessors in the office of the Governor of the Philippines, Mr. Taft did not adhere to the American race prejudice; indeed, he discarded it, for he was sane enough to know that if the Filipino is to be developed he must be treated as a man and not subordinate to the whims and prejudices of the white man. This effort to be fair, together with his judicial ability and his vigorous leadership, made Mr. Taft a pre-eminent success as Governor of the Philippines. He was incessant in his labors in the Islands, sparing himself not, but devoting himself persistently to the development of the Philippines, and became the chief exponent of the theory, "the Philippines for the Filipinos." He made good in this trying position, and the stability and hope of the Philippine government is due to the judicial temperament, the well balanced leadership and the good common sense of Mr. Taft. From this position he was called to the portfolio of the Secretary of War in the cabinet of President Roosevelt, where in the administration of the Isthmian Canal affairs and the difficulties arising in Cuba Mr. Taft has shown himself to be a man of extraordinary power.

Mr. James Schoolcraft Sherman, of New York;

is to be Mr. Taft's running mate. Mr. Sherman has for a long time been prominent in Republican ranks, and has had twenty years of service in the lower House of Congress.

Taft and Sherman are the names with which the Republican party hopes to conjure success.

OUR RESIDENT BISHOP

The General Conference of Baltimore fixed New Orleans as an Episcopal residence. New Orleans, prior to twelve years ago, was an Episcopal residence for several quadrenniums. Among those who served in this city as Resident Bishop were Bishops Fitzgerald, McCabe and Mallalieu. Bishop Mallalieu lived here much of the time that was not spent in visiting Annual Conferences, and his work abides. The establishment of Flint Medical College was largely through his effort. New Orleans University is a debtor to his energy and purse as well. We have here fifteen churches and missions among our colored people. We have a larger mem-



BISHOP T. B. NEELY, D. D., LL. D.
Resident Bishop of New Orleans

bership than all the other Methodist churches in this city doing work among colored people, combined. Indeed, we more than double all other Methodists. The last General Conference replaced New Orleans on the list of Episcopal residences, and assigned to this place Bishop T. B. Neely, D. D., LL. D. It is our good pleasure to welcome Bishop Neely to this, the largest city in the South, assuring him that our welcome is both hearty and abiding, and we prophesy that these will be four eventful years in the already splendid career of the distinguished Bishop. Not only the problems of our colored work await the vigorous leadership of Bishop Neely, but our work among the Germans and the French and the American whites will also receive the inspiration of his leadership. A real Southern welcome awaits the new resident Bishop of New Orleans.

Liberia has in this country a special diplomatic delegation composed of ex-president C. W. Gibson, of the Republic of Liberia, the present vice-president, Mr. J. J. Dossen, and Attorney Charles B. Dunbar. The secretaries to the delegation are, S. J. Faulkner and Charles Branch. These gentlemen have come hither to cultivate the friendship between this country and the Republic upon the West Coast of Africa. There are reasons why this country should be thoroughly interested in the success of the Liberian Republic, one of which is that Americans are responsible for the establishment of this Negro Republic and its success will be to the credit of America. Mr. Dossen says that they hope to build up a great trade in a little while between Liberia and American people not only in the United States but in Canada as well. The Republic of Liberia is rich in its production of coffee, cocoa and ginger. And while these gentlemen seek market for these goods they are also seeking specifically the friendship of this country to the end that the integrity of Liberia may be maintained.

A SALOONLESS COUNTRY

(Continued from Page 1.)

winning of others easier. It seems to us very clear that much of the success of the temperance movement of late has been due to its support or rejection of individual candidates as they have or have not supported the temperance cause.

The only other point of difference between the majority and the minority report was the full endorsement by the majority report of the Anti-Saloon League, declaring it as a safe and effective agency, through which our Church may co-operate with other churches and organizations in the destruction of the saloon. The minority report contended that the Anti-Saloon League should not have special consideration over other temperance forces. In this the General Conference did not agree, but put itself on record as calling upon our churches and pastors to continue increasingly their co-operation with the Anti-Saloon League in carrying forward its splendid work. Mr. William H. Anderson contended that the Anti-Saloon League was "a union against a common foe."

The report as adopted, and which is printed in full on page 5 of this paper, holds that "an enlightened citizenship and a vital piety demand the utter destruction of a traffic so accursed. The liquor traffic cannot be reformed. It is inherently un-reformable. An institution which outrages the divine law of love will never obey the police regulations of men. Therefore it must be destroyed, and with our Bishops we 'pledge eternal enmity to this foe of God and man.' Our purpose is its extinction; our battle cry: 'A stainless country, a stainless flag.' " It subscribes to the doctrine of personal total abstinence, condemns the license policy as inconsistent, and that the liquor traffic cannot be legalized without sin. It declares in favor of reclaiming never to be surrendered every foot of territory which might "be wrested from the liquor traffic as an additional basis for future aggression which shall never cease until the world shall know no more this crime breeding traffic." The report memorializes Congress to prohibit the sale of liquor in the District of Columbia, and further petitions Congress to protect the States in the prohibition laws that had been enacted by passing effective inter-state liquor legislation. The report puts itself on record in favor of scientific liquor instruction, and protests against the movement on foot to abolish such instruction in public schools. The report commends our temperance organization as it did the Woman's Christian Temperance Union and other organizations.

After a few amendments had been offered and rejected, and the minority report had been tabled, the report was adopted as submitted with but 19 voting against it. The adoption of this report provoked great enthusiasm. It marks a forward step. It is a practical and statesmanlike platform upon which the Methodist Episcopal Church may stand. It has a working basis for an effective prohibition movement. It is worthy the Church, worthy the committee that submitted it, and worthy the General Conference that sends it forth to the World-wide Methodism as a concrete expression of its sentiment on the prohibition question.

OF GENERAL INTEREST

FIGHT AGAINST RACE TRACK GAMBLING IN NEW ORLEANS.

With the shouts of victory of the forces of law and order in New York ringing in their ears; with the inspiring example of the heroic Foelker urging them on; and prompted by their own sense of duty, decency and right, Louisiana's Senate is grappling with the race-track gambling as carried on in the city of New Orleans during the entire year. No proposed legislation has commanded such general interest since the days when the Louisiana Lottery Company was wiped out of existence. Nothing is left undone to defeat the bill which proposes to prohibit race-track gambling. Strong arguments are being advanced to the effect that the prosperity of New Orleans, which is becoming to be regarded as the winter capital of America, is threatened; hotel proprietors are appearing before the committee stat-

ing that their business will be ruined and that the magnificent new hotels now under construction would never have been started had it been known that such legislation was contemplated. On the other hand it is pointed out how families are disgraced, young men destroyed and the law defied; also that those attracted here solely by the races are as a rule a most undesirable class. The morning papers (Tuesday) state that unusual methods are being resorted to and that one senator who favors the bill prohibiting gambling was mysteriously drugged so that had the vote been taken at the time proposed he would have been absent. He is still sick. The final vote will not be taken until this paper will have gone to press, so that the result cannot be announced. It is the hope of the great majority of the law-abiding citizens that their representatives in the Senate will seize upon this great opportunity for serving the best interests of the State by sealing the doom of race track gambling within the borders of Louisiana.

QUITS HIS POSITION.

John Sharpe Williams, leader of the minority in the House of Representatives, tenders his resignation to take effect the first Monday in December, thus relieving himself of the obligations of the Democratic Speakership. It seems that Mr. Williams entertains a possible hope of the next House being Democratic, in which event he will be a probable candidate for the Speakership. Notwithstanding Mr. Williams' usual optimism as to things democratic he occasionally allows himself to drop into a spell of fatalism. Speaking of the probable outcome of the ensuing November election, in a letter to representative Clayton, of Alabama, he says in part

"If the next campaign could be fought simply upon the issues made in this last session of Congress I would have no sort of doubt of Democratic success. No matter what the issues may be, and how things will turn out, we will have the recollection of having stood shoulder to shoulder with one another, and we can now with great reason entertain strong hope of Democratic governmental reformation. Whether we earn success at the polls next November or not, we have deserved it, and that is all that poor mortals can do. We cannot compel fate."

The mantle of the retiring warrior will no doubt fall upon Mr. Champ Clark, of Missouri.

WHAT DOES IT MEAN?

The recent decisive defeat of Governor Hoke Smith, in the State primaries in Georgia, has commanded general attention and is considered a political event of national significance. The leading papers of the nation have been discussing it and are asking, "What does it all mean?" Without attempting to answer this question fully it may be said that for one thing it may mean the beginning of the end of the reign of the demagogue in the South. Mr. Smith was elected by an overwhelming majority just two brief years ago on a platform which among other things promised drastic regulations of railroads and the disfranchisement, and it might be added the discouragement, of the Negro. This last promise was especially dear to his heart and was one upon which he always waxed eloquent. Now, he was defeated by a man practically unknown politically, who could not make a speech, but whose platform for the most part was simply "Common Sense". The time was when the South produced a high type of men who were deservedly prominent in the councils of the nation; for some years their places have been usurped but not filled, by men of smaller calibre, by politicians who appealed to the passion of the multitude rather than by statesmen who had given deep study to grave questions affecting the body politic. However, the defeats of Hoke Smith in Georgia, Vardaman in Mississippi, and the recent rebuff given Jeff Davis by the people of Arkansas, may be interpreted as meaning that the South is calling for a higher grade of statesmanship and that the days of the demagogue are numbered.

Personal and General

The Rev. Dr. W. H. Brooks, pastor of St. Mark's Methodist Episcopal Church, New York city, is in the midst of his twelfth year as pastor of that splendid congregation. He has been received with open arms. His church believes in his Christian life, in his pulpit administration, and in his influence in the city of New York in general. There is no Negro minister in the city of New York whose influence in general approaches that of the Rev. Dr. W. H. Brooks. His services are in constant demand. His presence is sought for all prominent occasions. He has proven himself to be



THE REV. W. H. BROOKS

thoroughly interested in any movement that looks toward the advancement of his people. His first quarterly conference was held recently when a substantial increase was made in his salary, and suitable resolutions on his return placed upon the minutes. The Doctor is an enthusiastic supporter of the SOUTHWESTERN. June 28 is to be SOUTHWESTERN DAY at St. Mark's, and Doctor Brooks has assured us that the decks are clear and that the claims of the SOUTHWESTERN will be presented on that day. Be it said to the credit of Doctor Brooks that he has held the banner for years for having the largest single subscription list for the SOUTHWESTERN of all our pastors. He proposes to keep this record, and the results of his Southwestern Day will tell.

President R. S. Lovinggood, of Samuel Huston College, passed through the city recently, and honored us with a visit.

Bishop Hoss, of the Methodist Episcopal Church, South, has sailed for Rio de Janeiro, going for the fourth time to superintend the missions of his church in South America.

In announcing the address of the Rev. I. H. Fulton, recently, we gave his postoffice as Orangeburg, when it is Florence. His correct address is 221 N. Church street, Florence, South Carolina.

The Rev. A. Brown, of the West Texas Conference, notifies his correspondents of his change of address to 724 White street, Fort Worth, Texas, instead of Jones and Hatter streets, the same city.

At the recent commencement exercises of Syracuse University the degree of LL. D., was conferred on the Rev. Frank Gamewell and the degree of L. H. D. was given to the Rev. Charles Little of Garrett Biblical Institute of Evanston, Ill.

We are pleased to acknowledge receipt of a copy of the journal of the forty-fifth session of the Washington Conference, through the kindness of the Rev. S. H. Norwood, secretary. The book reflects credit on the Conference as well as its secretary.

Among the new members of the Board of Control of the Epworth League we note the name of Professor E. H. McKissack, A. M., of Rust University. Professor McKissack as a member of the Board of Control will certainly look after the interests of our territory.

The commencement exercises of Southern University, this city, took place Thursday afternoon of this week. The haccalaureate sermon was delivered on last Sunday afternoon by the Rev. J. L. Cole. Miss Jamesetta A. Humphry and Miss Zelma A. Woods

were graduated from the Normal Department. There were thirty-three from all departments.

The National Association of teachers in colored schools will be held in Louisville, Kentucky, June 24-26. An elaborate program has been provided. On the closing evening two addresses will be delivered: Dr. L. P. Moore, dean of the teachers college of Howard University upon Teacher Training, the Rev. M. C. B. Mason upon the "Northern Cooperation in the Education of the Negro."

The Mississippi Negro Business League will be held in Vicksburg, Mississippi, July 1-2. The Federation of the Colored Women's Clubs of Mississippi will meet also at that city in connection with the Business League. Miss Nannie H. Burroughs, of Louisville, Kentucky, will be the principal speaker on the evening of the first day. A splendid program is announced. The Honorable Charles Banks, of Mound Bayou, Mississippi, is the president of the State organization.

Bishop Edwin H. Hughes received a welcome that was an ovation on his return to Greencastle from the General Conference where he had been elected from the presidency of DePauw University to the Episcopacy. He was greeted at the train by the entire student body and the citizens. A carriage drawn by the students conveyed Bishop and Mrs. Hughes to the college chapel, where public exercises were held and addresses of congratulation delivered. Bishop Hughes said in his address that Greencastle and De Pauw University had afforded him the happiest years of his life.

The Rev. and Mrs. D. P. Shaw, of Holly Springs, Mississippi, announce the marriage of their daughter, Miss Maggie Christine, to Dr. Robert E. Fullilove, the ceremony to take place June 17. Dr. and Mrs. Fullilove will make their residence at Tupelo, Mississippi. The bride is one of the most accomplished young women of her state, being a graduate of Rust University, with the degree of A. B. She is the third member of this family to complete the full classical course at Rust University, the other two are Dr. J. Beverly F. Shaw, of Meridian Academy, and the Rev. A. P. Shaw, St. B., of the Washington Conference.

The *Western Christian Advocate* gives the following account of Bishop Nuelsen's home-coming: "Bishop J. L. Nuelsen met with a royal reception upon his return to Berea from the General Conference. He was conveyed to his home from the station in a carriage drawn by fifty students of German Wallace College, followed by a procession composed of the entire student body, including young women. The Wallace Guards were in the line and fired a salute. On Thursday evening a public reception was given the bishop in the German Methodist Episcopal Church, District Superintendent Joseph Kern presiding. Addresses were made by prominent citizens and professional men of the town. The Ministers' Association of Cleveland is also arranging for a reception."

We have just received a communication announcing the death of the Rev. Peter Blue, an honored superannuate minister of the Mississippi Conference, which occurred Saturday, April 11, at Meridian, Miss. He was called Father Blue out of respect and love. On account of old age and poor health, after giving the church many years of faithful and effective service, he retired. In his early ministry he was associated in labor with such distinguished men as the Rev. James Lynch, the Rev. Dr. Hiram R. Revels, and the Rev. Moses Adams and others. Brother Blue was a strong preacher, sound in doctrine, and among his brethren was considered an authority on the scriptures and church law. He was a student to the last. His Bible was his constant companion. The circumstances of his death were quite appropriate to his long life of Christian usefulness. On Saturday, the day preceding his death, it was noticed that he was unusually active and busy planning and arranging things about the house. At dark, when all was done, wrapping himself in a large robe, he stretched himself upon a couch, and without scarcely the least sign to his wife that he was crossing the bar he slept the sleep that knows no waking. Such was the quiet passing of a life that was peaceable with all men, tranquil, sweet and trustful. The funeral service was conducted by the Rev. Dr. W. W. Lucas, Dr. William McMorris, and the Rev. Dr. S. A. Cowan, pastor of St. Paul Church, Meridian, Mississippi. Brother Blue was buried with Masonic honors.

The Platform of the Republican Party

(Continued from Page 3.)

gress in order to secure a thorough inquiry into the causes of catastrophes and loss of life in the mines; and to amend and strengthen the law prohibiting the importation of contract labor, will be pursued in every legitimate direction within Federal authority to lighten the burdens and increase the opportunity for happiness and advancement of all who toil. The Republican party recognizes the special needs of wage-workers generally, for their well-being means the well-being of all. But more important than all other considerations is that of good citizenship, and we especially stand for the needs of every American, whatever his occupation, in his capacity as a self-respecting citizen.

COURT PROCEDURE

The Republican party will uphold at all times the authority and integrity of the courts, State and Federal; and will ever insist that their powers to enforce their process and to protect life, liberty and property shall be preserved inviolate. We believe, however, that the rules of procedure in the Federal courts with respect to the issuance of writs of injunction should be more accurately defined by statute, and that no injunction or temporary restraining order should be issued without notice, except where irreparable injury would result from delay, in which case a speedy hearing thereafter should be granted.

THE AMERICAN FARMER

Among those whose welfare is as vital to the welfare of the whole country as is that of the wage-earner is the American farmer. The prosperity of the country rests peculiarly upon the prosperity of agriculture. The Republican party during the last twelve years has accomplished extraordinary work in bringing the resources of the national government to the aid of the farmer, not only in advancing agriculture itself, but in increasing the conveniences of rural life. Free rural mail delivery has been established; it now reaches millions of our citizens, and we favor its extension until every community in the land receives the full benefits of the postal service. We recognize the social and economic advantages of good country roads, maintained more and more largely at public expense and less and less at the expense of the abutting owners. In this work we commend the growing practice of State aid, and we approve the efforts of the national Agricultural Department, by experiments and otherwise, to make clear to the public the best methods of road construction.

RIGHTS OF THE NEGRO

The Republican party has been for more than fifty years the consistent friend of the American Negro. It gave him his freedom and citizenship. It wrote into the organic law the declarations that proclaim his civil and political rights, and it believes to-day that his noteworthy progress in intelligence, industry and good citizenship has earned the respect and encouragement of the nation. We demand equal justice for all men, without regard to race or color. We declare once more and without reservation for the enforcement, in letter and spirit, of the thirteenth, fourteenth and fifteenth amendments to the Constitution, which were designed for the protection and advancement of the Negro, and we condemn all devices that have for their real aim his disfranchisement for reasons of color alone as unfair, un-American, and repugnant to the supreme law of the land.

RESOURCES AND WATERWAYS

We indorse the movement inaugurated by the administration for the conservation of natural resources. We approve all measures to prevent the waste of timber. We commend the work now going on for the reclamation of arid lands and reaffirm the Republican policy of the free distribution of the available areas of the public domain to the landless settler. No obligation of the future is more insistent and none will result in greater blessings to posterity. In line with this splendid undertaking is the further duty, equally imperative, to enter upon a systematic improvement, upon a large and comprehensive plan, just to all portions of the country, of the waterways, harbors and great lakes, whose natural adaptability to the increasing traffic of the land is one of the greatest gifts of a benign Providence.

THE ARMY AND NAVY

The Sixtieth Congress passed many commendable acts increasing the efficiency of the army and navy; making the militia of the States an integral part of the national establishments; authorizing joint maneuvers of army and militia; fortifying new naval bases and completing the construction of coaling stations; instituting a female nurse corps for naval hospitals and ships, and adding two new battleships, ten torpedo boat destroyers, three steam colliers and eight submarines to the strength of the navy. Although at peace with all the world and secure in the consciousness that the American people do not desire and will not approve a war with any other country, we nevertheless declare our unalterable devotion to a policy that will keep this republic ready at all times to defend her traditional doctrines and assure her appropriate part in promoting permanent tranquility among the nations.

AMERICANS ABROAD

We commend the vigorous efforts made by the administration to protect American citizens in foreign lands, and pledge ourselves to insist upon the just and equal protection of all our citizens abroad. It is the unquestioned duty of the government to procure for all our citizens, without distinction, the rights of travel and sojourn in friendly countries, and we declare ourselves in favor of all proper efforts tending to that end.

EXTENSION OF FOREIGN COMMERCE

Under the administration of the Republican party the foreign commerce of the United States has experienced a remarkable growth, until it has at present an annual valuation of approximately three billions of dollars and gives employment to a vast amount of labor and capital which would otherwise be idle. It has inaugurated through the recent visit of the Secretary of State to South America and Mexico a new era of pan-American commerce and comity which is bringing us into closer touch with our twenty sister American republics, having a common historical heritage, a republican form of government, and offering us a limitless field of legitimate commercial expansion.

ARBITRATION AND THE HAGUE

The conspicuous contributions of American statesmanship to the great cause of international peace, so signally advanced in The Hague Conferences, are an occasion for just pride and gratification. At the last session of the Senate of the United States eleven Hague conventions were ratified, establishing the rights of neutrals, laws of war on land, restriction of submarine mines, limiting the use of force for the collection of contractual debts, governing the opening of hostilities, extending the application of Geneva principles, and in many ways lessening the evils of war and promoting the peaceful settlement of international controversies. At the same session twelve arbitration conventions with great nations were confirmed, and extradition, boundary and neutralization treaties of supreme importance were ratified. We indorse such achievements as the highest duty a people can perform and proclaim the obligation of further strengthening the bonds of friendship and good will with all the nations of the world.

MERCHANT MARINE

We adhere to the Republican doctrine of encouragement to American shipping and urge such legislation as will revive the merchant marine prestige of the country, so essential to national defense, the enlargement of foreign trade and the industrial prosperity of our own people.

VETERANS OF THE WAR

Another Republican policy which must ever be maintained is that of generous provision for those who have fought the country's battles, and for the widows and orphans of those who have fallen. We commend the increase in the widows' pensions made by the present Congress, and declare for a liberal administration of all pension laws to the end that the people's gratitude may grow deeper as the memories of heroic sacrifice grow more sacred with the passing years.

CIVIL SERVICE

We reaffirm our former declaration that the civil service laws enacted, extended and enforced by the Republican party shall continue to be maintained and obeyed.

PUBLIC HEALTH

We commend the efforts designed to secure greater efficiency in national public health agencies and favor such legislation as will effect this purpose.

MINES AND MINING

In the interest of the great mineral industries of our country, we earnestly favor the establishment of a bureau of mines and mining.

THE COLONIES

The American government in Republican hands has freed Cuba, given peace and protection to Porto Rico and the Philippines, under one flag, and begun the construction of the Panama Canal. The present conditions in Cuba vindicate the wisdom of maintaining between that republic and this imperishable bonds of mutual interest, and the hope is now expressed that the Cuban people will soon again be ready to assume complete sovereignty over their land.

In Porto Rico the government of the United States is making loyal and patriotic support; order and prosperity prevail, and the well-being of the people in every respect promoted and conserved.

We believe that the native inhabitants of Porto Rico should be at once collectively made citizens of the United States, and that all others properly qualified under existing laws residing in said island should have the privilege of becoming naturalized.

In the Philippines insurrection has been suppressed, law established and life and property made secure. Education and practical experience are there advancing the capacity of the people for government, and the policies of McKinley and Roosevelt are leading the inhabitants step by step to an ever-increasing measure of home rule.

Time has justified the selection of the Panama route for the great isthmian canal, and events have shown the wisdom of securing authority over the zone, through which it is to be built. The work is now progressing with a rapidity far beyond expectation, and already the realization of the hopes of centuries has come within the vision of the near future.

NEW MEXICO AND ARIZONA

We favor the immediate admission of the Territories of New Mexico and Arizona as separate States into the Union.

CENTENARY OF LINCOLN

February 12, 1909, will be the one hundredth anniversary of the birth of Abraham Lincoln, an immortal spirit, whose fame has brightened with the receding years, and whose name stands among the first of those given to the world by the great republic. We recommend that this centennial anniversary be celebrated throughout the confines of the nation by all the people thereof; and especially by the public schools, as an exercise to stir patriotism from the youth of the land.

DEMOCRATIC INCAPACITY

We call the attention of the American people to the fact that none of the great measures here advocated by the Republican party could be enacted, and none of the steps forward here proposed could be taken under a Democratic administration or under one in which party responsibility is divided. The continuance of present policies, therefore, absolutely requires the continuance in power of that party which believes in them and which possesses the capacity to put them into operation.

DEMOCRACY AND REPUBLICANISM

Beyond all platform declarations there are fundamental differences between the Republican party and its chief opponent which make the one worthy and the other unworthy of public trust. In history the difference between Democracy and Republicanism is that the one stood for debased currency, the other for honest currency; the one for free silver, the other for sound money; the one for free trade, the other for protection; the one for the contraction of American influence, the other for its expansion; the one has been forced to abandon every position taken on the great issues before the people, the other has held and vindicated all.

In experience the difference between Democracy and Republicanism is that one means adversity, while the other means prosperity; one means low wages, the other means high; one means doubt and debt, the other means confidence and thrift.

In principle the difference between Democracy and Republicanism is that one stands for vacillation and timidity in government, the other for strength and purpose; one stands for obstruction, the other for construction; one promises, the other performs; one finds fault, the other finds work.

The present tendencies of the two parties are even more marked by inherent differences. The trend of Democracy is toward Socialism, while the Republican party stands for a wise and regulated individualism. Socialism would destroy wealth; Republican-

ism would prevent its abuse. Socialism would give to each an equal right to take; Republicanism would give to each an equal right to earn. Socialism would offer an equality of possession which would soon leave no one anything to possess; Republicanism would give equality of opportunity which would assure to each his share of a constantly increasing sum of possessions. In line with this tendency, the Democratic party of to-day believes in government ownership, while the Republican party believes in government regulation. Ultimately the Democracy would have

the nation own the people, while Republicanism would have the people own the nation.

Upon this platform of principles and purposes, reaffirming our adherence and every Republican doctrine proclaimed since the birth of the party, we go before the country, asking the support, not only of those who have acted with us heretofore, but of all our fellow-citizens who, regardless of past political differences, unite in the desire to maintain the policies, perpetuate the blessings and make secure the achievements of a greater America.

Pure Refined Paraffine

For Sealing Preserves, Jellies, Etc.

It's the simplest, easiest and surest protection for all the homemade products.



After cooling, simply pour a thin layer of the melted paraffine over the jelly or jam, as the case may be. Hardens almost immediately.

Pure Refined Paraffine is odorless, tasteless, harmless. Unaffected by acids, water, mold, moisture, etc. It has many other uses—so many that it has become a household necessity. It is also used for washing, ironing and starching. Full directions with each cake. Sold everywhere.

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Doings of the Workmen

ALABAMA

Bessemer.—Our second Quarterly Conference was held May 2-3, with the Rev. Dr. R. J. Buckner, presiding elder, in the chair. Most of the officers were present with written reports, which showed increase along all lines. Sunday, May 3rd, at 11 o'clock, the elder preached a soul-stirring sermon. After the sermon the Holy Sacrament was administered. We have had the elder in full. Our Sunday School is doing well under the leadership of Brother J. P. Phillips. The Easter exercises were conducted by Sister C. W. Gay, eleven dollars being raised, making a total of eighteen dollars raised for benevolence. We have had one successful revival, with thirty-three additions. Death has claimed two of our members, Sister Lula Gillespie and Brother Robert Kinsel, both of whom died triumphant in the faith. The parsonage has been struck by four great storms, of which Sisters Annie Henderson, A. M. Reynolds and Susie Steen were leaders, and many good things were left on the table. Our work is in good shape and the future is bright.—V. D. Oatman, pastor.

Sylacauga.—Our second Quarterly Conference was held here May 9-10, with the Rev. J. W. Thomas in the chair. Reports from the several officers were read, showing the church work to be on the increase, and aggressive. Our Sunday Schools were never better than now. The reports showed an increase of forty-five scholars for the quarter. The congregation was never better at St. Thomas. Our church is inadequate as to seating capacity. Paid pastor \$62.50; presiding elder, \$17.13; total for quarter, \$97.65.—L. W. Hale.

ARKANSAS

Batesville.—Our second Quarterly Conference convened May 11th. The Conference was presided over by the Rev. W. H. Simpson, Presiding Elder

W. S. Sherrell being in attendance at the General Conference. All the officers were present with good reports. The Elder's assessment was raised in full. The Rev. Mr. Simpson preached two good sermons.—T. J. Thompson, pastor.

FLORIDA

High Springs.—Sunday was indeed a high day. Our second Quarterly Conference was held by the Rev. H. Hawkins. Good reports on all lines were presented. Paid the pastor \$27.65; Elder, \$6.25. On the same day raised \$27.75 for building purposes. The Rev. Mr. Hawkins, in his usual way, preached at 11 a. m. and 7:30 p. m., and held the attention of his entire congregation.—L. C. Foster, pastor.

GEORGIA

Clyo.—The Sunday School of St. Paul Church, Clyo Charge, is progressing nicely under the superintendency of Mr. John H. Scruggs. Mr. Scruggs endeavors to interest the younger children, and strives to bring out as many thoughts as possible from every Sunday School lesson. He is prompt in attendance, having missed only one Sunday this year. Before taking up the Sunday School lesson on Sunday, May 9, the Superintendent gave a lecture on Matthew 19:14: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." His first thought was that the children should be brought early into the Sunday School, where they receive their first knowledge of Christ. From the Sunday School come our best Christians, statesmen, preachers, teachers, Elders and Bishops, some from humble homes, such as those of D. L. Moody, T. D. Talmage and S. P. Jones, who, from the touch of the Spirit of Jesus Christ in the Sunday School classes, became men of note and honor to both their country and their churches. May God inspire more of our people to catch hold of this subject and take this thought home to themselves, that when we withhold our children from Sunday School and from church, we withhold them from Christ. May every Sunday School Superintendent pay attention to this subject. It will do much to help the pastors in

bringing the world to Christ.—Wm. M. Miller, pastor.

Hampton.—The members of the O'Neal Church, Hampton Charge, are jubilant over the results of a recent rally for the church. On the first Sunday in May they raised \$160.00. It surpasses anything in their history, and it has greatly strengthened their confidence in themselves. For the time of year, and in a rural territory, it is remarkable. Mrs. Mollie Adkins led an army of half the church membership, with the following sub-leaders, who raised: Mesdames Georgia E. Harris, \$5.35; Lena Kennebrow, \$5.60; Mary O. Fortson, \$6.25; Lulu Souder, \$7.30; Ola B. Queen, \$14.70; Messrs. G. Wolfe, \$14.50; O. T. Kelly, \$5.00; Mrs. Adkins, \$7.17; Mrs. Carrie Starr led the other half of the church and raised \$34.15. Her sub-leaders raised as follows: J. T. Fortson, \$12.50; W. J. Starr, \$10.70; Wm. Souder, \$8.00; J. E. Souder, \$5.50; Wm. Hinton, \$3.50. The army led by Mrs. Mollie Adkins raised \$77.85, and the one under the leadership of Mrs. Carrie Starr realized \$75.35. Public collection, \$6.80. Total, \$160.00.—J. W. Queen, pastor.

Thomasville Charge.—The second Quarterly Conference of Lofkee Charge convened May 1-2, with the Rev. D. H. Martin, acting presiding elder. The Conference was called to order and the rapid dispatch of business showed the Rev. Mr. Martin's proficiency as a presiding officer. At 11 a. m. Sunday he preached an able sermon and administered the Sacrament. Sunday night he preached again, to the satisfaction of all who heard him. Received one member in full connection. Raised \$4.00 for presiding elder; pastor, \$10.30; for Building, \$15.00. This is a new place, where the Methodist Episcopal Church has just recently been organized. The outlook is encouraging. Despite opposition, we are marching on, and all acknowledge the Rev. D. H. Martin to be a true-hearted Methodist Episcopalian and a splendid pastor.—W. R. Dixon.

MISSISSIPPI

Holly Springs Circuit.—The Rev. N. R. Clay, D.D., district superintendent of the Holly Springs District, held our second quarterly conference, May 16-17, with great credit to himself and the circuit. This charge has taken on new life, both spiritually and financially. Saturday at 11 the Rev. Mr. Jenkins preached a delightful sermon to an appreciative audience. Then the good people of Taylor Chapel, where the conference was held, gave the conference a nice dinner. Nearly every officer was present and reported things generally improved. Sunday Morning in spite of rain the people made their way to church. Dr. Clay preached a strong and helpful sermon. We are glad to have with us this year the Rev. A. J. Trice, our pastor, who goes in and out before his people as a good shepherd, gaining the hearts of the people, both saints and sinners. We are planning for a great year's work. Collection \$18.05. A goodly number partook of the Lord's supper. J. C. JACKSON.

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1422 Canal St. New Orleans, La.

Seranton.—Our church at Seranton is getting on quite well. The Odd Fellows turned out on the second Sunday in May to give thanks to Almighty God. Sermon preached by the pastor, the Rev. S. Jossel, and the handsome collection was raised for the benefit of the pastor and church, amounted to \$19.05. Although the membership is small, they are loyal to the church and Master.

S. JOSSELL, Pastor,

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
July 4—Winston...	Lexington, N. C.	
July 7-12—Huntsville,	Huntsville, Tex.	
July 8—Knoxville...	Knoxville, Tenn.	
July 8-12, Chattanooga,	Chattanooga, Tenn.	
July — Austin...	Smithville, Tex.	
July 14-19, Louisville,	Hardinsburg, Ky	
July 15-19—Greensboro	Greensboro, N. C.	
July 15-19—Raleigh...	Madison, N. C.	
July 15-19—Opelika...	Five Points, Ala.	
July 21—Holly Springs,	Alesville, Miss.	
July 21—Nashville,	McMinnville, Tenn.	
July 21—Holly Springs	Near Oxford, Miss.	
July 22—Starkville...	New Prospect, Miss.	
July 22—Western...	Lenoir, N. C.	
July 22—Waycross,	Blackshear, Ga.	
July 22—Vicksburg,	Edwards, Miss.	
July 22-26—Waco...	Chilton, Tex.	
July 22-26—Jackson,	W. Jackson, Miss.	
July 22-26—Savannah...	St. Marys, Ga.	
July 22-26—Shubuta...	Collins, Miss.	
July 23—New Orleans,	Plaquemine, La.	
July 23—Lagrange...	Zebulon, Ga.	
July 23-26—Greenville...	Seneca, S. C.	
July 23-26—Greenwood	Carrollton, Miss.	
July 23-26—Ocala...	Lowell, Fla.	
July 28-August 3—Palestine,	Madisonville, Texas.	
July 28-August 4—Cumberland River,	Hartsville, Tenn.	
July 29—Griffin,	McDonough, Ga.	
July 29-Aug. 2—Wilmington	Rowland, N. C.	
July 30—Muskogee,	Wewoka, Okla.	
August 4—San Antonio,	Goliad, Tex.	
Aug. 4-10—Paris	Clarksville, Tex.	
August 5—Waycross,	Forsyth, Ga.	
Aug. 5—Rome...	Carrollton, Ga.	
Aug. 5-9—Meridian	Forest, Miss.	
Aug. 5-9—Topeka...	Fort Scott, Kans.	
Aug. 5-9—Anniston...	Lineville, Ala.	
Aug. 5-9—W. Nashville	Petersburg, Tenn.	
Aug. 5-10—Cumberland	Huntington, W. Va.	
Aug. 6—Lake Charles...	Crowley, La.	
Aug. 6-9—Bristol...	Marion, Tenn.	
August 11-16—Navasota,	Belville, Tex.	
Aug. 11-16—Gainesville,	Gillsville, Ga.	
Aug. 12—N. N. Orleans...	Central, La.	
August 12-16—Jackson,	Magnolia, Miss.	
Aug. 12-16—Brookhaven	Magnolia, Miss.	
Aug. 18-23—Austin...	Smithville, Tex.	
Aug. 19—Indiana	Shelbyville, Ind.	
Aug. 19-23—Huntsville	Athens, Ala.	
Aug. 19-23—St. Louis	Springfield, Ill.	
Aug. 20—Forrest City...	Palestine, Ark.	
Aug. 26—Waynesboro...	Statesboro, Ga.	
Sept. 2-8—Houston...	Richmond, Tex.	
Sept. 23-27—Jacksonville	St. Augustine, Fla.	

CONVENTIONS.

June 24-25—Shubuta...	DeSoto, Miss.
June 25-28 — Spartanburg	District preachers' meeting, Sunday School Institute and Epworth League Convention, Rock Hill, S. C.
June 27-28—Shreveport	District Epworth League and Sunday School Convention, Many, La.
July 2—Little Rock	Conference Woman's Home Missionary Convention, Cottonplant, Ark.

July 1-6—Waco District Sunday School and Epworth League Convention, Groesbeck, Tex.
 July 21—Clarksdale District Epworth League Convention, Bedford, Miss.

July 23-25—Brookhaven District Sunday School and Epworth League Convention, near Crystal Springs, Miss.

July 23-27—South Florida Mission... New Smyrna, Fla.
 S. S. and E. L. Convention.

July 30 to Aug. 2—Anniston District Sunday School Convention, Alpine, Ala.

Aug. 18-23—Austin District Epworth League Convention, —, Tex.

Aug. 19-23—Huntsville... Athens, Ala.

August 19-23—Huntsville District Epworth League and Sunday School Convention, Athens, Ala.

Special Notices

The New Orleans North Preachers' Meeting will convene at Darrow, La., July the 16th., at 12 a. m. All preachers of this district are expected to be present.—B. F. Branch, Secretary.

Savannah Conference.—Dear Brethren: The minutes of our last conference, one thousand in number, have just been issued and are now in the hands of each district superintendent for distribution to the pastors.—J. D. Jenkins, Secretary.

Holly Springs District.—I desire each pastor of the Holly Springs District to send to me at once the number of delegates from each charge contemplating attending the forthcoming district conference that convenes at Hammett Hill Church, on the Alesville charge, July 21 to 26.—P. A. Lemon, Holly Springs, Miss.

Huntsville District Pastors and Delegates: On account of the District Conference, Sunday School Institute and Epworth League Convention, which meets with the St. James Church, at Huntsville, Texas, July 7, 1908, a rate of one and one-third fare has been granted on all roads connecting with the I. and G. N. Railroad. Tickets on sale July 6, good until and including the 13th. If your agent has not been notified of the rates, take a receipt for money paid and you will get it on return. Wiley rally on July 10. Let every one come prepared for it.—W. Hartley Jackson, District Supt.

Sedalla District.—Dear Brethren: I am now on my first round, and in most all of the quarterly conferences and meeting which I have held signs of progress were shown. The outlook for a successful year's work along some lines of church enterprise is very promising. Brethren, we are very desirous of doing our best to accomplish an excellent year's work in the Lord's vineyard. To do this, we earnestly and urgently call your special attention to the importance of laying great stress on our oaths and our obligations in performing our duties in every department of the church work. We are called to a great work by our Heavenly Father, and this high calling, which we have accepted and assumed and sent out by the church, calls for our most devout consecration, hourly and momentarily in order that victory be ours in the work of the church. Our motto for the Sedalla District for 1908 is: "Two hundred conversions, \$1,000 for benevolences, and the SOUTHWESTERN CHRISTIAN ADVOCATE in the home of every family."—W. H. Smith, District Superintendent.

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Graduates of any department of the school placed in good positions.

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District Rounds

ATLANTA DISTRICT.

THIRD ROUND.

Battle Hill, 25-28; Fairburn, 27-28; Newman Circuit, 27-28; Hogansville Circuit, July 4-5; Hogansville, 11-12; Warren Chapel, 12-13; North Atlanta, 16-19; Arlei Bowen, 22-26; College Park, July 31-August 2; Grantville (with district conference), August 7-9; Palmetto, 22-23; Central Avenue, 30-31; Enon Grove, September 5-6; University, 9-13; Luthersville, 12-13 Newman, 13-14; Grantville Circuit, 12-13.

Dear Brother Pastors: You have done well on Easter and Children's Day. Please bring all of your officers to the district conference who would be there. It is August 5, at Grantville, Ga. Freedmen's Aid roll will be called, also local board roll. Be ready to report. Dr. R. E. Jones will be there to get fifty cash subscriptions for the SOUTHWESTERN. Get ready to see him. Drs. Mason, Logan, Jacobs and Thomas and other general officers, including the new Bishop Anderson, are invited.
 C. L. JOHNSON,
 District Superintendent.

INDIANA DISTRICT.

SECOND ROUND.

Shelbyville, June 28, 7:30 p. m.; Rushville, July 4-5; Connersville, 5-6; Madison, 9-10; North Vernon, 11-12; Bloomington, 18-19; Port Fulton, 21; Watson, 22-23; Cementville, 24; Jeffersonville (Wesley), 25-26; Princeton, August 1-2; Browns, 3; Rockport, 4-5; Newburg, 6-7; Evansville, 8-9; Boonville, 10; Cannelton Circuit, 11-12; Anderson, September 12-13; Muncie, 14-15; Chicago (Scott Chapel), 30-31; Chicago (St. Mark), 3-6; Greenfield, Aug-

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For reasons that would please you, The Marmillion Sanitarium for Women, of Lake Charles, La., is for sale, cheap. The building is modern, 13 rooms and bath, centrally located on the electric car line, and thoroughly furnished ready for business. A ideal place for drug business. A 6-room house is also in the deal, which rents regularly for \$12 per month. A "Bonanza" for the right man. \$2,500 will be brought to his office door the first year. Price right. Investigate. Address M. J. MARMILLION, 201 Boulevard, Lake Charles, La.

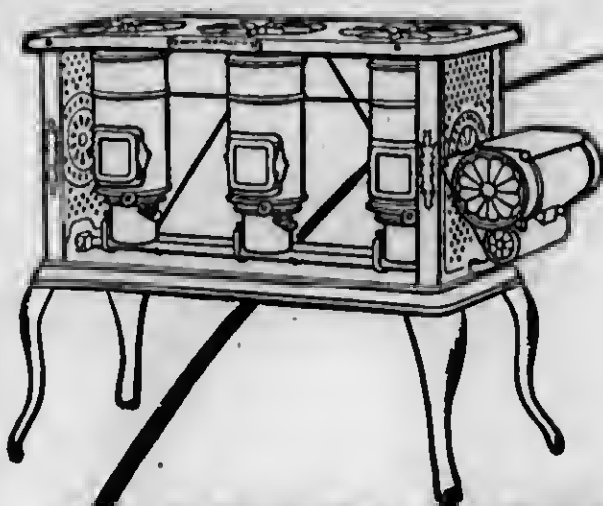
ust 14; New Castle, 15-16; Indiana oills (Simpson Chapel), 20-21; Green castle, 24; Terre Haute (Merrills), 25; Terre Haute (Sautiers), 26-27; Indianapolis (Barnes), October 1-4.

Brethren: Let there be no blank Our district conference, Sunday School Institute, Epworth League and Woman's Home Missionary Society will meet at Shelbyville August 19, Wednesday, 9 a. m. D. E. SKELTON,
 District Superintendent.

CUMBERLAND RIVER DISTRICT FOURTH ROUND.

Algood Circuit, July 4-5; Cookville at night; Gainsboro Circuit, 11-12; Stonewall Circuit, 18-19; Gainsville Circuit, 25-26; Alexander Circuit, August 1-2; Hartsville Circuit, 8-9; Clark-

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You need a "New Perfection" Oil Stove that will do the cooking without cooking the cook. It concentrates plenty of heat under the pot and diffuses little or none through the room. Therefore, when working with the

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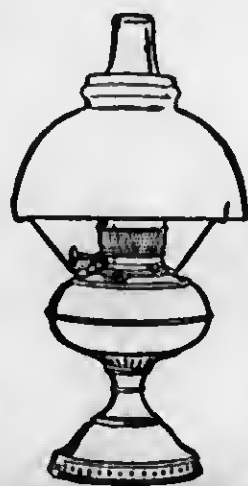
the kitchen actually seems as comfortable as you could wish it to be.

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ville Mission, 15-16; Dover, 22-23; Springfield, 29-30; Lebanon Circuit, September 5-6; Cherry Valley Circuit, 12-13; Lebanon, 19-20; Badens Chapel and Bienville, 26-27; Mitchellville, October 3-4; Gallatin, 11-12; Seays Circuit, September 19-20.

Brethren: The district conference meets with the church at Harville. Let us make an effort to come with round reports. We invite Dr. H. W. Key, the Rev. R. A. Dowell, Dr. G. G. Logans, Dr. R. E. Jones.

J. B. BOOTH,
District Superintendent.

DALLAS DISTRICT. THIRD ROUND.

Mexia, July 4-5; Hubbard City, 9; Pelham Circuit, 11-12; Corsicana, 15; Milford and Italy, 18-19; Waxhachla, 25-26; Ennis, August 6; Fort Worth, St. Andrew's Church, 8-9; Fort Worth Circuit, 14; North Fort Worth and Abilene, 15-16; Pilot Point, 22-23; Sherman Circuit, 29-30; Denison, September, 5-6; Dallas (St. Paul), 12-13; Lancaster, 19-20; Hillshoro, 26-27.

The District Conference, Sunday School and Epworth League Convention will convene at Hubbard City on July 28 to August 2. Brethren, be sure to bring up all the Samuel Huston College money and a full delegation to the conference and convention. J. S. WYATT, District Superintendent.

GREENWOOD DISTRICT. THIRD ROUND.

Carrollton, July 4-5; North Carrollton, 11-12; Valden, 25-26; Hesterville, 4-5; Klumichael, 18-19; Durant, 17-19; Valden Circuit, August 1-2; Winona, 7-9; Sallis, 15-16; Goodman, 22-23; Pickins, 29-30; Lexington, 8-9; Owens, 2-2; Ebenezer, September 5-6; Greenwood, 12-13; Tchula, 12-13.

Brethren: Let's work together and get a five hundred souls on the district this year, 250 new subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE.

CATE, all of the benevolent claims in hand, and don't fail to get up the remainder of the general conference expenses and report at first district conference, July 23-26, 1908. Whenever you need me write to me.

S. H. NEVILS,
District Superintendent.

AUSTIN DISTRICT. THIRD ROUND.

Belton and Kell Ranch, July 11-12; Temple and Moody, 11-12; Georgetown, 11-12; Davilla and Granger, 18-19; Little and Manor, 18-19; Simpson Tab., 18-19; Lockhart Circuit, 22-23; Luling, 25-26; Liberty Hill and Hutto, August 1-2; Mount Salem, 1-2; Wesley Chapel, 8-9; Bastrop Circuit, 15-16; Smithville, 22-23; Lampassas and Brownwood, 29-30.

Brethren: As you know, our district conference will convene August 18 to 23, in Smithville, Texas, and we hope for a great conference. Each delegate is requested to bring \$2, and we hope to raise in our conference \$500 for Sam Huston College. Let each pastor be able to report all of his benevolence and come prepared to preach, pray and pay. Each local preacher and exhorter wishing to have his license renewed must attend the district conference. Programs will be out soon, also announcements of rates. We take this method to extend a cordial welcome to Bishop I. B. Scott, Drs. R. E. Jones, I. G. Penn, G. G. Logan, M. C. B. Mason, I. L. Thomas, E. M. Jones and others to visit our district conference.

F. L. KIRKPATRICK,
District Superintendent.

CLARKSDALE DISTRICT. THIRD ROUND.

Money, July 11-12; Philipp, 18-19; Towers Chapel, 25-26; Bedford, Aug. 1-2; Minter City, 8-9; Webb, 15-16; Ruleville, 15-16; Drew, 22-23; Dublin, 22-23; Clarksdale, 22-23; Clarksdale Ct., 29-30; Coahoma, Sept. 5-6; Tunica, 12-13.

Brethren: The revival season will soon be here. Let every pastor of the district pray and work for a glorious revival in his charge. The mission of the church is to save souls. Put the SOUTHWESTERN in as many homes as you can. It will be a help to the people, and a help to the church. Come to the District Conference with full benevolence reports. The church is expecting for us to do our duty on this line. Look up the most promising boys and girls of your charge and get them to enter Rust University this fall. Remember the future of our church is in the hands of the young people. God bless you in your work.—B. F. Woolfolk, District Superintendent.

ST. LOUIS DISTRICT. SECOND ROUND.

Bowling Green (S. P. Johnson), July 18-19; Curryville Circuit, 18-19; Hannibal, 25-26; Jacksonville and Pittsfield, Aug. 1-2; Louisiana, 8-0 Clarksville Circuit, 8-9 (T. W. Fulghem); Elsberry, 15-16; Springfield, 22-23; St. Charles, 29-30; Union Memorial, Sept. 5-6; Calro, 9-10; Poplar Bluff, 12-13; Fredericktown, 5-6 (J. H. Noland); Ironton, 19-20; Farmington, 19-20 (A. J. Williams); De Soto, 26-27 (C. C. Smith); Bridgeton, 26-27; Bagnel Chapel, Oct. 3-4; St. James, 3-4; East St. Louis, 10-11. The District Conference will convene in Springfield, Ill., Aug. 19-23. Let every charge send an offering by its delegation for the debt which hangs over this struggling congregation. Brethren, start with the year to raise every dollar of your benevolence.—R. E. Gillum, District Superintendent.

JACKSON DISTRICT. THIRD ROUND.

Brandon, July 18-19; West Jackson, 25-26; Pelahatchie, Aug. 1-2; Central, 7-9; Madison, 10; Couprie, 12; Carthage, 15-16; Canton, 21-23; Canton Ct., 22-23; Benton, 29-30; Yazoo Ct., Sept. 5-6; St. Stephen, 11-13; Wiletton, 12-13; Silver City, 17; Roseneath, 19-20; Green Hill, 26-27; Benton-Dutoville, 29; District Conference, July 22-26. Brethren and members: Come prepared to report in full your benevolent collection in the District Conference. Bring the representatives from each charge and circuit and with all your bringing, bring the Holy Spirit with you. Let us have a great conference. The first evening of the Conference will be given to the Woman's Home Missionary Society and Ladies' Aid Society. Each pastor is requested to bring three cash subscribers to the SOUTHWESTERN. All of the General officers of our church are cordially invited to be present: Drs. R. E. Jones, G. G. Logan, E. M. Jones, J. P. Wragg, I. G. Penn, I. L. Thomas.—A. J. McNair, District Superintendent.

A Wholesome Tonic

HORSFORD'S ACID PHOSPHATE

Especially recommended for the relief of that tired feeling during spring and summer.

Doings of the Workmen MISSISSIPPI.

Grenada—We are moving on nicely this year. The Rev. N. R. Clay, D.D., my district superintendent, has returned from the General Conference and held my quarterly conference May 30th. We had a great service, which was a spiritual benediction to us all. Raised more than the district superintendent's claims. We are in advance along all lines. Have raised all of our benevolence and paid all

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Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

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Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

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FOR CATALOG AND SPECIAL INFORMATION ADDRESS DEAN OF DEPARTMENT.

Indebtedness on the church and parsonage. I take this opportunity to thank the Sunday school, membership and friends for giving me \$43.35 to pay my railroad fare and expenses to the General Conference in Baltimore, Md. I cannot find words to express my gratefulness to you, but please accept my prayers and what I can do to advance the church and to make your homes happy.

W. H. GILLIAM, Pastor.

Doings of the Workmen

KENTUCKY

Louisville.—On entering this work April 10th, I found a very much discouraged membership, twenty-nine in number, one-half of whom labor to support the church. This is a mission church, and through a mistake its appropriation was reduced from \$80.00 to \$70.00. The former pastor, the Rev. J. S. Jones, was a widower with no family. The present pastor is a widower with two dependent girl children, aged 10 and 8 years. The Lloyd Street Methodist Episcopal Church, with its \$20.00 Missionary appropriation, should have been attached to this charge, thus forming a reasonable circuit. The members of this charge are loyal as a rule, but poor in purse. The pastor feels cramped. Our Quarterly Conference was held May 26-27, by the Rev. H. W. Tate, Presiding Elder. The Conference was very poorly attended, only ten persons being present. The pastor had seized time by the forelock and raised all of the Elder's claims on Sunday, May 24th. I am well assured that if the Bishop had known the condition of this work and its inability to support an Elder, he would have attached Lloyd Street Church to this charge and appropriated not less than \$100.00. Pastor's claims, \$14.44; Presiding Elder's assessment, \$6; trustees' receipts, \$10.65; Missions, \$1.19. I attended the funeral of Sister Jennie Summers, the widow of the Rev. Thos. Summers. She died Wednesday, May 27, in New Albany, Ind., and was buried on Friday morning at 10 o'clock.—W. A. Hinton, pastor.

MISSISSIPPI

Baird.—Our second quarterly conference was held May 2-3. Elder J. W. Wimbush presided. The conference was said to be the best held here for years. The elder preached two inspiring sermons. The impression he made will be lasting. The work is in a prosperous condition. We raised for the elder \$17.55. Sister P. H. Queen, a member of Union Grove Church presented the pastor with a number of pounds of groceries. Our total collection for this quarter \$95.00.—G. H. Harvey, pastor.

Mound Bayou.—Under the administration of Sister Beamon we held a grand rally at Mt. Pier Methodist Episcopal Church, Doddville on May 3rd, which resulted in the collection of \$27. The Rev. Joe Gipson, a Baptist preacher, and his congregation assisted us in the rally. Three persons were added to the church.—Edward Newton, pastor.

West Jackson.—Our second quarterly conference was held on May 2 and 3, with the Rev. A. J. McNair in the chair. On Sunday the elder preached to a large crowd. The elder being sick, did not reach Mt. Pleasant. On Sunday night. But the meeting was a success. We raised \$20.00.—W. A. Oates, pastor.

Clinton.—The second quarterly conference was held with R. P. Threlkeld presiding. The conference opened May 9th at Seven Springs Methodist Episcopal Church. Nearly all the brethren were present. Paid elder \$14.50; pastor \$71.75 and 75 cents for Natchez Church. Received on probation four. The work is alive. Benevolent collection, \$18.00. On Sunday the Elder preached a very instructive sermon, which made a lasting impression on all who heard him.—W. N. G. Lipscomb, pastor.

Hazlehurst.—Storms in this section of country are still prevalent. On May 11 our slumber was broken by the

sound of many voices. On opening the door a band of willing workers, led by sister Dorn Myers and H. Huff, took possession of the parsonage and left the table laden with eatables.—I. C. Ruckes, pastor.

Strong.—On May 2, in Paris Chapel, the second quarterly conference convened, Rev. F. H. Henry presiding. He favorably impressed the people concerning the benevolence and other interests of the church. Raised \$109.50. Two subscribers to the SOUTHWESTERN. Easter was a glorious day. Raised \$37.00.

MISSOURI

Moberly.—Our first quarterly conference was held May 9-10 at Gillulms chapel, by the Rev. W. C. Ellis presiding elder. The Rev. T. D. Huff, a transfer from the West Texas Conference is pastor here. Bro. Huff had marshalled the forces well, and though he had been here only about five weeks he had raised more than \$127. Paid the presiding elder in full with \$10.00, balance for our beloved pastor. The elder was more than elated over the success of the church. He preached four good sermons. Our pastor is a great preacher, as well as a great revivalist. We are carrying the crowds. We can never forget what the Rev. A. H. Higgs has done for us in having Brother Huff transferred to the Central Missouri Conference and Bishop McDowell shall have our love for sending him to us, because he is greatly needed here.—L. J. Bail.

Clinton.—The first quarterly meeting for this charge was held May 9-10. The pastor, the Rev. Wm. Divers is serving his third year. The membership has grown in these two years from sixty to one hundred and ten members. At our last session of the annual conference this number was three times that of two years ago. The membership is greatly encouraged in the beginning of the new year. The presiding elder, the Rev. W. H. Smith, presided with dignity and brotherly love. His presence here is always refreshing to the congregation; his sermons are full of inspiration as he seems to be inspired himself with the Holy Spirit. All claims were met in full.—Nevada Dunning.

TENNESSEE

Dayton.—In Allens Chapel Methodist Episcopal Church our third quarterly conference convened May 2-3, with Dr. E. J. Cox, presiding elder, in chair. Mrs. B. A. McGinty, secretary. Several of the officers were present with good reports. On Sunday the elder preached two great sermons and administered the Lord's Supper to 35. Baptized 2. We also had two accessions to the church. Collection \$12.25. Our watchword is "onward and upward."—R. M. Green, pastor.

Martin Mills.—The third quarterly conference of New Zeal Mission, Lexington District, convened May 8, the Rev. B. J. Meredith, LL. D., elder, presiding. The elder lectured on benevolence and the SOUTHWESTERN, charging each local preacher with the responsibility of supporting some of our church papers. The Sunday School and Epworth League also were urged to put on a new impetus. Our elder is wide awake to the interest of every department of our great church and he knows how to fan the chaff from the church. The disciplinary questions were taken up and answered. The report of the pastor, the Rev. S. P. McDonald, showed an advance. But sickness and death

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had been a great hindrance. The pastor was convalescent from a long spell and his family had all been sick and one had died but he was still praying and hoping. The Rev. McDonald is a faithful pastor and is held in high esteem by his people. Sunday was a great day. The people came from far and near as usual to hear Presiding Elder Meredith and the little church was full to overflow. A grand spiritual feast was enjoyed all the day. The financial condition was also good. The gathering for the occasion was \$15.00.—George Cathy.

Sharon and Kenton Charge.—My 3rd quarterly conference was held at Linston Chapel May 15-18 by the Rev. J. M. Lyte, presiding Elder. The reports of the leaders were encouraging. After two strong sermons preached by the elder Sunday and Sunday night, the people were all spiritually revived. On Monday night the missionary sermon was preached by the Rev. J. W. Richmond, of Martin. We paid the elder \$17.00. Raised for benevolence, \$9.60. Raised for all causes this quarter, \$88.75.—W. M. Meals, pastor.

TEXAS

Fort Worth.—District Superintendent J. S. Wyatt held his quarter May 22. It rained all day Saturday and part of Sunday, but we raised \$17.80 of his claims. He looked after every interest of the Church and preached a

grand sermon. Woman's Home Missionary sisters had their anniversary and raised \$15.00.—A. Brown.

Hemphill.—Our second quarterly conference was held at Miami Springs church in our new church building which was built this year. Bro. Full made a strong appeal to all of the officers and members to pay their pastor. 40 persons partook of the Lord's Supper. We paid our District Superintendent in full. Fourteen came forward for prayer. District Superintendent has injected new life into our young boys and girls. His lectures are very inspiring.—J. P. Patrick.

Thompson.—My second quarterly conference convened with the Rev. Owen Mock pastor of Columbus circuit as chairman. Some of the officers were present with written reports, showing the work to be in good shape. The Rev. Mr. Mack preached on Sunday and administered the Lord's Supper to 116 persons. The District Superintendent \$15.00; paid pastor, \$31.00; he just completed the parsonage at a cost of \$65.00; and celled the church at this quarter, \$8.00; total for all causes \$119.00.—R. H. Warren, pastor.

Malaria Makes Pale, Sickly Children

The Old Standard Grove's Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Deaths

DUNMOSE.—Henry Dunmore, a faithful member of the Lakeside Methodist Episcopal Church, Huntsville, Ala., died May, 1908. He was an enthusiastic worker in the church. He served as an assistant class leader and superintendent of the Junior League. His funeral was attended by the pastor, assisted by the Rev. A. S. Williams, Presiding Elder of the Huntsville District. The Rev. R. Lafayette King, D. D., the Rev. C. L. Davis of C. P. Church, and the Rev. J. B. Webb.

L. D. Williams.

GIBBS.—Lilly Gibbs, wife of Mr. Ben Gibbs, died in the faith May, 1908. She was a member of the Steward Sisters Board of the Methodist Episcopal Church at Long Street, La. She suffered for more than a year, but was very patient with strong faith in the God she served. Her husband, two children, mother, brothers and sisters survive her. The church has lost a faithful member. She was laid to rest with U. B. F. honors, she being a member of Cedar Grove Temple. The Rev. D. H. Young, pastor, attended the funeral, assisted by the Rev. D. C. Richards of the Baptist Church.

D. H. Young.

JOHNSON.—Emma Johnson, a faithful member of St. Thomas Church, Willis, Texas, entered into rest May 11, 1908. She was a model Christian, a loving wife and mother. Her husband, several children and a host of friends mourn her going.

D. C. Halley, Pastor.

HOLLOWAY.—Willis Holloway died May 4, 1908. He was one of the oldest members of Mt. Zion Methodist Episcopal Church, Crawford, La. He died in the faith triumphant. He always deemed it his especial duty to lead the prayer-meeting early on Sunday morning at Mt. Zion. Verily his warfare is ended. The church has lost a saint. The funeral was conducted by the writer. Timothy P. Norris, Pastor.

DAVIS.—Beulah Davis died on the Friendship (Tenn.) Circuit May 23, 1907. She professed a hope in Christ the day before her death. Service conducted by the Rev. J. F. McNeal, pastor.

TABOR.—Lucy Tabor, age 45 years, died May 27, 1908. She was one of the loyal pillars of the Methodist Episcopal Church on the Friendship (Tennessee) Circuit. The Rev. J. F. McNeal, pastor, attended the funeral service.

WOODARD.—Nancy Woodard, wife of R. W. Woodard, died at her home in Gaylesville, Ala., May 4, 1908, after an illness of many months. She leaves a husband, nine children and a host of friends. The deceased had been a member of the Methodist Episcopal Church for 29 years. She was a true, devoted wife and a Christian lady. Just before death she called all the children around her bed, like Jacob of old, and gave them a mother's loving counsel, invoking God's love upon each one. She was 42 years old and had been married 26 years. Her presence is missed in the Methodist Episcopal church at Gaylesville. Her body was placed to rest in the cemetery at the Price Town church, by the side of her son.

Wm. Perry, Pastor.

GREEN.—Cornelius Green died on the Hickory Grove Circuit, (Miss.) May 22, 1908, age about 65 years. He went to meet God without fear, with full

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assurance. He leaves a devoted wife, three sons and a host of friends. In compliance with the request of the deceased, the Rev. S. M. McCoomer preached the funeral sermon. Well done, thou good and faithful servant.

FOLEY.—The death angel again visited the home of Sister Emma Foley on the 13th day of May, 1908, to summon Home her son, Mr. Frank Foley, aged 23 years. So ended a long season of severe suffering. The deceased was baptized during his illness by the writer, at his own request. He suffered untold agony but bore his sickness with patience. Funeral from St. John's Church, Natchez. Funeral conducted by the writer, assisted by the Rev. A. Jackson of the African Methodist Episcopal Church.—E. H. Langston, Pastor.

SCOTT.—Sam Scott, age 65 years, a resident of Darrow, Louisiana, died out of Christ, May, 1908. His wife and one brother survive him. Funeral service conducted by the Rev. C. E. Bradford.

LEPWICH.—Jeremiah Lepwich, aged 63 years, a member of St. John's Methodist Episcopal Church, Natchez, Miss., was translated to his eternal Home Saturday, May 23, 1908. Bro. Lepwich kept the faith even until the end. He leaves a loving wife, one son, two daughters. The deceased was a member of Alpha Lodge No. 1 K. of P., which had charge of the body. Funeral from St. John's Church. A brief history of his life was given by Prof. Samuel Taylor, chief executive of his lodge. Sermon preached by E. H. Langston. Appropriate music by the choir, with Sister Estella Ross presiding at the organ.—E. H. Langston, Pastor.

TIGS.—On Monday, May 25, 1908, the death angel claimed Mrs. Sallie Tigs of Mt. Ephraim Methodist Episcopal Church, Owens, Miss., as his victim. She bore her suffering with much

patience. Mrs. Tigs was the president of the Ladies' Aid Society and one of the leading members of the Sunday school. She leaves a husband, one child, four sisters and four brothers to mourn their loss. The funeral was attended by the pastor, the Rev. Hy. Saulter.

SUMNERVILLE.—Mrs. Emma Sumnerville, an old resident of Conroe, Texas, and a member of the Metropolitan Methodist Episcopal Church for more than 36 years, died May, 1908. She lived a consistent Christian and died the same. At her request the hymn, "Father I stretch my hands to Thee" was sung at the funeral service. The Rev. W. A. Fortson and the writer attended the funeral. Miss S. E. Pitts and Prof. R. D. Young read papers touching her life.—W. E. Hutchinson, Pastor.

CHANDLER.—Maria Chandler, wife of Charlie W. Chandler, born in 1868, died May 10, 1908. She joined the church 17 years ago. The church has lost in her death one of its most worthy members, the city of West Point, Miss., one of its strongest citizens, the husband and children a good and loving wife and mother. She was a member of the Baptist Church, the National Knights and Ladies of Honor and the Ladies' Aid Society. The funeral was conducted by the Rev. J. D. Zuber.

SMITH.—Caroline Smith was born in 1837, died May 11, 1908, at Shelby, Miss. She joined the Methodist Episcopal Church in 1865 in Hinds County, Mississippi. For more than ten years she lived in Mound Bayou with her children. When she came to this place she found no Methodist Episcopal Church. Sister Caroline and Sister Margaret Arington were about the only Methodists that could be found. These two old heroines of the cross began to work and with God's help a very representative church stands here now, to their credit. Sister Caroline and Sister Arington are the trustees of this church. Mrs. Smith lived a devout Christian and died the same. She was afflicted for more than 12 months. The funeral was conducted by the Rev. J. L. Green, A. A. Casey, H. C. Warfield, P. H. Jackson and Wm. Bell, pastor.

SCOTT.—Mary Jane Scott died May 11, 1908. She was a good, faithful member of the Methodist Episcopal Church in Gainesville, Ala., for 42 years. Age, 63 years. She died in full triumph of faith. The funeral service was conducted by the pastor, the Rev. J. A. Knox.

BOOKMAN.—Florence Bookman, daughter of Mr. and Mrs. Bason and wife of S. P. Bookman, died May 14, 1908; burial May 15. The funeral was conducted by the Rev. A. W. Carr and the Rev. S. A. Crawford of the African Methodist Episcopal Church. She was a good and faithful member of the Lee Tabernacle Church. Mrs. Bookman was born in Navasota, Grimes County, August 11, 1870; age, 38 years. A large concourse of sorrowing friends followed the remains to the last resting place. The deceased leaves husband, four sisters and three children, the fourth child, an infant, following its mother 48 hours later.

Ophelia Williams.

MARTLEY.—Ella Martley, of Darrow, La., fell asleep in Jesus April 9, 1908. She was a good Christian, age, 24 years. She leaves her husband, three children, mother, father, four sisters, four brothers and a large number of friends. Funeral attended by the pastor, the Rev. C. E. Bradford.

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MR. AND MRS. BROW.

INQUIRY

Any information concerning the whereabouts of Len Pyles, alias Len Cartor, who once lived in Breckenridge County, Ky., and who was sold to a Negro trader in the South, will be gladly received by his nephew, Rev. Charles Pyles, pastor Methodist Episcopal Church, Milford, Ohio.

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Cash Remittances

Subscriptions received June 15-20.

Central Alabama.—Mobile—J. A. Holiday, Harriett Raynie; L. S. Kirk, R. B. Pool, William Rowe.

Lexington.—H. W. Simmons, S. T. Jones; J. F. Meeks.

Louisiana.—F. M. Lashington, Joseph Burrell; T. S. Brown, Sarah Thomas; T. P. Norris, R. J. Dorsey.

Mississippi, Upper.—J. A. Patterson, M. H. Forshee; J. B. Brooks, K. P. Powe; G. W. Baker, Ford Jordan; P. W. Baldwin; D. D. Shelley, D. E. Hunt; Dave Tyler, E. C. Ramsay; A. C. Smith, J. C. Hibbler, E. J. Midkiss, Carroll Robinson.

North Carolina.—W. H. Webster.

South Carolina.—Charles Ross.

Texas, West.—James Jordan, R. J. Murray, A. Roberson; L. S. Blakeney, Amandy Headerson; Milton Wilson, J. H. Swan, Adline Adams, Olivia Jackson.

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Doings of the Workmen

LOUISIANA.

Darrow—At Haven Methodist Episcopal Church Easter Sunday was a great day. The pastor preached the Resurrection sermon at 3 a. m. to a very large audience. The church was nicely decorated by the young ladies of our church. The Sunday school was at its best, under the leadership of Prof. J. A. Reddix, who understands how to do things in the best way for the greatest good. He is a great man in our church. Collection, good.

C. E. BRADFORD, Pastor.

MISSISSIPPI.

Waynesboro—On last Monday night a stranger, leader of a surprise party, came to the parsonage feigning to want lodging. Before long the place was disturbed by a nightly ringling of bells, which told the strangers' mission. The party presented the pastor and family with many pounds of choice eatables.

WILLIAM PAYNE, Pastor.

Crescent City Notes

MRS. M. J. NICKERSON.

Our Heavenly Father in his all-wise providence has seen fit to take from us Sister M. Jane Nickerson, one of our most active and beloved co-workers, with whom we have been in friendly contact for eighteen years or more. She labored incessantly and untiringly as the secretary of the Local Board of Lafon's Old Folks Home. Sister Nickerson has won an abiding place in our hearts and in the hearts of the many with whom she came in contact by her Christian character and influence and by her ever-willingness to lend a helping hand in the Name of the Omnipotent One. We, the ladies of the Local Board of Lafon's Old Folks Home, knowing the gravity of the loss of such a Christian mother, do hereby acknowledge that we are exceedingly sorrowful, and do pray that our Heavenly Father comfort the bereaved family in this their hour of sore affliction.

Signed: Mesdames L. F. Murray, Carrie Andrews, Annie Davis, and Mrs. Gant, Committee.

Mrs. Mary Simpson, of Shreveport, is visiting her sister, Mrs. L. A. Wilcox, who has been quite ill for some time.

Mrs. N. L. Patterson, wife of the Rev. J. A. Patterson, of the Mississippi Conference, who is in New Orleans for medical attention, is improving in health.

Miss Ernestine Gair of Wilson spent a few days in the city last week with her sister, Miss C. Gair. Miss Gair is a member of the Nurse Training graduating class of the Sarah Goodridge Hospital, '08, and already meeting with success in her chosen profession.

PLEASANT PLAINS.—Good services all during Sunday, June 7, beginning with the early morning prayer service led by Mr. Paul Johnson. The funeral service of Miss Ernestine Mitchell was held at 3 p. m., attended by the Crescent Benevolent Association. Sermon by the Rev. William Harrell, pastor. The evening service was largely attended.

The Rev. Dr. J. F. Marshall and the loyal members of Union Chapel are planning a delightful trip on the steamer Alice to Hahnville and return, July 6. The boat is one of the substantial excursion steamers and a delightful trip is expected. The fare for the round trip is fifty cents. We commend to all who want a day of real pleasure this trip.

WESLEY CHURCH.—On last Sunday prayer meeting was conducted by R. J. Nash and F. N. Higgins. The Sunday School presented a splendid program under the auspices of R. J. Nash, superintendent. The "Osborn Day" program was rendered at 3 p. m. The auxiliaries were represented by Mesdames Mary Higgins, Mary Hickey, Matilda Wilson and Hilbern, W. B. Buchanan representing the Epworth League. At night the first anniversary sermon of the Ladies of Jerusalem was preached by the Rev. H. Daniels, pastor.

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June Magazines

WOMAN'S HOME COMPANION.

Five hundred photographs of President Roosevelt, all assembled in one big double-page picture, 13 by 19 1/2 inches in size, is an extraordinary feature of the June Woman's Home Companion. The five hundred photographs were taken in almost every State in the Union, at all periods of Roosevelt's public career, and show his wonderful versatility and energy.

In the June Companion appear the first chapters of Harvey J. O'Higgins' great story, "A Grand Army Man," based on Belasco's famous play of the same name, in which David Warfield starred all last winter. Other fiction in this delightful summer magazine is by Elizabeth Stuart Phelps, Zona Gale, Charlotte Perkins Gilman, Temple Bailey and Clinton Dangerfield.

Kellogg Durland, who of late has spent much time in Russia, tells the dramatic and thrilling story of one of the bravest girls of the Russian Revolution. Margaret E. Sangster writes on the American woman as a social engineer. Dr. Edward Everett Hale devotes his monthly page to some working rules of life. Grace Margaret Gould, the fashion expert, gives many practical suggestions for summer dressing. Sam Loyd's Own Puzzle Page is a mine of interest for the puzzle lover.

THE AMERICAN BOY.

The opening chapters of a splendid serial, "Bred in the Bone, or Born an Electrician," by Edwin J. Houston, one of the foremost authorities on electricity, is given, and promises to be both entertaining and instructive; "That Dillingham Boy and Four Boys on the Mississippi" are continued with increasing interest, and "Jimmy Jones—Pirate" has reached its conclusion. Among the short stories are "Bolt, the Wolf-dog," "Playing the Game," a baseball story, teaching boys to play always on the square, and "Pierson's Protege," showing how jealousy and crookedness fail of success; "Ten Dollars a Day" shows the money value of education; "The Boy Who Gradu-

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ates" contains some wholesome and timely advice; "The Boys of Shakespeare's Time" compares the boys of that far-away period with those of today; "The Shortridge Senate" tells of an interesting institution carried on by high school pupils; "Our Flag" is a timely story of the birth of the Stars and Stripes and how the flag is made; "The Youngest Policeman in the World" is only ten years old; "Boat Sailing for Amateurs." Then there are "The Boy on His Muscle," "American Boy Legion of Honor," "Forty Stunts in Magic for Amateurs," "Popular Science Department, Stamps, Coins and Curios, The Boy Photographer, The Boy Mechanic and Electrician, O. A. B. Trapping Hiats for Boys, How to be a Winner at Baseball, The Cigarette as a Destroyer of Boys, Tangles, and a host of other matter suited to the boys. In addition there are over seventy illustrations. \$1.00 a year. The Sprague Publishing Company, Detroit, Mich.

[Correspondents will please write only on one side of the paper.]

NEW BOOKS.

Publishers, Jennings & Graham, 220 West Fourth Street, Cincinnati, Ohio; "Social Plans for Young People," for pleasure and profit, by Christian F. Reisner, D. D.; price, 75 cents net.

"The Victory," a selection of popular Sunday-school songs, new and old, edited by Charles A. Gabriel; price, 20 cents each.

Do not put matter intended for these columns and business items on the same sheet.

Southwestern Christian Advocate



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AMERICAN CITIZENSHIP

Saturday of this week will be our Nation's birthday, the one hundred and thirty-second. There will be great rejoicing. There are many reasons why we should rejoice. We are a strong, progressive, liberty-loving people. Certainly we are not a Nation without our faults, but ours is the highest and finest expression of national life extant. Our government is a master stroke in self-government. We are so strong that we receive into the heart and bosom of our affections more than a million aliens each year. They are literally transformed. We are little the worse, therefore, they infinitely better.

In our rejoicing it is well for us to take a sober thought and reflect upon the responsibilities and some of the fundamental elements of our citizenship. Patrick Henry voiced the sentiment of every true American when he said, "Give me liberty, or give me death." A man to be free must have deep in his soul the desire to be free. Constitutional enactments cannot make free men. Emancipation proclamations and statutory enactments guaranteeing liberty will be merely perfunctory unless the individual has deep-rooted in his soul the intense desire for freedom. The man who does not desire it and uses every available means to possess it, liberty becomes an empty dream. The desire for liberty, however, is natural. It is the highest note in our song of life. It is the passion of the lily that bathes its face in the early dew. It is the tap root of the oak that withstands the storm. It is the one assertive power that gives dignity and strength and glory to the American citizen. Liberty is life. Our country has no place for slavery or for a slavish people. It is no place for those who would enslave, nor a place for those who would yield to slavery. Whittier says, "Freedom's soil hath only place for the free and fearless race."

Another element of American citizenship is the sovereignty and the exaltation of the individual. The fifteenth amendment of the Constitution is in precise harmony with the doctrine of the preamble of the Declaration of Independence which declares all men are free and equal and further it is in harmony with the fundamental and philosophical principle of the individual's right when it declares that the citizen shall not be denied the right to vote or the same to be abridged on account of race, color or previous condition of servitude. For the American people the one true standard of measuring character is not the lumping of the masses, but the judging of the individual. It was the true recognition of this fundamental principle when the law makers of our country wove into the national constitution that a man should not be judged by his race. Nothing is more clearly taught of American citizenship than that a man is recognized for his worth and that we are not concerned so much as to how he was born or where he was born or of whom he was born as we are concerned as to what he is now. The working of this principle gave us alike Washington, from the aristocracy, and Lincoln from the poorest of the poor, to be the two exalted types of American citizenship. He is manifestly unfair and un-Amer-

ican in spirit who would adjudge American citizenship by race or color, wealth or any other designation for which the individual cannot be held clearly responsible.

The slogan of our fathers and that which stirred the Colonists to heroic action was, "Taxation without representation is tyranny." Taxation presupposes ownership and it is not amiss to say that American citizenship contemplates the ownership of a homestead. We do not say that it will fall to every one's chance to be wealthy, but it will fall to every one's chance to accumulate something, to accumulate a competency that will give him a certain amount of independence. America does not contemplate a rental and a landlord class, but rather presupposes at least a moderate ownership by all of her citizens. A man who lives in a rented house cannot interpret the full meaning of John Howard Payne's immortal couplet,

"Be it ever so humble,
There is no place like home."

The word home and its sentiment find the true interpretation only when the family abides under its own vine and fig tree. Then it is that home becomes dear and the spot of ground, however small, becomes holy ground, and the walls of his cabin or mansion become the walls of his castle. The American citizen should be a tax-payer, and the man who pays the taxes will be the man who will have a voice in the government. If the Negro, therefore, owns and controls property he will be consulted. There is no way to ignore him. Ownership is an essential of the American citizen.

American citizenship carries with it the right to express by vote one's choice of the laws that shall abide and the men who shall direct the affairs of the government. The right to vote is not a right that is to be conferred or acquired in the American republic; it is a right inseparable from that of citizenship. A man born under the American flag cannot shirk the responsibility of citizenship without disloyalty. On the other hand, there cannot be taken away from him his inherent right as a voter without doing violence to his individual right as well as violence to the spirit of the Constitution. Judge Emory Speer, a distinguished jurist of Georgia, once ran for Congress upon the terse platform: "The Union and the Constitution; a free ballot and a fair count." He was broad enough and American enough to hold that the ballot belonged to all American citizens. Abraham Lincoln was inspired when he declared in favor of a government of the people, for the people and by the people. There is no interpretation of this statement of the policy of our government, that has come down to us by the much loved Lincoln, other than it is in favor of universal suffrage. Universal in the sense that it applies alike to all men. It may be that we should contend for suffrage based upon certain educational qualifications. In the final analysis, however, a restriction of any sort will not hold good in a truly democratic form of government; for the true idea of Democracy is that every man stands on equal footing, there being no peers and no pre-

ferred classes. Ex-Congressman William H. Fleming of Georgia, in declaring himself in reference to the ballot as it affected the Negro in the South said: "Without access to the ballot, present or prospective, some participation in the government, no inferior race in an elective republic could long protect itself against the reduction to slavery in many of its substantial forms." This distinguished Georgian is correct. The cause of the Negro is helpless, if he is robbed of his right to vote. There are some things that the Negro must yield; but he will no more yield his right to participate in the affairs of the government under legitimate restrictions than he will yield himself again to slavery. He cannot do so and be a man. He will not be a man if he does so. The force of his freedom purchased at so great a price will be literally destroyed, if he is robbed of his right to vote. Robbed of his right to vote he is robbed of his citizenship. He is at the mercy of the controlling class without recourse, and this is opposed by the spirit and letter of Americanism. We heartily approve therefore, that plank of the platform of the Republican party which refers to the rights of the Negro. Be it said that this is a mere sop to the Negro voter; it nevertheless expresses a fundamental truth to which ultimately all true Americans must subscribe. In the ante-bellum days the slave for political purposes was three-fifths a man and two-fifths chattel. That is, the ignorant, poor, untutored, half-civilized slave had the status of three-fifths of man. He was that much of a man in the very heart and life of slaverydom; he will not be less than man now. He must not be. The declaration, therefore, "That the Negro's noteworthy progress in intelligence, industry and good citizenship has earned the respect and encouragement of the Nation," is timely. We demand for ourselves and for others equal justice without regard to race or color, and in the contemplation of the glory of our Nation upon its natal birthday, it would be well for all true Americans to declare as the platform referred to above declares:

"Once more and without reservation for the enforcement, in letter and spirit, of the thirteenth, fourteenth and fifteenth amendments to the Constitution, which were designed for the protection and advancement of the Negro, and we condemn all devices that have for their real aim his disfranchisement for reasons of color alone as unfair, un-American, and repugnant to the supreme law of the land."

May the Fourth of July bring to us anew the spirit of '76, and may we so prize our citizenship in this the greatest government of the earth, to the extent that we will not only respect all of the privileges granted but that we shall likewise assume all responsibilities. May we be so truly American in our thought and actions that we shall grant to every man an equal chance. And that we shall grant him an equal chance none the less because he is helpless to defend himself; rather because of his helplessness we will be magnanimous enough and brotherly enough to stand by and see that the weaker and helpless brother is not imposed upon, but that he shall have the right to life, liberty and the pursuit of happiness not only because it is written in our Constitution but that it is written in the higher constitution, the consciousness of man, and the consciousness of the individual's inherent right and the consciousness of eternal God who judges the right and wrong of every man.

Fraternal Message from the Colored Methodist Episcopal Church

By the Rev. John Wesley Gilbert, A. M.

In origin every connection of Methodism is the same, however many branches have sprung from the parent stock during the course of its history. In development it is not too much to say that every descendant bears the image of the parent to a more or less perfect degree of likeness as regards its history, and its highly organized operation through the episcopacy and the itinerant ministry. In purpose and teaching they are identical and aim at nothing less than to "go into all the world and preach the gospel to every creature." In everything they differ more in name than otherwise.

METHODISM AND THE INDIVIDUAL

The 2,000 preachers of my church, in common with those of other Methodist bodies, teach the individual that Christ would have him saved here as well as hereafter—saved in soul and mind and body; that no middleman on earth stands between him and the Father; that he must go to the Father through Jesus Christ, his elder brother and his advocate "in the courthouse in the sky." Thus he becomes joint heir with Jesus Christ to the inheritance of God's kingdom now and here as well as hereafter and "over there." Through the means of grace taught in the Bible, and, therefore, prescribed in our Discipline, our purpose is to teach that living is of more importance than dying. Christ came that we might have real life, and that, too, more abundantly. It is better to talk more of how to walk the streets and roads of earth uprightly than to talk of walking the golden streets above. The long white robes, starry crowns and silver slippers are won only after the fighting is over, the course finished, the faith kept, and through it all the garments of life have been worthily worn here below.

Heedless of the fickle foibles and fanfries of the so-called "higher criticism," we still preach, as did your fathers and ours, that a plain, every-day, practical religion patterned after Christ's is the need of the individual. We are not, as yet, worried over the possible revision of the old Twenty-five Articles of Religion and the Arminian doctrine, but we rejoice to experience daily that, like Christianity symbolized in the Old Testament and exemplified in the New, to meet the unfolding development of civilization. Methodism has expansiveness co-extensive and contemporaneous with all classes and conditions of mankind, from the "Hottentot in his devil bush" to the sage cloistered with volumes of all the world's lore. We teach the fool and likewise the philosopher, that the way is so plain that no man need err.

THE FAMILY

The unit of aggregations of individuals is the family, the home. Social life begins here. Here is where my Church, like the other branches of Methodism, erects its altar of daily prayer and sacrifice that Christian purity may be exemplified by the individual heads of the family, and that the other members may follow these heads as they follow Christ. Like you, we deplore and oppose to the limit of our ability the lax laws of a number of our States that grant divorces for namby-pamby excuses, not reasons, to lustful or money-hungry men and women, usually seeking by the divorce method their so-called "affinities." "What therefore God hath joined together let not man put asunder" is the foundation rock of the family and, therefore, of the community, the church, the nation and the civilized world. "On this whole subject there is no safety outside of the Word of God. Marriage is an institution of God, and no laws, ecclesiastical or civil, that contravene the divine law in relation to it can be for a moment for any consideration whatsoever approved or obeyed by those who profess to regulate their opinion and their conduct by the Word of the Lord."

* * * *

Equally strenuous and continuous should be Methodism's fight against race suicide, which in our day has become a problem in all civilized countries. President Roosevelt is to be commended for his outspoken position on this subject. We are in duty bound to do our utmost to uproot this family preventer and destroyer, if we believe God meant what he said when he gave that first injunction to mankind, "Be fruitful, and multiply, and replenish the earth." Shall our country become another Ramah

to weep comfortless for her children because they are not? Practical Methodism cannot stand silently by and see civilization transformed into another Bethlehem of Judea with a Herod in thousands of homes engaged in the slaughter of the innocents, and hence the destruction of family perpetuity. Truly says a representative Methodist writer, "Two persons joined in marriage lay the foundation of a Christian family; indeed, they constitute a family, though yet incomplete and undeveloped. It awaits its completion in the birth of children. In proportion, however, as the married couple live in a state of holiness, so are the natural desires for issue and their ratification made subservient to the divinely ordered end of marriage, and accompanied by a sense of dependence on the blessing and will of God."

THE CHURCH

Generally speaking, Methodism is now the largest Protestant Church in the world, having some 30,000,000 communicants and adherents scattered all over the globe. The Gospel is preached in about 130 languages and dialects to all the races and nations and to well nigh all the tribes of men on earth.

Our preacher, in keeping with the demand of ecumenical Methodism, is required to have a conscious call of God to the sacred ministry of the Word. In our case, perhaps more than in the case of some other branches of the faith, the call to preach much oftener than not means a call to prepare in head and heart for that highest of all human employments. Our crying need is for young men educated in the head, Christian in heart, imbued with the power from on high to do the work of a Gospel minister. An ignoramus is more of a disgrace and a humiliation to the Christian ministry than he would be to any avocation of secular work. God and the Church need the best that can be had.

While there are 27 denominations of Methodists in the world, there is for all practical work "one faith", one eternal purpose running through them all. Its integrity of doctrine and purpose is as well preserved in the Colored Methodist Episcopal Church as in any of the remaining 26 branches of Methodism. In 1501 a young student at Erfurt found a Bible. * * * Here Methodism began, not the name of it, but the thing itself. Methodism is not primarily a doctrinal system or a mode of life, but a moral and spiritual force that has wrought mightily during the last sixteen decades of human history. Springing forth from the established Church of England, it simply but strongly asserted its primitive and apostolic character as a renewal of Christianity." Like the Wesleys and Whitfield, Coke and Asbury and all their associates and descendants, my Church heard 38 years ago Martin Luther's hammer rings re-echoing down the line of Protestantism, and by the instruction of our mother, the Methodist Episcopal Church South, interpreted them, as did you more than a century earlier, to mean under divine inspiration and Scriptural proofs a larger renaissance of Christianity and a broader salvation of mind and freedom of mind and body than the most ardent reformers of the elder days ever dreamed.

Leaving aside the peculiar features of our polity, the three paramount ends sought by my Church and Methodism are the Christianization and education of the world, and the alleviation of human suffering. Our doors are ever open to penitent seekers, to those who "desire to flee from the wrath to come, and to be saved from their sins," and who pledge themselves to abstain from all evil, to do good of every kind and to attend upon all the ordinances of God. We next urge them to attain that growth in grace wherein they will have a conscious knowledge of the pardon of their sins and "of the love of God shed abroad in their hearts. We all believe in present personal salvation by faith, the witness of the Spirit and sanctification obtainable between justification and death, not a "sinless perfection, but perfection in love, so that those who possess it feel no sin, nothing but love." If I may speak especially of the Colored Methodist Episcopal Church regarding the means of grace, I am glad to say to you that we are of the old Methodist stripe, possessing without modification, reservation, or secret evasion the old Wesleyan

fire. Resultant from our public and private worship, our prayer meetings, love feasts, class meetings, and Sunday Schools, we still receive baptisms of the fire and the Holy Ghost that evoke the old-time heart-stirring "Amens, hallelujahs and shoutings of joy." May Methodism never under the pressure of a stenuous and high-toned civilization forget the rock whence we were hewn. Oh, the summitless heights, bottomless depths and measureless expanses of love and joy that come to real old-fashioned Methodists "who grace with the spirit and the under-hunger and thirst after righteousness and who are, therefore, filled to overflowing when they use the means of standing. They have a joy unspeakable, an abiding communion with Christ, are hid with him in God and in the "secret of his pavilion." It is such as these who "see the invisible, hear the inaudible, and do the impossible."

But Methodism is to carry the gospel of regeneration and salvation and joy to all the world; and to its integrity of purpose it shown in no one way more than in the different phases of its home and foreign mission work along the lines of religion, education, and the general uplift of humanity. All the connections of Methodism are either doing, or are planning to do institutional and settlement work throughout the country by which practical Christianity may by examples and precepts be inwrought into the very warp and woof of the community life of men, women and children. The Christian women, those ministering angels of joy, who are banded together in various missionary enterprises, are to be found working in factory settlements, in the mountain regions, the mining camps, in the army and everywhere among the suffering, the lowly and the out-cast of the earth. It is Methodism that is establishing day nurseries and kindergarten schools for the care of small children whose parents must leave them daily in order to earn the means of sustenance.

I believe that the quickest and most effectual way to solve the Negro problem is to take hold of the children for the first 12 years of their life. The Catholics have appreciated this fact and are now as fast as possible building homes and schools for small colored children in many places, especially in the South. I do not mean to suggest that Methodism must relinquish its other forms of work in behalf of my people, but I do mean to say that more of my people are lost to God and to goodness during childhood than thereafter. It would take me too far afield from my subject to go into further details of the reasons why this seems to be true.

* * * *

While there is no such thing as superrorration in Christian work, we, nevertheless, can show that per capita and in consideration of our limited means and ability we have done far more for ourselves than has ever been done for us. My own church, as small as it is in numbers, raised during the last year nearly \$18,000 from all sources for home mission work. One-third of the aggregate of our general funds is applied to missions. But this is only "a drop in the bucket" compared with the necessity of our case, and the still larger good we could do had we the means. The Macedonian cry, "Come over and help us," comes to us every day; but our hands and feet are tied.

We rejoice that Methodism is doing a great missionary work in all the foreign fields, and we are glad to report that the Colored Methodist Episcopal Church is now preparing to set up its standard in Africa within the next few years. Already we are educating native African for that work, and all indications are that the Methodist Episcopal Church South will co-operate with us in that effort. We are unable to help white Methodism in China, Japan, Korea, India, Brazil and the isles of the sea; but, while we congratulate our white brethren upon their noble work for the other races, we must send them the Macedonian cry for ourselves, "Come over and help us."

"You can find the heathen nearer,
You can help them at your door."

"These ye ought to have done and not to leave the other undone" is the spirit in which your humble servant is striving to deliver his message.

Another world-wide evidence of the oneness of

Methodism is the arousal as never before of the millions of laymen in all our connection to organic efforts along all lines of Church endeavor. Whatever the form or name of the new laymen's movements, they all tend toward the same end, the making of the spirit and ethics of Christ, not a dormant principle arrived at by the same processes or reasoning as have given us the law of "the survival of the fittest" or the science of the stellar movements, but an energizing of Christianity in Church and State. Under their influence larger means and more qualified men will enter upon the work of making the kingdoms of this world to become the kingdom of our God and his Christ.

Methodism, through such institutions as its Sunday Schools, Wesley Guilds and Epworth Leagues is a unit in its effort to bind our young people in a way that means the perpetuity of our faith and their own personal salvation in time and eternity. The devotional, literary and social features of the Colored Methodist Episcopal Epworth Leagues, like all young people's institutions in Methodism the world over, teach them to cultivate their hearts and minds to love, sympathize with and help each other, and to lay themselves out for genuine Christian service and joy.

Methodism, as far as history can record its operations, began in a university, and ever since its dawn one of its most important endeavors has been the dissemination of learning and the founding and maintenance of educational institutions of all grades and professions. It believes in a well prepared pew as well as a well prepared pulpit. Sound instead of sense is an insult to God, a humiliation to the ministry and an incalculable injury to the laity. In many instances ignorant preaching and teaching have been more of a hindrance and even destruction to my people than, I am tempted to say, no preaching or teaching at all would have been. True to the spirit of Methodism in regard to this requirement of the Christian religion my Church has established and is supporting thirteen institutions of learning, six of which are of the college grade. The remaining seven are academies and college preparatory schools.

It is with pardonable pride that I digress again from the general plan of this discourse to tell you that, including the general educational assessment, the Children's Day collections and special financial rallies for education, the Colored Methodist Episcopal Church raised for that cause alone during the year ended on the 6th of this month \$54,600. To say nothing of assessments for all the other Church claims, this amount represents quite 38 cents per capita for the efficient membership of our connection. Two of our Bishops raised last summer in Alabama and Texas at a single effort in each State an aggregate of nearly \$23,000. This sum represents the largest amount of money for education ever collected on two occasions by colored men from colored people in the history of America. Another Bishop has raised in Mississippi within the last five years \$75,000 from the Negroes alone, and therewith has built in Holly Springs an industrial and theological college to take the place of the abolished State School for Negroes. Our other two Bishops have for the last 25 years raised large amounts of money for the building and support of our two largest and best-equipped institutions of learning in Georgia and Tennessee. The Methodist Church South, together with the Colored Methodist Episcopal Church, has been for the last 25 years supporting Paine College in Augusta, Ga., and contributing liberally to the support of Lane College in Jackson, Tenn. The last General Conference of the Methodist Episcopal Church South levied upon its membership an assessment of \$20,000 per year for the help of five of our largest institutions. By an arrangement between our Bishops and the Board of Education of the Methodist Episcopal Church South a Negro Secretary of Education was appointed last year to work for the Colored Methodist Episcopal Church under the auspices of the Methodist Episcopal Church South. In response to his appeals to Southern white Methodists he had a hearty reception, an enthusiastic hearing and raised from them for Negro education within four months more than \$4,000. The Woman's Home Mission Society, for whom this money was collected, established five years ago an industrial school for colored girls known as Paine College Annex, adjoining the property of Paine College proper. The literary work of the Annex is done

in Paine College. The success of this enterprise has been most gratifying.

While the help we are receiving from the Methodist Episcopal Church South does not equal the half we are doing for ourselves, poor as we are, nor nearly represent what that Church can and will do for us in the future, it, nevertheless, shows a healthy fraternal co-operation that can but mean a wider spread of inter-racial sympathy in the South.

After all, it is not the dollar given by white people for negro education that counts for so much as it is the spirit causing the gift. It is the recognition of Christian brotherhood and faith in our possibilities as a race that count for more than money. By every token and by every evidence this faith has not been misplaced; for, omitting other creditable facts concerning them, not one of the 500 graduates of our schools has ever been convicted of any crime whatsoever; not one of them has stirred up racial strife. Education and the grace of God do tell for the elevation and salvation of Negro character and life just as they tell for the uplift of any race. Our white brethren in the South are witnesses to this fact right in their midst as the fruits of their co-operation with my Church. A better understanding and a feeling of mutual love and sympathy are growing up between us. I honor and ever shall that noble army of white men and women of your great Church who immediately after the Civil War came to the South to educate and Christianize my people. God bless them all. They laid the foundation and builded more wisely than they knew. But I feel that this work should have been most largely shared in by the Methodist Episcopal Church South. I am sorry that it did not begin earlier, but I am glad that there is now a healthful awakening. The lives and work of Southern white men such as William Capers, Atticus G. Haygood, Warren A. Chandler, Charles B. Galloway, John J. Tigert, John D. Hammond, Walter R. Lambuth and George Williams Walker have been and are for the glory of God in the redemption and education of my race. These and other names are household words of faith, inspiration and hope to hundreds of thousands of Negroes in the South. In this educational and religious work for my people there is an integrity of Methodism that has caused all our connections in this country, however tardy for one reason and another some may have been, to have one ever-fulfilling end in view—the reclamation and salvation of a backward and handicapped people in the race of life. None have done as much for us as your own Church.

* * * * *

Since the work of Methodism is the same in every ranch, however much they may differ in non-essential matters of church government, it is but natural that there should be an ever-present tendency toward federation and, wherever expediency warrants it, a sentiment toward the organic union of certain connections. The economy and systematization of operation, as well as the preservation of fraternity and mutual purpose, are thereby conserved.

* * *

Significant of this same spirit was the Washington meeting in February of this year of all the Negro Methodist Bishops and a majority of all the general officers of colored Methodism. The results of that meeting were agreements upon certain forms of federation and co-operation. For several years discussions and joint meetings have taken place between commissions and other representatives of the Colored Methodist Episcopal Church, the African Methodist Episcopal Church and the African Methodist Episcopal Zion churches looking toward complete organic union. While I do not express my individual opinion of the immediate feasibility or desirability or such a union, the general trend of events is, as with other branches of ecumenical Methodism, a token of the ultimate federation and perhaps the organic union of these, if not of all, Afro-American Methodists.

"God moves in a mysterious way
His wonders to perform."

I want to say right here in this connection that I would not like to be interpreted as advising or in any way favoring the separation of the colored brethren of the Methodist Episcopal Church from the white brethren. I look upon this church as the model church. I want you to stay together. I

want this Church to be at least one Church in the world where there will be neither Jew, nor Greek, nor barbarian, nor Scythian, nor bond, nor free, nor white, nor black; but all shall be one in Christ Jesus; but if it ever becomes necessary for a parting of the ways to be in that Church, in the name of my Church, with open arms and a heart full of love, we bid you come and join with us.

Now, dear fathers and brethren, I have delivered my humble message. In the name of my Church I assure you that our prayers shall ascend daily for you and your great Church, and we ask your prayers, your sympathy and your help. Righteously proud that we are given a share in the work of Methodism, rejoicing that we have found our peculiar place in the vineyard of our Lord, realizing that, as with all Methodism, the measure of our opportunity to do good is also the measure of our obligation, and therefore of our responsibility to God and man, we are pressing forward, "rejoicing in hope" and in the fulness of faith in our common work.

Invincible Love

Shall I tell you a little secret? It is this: the best way to get rid of all your enemies is to make friends of them.

How are you going to do that? Well, perhaps it is hard, but it can be done. By serving them. Think well of them all the time. Keep asserting in your mind that you love them. Pray for them. Never think of their faults. Forget what they have done and said. Watch for some opportunity to do them a good turn unostentatiously. Keep at it. Don't do it only once, but again and again until your persistent love is crowned with success. No one can resist in the end. Love's hand-clasp never leaves a sting in the palm.

Think love. Charge your brain with love and your whole body will beam, transfigured, with its radiance, and your enemies will fall before you as Christ's foes did on that sad betrayal night. Think love, and it will course along your nerves like a vital force, and communicate itself to everyone you touch. Think love, and you need fear nothing in all God's wide world, that God whose name is Love.

You are young. Then begin to practice love. Love will prevent your making foes whose evil influences may bar your way in life. Love will enable you to overcome all enmity, should it arise, and incase you in invincible armor in every fight. Love is the key to success. If you want to get on in the world, then learn to love. If you "get on" without love, you will never enjoy it. Make your resolution to-day, now, this very moment: I will not be touchy, easily offended, proud; I will never resent an evil word or deed; but I will love those that hurt me, serve well those who serve me ill; I will forgive all wrongs, and never bear malice, and never seek revenge; on the contrary, I will seek every opportunity of doing good to those who hate or despise me. Love shall triumph in my life."

LOVE is patient,
Is gracious
LOVE is not envious,
Vaunteth not itself,
Is not puffed up,
Acteth not unbecomingly,
Seeketh not her own things,
Is not easily provoked,
Imputeth not that which is base,
Rejoiceth not over unrighteousness,
But rejoiceth with the truth;

ALL THINGS covereth,
ALL THINGS believeth,
ALL THINGS hopeth,
ALL THINGS endureth,
LOVE at no time faileth. (1 Cor. 13, 4-8, Rotherham's translation.)—*Christian Endeavor Word.*

I have lived my little life—my heart goes out to all of every tribe and nation. I would tell them with my latest breath that there is comfort to the end—that there is nothing worth fretting over or being heavy-hearted about; that the Father's arm is strong, and that his heart is very wide.—*Arthur Christopher Benson's Life Conclusions in "The House of Quiet."*

THE CHRISTIAN LIFE

Give the Best

MADELINE S. BRIDGES.

There are royal hearts, there are spirits brave;
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come to you.

Give love, and love to your heart will flow
A strength in your utmost need.
Have faith, and a score of hearts will show
Their faith in your words and deeds.

—Northwestern Christian Advocate.

Our Highest Joy

A man cannot have the kingdom of God first, and then at times, by way of relaxation, throw it off and seek his own enjoyment in the things of this world. People have an idea that life will become too solemn, too great a strain, if they have the kingdom of God first continually. Every one feels at once how wrong it is to think thus. The presence of the love of God must every moment be our highest joy.—Andrew Murray.

For Eternity and for Time

For what are you living? Are your pursuits bounded by the narrow horizon of earth and limited to the fleeting moments of time? Are you constantly engaged in living as warmly as possible the nest in which you hope to spend old age and die? Are you perpetually seeking to make the best of this world? I fear that these are the real aims of so many professing Christians; and if so, it is simply useless for them to claim kinship with that stream of pilgrims which is constantly pouring through the earth, bound to the city which hath foundations, their home and mother city.—F. B. Meyer.

On Real Home-Making

The pillar of purity was reared for the home when Christ died; from that time a home became possible because impure hearts could be completely purified. To this day homes of the true and heavenly type are rare because but few take by a definite act of faith the full salvation which Christ purchased for us. Does not a practical conclusion force itself upon us? Which of the readers whose eyes fall on this page does not intensely desire a home? Which of you does not think that to make a real home would be the greatest thing that you could do on earth? Then, here and now, wherever you may chance to be, lay open your heart to receive the cleansing which God is willing to give quietly lay aside whatever seems to prevent you from admitting the spirit of purity and of power. Firm in faith that what He says God means, dare to believe that He does what He has promised to do. Your own heart purified, you may proceed at once in whatever house you live to rear the pillar of purity for the building of home.—R. F. Horton in the *Four Pillars of the Home*.

The Source of Joy

In Christ the principle of self-denial became conscious, voluntary, and delightful. He entered into the work of redemption with clearest knowledge, entire sympathy, absolute willingness, and overflowing love. In all His doing and suffering for our salvation are freedom, readiness, and joyfulness. His true disciples share His spirit of intelligent self-sacrifice: consciously, willingly, lovingly, they serve the world and one another. Self-immolation, which is unconscious in the brute, which dimly awakes to the knowledge of itself in reflective humanity, realizes itself lucidly and joyously in the light, love, and liberty of Christ. "Lo, I come to do Thy will, O My God." "I delight to do Thy will, O My God." Such was the spirit and language of the Master in the hour of Gethsemane, in the presence of Calvary. The disciple must not rest until he attains something of the same conscious surrender and joy. Let us not ignorantly and murmuringly carry the cross with Simon, but with St. Paul "glory in the cross." Our Lord showed us that the highest joy of existence is in limiting and renouncing that we may help and save others.—W. L. Watkinson in *"The Supreme Conquest."*

Height, Breadth, Depth

Our choice in life must be a cubic choice. It must have three dimensions. First, it must be very high—as high as I can reach with my life. Next, it must be very broad, covering all the powers of my life—mind, voice, hands, feet. And then it must be very long—run out seventy years, if that be the sum of my days on earth. I cannot afford to swap horses in the middle of the stream. I cannot afford to change my choice at thirty or forty. We are to make our choice the highest, the broadest and the longest possible. This is to be our aim; that the life of Christ in us shall be and do what the life of Christ was and did in Himself. We are so to live that our life shall repeat the life of Jesus of Nazareth.—Alexander McKenzie.

He Answers Prayer

Come, heavy-laden one,
Where'er thou art;
Lay at the Master's feet
Thy broken heart;
Cast thou on Him thy care;
Though hard thy cross to bear,
Jesus, who answers prayer,
Sweet rest will give.

—Fanny J. Crosby.

The Beautiful Life

I was recently reading this incident. It ran something in this way. A young Japanese almost forced himself into a pastor's study, urging the almost abrupt question:

"Can you tell me where I can find the Beautiful Life?" The somewhat puzzled pastor asked the man if he had ever read the Bible.

"Yes, somewhat," the young Japanese replied, "but I do not care about the Bible, we have books perhaps as good."

"Have you ever been to church?" the pastor asked.

"Yes, now and then, but churches do not interest me. I want to find the Beautiful Life."

"Have you ever seen the Beautiful Life?" the pastor asked.

Then the story came out. The young Japanese had come to this country to study in one of our great American universities, but his main longing was for a sight of the Life Beautiful. He thought he had seen it once, where he first boarded in San Francisco. The man illustrating it was not a scholar as was the Japanese himself; was an old man, and a carpenter. But he seemed never to be thinking about himself always of others was perpetually doing service for others and wore always the happiest smile upon his face, as though his heart was held and shining in a strong peace.

The minister read the Japanese student St. Paul's hymn of love in the 13th of 1st Corinthians.

"Was that it?" the pastor asked.

"Something like it," the Japanese replied. Then the minister gave the Japanese a New Testament, and charged him to study that. The young student wanted a more modern book.

"No," the minister insisted, "that is the book for you."

Months afterward, and just before sailing for his native country, whither he had been called to an important post, the young Japanese burst in again upon the minister, and now with his face aglow, exclaiming:

"I have found the Beautiful Life; I have found Jesus!"

So does our Lord solve the problem for us of true living, as well as other problems. Jesus is the Beautiful Life. Oh, to get others to behold Him—and to so illustrate Him in ourselves, that, as in the old time, men may take knowledge of us that we have been with Jesus. There is no ministry more compelling or more needed.—Wayland Hoyt, D. D., in *Baptist Commonwealth*.

Joy in one's work is the consummate tool, without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness.—Phillips Brooks.

My Longing

I would be pure, for there are those who trust me;
I would be true, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;

I would be friend of all—the foe—the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.
—Howard Arnold Walter, in *Harper's Bazar*.

The Fatal Leakage

There is a subtle leakage of power in a man who is inconsistent with his best self. He may not show it, he may seem as devoted and earnest as possible, but there is a loss of the dynamics of spiritual force, and the devil knows it and says, "I need not worry; his sins are sufficient antidote for his work."—F. B. Meyer.

Adaptation

The power of adaptation to high and low, learned and ignorant, sad and frivolous, is no mean gift. If, like Nelson, we can lay our vessel alongside the enemy, and come to close quarters without delay, we shall do considerable execution. Commend me to the man who avails himself of any conversation and any topics, to drive home saving truth upon the conscience and heart. "All things to all men," rightly interpreted, is a motto worthy of the great apostle of the Gentiles, and of all who, like him, would win souls for Jesus.—Spurgeon.

The Chisel in God's Hand

Does it strike you that the mischief of our life is really our constant fretfulness? The disabilities of our life, as we call them—the disappointments, the sadness, the bereavement—these do not hinder us; these would help us. What is constantly hindering us is that we fret under them; we are unbelieving, we turn the discipline into worry, and we, as it were, fidget the chisel that is in the hand of God and is going to make the statue round and beautiful we fidget the chisel so that it strikes awry, scratching and chipping the block. What makes our life a failure is not the chisel but the uneasy and wilful movement of the marble which is in the sculptor's hand.

When all our purposes are broken, and our dreams vanish, and our ideals become unrealizable, and the pageant fades away, we see God—behold God in the very failure that we dreaded, and against which we rebelled!

Do not fret, be content; you go into the prison at Caesarea there to be forgotten, completely forgotten if God wills, and some day you will come out with an Epistle to the Colossians in your heart, or the grand discovery of Philipians made the secret of your life.—R. F. Horton in *The Apostles' Creed and Other Addresses*.

Power to Become a Child

I would ask any one who is perplexed and in doubt to take the New Testament, to dismiss every interpretation he ever had, to read quietly to himself the simple story of the life of Jesus to look quietly into the limpid well of the heart of Christ to listen quietly to the clear, high truths that are flowing from the lips of Jesus; and you, listening and considering what this may mean in the confused history of the world, find yourself in the presence of the One who spoke and lived, and you are impelled by a strange confidence of conscience and of the heart to put your trust in Him—your being goes out to Him. And when that happens, when the soul of the man is face to face with the person of Christ, He gives you power to become the child of God; you lift up your face into the face of your Father, your Father's blessing falls upon you, and you begin to live as a child in your Father's house, obedient and glad. There is a journey, and it is through the night—but a cry is with you in the night it is "My Father." You go through danger and trouble, and doubt and fear, but a voice is *πᾶς* you in it all—"Be not afraid; I am with thee."—R. F. Horton in *Christian World Pulpit*.

HOME AND YOUNG PEOPLE

Oh, thus be it ever, when freemen shall stand
Between their loved home and the war's desolation;
Blest with victory and peace, may the heaven-rescued
land
Praise the Power that made and preserved us a
nation!

The Author, Francis Scott Key

In all respects Francis Scott Key was worthy of the honor which "The Star-Spangled Banner" brought to his name. He not only was a man of great personal charm—he bore an unblemished reputation. That frequently misapplied term, "an ideal Christian gentleman," appears to have fitted him to perfection. He was a gentleman by birth and breeding, and a Christian both in his faith and conduct. It was through his influence that John Randolph, who had become inoculated with the doctrines of Voltaire, turned back to his old belief. "Were I premier," wrote Randolph to Key, "I certainly should translate you to the See of Canterbury."

Key was born in Frederick county, Maryland, in August, 1780. He died at Baltimore on January 11, 1843. A remnant of the flag which thrilled Key's vision on the memorable September morning still exists. It is thirty-two feet in length by twenty-nine feet in the hoist. It is believed originally to have been at least forty feet long and thirty feet in the hoist. Its great size is accounted for by the fact that it had fifteen stripes, each nearly two feet wide, with fifteen five-pointed stars, each two feet wide from point to point. In those days a stripe as well as a star was added to the flag for each new State.

The Fort McHenry flag was made by Mrs. Mary Pickersgill, whose mother, Rebecca Young, made the first flag of the American Revolution, under Washington's direction. Mrs. Pickersgill took care to have the topping of the flag especially strong, and, doubtless, it was due to this precaution that in a battle, although one bomb and a fragment of another passed through the flag, it was not torn from the staff.

Within a few months after the bombardment of Fort McHenry, Key's song was played by one of the bands at the battle of New Orleans. It has thrilled the American soldier and sailor on many an historic occasion. It figured, too, in the tragedy at Apia, Samoa. When the "Trenton," herself doomed and at the mercy of the hurricane, bore down upon the stranded "Vandalia," a burst of music was heard through the darkness and above the storm, giving courage and hopefulness to the imperiled seamen. 'Twas the band on the wave-swept deck of the flagship playing "The Star-Spangled Banner."

Every evening at sunset, when the garrison flags of the United States are lowered—in Porto Rico, on Governor's Island, at the Presidio, in the Philippines—the band plays "The Star-Spangled Banner," and the same thing occurs on the flagship of every United States naval squadron, in whatever part of the world it may be.

No other nation possesses so noble an apostrophe to the flag. It is neither boastful nor vindictive. It breathes the most exalted spirit of patriotism, but it also appeals to justice and to the Power above.—*Selected.*

To do something for someone else, to love the unlovely, to give a hand to the unattractive, to speak to the uncongenial, to make friends with the poor and folk of lowly degree, to add the beauty of holiness—this is to make one's life a thing of beauty, and this is to grow in grace.—*Edward F. Reimer.*

Conversion is no gentle matter; it is not a mere improvement in taste, it is a new birth with all the pangs of mighty travail. Our fathers knew their business when they preached conversion as a tremendous business, involving agonies of conviction and confession; we need to catch more of their spirit and to learn that the only gospel that can save the world is the Evangel of Fire.—*Rev. A. T. Guttery.*

The World-Wide Flag

Your Flag and my flag,
And how it flies to-day!
In your land and my land,
And half the world away,
Rose-red and blood-red,
The stripes forever gleam,
Snow-white and soul-white,
The good forefather's dream;
Sky-blue and true blue,
With stars to shine aright—
The glorious guidon of the day,
A shelter through the night.

Your flag and my flag,
And, oh, how much it holds!
Your land and my land,
Secure within its folds;
Your heart and my heart,
Beat quickly at the sight,
Sun-kissed and wind-tossed,
Red and blue and white.
The one flag—the great flag,
The flag that's held so true;
Glorifying all else, beside
The Red, White and Blue.

Your flag and my flag,
To every star and stripe
The drums beat as hearts beat,
And flutters nobly pipe.
Your flag and my flag,
A blessing in the sky,
Your hope and my hope,
It never held a lie!
Homeland and far land,
And half the world around,
Old Glory hears the great salute,
And flutters to the sound.

—The Rev. J. M. Campbell, D. D., in New York Observer.

From the Lips of Lincoln

I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it. I have told them that "a house divided against itself cannot stand," and Christ and reason say the same, and they will find it so. Douglas doesn't care whether slavery is voted up or down, but God cares, and humanity cares, and I care; and with God's help I shall not fail. * * *

My warmest friends and supporters demand it, and I have promised my God that I would do it. I made a solemn vow before God, that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves. * * *

When I left Springfield I asked the people to pray for me; I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg, and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ.

Nobly sustained as the government has been by all the churches, I would utter nothing which might, in the least, appear invidious against any. Yet without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the rest, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospital, and more prayers to heaven than any. God bless the Methodist Church! Bless all the churches! and blessed be God, who, in this our great trial, giveth us the churches!—*Selected.*

Endeavor always to be content in that estate of life in which it hath pleased God to call you to, and think it a great fault not to employ your time either for the good of your soul, or improvement of your understanding, or estate.—*Lady Fanshawe.*

Then conquer we must, when our cause it is just,
And this be our motto, "in God is our trust!"
And the Star Spangled Banner in triumph shall wave
O'er the land of the free and the home of the brave.

How Place the Stars

Now that Oklahoma and Indian Territory have together become a State, it is necessary to place a new star on the flag, and the War Department has ordered that it be located in the lower right-hand corner. It has become evident that the time has arrived for a definite settlement of the pattern of the flag of the future. It is realized that the next half century may see twice as many States in the Union as comprise it now, for not only will other territories be admitted, but the vast lands of the western States may have to be divided into separate commonwealths, each entitled to a star on the flag. This has brought home to the government officials the unsatisfactory situation with regard to our national emblem, and it probable that steps will be taken to settle once for all the matter of the flag's shape and pattern.

It will shock methodical Americans to know that there is no very definite authority to guide the makers of the flag. On June 14, 1777, this resolution was adopted:

"Resolved, That the flag of the Thirteen United States be thirteen stripes, alternate red and white, that the union be thirteen stars, white on a blue field."

On January 13, 1794, it was enacted that: "From and after the 1st day of May, 1795, the flag of the United States be fifteen stripes, alternate red and white, and that the union be fifteen stars, white on a blue field."

Nothing was said to which way the stripes should run or the stars be placed.

As States were added, it became evident that with each addition of a stripe the lines would become so attenuated as to be in time mere ribbons instead of broad bars. On April 14, 1818, therefore, it was decided that "from and after July 4, the flag of the United States be thirteen horizontal stripes, alternate red and white, and that the union have twenty stars, white on a blue field."

It was further enacted that: "On the admission of every new State into the Union one star be added to the union of the flag, and that such addition shall take effect on the 4th of July next succeeding such admission."

Nothing has ever been settled as to the shape in which the stars are to be placed. The flags of the United States army are made by order of the War Department. When a new star is added the department must issue new flags. It has been customary for the secretary of the navy and the secretary of war to get together and arrange how the flag shall be made. This, it is declared, is not sufficiently dignified for the American nation. It is contended that in a matter so momentous the nation should be consulted, and with the necessity for arranging a place for the new star there has arisen a growing sentiment in favor of an appeal to the people for a consensus of opinion, to be followed by a special discussion in Congress and a final settlement, with the approval of the president.

One patriotic citizen, Mr. Henry Vogt, of 5168 Viola street, Philadelphia, has prepared a design and forwarded it to the War Department, receiving in return a letter of thanks for what is considered to be a very sensible suggestion concerning the flag. He would place the stars in a circle, with a keystone design in the center, leaving room for the addition of stars around the circle. Mr. Vogt had a large flag made to show his idea, and this flag was draped on his porch last Independence Day, attracting much attention.—*Selected.*

To do our duty well—whatever it be, whether to sweep the streets, to saw wood, or grind knives, whatever lowliest work it be—to do it well, to do it in a sense of duty, unites us to the Highest One by a bond that nothing can break, gains us a position in the infinite spiritual universe, from which nothing can cast us down.—*Osgood E. Fuller.*

INTERNATIONAL LESSON

Third Quarter.—Lesson 2. July 12, 1908.—Title: "Saul Chosen King."—(I. Sam. 9-19).—Golden Text: "He that ruleth over men must be just, ruling in the fear of God."—(II. Sam. 23:3).—Hymn No. 631.

[Verses 17-27 of Chapter 10 only are printed. Read I. Sam. 11.]

DAILY HOME READINGS

- July 6, Monday—I. Sam. 9:1-14.
 " 7, Tuesday—I. Sam. 9:15-24.
 " 8, Wednesday—I. Sam. 9:25; 10:8.
 " 9, Thursday—I. Sam. 10:9-16.
 " 10, Friday—I. Sam. 10:17-27.
 " 11, Saturday—Prov. 16:1-115.
 " 12, Sunday—Psalm 21.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Government, in order to meet the ends for which it was established, must be placed and kept in the hands of good, just, and wise men. And these men should ever bear in mind that while they are ruling over others, there is One who is ruling over them, and that He will most certainly require an accounting of them as to their faithfulness or faithlessness. Rulers should remember that after all they are but the instruments of the Great Ruler of the Universe in the development of His purposes concerning man. Their conception of the greatness of their responsibility should be so exalted as to cause them to at all times rule wisely, justly, and well. The poor should receive the same treatment as the rich. Indeed, rulers should be blind as to the station or condition of their subjects. All should be treated alike. Keeping ever before them the fear of God, and desiring nothing but the betterment and constant advancement of their people, they will find that peace and prosperity will characterize their reign. Thus will they purchase unto themselves a good name, which is better than great riches, and at the same time glorify their Father in heaven. If the rulers of the governments of the present day would but make the Holy Scriptures their standard of rule, it would not be long ere the kingdoms of this world became the kingdoms of our Lord and of His Christ.

In our last lesson we found the children of Israel clamoring for a king. In our lesson to-day we have brought to our attention how, after God had decided to grant their request, the king was chosen. We have here, also, an illustration of how God guides and directs and controls human affairs without interfering in any way with the free will and choice of men. He does not overhear it, but rather guides men by it. Thus while Saul was ostensibly the choice of Israel, he was directly the choice of God.

Saul having been designated as king, Samuel took a vial of oil and accordingly anointed him. He was in appearance "every inch a king," being head and shoulders above his brethren and exceedingly attractive to the people. It was possible for him to have been a great and good king, for he was especially prepared for such by God's spirit.

LIGHT ON THE TEXT

17. *And Samuel called the people together.* This call followed the previous selection and anointing of Saul as king. *Unto the Lord at Mizpah.* This place was a few miles north of Jerusalem and was sacred because the tabernacle of the Lord was there. This made it the center of the worship of God.

18. *And said * * * thus saith the Lord.* A formal introduction commonly read by the prophets. *I brought up Israel out of Egypt.* Delivered them from Egyptian bondage. *And delivered you out of the hands of the Egyptians.* Saved them from destruction at the hands of Pharaoh and his host at the Red Sea. *And out of the hands of all kingdoms, and of them that oppressed you.* The many nations that had sought to destroy them while on their journey to Canaan.

19. *And ye have this day.* The day they requested a king. *Rejected your God.* They rejected the Divine government by preferring one of their own. They wanted a monarchy instead of a theocracy. *Who himself saved you.* Though Moses, Joshua, Gideon, and others, had led them

to victory over their enemies, these men were, after all, but the instruments of God. Had they been left unto themselves they would have been vanquished. *But set a king over us.* Regardless of all this, they were not satisfied. *Therefore present yourselves before the Lord by your tribes.* Since they desired a king, God would give them one, but they must prepare themselves.

20. *When Samuel had caused all the tribes of Israel to come near.* The tribes were each made to approach unto the Lord. The decision as to which tribe should furnish the king was made by the use, probably, of two stones, representing respectively "yes" and "no." *The tribe of Benjamin was taken.* To all the other tribes the answer "no" was given, but to this tribe the answer "yes." This tribe was the least of all the tribes. Its selection was probably intended to keep down all jealousies that might possibly have arisen among the other tribes had one of them been selected.

21. *The family of Matri was taken.* The same process was used in the designation of the family from which the king was to come as had been used in the selection of the tribe. *And Saul the son of Kish was taken.* His selection was as in the above two instances. *He could not be found.* Having been previously anointed by the prophet but, perhaps, being in no way anxious to be king, he purposely absented himself.

22. *They inquired of the Lord.* Asked as to his whereabouts. *And the Lord answered * * * behold, he hath hid himself among the stuff.* God

points out his hiding place as being among the "baggage."

23. *And they ran and fetched him.* Went after and brought him unto the assembly. *He was higher than any of the people from his shoulders and upward.* He had all the physical requirements of a king. He was a giant in stature, which was great in his favor.

24. *And Samuel said * * * See ye him.* Behold your king! *Whom the Lord hath chosen.* The choice, while yours, is nevertheless the Lord's. *There is none like him among all the people.* He is without a peer. *And all the people shouted.* Made loud acclamations of approval and satisfaction. *God save the king.* God protect and guide the king. A popular expression of the love and concern of a people for their ruler.

25. *Then Samuel told the people the manner of the kingdom.* Gave them the charter, also told them how it should be conducted. It is possible that he called their attention to Duet. 17:15-20 where the above is recorded. *And wrote it in a book.* Made a record of the events of the day and of the compact that had been made. *Laid it up before the Lord.* Placed it, possibly, in the ark.

26. *Saul also went home to Gibeah.* The assembly having been dismissed by Samuel, the newly appointed king returned to his home. *And there were with him a band of men, whose hearts God had touched.* These were members of the "band of prophets," patriotic and religious enthusiasts, described in 10:5-13.

27. *How shall this man save us?* Thus asked the children of Belial, a lawless, rowdy element. They were not yet persuaded that Saul was fit to be king. *And they despised him.* Hated him in their hearts. *And brought him no presents.* Thus manifesting their disapproval. *But he held his peace.* Seemingly paid no attention to what they said. Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic, July 12,

Jesus Preaching Singleness of Purpose in Service

(John 4:34; 5:30; 6:38; 8:29; 14:31; 15:10.)

The Theme and the Scripture.—Of the many things he might have written, John has singled out a few of the teachings of Jesus concerning service. In the first scripture, Jesus is sitting by the well talking to a woman, and at the last he is sitting at the right hand of the Father in glory commanding the world. He was sent to do the Father's will; that was his delight; and now from His throne, as Lord and Master of all, Jesus sends us to do His will, for as He was so are we in the world. "I come to do thy will," He said; and it is the language of a life laid down. Jesus lived with His face set toward the service that cost the sacrifice of life, for it was full of love.

"To do the will of Him that sent Me!" This is such splendid service as (1) feeds and satisfies life at its best (4:34); (2) makes us to realize that all our dependence is upon Him who is both our help and our hope (5:30); (3) shows us why we are where we are (6:38); (4) brings us to the most glorious companionship (8:29; Matt. 28:29); (5) proves to the world our love for God (14:31); (6) assures the consistency of life through the constancy of love (15:10).

"To finish his work." God's work not done! Did not I read that God rested from His labors? Yes, from the labors of starting things. He merely got the materials ready then. God has provided most graciously a fine lot of things to work with, and a glad future to work toward, and a blessed reward to work for, and a wonderful Master to work under. That is why Jesus said, "My Father worked a while ago, and I work"; but now Jesus works in us to will and to do; and so we work together, my Lord and I, for the betterment of the world. God in Christ and Christ in us, the hope of glory. And this is the stupendous wonder of it all—God is counting on us to finish His work. We can do it and we will!

"Always the things that please him." How far short of that we come! It is almost always the things that do not please him. We like to do the things that please us; and when things do not please us folks had better look out. Then, too, how we run riot when we do just the things that we please, when our facile fancies, our light opinions, our hasty judgments are the mad rulers of our conduct! But the things that please Him—Can He be pleased with me—rebellious, envious, quarrelsome, gossiping, uncharitable, ungenerous, unforgiving? They only who do the things that please him know the joy unspeakable and full of glory.

The meaning of the Theme.—To serve Christ purely that others are led to know Him is the supreme joy of the Christian life. At the close of one of Christ's busy days—full of loving ministrations to the needy—the people glorified God for what they saw. O, if our service could only be so free from self-seeking and so full of whole-hearted devotedness that they who see us would glorify in Christ, whose we are and whom we serve!

"This one thing I do," writes Paul. Does not the utter lifelessness with which we do the work of Christ come from the fact that we are only half earnest? Most of us are trying to serve God and to please the world at the same time. We have not completely broken with the past; that is our great fault. The trial of the old life of sin and disobedience is yet over all we do. We do not love God supremely, and so we cannot serve Him with singleness of purpose. For a divided love always leads to an indifferent life.

The Theme Illustrated.—The service of Christ should make us fairly radiant with joy. A man was asked what brought him into the church and into fellowship with Christ, and he quickly replied: "It was the happy life of my younger brother."

To serve Christ sincerely brings honor and reward. In a large western city a young business man gave himself heartily to the service of men for the love of Christ. He was forward in every good work. He became the friend of every employee

his office. His hand was always open to the needy. And when the great flood came he lost his health in the perfect abandon with which he threw himself into the labor of helping others. On the afternoon of the day on which he was laid away his business competitors closed their offices for the high honor in which they held the man whose life was hid with Christ in God. Do your competitors in society, in school, in the office, at work, at play, honor you for the Christ you serve so consistently and so constantly?

We manifest our love for Christ by the manner in which we serve Him. In an island of the Eastern seas a vast crowd gathered to hear the story of redeeming love, and this was the call that brought them: "A man has come to tell us about Jesus, and the man is kind."

There are no regrets in a life that is lived for Christ. A bright missionary career was about to close as a beautiful young life was swiftly burning away with African fever. Near the end there was a moment when the delirium of the fever left her, and her last word was this message which she sent home: "Tell mother I never regretted coming out here. Tell sister Martha to train her children for missionary service. Tell the church to send some one to take my place."—*From Notes on the Epworth League Devotional Meeting Topics.*

An Important Addition to the Sunday School Department

Grading in the Sunday School has made such rapid advances during the past few years that it has become necessary for our church, if it is to do the educational work it should do, and lead its people to live up to their responsibilities, to have associated with us some one with a technical knowledge of the needs of the Sunday School and with experience in solving the many difficulties which naturally arise in this field of activity. We have been exceedingly fortunate in securing as this associate Mrs. J. Woodbridge Barnes, who will act as a superintendent of Graded Work and Methods in connection with our Sunday School Department and publishing houses.

Mrs. Barnes began teaching in the Sunday School at sixteen years of age, very soon taking charge of a primary department and at once associating herself with the Newark Primary Union that she might be better equipped for her work. Her ability as an organizer and teacher was at once recognized, and in 1894 she was elected as the president of the Newark Sunday School Teachers' Union. This brought her in contact with the New Jersey Sunday School Association, and she had a prominent part in the establishment of the first "Summer School of Methods" held in New Jersey that same year, and later in the fall brought her into the position of president of the Primary Council, which was then created and established as a part of Association work. As this was the first State to establish such a department the work of Mrs. Barnes was pioneer in every respect. Her power of initiative, her natural organizing ability, and her clear insight into the needs of the work both present and future had full opportunity, and the result was the beginning of a work which has been world-wide in its scope.

In 1896 she was instrumental in reorganizing the International Primary Department, and was chairman of its Executive Committee until 1902. From 1894 to 1902 she was the primary superintendent for the Pennsylvania Sabbath School Association. From that position she was called by the International Association to become its elementary superintendent, a position from which, providentially for us, she has resigned on account of the placing of the headquarters of that Association in Chicago. Though she sent in her resignation last October it does not take effect until the close of the triennium in June. She will enter upon her engagement with us in July.

In all her work Mrs. Barnes is constructive, and we are to be congratulated in securing her for our church at this critical time in the evolution of the new educational systems in religious teaching. She will be invaluable to us in the introduction of the new series of Graded Lessons which will shortly be ready; and her expert knowledge particularly concerning the work in the elementary grades will be employed for the improvement of all of our literature relating to these departments. But Mrs.

Barnes' knowledge includes the whole range of the Sunday School, and she will serve us in all interests. It is our plan to use her extensively in the field. She will visit the larger cities, meeting our Sunday School workers, giving them the benefit of her skill and knowledge, helping in the better organization and the introduction of better methods, and advising in the matter of the most desirable literature. Pastors may congratulate themselves if they can secure her services on the Sabbath. She is a speaker of rare ability, clear and illuminating and inspiring. She would delight any audience in the very best of our churches at either of the Sunday services. I trust they will heartily co-operate with her when the occasion arises in the general interests of the Sunday Schools in the communities which she will visit. In addition to the kind of work above indicated, Mrs. Barnes will be open for engagements to attend District Conferences where, as soon as she is known, she will be a very popular speaker.

The Executive Committee of the International Association at the time of her resignation passed a very strong resolution expressing their regret on account of the loss of Mrs. Barnes out of the international field in which she had served with such distinction and success, recognizing the great contribution that she has made toward the erection of the higher educational standards in her special department, testifying to her matchless ability in organization, and to the prodigious work which she has performed during the six years of her connection with the production of the improved lesson course, and the contribution that she has made by her counsels to the perfecting of the educational side of the Sunday School work.

It is safe to say that in the judgment of the leading men and women in the Sunday School field in this country, Mrs. Barnes is regarded as the most capable and useful woman that has been engaged in Sunday School effort during the past recent years. In the furtherance of our effort to lift our Sunday School work to the highest plane of efficiency we regard it as a matter for special congratulation that we have been able to secure the services of Mrs. Barnes and we commend her to our Sunday Schools and churches. We do not hesitate in predicting that she will prove of inestimable value to us in the coming year.

"Paying much attention to what is defective, one comes to see little else, as it is said of those men whose business it is to examine the coins as they are struck off in the mint, to detect flaws—they come to be able to see imperfections where no one else could perceive them."

A man must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungen of self.—*Gerge Macdonald.*

The Church to-day needs sanctified business capacity. If we could only bring into our Christian work the same common sense that we put into our business, every Church would be a huge success, and if we ran our business with no more common sense that we sometimes run our church, I am afraid a good many businesses would fail in six months.—*Gipsy Smith.*

There is not a hardness of any kind that comes into our life that may not thus be transformed into good. Difficulties are laid in our path, not for stumbling-stones, but for stepping-stones. Thwartings and hindrances are not intended to check our progress, but to put more strength into our life. Botanists tell us that the fruits on a tree are arrested growths. They would naturally develop into new twigs and branches, but the progress is checked in some way, and the growths are stunted. Yet the tree does not allow them to be failures; it turns its thwarted developments into something even better than its first hopes. So it may be with thwarted hopes and plans in human life; they may become rich fruits in the character. That is what the grace of God is ready to make of them. There is no messenger of Satan that may not be transformed into a minister of blessing.—*J. R. Miller, D. D.*

Plan of Episcopal Visitation for 1908

(CHRONOLOGICAL)

Conference	Place	Date	Bishop
Alaska Mission		July 2	Smith
Oklahoma		July 7	Smith
East Okla. Miss.		July 15	Smith
North Montana	Kalispell	Aug. 13	McDowell
Montana	Miles City	Aug. 20	McDowell
Idaho	Wells	Aug. 20	Hughes
Black Hills Miss.	Austlin, S. D.	Aug. 20	McIntyre
Nevada Mission	Reno	Aug. 27	Warren
Wyoming Miss.	Sheridan	Aug. 27	McDowell
Pacific German	Salem, Ore.	Aug. 27	Hughes
N. W. Nebraska	Long Pine, O.	Aug. 27	McIntyre
Chelmsford	Greenfield, O.	Sept. 2	Moore
Eric	Jamesstown, N. Y.	Sept. 2	Hamilton
N. W. Indiana	Allen	Sept. 2	Berry
Colorado	Longmont	Sept. 2	McDowell
Iowa	Osawamie	Sept. 2	Quayle
Columbia River	Wenatchee, Wash.	Sept. 2	Hughes
Cent. Swedish	Racine, Wis.	Sept. 2	Neely
West German	Lincoln, Neb.	Sept. 2	Nielsen
Pac. Jap. Mission	Oakland, Cal.	Sept. 4	Warren
Pac. Chinese Miss.	San Fran., Cal.	Sept. 7	Warren
East Ohio	East Liverpool	Sept. 9	Cranston
North Ohio	Mount Vernon	Sept. 9	Moore
Detroit		Sept. 9	Hamilton
Cent. Illinois		Sept. 9	Berry
Des Moines	Charlotta, Ia.	Sept. 9	Spillmeyer
West Wisconsin	Ashland	Sept. 9	Neely
St. Louis German	Quincy, Ill.	Sept. 9	Nielsen
Western Nor. Dan.	Spokane, Wash.	Sept. 9	Hughes
California German	Santa Rosa	Sept. 10	Warren
Utah Mission	Ord	Sept. 10	McDowell
North'n Swedish	St. Paul, Minn.	Sept. 10	Wilson
California	Pacific Grove	Sept. 10	Warren
Indiana	Shelbyville	Sept. 16	Moore
Michigan	St. Joseph	Sept. 16	Hamilton
Illinois	Carrollton	Sept. 16	Berry
Wisconsin	Neenah	Sept. 16	Neely
Ohio	Lancaster	Sept. 16	Anderson
Central German	Columbus, O.	Sept. 16	Nielsen
Puget Sound	Tacoma, Wash.	Sept. 16	Hughes
Nebraska	Auburn	Sept. 16	McIntyre
Southern Illinois	McLeansboro	Sept. 16	Bristol
Western Swedish	Newman Grove	Sept. 17	Spillmeyer
Norwegian Dan.	St. Paul, Minn.	Sept. 17	Wilson
Southern Cal.	Los Angeles	Sept. 23	Warren
Cent. New York	Ithaca	Sept. 23	Cranston
Kentucky	Barbourville	Sept. 23	Moore
Northwest Iowa	Rockwell City	Sept. 23	Spillmeyer
Minnesota	Fairmont	Sept. 23	Wilson
Chicago German	Ripon, Wis.	Sept. 23	Neely
Oregon	Salem	Sept. 23	Hughes
North Nebraska	Stanton	Sept. 23	McIntyre
Central Ohio	Van Wert	Sept. 23	Bristol
N. W. German	Parker, S. D.	Sept. 24	Nielsen
Genesee	Rochester, N. Y.	Sept. 30	Cranston
Pittsburg	Vandergrift, Pa.	Sept. 30	Berry
Missouri	Parklo	Sept. 30	Spillmeyer
Northern Minn.	Itzehfeld	Sept. 30	Wilson
Rock River	Chicago, Ill.	Sept. 30	Neely
West Nebraska	Gallatonsburg	Sept. 30	McIntyre
Arizona Mission	Douglas	Oct. 1	Warren
Blue Ridge	Kings Mt., N. C.	Oct. 1	Goodsell
Holston	Johnson City, Tenn.	Oct. 7	Goodsell
West Virginia	Elkins	Oct. 7	Moore
Dakota	Sioux Falls, S. D.	Oct. 7	Wilson
Northern German	Fairfax, Minn.	Oct. 7	Nielsen
Upper Iowa	Mt. Vernon	Oct. 7	Lewis
North Carolina	Charlotte	Oct. 8	Cranston
Tennessee	Nashville	Oct. 14	Goodsell
North Dakota	Jamestown	Oct. 14	Wilson
Atlantic Miss. Conf.	Elizabeth City	Oct. 15	Cranston
Cent. Tennessee	Dowelltown	Oct. 22	Goodsell
N. Mex. Eng. Miss.	Santa Fe	Oct. 22	Smith
N. Mex. Span.		Oct. 22	Smith
Miss. Conf.	Santa Fe	Oct. 22	Smith
East Tennessee	Chattanooga	Oct. 29	Goodsell
Austin (Texas)	Houston Heights	Nov. 19	Quayle
South Carolina	Spartanburg	Nov. 25	Hamilton
Cent. Alabama	Decatur	Nov. 26	Anderson
West Texas	Victoria	Nov. 26	Quayle
Savannah	Greenville	Dec. 3	Hamilton
Alabama	Pratt City	Dec. 3	Anderson
Southern German	San Antonio, Tex.	Dec. 3	Quayle
Atlanta	Atlanta, Ga.	Dec. 10	Anderson
Texas	Paris	Dec. 10	Quayle
Georgia	Mount Zion	Dec. 17	Anderson
Gulf	Hammond, La.	Dec. 17	Quayle

FOREIGN WORK.

AFRICA—BISHOPS HARTZELL AND SCOTT.
East Central Africa Mission Conference, Liberia Conference, West Central Africa Mission Conference, Places and Dates to be announced later.

CHINA

North China	Peking	Oct. 7	Bashford
C. China Miss. Conf.	Klukiang	Oct. 21	Bashford
Foochow	Foochow	Nov. 4	Bashford
Hinghna	Hinghna	Nov. 18	Lewis
W. China Miss.	Chungking	Feb. 3, '09	Lewis

EUROPE

Italy	Turin	June 17	Burt
South Germany	Rhingen	June 24	Burt
Switzerland	Adleswill	July 1	Burt
France Mission	Lyon	July 9	Burt
North Germany	Hamburg	July 15	Burt
Denmark	Copenhagen	July 23	Burt
Sweden	Karlskrona	July 29	Burt
Norway	Alesund	Aug. 12	Burt
Finland and St. Pe.			
tersburg	Tammeford	Aug. 26	Burt
Bulgaria	Lovetch	Sept. 10	Burt

SOUTHERN ASIA

South India	Bangalore	Dec. 10	Robinson
Bengal	Asansol	Dec. 17	Warne
North India	Moradabad	Jan. 6, '09	Warne
Cent. Prov.	Jabalpore	Jan. 6, '09	Robinson
Northwest India	Muttra	Jan. 14, '09	Warne
Bombay	Nadlad	Jan. 14, '09	Robinson
Burma	Rangoon	Jan. 22, '09	Oldham
Malaysia	Singapore	Feb. 2, '09	Oldham
Philippine Islands	Manila	Feb. 26, '09	Oldham

SOUTH AMERICA—BISHOP BARSTAD.
Bolivia Mission, Chile Conference, Eastern South America Conference, and North Andes Mission, Places and Dates to be announced later.
Adopted by the Board of Bishops, at Baltimore, Md., June 1, 1908.

JOHN M. WALDEN, Secretary.

Worry does no good. It does not make the burden any lighter, the road shorter, the duty easier. The sensible thing to do is to face the fact that is discouraging or hard, and go right on. He was a wise traveler who, when his horse died said, "I must walk now," and trudged on with cheerful energy. A good many people would have sat down beside the dead horse and spent hours in worry.—*Wellspring.*

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE BUILDING FUND

We hope to present in a very short while a picture of the building that will be the permanent home of the SOUTHWESTERN CHRISTIAN ADVOCATE, as well as a sketch of how the building will look remodeled. The location is a fine one and the investment is a safe one. We never pass this building without a feeling of pride, knowing that it will be a source of joy and inspiration to our membership for all time to come, or at least so long as it is occupied by the SOUTHWESTERN as its headquarters. We must have several thousand dollars to put this building in fine shape, not only that it may be representative of one of the principal thoroughfares of the city of New Orleans, but representative of our great Methodism. We are appealing to our membership, through the District Superintendents and pastors, for small contributions for this purpose. No charge need give a large amount if each charge will give something. As an appreciation of the Church's gift of \$12,000.00 for the purchase of this building the appeal for the remodeling should meet with a willing and immediate response. Several thousand dollars divided among our Conferences makes but a small amount for each. On any Sunday that the pastor presents the claim for this building a sufficient amount may be raised in an after collection. A book recording the amounts from each charge will be filed in our vault to which reference can be made for all time to come.

One of the most substantial collections we have received for the Repair Fund comes from Metropolitan Methodist Episcopal Church, Baltimore, Maryland, the Rev. J. A. Holmes, D. D., pastor. Dr. Holmes is thoroughly interested in everything that pertains to the welfare of our Methodism, and particularly is he anxious that our people shall make a showing in the great Church of which we are a part. On one Sunday during the General Conference Doctor Holmes presented the claims of the remodelling of this building to his congregation and a collection of \$25.65 was readily given. It appears that there are other churches that ought to fall in line and follow the example of Doctor Holmes. Metropolitan and its loyal pastor have our sincere thanks.

Previously acknowledged	\$90.85
Metropolitan Methodist Episcopal Church, Baltimore, Md.	25.65
J. W. Jones, Summerfield, North Carolina	1.00

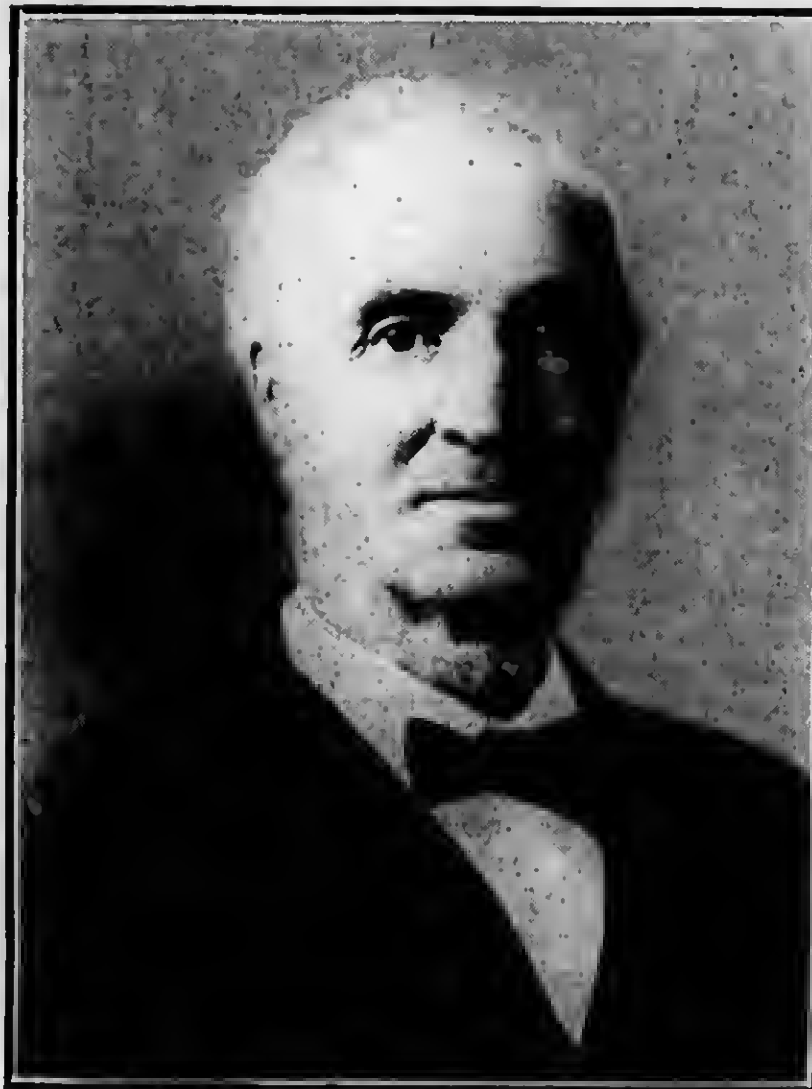
Total\$116.50

We will acknowledge your subscription next week if you will send it to us.

The General Conference is over and the dull season is upon us. We must therefore urge upon our brethren to present the claims of the SOUTHWESTERN. Brothers, past blessings do not suffice. Our pastors and District Superintendents and membership wrought well during the past quadrennium—the last year of the quadrennium was the best in the history of the SOUTHWESTERN. But past blessings do not suffice. Hard times have struck us and struck us hard. If we relax our energy our good record may be spoiled. The fact is we have experienced already for the summer months a falling off in our receipts. We must urge the brethren, therefore, to rally, securing not only new subscriptions, but renewals as well. This is imperative. We appreciate most heartily what you have done in the past, but we must have your help now.

OUR FIRST TEACHER IN THE SOUTH DEAD

The Rev. George Standing, D. D., widely known and widely loved, the first missionary teacher of the Methodist Episcopal Church to the South, passed to his reward on Saturday, June 9. Mr. Standing was born August 22, 1824, in Steyning, Sussex, England. He was converted in England at a very early age; but on account of his religious professions was forced to leave his father's home. Very shortly thereafter he went to Australia, spending eighteen years as missionary in that country. He then returned to his native home in England, visiting his relatives and friends for a short while. This was in 1865. Hearing of Lee's surrender, he made up his mind to visit America; on reaching New York, he met Doctor R. S. Rust and others who were interested in the education of the freedmen. Mr. Standing also became interested and consented to go South and work among the Negroes; and from that date to the date of his



THE REV. GEORGE STANDING, D. D.

death he has made his residence among the people among whom he learned, loved and whom he so faithfully and so successfully served. He was at one time pastor of Lloyd Street Church, Atlanta, Ga. He taught in the schools of the State of Georgia and was identified with our educational work in Georgia since its founding. He has given a heroic devotion to the cause to which he had allied himself; proved himself to be a safe leader of our people and withal a brother beloved. His death was greatly mourned by the people of Atlanta and of the State of Georgia of all denominations.

One of the characteristic efforts on the part of Dr. Standing was the adoption of young colored boys whom he educated treating them as his own sons. A unique feature of his will was the provision that these boys should serve as his pall-bearers; and fifty dollars was left to each of them to provide for travelling expenses to the funeral.

Dr. Standing was a remarkable preacher; inspiring, thrilling and softening. He was quite acceptable to the people as a teacher and preacher and as a leader of moral and religious forces. His influence widened with the years. By the strictest sort of economy he had managed to accumulate an estate estimated to be worth between twenty and twenty-five thousand dollars, most of which was left as a bequest to his relatives in England.

The day of his funeral services, which were held in Atlanta at Lloyd Street Methodist Episcopal Church, his body laid in state from nine o'clock a. m. to 2 p. m. and was viewed by hundreds of friends and people whom he had helped. It is reported to have been one of the largest funerals ever held in Atlanta. Certainly one of the largest funerals ever held in Atlanta where our people were so intimately connected. Among those who delivered eulogies at the services were: The Rev. Doctor J. A. Rush, pastor of Central Avenue Church; Doctor H. H. Proctor, pastor of the First Congregational Church; President W. H. Crogman, Rev. Z. K. Gowen, Doctor M. M. Aiston, Rev. J. A. Richie and Mr.

E. H. Webster. The floral offerings came from Atlanta University, Clark University, Thayer Home, Central Avenue Methodist Episcopal Church, Young Men's Bible Class of the same church, of which Brother Standing was a member until his death, First Central Congregational Church, Young Men's Christian Association, Mrs. Violet Lee and others. Thus departs from our midst one of God's heroes, a faithful servant of a lowly people.

OF GENERAL INTEREST

ASPIRATION OF THE FILIPINOS.

On the eve of the adjournment of its first session the Philippine Assembly declared by a large majority vote that immediate independence was the deep desire of the Filipino people. Speaker Osmena in his closing address said that not only did the people want independence, but their achievements proved that they were ready for it now. Capable authorities who have studied the situation at first hand generally agree that the time has not yet come for the complete surrendering of government of the Philippine Islands to the Filipinos. This will eventually be done, but gradually and after years of training and discipline. Many prominent Filipinos agree with them. One of the members of the Assembly is now in Russia studying the methods of the Russian Douma, which has to do with many problems similar to those confronting the Filipino Assembly.

THE JAPANESE OVERTAXED.

Japan doubtless enjoys the distinction which comes to her as one of the great powers of the world, and deserves the many words of praise spoken of the reforms she has instituted, the progress she has made and the military renown she has won. But she pays dearly for all this, being the most heavily taxed nation in the world. It is estimated that the Japanese taxpayer pays twenty per cent of his income for the support of the government. In other words, the head of every Japanese household must give one dollar out of every five which he makes for governmental expenses. When it is considered, too, what low wages are paid the Japanese laborer, the hardships which these exorbitant taxes produce can be more easily understood. It is a matter of wonder as to whether the Japanese even though he loyally and patriotically shouts "Banzai" as he beholds the splendidly equipped army and navy, feels in his heart that this pomp and display are worth the price.

THE PASSING OF EX-PRESIDENT CLEVELAND.

The National flag is flying at half-mast from the White House, the several Departmental Buildings, Navy yards and Naval stations, as a deserved tribute to the memory of the late Grover Cleveland, the twenty-second and twenty-fourth President of the United States, who died at Princeton, New Jersey, June twenty-fourth, Nineteen hundred-eight.

The poet Horace, in an ode dedicated to the Emperor Augustus, uses the following words, which are singularly appropriate in describing the rugged character of Grover Cleveland: "A man who is just and tenacious of his purpose, neither the rage of citizens urging wicked things nor the countenance of a threatening tyrant can shake from his settled purpose,—if the disrupted globe itself were to fall upon him, the ruins would strike him undimmed." Grover Cleveland, the son of a Presbyterian minister, was born at Caldwell, N. J. March 18, 1837. At the age of 16, because of the death of his father, it became necessary for him to earn his own living, and to that end he became a teacher in a New York Institution for the blind. Some years later, having begun the practice of law he became assistant district attorney of Erie county in 1863. He was elected sheriff in 1870. In 1881 largely because of the dissatisfaction which prevailed on account of a corrupt Republican administration, he was elected Mayor of the city of Buffalo, New York, by the Democrats. As Mayor, he reorganized the many departments over which he had control on business principles, and successfully instituted many reforms. So highly were his services prized that he was nominated and elected Gov-

error of New York by a great majority in 1882. The integrity and sound judgment which characterized his conduct as Governor, together with his success in office brought him prominently before the Nation and won for him the presidential nomination in 1884. He was elected, defeating James G. Blaine, the Republican nominee. His first administration was characterized mainly by the bold and determined manner in which he advocated a reduction in tariff duties and by his opposition to what he considered unworthy bills, vetoing more than 400 such bills. He was again the nominee of his party in 1888, but was defeated by Benjamin Harrison. In 1892 he was for the third time called upon by his party to be its standard bearer, and was elected. To Mr. Cleveland alone has come the distinction of being re-elected president after once having suffered defeat. He is also the only Democrat elected since the Civil War. During his second administration, despite the violent opposition of the majority of his party he set himself unflinchingly to the maintenance of the gold standard and having called an extra session of Congress in 1893 succeeded in securing the repeal of the purchasing clause of the Sherman bill, which required the government to make large purchases of silver bullion. It was also during this administration that he upheld and advanced the Monroe Doctrine by his vigorous and successful insistence that the long standing boundary dispute between Great Britain and Venezuela be submitted to arbitration. Shortly after the completion of his second term in office he retired to the quiet little village of Princeton, N. J., to spend his remaining years in literary work and quiet enjoyment of his beautiful and happy home life. He was lionized by the students of the University there and greatly beloved by University men and towns-people.

His funeral was attended by President Roosevelt, Governor Hughes and many of those who had been closely associated with him while President.

The wisdom or lack of wisdom of many of Mr. Cleveland's policies has been the subject of many bitter controversies. It is not to be doubted but that like his fellow mortals he made mistakes.

But whatever may be our attitude to his policies, we cannot but admire the man for his unwavering devotion to what appeared to him as right. He sought to serve his country rather than his party.

Secretary Strauss fittingly calls him "a mighty giant of political righteousness." It may not be affirmed of him, even by his admirers that he was a brilliant man. On the other hand, in the language of the *Paris Temps*: "He owed his success to his character rather than to his talents."

COMMISSIONS APPOINTED

The Bishops have announced the appointment of the following commissions:

ON JUDICIAL PROCEDURE

Bishop Smith.

Ministers: W. W. Evans, R. J. Cooke.

Laymen: R. T. Miller, T. H. Anderson.

ON EVANGELISM.

Bishops Berry, McDowell, Anderson, Quayle, McIntyre.

This commission to appoint an advisory committee of twenty-five.

ECUMENICAL CONFERENCES

Bishops Goodsell, Hamilton.

Ministers: E. R. Dille, C. B. Spencer, C. W. Wyant, W. F. Conner, S. J. Greenleaf, F. W. Straw, T. E. Fleming, Naphtali Luccock, J. StC. Neal.

Laymen: Charles W. Fairbanks, G. F. Washburn, H. K. Carroll, J. E. Ingram, John W. Robinson, William Rawling, J. E. Annis, E. M. Cranston, D. D. Thompson.

ON FEDERATION

Bishops Walden, Cranston, Wilson.

Ministers J. F. Goucher, G. A. Reeder, W. W. Evans.

Laymen: R. T. Miller, Hanford Crawford, J. A. Batten.

FEDERATION OF COLORED CHURCHES

Bishop Walden.

Ministers: W. H. Brooks, J. W. E. Bowen, R. E. Gillum.

Laymen: T. G. Dean, R. S. Lovinggood, M. S. Page.

Personal and General

Mrs. Wilson, wife of Bishop A. W. Wilson, of the Church, South, died June 4.

The Rev. Dr. J. M. Cox, president of Philander Smith College, has been appointed by the Bishop a member of the University Senate, representing the Seventh District.

The Rev. and Mrs. R. D. Bethea are enjoying their stay at Gammon Theological Seminary, where Mr. Bethea is taking a course in theology. Recently a daughter was born at the parsonage.

The Rev. J. H. Lovell, D. D., pastor of Morris Church, at High Point, North Carolina, is pushing the reconstruction of the church that was burned some time ago. On a recent Sunday more than \$300.00 was raised.

The Rev. J. W. Wallace, B. D., is succeeding nicely as pastor of the new St. Paul Methodist Episcopal Church, at Seattle, Washington. Brother Wallace is fully prepared, and will no doubt make good in the far West.

Dr. O. S. Baketel continues to serve jointly the Sunday School Board and the Editorial Department, and during the summer will have charge of the classmate and Sunday School Advocate at 150 Fifth Avenue, New York City.

Bishop McDowell preached a strong baccalaureate sermon May 24, and Governor Hanly gave an inspiring commencement address May 27. Ninety graduates received degrees; forty-five were given diplomas and certificates on completion of courses.

Bishop Scott will attend the forty-second anniversary of the Ninth Street Methodist Episcopal Church, Covington, Kentucky, the Rev. John W. Robinson, D. D., pastor, next Sunday, and will address the Cincinnati Preachers' Meeting the following Monday.

Persons desiring competent teachers for the summer would do well to correspond with the editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. We can recommend several persons who desire schools who would give very satisfactory service during the summer months.

If the date of your district conference does not appear in the roster to be found in another page of this paper, you will do us a favor to send it to us at once. If notice of your conference does appear and is incorrectly stated, be kind enough to notify us of any change to be made.

Congress has authorized the erection of a bronze statue of the Rev. John Witherspoon, the only clerical signer of the Declaration of Independence, and appropriated \$4,000 for a pedestal. The location approved is in front of the Church of the Covenant on Connecticut Avenue, Washington.

Prof. S. J. MacWatters, of the School of Theology of Boston University, is the author of the ordination solo which was sung at the consecration of the Bishops in Baltimore. The music, set to Scriptural words, is of the severer classical order, and is dedicated, by permission, to Bishop Goodsell.

The committee to edit the Discipline of 1908 consists of Bishop D. A. Goodsell, appointed by the Board of Bishops, and Drs. Jos. B. Hingeley and J. M. Buckley, elected by the General Conference. They are working separately at present, then will meet in New York early in July to complete the work.

On Monday, June 9, St. Mark Church, New York City, gave its pastor an ovation. The program was in charge of Miss Edith Leonard, a cultured and refined young woman, who is the leader of the young people's organization in that great church. Among those who participated in the demonstration were Mr. Roscoe Conkling Simmons, of the National Review, Counsellors Wilford H. Smith, L. C. Collins and J. H. Atkins.

Our friends will be pained to know that Rev. Warren McDonald, pastor of Mt. Olive Methodist Episcopal Church, Topeka, Kansas, is in very poor health and has gone to Hot Springs, Arkansas, for treatment. He has many friends in the State of Mississippi as well as within the bounds of the Lincoln Conference, where he is now serving, who will be interested in him. It is intimated that he is in need of financial relief, and those who desire to help him should send same to him at Hot Springs, Arkansas, care of Doctor W. R. R. Duncan, 112 Walnut Street, Hot Springs, Ark., our pastor at that point.

Straight University held its thirty-seventh commencement in Central Congregational Church, this

city, on the evening of June 10. The commencement address was delivered by Professor Charles Winter Wood, of Tuskegee Institute, upon the subject, "Character and Service." Professor Wood's address was one of the most practical and helpful and at the same time literary productions that we have heard for quite a while. Mr. Wood is a polished and effective speaker, having not only the foundation of scholarship, but elocutionary training. There were seventeen graduates from all departments. The diplomas were awarded by President S. G. Butcher, who closed his first year as president of Straight University with eminent success.

The most of the Alexandria District of the Louisiana Conference is suffering from high water. The pastors at Rapides and Richland are suffering greatly. They have lost all they had and were forced to move out of the parsonages in flat boats. The pastors at Boyce, Colfax, Vincent, Teche, Melville and Waxia are all in a distressing condition. The District Superintendent, the Rev. J. J. Obee, appeals for help for the pastors of these charges, and for their faithful members. The railroads in that section have been tied up and at the time the Rev. Mr. Obee wrote the Red River was still rising, and the indications are that this will be the highest water ever known in this section. Those who desire to help these friends should send money or supplies to the Rev. R. C. Worsham, at Alexandria, Louisiana, or to the District Superintendent, the Rev. J. J. Obee, at Alexandria, Louisiana.

The first meeting of the Board of Conference Claimants elected by the recent General Conference will be held in Chicago on Tuesday, July 14, at 10 a. m. The members of the Board are: Bishop Spellmeyer, Marvin Campbell, H. M. Hayner, O. H. Horton, J. W. Pearsall, J. E. Andrus, Charles Scott, Jr., E. L. Young, James Hamilton, J. A. Mulfinger, C. W. Baldwin, A. G. Murray, C. U. Wade, Perry Millar and J. W. Van Cleve. In this meeting the Board will organize and take the necessary steps for incorporation and provide plans for the work of the year. The Corresponding Secretary of the Board, Dr. J. B. Hingeley, will establish his headquarters in Chicago subsequent to this meeting. Until then his address will be, 120 Corn Exchange, Minneapolis, Minn. Already many requests have come for his services at Conference Anniversaries, camp meetings and other meetings.

The Rev. J. A. Simpson, B. D., pastor of the First Methodist Episcopal Church Monrovia, Liberia, is now in this country on a furlough after nine consecutive years as a missionary in Africa. Brother Simpson has had a marvelous success in the work of the pastorate in Africa. His work for three years as presiding elder of a District in the Liberia Conference is commendable, and as a medical practitioner in that country he did much good. Brother Simpson will be in this country for several months, and during his stay he will endeavor to interest the people in our work in the Dark Continent. For the next six or eight weeks he will visit many of the churches in North, and Northwest Missouri, his native state, after which he will take a trip through the Southern states. As a missionary he had many wonderful experiences in Africa, and his talks and lectures on the Fatherland will doubtless be of great interest to many. His postoffice address is Stephens Store, Missouri.

HOWARD UNIVERSITY

The Year Book records an attendance of 1091. During President Thirkield's administration of two years, the College enrollment has nearly doubled, and that of the School of Medicine has increased from 212 to 232. The courses of study in the several academic departments have been revised and correlated, and the faculty force has been increased. The School of Medicine has been reorganized and the building entirely refitted. The staff of the new half million dollar Freedmen's Hospital has been brought into close working relations with the University. The available funds for expenses and equipment have advanced over 75 per cent. The Board, by unanimous action, increased the salaries of the President and all regular Professors in the College. A new steam heating plant for all the buildings of the University is being installed. With a united Board of Trustees and faculty, and a rapidly increasing and enthusiastic body of alumni and students, the outlook of the University was never so encouraging.

Personals

The address of Mrs. L. E. Banks has been changed from 2123 Second Street, New Orleans, to San Jacinto, Riverside County, California.

Miss Mamie Titus of Clarksville, Texas, a student at Wiley University, is spending a while at Monroe, La., the guest of the Misses Rausch.

The revival at Sorrell, La., closed Sunday night, June 14. The efforts of the pastor, the Rev. R. A. Taylor, were blessed with fourteen conversions and twelve accessions.

The foundation of a \$1,000 new Methodist Episcopal Church has been laid at Coahoma, Miss., by the Rev. D. D. Shelby, pastor. One hundred and thirty dollars in cash has been raised on the new building.

The Rev. S. Green, at Melville, La., desires to thank their friends for the many substantial gifts presented to him the evening of June 21, namely, Messrs. G. N. Johnson, Martin Johnson, Edward Winchester and Mrs. Maggie Brown.

Programs are out announcing the first session of the Starkville District Conference, to be convened at New Prospect Methodist Episcopal Church, on the Starkville (Miss.) Circuit, on Wednesday, July 22. The Rev. J. H. Everett is district superintendent.

Mr. James A. Connelly of Denmark, S. C., visited Mr. Henry C. Newton of Blackville, S. C., the first week in June, and while in Blackville visited Trinity Methodist Episcopal Church and heard a very excellent sermon preached by the pastor, the Rev. V. S. Johnson.

Programs are issued of the thirteenth session of the Annual District Conference, Sunday School and Epworth League Convention of the Dallas District, West Texas Conference, to be held at Hubbard City, Texas, on July 28 to August 2. The Rev. J. S. Wyatt is district superintendent.

The fifteenth annual session of the Greenville District Conference, Sunday School Institute and Epworth League Convention of the Methodist Episcopal Church is to be held at St. James' Methodist Episcopal Church, Seneca, S. C., July 22-26, inclusive. The Rev. J. F. Page is district superintendent.

An interesting program is announced for the Orangeburg District Conference, Sunday School Institute and Epworth League Convention of the Methodist Episcopal Church, to be held at Pleasant Branch Church, Springfield, (S. C.) Circuit, July 22-26. The Rev. G. W. Cooper is district superintendent and the Rev. B. G. Fredrick, pastor.

At St. Marks Methodist Episcopal Church, Spring Creek, La., the Willing Workers' Club gave a grand social in honor of the Rev. P. W. Clark, district superintendent of the Lake Charles District, on June 14. The social was given under the auspices of Misses Lillian A. McCain, Louisa Kimplin and others. The delicacies of the season were served.

The out-door entertainment given by Mr. and Mrs. Frank Villars and daughter, with the assistance of others, on the lawn of their home in Fredericktown, Md., was a great success. The

amount raised was \$10.60; cleared \$6.65, which was turned over to the Rev. G. A. Henson, pastor. The band furnished delightful music, which was greatly appreciated.

The St. Paul Methodist Episcopal Church, Texarkana, Texas was dedicated on May 30, 1908, at 3 p. m. The Rev. J. E. Bryan, pastor of Ebenezer Methodist Episcopal Church, Marshall, Texas, preached two able sermons. All the services were well attended. Two were added to the church. Collection for the day, \$125; total collection, \$142. The Rev. E. H. Holden is pastor.

The following is from Key West, Fla.: "We desire to have a successful kindergarten in this city among the colored children, and earnestly entreat all who will help us. Don't think that we are not trying to help ourselves, for we are; but we need assistance. A good school of this kind is much needed. Help us to get our material before the opening, August 21, 1908.—Miss Jones and Miss Elliott, Teachers.

"On the fourth Sunday in May we gave a class rally to raise money on the indebtedness of the Haven's Memorial Methodist Episcopal Church. Our effort was not in vain, for we raised the sum of \$100. Of this amount sisters K. L. Wilbon and Annie Overton raised the largest sum. Our membership has been strengthened and the indebtedness greatly reduced," writes the Rev. G. J. Dobson, pastor at Wionona, Miss.

Pine Top community, Butler, Texas, has now in its midst a promising young physician, namely, Dr. W. M. Durham. The reception given him on his arrival was a hearty assurance of the good will of the people of this community. W. J. Manning made the introductory address, after which Doctor Durham addressed the audience. Professor O. K. Manning made an interesting talk, H. L. Turner rendered a choice vocal selection, and this closed a very enjoyable affair.

Our work at Gulfport, Miss., is doing nicely. A recent meeting at St. Mark's Church added four persons to the membership. The Rev. D. L. Morgan conducted the meeting. He is indeed a great preacher. The Rev. J. A. Patterson and members have built a beautiful new church in Gaston Point, an addition to Gulfport, and it is said to be the prettiest church in that town. It will cost \$1,000 when finished. A revival meeting is now on at the new church that is having splendid success.

At Clinton, La., the members and friends of Mount Zion are deeply interested in fitting up their church and caring for their pastor. Misses Ollie Grinner and Ettna King, assisted by friends, presented one dozen chairs and carpet for either aisle in the church. A concert given by Misses Ella Monroe, Izella Campbell, Mrs. Emma Kilburne was a financial success. These faithful girls are beautifying their church, helping to care for their pastor and paying off old debts. Messrs John Judge and Robert Garden led a surprise, for which the Rev. G. A. Payno and family are very grateful.

The members of Wesley Methodist Episcopal Church, Houma, La., having praised God for forty years in this city, have decided to have a fortieth anniversary rally meeting in connec-

A FEELING OF SECURITY.

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

Such a medicine is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root.

Swamp-Root is scientifically compounded from vegetable herbs.

It is not a stimulant and is taken in teaspoonful doses.

It is not recommended for everything.

It is nature's great helper in relieving and curing kidney, liver and bladder troubles.

A sworn statement of purity is with every bottle of Dr. Kilmer's Swamp-Root.

SAMPLE BOTTLE FREE BY MAIL.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail—it will convince any one. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the New Orleans Southwestern Christian Advocate.

tion with a thanksgiving Jubilee. All ex-pastors are cordially invited, and many have signified their intention to attend. The history of the church from its organization forty years ago will form an important part of this meeting. The services will begin Sunday, July 12, at 1:30 p. m. It is hoped that this meeting will be largely attended and that all will help in every tangible way to make it a success. The Rev. P. C. Colton is pastor, and the Rev. B. M. Hubbard district superintendent.

Mrs. E. A. Harrison writes from Jeanerette, La.: "Sunday, June 7, was a gala day at old St. Paul. Many were out to welcome the Rev. D. S. Sloan, the pastor, who had been absent for thirty days enjoying a much-needed rest and attending the General Conference at Baltimore. He returns greatly enthused over the work of the great Methodist Episcopal Church. Pastor Sloan also visited New York city and several other places of interest in the East. He is well pleased over the action of the General Conference in establishing a permanent board for conference claimants, and looks forward to great success in our conference for the care of the old veterans. On Tuesday night the Epworth League tendered him a grand reception. All were well pleased with his address on the work of the General Conference."

The district missionary convention of the Mexico District, at Mexico, Mo., June 14-18, was a success in every way. The presence of the Rev. J. A. Simpson, a missionary from Africa, and pastor of our First Church at Monrovia, Liberia, who is in this country on a furlough, added much to the convention. His sermons and lectures were attractive features of the convention. The convention took steps to maintain a scholarship in the College of West Africa for six years at \$25 per year. The Rev. W. C. Ellis, district superintendent, was present and presided during the session. The missionary spirit ran high, and no doubt the convention will prove a blessing not only to the Mexico District but to the Central Missions Conference. The Rev. J. H. McAllister of Fulton was elected secretary, and the Rev. J. M. Harris of Mexico was made chairman of the executive committee.

Do not put matter intended for these columns and business items on the same sheet.

Children's Day Collections

Sturgeon, Mo.—We held our Children's Day services on June 7; collected during the day for the children's service \$6, a splendid collection for a rainy day.

Heflin, Ala.—Sunday, June 14, the Sunday-school presented a splendid Children's Day exercise at New Beth Church, Mr. H. H. Thompson, superintendent. Raised for all causes, \$18. J. A. Collie, Pastor.

Moble, Ala.—We celebrated Children's Day in grand style. The sermon on "Education" was preached by the pastor at eleven o'clock a. m. The Children's Day program was rendered at eight o'clock p. m., to the great delight of a large audience. Collection for benevolence, \$12.—A. G. Gleason, Pastor.

West Point, Miss.—Children's Day was fittingly observed at the St. Paul Methodist Episcopal Church, June 14, 1908. Collection for the day, \$20. Under the careful supervision of the Sunday-school superintendent the program was nicely carried out.—Bessie Rush.

Lula, Miss.—Arkadelphia Sunday school rendered a splendid program Sunday, June 14. Notwithstanding rain that fell on Saturday night, raised \$5.55, which was remarkable for twenty scholars.—D. D. Shelby, Pastor.

Liberty, Miss.—Children's Day was a success. Program nicely carried out. David Houston, superintendent of Sunday-school, was ably assisted by Mr. and Mrs. George Thomas. Collection, \$13.05.—I. S. Thomas, Pastor.

Edwards, Miss.—Quite a crowd gathered on Children's Day to witness exercises. Superintendent A. L. Parks had the program well planned. With his little band he can entertain the most intelligent audience that gathered. Collected \$17.08.—A. L. Parks, Superintendent; W. L. Mills, Pastor.

Newport, Ark.—Our Children's Day was quite a success program nicely rendered. Collection, \$4.46.—W. Simpson, Pastor.

Foristell, Mo.—The day was favorable, and the large audience appreciative. Collection, \$2.30. One baptism.—F. H. Small, Pastor.

Leesville, La.—The exercise very successfully carried out by G. A. Lashington. Collections: Mt. Zion, \$11; Shady Grove, \$7; total collection, \$18.—F. M. Lashington.

Gainesville, Ga.—The Children's Day program was nicely carried out, under the direction of Miss Dora L. Wheeler. Collection, good.—J. H. Dorsey, Pastor.

De Soto, Miss.—The day was fittingly observed at our church here June 7. Collected for education \$12.30.—Alex. McCarty.

Greenville, Miss.—Children's Day was fittingly observed by rendering the program at night. Collection for the day, \$62.75.

Vaiden Circuit Mississippi.—Children's Day observance was a success. Sand Hill raised \$15; Good Hope, \$7; Midway, \$10.30; Martin Grove, total, \$36. Sand Hill raised \$6; pastor; total for the day, \$42.—W. Leake, Pastor.

Mexico, Mo.—At St. Luke Methodist Episcopal Church the program rendered by the Sunday-school and Epworth League. The educational program ran high. The people talked and prayed for our colleges. The pastor, the Rev. J. M. Harris, preached an educational sermon in the evening. Five were baptized and six received into the church. The collection for the day amounted to \$26.—Mrs. N. J. Harris, Superintendent.

Vaughan, Miss.—The Children's Day program was rendered to the delight of all, with J. A. Robinson as superintendent, and the Rev. H. May. Mount Pleasant Sunday-school of Benton Circuit raised \$26. The pastor preached an able sermon. One hundred and twenty partook of the Lord's Supper. Total collection for the day, \$47.70.—S. H. Whisenont.

CLOSING EXERCISES LONG BEACH COLORED PUBLIC SCHOOL

The closing exercises of the Long Beach Colored Public School began Saturday, May 23, 1908, with a concert by the primary department and ended with a picnic at Collins' Farm, Monday, May 25, 1908. At the concert the children acquitted themselves creditably, especially the young ladies in the pantomime, "Lead Kindly Light." In the contest flag drill, Dora Taylor and Edna Hayden were considered the best drilled girls. On Sunday, May 24, the closing exercise was held in the school house at 2 p.m. Promptly at 1:50 p.m. the pupils entered the school room, lead by Miss M. L. Stewart, first assistant of Pass Christian Colored School. A short program was rendered by the pupils. Prof. J. W. Randolph, principal of the Pass Christian Colored School, delivered the closing address. He insisted that parents should keep their children in school and give them a chance. His practical and fatherly advice held the attention of all for nearly two hours. A brief review of what had been done the past session and what should be done next term was given by the teacher, Miss F. C. Williams. Attention was called to the drawing work of the primary class. All the work which was done by this class was on exhibition. Quite a number out-of-town visitors were present, among the members were: Misses M. L. Stewart, M. M. Young, Mrs. D. Waters, Messrs. A. B. and M. Maultsby and Prof. J. W. Randolph. The visitors seemed favorably impressed with our town and the school work.

F. C. WILLIAMS.

MEMBERS OF THE W. H. M. S. OF THE LITTLE ROCK CONFERENCE

It was with sincere regret that we read the resignation of our much-beloved friend, and president of the Woman's Home Missionary Society of Arkansas, Mrs. Dr. A. T. Strickland, of Philander Smith College. It came as a great surprise to us, as we were not able to meet the board during the closing session of our last conference. Time and space will not permit us to say the many things so justly due, for her intense interest and self-sacrificing efforts in behalf of our "Woman's Work" in the State, but please allow us to say that the cause has lost a true and trustworthy leader, fully able to carry it on to the desired heights of success. Now, to the dear women of the State, the call comes a little late, owing to some matters pertaining to our home church, in which we were asked to interest ourselves, but accept it as being none the less urgent. Work and pray as never before that your auxiliaries make round reports for the different funds. Rally your young folks, have the Queen Esther Girls, the Home Guards and the Mothers' Jewels feel the importance of their "Mite Box Rally." Come to the meeting 500 strong, with the spirit of Christ in your soul, the success of the work, your chief interest and you need have no fear concerning the election of the right women to the right

places. Pray for success along all lines. Yours for His cause.

ANNA C. FREEMAN,
1230 West Sixth Ave.,
Blue Bluff, Ark.

THE SUNDAY-SCHOOL CONVENTION OF THE LEXINGTON DISTRICT

Tennessee Conference, was held in McDonald Methodist Episcopal Church, Parsons, Tenn., May 28 to 31. The convention was called to order by the district superintendent, the Rev. B. J. Meridith, D. D., after which he conducted a short devotional exercise, and at the close of the same made some very timely and helpful remarks. Squire John Hayse of the city was introduced by Dr. Meridith, and he delivered the welcome address. The address was timely and full of instruction, and the delegates were made to feel perfectly at home. Response by the Rev. R. L. Williams of Lexington. The remainder of the program was carried out as drawn up with few exceptions. The introductory sermon by Rev. J. O. Dixon, the youngest pastor in the district, and perhaps the youngest in the conference, in charge of our work at Selma, Tenn., was greatly enjoyed by all. It was considered above the average. He chose for his text Jonah 3:2.

The Rev. A. Ransom of Clifton, the Rev. S. W. Whittaker of the Oak Grove Circuit and R. L. Williams of Lexington, preached excellent sermons during the convention. The Rev. G. A. Sanford also preached a good sermon. The Rev. J. H. C. Means of Memphis being absent, the Rev. J. O. Dixon was asked to preach in his place Sunday night.

The convention was one of great interest. The people of Parsons, both white and colored, hold the delegation in high esteem.

Among the many distinguished visitors from the African Methodist Episcopal Church were the Revs. R. B. Adams, F. E. Young, E. J. Conrad and Prof. J. J. McLaure; the Baptist Church, the Revs. J. B. Dixon and C. A. Diggs. Mr. L. Douglas, M. D., of Lexington, was with us and delivered an excellent address on Friday afternoon. Dr. Meridith made the strongest speech of the convention, and an evangelist spirit marked the close of the convention. The following officers were elected: President, Mr. H. C. Jackson; secretary, Prof. John E. West; treasurer, J. O. Dixon; recording secretary, Miss Snomie Davis; reporter to SOUTHWESTERN, S. G. C. Damron.

WOMAN'S HOME MISSIONARY SOCIETY

LITTLE ROCK CONFERENCE

All out for Cottonplant to the seventh annual convention of the above-named society, at Taylor Chapel, Cottonplant, Ark., July 2 to 5.

The Rev. G. N. Johnson, pastor, and Mrs. G. F. H. Morris, chairman of the entertainment committee, are making all necessary arrangements to entertain those who come. Efforts are being made by the corresponding secretary to secure all the needed literature and intelligent speakers on each department of the great society, that no one will go home unbenefited. Let all concerned do their very best. Come, pay and learn. It will be a blessing and a joy to have Miss Garrison, our national organizer, and Mrs. G. G. Logan, corresponding secretary of the Upper Mississippi Conference, Woman's Home Missionary Society, and other noted speakers among us.

We know by experience that we can

only be good workers by reading the literature and studying the work of the society. Our report will show how truly the Lord has given us strength to do His work. Be on time.

On Thursday, July 2, 9:30 a. m., the Sacrament of the Lord's Supper will be administered by Rev. L. G. Hodges, district superintendent, Forrest City District; music furnished by the choir of the church and select voices from the districts. May each delegate respond with a full report at roll call; to do otherwise would show an indifference and disloyalty to the pledges. Student aid, silver offerings and general fund will be meager.

Work and faith is a test for love, not talk. Those who have been standing by our industrial homes and coming to the rescue of their pastors and families are kindly waiting our help. What shall we do? Show an ungrateful heart by not giving as He hath given to us? We are not discouraged, but anxious about this great work, which we believe must be done, and with God's help will be done. If you can't come or send a delegate, send your report with all the money you can collect in care of the writer, Mrs. G. N. Johnson, Cottonplant, Ark.

June Magazines

REVIEW OF REVIEW

"Record of Current Events," with portraits; "Some of the Recent Cartoons," "Taft, Trained to be President," by Walter Wellman, with portrait; "San Francisco Two Years After," by Colvin B. Brown with illustrations; "Fighting Insect Enemies of Our Crops," by Louis E. Van Norman, with portrait of Dr. L. O. Howard, and other illustrations; "The Government's Great Storage Dams," by Henri V. Lemenager, with illustrations; "Securing a New Water Supply for an Australian Capital," with illustrations; "The Real Mr. Asquith," by W. T. Stead, with portraits; "Railroad Freight Rates Too Low," by Luis Jackson; "Railroad Capitalization and Federal Regulation," by Franklin K. Lane; "Business Conditions in the West and Southwest," by Charles F. Spear; "Conventions and Other Gatherings," "Leading Articles of the Month," with portraits and other illustrations; "Leading Financial Articles," "The New Books," with portraits and other illustrations; "A Review of the Season's Fiction," with portraits and other illustrations.

The real meaning of the White House conference of governors and other citizens, held on May 13-15, at the invitation of President Roosevelt, is set forth editorially in the June Review of Review. Just why the conference was called, and what lines of action were developed are clearly stated. The newspaper reader who may have been more or less confused by the daily reports of the proceedings will find in the Review an illuminating summary of the whole matter.

Walter Wellman's study of "Taft, Trained to Be President," in the June Review of Reviews, is both luminous and convincing. In other magazine articles you may see what has been said about Taft; in Mr. Wellman's article you see Taft himself.

LIPPINCOTT'S

"The Plague of a Heart," a complete novelette, by Helen Millicette; "The Jungfrau," a poem, by Katharine Lee Bates; "The Fifth Summer of Our Kentucky Cardinal," a paper, by Jennie Brooks; "Lady Tommy," a story, by Owen Oliver; "The Birth of Irony,"

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a story, by Katharine Holland Brown; "A Fable with a Moral," by Robert T. Hardy; "Little Billy Higgins's Rhubarb Money," a story, by John L. Mathews; "Summer School," a poem, by Clarence Umy; "The Lone War," a story, by Will Levington Comfort; "A California Night," a poem, by William H. Frost; "Educating Our Boys—IV: Some Practical Suggestions," a special article, by Joseph M. Rogers; "What Gold Cannot Buy," a poem, by Margaret Erskine; "The Delusion of Gideon Snell," a story, by James Raymond Perry; "A Hundred Dollars Down," a story, by Anna Wharton Morris; "Musing," epigrams, by William E. McKenna; Ways of the hour: "Millions and Imagination," by Herman Scheffauer; "A Novel Reason for Travel," by Anne Hollingsworth Wharton; "The Artistic Temperament," by Robert Adger Bowen; "The Breathless Hour," a poem, by Thomas McKean; "Walnuts and Wino."

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
July 4—	Winston....	Lexington, N. C.
July 7-12—	Huntsville,	Huntsville, Tenn.
July 8—	Knoxville...	Knoxville, Tenn.
July 8-12,	Chattanooga,	Chattanooga, Tenn.
July 14-19,	Louisville,	Hardinsburg, Ky
July 15-19—	Greensboro.....	Greensboro, N. C.
July 15-19—	Raleigh....	Madison, N. C.
July 15-19—	Opelika....	Five Points, Ala.
July 21—	Holly Springs.	Alexville, Miss.
July 21—	Nashville.	McMinnville, Tenn.
July 21—	Holly Springs.....	Near Oxford, Miss.
July 22—	Starkville.....	New Prospect, Miss.
July 22—	Western.....	Lenoir, N. C.
July 22—	Waycross,	Blackshear, Ga.
July 22—	Vicksburg,	Edwards, Miss.
July 22-26—	Waco.....	Chilton, Tex.
July 22-26—	Jackson,	W. Jackson, Miss.
July 22-26—	Savannah....	St. Marys, Ga.
July 22-26—	Shubuta....	Collins, Miss.
July 23—	New Orleans.	Plaquemine, La.
July 23—	Lagrangs.....	Zebulon, Ga.
July 23-26—	Greenville....	Seneca, S. C.
July 23-26—	Greenwood.....	Carrollton, Miss.
July 23-26—	Ocala.....	Lowell, Fla.
July 28-August 3—	Palestine,	Madisonville, Texas.
July 28-August 4—	Cumberland River,	Hartsville, Tenn.
July 28-Aug. 2—	Dallas.....	Hubbard City, Tex.
July 29—	Birmingham....	Mantua, Ala.
July 29—	Griffin,	McDonough, Ga.
July 29-Aug. 2—	Wilmington.....	Rowland, N. C.
July 30—	Muskogee,	Wewoka, Okla.
August 4—	San Antonio,	Gollad, Tex.
Aug. 4-10—	Paris.....	Clarksville, Tex.
August 5—	Waycross,	Forsyth, Ga.
Aug. 5—	Rome.....	Summerville, Ga.
Aug. 5-9—	Meridian....	Forest, Miss.
Aug. 5-9—	Topeka....	Fort Scott, Kans.
Aug. 5-9—	Anniston....	Lineville, Ala.
Aug. 5-9—	W. Nashville.....	Petersburg, Tenn.
Aug. 5-10—	Cumberland.....	Huntington, W. Va.
Aug. 6—	Lake Charles....	Crowley, La.
Aug. 6-9—	Bristol.....	Marion, Tenn.
August 11-16—	Navasota,	Bellville, Tex.
Aug. 11-16—	Gainesville,	Gillsville, Ga.
Aug. 12—	N. N. Orleans....	Central, La.
August 12-16—	Jackson,	Magnolia, Miss.
Aug. 12-16—	Brookhaven.....	Magnolia, Miss.
Aug. 18-23—	Austin....	Smithville, Tex.
Aug. 19—	Indiana....	Shelbyville, Ind.
Aug. 19-23—	Huntsville—	Athens, Ala.
Aug. 19-23—	St. Louis.....	Springfield, Ill.
Aug. 20—	Forrest City....	Palestine, Ark.
Aug. 26—	Waynesboro....	Statesboro, Ga.
Aug. 27—	Guthrie....	Shawnee, Okla.
Sept. 2-8—	Houston....	Richmond, Tex.
Sept. 23-27—	Jacksonville.....	St. Augustine, Fla.

CONVENTIONS.

July 1-6—	Waco District Sunday School and Epworth League Convention, Groesbeck, Tex.
July 2—	Little Rock Conference Woman's Home Missionary Convention, Cottonplant, Ark.
July 9-11—	Memphis District Woman's Home Missionary Society, Sunday School and Epworth League Convention, Memphis, Tenn.

July 9-12—Meridian, District Woman's Home Missionary Society, Sunday School and Epworth League Convention, Meridian, Miss.

July 21—Clarksdale District Epworth League Convention, Bedford, Miss.

July 23-25—Brookhaven District Sunday School and Epworth League Convention, near Crystal Springs, Miss.

July 23-27—South Florida Mission.... New Smyrna, Fla.

S. S. and E. L. Convention. July 30 to Aug. 2—Anniston District Sunday School Convention, Alpine, Ala.

Aug. 12-16—Pine Bluff District Sunday School and Epworth League Convention.

Aug. 18-23—Austin District Epworth League Convention, —, Tex.

August 19-23—Huntsville District Epworth League and Sunday School Convention, Athens, Ala.

Sept. 9-13—Lincoln Conference Epworth League Convention, Independence, Kans.

Special Notices

ROME DISTRICT.—The above-named district conference will convene at Summerville, Ga., August 5 to 9, and not at Carrollton, Ga.—C. W. Adams, District Superintendent.

THE LINCOLN CONFERENCE Epworth League Convention will be held September 9-13, at Independence, Kan. Let all within the bounds of our work who love the cause of the League talk, write and attend, and make this a great convention.—D. Bruce, President, Rosedale, Kan.

STARKVILLE DISTRICT.—All persons attending the Starkville District Conference, July 22, must be in Starkville on the 21st or 22nd, as conveyance will be had two days only. All delegates coming other than on the days named will have to bear their own expense.—D. L. Tubbs, Pastor.

THE BATON ROUGE DISTRICT CONFERENCE will convene at Wesley Chapel, Wilson, La., August 19, 1908. Let each pastor come prepared to report the full amount for Home Missions and Church Extension. Dr. I. L. Thomas will be present to receive the same. Let us do our best. The Baton Rouge District led the state on Easter.—J. W. Turner, District Superintendent.

NASHVILLE DISTRICT.—To the delegates and friends who may attend the district conference which will convene at McMinnville, Tenn., July 21, reduced rates have been secured on the certificate plan. Be sure to secure certificate at starting point. The editor of the SOUTHWESTERN, general officers, field agents and secretaries are invited.—D. T. Burch, Secretary.

BIRMINGHAM DISTRICT.—All ministers, delegates and visitors going to the district conference of the Birmingham District Central Alabama Conference must meet at the New Terminal Depot, Fifth Avenue and Twenty-sixth Street, Birmingham, Ala., Wednesday morning July 29, 1908, at five o'clock sharp, as our special car will leave at 5:20, and this is the only train that will meet wagons at Eutaw to carry us out eighteen miles to the seat of conference, Mantua. The fare

RUST UNIVERSITY

COLLEGE COURSES, College Preparatory and Normal Courses, Music, Industrial Work, Sewing and Dress-making, Machinery Hall, New Industrial Hall. All Departments Enlarged. Large Faculty. Opens September 29, 1908.

Address Dr. WILLIAM W. FOSTER, Jr., Holly Springs, Miss.

from Birmingham to Eutaw and return, \$4.50.—William Leewood, Railroad Secretary.

PINE BLUFF DISTRICT.—A word to the pastors and Sunday-school and Epworth League workers: The convention will meet at Wabbasecka August 12 to 16. Let all workers begin now to get ready for the convention. Let nothing get in the way. Collect your representation fee, 5 cents, from each person on roll in the Sunday-school and League; 10 cents from the members of the church; 25 cents from officers; local preachers, 50 cents; district officers, 50 cents; pastors, \$1; district superintendents, \$2. The program will appear later. Brothers, don't fail; come with your money ready. We need it and the new building. Elect your delegates and come. Let us make this a great meeting.—S. McDonald, District Superintendent.

MEMPHIS DISTRICT.—Pastors and President of Woman's Home Missionary Society, Sunday School and Epworth League: The convention will convene at Rose Hill Methodist Episcopal Church, this city, July 9, 10, 11 and 12. You will please see that two delegates are sent from each circuit or station; and my brother pastors will please see to it that each of your leagues, Sunday-schools and Woman's Home Missionary Societies are represented. We are expecting to have with us Drs. E. M. Jones, I. G. Penn and other general officers. Let each president send the names of the delegates that will come to the Rev. R. L. Brook. The people at Rose Hill are making great preparations to take care of these conventions. All the pastors that can come will be expected to do so.—Mrs. Anna Brooks, President Woman's Home Missionary Society; the Rev. J. W. Isabel, President Sunday-school; James A. Lagrene, President Epworth League.

District Rounds

LEXINGTON DISTRICT.

SECOND ROUND.

Gunn Tabernacle, July 4-6; Middletown, 7; Monterey, 8; Warrentown Circuit, 9-10; Asbury, 11-13; Leesburg Circuit, 14-16; Pleasant Point, 16; New Zion, 18-19; Frankfort, 20; Smithfield, 21; Owenton, 22; Worthville Circuit, 23-24; La Grange, 25-27; Anchorage, Aug. 1-3; Pewee Valley, 4; Dorris, 5; Jeffersonton, 6-7; Shelbyville, 8-9; Wilsonville, 11-12; Chaplin, 13; Simpsonville, 14; Versailles, 15-17; Richmond, 25; College Hill Circuit, 26; Cleveland, 27; Winchester, 29-30; Paris, September 2-7; Georgetown, 12-14. Brother. Please forward Easter and Children's Day collections to the Book Concern at once. Raise remainder of your general conference expenses and send in the same. You are the only one who failed to raise your apportionment. District conference seat will be announced later.—L. M. Hagood, District Superintendent.

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Strong courses in Agriculture and Mechanical Branches. Strong Faculty, excellent facilities for practical education. Successful graduates.

Board, lodging and tuition, \$7.00 per month.

For Catalogue and further information, address

PRESIDENT DUDLEY, Greensboro, N. C.

COLORED DOCTORS, NOTICE.

For reasons that would please you, The Marmillon Sanitarium for Women, of Lake Charles, La., is for sale, cheap. The building is modern, 13 rooms and bath, centrally located on the electric car line, and thoroughly furnished ready for business. An ideal place for drug business. A 6-room house is also in the deal, which rents regularly for \$12 per month. A "Bonanza" for the right man. \$2,500 will be brought to his office door the first year. Price is right. Investigate. Address M. J. MAR-MILLION, 201 Boulevard, Lake Charles, La.

WINSTON DISTRICT.

FOURTH ROUND.

Jefferson, June 13-14; Wilksboro and North Wilksboro, July 11-12; Jonesville and Etken, 18-19; Mount Airy Station, 25-26; Mount Airy Charge, 28; Advance and Knoxville, August 15-16; Midway, 18; Keinersville, 19-20; Winston, St. Paul, 23-24; Mount Pleasant, 23-24; St. James' and St. Mark's 23-24; Columbia Heights, 23-24; Ashboro and Mitchell 29-30; Randelman, 29-30; High Point, September 5-6; South High Point, 5-6; Thomasville, and Lexington, 12-13; Trinity and Liberty, 13-14; Salisbury, 15; Mayhew and Mooresville, 19-20; Statesville and Philadelphia, 26-27. Brothers: We made the best reports ever made on the Winston District. Let us gain some each year. Have a clean sheet: fill all blanks.—R. Smith, District Superintendent.

MERIDIAN DISTRICT.

THIRD ROUND.

Scooba, July 18-19; Lauderdale, 21; Chunkey, 23; St. Paul and South Side, 24-26; Lake, 28; Haven Chapel, 31; August 2; Hickory, August 1-2; Forest, 4; Morton, 11; Lillian, 13; Meridian Circuit, 15-16; Rose Hill, 18; Garlandsville, 22-23; Spring Hill, 22-23; Vale, 25; Neshoba, 29-30; Daleville, September 3; Fort Stevens, 5-6; Trenton, 5-6; Philadelphia, 8; Coy, 10; De Kalb, 12-13; Meehan, 12-13; Valley Street, 19-20.—William McMorris, District Superintendent.

PARIS DISTRICT.

THIRD ROUND.

Brockton Circuit, July 18-19; Honey Grove and Bagwell, 19-20; Bagwell Circuit, 25-26; Red River Circuit, 26-27; Terrell and Rosser, August 1-2; Greenville, 2-3; Clarksville Station, 9-10; Hinchley Circuit, 15-16; Morgan Chapel, 16; Paris Station, 16-17; Paris Circuit, 22-23; Chicota Circuit, 29-30; Free Hope Circuit, September 5-6; Clarksville Circuit, 6-7; Sulphur Springs and W., 12-13; Wolfe City and Lad., 13-14; De Kalk Circuit, 19-20; Gliddings Circuit, 19-20; Medill Circuit,

26-27. Brethren, the district conference will convene at Clarksville August 4-10. Programs will be out in a few days. You are earnestly required to come prepared to pay at least your full apportionment for Wiley University. I am also praying that you may be able to report your benevolences raised in full; bring voucher for the same to district conference. I note with regret that there is a deficit against our district for general conference expense. Please raise and send in your assessment for this cause at once. Do your best to make a full, round report. Remember, we are to entertain the Texas Annual Conference at Paris this year, and Bishop Quale desires that we make good.—James I. Gilmre, District Superintendent.

LAKE CHARLES DISTRICT.

THIRD ROUND.

Hubertville, 18-19; St. Peter, 19-20; Jeanerette, 26-27; Olivia, 28-29; Campbell, August 17-18; Briggs, 19-20; Abbeville, 21-22; New Iberia, 23-24; Dexter Godman, 25-26; Cade, 27-28; St. Martinville, 28-30; Lafayette, 31-September 1; Rayne, September 2; Crowley, 3; Jennings, 6; Welch, 6; Lake Arthur, 8-9; Spring Creek, 10-11; Leesville, 12-13; Bon-Ami, 14-15; Fulton, 16; Lake Charles, Miss., 18; Lake Charles, 29-20-21; Binton, 22; Greydon, 25. Brethren, let me urge upon you the necessity of supplying your Sunday-schools and Epworth Leagues with the literature of the church and of getting and keeping good record books both in the quarterly conference and the church. I will give you the date of Southwestern Rally Day later. The assessment for the repair of the new building will be sent you soon. Please rally for your benevolence.—P. Wellington Clark, District Superintendent.

NERVOUS WOMEN

Take Horsford's Acid Phosphate

To quiet the nerves, relieve headache, and to induce refreshing sleep.

MERIDIAN DISTRICT.

Brethren: The committee on Programs has arranged the program which will be in print soon. It was left in the hands of Dr. Cowan, who said he would have it in print as early as possible. The elder being absent attending the General Conference at Baltimore, the committee set the date of the District Conference for the 4th of August. We are getting ready for it at Forest, and hope to have a great Conference spiritually and financially.

Brethren, you know the storm passed through Forest on the 24th of April, the same day it passed through Purvis. It destroyed more lives and more homes in Purvis than it did at Forest, but a good many of our people lost their homes and it blew down both colored churches. Most of the destruction at Forest was among the colored people. Therefore, we ask each pastor of the Meridian District to take a collection for our church at Forest and bring the same with him to the District Conference. Every place the storm struck on the 24th of April has been helped by a relief committee of the State and large cities except Forest, so we appeal to the Meridian District that its members may help us as much as possible. We hope every preacher will try to bring us as much as possible. The Baptist churches around us are sending money to help replace the Baptist church here, and we hope our brethren will do likewise.

N. W. Ross, Pastor.

THE DEMAND FOR AN EDUCATED MINISTRY.

Realizing the demand among the Negro people for an educated ministry, The Tuskegee Normal and Industrial Institute conducts, in connection with its other departments, a Bible Training School. The courses of study are so arranged that not only ministers and licentiates may be benefited, but those also who desire to do better missionary work or become intelligent Sunday School teachers.

The chief aim of the Bible Training School is to afford a comprehensive knowledge of the English Bible and to implant in the hearts of those who attend an ambition to dedicate their lives to the elevation and Christianization of their people. Daily supplementary exercises designed to instill habits of sobriety, cleanliness, regularity and accuracy are provided. The teaching is wholly undenominational, the intention being not to oppose or antagonize any theological work being done elsewhere, but instead, to assist all denominations.

During the past year, the enrollment in the Bible Training School has been satisfactory, but the opportunity is now provided for a considerably larger number.

The teaching is free. The cost of board, including furnished room, light, fuel, laundering, etc., is \$8.50 per month. The entrance fee is \$7 to be paid in cash by each student when he registers. Students will be given the opportunity to work out much of the \$8.50, in some cases all of it. Lack of means should not keep any one from entering the Bible School. If the student is not afraid of work and study he will succeed.

For further information, address, BOOKER T. WASHINGTON, Principal, Tuskegee Institute, Alabama.

Doings of the Workmen

KENTUCKY.

Jeffersontown.—St. Paul Methodist Episcopal Church raised \$119.15 June 7. This money was paid on our new parsonage. St. Paul has raised \$190 since conference.—The Rev. A. P. Walier is pastor.

MISSISSIPPI.

Bell Circuit.—Dear Editor: We wish to thank the good members and friends of Bell Chapel for the reception tendered on the 16th of June, in honor of the pastor and wife. At the close of the reception the table was loaded with groceries of all kinds. Mr. and Mrs. G. W. Moore, Mesdames W. S. Gillispi, R. Campbell and Mr. Willis Bishop and a number of other friends had charge of the affair.—G. W. Logan, Pastor.

Duck Hill.—The second quarterly conference was held in New Salem Church, May 23 and 24, the Rev. H. N. York presiding in place of the district superintendent, the Rev. N. R. Clay, who was unavoidably absent. Paid pastor, the Rev. D. Vandeford, \$56; paid district superintendent in full. On Sunday the Rev. Mr. York delivered a thoroughly spiritual sermon. He administered sacrament to forty-three persons.

G. M. FRAZER.

Summit and Magnolia are verily alive. The work is enjoying a boom. Our new parsonage is now completed and the pastor with his family is spending a happy time. May has been quite a successful month, both for the pastor and church. There are on roll 175. In the stewards' contest which

ended on the fourth Sunday, T. G. Gattien and H. McGowen, of Summit and Magnolia, raised \$154 and \$137.36, respectively. Raised for district superintendent \$17.60. The Collection was \$23.50. There were two persons converted on Sunday. The railroad granted special cars for the accommodations of the 285 delegates to Magnolia. The second quarterly conference convened May 23. Lovefeast conducted by the pastor, the Rev. H. J. Jordan. The district superintendent preached a great sermon. The pastor thanked the good members and friends who assisted in making the meeting such a glorious success.

DeLisle.—Very successful and profitable was the rally on the fifth Sunday in May. Rev. J. K. Comfort and some of his members deserve much credit for the help. We raised on that day \$121.60. I am glad to say that our church is very active in every way. Under the administration of the Rev. J. Butler we have achieved great victories and much more will be done for God and Methodism on this circuit. Fifteen souls added to the church. To know the Rev. Mr. Butler is to love him. As a preacher he is logical and eloquent.

MATTIE A. FLEMMING.

Ellisville.—The work in Ellisville and Laurel is doing well. The revival at Bach place is over and the Lord has blessed us; 125 have joined the church. The church is spiritually and financially alive. We are greatly in need of a better church building at Laurel, and the members are at work to build one. The rally for the purpose of repairing the parsonage was a success. The following sisters were appointed as a committee by the board to raise \$15 each, to make the much needed improvements. The following are the amounts raised by them: Mesdames Eugene Lang, \$9.50; Mary McKinnis, \$9.05; Rebeka Kinchlow, \$3.10; Lula Ahrom, \$2.60; Cassie Pickins, \$21.25; seven others raised each \$1 and more. Total for the day, \$94.15. Three were baptized. The following members preached and lifted their collection: The Rev. E. Moody, \$2.02; the Rev. A. Britton, \$3.75; R. Squaries, \$2.75; the Rev. J. M. Mosley, \$7.30; the Rev. A. E. Wilson, \$6.05; the Rev. Dock Hauze, \$1. The Revs. I. L. Pratt and W. H. Smith were with us six days, during our revival and rendered great service. I wish to say for the people at each place, that while the revival was going on, not a one of the societies opened their doors, but attended our services. R. N. JONES, Pastor.

Garlandville.—On May 31 we had a grand rally for the church. The following persons paid from \$4 to \$5: Brown Coleman, G. W. Ware, Epps Johnson, Willie Bender, S. J. Seales, Fannie Ware, S. Bennett, Sophia Coambus, B. Bennett, Edward Smith, Bill Wilson, Elizabeth Williams, Marz Ratliffe, and others paid from 75 to 50 cents. Total being \$65. The Rev. C. G. Gavin, pastor of Chinkey Circuit, the Rev. G. J. Hodkins, of the Baptist Church, and the Rev. A. B. Britton, pastor of Vale Circuit. All preached good sermons. The Rev. W. H. Smith, pastor, and members from Lenton, Miss., visited us and played a good part in helping us out. Many thanks to them. Easter programme was nicely carried out. G. Williams, superintendent, raised for mission \$5. G. W. Feilder at Bethel Methodist Episcopal Church observed Easter. The superintendent spared no pains in arranging the programme. The little folks played their part well. Collection for mission, \$6.86. Pilgrims

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

Rest is a small church, but Lee Hardy observed Easter and raised for mission \$3. Total being \$14.86.

R. B. ANDERSON, Pastor.

Greenwood.—The Second Quarterly Conference convened at Greenwood Chapel, May 16-17. The Rev. A. J. McNair was on hand and found the work much improved. Parsonage had been whitewashed and every room papered and churches all awakened. Easter was observed. Raised \$33.00 for Missions \$27.00; special gift, \$5.00. We also raised at Greenwood chapel \$5.50 for the church at Purvis. Raised during the quarter \$45.62; paid presiding elder \$25.00; paid pastor \$73.60. Elder A. J. McNair preached a noble sermon. The conference was well cared for; plenty on the grounds. Pickens invites the next conference there.—D. F. Dudley, pastor.

MISSOURI.

Wellsville.—On Tuesday, May 26, a number of members and friends agreeably surprised the pastor and family by presenting them with a choice lot of groceries, Mesdames Lucy Smith and Georgiann King heading the company. After a half hour of enjoyment, all departed for their respective homes, leaving us to rejoice over our unexpected good fortune. We are very grateful to these friends.—J. C. Guyton, Pastor.

OKLAHOMA.

Muskogee.—Our church at this place is doing well under the pastorate of the Rev. Walton Brown. The church took on new life from the first service conducted by him. Within less than three months eighteen members have been added to the church membership and the congregation more than doubled. Sixty dollars was raised on Easter, and on May 24, with but a small effort, \$101.09 was raised. The Rev. D. G. Franklin, D. D., our popular district superintendent, was with us on Easter and preached a sermon of love and power at eleven a. m. Our Sunday-school enrollment has been increased to about eighty pupils.—J. A. Cullom.

Marriages

HUTCHINS-FORD.—Mr. Andrew J. Hutchins of Natchez, Miss., and Miss Rachel Ford of Kingston, Miss., at the residence of the bride's parents, on Wednesday, June 10, 1908, at seven o'clock p. m., the Rev. Joseph Christmus officiating.

BEACHER-BUCKE.—Near All Good, Tenn., Thursday, June 11, 1908, Mr. Frank Becher, son of the Rev. Thomas Becher, and Miss Nellie Bucke.—J. A. Swift.

CRAWFORD-PEARSON.—Mr. Coza C. Crawford and Miss Ada Pearson, on the 11th instant, at the home of the bride's parents in Cary, Miss. The bride and parents are members of the Methodist Episcopal Church on this charge. The groom is a son of the Rev. C. L. Crawford, a minister of the Baptist Church. Quite a crowd was present.—A. H. Latham, Pastor.

CHAMPION-VALTER.—At Glencoe, La., Mr. Sam Champion and Miss Lavinia Valter, May 26, 1908, at the home of the bride, the Rev. T. P. Norris officiating.

HARRISON-HILL.—June 18, 1908, Mr. Victor Harrison and Miss May Hill. Miss Cora Norris was flower girl; Miss L. C. Thomas of New Orleans, organist. The ceremony was performed at the Mount Zion Methodist Episcopal Church, Glencoe, La. The groom and bride come from the leading families of this place. They were the recipients of many presents from both colored and white. The Rev. T. P. Norris officiated.

LYONS-TAYLOR.—Wednesday night, June 10, 1908, Miss Edna Taylor and Mr. Mandel Lyons, at the home of Prof. and Mrs. J. E. L. Hoskins, Lake Charles, La. Many friends were present and brought many choice tokens. After the ceremony the young couple was tendered a reception by Prof. and Mrs. Hoskins. The Rev. B. J. Reddix read the ceremony.—J. W. Reddix.

DAVIS-BROOKS.—At the home of the bride's parents, Mrs. Rosie S. Brooks and Mr. R. L. Davis, May 20, 1908, by the Rev. J. W. Byrd. The bride is an energetic member of the St. Paul Methodist Episcopal Church at West Point, Miss. The groom is a prosperous business man of Ackerman, Miss., and also a member of the Methodist Episcopal Church. Friends join in extending congratulations and best wishes.

SNEED-HENRY.—On May 24, 1908, Mr. Willie Sneed and Miss Minerva Henry, at East Mexia Texas. The groom is from one of the best Methodist families in this community and is an industrious young man. The Rev. G. W. Whitto officiated.

PRICE-WILLIAMS.—Mr. Tobie Price and Miss Gustavie Williams, June 3, 1908, at Leesville, La., in the home of the bride.—F. M. Lashington.

BROWN-JOHNSON.—On June 3, 1908, Mr. C. Brown and Miss Pearl Johnson, a prominent young couple of our church at Hubertville, La.—S. M. Haynes, Pastor.

PARRAIN-SMITH.—Mr. James Parrain of West Point, Miss., and Miss Mamie Smith, a young lady of this town, who was a teacher in the public schools of Lee County, on the 31st day of May, 1908, at the Methodist Episcopal parsonage.—J. M. Walton, Pastor.

LATHAN-PULLEY.—On the evening of June 16, 1908, Mr. Willie Howard Lathan and Miss Hilda Pulley, at the home of the bride. The groom is the

son of the Rev. A. H. Lathan, pastor of the Methodist Episcopal Church at Cary, Miss. The bride is the daughter of Mr. and Mrs. Sandy Pulley, one of the leading families of Natchez, Miss. The Rev. E. H. Langston read the ceremony.

Doings of the Workmen

ALABAMA.

Wetumpka.—Our third quarterly conference convened in Mallis Chapel on June 13 and 14. The presiding elder, the Rev. J. A. Holliday, opened with devotions at 2:30 o'clock. The reports were heard. We raised on Sunday a total of \$30.16; paid presiding elder \$23.75; pastor, \$6.41. The elder preached to a packed house on Sunday, and he was at his best. Our fourth quarterly conference will be held in St. Clair Methodist Episcopal Church September 5 and 6.—J. W. Moore.

Heflin.—Great improvement has been made on the church and church property. A well has been dug for the church, and the aisles of the church have been carpeted. The work has been greatly improved under the leadership of the Rev. Mr. Collie.—J. A. Collie, Pastor.

ARKANSAS.

Arvergne.—The Rev. L. G. Hodges, district superintendent, held our second quarterly conference on May 30 and 31. He preached two stirring sermons, and all felt the visitation of the Holy Spirit. Collection for the day, \$20. Arvergne has taken on new life under the leadership of the Rev. J. H. Hatshett.

GEORGIA.

Cordele Circuit.—The Rev. F. H. Bridges, district superintendent, held recently our second quarterly conference, and on Sunday, June 7, preached an excellent sermon, from Acts 2:42, before a large and appreciative audience. District Superintendent Bridges was paid in full, \$12.86; total amount raised.—A. R. Jaques, Pastor.

Atlanta.—The second quarterly conference of Fort Street Methodist Episcopal Church was held Monday night, June 1, 1908. The conference was quite a success. The attendance and reports were excellent. The church had done most excellent work this quarter, as only Fort Street can do. The church had been entirely renovated, electric lights, bell and communion set have been purchased and installed. One hundred and two conversions and accessions to the church. The parsonage is now being renovated. These improvements greatly change the appearance of things. We will soon begin payment of the old debt, which has been on this church since it was built. My aim is to pay this debt and burn the mortgage, and if God wills I will do so. Every department of the church is alive with religious enthusiasm. We have a great people here. They are like Gideon's three hundred; they are well qualified for the conflict, and victory is ours at any cost. The district superintendent, the Rev. Z. K. Gowen, held the quarter. He is a good preacher and a fine presiding officer. The outlook is very bright for a great year on the Gainesville District this year. The district superintendent was paid in full, \$18.50.—E. R. Miller, Pastor.

Leo.—Our second quarterly conference convened at Nacoochee Valley on June 6 and 7 by the Rev. Z. K. Gowen, district superintendent. On Saturday night a literary program was arranged by the young people, and the presiding

elder was invited to be present and deliver an address. The address of the presiding elder was very interesting and instructive. It inspired both young and old to higher aims and nobler purposes. The presiding elder preached at eleven o'clock Sunday, and at its conclusion many cheeks were bathed in tears. A collection of \$12.80 was taken up and the presiding elder paid off in full. On Monday night following the elder met the Epworth League at Rock Springs. His talk to the Leaguers greatly inspired them. The Rev. R. B. McPherson, pastor in charge, is planning with the assistance of the Rev. Z. K. Gowen and other help he may obtain to run a series of meetings on the upper end of the charge (at Nacoochee Valley) between the middle and the latter part of July. The meaning of the sweet Indian word "Nacoochee" is "evening star." Through the charming valley of Nacoochee the picturesque Chattahoochee winds its way. Broad fields of Indian corn and flowering meadow land skirts its banks. At one time Nacoochee was the largest town in the Cherokee Nation and was strongly defended by fortifications. Gold was discovered here in 1828. Nacoochee is one of the best gold regions in Georgia.—I. J. Cantrell.

KENTUCKY.

Jeffersonton.—At St. Paul Methodist Episcopal Church we are now doing excellent work. Last March, on our arrival, we found the church under a heavy indebtedness amounting to more than \$450. On Sunday, June 7, 1908, we raised \$119.15 for our new parsonage, which is second to none. The outlook is encouraging, and ere the year closes we hope for better things.—A. P. Waller, Pastor.

Germantown.—This circuit includes a part of two states, viz.: Germantown, Ky., and Aberdeen, Ohio. Germantown itself takes up a part of two counties—Mason and Bracken. We have a membership of fifty-two in this circuit. We are doing all we know to put every wheel of the great machinery into motion, and we are having some success. The tobacco trouble is having its telling effect on the laboring classes. Many are leaving the state. Our soldier boys are seen and heard every day and night. Our district superintendent, Dr. G. W. Ziegler, has been here and held his quarterly conference. He performed well his work in the quarterly conference, in the pulpit and in our homes. Every society the dis-

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discipline calls for in our churches that was not organized last year has been organized this year. God is with us.—W. W. Locke.

LOUISIANA.

Monroe.—The Lord is wonderfully blessing us at St. James Methodist Episcopal Church this year. In our recent revival thirty-seven precious souls were added to the church. It was said to be the greatest revival known in St. James for many years. Sunday the 7th inst., three were baptized by immersion at six o'clock a. m., and seventeen at three p. m., at the altar. At night two infants were baptized and the Lord's Supper administered to 125 communicants. The song and prayers and earnest work of Mrs. L. C. Monson served as a mighty factor in bringing about the great spiritual results in the recent revival. The young people from the different schools, viz., Wiley University, Philander Smith College and the Homer Seminary, are now at home and taking hold of their work. We are preparing to do great work this summer. On the 5th inst. the Sunday-school gave a grand picnic on Black Bayou, about eight or ten miles north from Monroe, for which occasion they chartered a coach on the A. L. and G. Railroad. It was a day of pleasure. The young people, more than one hundred in number, deserve much credit for their splendid deportment. Mr. James Williams and his corps of teachers know how to make things go, and that successfully. Now we are planning to meet the district conference in good shape.—T. H. Munson, Pastor.

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Deaths

LAWRENCE.—W. V. Lawrence, a faithful member of the Methodist Episcopal Church on the Fordsville (Ky.) Circuit, and superintendent of the Sunday-school, died at his post recently. He is survived by his wife and many friends.—C. C. Andrews, Pastor.

JOHNSON.—Little Jessie Johnson, son of Mr. and Mrs. Frank Johnson of New Orleans, died Sunday, June 14, 1908, aged four years.

MIDDLETON.—Cora Middleton, wife of Prof. J. L. Middleton, was born during the year 1878 and died May 28, 1908, making her life thirty years. She was converted and joined Leona Methodist Episcopal Church in 1891, at the age of thirteen. For quite a number of years she has been one of the leading teachers of Leona County and has done much toward the uplift of her race both at home and abroad. She was much loved by both old and young, possessing all the qualities that go to make up an ideal woman, and having for all a pleasant smile. She was greatly impressed with the idea that she was in the world for its betterment, and therefore labored to that end. Her illness was of two weeks, and during that time she was as patient as ever. Her chief consolation was in the reading of the Bible, and when she was finally too feeble to read herself her husband and little daughter read for her. She leaves a mother and father, three brothers and three sisters, her husband, three little girls and a host of other relatives and friends to mourn.—G. W. Carter, Pastor.

ANDERSON.—Elizabeth Anderson, born in West Baton Rouge, July 4, 1840, sixty years ago, was converted when quite young. Received into the Baptist Church by the Rev. N. D. Sanders at New Orleans, La. Moving to Beloxi, Miss., she joined the Methodist Episcopal Church. Coming again to New Orleans, she joined Pleasant Plain Methodist Episcopal Church on August 29, 1907. Her death occurred May 21, 1908. One daughter, Mrs. M. J. Martian, eight grandchildren and one great-grandchild survive her.—William Harrell, Pastor.

PETTUS.—Minda Pettus, one of the strongest members of Blue Methodist Episcopal Church, Scooba, Miss., who far advanced in age, fell peacefully asleep on May 20, 1908, after an illness of several months. She is survived by her husband, several children and grandchildren. She was buried with the honors of the Eastern Star.—P. R. Crump, Pastor.

CURRY.—Jerry Curry, one of the oldest members of Two-Mile Methodist Episcopal Church, Leona, Texas, was called to his reward a few weeks ago. He was one of the old pioneers of Methodism in this section of the country. He died as he lived, a child of God.—G. W. Carter, Pastor.

WHITAKER.—Essie Whitaker, born March 6, 1883, died March 4, 1908, at Grayville, La., in her twenty-fifth year. She was a member of the Methodist Episcopal Church at Grayville. She is survived by her husband, mother and father, two brothers, one sister.

BROWN.—Susie Brown, the only daughter of the Rev. and Mrs. J. C. Brown, died at Compti, La., June 3, 1908, at the age of four years, eleven months and twenty-eight days. Funeral conducted by the Rev. W. J. Hampton, pastor of Mount Zion Church.

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The glycerine employed in Dr. Pierce's medicines greatly enhances the medicinal properties which it extracts from native medicinal roots and holds in solution much better than alcohol would. It also possesses medicinal properties of its own, being a valuable demulcent, nutritive, antiseptic and antiferment. It adds greatly to the efficacy of the Black Cherrybark, Bloodroot, Golden Seal root, Stone root and Queen's root, contained in "Golden Medical Discovery" in subduing chronic, or lingering coughs, bronchial, throat and lung affections, for all of which these agents are recommended by standard medical authorities.

In all cases where there is a wasting away of flesh, loss of appetite, with weak stomach, as in the early stages of consumption, there can be no doubt that glycerine acts as a valuable nutritive and aids the Golden Seal root, Stone root, Queen's root and Black Cherrybark in promoting digestion and building up the flesh and strength, controlling the cough and bringing about a healthy condition of the whole system. Of course, it must not be expected to work miracles. It will not cure consumption except in its earlier stages. It will cure severe, chronic, hanging-on chronic coughs, bronchial and laryngeal troubles, and chronic sore throat with hoarseness. In acute coughs it is not so effective. It is in the lingering hanging-on coughs, or those of long standing, even when accompanied by bleeding from lungs, that it has performed its most marvelous cures.

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SPENCER.—At Starkville, Miss., death invaded the home of Mr. and Mrs. Lewis Spencer, taking from them two of their daughters, one following the other within ten days. Ella Bell Spencer Rogers, born February 19, 1888, died May 3, 1908. Elida Spencer, born October 12, 1881, died May 13, 1908. They were members of the Methodist Episcopal Church. Funeral conducted by the writer and the Rev. W. C. Wicks of the Baptist Church in Starkville.—D. L. Tubbs.

BARTLEY.—A few weeks ago the messenger of death visited the home of Mr. Henry Bartley of Leona, Texas, who is a brother to the Rev. William Bartley, calling hence his oldest daughter, Laura. Her age was twenty years, most of which had been given to the Lord, serving in Two-Mile Church. She was ill for six months. One week before her death she called the family to her bedside and advised them how to live to meet her in heaven. She insisted upon her unconverted father changing his ways. Her voice is now silent.—G. W. Carter, Pastor.

WELCH.—On Thursday morning, May 4, 1908, Sister Mary Welch passed into the beyond, aged forty-two years. She was a member of Sinia Methodist Episcopal Church. She leaves a daughter, Miss D. Parker, six smaller children and a brother, D. S. Washington. The funeral was attended by the pastor at Casper, La.—H. C. Wilson.

WHITE.—Alfred White, a resident of McMinnville, Tenn., and one of the strong members of Clark Methodist Episcopal Church, died recently in the sixty-first year of his age. He had been a trustee of Clark for many years. He was highly respected by all who knew him. In his death the church suffers a great loss; the community loses a good citizen, and the family a dearly beloved one. He leaves to follow his wife, one daughter, two brothers, one sister and many other relatives and friends.—D. T. Burch, Pastor.

ENNIS.—J. D. Ennis, born January 15, 1888, died June 11, 1904, aged twenty years, three months and eleven days. He joined the church in 1907 and lived true to God and to father and mother, whom he leaves to mourn, together with a brother and a host of friends. Funeral attended by the writer, assisted by the Rev. G. W. Recorder of the African Methodist Episcopal Church, the Rev. B. Naleson, the Rev. J. Wilson, the Rev. Charles Williams of the Baptist Church.—D. Shelly, Pastor.

YOUNG.—Sallie Young was born in Lebanon, Tenn., January 2, 1843, and died in McMinnville, Tenn., June 9, 1908, aged fifty-five years, five months and seven days. She professed a hope in Christ and joined the Methodist Episcopal Church at the age of fourteen year, from which time she lived a faithful, devout, consistent Christian. In the death of Mrs. Young the church has lost one of its most ardent adherents, the community a good citizen and her family a loving, tender and affectionate mother.—D. T. Burch, Pastor.

SEWELL.—Lena Sewell, one of the faithful members of the Methodist Episcopal Church, Washington, La., has entered into rest. Age, forty-eight years. Four daughters, three sons, one brother and one sister and a host of friends survive her. The funeral was attended by the Rev. D. G. Taylor, pastor, and the Rev. Freeman Brown of the Baptist Church. The brotherhood had also a part in the service.

THE RANKS OF THE CENTURY CLASS BROKEN

The Rev. D. B. Haverston was a classmate and intimate friend of ours, graduate of Gammon Theological Seminary class of 1900. He was a strong preacher, a friend and lover of men. While we regret his departure, yet we bow in humble submission to the will of Him who died to save. We will meet him no more in the great conference gatherings on earth, but when the roll is called by the secretary in heaven, he will answer present. We trust that his loving wife may look to Him from whence cometh all our help. WILLIAM WHITE.

ALEXANDER'S MAGAZINE

Every reader of our paper should send at once to Charles Alexander, 714 Shawmut Avenue, Boston, Mass., ten cents for a copy of Alexander's Magazine, which contains Senator Foraker's great address on the Black Battalion, and his address before the Baltimore Conference of the African Methodist Episcopal Church, and also an historical sketch of the African Methodist Episcopal Church, with pictures of all the bishops. Several thousand copies are ready to be distributed wherever wanted. Write to-day.

Doings of the Workmen

NORTH CAROLINA

Madison Circuit.—On May 23-24 the Rev. J. C. Robbins held our third quarterly session, with good results. The reports presented were encouraging. The Rev. J. C. Robbins preached an able sermon on Sunday before a crowded house, and administered the Holy Sacrament. Paid the elder \$15.00; pastor, \$51.00; raised for missions, \$6.00; raised this quarter \$72.00. Our pastor, the Rev. A. E. Robinson is energetic and the work grows under his administration.—T. McLeod.

[Correspondents will please write only on one side of the paper.]

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SOUTH CAROLINA.

Longtown.—The second quarterly conference of the Longtown charge convened on May 2, at Mount Joshua Methodist Episcopal Church, the Rev. W. G. Valentine in the chair. After a few timely remarks by the district superintendent, J. A. Kibler was elected secretary. The reports of class leaders, exhorters and local preachers were excellent. Raised for missions, \$25; for district superintendent, \$15.65; for pastor, \$65.59; current expenses, \$15. Superintendent Valentine preached on the following Sunday in Mount Joshua Church to a crowd of about four hundred and fifty. His text was "The wages of sin is death." As the close of his wonderful discourse several came to the altar for prayer, and there was one accession. Collection, \$15.60.

[Names of Correspondents must accompany articles.]

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

Subscriptions Received June 22-27.

Central Missouri.—O. A. Johnson, Mary Ann Fielding; Solomon Laz.

Louisiana.—J. B. E. Laiche; J. O. Richards, V. A. Coleman, A. F. Daniel.

Little Rock.—S. J. Brown, R. R. Briarson; Robt. Evans; Wm. Speed, Partin Cheers.

Mississippi, Upper.—A. C. Smith, A. A. Johnson; R. Howze, J. Pack; J. B. Starkey, Thomas Jones; J. T. Cannon, J. C. Wallace; L. F. White, Lamb Dantzer.

New York.—C. E. Anderson.

North Carolina.—J. H. Garrett, Jas. Powell, W. H. Walker, Isaac Ganton; J. H. Hughes, J. D. Sullivan; J. H. Lovell; Della McPhail; T. G. Lewis.

South Carolina.—I. T. Webb.

Tennessee, East.—N. L. Williams; G. W. Cain, Lottie Hilderbrand; L. W. Florer, Rev. C. Elder.

Texas, West.—J. W. Armbruster; Wm. Thomas; L. V. Harrison, R. A. Harrol; C. H. Franklin, C. N. Walters; M. C. Cavines, S. D. Bright; A. L. A. L. Countee.

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Doings of the Workmen

ALABAMA.

Huntsville.—On May 21 an entertainment was given for the pastor, by Misses Odall Jones and Bessie Weden. The results were very gratifying, and the amount raised made a substantial contribution to our pastor's salary. Total raised, \$602; gave to pastor, \$402. Our second Quarterly Conference was held at Madison, Ala., by the Rev. A. S. Williams, presiding elder, on May 9-10. At 11 o'clock a. m. on May 10th the presiding elder preached a strong sermon. Thirteen communed. One addition. Raised: for elder, \$9.47; pastor, \$35.77; the poor, \$1.55; bell, \$40; total, \$49.74.—J. B. Webb, pastor.



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Crescent City Notes

Mrs. Anna George, of Ethel, Louisiana, is in the city visiting her daughter, Mrs. Clark, wife of the Rev. P. W. Clark. Mrs. George is devoting much of her time to young Luther, a recent arrival in the Clark family.

SPECIAL NOTICE.

The Steamer Alice, which will take out the Union Church outing Monday morning, July 6th will start from the Third District Ferry landing, Barracks Street, at 9 a. m., stopping at Jackson Avenue Ferry, Louisiana Avenue Ferry and Walnut Street Ferry landing, reaching the last about 10 a. m. The Jackson Avenue Ferry landing will be the main landing. Transfer to Jackson Avenue cars.

SPECIAL NOTICE.

LAFON OLD FOLKS HOME BOARD.

Members of the Board of Control of the Lafon Old Folks Home are hereby notified to meet in special session, at the Home on Friday, July 3, 1908, at 12 o'clock noon. Business of special importance demands your presence.

A. E. P. ALBERT,
Vice Prest. and Acting Prest.

Wedowee.—Our second Quarterly Conference was held May 23-24, at Mt. Grove, with the Rev. J. W. Thomas, our beloved presiding elder, with us. We had a sermon Saturday morning. Sunday morning the Elder preached to us on the subject "Obedience." One person received holy baptism and was admitted on probation. The services Sunday night were well attended, despite the rain that fell. Elder Thomas spoke in the interests of the church, and urged the members to raise the church insurance. Raised for Elder, \$5.55. The church is awakening spiritually.—G. F. Stevens, pastor.

Montgomery.—Contributions to the Ladies' Aid Society: Dr. Wm. R. A. Palmer, D. D., our worthy and able President of Central College, Birmingham, Ala., and members of faculty, \$8.00; Algie Jenkins, Wm. Foster, W. H. Blasengame, F. A. MacMurry and Peter Boss, \$1.00 each; G. G. Goins, Presiding Elder, \$2.10; Dr. D. H. C. Scott, T. B. Booker, R. S. Simmons,

Mesdames G. A. Jones, Hattie Alexander, Anna Lane, Jane Dennis and Alice Sims, \$1.00 each; total, \$28.60. The President wishes to thank many others who gave fifty cents and smaller amounts. The Ladies' Aid Society since its organization, two years ago, has raised \$179.60. Mrs. E. M. Jones raised \$30.00 of this amount. The major portion of this money was expended for painting the parsonage and church on the inside. Both buildings present a much improved appearance on the inside, where finishings of woodwork and painting have been done by order of the Ladies' Aid Society. The work of this small number bespeaks their love for and faithfulness to the Church of Christ. Under the tireless leadership of our beloved pastor, the Rev. W. H. Jordan, our church is taking on new life. Notwithstanding the large debt encumbering our church property, and other embarrassing features which confronted the pastor, he has managed the affairs so that the membership is steadily increasing. The Sunday School is surprisingly large, so say old members of the church. The business standing of the church, which has been hampered and discredited, is completely restored. Too much can not be said in praise of the wise leadership which is responsible for these improvements. There are bright days in store for our church in the city of Montgomery, and for the general Church. The Rev. P. G. Goins, our beloved Presiding Elder, is a wonderful power in our midst. His Godly example is safe and sound. His sermons are full of the power of the Holy Ghost. We have given two rallies this year. In the first Mrs. Hattie Alexander raised \$10.25. She was awarded first prize. Mrs. B. M. Redrick raised \$10.05, and was awarded second prize. Dr. D. H. C. Scott raised \$10.04. Notwithstanding his large medical practice, Dr. Scott is manifesting a deep and tireless interest in this, the church of his choice. The captains of several other clubs have raised smaller amounts. The total collected in the first rally was \$62.00. The pastor is launching a SOUTHWESTERN campaign, and will soon have a nice batch of subscriptions for that journal. At our second rally, Easter Sunday, \$38.00 was raised. Mrs. Mollie Knowles raised \$16.00, and was awarded a handsome bracelet.—V. H. Holmes.

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the Tuskegee Institute are commanding salaries ranging from \$50 to \$100 per month. The graduates of this department of the school are successfully employed as instructors, or as managers of important agricultural operations. The school has an agricultural faculty of twenty instructors, men who have received their training in the best agricultural schools of the country.

Young colored men and women who desire to take courses in practical and scientific agriculture are now offered the best opportunity to pursue such courses in one of the largest and best equipped schools for practical and scientific agriculture to be found in the South. The following courses are offered:

Dairying, three years' course; dairy husbandry, two years' course; swine raising, two years' course; beef raising, three years' course; slaughtering, two years' course; fruit raising, two years' course; general farming, two years' course; truck gardening, two years' course; care and management of cattle and stock, two years' course; poultry raising, two years' course.

In addition, there is a special post-graduate course of one or two years provided for graduates of high schools and colleges. We are especially anxious to have a large number of agricultural students who have finished high school or college courses. Any young man who is ambitious enough to finish any of the courses above mentioned can readily secure immediate employment at good salaries.

Opportunities are now open to 500 young men and women who may wish to take any of the above courses of instruction. The cost of board is \$8.50 per month. No charge for instruction. For further information, address BOOKER T. WASHINGTON, Principal, Tuskegee Institute, Alabama.

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THE NEGRO AND THE EPISCOPACY AT THE RECENT GENERAL CONFERENCE

The position of the Negroes in the Methodist Episcopal Church is a trying one. They have not only the difficulties to meet within the church that arise because of the existence of American race prejudice, but their every action is scrutinized, questioned and at times adversely commented upon by other Negroes who are not members of the Methodist Episcopal Church.

The Negro press of the country has been somewhat concerned as to the failure of the General Conference to elect a Negro to the General Superintendency. Whether these brethren are sincere in their expressed disappointment in our failure to realize our hopes we have no means of judging. Notwithstanding the inference, the Negroes of the Methodist Episcopal Church are no less manly than Negroes of other churches. We are tugging at a great problem. We are facing the bulwark of Anglo-Saxon exclusiveness at the very citadel. Indeed we have scaled the wall and we are on the inside. But all the difficulties of the Negro that inhere in the political life of the country are to be found more or less in church life. That is to say: the rank and file of the membership of the Methodist Episcopal Church are men and women who live in this country and are not totally immuned from the sentiment, opinions and prejudices on the race question that affect the Nation. If it were not throwing flowers at ourselves, we would say that the Negroes of the Methodist Episcopal Church are in the very forefront of this battle for the recognition and for the establishment of manhood rights of the race without regard to color or previous condition of servitude. And then, too, the Methodist Episcopal Church has record on the Negro question which cannot be ignored or forgotten.

It appears that some reckon our standing in the church solely from the viewpoint of episcopal honors. Let it be understood here in the outset that we do not disown our desire for the election of a Negro to the episcopacy in the Methodist Episcopal Church. We believe that so long as we are an integral part of the church, being members on terms of absolute equality with other members that we have a right to aspire to any office within the gift of the church. Whether this desire is realized and whether we shall adopt an expediency is another question. But there is more to our relation to the Methodist Episcopal Church than the election of a Negro to the episcopacy. As far as representation goes every Board of the Methodist Episcopal Church has a Negro upon it; in some cases more than one. In nearly every instance the great official benevolences has an advocate, from our colored membership going from conference to conference presenting its claims. In one instance the chief secretary elected by the General Conference is a Negro.

But the Negro press of the country is concerned as to our failure to elect a Negro bishop. The *Christian Index*, the official organ of the Colored Methodist Episcopal Church, refers to our waiting with the "patience of a Job" to get a full fledged Negro bishop. Referring to the Negro's position in the General Conference and the efforts to elect a Negro to the episcopacy the *Index* says:

"He has been lavishly complimented, and that was all that was intended. The election of a Negro bishop has never been seriously considered by the white delegates. They have again and again placated the colored brother, tickled him some to make him feel good. The Negro delegates have strenuously pressed their claims, but all in vain. A wink is as good as a nod to a blind horse. The one essential qualification all Negro aspirants for the bishopric lack, and that is a white skin, with parents of pure

Anglo-Saxon blood. Even the mixed blood Negro with ninety-nine per cent. of Negro blood is found wanting in the episcopal scales. There is no ghost of a chance of ever electing Drs. Bowen or Mason, full-fledged bishops of the Methodist Episcopal Church. To even aspire to such exalted position is like visiting Mars or some of the distant planets. If we were to give a friendly advice we would advise the Negro aspirants to not allow their names to be presented unless there is some understanding that an election is sure. It verifies the contention that the Methodist Episcopal Church has not and never will have a full-fledged Negro bishop. The colored brother is given a general office, which pays well, but he is forbidden to eat of the episcopal tree, which stands in the midst of progress. He has been told that its fruit is too delicious for the tooth of the colored brethren."

We shall not enter into the discussion at this point as to the probability of our electing a Negro to the episcopacy; but as to whether we are misguided and deluded men, as inferred by the statement of the *Index* when it says, "A wink is as good as a nod to a blind horse," let our distinguished contemporary be reminded that the Negro delegates of the General Conference went at this matter in a serious, prayerful and conscientious way. We were not unmindful of the difficulties that were involved. We were not so dense as to be unable to predict the outcome. We knew the chances were against us. We would have been less than men and unworthy of an equal place in the General Conference if we had folded our hands and calmly sat by and thereby acknowledged ourselves unworthy of the honors that were being distributed. No, Brother *Index*, we understood the situation; perhaps, better than you do. We are on the inside and we appreciate fully the struggle that was ours.

The *Star of Zion*, the official organ of the African Methodist Episcopal Zion Church, also takes cognizance of our failure of the election of a Negro to the General Superintendency. Referring to the matter, the *Star of Zion* says:

"How it strikes the colored members of the Methodist Episcopal Church, we have not heard, but it is pretty plain to an outsider that there is no hope for a Negro General Superintendent for Negro Conferences in that Church in this generation. Dr. Mason did not fail to express the sore disappointment of the Negro contingent when he withdrew from the episcopal race at Baltimore. It was a grave charge he made against the German brethren when he declared that the Negro delegates acting in good faith had voted for Bishop Nuelsen with the expectation that the German following would in turn help the colored brother. They didn't, and now Bishop Neely must come from far away in South America to reside among the Negroes of New Orleans. Pity 'tis that Bishop Scott could not have been made a full-fledged General Superintendent and found a congenial place of abode among the Africans in America rather in Africa o'er the seas.

"Will the twenty Negro Conferences with their tens of thousands of members be satisfied with not even half a loaf?

"No abler preachers are in the country than some who still dwell within the Mother Church. And they are loyal—never thinking of severing their relationship with the great Church of their fathers. Why should these be made to feel that the door of episcopal preferment is shut in their faces?

"We have nothing to say about God's plan here, yet it grows more and more evident that the day dawns when there is to be but one Negro Methodism in this land. It looks, too, as if Methodist Prot-

estant, Methodist Episcopal and Methodist Episcopal, South, will soon be one church. What means these newer and saner Federations? Already the hand has written on the wall and speedily a new era comes upon us. If it means union, economy, potentiality, evangelization, then let it come very soon.

In a latter issue *The Star* observes:

"We have watched the columns of the *SOUTHWESTERN CHRISTIAN ADVOCATE* and searched in vain for a word about the Episcopacy and the Negro at Baltimore. Really, what do you think of the outlook and the outlook as well, Bro. Jones? Do you not recognize that the day for a United Negro Methodism is upon us?"

We will agree with the editor of the *Star of Zion* that the time is near at hand when the present existing bodies composed exclusively of Negro Methodists could unite and unite advantageously both to the Negro race and to the kingdom of God. But we have not yet received the revelation nor have we been taught by experience that it is a sane and practical thing for the Negroes of the Methodist Episcopal Church to withdraw from that church, for the reason as inferred that we fail in the election of a man of our race to the episcopacy. Permit us to remind *The Star* that the ideal church is the church of all nations. The Methodist Episcopal Church is the greatest protestant denomination of our country. The Negroes are members of this church in larger proportion than any other church. At present we see no reason why we should withdraw and leave the church that is dear to us seriously handicapped in its mission to the world, by making it by our withdrawing a strictly white church.

The *Christian Recorder* refers to our failure to elect a General Superintendent in the following language:

"The German delegates got their well-roasted and toothsome chestnuts at the expense of the burnt fingers of their sable sympathizers as usual. Simple Simons we be and apparently satisfied with the food for reflection given us by others."

Well, the distinguished editor of *The Recorder* knows what it is to miss some "well roasted and toothsome chestnut" and to nurse burnt fingers; for if we are not mistaken, the editor of the *Christian Recorder* has permitted his name to be used for the episcopacy several times and has returned from the General Conference of his Church as he says we have returned: "As simple Simon, satisfied with food for reflection given by others." As a matter of fact, Doctor Johnson of the *Recorder* did not receive enough votes to elect. This was the case with Doctor Mason, during the last General Conference and Doctor Bowen and other brethren during previous General Conferences.

We are contending for a principle; for the recognition of a moral principle. And moral principles are not decided so much by vote as by moral sentiment. The General Conference of the Methodist Episcopal Church was not a big political convention in the which there was to be made a political combination that would elect certain men. We are contending for a great principle. We are fighting within the Church, a great battle. If we win, it will not be a victory for ourselves only, but victory for manhood in general. They say we are defeated. Be it so. But defeat in a moral conflict is never an evidence that the defeat was deserved. Our wants were not acceded to. We are disappointed but not surprised. We are none the less loyal to our church because we failed in the great principle for which we contended; for let it be understood that if we had

(Continued on Page 8.)

The General Conference and Our Negro Membership

By the Hon. Robert L. Smith, M. A., United States Deputy Marshall for Eastern Texas

For many years past each session of the General Conference of our church has been characterized by an effort to elect a Bishop of African descent. Up to this good hour these efforts, well meant and perfectly laudable, have failed. There is no sinister meaning to be attached to this, despite the labored effort of distinctly race churches to show the contrary. The whole truth is that our candidate didn't get the votes and he is in the same fix of all the other candidates in our own conference and in other conferences who failed to win out.

Now suppose we look at this question from another standpoint. First, let us count our blessings. We have two general officers of the church, Dr. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid Society, one of the great church auxiliaries, and Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. We have also in training as under-secretaries and field agents such men as Dr. Griffin Logan, Dr. I. Garland Penn, Dr. Thomas and Dr. J. P. Wragg.

We have also representation on the Episcopal Board in the person of Bishop Scott.

This is a great and marvelous advancement when we consider exactly what these men stand for. First and foremost none of them hold their position by reason of any sentiment of pity or as a sop thrown to Cerberus, but because out of the whole church with its millions of communicants they are the church's best for the particular work in hand.

Bishop Hartzell and Dr. Thirkield were great secretaries, but the truth is that they were not better qualified for the special work of the Freedmen's Aid Society than our own Dr. Mason. We have arrived. We look the church square in the face and say to her, "Put none but the best on duty from among thy sons, but let nothing, neither height nor depth nor COLOR stand in the way of your getting the best."

Now that is the rock upon which we Negro Methodists have built and nothing can prevail against it. Marching onward from helpless dependents we have gone steadily forward under the sheltering wing of our spiritual mother, until of her own volition she has called us and said, "Come here my child, I have other work for you to do. I want you for a general officer; I want you to be a mouth-piece for me. I entrust into your care and keeping my very character, my reputation, my soul."

Well may Mason and Jones and Scott and others start back with alarm and say, "I have just come from the slave pen; I don't know who my grandfather was; I am not learned; I fear my own ability." But the noble church said, "I have faith in you; you will honor this call; we shall all be proud of you"—and thank God wisdom hath justified her children.

Now what is the significance of all this? Has not the Methodist Episcopal Church ever been the consistent champion of the Negro? Not as an apologist, an explainer, a defender, but a church that stood square upon the issue that the Negro was as good material as any other race, had in it as much of ability, piety, and energy as any other race; all the trouble with it was its backwardness; it hadn't had time to grow, to develop and the mission of the Methodist Church was to see it grow; to produce a favorable environment, to wisely guide and direct, to inspire and spiritualize this people until it had a fair chance and they declared that it would make good.

What did the labors of Rust and Walden mean if it did not mean that? Why establish schools and homes and send missionaries down here if there was no outcome to us? But there was and the General Conference not only willingly but gladly elevated to the most responsible positions sable Methodists when the train reached the right station.

If Bishop Scott had failed in Africa or Dr. Jones had proven unequal to the editorial chair, or Dr. Mason had not stood the test, not the Negro alone would have bowed their heads in sorrow but the white Methodists whose votes put them where they are would have felt the blow.

They have given an account of their stewardship so that the church says, "Well done, faithful servant." Not well done as an ex-slave, not well done considering whom you are and where you came from, but well done because you have actually

lost your caste in splendid ability, eminent service and RESULTS.

"You have succeeded a long line of stewards in the kingdom whose blood runs back a thousand years to noble deeds and great minds and strong hearts, but you rank with them and you have vindicated both our faith and our judgment."

Now this must be the road that we must travel to win the bishopric. It is the road to the church's preferment. We must be eminently qualified as possibilities and also as a constituency and to this latter phase of the question I shall say a word or two.

The constituency from which all other Bishops are elected differ from our colored conferences in several important particulars.

First—They are self-supporting and I might add not only self-supporting but contributing conferences.

It is the Methodist Episcopal General Conference's glory to see the magnificent development of the race under its own supervision become complete and the capstone will be when it can see its way clearly, yes, joyously to elect with no misgivings, without mental reservations, and without strings a man of African descent to the general superintendency. This is the capstone, the crowning glory of her work. Love here doeth her perfect work. But we have our part, to bear as Negro members. We must keep on growing; we must take off our knee pants and put on long breeches. We must become self-supporting as a race. We must help ourselves in church and in school, and we must actually get to the place where we can stop asking for aid and become a distributor of alms ourselves, and thank God that day is at hand. Our beloved

The Negro in the Methodist Episcopal Church

By Professor R. S. Thwait

Much has been said from time to time about the relation the Negro bears to the Methodist Episcopal Church. This discussion has existed in different form and stages till in process of development it has been reduced to one size and shape, and that represents the only honor that the Negro has not received from the bountiful hand of the church. The elevation of a Negro to the episcopacy seems to be, on the part of the agitators, the only act which will convince them that the church is absolutely sincere regarding its Negro constituency.

The basis of this contention is evidently the result of malicious ignorance, or unqualified prejudice. It is quite unfortunate that no other words to express or describe this agitation are obtainable, because either condition is quite uncomplimentary when applied to that class which advocate Negro elevation to the episcopacy.

In considering the question from the views just mentioned we conclude that some need information, while others seek not only to place the church in a bad light, but to reflect upon all Negroes who continue to maintain their relations in the church.

We cannot understand where our would-be benefactors get the idea that the church owes the Negro such an enormous debt. And then granting that the church does owe this debt, we as creditors ought to be satisfied with the frequent and continuous installments that we are receiving. The per cent of Negroes in the Methodist Episcopal Church is very small, yet the progress made and recognition received is quite phenomenal. The disposition of the church is to give the Negro everything that it can justify itself in giving. The 46 schools established and maintained by the Freedmen's Aid and Southern Education Society benefit the Negro in that they have 20 of the 46, distributed among the 21 colored conferences and most of these schools have Negroes, not only as teachers but as presidents.

Out of the few church journals which are supported by the church one of them has been dedicated to the Negro and is edited and managed by Negroes. All of the phases of church work have Negro representation. The Missionary Society, Epworth League, American Bible Society, Sunday School Union and Freedmen's Aid and Southern Educa-

SOUTHWESTERN must stand on its own feet give the book concern no financial crimps or qualms. She must be more than that; she must be an inspiration. What can bring these things to pass? Better business organization in the church and a never ceasing canvass for our special offering from June 1, 1908, to May 1, 1912.

The very first thing to do is to push the SOUTHWESTERN. Get it into every Methodist home, every pastor, while you are far away from your home, it will fight the church battles for you. It is a school for Methodism and Christian life; it is a home preacher that unifies and quietly shapes the sentiment of your people. If there were fifty thousand enthusiastic readers of the SOUTHWESTERN in the South, there would be fifty thousand million Negro Methodists armed not only with God's word but with accurate information and church loyalty, yes, with race enthusiasm.

Then the next thing is to systematize our church finances. Apportion to each church, to each district to each conference just what it takes to meet its needs and then raise it. Our race pays out two million dollars in fines to keep up constables and court officers in Texas alone. We spend millions of dollars upon excursions and dress—millions needlessly. Can we not this quadrennium save the blast for God's church? Let the cry be Self-support. Throw away your crutches and stand erect.

Forty-three years of opportunity and training let us now stand erect and walk on our own feet. When we shall have done this and the next General Conference meets, may it not be that the church rejoicing with us in the celebration of its 21st birthday shall feel moved to diligently seek for some one of the chosen, black in color or identified with us in race, to elevate to the bishopric.

Shall we this quadrennium hitch our wagon to the star of independence, self-reliance and self-support?

Paris, Texas.

tional Societies have secretaries, field agents, pastors and representatives, all of whom occupy positions of honor and draw salaries ranging from six hundred to four thousand five hundred dollars per annum.

Many of the pastors and presiding elders in the Methodist Episcopal Church fill very desirable positions and from a remunerative standpoint, some of their salaries are more than equal the salaries of some who sit upon the episcopal bench in our churches.

The continual clamor of the fellow on the side leads us to believe that he is not satisfied with his lot. He reminds us of the young fellow whose wife did all of the work and he lived happily on the sweat of her brow. He finally took a notion that he could do better elsewhere and so that he gathered up his belongings and moved. He found out that his meals did not come as regularly as he thought, neither was the bed on which he slept so comfortable. The sleep of this faithful wife was disturbed one night by a banging on the door and she looked out to see this fellow, shouting, "Let me bring my clothes back home." So if you have worn out your clothes and have no good ones in which to receive the prodigal son and come home as you ought. There is plenty and to spare and we will kill a fatted calf for you.

The great men of our church are not clamoring for the general superintendency. They understand too well the conditions and although their friends have forced them in the race more than once and in each case made a creditable showing, yet their failure to land occasioned no great alarm. In spite of Bishop Scott, of whom some have been so unkind as to question his standing, we wish to state that he is a full fledged Missionary Bishop with co-equal powers with other Missionary Bishops, such as Bishops Hartzell and Harris, who are white. They are not general superintendents and do not hold conferences in the United States or preside at General Conferences, yet as Missionary Bishops they are full-fledged and Bishop Scott has the same standing of other Missionary Bishops, whether white or otherwise.

The Negro in the Methodist Episcopal Church is pretty well satisfied with the progress he has made and is making. The Negro constituency is

small and it is remarkable that they receive such marked recognition.

In elevating men to the episcopacy it is not the disposition of the General Conference to consider whether the aspirant is a German Swede, Japanese, Caucasian or Negro, but his qualifications and service which he will be able to give in that capacity are considered. Bishop Hamilton, who is one of the most eminently qualified men in the church, was a candidate for Bishop for 16 years before he was elected. The first time a Negro ran he received more than half the votes necessary to elect, notwithstanding hundreds of qualified white men were running and only a handful of Negro delegates to support him. The vote conclusively shows the high appreciation the church has for its qualified and deserving men, whether they be white or black. In

the General Conference, less than 75 of that body of 800 delegates are Negroes, so it is plain that if a Negro is elected, he must be elected by the votes of the white delegates.

In conclusion we wish to say to our would-be benefactors to "Let it alone." When it becomes necessary to elect colored teachers in northern schools to teach two dozen colored children and two thousand whites, and when it becomes necessary to elect a Negro president of the United States to serve ten million of blacks and 80 million whites, then and not until then will it be necessary to elect a Negro Bishop to preside over 21 colored conferences and hundreds of white conferences. So if you are satisfied with what you have, and those doesn't concern you, "Just mind your own business and let it alone." Paris, Texas.

The China Centennial Thank Offering

By Bishop J. W. Bashford

Every member of our church will be thankful to know that through the prayers and gifts of our people and under the blessing of Almighty God, the China Centennial Thank Offering of the Methodist Episcopal Church aggregated, when the reports of the gifts and collections up to June 1 reached the Missionary Office, \$512,126.

Of this amount, \$170,000 are to be credited to the Woman's Board and \$342,126 to the Men's Board or Board of Foreign Missions. Hence each Board accomplished far more than it originally undertook. It should be said to the credit of the missionaries in China, of the friends residing in China, and of the Chinese Methodists, that \$115,442 of the \$512,126 were raised in that empire. This, however, includes one will for sixty thousand dollars, the cash and pledges reaching \$55,442, of which \$44,442 were the gifts of the missionaries and the Chinese members.

The condition of the gifts is as follows:

Already paid in.....	\$288,644
Pledges payable immediately.....	61,682
Pledges payable in installments.....	74,800
Wills.....	67,000
Gifts on annuity.....	20,000
	<hr/>
	\$512,126

Almost all of the gifts were made for specific objects, so that practically nothing is left to be appropriated by the Centennial Commission. This arrangement doubtless is more satisfactory to the donors, as it devotes each gift to the cause which the donor wished to aid. Nevertheless the designation of practically all of the gifts thus far made compels me still to solicit aid for some exceedingly important causes which were overlooked in the contributions of our friends. Moreover it should be borne in mind that the contribution of half a million dollars for the evangelization of four hundred million people is a contribution of one dollar for every eight hundred persons in China. The need of additional contributions will be apparent at a glance.

Do not think, however, that we are ungrateful for your generous aid. In addition to the contributions by Methodists of \$42,000 for the China famine and notwithstanding the financial depression and the failure of the generous subscriber of one hundred thousand dollars so that his pledge cannot be counted in the offering at present, the total exceeds the five hundred thousand dollars. You have given a pledge of \$264,323 for educational work, of which, including one will, the sum of \$98,830 goes to colleges, \$15,770 to Theological and Biblical Schools, \$80,830 to preparatory and boarding schools, \$8,901 to day schools, \$6,000 to memorial school buildings, \$30,292 to support students in schools, and the balance, \$23,700, to send out for educational work 15 new missionaries, including three missionaries' wives. Twelve of these are already on the field or definitely appointed, and three more will be appointed to go out this fall. Thus the sum of \$264,323 is being invested in training up young people to help evangelize the vast empire.

For the medical work, you have designated \$47,177 for eight new medical missionaries, including the wife of one of the missionaries, for the support of hospital work, and for the building of dispensaries. This is part of the very work which the Master did when he walked the earth, and God has signally blessed our physicians in opening the way for the

Gospel as well as in direct efforts for the evangelization of the people.

For the direct work of preaching the Gospel, you have given \$69,056. Of this amount, the sum of \$21,200 is for twelve new missionaries (including three wives) already on the field or appointed, and for ten more (including four wives) who will go out this fall. In addition, \$20,324 have been contributed for the support of Chinese preachers and Bible Women, \$21,532 for the erection of churches and chapels, \$5,000 for the endowment of the evangelistic work, and \$1,000 for an itinerating steam launch. Two of the new missionaries and their wives are being sent out with part of the undesignated collections of the churches. In addition to the above, donors in America contributed \$11,354 toward the expenses of the campaign, and \$2,500 have been contributed in China for the same, perhaps the most far-reaching gifts as they made all of the other gifts possible. Of the \$115,442 raised in China, \$71,000 have been included in the divisions above, while we have not the data for determining how the balance has been divided; we only know that more than half of it goes to evangelistic, and the balance to medical and educational work; \$37,271 have been devoted to miscellaneous gifts to some fifty different causes. The balance of the offering has not as yet been designated by the donors.

As workers in China, our hearts are full of gratitude for the hearty co-operation of the whole church—Bishops, Editors, Missionary Secretaries, District Superintendents, Pastors and People—in the campaign; and we are thankful to God for his providential guidance of us all. While China will need your generous gifts and your earnest prayers for years to come, the present sacrifice and generous offering of the church will enable Methodism to take a great forward step in meeting the present strategic opportunity in the empire and in winning a new civilization for Christ. The influence of these gifts, devoted to education, to medical work, and to the direct preaching of the Gospel, will be as wide-reaching as the empire and as far-reaching as eternity. Inasmuch as these gifts are a sign of the awakening interest of the church in the evangelization of almost one-half of the pagan world and inasmuch as they will surely be followed by far larger gifts of men and money, they are a prophecy of the fulfillment of Christ's last command and a sign of the ushering in of the new era of world evangelization.

The Moral and Social Background of the 8th Century Prophets

By the Rev. J. W. Jackson, A. B., S. T. B.

A nation or individual never rises above its conception of the Divine Being. The worshipers of the Golden-calf must have calf ethics and calf sociology. The rotten condition of the moral and social nature of Israel, as depicted by the eighth century prophets Amos, Hosea, Micah and Isaiah, is the result of the low religious conception of the Israelites. Their relation to Jehovah was a natural relation. Jehovah had promised Abraham to save for and fight for his seed and so He could not nor would He revoke his promise. He could do no evil and would certainly do no harm to Israel. He was forever on their side and they eagerly looked forward for the day of Jehovah when their enemies would be put down and Israel exalted to the seat

of authority. And so such a religious conception had no message for the mercenary period of the age. Injustice and fraud were unbridled even in the precincts of the sanctuary. Magistrates and priests were crazy with the love of gain and there was nothing too diabolical that they might have rewarded. The judges took bribes, the priests drank wine, and slept on the pledged garments of religious offenders. Mammon was the highest thought of the people (especially the judges and priests.) Injustice and unrighteousness are on every hand. Against such, Amos (the prophet of ethics) cries aloud. The year is 760 or 765 B. C. It is in the autumn season. He is in the city of Beth-el, house of God. Amos is first of the literary prophets. It is evening on the open market-place of the royal city and sanctuary of Israel. The even and leveling rays are striking across the palaces and house tops. The market square is gradually growing dusky and darkness is slowly creeping over the city walls. The camp fires begin to throw their beams and shadows across the gathered herds. The shepherds and merchants from afar are quieting for rest. The wealthy who have been lying upon the couches of damask cushions all day, now gather for their evening feast and sacrifice. The music and song begin, but just as the festal mirth is at its highest merriment, an unknown, plain-looking man from Tekoa, pushes his way through the crowd of merry-makers. A divine spark is in his eyes and a holy gravity suffuses his countenance. Room is made for him with shy and involuntary looks. Before the people know what has happened, he draws and brings to silence the festival songs and music by the piercing and mournful cry of his lamentations. It is a poem in the form of a funeral dirge. The cadence is melodious. The song reminds every one who hears it of the most sad moments of his life, as he stood, weeping for the last time, at the bier of his father, mother, or friend. It is, alas! Israel's funeral dirge:

"The virgin of Israel is fallen,
She shall no more rise,
She is forsaken upon the land,
There is none to raise her up."

The assembly is seized with amazement and consternation. They learn this is Amos, the dresser of sycamore trees and herdsman, who now predicts Israel's retribution and destruction.

All the eighth century prophets, following the pace set by Amos, severely condemn luxury, haughtiness, excessive drunkenness, gluttony at the sacrificial feasts, adultery and land-monopoly is condemned by the philosopher-prophet (Isaiah).

The brethren of the cloth will do well when preaching from the prophets to make the message modern; for while the moral and social condition was very low eight hundred years before Christ came, it is almost equally as low to-day. Viewed with Jesus Christ as background, the moral and social condition of men to-day falls below the moral status of the Jews of the eighth century B. C. Mercenary sexual debauchery is now a live wire in universal sociology. Sixty thousand white girls each year go into lives of prostitution and 300,000 men, mostly married, patronize these houses. The saloon rings the death knell of uncleanness and misery.

The human heart is ever sinful. Society is not a constant, fixed quantity, but it is an aggregate of individual lives. There must of necessity be a constant progress in the social order from homogeneity to heterogeneity; for life grows and expands. As society becomes more and more changed and complex, sin also changes its form but is none the less sin.

Let us not, as Shakespeare's character, allow our eyes to be blinded by the witch's juice and become enamored with the long tapering ears, big eyes, and long bony face of an "ass," but let us see sin in its true perspective and set ourselves to the task of teaching men to rationalize and Christianize their conduct.

Boston, Mass.

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labor, to rest in each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last parting.—George Eliot.

THE CHRISTIAN LIFE

A Lesson in Service

BY EDITH PORTEUS THAYER.

In the cool of a glad spring morning
The Master came to me;
"My seed of truth must be planted,
Will you help in the work?" asked he.
And I answered, "Wait but a little,
The day is so fair—so fair;
When the mornings are less enchanting,
In thy fields I will do my share."

At the dawn of a summer morning
I heard the Master say,
"My truth must be watched and tended;
Will you work in my fields to-day?"
But I said, "The days are so dreamy,
And summer just begun;
I will do my part in thy labor
When the glory of June is done."

In the dew of an autumn morning,
The Master came once more;
"My harvest is white," he whispered,
"And reapers are needed sore."
"But this autumn joy," I pleaded.
"I must quaff of, ere it wane;
Just a few more draughts of sunshine,
And I'll help the garner the grain."

In the chill of a winter morning,
The Master came to me;
The ice-bound river was silent,
And snow lay white on the lea.
"O Master, I now am ready
To work in thy fields," I said;
But the Master smiled in pity,
And sadly he shook his head.

"The harvest is over," he answered,
And winter comes apace;
But some wheat lies all ungarnered,
Because of your vacant place.
You have spent the year in pleasure,
I have pleaded all in vain;
But what of your own remorses,
And what of the wasted grain?"

Norwich, Conn.

Perfect Peace

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Note, it does not say that he shall keep himself, but God will keep him. We struggle so hard sometimes to keep ourselves in peace, but he has no need of our help in the keeping. Our part is done when we have learned what it is to "stay the mind" on God. Ah, these poor, doubting, swaying, vacillating minds, dropping down wearily here, there, everywhere—now on this love, or that hope, or the other belief.

Happy the soul that, halting and hurrying through life, learns when it finds the soul's refuge not only to stay with, but to stay on God. The closer it creeps, the longer it stays. The heavier it leans, the surer its knowledge of his keeping, the truer is its peace.

He keeps the soul, not because it has won a right to peace, not because it has attained to all grace of spirit or nobleness of life, not because it comprehends all knowledge or practices all virtue. These will come under the watch care of Him who "sits as a refiner." But he keeps in perfect peace the mind that is stayed on him, because—and think what a sweet and simple reason—"because he trusteth."

O soul, so tossed and troubled and afraid—so full of terror, so far from peace, he keeps "in perfect peace" the soul that "trusts in him."—*The Silver Cross.*

If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson!—*John Ruskin.*

The End of the Journey

ROBERT P. DOWNES, LL. D.

Life is a school under a Master who does not train his pupils for the grave, but for fuller life and finer activities in a grander world. This divinely ordered succession is educating us by varied discipline and noble service for celestial ministries, and is multiplying the number of the "solemn troops and sweet societies" who gather in the Father's house on high.

They are proud and peevish children of the race, and foolish as they are proud, who desire to evade the natural order of things, to be something more than human—angels in the flesh, and immortals habited in dust. No thoughtful man could accept life in this world except on the conditions of age, and the change, which we call death, through which this mortal puts on immortality. And why should we shrink from the treat transition?

"It is not sad to turn the face toward home,
Even though it shows the journey nearly done;
It is not sad to mark the westering sun,
Even though we know the night doth come.
Silence there is indeed for song,
Twilight for noon;
But for the steadfast soul and strong,
Life's autumn is as June."

There is yet another consideration which should weigh with us in submitting patiently to the great and sacred processes of life, and this is, that they are the common lot. From these processes there is no exemption. In this realm there are no favorites. All who are mortal, and thus appointed to pass "through nature to eternity," must bear this burden. Kings, in their order, grow old and die like other men; and though popes may assume the possession of the keys of heaven, they must still surrender them at the touch of death, as the husbandman lays down his spade at nightfall, or the child its toys when slumber seals the eyelids.—*From "Life's Eventide."*

The Right Things

When you come to the choice of a profession or trade, how important it is for you to say the right word and do the right thing. If you make a mistake, it is often very difficult to right it. And the issues may be most serious.

More serious still is it when you come to make your choice of a life-partner. If you are a parent, there is a message to be delivered to children at every stage as long as they are with you. If you miss giving them what they need up to the age of ten, you can never give it later on. Many parents give the devil too many years' start, and they never quite overtake his work.

Never was better counsel given us than this: "As ye go, preach;" don't pass a station in the hope of coming back to it. "Redeem the time," or, as Luther translates, "Buy up the opportunity;" an opportunity lost never precisely recurs. This line of reflection has to most of us its gloomy side. We look back, and, O, how many blunders we have made! Well, go back we cannot; we cannot be now as if those mistakes had not been made. What then? Shall we despair? No; we must rise to a manly and brave life, to make the best of the present, and turn the future to good account. If now we have learned a message, let us deliver it with fidelity.

And surely we have not come so far without learning something, and something of importance. We have failed much; but from failures, too, if we take them rightly, we may learn much—much of man and life and God. Upon what we have learned, let us live; turn it into practical wisdom, and give the good of it to those about us.—*From "The Divine Artist."*

There is nothing in all the world that so ministers to a robust faith as the experiences of a missionary, and our old men are our enthusiasts.—*Rev. W. Goudie.*

I Pray for You

I know not what the pain that lies—
The hidden pain so hard to bear—
Deep in your heart, and through your eyes
Asks me for sympathy and prayer;
But deepest sympathy I feel
In answer to its mute appeal.

It may be God has given you
Some task that to the utmost tries
Strength, courage, patience, true love, too,
Until your fainting spirit cries
Beneath its load, and One draws near
Who waits the feeblest prayer to hear.

Perhaps the friend that most you loved
And trusted as a friend indeed,
In time of sorest stress has proved
Untrue, a wind-tossed, broken reed,
And all the confidence of years
Has passed away in burning tears.

It may be Death has passed your door
On cruel mission bent, and left
A loneliness that evermore
Remains with those by him bereft.
The shadow of a grave may lie
Upon your heart, across your sky.

Some living trouble, worse to bear
Than those with dead forms laid away,
May dwell with you, and ever share
Your sweetest hour, your brightest day;
Laying its hand on every joy,
Touching all gladness, to destroy.

Whate'er it be, this grief that lies
Deep in your heart, its presence there
Cannot be hid, but through your eyes
It asks for sympathy and prayer;
And so this one thing, dear, I do,
With earnest heart I pray for you.

I do not pray that God will take
This sorrow from your life; ah, no!
I only pray that he will make
It work for good to you, and so
Bring you rich gain in coming years
For all your losses, grief and tears.

—*Emily Stuart Lawrence.*

The Highest Love

We shall see more and more clearly in time that when we get the higher, finer, and more enduring life (to which all must grow), we shall have the greatest possible inducement to give the trees, plants, birds, animals and all other expressions of the Infinite their lives and their fullest liberty. We shall be compelled to love them. What we really love we cannot abuse, kill, or enslave.

We cage a bird for our own pleasure. We do not cage the bird for its pleasure. That is not the highest love for the bird.

The highest love for all things is for us a literal source of life. The more things in the world of Nature to which we can give the higher love, the more of their natural love and life shall we get in return. So as we grow, refine and increase this power of recognizing and loving the bird, the animal, the insect, or, in other words, the Infinite in all things, we shall receive a love, a renewed life, strength, vigor, cheeriness, and inspiration from not only these but the falling snowflake, the driving rain, the cloud, the sea, the mountain. And this will not be a mere sentiment, but a great means of recuperating and strengthening the body, for this strengthens the spirit with a strength which comes to stay, and what strengthens the spirit must strengthen the body.—*Prentice Mulford, "The Gift of the Spirit."*

The discovery that by faith Jesus saves us now by his power from all sin has been an era in the spiritual life of thousands.—*Dr. Agar Beet.*

HOME AND YOUNG PEOPLE

Alphabet of Summer

- A is for the Apple-blossoms
Coming with the spring.
B is for the Buttercups
The merry May will bring.
C is for the Crocus buds
Pushing through the mold.
D is for the Dandelions
With their crowns of gold.
E is for the Elder-brooms
White as driven snow.
F is for the Flower-de-luce
That 'mid the rushes grow.
G is for the meadow Grasses
Waving everywhere.
H is for the Honeysuckle,
Scenting all the air.
I is for the idle hours
Spent in gathering posies.
J is for the lovely June
With her wreath of roses.
K is for the Katydid
And all their endless chatter.
L is for the Lily pads
Floating on the water.
M is for the Morning-glories,
Flowering high and low.
N is for the downy nests
Where the birdies grow.
O is for the Orioles gay,
Singing loud and sweet.
P is for the Poppy-heads
Flashing through the wheat.
Q is for the Quinces hanging
Golden in the sun.
R is for the little Rills,
Laughing as they run.
S is for the Silver glory
Of the harvest moon.
T is for the Tender light
Of Nature's afternoon.
U is for the Underbrush
Where hazelnuts are browning.
V is for the luscious Vines
With their purple crowning.
W is for the Woodbine, when
The green and golden blend.
X is for the Exodus
Of robins and of wrens.
Y is for the Yellow leaves
That set the woods aglow.
Z is for the gentle Zephyrs
Vanished long ago.
—Mrs. J. M. Dana, in *The Intelligencer*.

Darrow's Good Fortune

BY IZORA CHANDLER.

"Driver! What were you thinking of to leave the heaviest piece of baggage for this boy to carry? That suit-case is full of books. I've a mind not to let you drive us over. 'Twould serve you right."

"I—I don't mind it," panted the boy, as he straightened himself. "I'm—big, and—strong, you see!"

"Yes; I see you are strong; but you'll not be strong long if you overlift like this. Driver, I say!"

"An' it's meself as is doin' him a favor, sor, wid lettin' av him wait on me passengers. Ef he jumps the worruk, then he loses the job, that's all!"

"Wait, Clara! I shall call another cab. Hi, there!"

"Oh, don't, sir! Please don't. I mustn't lose this job, sir. And I don't mind, sir, indeed I don't. It's easier than some I've carried."

"Oh, it is! So much the worse! Here!" and he slid a half-dollar into the small hand, "come to the Laurel House in about an hour! I want to see you. Come to the gentlemen's reading-room."

"Oh, thank you, sir! I'll be there!" And as the irate driver drove away, Darrow turned a double handspring; after which he started home with his prize.

"What do you s'pose, mother? Oh, I hope he wants me to do something else!"

"Such riches!" exclaimed the mother. "Why, that makes seventy-five cents to-day! You'll be earning

as much as I do before long."

At the Laurel House, Mr. Emmons questioned the boy kindly, and learned that Darrow gave his money to his mother, who was "taking care of sister and baby and me, and all of us; till now, I'm so grown up that I do some of the taking care of us."

"The doctors have sent me down here to play golf," said Mr. Emmons, "Would you like to be a caddie, Darrow?"

"I should like to be your caddie, sir."

"Now you're flattering me. I'm not always like this; sometimes I'm cross." He drew down his eyebrows.

But Darrow only grew more serious. "Then I'll try all the harder to please you, sir."

"Indeed! Well, I expect to remain through the season. And I want one boy to be ready to play, or not to play, as I chance to feel. How would a dollar a day suit you?"

"Oh, oh!" Then he grew sober. "You don't mean it!"

"But I do mean it."

"Then I can make mother take a vacation like other people. Oh, I'm so glad to be grown-up—most!"

"Be on hand at nine, then, in the morning. And—let me warn you, you'll earn that money! Good-night!"

Darrow found a free place on the sidewalk, turned a few more handsprings, then flew home to relate his new business engagement.

The days passed. Mr. Emmons was pleased, and more, with his bright little caddie. One day he noticed two of the other caddies smoking cigarettes. And he noticed, too, that they were offering one to Darrow. He couldn't see whether the boy took it or not, but it set Mr. Emmons to thinking.

"Darrow," he said the next morning, "the doctors tell me it is because I have smoked too much that I am in such wretched health. I see that some of the caddies are smoking cigarettes. Now, I don't want you to do it. If you do—I shall look for some one else." He paused to glance sternly at the boy.

"But you won't have to look. I'm not going to smoke. The boys say there isn't any harm—not if you have the money; but I shan't do it. Not if they give me the cigarettes. I've promised not to."

"There is harm in it, Darrow. I would be a well man to-day if it hadn't been for tobacco. And I have smoked little for the last few years—only four twenty-five cents cigars a day. That doesn't seem—"

"Whew! a whole dollar! Every day! Just what I'm earning. And all the money mother had before I was big enough to help take care of us. My!"

"I want you to know that smoking is bad for a man," continued the gentleman. "Whenever I'm cross it's because I want a cigar. It is harder to break the tobacco habit than it is to carry suit-cases full of books." Mr. Emmons sat still so long that Darrow thought he was through with him, and was turning to leave. "See here! I don't like to have this battle four times a day and not feel that somebody besides my self is the better for it. I used to pay that dollar to the cigar dealers without a murmur. No just as long as you will keep from learning to smoke, Darrow, I'll give that money to you for your mother."

Darrow couldn't help it. He opened his mouth and gave a yell that startled the nervous man nearly out of his golf togs. Then he began to turn handsprings, and kept them up till Mr. Emmons was dizzy.

"Here! Darrow! Stop that! You'll get vertigo. Come here! Is it a bargain? Then shake!"

Later in the day Darrow approached his new employer. His face was serious and long. Indeed, it was very long. "I don't believe you know how much that dollar mounts up to. Why, why, it's over three hundred dollars a year! And not count in the Sundays!"

"But we're going to count in the Sundays. They weren't counted out of the other game, although we don't play on that day, and there's no reason why they should be out of this."

Still Darrow felt that he should look after the interests of this reckless employer of his. "Are—are you sure you can spare so much?" he asked anx-

iously. "Won't you need it for something else?"

Mr. Emmons laughed. "You are the best medicine I have found yet! I'll do my best to get along without that dollar a day. But any time I should feel unable to afford it, why, you'll let me out of the contract, won't you?"

"Sure! 'Cause, you see, I'm getting bigger every day. So, maybe mother won't miss it by—the time you get to need it."

"Good for you! I see you are an honorable man. Shake hands again. Suppose you and I become business partners, hey?"

"All right!" Darrow put out his brown, grass-stained hand into the slender one held out to him.

"You don't ask what the business is."

"Why—why, anything you are doing sir, I'll do the same thing—best I can."

"There you are!—flattering me again. I shall begin to think myself a pretty fine fellow if this keeps up. But there's one thing: Although you and I are business partners, I want you to attend school regularly during the school terms; so as to learn how to take my place by and by—that is, if you don't go to smoking, or doing something else I shouldn't like in my junior partner."

"I'll be very careful, sir."

"That's right! Now, remember to ask your mother if I may come over to talk with her to-morrow, will you?"

Darrow didn't quite know what all this meant, but something inside of him was so very glad that he turned handsprings at every corner all the way home.—*Epworth Herald*.

Gave Her Life to Negroes

The New Orleans Morning Star, in a recent issue, tells the life story of a Catholic woman whose name appeared in the newspapers for the first time with the notice of her death, but who, for forty years, performed a most important and self-effacing public service in that city.

Miss Anna Meyer devoted her life to the welfare of the poor and helpless among the colored people of her quarter. Born in New Orleans 61 years ago, she was a girl of 19 at the close of the civil war. She was an ardent Southerner and deeply concerned with the welfare of the colored people released from slavery without any mental or moral preparation for the duties of citizenship. With a mind of unusual depth and grasp, she studied social conditions in the South for two years after the war. She was particularly impressed with the rapid loss of faith among the Louisiana Negroes brought up by Catholic masters and mistresses, and the passion to help and save the Negro soon became the consuming purpose of her life. She decided to do what one person might do, in the way that lay nearest to her, to stem the time of evil and infidelity.

She opened a little school in her own home, gathering her pupils from among the colored people of the neighborhood, and soon had a class of nearly 100 boys and girls whom she taught to read and write, and instilled into them the principles of their faith. She took them to mass every morning in a body, and every year, from 1866 to the present, had prepared a class of colored children for the first communion. She followed the boys and girls from her school and first communion classes into their homes and in after life saw many of them honorably and happily married, nursed them in sickness and saw that the last sacraments were administered when they were in danger of death. In the evening she gathered about her the elder colored people who desired to be instructed. She was, in a word, the guardian angel of the poor Negroes of her quarter of New Orleans, giving her whole life to them, with all her means and all her talents.

She died suddenly in the midst of her strength and usefulness, and her funeral at St. Boniface's church last Monday morning was the largest and most remarkable ever seen in the parish. Hundreds of little colored children and black-faced old men and women filled the church, and a great gathering of clergy besides paid tribute to the memory of a woman whose death, in the words of her eulogist, leaves a void that can never be filled.

INTERNATIONAL LESSON

Third Quarter.—Lesson III July 19, 1908.—Title: "Samuel Warns Saul and the People."—(1. Sam. 12). Golden Text: "Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you"—(1. Sam. 12:24). Hymn No. 333.

DAILY HOME READINGS.

July 13 Monday 1 Sam. 11:1-11
July 14 Tuesday 1 Sam. 11:12-12:5
July 15 Wednesday 1 Sam. 12:6-12
July 16 Thursday 1 Sam. 12:13-25
July 17 Friday Duet. 8
July 18 Saturday Psalm 19:1-14
July 19 Sunday 2 Tim. 4:1-8

BY REV. E. B. BURROUGHS, LL. B., A. M.

A spirit of gratitude to the Giver of every good and perfect gift should ever fill the breast of every intelligent man. With the remembrance that goodness and mercy have followed him all the days of his life constantly in his mind he should be prompted to "fear the Lord and serve him in truth with all his heart." Doing this he may be seen of prosperity and happiness, also of the Divine protection. Acting otherwise he should not wonder that he fails, that he is unhappy, and that he goes down before his enemies. Men should remember that God's promises are conditional, and that if they would be in a position to expect their fulfillment they must first have done their part. There is no other way than this. Samuel knew this, hence his exhortation. If Israel would be prosperous, if she would secure a high and commanding position among the nations, if she would have the guidance and protection of the King Invisible, she must serve the Lord in truth. She must fear to displease Him, to do aught but what He commands if she would have Him as her defender and preserver. And in order that she might thus do the prophet calls upon her to "consider how great things" God had done for them. Thus he would have the people ever grateful, with the hope that they would be ever obedient. The rule applied to Israel applies to us. If we would have the Lord bless and prosper us we must fear and "serve Him in truth with all" our heart.

Israel having asked for a king and God having complied with their request, the prophet Samuel prepares to retire from the position he had so long held. That he was not yet reconciled to the action of the people is evident. The old hero believed in the theocratic rather than in the monarchical form of government. Nevertheless, since the latter was preferred to the former there was nothing for him to do but to abdicate.

Our lesson to-day finds Israel at Gilgal. Saul, "every inch a king," has just returned from a victory over the nation's enemies. He was received with enthusiastic rejoicings. The people saw in him a king of whom they might well be proud. Standing in their midst was the prophet Samuel. He was about to retire from public life. He accordingly seizes the opportunity now presented to warn the king and the people lest they turn away from Jehovah by whose direction and protection alone they had existed for so long. Here our lesson opens.

LIGHT ON THE TEXT.

1, 2. The prophet endeavors in these verses to convince Israel of the great wrong committed in asking for a king, and in order to do so more effectively brings before them a contract of the conduct of a divinely chosen leader or prophet and that of a king. He holds up the first as being wholly unselfish and disinterestedly devoted to their every interest, and shows the latter to be selfish and unduly exacting in all of his demands.

3. *Behold, here I am.* See, I am here and ready as well as willing, for you to investigate my official conduct. *Witness against me before the Lord.* Say now whatever you desire against me. *Whose ox * * * have I taken?* Unlawfully. *Whom have I defrauded? * * * oppressed?* cheated, crushed? *O! whose hand have I received any bribe to blind my eyes?* Taken a gift in favor of one against another. *I will restore it.* Return the bribe and make good the error made.

4. *They said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.* Thus they publicly and in the presence of God bear testimony to his integrity, unselfishness, innocence, and devotion.

5. This verse forms the prophet's reply to their public attestation of their approval of his official conduct.

6-12. These verses are omitted from the text, but should be read with great care, for they contain a resume of their history. Beginning with Moses and ending with his own connection with them as a divinely appointed leader, he gives them an account of God's dealings with them and how ungrateful, therefore, it was for them to desire a king.

13. *The Lord hath set a king over you.* Has complied with your unreasonable request.

14. *If ye will fear the Lord.* Regardless of your ingratitude to and rejection of the Lord you may continue to prosper and become a great and mighty people provided, however, that you fear the Lord and walk in His ways. This was the condition of success he laid down. Fulfilling this all would be well.

15. *But if ye will not obey * * * * then shall the hand of the Lord be against you.* The same hand that would be for, as long as they hearkened unto God's voice, would, as soon as they turned a deaf ear thereunto, be against them.

16. *Stand and see this great thing.* That all that I have said unto you is true, and all that you have done is displeasing unto the Lord will be made evident by the wonderful event that shall now take place.

17. *Is it not wheat harvest to-day?* That is, summer time. Wheat harvest occurred between June and August. At this time rain and thunder were so unusual as to be "a great thing." *Ye may perceive*

and see that your wickedness is great. What was about to occur was to be to them "a symbolic representation of the wrath of God."

18. *So Samuel called unto the Lord.* Prayed. *And the Lord sent thunder and rain that day.* Honored His servant and answered his prayer. *All the people greatly feared the Lord and Samuel.* Were greatly awed and fearful because of what had taken place.

19. *The people said * * * Pray for thy servants.* They were now filled with great fear and apprehension of something terrible befalling them. They therefore appeal to Samuel to pray for them and ask God's forgiveness of the evil they had committed.

20. *Samuel said * * * Fear not.* Having denounced and threatened, he now comforts. *Turn not aside from following the Lord.* Do not forsake the teachings of the past, but be true to the service of God.

21. *Turn not aside * * * after vain things.* Seek not to imitate the ways of other nations whose gods are idols.

22. *The Lord will not forsake his people.* The prophet here shows his faith in God, and assures the people that he will never leave them. *For his great name's sake.* God's reputation was involved. Long before this day God had promised Abraham that He would ever be mindful of His covenant. *Make you his people.* The reason why God had chosen them.

23. *Pray for you * * * I will teach you the good and the right way.* I will not forget you in prayer. Not knowing the way in which you should go, I will instruct you.

24. *Only fear the Lord.* Not anxiously, nor slavishly, but reverentially. *Serve Him in truth with all your heart.* Not hypocritically, but truly; not with part, but with the whole heart. *For consider.* Remember. *How great things he hath done for you.* The many ways in which you have been led, the protection you have been given, the care that has been taken of you.

25. *But if ye shall still do wickedly.* Depart from following in the ways of the Lord. *Ye shall be consumed.* "Lose your material existence."

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic, July 19

From Doubt to Devotion

(John 1. 45-51; 20. 24-29)

BY LYNN HAROLD HOUGH

The Theme and the Scripture. John 1, 45-51. Life was harder for Nathanael than it is for some men. He had a sensitive nature, and high ideals. And he also had an alert, critical habit of mind. The very eagerness and fineness of his inner life, in combination with the keenness and candor with which he looked upon the ugly facts of the world about him, tended to make Nathanael not only critical, but even to give him a touch of cynicism. But such cynicism as his, is the pain of an eager, tender nature, beating its wings against the hard and cruel things of life. His skepticism was the skepticism of one in whom lofty hopes fight with the disillusioning facts of experience. When he heard of Jesus his first impulse was the assertion of this critical, skeptical habit of mind. But he was in earnest. He was willing to investigate. And he was willing to be convinced. So he came to Jesus. The Master's first word was a recognition of the inner nobility of Nathanael's life. "Behold," he cried, "an Israelite indeed, in whom is no guile." Then he showed the doubter that he knew not only his heart but the very external facts of his life. And Nathanael, overwhelmed by such spiritual penetration and miraculous knowledge, and touched as much by the sense of trustworthiness which he felt in the presence of Christ, cast doubt to the winds, found the greatest words he knew, and called Jesus the Son of God, and the King of Israel.

John 20, 24-29. Thomas was the victim of a slow moving mind and a gloomy temperament. Then he was influenced less by ideas than by things. What he could see and touch meant more to him than what

he could think. It is not a very high type of man he represents. But Thomas was real and loyal, if slow and gloomy. The beautiful thing about the story of this disciple of almost stubborn doubting is the way Jesus understood his temperament, and condescended to meet the need of the devoted man imprisoned in the walls of a narrow life. The Master is ready to go great lengths to meet the genuine need of an earnest man. So Thomas, too, casts doubt to the winds and cries: "My Lord and my God."

The Meaning of the Theme. There are two kinds of doubt. There is the doubt of the man who does not want to believe. There are wrong things in his life. He knows that if he accepts the contents of the Christian faith, his conscience will be set free to lash him. New demands will be made upon his life. Doubt protects him from the sting of conscience. He can be more comfortable doing wrong as a skeptic. So, half unconsciously, he cultivates his skepticism. This man cannot be convinced by arguments. He must get into a moral fight. He must become earnest. Then his doubts will fly away. His difficulty is not intellectual. It is moral.

Then there is the man who wants to believe. He is a true man. He is an earnest man. But he has real difficulties. They may come partly from his temperament. They may come partly from limitations of nature which he has inherited. They may be the result of environment, the bewilderment of an eager mind in the mazes of modern thought. This man is of the type of Nathanael or Thomas. An earnest mind is in perplexity, but ready to welcome light. This man is helped by understanding sympathy. The spiritual penetration which sees the noble eagerness under the doubt, the self-forgetfulness which enters into the limitations of his point of view, and meets him in the very field where his battle is being fought—these will be the means of win-

ning the doubter who wants the truth, but has lost his way.

When doubts come to us the first question we should ask ourselves is whether they are the doubts of earnest men seeking light or the doubts of those becoming careless and seeking relief from responsibility. If they are honest and earnest doubts, we must deal faithfully with them, and after the battle we will the better understand and love the Master, whose truth is great enough to meet all human fear, and who understands and sympathizes with the pangs which come to the bewildered mind and the doubting heart.

The Aims of the Meeting. To appreciate more deeply the understanding sympathy of Jesus.

To distinguish between the doubt which comes from moral flaw and the doubt of an earnest man.

To understand that just because Christianity is true we need never be afraid to have it put to the test.

The Leader's Task. Be sure and do a great deal of prayerful thinking about the theme. Have it lying in your mind for days before the meeting. Eager confidence in Christ, and tender sympathy for honest doubt, should be a part of the very atmosphere of the meeting.

A week before the meeting ask the members to hunt for examples of men coming from doubt to faith.—From "Notes on the Devotional Meeting Topics."

The Thomas Coke College of Missions

One of the earliest announced purposes of the American University was the establishment of a College of Christian Missions. Toward the fulfillment of this purpose a Christian woman of Pennsylvania has given real estate worth at present about one hundred thousand dollars and steadily increasing in value. The language used in conveying this gift is, "To found a College of Missions to be named and known as the Thomas Coke College of Missions, to be devoted to the training of students in the languages, customs, laws and religious faiths of the people of foreign countries, for the purpose of most effective usefulness in the spread of the Christian religion."

Thomas Coke by his studious interest in foreign peoples, by his early and ardent advocacy of foreign missions, and by his liberal contributions of money, his personal example in labors for their planting and his death while on his way to India, deserves this perpetual remembrance. If John Wesley justly earned the title of the Father of Methodism and exercised the patriarchal right of government until he was styled the Methodist King, to Thomas Coke might rightfully be given the name of Methodism's spiritual Premier.

Coke's personal co-operation with Asbury in the first attempt at education under Methodist auspices in America, is signalized in the name of that first but fated institution at Abingdon, Maryland, Cokesbury College. One of the foundation stones of old Cokesbury, weighing about three hundred pounds, is now in the Museum of Methodism, in the College of History of the American University, awaiting the time when it can be placed in the building which is to house the Thomas Coke College of Missions. This will probably be Asbury Memorial Hall, which might, by virtue of this historical linking of associations in educational lines, well be called the New Cokesbury. In this structure the College of Comparative Religion also will doubtless find its proper home.

The vital relation of successful missions to the higher education has become one of the most patent facts in the great modern expansion of the Christian Church. Next, in importance and value for permanent fruits, to the spirit of consecration in the individual planter and organizer of mission work, is the intelligent training of the missionary leaders. Through the study of missions and their far-reaching results, their reflex influence upon the great body of the church goes to establish this same important relation. That is a beautiful reciprocity by which the sympathy and gifts of the home churches to the foreign work are exchanged for an increased intelligence and a higher and more distinctively altruistic type of civilization. Thus the peoples of distant continents and islands of the sea act and interact upon one another for good, as the tides of the great seas meet and blend in the tides of the greater oceans.

The University Senate of the Methodist Episco-

pal Church, at its last meeting held at Evanston, was earnestly requested by the noble women of our Woman's Foreign Missionary Society to require the introduction of courses in the study of missions into the curricula of the colleges and universities of the church. To this appeal the Senate's reply was: "While we feel that many of our colleges would be embarrassed by a definite requirement at this time that such courses should be given, we still recognize the relation of missions to history and sociology, as well as to the religious life, and we recommend that, wherever our institutions are able to do so, they offer well-ordered and well-taught courses in missions, so thoroughly organized as to have an educational value on a par with that of other parts of the curriculum."

The embarrassment of the ordinary college and university in attempting to introduce such courses into their already overcrowded curricula amounts to practically an impossible task. Every consideration of efficiency and economy both of labor and money points to the wisdom of concentration in missionary training and equipment.

The gift announced above of one hundred thousand dollars, soon to become productive, is a most encouraging beginning. To this foundation we ask and confidently believe that thousands will add their gifts until there shall be in Washington the best equipped College of Missions in the world, to do for our workers in foreign fields a service for missionaries of both sexes, similar in character to that which is already being done for the women in the home field by the Lucy Webb Hayes Bible and Training School. Washington is cosmopolitan in its life. It lies in the pathway of all the nations. Here are resident representatives from every civilized country. Hither come in endless procession visitors from every shore. Here should and may be planted the strongest and most effective College of Missions on the planet, a memorial to Thomas Coke, a pioneer leader in the modern evangelization of the world.

ALBERT OSBORN.

Washington, D. C.

Lexington Conference Letter

Cincinnati Methodism is being tenderly and skillfully managed by two of the Lexington Conference's most capable and experienced men. The conference will look with great anticipation for magnificent results to accrue. It is not often that two ex-presiding elders are brought to labor in the same city. This simply means that an earnest effort is being made to reach our people in this great city. The Revs. T. L. Ferguson and Jos. Courtney, D. D., will have our prayers.

The Rev. Oscar R. Williams, who was received from the African Methodist Episcopal Church, was stationed at Cumminsville. Already Brother Williams has won some considerable recognition in the city as a preacher of marked ability. He delivered the Annual Sermon to the Odd Fellows, which was pronounced as the best heard by them for many years.

The Rev. E. A. White has returned from the General Conference at Baltimore, where as a delegate he achieved considerable recognition. He looks well as a District Superintendent, and promises some interesting things for the Ohio district. He is now a member of the Board of Managers of the Freedmen's Aid Society.

The Rev. G. C. McPheeters has moved into the parsonage at Madisonville and will report well for himself this year. Rev. J. A. Smith has a new appointment, though he continues to live at Westwood parsonage.

The Rev. Dr. G. W. Ziegler has returned from North Carolina, where he went to bury his father and to settle the estate. Dr. Ziegler is very optimistic for the Maysville district.

The evangelization of the cities in the territories occupied by the Lexington Conference is one of the great problems of this Conference. The condition of the Negro in the city is one which must appeal to any student or even careless observant. While others have the Y. M. C. A., the Salvation Army, and many kindred aids to help reach and save their people, the Negro has only a few churches with overworked pastors trying to meet the spiritual needs of the race in the city. We need trained deaconesses, devoted prayer hands, and trained workers to help reach our people. We need more churches and more men; we need more money to help us meet these needs.

Plan of Episcopal Visitation for 1908

(CHRONOLOGICAL)

Conference	Place	Date	Bishop
Alaska Mission		July 2	Smith
Oklahoma		July 7	Smith
East Okla. Miss.		July 15	Smith
North Montana	Kallispell	Aug. 13	McDowell
Montana	Miles City	Aug. 20	McDowell
Idaho	Wells	Aug. 20	Hughes
Black Hills Miss.	Austin, S. D.	Aug. 20	McIntyre
Nevada Mission	Reno	Aug. 27	Warren
Wyoming Miss.	Sheridan	Aug. 27	McDowell
Pacific German	Salem, Ore.	Aug. 27	Hughes
N. W. Nebraska	Long Pine	Aug. 27	McIntyre
Cincinnati	Greenfield, O.	Sept. 2	Moore
Erle	Jamestown, N. Y.	Sept. 2	Hamilton
N. W. Indiana	Attica	Sept. 2	Berry
Colorado	Longmont	Sept. 2	McDowell
Iowa	Ottumwa	Sept. 2	Quayle
Columbia River	Wenatchee, Wash.	Sept. 2	Hughes
Cent. Swedish	Racine, Wis.	Sept. 3	Neely
West German	Lincoln, Neb.	Sept. 3	Nielsen
Pac. Jap. Mission	Oakland, Cal.	Sept. 4	Warren
Pac. Chinese Miss.	San Fran., Cal.	Sept. 7	Warren
East Ohio	East Liverpool	Sept. 9	Cranston
North Ohio	Mount Vernon	Sept. 9	Moore
Detroit		Sept. 9	Hamilton
Cent. Illinois		Sept. 9	Berry
Des Moines	Charlinda, Ia.	Sept. 9	Spillmeyer
West Wisconsin	Ashland	Sept. 9	Neely
St. Louis German	Quincy, Ill.	Sept. 9	Nielsen
Western Nor.-Dan.	Spokane, Wash.	Sept. 9	Hughes
California German	Santa Rosa	Sept. 10	Warren
Utah Mission	Ogden	Sept. 10	McDowell
North'n Swedish	St. Paul, Minn.	Sept. 10	Wilson
California	Pacific Grove	Sept. 16	Warren
Indiana	Shelbyville	Sept. 16	Moore
Michigan	St. Joseph	Sept. 16	Hamilton
Illinois	Carrollton	Sept. 16	Berry
Wisconsin	Neenah	Sept. 16	Neely
Ohio	Lancaster	Sept. 16	Anderson
Central German	Columbus, O.	Sept. 16	Nielsen
Puget Sound	Tacoma, Wash.	Sept. 16	Hughes
Nebraska	Auburn	Sept. 16	McIntyre
Southern Illinois	McLeansboro	Sept. 16	Bristol
Western Swedish	Newman Grove	Sept. 17	Spillmeyer
Norwegian-Dan.	St. Paul, Minn.	Sept. 17	Wilson
Southern Cal.	Los Angeles	Sept. 23	Warren
Cent. New York	Ithaca	Sept. 23	Cranston
Kentucky	Barbourville	Sept. 23	Moore
Northwest Iowa	Rockwell City	Sept. 23	Spillmeyer
Minnesota	Fairmont	Sept. 23	Wilson
Chicago German	Rhino, Wis.	Sept. 23	Neely
Oregon	Salem	Sept. 23	Hughes
North Nebraska	Stanton	Sept. 23	McIntyre
Central Ohio	Van Wert	Sept. 23	Bristol
N. W. German	Parker, S. D.	Sept. 24	Nielsen
Genesee	Rochester, N. Y.	Sept. 30	Cranston
Pittsburg	Vandergrift, Pa.	Sept. 30	Berry
Missouri	Tarkio	Sept. 30	Spillmeyer
Northern Minn.	Litchfield	Sept. 30	Wilson
Rock River	Chicago, Ill.	Sept. 30	Neely
West Nebraska	Galtersburg	Sept. 30	McIntyre
Arizona Mission	Douglas	Oct. 1	Warren
Blue Ridge	Kings Mt., N. C.	Oct. 1	Goodsell
Holston	Johnson City, Tenn.	Oct. 7	Goodsell
West Virginia	Elkins	Oct. 7	Moore
Dakota	Sion Falls, S. D.	Oct. 7	Wilson
Northern German	Fairfax, Minn.	Oct. 7	Nielsen
Upper Iowa	Mt. Vernon	Oct. 7	Lewis
North Carolina	Charlotte	Oct. 8	Cranston
Tennessee	Nashville	Oct. 14	Goodsell
North Dakota	Jamestown	Oct. 14	Wilson
Atlantic Miss. Conf.	Elizabeth City	Oct. 15	Cranston
Cent. Tennessee	Dowelltown	Oct. 22	Goodsell
N. Mex. Eng. Miss.	Santa Fe	Oct. 22	Smith
N. Mex. Span.		Oct. 22	Smith
Miss. Conf.	Santa Fe	Oct. 22	Smith
East Tennessee	Chattanooga	Oct. 29	Goodsell
Austin (Texas)	Houston Heights	Nov. 19	Quayle
South Carolina	Spartanburg	Nov. 25	Hamilton
Cent. Alabama	Decatur	Nov. 26	Anderson
West Texas	Victoria	Nov. 28	Quayle
Savannah	Greenville	Dec. 3	Hamilton
Alabama	Pratt City	Dec. 3	Anderson
Southern German	San Antonio, Tex.	Dec. 3	Quayle
Atlanta	Atlanta, Ga.	Dec. 10	Anderson
Texas	Paris	Dec. 10	Quayle
Georgia	Mount Zion	Dec. 17	Anderson
Gulf	Hammond, La.	Dec. 17	Quayle

FOREIGN WORK.

AFRICA—BISHOPS HAATZEL AND SCOTT.
East Central Africa Mission Conference, Liberia Conference, West Central Africa Mission Conference, Places and Dates to be announced later.

CHINA

North China	Peking	Oct. 7	Bashford
C. China Miss. Conf.	Kiukiang	Oct. 21	Bashford
Foochow	Foochow	Nov. 4	Bashford
Hinghua	Hinghua	Nov. 18	Lewis
W. China Miss.	Chungking	Feb. 3, '09	Lewis

EUROPE

Italy	Turin	June 17	Burt
South Germany	Ebingen	June 24	Burt
Switzerland	Adleswil	July 1	Burt
France Mission	Lyon	July 9	Burt
North Germany	Hamburg	July 15	Burt
Denmark	Copenhagen	July 23	Burt
Sweden	Karlskrona	July 29	Burt
Norway	Andersund	Aug. 12	Burt
Finland and St. Pe.			
tersburg	Tammeford	Aug. 26	Burt
Unigaria	Lovetch	Sept. 10	Burt

SOUTHERN ASIA

South India	Bangalore	Dec. 10	Robinson
Bengal	Asansol	Dec. 17	Warne
North India	Moradabad	Jan. 6, '09	Warne
Cent. Prov.	Jabalpore	Jan. 6, '09	Robinson
Northwest India	Muttra	Jan. 14, '09	Warne
Bombay	Nadlad	Jan. 14, '09	Robinson
Burma	Rangoon	Jan. 22, '09	Oldham
Malaysia	Singapore	Feb. 5, '09	Oldham
Philippine Islands	Manila	Feb. 26, '09	Oldham

SOUTH AMERICA—BISHOP BRISTOL.
Bolivia Mission, Chili Conference, Eastern South America Conference, and North Andes Mission, Places and Dates to be announced later.
Adopted by the Board of Bishops, at Baltimore, Md., June 1, 1908.

JOHN M. WALDEN, Secretary.

The Rev. J. W. Robinson was out on the Gospel Wagon in an effort to reach the unreached. Ninth street is progressing nicely, as usual, though Brother Robinson is there for his fourth year. He believes in staying.

Bishop Moore is welcomed by the men of the Lexington Conference as resident Bishop. We believe he will help us solve our problems.

NOMBY.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE NEGRO AND THE EPISCOPACY

(Continued from Page 1.)

consented to the proposed amendment providing bishops for races and languages we would have had a sufficient number of Negro bishops to administer our work. Negro bishops for Negro conferences we have galore. The African Methodist Episcopal Church has 16; the African Methodist Episcopal Church Zion has 10, and the Colored Methodist Episcopal Church has 5. These are Negro bishops. They are our bishops. Their work is limited to the race with which they are identified. We have been contending for the larger principle, the recognition of a man within a great world-wide, cosmopolitan, ecumenical Church.

The effort on the part of our own Negro delegates was a natural one. The Church, by the educational training it has been giving the Negro these years has led him to expect it; and further, the General Conference is on record as favoring such proposition, and the Negro delegates, at least had a right to believe that the Church was sincere and meant the square thing. It was not an effort to gratify the ambition of any one man, as has been asserted; to the contrary the personality of the candidate was eliminated, the vote being centered upon one man who was presented in an effort which was for the recognition of a principle rather than the elevation of the man.

After all, let it be distinctly understood that our effort to elect a Negro to the General Superintendency of the Methodist Episcopal Church is not without difficulties. True this honor would be the capstone in the recognition of the manhood of the Negro, and it is for this reason that we desire it. We are in the greatest protestant denomination of the country, where there is no scarcity of men of brain, piety and consecration. There are multitudes of white men whose friends desire for them episcopal honors who have received but little consolation; and the promise of the future is not bright. We are in a mighty throng of mighty men contending for a great prize of honor of great magnitude. The coveted position, if it comes, will be the greatest honor that has ever been placed upon the brow of the Negro, not barring all that may have come to us in church or state otherwise.

We attempt no prophecy of the future. We make no apology for ourselves or for the church for past actions. That we have been anxious for the election of a Negro to the Episcopacy we do not deny. We have no special censure to offer the church for this failure, nor are we sullen and discouraged and less determined for the future.

We do, however, appreciate the difficulties involved in such undertaking. Here are some of them; ponder them over:

1. The number of candidates. On the first ballot of the last General Conference showed that there were 248 men voted for and in all probability 200 of these would have made acceptable General Superintendents.
2. The voting strength of the Negro delegates as compared with the whole is small. We had only 84 out of a total of 787, while the number necessary to elect varied from 488 to 514.
3. American race prejudice. Because a man is a member of the Methodist Episcopal Church and a delegate to the General Conference, we are not to conclude that he has not been inoculated with the poisonous virus so rank and persistent in our National life—American race prejudice.
4. The growth of sentiment in favor of organic union with the Methodist Church South. There are many who believe that this was one of the formidable obstacles and consideration that affected no little the result of the failure to elect a Negro to the episcopacy.

5. The Negro is not a contributing class. That is to say, the Negro membership does not pay his share of the running expenses of the Church much less contribute his prorata to the great General Benevolent funds of the church. Instead of being a contributor he is a consumer; and no one denies but that this militates against him. There are other reasons that might be enumerated but these will suffice now.

Let it be said in conclusion that the whole matter is a serious one; one of great import; one that involves many questions and will effect many interests. The prize is worthy of lifetime seeking. That the Negro in the church is not discouraged, is a sign of strength rather than weakness and may be a prophecy of the future.

BOARD OF TRUSTEES OF GAMMON THEOLOGICAL SEMINARY

Gammon Theological Seminary is the best institution, of its kind in the world for the education of the Negro. The wisdom and practicability in establishing and in furnishing a permanent endowment by Elizabeth H. Gammon increases as the work of Gammon progresses and as the ocean level, of the race's life is being lifted by the students of this institution in conjunction with others. The one vital need of the Negro of this country is a well educated and consecrated ministry. Gammon Theological Seminary is a gift not to the Negro of the Methodist Episcopal Church, but to the Negro of all denominations. True, this school is under the fostering care of the Methodist Episcopal Church, but it has enrolled among its student body not only ministers of the Methodist Episcopal, but of the Colored Methodist Episcopal, the African Methodist Episcopal, African Methodist Episcopal Zion, the Baptist, the Congregational and the Presbyterian churches as well. It is an institution for our people. It is a city set on a hill. It is a holy mount to which the prophets may go and find inspiration and spiritual and intellectual equipment for the great work they are to do.

At the recent meeting of the Board of Trustees, held in the President's room, in Gammon Hall, Bishop Walden, president of the Board presided. The Bishop is thoroughly conversant with the details of the institution, and was vigorous in his grasp upon the situation. A new charter of the institution was secured last June permitting the increase of the Board of Trustees from nine to fifteen. The new members of the Board are: Bishop Candler, of the Methodist Episcopal Church, South; Attorney Everett of Atlanta; Dr. John Pierson and Judge W. F. Boyd, of Cincinnati; Dr. Irvine G. Penn and R. E. Jones. The members of the former Board who were retained in their relation to the Seminary are: Bishops Walden, Spellmeyer and Wilson, Drs. Mason, Bowen, Crawford, Arnold and Croghan and Mr. John H. Adams.

Doctor Bowen's report was a master of detail; thoroughly comprehensive in its review of the work of the institution, and exceedingly gratifying in its plans for the future development of the institution. President Bowen, who is also treasurer of the Board, handled during the past year more than \$30,000, every penny of which was accounted for in a most business like and painstaking way. The business method of his report was commented upon by the chairman, Bishop Walden, and by Mr. George B. Johnson, the attorney in fact of the institution. During the year extensive repairs have been made upon the president's and professors' cottages, and baths at a cost of \$3000 have been installed in Gammon Hall. The report of Mr. George B. Johnson, the attorney in fact, showed that the institution had more than one half a million dollars endowment, besides the real estate equipment, value at more than \$100,000. Mr. Johnson reported endowment investments are safe. The report showed faithfulness in administration of a sacred trust.

The present administration of Gammon Theological Seminary is perfectly satisfactory to all concerned, the Seminary showing no signs of backwardness, but rather a vigorous growth toward a larger and brighter future, when it will touch in a larger way the ten millions of Negroes for whom it was established. We congratulate President Bowen upon the splendid closing of the second year of his administration at Gammon Theological Seminary.

Bishop Walden was requested to put in permanent shape his personal recollections of the beginning

of the Seminary. The Bishop agreed. We anticipate some interesting and valuable reminiscences from the pen of Bishop Walden.

OF GENERAL INTEREST

"UNCLE SAM" A SPENDTHRIFT

The balance sheet of the fiscal year which ended June 30 showed that Uncle Sam had become quite a spendthrift. His expenditures exceeded his income approximately by a sum of \$60,000,000. A year ago there was a surplus of over \$84,000,000. The reason assigned for this condition of affairs is the business depression which followed in the wake of the panic last fall. However, it is pointed out that Government officials should have been more economical in the face of a shrinking revenue. Many of our strongest business institutions were compelled to resort to drastic methods of retrenchment to live through the dull season. The New York Evening Post is of the opinion that economizing is a lost art at Washington.

HEARST LOSES IN THE RECOUNT

The recount of the ballots cast in the New York City election in 1905 failed to reveal the stupendous frauds alleged to have been perpetrated to bring about the defeat of Mr. Hearst. Justice Lambert of the Supreme Court ordered the jury which had been conducting the recount to return a verdict sustaining the election of Mayor McClellan, whose plurality was but slightly reduced by the recount. Mayor McClellan issued a statement in which he said that it had cost him about \$40,000 to defend his title. It is estimated that Mr. Hearst spent about five times that much to secure the recount. Thus it happens that when the truth is known even in a New York municipal election things are not as bad as they are often made to appear. Exit the muckraker.

TWO NOTABLE CAREERS ENDED

Murat Halsted, a leading American Journalist died in Cincinnati July first. He was one of America's strongest and best known editors. He was also famed as a war correspondent, having served in that capacity in the Civil War, in the Franco-German war and Spanish-American war. He was in his seventy-ninth year.

Joel Chandler Harris, familiarly known and well beloved as Uncle Remus, died in Atlanta, July 3rd. He was a great lover of children and animals. As the author of "Uncle Remus" stories he won for himself a unique place in literature.

THE GLORIOUS FOURTH

In spite of leading articles and poems calling for a safer and saner observation of the day celebrating the birth of our Republic and notwithstanding cartoon designed to impress patriotic young Americans with the dire results consequent upon the careless handling of fireworks, returns indicate that the Glorious Fourth was celebrated in the same old way—revolvers, toy pistols, small cannon, gun powder, etc. and with the same old results: deaths, victims maimed for life and fire losses. So far, it is reported that seventy-two persons lost their lives; twenty-seven hundred and thirty-six were more or less injured and the losses by fire amounted to \$536,000. But then it is useless to moralize; and our present method of celebrating our country's birthday will doubtless be in vogue for sometime.

A PLEA FOR SUBSTITUTION

Now, that the righteous indignation of the citizens of many towns has caused the iniquitous saloon to be driven out, it now devolves upon these same citizens to provide an adequate substitute. Says the editor of the *Chicago Interior*: "The honest human thing to do is to recognize the fellowship instinct as normal and native to man of every rank and in a class of men where it has related itself to vice no attempt to suppress it but to provide for its right exercise." Practical substitutes are offered in the organization of Y. M. C. A. branches, the establishment of cheap restaurants where wholesome food is served and where the customers are allowed to sit and chat. In other words the contention is simply that places should be supplied where men can congregate and indulge in their natural desire for so-

cial intercourse without the degrading influences of the saloon.

KOREAN INSURRECTION

Since the establishing of a Japanese protectorate over Korea, Korean insurgents have carried on a kind of guerilla warfare in which, though the Japanese have suffered somewhat, resentment seems to have been directed especially against their own countrymen, who have been suspected of favoring the Japanese. According to statistics compiled by Japanese officials, nearly one thousand Koreans, at various times, been murdered. These were members of a society which was favorable to Japanese occupation. Japan has employed stern measures to put down this insurrection. A number of insurgent leaders have been arrested; and the movement, lacking competent leadership, will probably become less active or even cease altogether for the time being.

CONQUEST OF THE AIR

Not satisfied with their accomplishments upon land and sea, our scientists are directing their attention with a greater determination and with greater promise of success than ever before, to the conquest of the air. During recent weeks we have been reading at sundry times of the more or less successful achievements of aeroplanes in different parts of the world. Twice during the past week Count Zepellin has demonstrated the ability of his ship to navigate the air. At one time with a crew of fourteen men, he remained twelve hours in the air sailing over most of the Northern part of Switzerland at the rate of thirty-four miles an hour.

On Saturday nine balloons started from Chicago in an attempt to shatter the world's records both as to distance traveled and as to the length of time the balloons remained in air.

The Fielding-San Antonio, winning balloon in Saturday's contest made a remarkable flight of nearly nine hundred miles.

The average Southern white man feels that he may insult a Negro woman with impunity and be free from any sort of punishment or the frowns of society. No doubt nerved on by such a feeling two white men entered recently the home of Henry Fowler, a respectable and well-to-do Negro at Pelham, South Carolina. Fowler has been a member of the Methodist Episcopal Church for thirty-five years, is an exhorter, class leader and steward and stands high in the community among both races. These two white men entered the home of this worthy Negro and attempted to criminally assault his wife. He expostulated with the men, but all to no purpose. Recovering from an attack he seized his gun and fired at close range, killing the first man in sight. Fowler at once surrendered to the authorities and was committed to jail. Had this Negro been a white man the charges preferred against him would have been dismissed by a grand jury, and he would have been hailed as a defender of his home, and a defender of womanhood. As the case is he is held for trial. But it seems the Governor of South Carolina is interested in the case and it is probable that the Negro will be granted his freedom, but not without a contest. The Rev. E. W. Adams, pastor of our church at Greer, South Carolina, appeals for help to fight the case.

The National Negro Business League will be held in the city of Baltimore, July 29-August 1. Extensive preparations are being made for this gathering. The day sessions will be held in Sharp Street Methodist Episcopal Church; all the night sessions will be held in Richmond Market Hall. This hall is referred to as one of the most satisfactory Assembly rooms in the city of Baltimore. Upon the petition of H. Pratt, president of the Negro Business League, Baltimore, and Mr. H. G. Cummings, a member of the City Council, the city of Baltimore will provide electrical illumination on Druid Hill Avenue in honor of the National Negro Business League and has also tendered the use of the largest boat on the Baltimore harbor for use by the National League. Officers, members and delegates who are planning to attend these sessions should address Dr. Louis Anderson 1418 Druid Hill Avenue, Baltimore, Md.

Personal and General

Bishop Goodsell has been a preacher for fifty years.

President W. R. A. Palmer, of Central Alabama College, lectured recently in Mobile, Ala.

There are 125 Methodist Episcopal Churches in Philadelphia, with a total membership of 100,000.

Bishop and Mrs. Bashford expect to return to China about the first of August, sailing from Seattle.

J. Pierpont Morgan was honored with the degree of LL. D., during the recent commencement of Yale University.

Dr. N. Walling Clark and Mrs. Clark have returned to Rome, Italy, having sailed from New York on Saturday, May 30.

We have received a copy of the minutes of the Lexington conference through the kindness of Secretary A. W. Talbert.

Miss Emma Jeffries, of Red Bank, N. J., is one of the nurses who will have charge of the milk depots in New York City.

The Rev. M. M. Muzon, A. M., of Charleston, S. C., is president of the Interdenominational Ministerial Union of that city.

The Rev. P. H. Rembert, of the Mississippi Conference, pastor at Fayette, Mississippi, is quite ill. We pray for his speedy recovery.

Rev. B. W. Kirtley, of the Lexington Conference has been granted two months' vacation, and he will go West seeking the recuperation of his health.

The Armstrong Manual Training School at Washington, D. C., is now known as the Armstrong High School. Dr. W. Bruce Evans is the principal.

Rev. B. W. Kirtley, of the Lexington Conference, preached the baccalaureate sermon to the class at Lincoln High School, Princeton, Indiana, Sunday, May 24.

Professor A. E. Perkins, B. S., of Biloxi, Mississippi, attended the National Teachers' Association, at Louisville, Kentucky, and read a paper upon "Grading Rural and Village Schools."

Mr. J. A. Patten of Chicago former mayor of Evanston, Ill., clearing recently \$2,000,000 on the corner in May corn, has given \$150,000 of the same to the Northwestern University for a gymnasium.

Dr. Travis J. A. Johnson, a recent graduate from the College of Physicians and Surgeons of Columbia University, New York City, is said to be the first and only Negro to successfully complete the four years' course at that institution.

According to the Baptist Year Book for 1908 there were 208 new church buildings erected during the year. The total number of Baptists in the world is estimated at 5,910,690, a gain of more than 174,000 over the number reported a year ago.

The following increases in salaries have been reported: Benton, Mississippi, Rev. H. May, pastor, from \$750 to \$775; Shelby, Mississippi, Rev. W. M. Bell, from \$400 to \$450; Logansport, Louisiana, Rev. H. B. F. Charles, pastor, increased to \$320.

Forty years in the lap of Methodism, a book soon to be issued by the Rev. W. H. Riley, of the Lexington Conference has been copyrighted by the Librarian of Congress. Brother Riley hopes to have his book on the market soon. It promises to be a good seller.

The Rev. F. P. Robinson, our pastor at Georgetown, Kentucky, is vigorously pushing his work. Recently he issued a stirring appeal to his people, calling upon them to cast their votes against liquor traffic and to promote in every way the development of the family life.

The wife of the Rev. E. H. Forrest, of the Tennessee Conference, died June 7th, after seven weeks' illness. The deceased has been in poor health for sometime. She was the youngest sister of the Rev. Anderson Davis, pastor of our church at Marion, Va., and a graduate from the Industrial College in the class of 1903.

Professor H. L. Billups, formerly dean of the Law Department, Wiley University has hung out his shingle as a practicing attorney at Sedalia, Missouri. We wish for Attorney Billups large success.

Mrs. H. L. Billups, wife of Professor H. L. Billups of Wiley University, has been seriously ill for sometime. She is still at Marshall, Texas.

According to the instruction of Secretary of War Taft, a plot of ground is to be reserved at the Arlington National Cemetery as a site for a monu-

ment to Negro soldiers who lost their lives in the Civil War. This action was petitioned by the Negro Soldiers' Monument Association, which is collecting funds with which to erect the proposed monument.

The Journal of the General Conference is now in the printers' hands and will be issued in all probability before October first. It will make a volume of more than one thousand pages. Dr. Hingeley, who edits it, remained East for two weeks after Conference in order that there might be no delay in issuing this official record of the General Conference proceedings.

Miss Plummer, the only colored teacher out of several hundred in training, according to an exchange, was leader of the quartette that received first prize from twenty-four competitors entered in a singing contest held recently in Toronto, Canada. Each child was awarded a gold medal. The contest was given by Dr. Hawke, a member of the Board of Education.

One Charles Mahomed, to whom we have referred several times before in the columns of this paper was recently in Bay St. Louis, Mississippi, claiming to be a representative of our Missionary work in Liberia. From this point he left for Mobile, Ala. He is a fake and an impostor and should not be tolerated for one moment. He is in no way connected with our work and should not be permitted to our pulpit.

The Missionary Bishops for Southern Asia have divided their territory into three groups of three Conferences each, to be administered during the quadrennium as follows: Bishop Warner: Bengal, North India, Northwest India; Bishop Oldham: Burma, Malaysia, Philippine Islands; Bishop Robinson: Bombay, Central Provinces, South India. The episcopal residences are fixed at Lucknow, Singapore and Bombay, respectively, for the quadrennium.

C. W. Averill has inherited recently \$10,000,000, and plans to make a new departure in philanthropy. He says he is going to help bad people as well as good people for the reason that the churches and respectable folks care for good people, and the bad people have no one but "the devil and the police". He wants to help and the man who has made a failure. He hopes thereby to help encourage and bring happiness to twenty thousand people or more.

This community was deeply affected when the death of Mrs. Sarah J. Gates, A. M., was announced on last Saturday. She has been prominently identified with educational work of this city for a number of years. She was in the very forefront of our most intellectual and religious women. Her death is a decided loss to the community. Mrs. Gates was a classical graduate of New Orleans University.

Miss Sallie Rather and Mr. William Reynolds, both of Jackson, Mississippi, were united in marriage a few days ago by Rev. Dr. J. M. Shumpert, pastor of Central Church of that city. Miss Rather is a young woman of culture and education and quite popular among our people in the city of Jackson. She has been a teacher in the public school for some years and for sometime has been organist of our church at that place. Mr. Reynolds is a man of excellent business standing and has managed to accumulate considerable property.

Some time ago we made reference to the Woman's Art Club for Freedman's Aid as proposed by Miss Rosa M. Miller. So far Miss Miller has heard only from the men when, as a matter of fact, she hopes to reach the women who must produce the specimens of needle work which are to be sold to assist the work of the Freedmen's Aid. We believe our women can help very materially if they will take hold of Miss Miller's suggestion. Her address is 508 W. Chestnut street, Lorain, Ohio. She will be glad to correspond with any of our women concerning the movement.

Mrs. M. J. Nickerson whose death was reported in our columns last week was one of the most prominent and influential women in the Methodist circles of this city. She was prominently identified with public charities and was particularly interested in the Thomy Lafon Old Folks Home, an institution under the direction of the Methodist Episcopal Church. Mrs. Nickerson has been a life long Methodist; a loyal and influential member of Pleasant Plains Church, this city. She is survived by several children, among whom is her distinguished son, Professor W. J. Nickerson, professor of music in Southern University, and a number of grand children.

Doings of the Workmen

ALABAMA

Theodore.—Our work here is in very good condition. We closed a very successful rally on the fifth Sunday, realizing from the same \$76.32. Received into the church six converts on the same day. It was indeed a happy occasion. We have a fine set of members at Theodore. The Sunday School is in excellent condition, under the superintendency of Mr. G. W. Washington, and the Epworth League, under the leadership of Miss Josephine Bowels, is succeeding nicely.—F. F. Owens, pastor.

Coffinsville.—On June 20-21 our third quarterly conference was held by the Rev. J. W. Thomas, district superintendent. All reports showed an increase along all lines. Mrs. J. W. Thomas was also present and rendered good music on Sunday, which delighted all. We hope she will come again. Collection for the day, \$20; paid our district superintendent in full, \$10; paid pastor, \$30.23; raised for all purposes this quarter, \$71.—J. W. Landrum, Pastor.

ARKANSAS

Park Place.—June 21 at Haven Chapel was class rally day. Our worthy pastor, the Rev. W. M. Green, preached an able sermon. Each class leader raised a collection. Results: No. 1, George Jenkins, \$6.50; 2, Adline Green, \$1.25; 3, Georgia Green, \$8.45; 4, P. W. Woods, \$1.90—with public collection making a total of \$18.60.—Della Green.

Lonoke.—We were sent to this charge—Lonoke and Richwood—from the annual conference which convened at Little Rock, 1908. When we came we found the church at Richwood unsealed and unpalated, and no weights to go in the windows; also the belfry tower not finished. But now the church is painted, ceiled, and the belfry tower is finished, and we have weights to go in the windows. On Children's Day, June 14, we had quite a nice time. The program was rendered that day as never before in Richwood's history, and the Lord blessed us to raise more money on that day than ever has been raised here. On Children's Day our total collection was \$30. Our worthy district superintendent, Dr. W. S. Sherrill, held his second quarterly conference on June 13-14. As usual, he preached, at eleven a. m., a strong sermon, preaching again at eight p. m. in our church at Lonoke to a crowded house. On last Sunday, June 21, we had a grand rally at our church in Lonoke. Raised \$25 for the repairing of the church. At this point—Lonoke—we have only twelve members. Mesdames Mary Farrar raised \$5; Jane Duff, \$5; Mary Mathews, \$3.60; Mary Brown, a member of the Baptist Church, \$6; public collection, \$4.90. We have added five members to our church.—W. J. S. Donaldson, Pastor.

Little Rock.—At White's Chapel, June 28, was rally day—four sisters headed the effort. Their standing reports were as follows: Company A, Mrs. Dora Holmes, \$14.10; B, Mrs. M. C. Smith, \$14.10; C, Mrs. Mamie Gibson, \$11.00; D, Mrs. Martha Watson, \$4.60; Cash, \$15.00; worth of lumber pledged by a lumberman; other collections made a grand total for the day of \$61.00.—P. W. Webb, pastor.

LOUISIANA

Welsh.—At Jones Methodist Episcopal Church a cake feast was given by the local preachers for the benefit of the pastor who was confined to the parsonage by sickness. Sermons by Peter Clark, a Methodist preacher and Eddie White, a Baptist. The meeting was given by William Jones and Henry Guidry. The leading local preachers of the Church. I sincerely thank the members and friends for their kindness.—Wm. Ector, pastor.

Jackson.—This charge has taken on new life under the pastorate of the Rev. Wooldridge, the Church being in a better condition than it has been for many years. The quarterly conference was one of the best ever held. The old members that had left the church have returned. Mrs. Wooldridge is at her husband's side doing a good work in the Sunday school. Raised during the quarter \$95.75. Jackson is to the front once more.—J. W. Turner, District Superintendent.

Abbeville.—When the conference assigned the Rev. T. V. Oville to Abbeville this year wisacres here looked upon it as the perpetration of an annual joke, but the Rev. Mr. Oville, however, has made a brave start. Borrowing a tent from the municipality, he opened services therein and his conversions and accessions form a substantial nucleus for the formation of a congregation. Sunday, May 31, was rally day. Auspicious was the beginning. In the Sunday School Rally held in the forenoon Oville's "ragged Continentals" assisted by Prof. Joiner and Mr. Meiton of the Congregational Church, raised \$5.00. The church rally began at noon. The writer had the unique distinction of being the first speaker in the first rally ever held for the erection of a Methodist Church in Abbeville. Our loyal Methodist Episcopal congregation at Briggs headed by the Rev. J. B. Johnson, and at Camel, headed by the Rev. P. Bibbs did noble service. The following pastors from Abbeville and vicinity were present and assisted in the meeting: The Revs. Smith, Douglas, Herod, Willis, Plowdon, and our own Bro. Larkins, District Superintendent. P. W. Clark was there and his timely remarks and helpful suggestions contributed largely to the success of the meeting. Our collection for the day was \$85.00 which with other funds not yet turned in, will amount to not less than \$100.00. Friends from afar have heard our cry and are coming to our assistance. Before another conference comes around King Memorial Methodist Episcopal Church will be a reality. Too much praise cannot be given Bro. Oville for his masterly handling of the situation. Beginning without a member he has already wrought well and promises are bright for the future.—A. D. Posey.

Clarence.—Our second quarterly conference was held by District Superintendent J. J. Ohee. Reports good. The pastor, W. J. Hampton, seems to have things well in hand for a good year's work. Our motto is a good year's work and a round report.—James E. Harrison.

Darrow.—Our District Superintendent, the Rev. W. J. M. Price, was with us June 6-8. Both charges were visited. The Second Quarterly Conference eclipsed all others in the history of the charge. Every man was at his post. The reports showed great improvement along all lines. The Revs. C. Spears, of Donaldsonville, and M. C. Harris, of White Hall, were introduced to the conference. A quarterly lovefeast was

held after the business transaction of the conference. The spiritual tide ran high. Bro. Spears extended the invitation, and twenty eight penitent sinners bowed at the altar. The lecture of the Rev. Mr. Price to the Sunday School, as also his sermon, was as "good news from a far country." After the benediction, the sisters of the Ladies' Aid sprung a surprise by announcing refreshments. The Rev. Bradford is happy.—Jos. A. Reddix.

Glencoe.—The second quarterly conference met at Crawford, in Mt. Zion Methodist Episcopal Church. Reports showed that \$147.50 had been paid to pastor; \$17.50 to District Superintendent; \$23.00 for benevolence and \$50.00 for other purposes. A total of \$238.00 for all purposes. Conversions, 24; accessions, 27; 51 additions to the membership. The people to show their appreciation to the pastor, for the work he has accomplished in such a short time, came on June 11th at a late hour with a string-band and presented to the pastor and his family several baskets filled with groceries and a little cash. Leaders of this band: Sisters Ada Harrison, Phillis Diggs and May E. Burt.—T. P. Norris.

Beattleville.—On June 22 a fine concert was given, under the supervision of Misses Gussie McGwinn and Elenora Zilton, to complete the payment on our organ. To say the least, it surpassed the expectations of the most sanguine friends of the two young ladies. Receipts from same, \$9.00. On June 26 the second quarterly conference of this charge was held by our beloved District Superintendent, Dr. B. M. Hubbard. Reports indicate improvement in every department of the church. Our pastor at Houma, the Rev. P. C. Colton, preached a strong sermon, after which the District Superintendent gave a talk on the work of the General Conference which was quite a treat.—F. S. Brown, pastor.

Jeanerette.—Sunday, June 28, was a red letter day with us. Eight persons were baptized by immersion in Bayou Teche, a great crowd witnessing the same. Sorrell is stirred up as never before. Our revival meeting has just closed; twenty-six joined our church. The membership on the circuit has been increased from twenty-four to sixty-one. Collection for the day, good.—Robt. A. Taylor, Pastor.

Slidell.—Our second quarterly conference held Saturday, June 13, by the Rev. W. J. M. Price, District Superintendent. The Superintendent found peace and harmony prevailing throughout the circuit. Raised in the quarterly meeting \$83.00 over and above the quarterage. Paid the pastor during the three months, with the panic on, \$96.50. Total raised in three months, \$165.30. The rain poured down Saturday and Sunday but the church in Slidell was packed to its utmost capacity to hear our District Superintendent. W. J. M. Price, who always draws a large audience. The Rev. H. A. Sorrell ex-pastor who was here spending a week assisted us. This quarter closed by the friends giving me 105 pounds of groceries and a gold watch fob.—A. B. Harris, pastor.

MISSISSIPPI

Brookhaven Circuit.—May 31, the members of Macedonia Chapel met in a rally to raise money to build a new church, Messrs. John Calcoate and S. Ray, leading captains. The financial result was \$39.00 during the day, and one subscription to the SOUTHWESTERN. There was one conversion.—A. Johns, Pastor.

McNeill.—The second quarterly conference was held at Whitesand Methodist Episcopal Church, May 23-24, by the Rev. S. H. Cannon, District Superintendent. We had a good quarter. Superintendent Cannon preached two able sermons during Sunday. Two persons joined the church during the quarter. Two candidates received baptism by Superintendent Cannon on Sunday night after the administration of the Lord's Supper. Paid Superintendent, \$16.35. Paid pastor during quarter, \$1. I travel ninety-four miles per month on foot around the circuit.—D. D. Dukes, pastor.

Sturgis.—At Spring Hill Church, May 23-24, was held a very satisfactory session of our second quarterly conference. The District Superintendent being absent, the Rev. W. T. Wright, our pastor, presided, dispatching the work of the conference with the ease and carefulness of a veteran. Many of the members declare this to be one of the greatest conferences ever held here. On Sunday, at 11:30 a. m., the pastor preached a great sermon to a crowded house. Total collection, \$26.00. We are praying for a better year's work than ever before, and so far the work of this church is progressing nicely. Each church on the charge (they being three in number) is undergoing repairs. The Rev. W. T. Wright is a splendid pastor, possessing executive ability in a marked degree. His ability as a minister, his wisdom in handling difficult problems, is unsurpassed. Through his excellent management, we soon shall have completed ceiling and painting Liberty Hill Church.—J. W. Murry.

Union Grove.—Our second quarterly conference convened in Union Grove Church, the Rev. W. C. Clay, our District Superintendent, presiding. Notwithstanding the inclement weather, we had a good conference. The Children's Day exercises were held on Sunday, and we raised for the cause, \$72.16; since the last quarter, \$137.49; paid District Superintendent his quarterage in full, \$20.00. We were highly entertained on Sunday by a strong lecture, and at night by an able sermon. The Sacrament was administered to quite a number of communicants. We have added forty-six members to the church. Sunday School and Epworth League are waking up and results will follow.—W. C. Connell, pastor.

Delisle.—On June 6-7, 1908, a very successful session of our second quarterly conference was held by District Superintendent S. H. Cannon. The elder was in good spirit and preached at night an able sermon. Prof. T. W. Brown, principal of Bay St. Louis Graded School, preached at 3:30 p. m. These two able sermons were enjoyed by an appreciative audience. Paid pastor, \$5.15; Superintendent, \$10. The Rev. J. Butler is pastor.—Mattie Flouming.

Pontotoc Circuit.—On June 6-7, District Superintendent W. C. Clay held on this work the second quarterly conference. It was a successful session. Dr. Clay's interesting and inspiring address was a special feature. His sermon was eloquent, helpful, and highly appreciated by a large audience. Raised during the day, \$17.05; raised this quarter, \$58.00.—S. T. Walker, Pastor.

Oxford.—This charge still boasts of being one of the leading charges in the Upper Mississippi Conference. The charge is rejoicing over the thought of having raised on Easter Sunday all of its benevolent apportionment, and

at it is on the eve of entering into a great revival, came together last Sunday, June 7th, and paid their pastor \$20. We are proud to say that we have a very loyal and faithful set of stewards and class leaders here.—J. Marsh, Pastor.

Greenville.—Our second quarterly conference was held June 12 by District Superintendent J. W. Winbush. Reports showed the work still on the upgrade. Our members at Greenville are making every effort possible to eradicate that burden of debt mentioned in our last report, and under the leadership of our most faithful and worthy pastor, the Rev. J. A. Blate, we are bound to succeed. Added during the quarter, two souls. Amount raised in the conference, \$14.03; raised during the quarter, \$246.46. Our membership is small, scarcely more than sixty in number, but they are diligent and true to their church and Christ. We raised monthly as follows: January, \$17.00; February, \$28.64; March, \$80.32; April, \$105.20; May, \$52.74; June, \$77.18; Total amount raised this year, \$461.19. Total additions to church, 8. We have our minds and hearts together and plans well laid for the throwing off of all debts by the District Conference.—M. E. Perry.

MISSOURI.

Independence.—Our church is in the front rank. We are holding our own well. The eighteenth anniversary of our church, celebrated here on May 3-4, was a financial success. We were able to pay \$142.00 on our church debt. We believe we would have more than doubled the above account had it rained every day or night during our meeting. All of the ministers that were on the program came, with one exception. We must compliment the Rev. Dudley Smith, pastor of our church at Kansas City, Kansas, his wife and two daughters, for their excellent music rendered as a quartette. The two Baptist church choirs here have some very fine music. However, we all take off our hats to the Macedonia Choir here. We had six clubs. Club No. 1 led. The trustees will have net classes 1, 4 and 5 on June 26, at which time we hope to raise \$100.00.—O. A. Johnson.

Lebanon.—We raised \$14.05 in a rally on the fifth Sunday in May, and our Children's Day services we raised \$5.50. An interesting program, arranged by our worthy Superintendent, Nettie Greene, was rendered on the latter occasion. We raised \$2.06 on Easter Sunday. Our church is having splendid success. We expect to raise all of our benevolent collections and have a good report in the final conference.—T. D. Davis, Pastor.

NORTH CAROLINA

High Point.—Sunday, May 24, was a busy day at the Morris Methodist Episcopal Church, in spite of the rain. At 11 o'clock a. m. the Rev. O. Bullock, pastor of the First Baptist Church, preached for us a good lively sermon, and a goodly number of his members were present. The Rev. Mr. Jordan, pastor of the Mt. Vernon Baptist Church, was also present, with a number of his members. They all contributed generously and gave us an excellent start for the day. We thank them sincerely. At 3 o'clock in the afternoon and at night we were favored with two excellent, well-received sermons by the Rev. J. D. Chavis, D. of Greensboro, N. C. The Doctor helped us much in making the

rally enthusiastic. The brothers and the sisters contributed on separate tables. In the afternoon the brothers were about \$20.00 ahead, but at night, when they reported \$120.00, feeling confident of a victory over the sisters, the latter came up with \$145.22. To this amount are to be added collections of subscriptions later amounting to \$65.35, making a grand total of \$330.57. At this writing (June 5) the roof is being put on the building and the Morris Chapel people expect to worship in their new church in a very few weeks. The pastor solicits a small donation from all of his classmates and friends for the opening day rally, sent to 635 E. Washington street.—J. H. Lovell, Pastor.

NEW YORK

Hudson.—St. Johns Methodist Episcopal Church, Rev. C. H. Andrews, pastor. Stationed at the northernmost point of the Philadelphia District, although we have been heard from only once since the last Annual Conference, we are yet alive, and wide-awake to the progress of humanity. We are doing our best for the edification and inspiration of fallen man. Our first quarterly conference was held May 21, and we were glad to see our Presiding Elder, Dr. H. A. Monroe, in good health, and also pleased to hear of the improvement in the health of his wife. Our quarterly meeting was largely attended, and Dr. Monroe expressed his satisfaction with the work of the first quarter. Sunday, June 14th, was Children's Day. The occasion was a delightful one and the program, which had been carefully arranged by the teachers, was superb. The church was beautifully decorated with palms and cut flowers. W. Jackson, our Sunday School Superintendent, conducted the exercises. The church was filled with an appreciative audience. The cream of the program was a unique address by Mrs. J. T. Morris, who is widely known as a speaker. She spoke fittingly to the young men, to the young women and to the parents. Her words were full of truth, and will long be remembered by all who heard her. After remarks by the pastor, a collection was taken by the pastor of \$43.81.—J. C. Walker.

TENNESSEE

Martin.—When we came to Martin in 1903, McCabe Temple was a very unpretentious looking building, which is now replaced by a beautiful structure, worth \$7,000, all paid. The debt upon the old building of several hundred dollars has been liquidated. The new building was dedicated June 7 by Dr. I. L. Thomas and the Rev. J. M. Lyte, our District Superintendent. We now have the best looking church in the Tennessee Conference, and a membership that is hard to outdistance in any enterprise. They have worked faithfully for seven years. We put on a rally here recently which was managed by Mrs. E. T. Martin and Mrs. Jane Shepard and other sisters of the church. At the close of the same the sum of \$200 was reported. These good sisters deserve the highest commendation. Dr. Thomas is so intensely interested in the church work and progress everywhere that he willingly came a thousand miles to serve us. And how the people enjoyed his preaching! District Superintendent Lyte made a sacrifice to be with us on that day, which fact we greatly appreciate. May they long live for the advancement of the cause of Christ.—J. W. Richardson, pastor.

Children's Day Collections

Ackerman, Miss.—Our Children's Day was all that could be expected. Prof. J. P. Childres and J. Brown spared no pains in making the day a great success. Exercises held in the new church which we have just completed, at a cost of two thousand dollars. Raised \$290.00.—J. Burton, pastor.

Cedar Bluff, Ala.—The Children's Day programs on this charge were very successful. At St. Stephen's Church, Miss Esther Leek conducted the program. Collection, \$13.17. At New Hope Church, T. L. Perkins had charge of the exercises. Collection \$1.93. The Gaylesville Sunday School, in charge of Miss Idella Woodard, raised \$3.00.—Wm. Perry, pastor.

Wedowee, Ala.—Union Chapel Sunday School carried out Children's Day program very nicely. Raised for Student Aid \$2.00; for public education, \$2.10; total, \$4.10.—G. F. Stevens, pastor.

Carrollton Charge, Miss.—Children's Day was carried out on this charge very successfully. Collection for the day, \$16.00.—J. B. Starkey, pastor.

Fouche, La.—At Casper Methodist Episcopal Church Children's Day was carried out June 14. The young people were at their best. Mr. W. P. Scott made the principal address. The program was greatly appreciated. Miss Mary I. Russell superintendent.

Marietta, Ga.—Children's Day was observed here. Dr. G. W. Arnold was with us. He preached a masterly sermon at 11 a. m. At night he gave an interesting lecture. Collection, \$12.10.—A. H. Jackson.

Norfolk, Va.—All greatly enjoyed the excellent program presented. W. A. Lovett is superintendent. Mrs. Corinne Lambb, who presided at the organ contributed largely to its success. Mrs. J. Wright had charge of the program which is pronounced the best ever rendered in Leonard's Chapel. Mrs. Beulah Redrick made a splendid address. Collection \$18.14.—C. W. Walton, pastor.

Vaiden, Miss.—Children's Day was quite a success. Raised for the day \$81.50.—C. E. Moody, pastor.

Barlow Circuit.—Children's Day was observed on the Barlow Circuit under the able management of S. Fernice and W. M. Bailey. The Providence Sunday School was with us and rendered a nice program under the leadership of Mr. Emily Wallis. Collection, \$13.60.—A. Jackson, pastor.

At Carson Chapel Children's Day was observed June 14. Collection, \$5.65.—George Johnson, pastor.

Atoka, Tenn.—A superb program was rendered under the direction of our efficient superintendent. Raised for education \$12.00. The Easter collection was \$3.51.

Hennessey, Okla.—The Children's Day observance was splendid. The audience was large and appreciative. Collection, \$2.00.—J. H. Nichols.

Hattiesburg, Miss.—Children's Day program nicely rendered. Collection, \$8.00. On Easter Sunday we raised for missions \$4.00.—C. H. Ivy, pastor.

Hesterville, Miss.—At Soul's Chapel Children's Day was an enjoyable day. Program carried out to the letter. Mr. J. F. Weatherly, superintendent, spared no pain in making the exercises a success. Closing address by the pastor. Collection for Children's funds, \$8.00. Total for the day, \$13.76.—F. H. Weatherly, pastor.

Vossburg, Miss.—Children's Day exercises were carried out in splendid style at Friendship Methodist Episco-

FORD'S HAIR POMADE

Formerly known as

"OZONIZED OX MARROW"



New Orleans, La.
DEAR SIR:—Please send immediately on receipt of 50c, one bottle of your pomade. It has done my hair all the good, stopped it from falling out and makes it soft and easy to comb.
MRS. LILLY FORTER,
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Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.

Absolutely harmless—used with splendid results even on the youngest children.

Delicately perfumed, its use is a pleasure, as ladies of refinement ever where declare.

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Mme. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

MRS. M. C. TURNER,

1423 Canal St. New Orleans, La.

pal Church. There was a large crowd present. Collection, \$3.00.—G. W. Brown, pastor.

INQUIRY.

I desire to find my brothers, Alex and Isaac Brown who belonged to Nancy Brown. We were born near Fayette, Howard County, Missouri. Alex and Isaac were taken South by Samuel Brown, a Negro trader, about the beginning of the war, 1861. Our father's name was William Brown. He was called Uncle Billy. Mother's name was Anick Brown; my sisters' names were Mary, Liza, Nellie and Sarah. My brothers were named Alex, Isaac, Jack and John. Address Malvina Patrick, Sturgeon, Mo.

Do not put matter intended for these columns and business items on the same sheet.

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
July 7-12	Huntsville	Huntsville, Tex.
July 8	Knoxville	Knoxville, Tenn.
July 8-12	Chattanooga	Chattanooga, Tenn.
July 14-19	Louisville	Hardinsburg, Ky.
July 15-19	Greensboro	Greensboro, N. C.
July 15-19	Raleigh	Madison, N. C.
July 16-19	Opelika	Five Points, Ala.
July 21	Nashville	McMinnville, Tenn.
July 21	Holly Springs	Holly Springs, N. C.
July 21-26	Greenwood	Near Oxford, Miss.
July 22	Starkville	Carrollton, Miss.
July 22	Western	New Prospect, Miss.
July 22	Waycross	Waycross, Ga.
July 22	Vicksburg	Edwards, Miss.
July 22-26	Tupelo	Houston, Miss.
July 22-26	Waco	Chilton, Tex.
July 22-26	Jackson	W. Jackson, Miss.
July 22-26	Savannah	St. Marys, Ga.
July 22-26	Shubuta	Collins, Miss.
July 23	New Orleans	Plaquemine, La.
July 23	Lagrange	Zebulon, Ga.
July 23-26	Greenville	Seneca, S. C.
July 23-26	Ocala	Lowell, Fla.
July 28-August 3	Palestine	Madisonville, Texas.
July 28-August 4	Cumberland River	Hartsville, Tenn.
July 28-Aug. 2	Dallas	Hubbard City, Tex.
July 29	Birmingham	Mantua, Ala.
July 29	Griffin	McDonough, Ga.
July 29-Aug. 2	Wilmington	Rowland, N. C.
July 30	Muskogee	Wewoka, Okla.
August 4	San Antonio	Goliad, Tex.
Aug. 4-9	Aberdeen	Aberdeen, Miss.
Aug. 4-10	Paris	Clarksville, Tex.
August 5	Waycross	Forsyth, Ga.
Aug. 5	Rome	Summerville, Ga.
Aug. 5-9	Meridian	Forest, Miss.
Aug. 5-9	Topeka	Fort Scott, Kans.
Aug. 5-9	Anniston	Lineville, Ala.
Aug. 5-9	W. Nashville	Petersburg, Tenn.
Aug. 5-10	Cumberland	Huntington, W. Va.
Aug. 6	Lake Charles	Crowley, La.
Aug. 6-9	Bristol	Marion, Tenn.
August 11-16	Navasota	Bellville, Tex.
Aug. 11-16	Gainesville	Gillsville, Ga.
Aug. 12	N. N. Orleans	Central, La.
Aug. 12-16	Brookhaven	Magnolia, Miss.
Aug. 18-23	Lexington	Georgetown, Ky.
Aug. 18-23	Austin	Smithville, Tex.
Aug. 19	Indiana	Shelbyville, Ind.
Aug. 19-23	Huntsville	Athens, Ala.
Aug. 19-23	St. Louis	Springfield, Ill.
Aug. 20	Forrest City	Palestine, Ark.
Aug. 25-30	West Tenn.	Kenton, Tenn.
Aug. 26	Waynesboro	Statesboro, Ga.
Aug. 26-30	Ohio	Troy, Ohio
Aug. 26-30	Sedalia	Greenfield, Mo.
Aug. 27	Guthrie	Shawnee, Okla.
Sept. 2-8	Houston	Richmond, Tex.
Sept. 23-27	Jacksonville	St. Augustine, Fla.

CONVENTIONS.

July 1-6—Waco District Sunday School and Epworth League Convention, Groesbeck, Tex.

July 2—Little Rock Conference Woman's Home Missionary Convention, Cottonplant, Ark.

July 9-11—Memphis District Woman's Home Missionary Society, Sunday School and Epworth League Convention, Memphis, Tenn.

July 9-12—Meridian, District Woman's Home Missionary Society, Sunday School and Epworth League Convention, Meridian, Miss.

July 21—Clarksdale District Epworth League Convention, Bedford, Miss.

July 23-25—Brookhaven District Sunday School and Epworth League Convention, near Crystal Springs, Miss.

July 23-27—South Florida Mission... New Smyrna, Fla. S. S. and E. L. Convention.

July 30 to Aug. 2—Anniston District Sunday School Convention, Alpine, Ala.

Aug. 12-16—Pine Bluff District Sunday School and Epworth League Convention.

Aug. 18-23—Austin District Epworth League Convention, —, Tex.

August 19-23—Huntsville District Epworth League and Sunday School Convention, Athens, Ala.

Sept. 9-13—Lincoln Conference Epworth League Convention, Independence, Kans.

Special Notices

GREENWOOD DISTRICT.

Pastors and delegates who are to attend the Greenwood District Conference Epworth League and Sunday School Convention at Jones Chapel, 4 miles from Carrollton, July 21 to 26, will come to Carrollton July 20. Conveyances will meet you there to carry you out to the seat of the conference. I will meet you on the 20 and 22.—J. B. Starkey, pastor.

SHREVEPORT DISTRICT.

The preachers' meeting which convened July 15th at Keithville, La., will open Wednesday at 10 a. m. In connection with our meeting there will be held a financial rally and revival for three days. Please come, brethren, prepared to assist. Let each pastor report \$1.00 for our new work, which is a credit to the District.—W. L. Dyas, pastor; T. J. Johnson, District Superintendent.

GULFPORT DISTRICT.

On Wednesday, July 22, at 2:30 p. m. the first day's session of the Gulfport District Conference, the Woman's Home Missionary and the Ladies' Aid Societies will hold a joint session to perfect an organization to do District work. I hope the women of the District who are intrusted in the above named work will come prepared to take part in this meeting.—S. H. Cannon, District Superintendent.

JACKSON DISTRICT.

Our District Conference will be held at W. Jackson, Mississippi, July 22-26. Let all members of the District Conference get ready and be prepared to make good reports. The program will appear soon. The educational sermon is to be preached by Dr. J. C. Hibbler. We cordially invite the following general officers of our church: Editor Jones of the SOUTHWESTERN, Drs. E. M. Jones, G. G. Logan, I. G. Penn, and W. W. Lucas, Conference Evangelist of

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FALL TERM BEGINS SEPTEMBER 17, 1908.

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Address DR. WILLIAM W. FOSTER, JR., Holly Springs, Mississippi.

the Mississippi Conference.—W. A. Oates, pastor.

SOUTH NEW ORLEANS DISTRICT.

The District Conference of the South New Orleans District will convene at Plaquemine, La., July 23-27, 1908. Brethren, come prepared to sing, pray, preach and give. Let us through the kind providence of our heavenly Father make this conference a mighty power for good. Brother Baptiste and his people are preparing for us. Let us have a full attendance. Drs. R. E. Jones, E. M. Jones, I. L. Thomas, M. C. B. Mason, John Wier, District Superintendents and pastors of other districts are invited.—B. Mack Hubbard, District Superintendent.

WOMAN'S HOME MISSION SOCIETY Navasota District.

In order to raise our assessment for King Home, the following apportionment has been made: Navasota and Hempstead, Stations, each, \$7.00; Hockley, Yarboro, Brookshire Circuits, each

A. & M. COLLEGE For the Colored Race

Strong courses in Agriculture and Mechanical Branches. Strong Faculty. Excellent facilities for practical education. Successful graduates.

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\$5.00; Anderson Circuit and Bren Station, each \$4.00; Caldwell Circuit \$4.00; Bellville, and Waller Circuits each \$3.00; Hempstead, Sealy and Greenville Circuits, each \$2.00; Bren Navasota and Millican Circuits, \$1.00. Each charge is expected to the apportionment for King Home whether it has an auxiliary or not. possible report your full apportionment at the District Conference. brethren, let not the devastation is abroad in our land cause us to

our efforts for the Master's cause, let us deny ourselves and do more, and peradventure the Lord may smile on our land once more.—(Mrs.) H. Taylor, Navasota, Texas.

BIRMINGHAM DISTRICT.

All pastors of the Birmingham District are hereby notified to send me a list of names of delegates and the number of delegation that will attend the District Conference, Sunday School Convention, Epworth League and Women's Home Missionary Society at Manassas, Ala. Leave Birmingham July 29th 8:30 a. m., Wednesday, for Eutaw 8:30 a. m. Notify the pastor not later than the 31st of June. Editors and Secretaries will also notify me.—M. Starrs, pastor, Mantua, Ala.

CUMBERLAND RIVER DISTRICT

The District Conference of the Cumberland River District will meet with the church at Huntsville, Tenn., August 1, 1908.—J. B. Booth, District Superintendent.

ABERDEEN DISTRICT.

Reduced rates have been secured on railroads in Mississippi to Aberdeen, Miss., to the Epworth League, Sunday School Convention and District Conference which is to convene August 1 to 9th, 1908. Each pastor and delegate buy your ticket, securing certificate showing you paid full fare. By this you can return for one cent per mile, plus 25c. All delegates ask ticket agents for certificate. Pastors please instruct your delegates to purchase ticket with certificate.—G. W. Baker, Secretary.

THE DEMAND FOR AN EDUCATED MINISTRY.

Realizing the demand among the negro people for an educated ministry, the Tuskegee Normal and Industrial Institute conducts, in connection with other departments, a Bible Training School. The courses of study are so arranged that not only ministers and preachers may be benefited, but those who desire to do better missionary work or become intelligent Sunday school teachers.

The chief aim of the Bible Training School is to afford a comprehensive knowledge of the English Bible and to implant in the hearts of those who attend an ambition to dedicate their lives to the elevation and Christianization of their people. Daily supplementary exercises designed to instill habits of sobriety, cleanliness, regularity and accuracy are provided. The teaching is wholly undenominational, the intention being not to oppose or antagonize any theological work being done elsewhere, but instead to assist all denominations.

During the past year, the enrollment in the Bible Training School has been satisfactory, but the opportunity is now provided for a considerably larger number.

The teaching is free. The cost of board, including furnished room, light, fuel, laundering, etc., is \$8.50 per month. The entrance fee is \$7 to be paid in cash by each student when registers. Students will be given the opportunity to work out much of the \$8.50, in some cases all of it. Lack of means should not keep any one from entering the Bible School. If a student is not afraid of work and study he will succeed.

For further information, address, BOOKER T. WASHINGTON, Principal, Tuskegee Institute, Alabama.

District Rounds

ALEXANDRIA DISTRICT.

THIRD ROUND.

Wiley, July 5-8; Mason, 6-7; Melville, 11-12; Cottonport, 15-16; Teche and MacInd, 18-19; Washington, 19-20; Opelousas, 25-26; Waxia, 28-30; Eolia, August 1-2; Bunkie, 12-16; Boonville, 11-14; Cheneyville, 13-15; Winfield, 13-15; Compti Circuit, 13-15; Morrows, 13-15; Colfax, 24-25; Mt. Zion, 29-30; Compti, 30-31; Newton, September 1-2. Natchitoches, 4-6; Cane River, 5-6; Boyce, St. Paul, 12-13; Boyce, Village, 11-13; Rapides, 15-16; Alexandria Mission, 17-18; Pineville, 19-20; Alexandria, 20-22; Leocompte, 23-24; Richland, 26-27. Brethren, the District Conference convenes in Bunkie, August 12-17. Come prepared to report three-fourths of all benevolence money and converts during this half year past. Bring at least five subscribers for the SOUTHWESTERN from each charge. There are no excuses—"Up and doing" is the watchword.—Joshua J. Obee, District Superintendent.

TUPELO DISTRICT.

THIRD ROUND.

Tupelo, July 10-12; Tupelo Circuit, 11-12; Bell Circuit, 11-12; Oklona, 17-19; Houston Circuit, 17-19; District Conference and Epworth League Convention at Houston, 22-26; Houston, 25-26; Amory Circuit, August 1-2; Ripley Circuit, 1-2; Cotton Plant Circuit, 8-9; Pontotoc Circuit, 8-9; Corinth, 14-16; Corinth Circuit, 15-16; Pontotoc, 15-16; Union Grove, 22-23; Ripley, 22-23; New Albany, 29-30; Okolona Circuit, 29-30. Brethren, we must do our best toward raising our entire apportionments of benevolences. Come to the District Conference prepared to pay the full assessment for Rust University. This is imperative. The District Conference and Epworth League Convention will convene at Houston, Miss., July 22-26. All must come prepared to remain until Sunday night. I call your attention to the fact that we have raised only one-third of our apportionment for General Conference Expense and the balance must be raised as soon as possible. Each pastor must secure and bring to the District Conference, if possible, at least five subscriptions to the SOUTHWESTERN. Let us make this a great conference.—W. C. Clay, District Superintendent.

SEDALIA DISTRICT.

Georgetown, July 11-12; Knobnoster, 18-19; Otterville, 18-19; Pilot G, 18-19; Dresden, 21-22; Warrensburg, 25-26; Clinton, 25-26; Osceola, 25-26; Lebanon, 25-26; Ozark, August 6-7; Harrisouville, 1-2; Rolla, 1-2; Holden, 1-2; Springfield, 8-9; Joplin, 8-9; Neosho, 13-14; Sedalia, 15-16; Carthage, 22-23; California, September 5-6; Versailles, 12-13. The District Conference Sunday School and Epworth League Convention will convene in the Second Methodist Episcopal Church, Greenfield, August 26-30. All members and delegates are requested to be present.—W. H. Smith, District Superintendent.

OHIO DISTRICT.

SECOND ROUND.

Dayton (T. L. Wilson), July 11-12, West Dayton, —; Troy (N. H. Talbott), 5; Springfield, 12-13; New London, 15; Elyria, 16; Oberlin, 17-19; Lorain, 19-20; Toledo, 21-23; Cleveland, 24-26; Martin's Ferry, August 1-2; Bridgeport (3 p. m.), 2; Bellaire (Wm. J. White), 2-3; Flushing, 3; Mt. Pleasant, 4; Short Creek, 5; Cadiz, 6-7; Stoubenville, 8-9; Columbus, Hawthorn St., 15-16; Columbus, Parker St. (3 p.

m.), 16; Delaware, 17; Marion, 18; Rushsylvania, 19; Columbus, Westside, 20; Columbus, 11th St., 21-23; Columbus, American Add. (3 p. m.), 23; Columbus, Northwest Side Mission, 23; Columbus, Billings Mission, 23; Xenia, 24; Batavia, 29-30; Milford, 30-31; Cleves (n. m.), September 6; College Hill (p. m.), 6; Madisonville (8 p. m.), 6; North Hamilton (a. m.), 12-13; Mt. Healthy (3 p. m.), 13; Cumminsville (8 p. m.), 13; Cincinnati, Mt. Zion, 20-21; Rising Sun (J. A. Smith), —; Westwood, 23; Steele's Sub. Div., 24; Cincinnati, Park St., 25-27.

Dear Pastors: Announce to your congregations that District Conference, Epworth League, etc., will meet in Troy, August 26-30.—Elam A. White, District Superintendent.

WEST TENNESSEE DISTRICT.

FOURTH ROUND.

Springville Circuit, July 17-19; Paris, 21-22; Mansfield Circuit, 24-26; Union City, 29-30; Sharon and Kenton, Aug. 1-2; Martin Station, 8-10; Humholdt, 12-13; Alamo Station, 15-16; Brownsville, 17-18; Mason Station, 22-24; Galloway Circuit, 29-30; North Memphis Mission, Sept. 5-6; Birmingham Mission, 6-7; Klondike Mission, 8-9; Memphis Centenary, 11-14; Big Creek and Ramsey, 19-20; Pleasant Grove and Atoka, 26-27; Dyersburg Mission, Oct. 1-2; Friendship Circuit, 3-4; Fowlkes Circuit, 6-8. Pastors and fellow-workers: The Annual Conference is drawing near and we will soon be called to give an account of our stewardship. We want our district in the lead, with round reports from each committee. Brethren, do your best. Don't content yourselves with shouts of praise, but get results—Results! Our District Conference will convene at Kenton, Tenn., August 25-30. Every member of the District Conference is expected to be present at roll call. And we are looking for round reports from each charge. This is a day of action. Let every man act well his part. Let us have our district second to none. Work and pray, and bring results. Win souls every day. Don't let your revival season slip you. Have at least one good revival. I pray God's blessing upon all of your efforts.—J. M. Lyte, District Superintendent.

GREENVILLE DISTRICT.

THIRD ROUND.

Indianola, July 25-26; Bairds, 18-19; Sheppardtown, 11-12; Mattoon, 4-5; Stephensville, August 8-9; Doddsville, 15-16; Shelby and Mound Bayou, 22-23; Belzoni, 29-30; Heads and Holly Ridge, 29-30; Dabomey, 29-30; Gunnison, 29-30; Arnold and Boyles, September 12-13; Hollandale, 5-6; Ittabena, 19-20; Greenville, 11-13.

NOTICE.

To pastors, local preachers, exhorters, Sunday School Superintendents, Junior Leagues, Presidents Epworth Leagues, Presidents Women's Home and Foreign Missionary and Ladies' Aid Societies: We will hold our first District Conference session in Evans Methodist Episcopal Church at Belzoni, Miss., beginning at 10 a. m., Tuesday, July 28, closing August 2. We hope to greet a large number of delegates and visitors. We will complete our collection for "Rust Industrial Building Fund," and also our benevolent claims. Let each pastor bring five cash annual subscribers for the SOUTHWESTERN.

The Sunday School District Convention will open Tuesday, July 28th, at 10 a. m. The District Epworth League Convention will open Wednesday, July 29, at 2:00 p. m. The Women's Home and Foreign District Missionary Soci-

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

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THE SCHOOL OF MEDICINE—MEDICAL, DENTAL AND PHARMACEUTIC COLLEGES. Over 40 professors. Modern laboratories and equipment. Large building directly connected with new Freedmen's Hospital, costing half-million dollars. Clinical facilities not surpassed in America. Pharmaceutical College; 12 professors. Dental College; 23 professors. Post-Graduate School and Polyclinic. Address Robert Reyburn, M. D., Dean, Fifth and W. Streets, N. W.

THE SCHOOL OF LAW. Faculty of 8. Courses of three years, giving thorough knowledge of theory and practice of law. Large library. Occupies own building opposite Court House. Address Benjamin F. Leighton, LL. B., Dean, 420 Fifth Street, N. W.

FOR CATALOG AND SPECIAL INFORMATION ADDRESS DEAN OF DEPARTMENT.

ety will open Thursday, July 30, at 2:00 p. m. The District Conference will open Friday, July 31, at 9:00 a. m. Each pastor is asked to report his benevolence in full. Collect your General Conference expense money and forward to Mr. O. P. Miller, Rock Rapids, Ia.—J. W. Wimbush, District Superintendent.

[Names of Correspondents must accompany articles.]

Doings of the Workmen

[Correspondents will please write only on one side of the paper.]

INDIANA.

Terre Haute.—The work done by the Epworth League of Saulters Methodist Episcopal Church in Terre Haute, the Rev. J. L. Franklin, pastor, is progressing. The officers are doing their best toward the moral and spiritual advancement of the young people, among whom there are several earnest seekers along both avenues of life, and a number of whom have become active participants. The Literary Club is doing good work. The programme rendered each week leaves a deep and lasting impression on the minds of both old and young. We find the SOUTHWESTERN of great help in both organizations.—George Ward.

KENTUCKY.

Hemingsburg.—Our first quarterly meeting was held May 16 and 17. The Rev. G. W. Ziegler, district superintendent, was present, preaching on Sunday at eleven a. m. and three p. m. A very large congregation attended each service. There were one hundred and twenty-five communicants; collection, \$40. The meeting was in every way a success. God has blessed us with a great revival, forty-four persons being converted and the total number of fifty being added to the church. The Rev. M. C. Wood assisted in the revival services eleven days; he is excellent help. The church seems revived, both numerically and financially. A cordial welcome was extended us on this new work. A reception in honor of the new pastor and his family took place on April 16 at Odd Fellows' Hall. Every delicacy of the season was served. We have organized the Epworth League about four weeks ago and have an enrollment of seventy-five. The outlook for the future is bright. We also organized a Queen Esther Circle among the young women of the church, having an enrollment of twenty-three. The Sunday-school teachers' meeting is in progress and doing good work. We meet weekly. There is a Ladies' Aid Society in the church, which is in good working order and did a great work last year. I am pleased with my new charge, being in a local-option town, having a good Christian congregation, a neat church building and a beautiful parsonage, splendidly located.—J. S. Stanley, Pastor.

Fordsville Circuit.—On the Dundee charge was held, May 21 and 22, the first quarterly conference, by our district superintendent, who preached a splendid sermon on Sunday, from Heb. 10:16. His sermon and talks greatly helped and inspired this membership. We paid him in full. Our church is wide awake under the efficient pastorate of the Rev. C. C. Andrews. We are planning a big rally and basket meeting for July 26. The Rev. G. W. Hazlewood will preach on that day, and other able speakers will be heard.

LOUISIANA.

Shreveport.—At Daniel's Chapel our second quarterly conference was held June 2, the Rev. T. J. Johnson in the chair. Mrs. Lue Bertha Richardson was elected secretary. Great things have been accomplished this quarter. members added to the church, fourteen; raised for all purposes, \$173.26; paid pastor, \$79.26; paid on indebtedness, \$94. Delegates elected to the district conference, H. H. Thomas, district steward; Martha Bias, president

Finance committee: Mark Acton, Wesley Acton, A. Z. Kelley. We are trying to make this the hanner year in the conference. We have moved and rebuilt our church since the latter part of last year. All friends are cordially invited.—Mrs. Mary Acton, Ladies' Aid; Adline Mosly, president King's Daughters; Carrie Lee Martin, president Junior League; Tweetie Markham, president Epworth League; and Lue Bertha Richardson to represent the Sunday-school. Our pastor, the Rev. Mr. Robinson, is the minister for this church. With such a Christian gentleman leading any church will succeed. He is a great leader, and we are marching with him. We say this because it is true. Pray for this young church, only a year and four months old. We have here ten subscribers to our paper; our pastor is pushing circulation of the paper.

MISSISSIPPI.

Heidelberg.—Our second quarterly conference was held in Chapel Hill Church, Sandersville, on the above-named work, May 16, the Rev. J. B. Brooks presiding. Reports from the officials indicated an increase along all lines. The elder preached to the delight of a large congregation on Sunday, the 17th. Fifteen conversions during the quarter. Raised during the quarter \$90 for pastor, \$137 for building and improvements; \$25 for benevolence, \$18 for district superintendent; raised this quarter for all purposes, \$270. We have two new churches in course of erection on this work, which when completed will be worth \$3,000. Our corner-stone laying by the masons was quite a success. A large number attended. We had with us the Rev. W. H. Smith, our pastor; the Rev. E. J. Vivian of the African Methodist Episcopal Church, and the Rev. P. A. Taylor of Paulding.—B. W. Robinson, Pastor.

West Jackson.—This is my third year on this charge, and the work is in much better condition than it was last year, both spiritually and financially. Our second quarterly conference was held by the Rev. A. J. McNair. The well-prepared reports show that every interest of the church is looked after. We have three Leagues on this charge, and the League work is second to none on the district. Seven members have been added to the church this quarter. The officers of Mount Pleasant Methodist Episcopal Church came together a few weeks ago and went to work and raised \$69.75. Among those who gave their time and money to this cause were Messrs. H. Colman, J. Little, W. Palmer, James, William and W. Larry, J. Colman, Monroe, Johnson, E. Little and Tom Jones. Collected: Mesdames Hattie E. Oates, \$10.80; L. Little, \$7.01; I. Scott, \$5.20; Sallie Little, \$4.80; Messrs. Frank Colman, \$3.80; C. Johnson, \$5.65; total turned over to trustees, \$74.40. On Sunday morning at 11:30 the Rev. J. Little preached an able sermon and raised \$13.10. At 3:30 p. m. the Rev. W. A. Oates preached one of his great sermons. He raised more than \$14. This was a great day with our people. Notwithstanding the fact that we raised \$25 one week before this at West Jackson, which makes \$84.75 within two weeks.—W. A. Oates, Pastor.

Brownfield.—The second quarterly conference was held at Union Grove, Tippah, Miss. Paid the district superintendent his full quota of \$10.36; paid the pastor, the Rev. F. W. Johnson, \$3 02.—G. W. Mace.



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G. E. GUEDRY, Div. Pass. Agt., Lake Charles. F. E. BATTURS, Gen. Pass. Agt., New Orleans.

Shuqualak.—We have only two churches here now on the Shuqualak Circuit—Asbury and St. Peter. This work is in fine shape. We have two good Sunday-schools, under the management of Profs. B. A. Jordan of St. Peter and Mr. B. T. Teer of Ashury. This is my third and best year. My congregation is much larger than usual. The Rev. G. J. Dobson was with us on May 31 and rendered great service, both spiritually and financially. Sunday, the 31st, was a great day at Ashury. The Rev. Messrs. Dobson and H. A. Robinson preached to the delight of all. Our collection for the day was \$25. This is one of the smallest circuits on the Aberdeen District, though its membership is game and plucky and knows no failure. We have put new pews in St. Peter at a cost of \$30, and have paid for same. We have, up to June 1, \$215 for all purposes; are out of debt—do not owe anything on these two churches. We have only 125 members, but they have promised the pastor \$450; district superintendent, \$72, and \$100 for benevolence, and will come very near paying every cent of it. We are well pleased with this work.—G. W. Baker, Pastor.

Caledonia Circuit.—At Frison Chapel our second quarterly conference convened on the 31st of May, the Rev. F. H. Henry, district superintendent, presiding. His address before the conference was indeed inspiring. The conference was marked by a large attendance of class leaders, members and visitors. The report of the pastor, the Rev. L. A. Armstrong, showed that the work is alive financially and spiritu-

ally. Raised for pastor this quarter \$121.37; Easter Sunday, for benevolence, \$35.75; paid district superintendent, \$17.65. On Sunday at 11 o'clock the Rev. L. F. Jones of Strong City preached a strong sermon to a packed house; also administered the Lord's Supper. Frison Chapel is one of the small churches on the work, but members believe in doing their part. The following sisters deserve credit for their earnest work: L. Barry, \$8; M. E. Grice, \$10.10; Strawbridge, \$7.16; Rosa Barry, \$5; Lara Rolling, \$1.95; Ella Frison, \$2.10; Pearlita Full, \$10. Public collection, \$12.37; total for the day, \$57.13. Our pastor, Bro. Armstrong, believes in bringing the work to pass, as has been demonstrated the Caledonia Circuit.—Henry Jackson, Pastor.

Fayette.—We are indeed grateful that we can truthfully say that churches—Adams Chapel and Grove—are in splendid condition. pastor and members are in harmony. The services are well attended. In last month, May, the good members and friends paid the pastor his salary \$159.45. Other collections amounted to \$209; grand total for last month, May, \$368.45. We raised \$60 of benevolent money to date. Paid district superintendent full for the first and second quarters and are prepared to pay him for the third quarter. The faithful members of Adams Chapel have declared against Satan and his camp. Fight will begin July 5. This is our first year at Fayette, and seems to be the best.—P. H. Rembert, Pastor.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. E. H. FORREST.

Mrs. Forrest, wife of the Rev. E. H. Forrest, pastor of Lee St. Methodist Episcopal Church, Bristol, Tenn., died the morning of June 27, 1908, at 6 a. m. The funeral services were conducted by the Rev. I. R. Hill, District Superintendent of the Bristol District, in Lee St. Church, Sunday, June 28 at 4 p. m., assisted by the Rev. Dr. Carter of the African Methodist Episcopal Zion Church, and the Rev. Mr. Hyder, of the Presbyterian Church. The Ladies' Aid Society had read a resolution paying high tribute to her Christian character and worth as a member of that society, bowing in humble submission to the will of God, and commending her husband and relatives to the care of the great God who doeth all things well. Mrs. Forrest was a graduate of Morristown Normal and Industrial College, class of 1903, and was a post graduate of the School of Domestic Science of the same institution. Just two weeks ago their only boy, little Henry Wilson, was buried. Mr. and Mrs. Forrest had been married only eleven months. The prayers of the church go up for him, and its sympathies go out to him, and may he feel that God hath done it, and that which God doeth is right.—A. Davis.

FIELDINGS.—May 13, 1908, I was called to Des Moines, Iowa, to attend the funeral of Mr. Daniel Fieldings, who departed this life May 12th. Mr. Fieldings was born about fifty-five years ago, in Rockbridge county, Virginia. He came to Iowa twenty-six years ago and stopped at Muchakinock. There he became acquainted with and married Mrs. Mary Ann Brooks. They came to Des Moines to live eighteen years ago, and at the time of his death they had been married nineteen years. Mr. Fieldings requested that the Rev. O. A. Johnson preach his funeral. He leaves to mourn their loss a loving, faithful wife, a niece, Mrs. Nannie Williams, a nephew, Walter Fieldings, and a host of friends. Mr. Fieldings joined our church December 3, 1906, and because of illness was not able to come to the church to be baptized, so at his request he was baptized at his home, February 22, 1907.—O. A. Johnson.

BELL.—Amanda Bell, a resident of McNeill, Mississippi, died the second Sunday in May, 1908. She was a member of the McNeill Methodist Episcopal Church, and was buried Monday at Bird Town. She was faithful in all things, especially those pertaining to the church.—D. D. Dukes, Pastor.

Doings of the Workmen KENTUCKY.

Lexington.—Our church is still in a prosperous condition. We have improved the church to the amount of \$200, putting in new windows and new transoms. Four persons have united with the church. The prayer meetings are well attended, and the Sunday-school has taken on new life. Our first quarterly meeting was quite a success. The Rev. Dr. A. H. Higgs

DOCTORS MISTAKES

Are said often to be buried six feet under ground. But many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous prostration, another with pain here and there, and in this way they present aliko to themselves and their ensy-going or over-busy doctor, separate diseases, for which he, assuming them to be such, prescribes his pills and potions. In reality, they are all only symptoms caused by some uterine disease. The physician, ignorant of the cause of suffering, keeps up his treatment until large bills are made. The suffering patient gets no better, because of the wrong treatment, but probably worse. A proper medicine like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery. It has been well said, that "a disease known is half cured."

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As a soothing and strengthening nerve "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, St. Vitus's dance, and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the uterus. It induces refreshing sleep and relieves mental anxiety and despondency.

Dr. Pierce's Pleasant Pellets invigorate the stomach, liver and bowels. One to three a dose. Easy to take as candy.

was with us and rendered valuable services. On the 7th of June we held our trustee rally and raised \$104.87.—Ermintrude Anthony.

MARYLAND.

St. Mary's Charge.—The first quarterly conference of the St. Mary's charge was held June 6, with the new district superintendent, the Rev. E. S. Williams, in the chair. The local preachers, exhorters, class leaders, superintendents, presidents of Epworth League and Ladies' Aid Society rendered excellent reports. Our superintendent spoke words of encouragement. He deserves great credit for the manner in which he presides over the conference. The reports showed that the charge had advanced on all lines. Mr. Charles T. Medley offered a resolution welcoming the district superintendent to the charge and district, and pledging the conference to stand by him. The resolution was unanimously adopted. Sunday was a great day in Zion. Long before ten o'clock the church was filled to its uttermost capacity. An old-fashioned love feast began at 9:30, conducted by the Rev. R. T. Medley. At eleven o'clock the district superintendent preached a grand sermon. This glorious message of salvation was uplifting and inspiring. We had a great outpouring of the Holy Spirit. Two societies turned out. The grand united order of Odd Fellows, St. George's Lodge, and the grand united order of Gallien Fishermen, lead by W. P. Bush, were out. The Household of Ruth turned out also. The cornerstone was laid by the grand united order of Odd Fellows. Mr. W. P. Thompson was master of ceremonies. Collection, \$76.50.—J. W. Dockett, Pastor.

OHIO.

Portsmouth.—The United Brethren of Friendship held their annual thanksgiving services at Friendly Street

Marriages

WHITE GIBSON.

The Rev. Isham F. White, of the Lexington Conference, pastor at Anderson, Indiana, and Miss Cornella Florence Gibson, one of the most popular and highly respected young women of Princeton, Ind. The bride is a sincere and devoted Christian, and will admirably fill her new position as a minister's wife. They were the recipients of many pretty and valuable gifts. The Rev. and Mrs. White left at 10 a. m. for Anderson, where an elaborate reception was tendered them. The Rev. B. W. Kirtley officiated.

SMITH-STRIPLING.—At the parsonage of the Methodist Episcopal Church, Shreveport, La., on June 17, 1908, Mr. John Smith and Miss Golon Stripling, young people of our community. The Rev. Frank Walker, pastor, officiated.

CARROLL-CLARK.—On June 11, 1908, Mr. Paul Carroll and Miss Martha Clark, at Darrow, Louisiana, the Rev. C. E. Bradford officiating. These young people are loyal Methodists, Mr. Carroll being a brother of the Rev. G. Carroll, of the Louisiana Conference.

ROLLINS-WILSON.—At Jeanerette, La., June 20, 1908, by the Rev. R. A. Taylor, Mr. Willie Rollins and Mrs. Loney Wilson.

BEASLEY-PAUL.—The Rev. R. A. Taylor officiating, Mr. Martin Beasley and Miss Victoria Hall, at Jeanerette, La., June 25, 1908.

WILSON-HARRIS.—Mr. Walter Wilson and Miss Lucinda Harris, members of our church at Sorrell, La., the Rev. R. A. Taylor reading the ceremony.

GIBSON-CHATMAN.—Saturday night, June 28, 1908, Mr. Archie Gibson to Mrs. Mamie Chatman, at the home of the bride. The groom is one of the faithful officers of White Chapel, of which the bride is also a member, and is an untiring worker in the same. The marriage was witnessed only by a few invited friends. A pleasant repast was served. The Rev. P. W. Webb, pastor, officiated.

Methodist Episcopal Church, Sunday May 31, 1908. The Rev. J. H. W. McCoomer was the officiating preacher. The church was beautifully decorated with palms, flowers, flags, making a beautiful sight to behold. The pastor preached from the 133rd Psalm, 1st verse, to the great delight of a crowded house. This was banner day in Portsmouth for the U. B. F. fraternity for they made an impression for good. The ladies turned out in great numbers along with the men and there was perfect decorum in and out of doors. We bespeak a larger day for this order in our city. Every one responded liberally to the call of finance. Offering for the eve, \$8.60.—J. H. W. McCoomer.

Cadiz.—Under the leadership of the efficient presiding elder of the Ohio District, the Rev. E. A. White, the work in this state has taken on new life. We have arisen from "little Zion" as we were called, to be the potent force for good in all the largest cities and towns in the state. The work which we wish to speak of especially is the work at Cadiz, Ohio, where the Rev. Geo. W. Tindall is the energetic pastor. Under the magnificent leadership of Doctor E. W. S. Hammond this work was established. It has had a vivid history of ups and down. The Rev. G. W. Bailey

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in building the present church building and parsonage has a lasting monument to his great effort for our Methodism. All the pastors who have served this church have done well, but it remained for the Rev. Mr. Tindall and his beloved wife to bring our church to its proper place as one of the greatest factors in the moral uplift of Cadiz. We are no more looked upon as "little Zion" but we are the Simpson Methodist Episcopal Church of which Rev. Mr. G. W. Tindall is the pastor. Bro. Tindall is the leader in all movements looking to the best interest of our people. He is ably assisted by his noble wife and a loyal membership among whom are Brother Newby and wife, Brother Tyler Mrs. Tyler and others. The church will have a great celebration this summer at which time the Rev. E. W. S. Hammond, Doctor M. C. B. Mason, Elder E. S. White and others will take part.—E. W. Klineher, pastor.

Southwestern Christian Advocate

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Cash Remittances

Subscriptions received June 29-July 5:

Atlanta-Savannah.—A. J. Noland, W. P. Arnold, Nettie Arnold.

Central Alabama. Mobile.—Wm. Perry, Cora Smith.

Lexington.—H. W. Tate, Josie Carley; G. W. Thomas, Geo. Burnett.

Louisiana.—C. W. Reeves, Celeste Lamb; Octavia Carr.

Mississippi and Upper.—J. Burton, B. Littles; F. H. Henry, P. J. Garner.

New York.—W. H. Brooks, Jessie McDonald, Benj. Carter, J. L. Pritchard, Gertrude Moore, Anna A. Sampson, Anna Garland, Fannie Slater, Charles Lomax, Hannah Crawford, Christina Brown, Annie E. Smith, A. P. Turner, Earnest Knight, W. H. Brooks, Sallie Glover, Edith Leonard, Maud Griffin.

South Carolina.—S. P. Pressley; G. W. Cooper, W. C. Summers.

Tennessee, East.—D. M. McFee; Alex Battle.

Texas, West.—T. A. Green, T. M. McClellan; A. Brown, R. T. Brown.

Honor Roll.—W. H. Brooks.

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BATON ROUGE DISTRICT PREACHERS' MEETING

The Baton Rouge District Preachers' Meeting convened at Slaughter, La., June 11th, the Rev. T. B. Cooper presiding. Devotional exercises conducted by Bro. E. Freeman. Exegesis given by the Rev. F. T. Chinn. Night services conducted by A. J. Proctor, I. R. Scott. The Revs. A. M. Taylor, Garner, R. B. Sanford, H. Lannon, preached able sermons. The Rev. F. T. Chinn gave words of encouragement which were full of logic, power and enthusiasm. The next meeting will be at Prairieville, Thursday, July 9th. The preachers of the district should attend these meetings. They are interesting, inspiring and helpful.—J. S. Weaver, Secretary.

Crescent City Notes

WOMAN'S HOME MISSIONARY SOCIETY.

The regular monthly meeting of the Executive Board of the Woman's Home Missionary Society, Louisiana Conference, will be held at Simpson Memorial Church, on Valence St., this city, at 4 p. m. Wednesday, July 8. The members of the board, together with presidents of all auxiliaries as far as possible, are requested to be present. Business of importance.

C. HAYMAN, Cor. Secty.

MRS. M. J. NICKERSON

Mrs. M. J. Nickerson was born 57 years ago in Louisville, Kentucky. She was converted early in life, and joined the Methodist Episcopal Church in the city of her birth. Upon moving to New Orleans in the year 18983, under the pastorate of the Rev. T. J. Johnson, now District Superintendent of the North New Orleans District, she joined Pleasant Plains Methodist Episcopal Church. In this church she has served as Sunday School Superintendent for 18 years, serving also as president of the Board of Deaconesses, as a stewardess and as secretary of the Thomy Lafon Old Folks Home. An efficient and faithful officer, she filled each position with great acceptability. Her death, which occurred on June 20, 1908, following an illness of only a few days, is a sore bereavement. Mrs. Nickerson is survived by one son, one daughter, five grandchildren, one great grandchild and many friends. The Rev. William Harrell, pastor, conducted the obsequies. The remains were carried to the Greenwood Cemetery by the Ladies' Independence Lodge No. 1. Of her it can truly be said, "Servant of God, well done." W. H.

Miss Ora J. Wilson is teaching this summer at Angle, La.

Miss Bertha McNeil is teaching for the second term the summer school at Vernado, La.

WESLEY CHAPEL.—Early morning prayer meeting led by Robert Williams. Pastor preached at the morning service. Leaders' meeting in the afternoon. Sacrament administered at night to 189 communicants. The anniversary of District Grand Tabernacle No. 6, was observed June 28, Pastor Daniels preaching the sermon. Old Wesley was full to overflowing.

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SHREVEPORT DISTRICT PREACHERS' MEETING

The Shreveport District Preachers' Meeting met at Johnson Chapel June 17. The Rev. H. T. O. Abbott, president, called the meeting to order. Devotional exercises conducted by the Revs. W. L. Dyas and George Thomas. In the absence of the Rev. J. A. Landry, the Rev. T. A. Brown reviewed the Sunday School lesson. This he did with credit. Twelve members were present. Johnson Chapel is our fourth church in Shreveport. This church has been built since conference. It is located in a very desirable part of the city and will be a great church in the future. This church is named in honor to the Presiding Elder of this district who put the lumber on the ground and has stood by the enterprise. The Rev. C. C. Smith is the popular pastor. Brother Smith is a young man and a hard worker. By the consent of the preachers meeting the Rev. W. R. Butler was asked to tell of his General Conference trip. This he did to the delight of all present. Resolutions were passed by the ministers of this body thanking the Rev. W. R. Butler for the information given and thanking also the good people of Johnson's Chapel, St. Paul and St. James for their hospitality. At 8:30 p. m. the Rev. H. W. Williams and the Rev. Geo. Joohnson preached. Our next preachers' meeting will be at Keithville, July 15. Let every minister be present. Collection, \$2.25.—T. F. Robinson, Secty.

Doings of the Workmen

LOUISIANA

Shreveport.—Johnson Chapel held its first quarterly conference in an old store, but we are glad to say that the second quarterly convened in the new church, June 18th. Before the conference opened there was a royal reception tendered the pastor, the District Superintendent and many of our ministers. The reception was given the pastor in recognition of his unflinching interest in the erection of the church. The affair was managed by Sisters Nancy Owens, Susan Latimore and Mary Jackson. Our Baptist friends and others not members of the congregation participated in the reception. The quarterly reports are satisfactory along all lines. At night the quarterly love feast was conducted by the Rev. T. J. Johnson and the Rev. Geo. Johnson. Too much praise be given Superintendent Johnson. He knows how to stimulate his brethren and make things go in the district.—C. C. Smith, Pastor.

Huberville.—The spiritual tide ran high Tuesday night, June 16. The Rev. J. E. Rolax was at his best and preached a good sermon. We had retired and were aroused by the singing of a company of ladies and gentleman who came in and filled the table with pounds. The Rev. G. J. Rogers made the presentation speech. Cream was served, after which our friends returned to their respective homes.—S. M. Haynes.

Marthaville.—On Saturday night, June 20, a party came to the parsonage, singing, led by Mrs. Pearl D. Essex, P. Morris, Mattie McGough and others. Of course we let the visitors in, and thankfully received the much-needed donations. They are to come again. We had our Children's Day celebration on the third Sunday in June. The program was rendered to the letter by the children. The Rev. E. P. Harris very ably managed the exercises. The music was rendered by the children, and greatly pleased the large audience, among which were a number of our leading white friends. We are looking after all the church interests here and have a faithful number who are standing loyally by us. Collection, \$14.78.—J. D. Brights, Pastor.

Trenton.—On February 6 and 7 my first quarterly conference was held at Pleasant Valley, the Rev. T. J. Johnson presiding. He found the affairs of the church in good shape. Good reports were made. We paid a large portion of his quarterage. Our second quarterly was held May 3-4, and District Su-

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perintendent T. J. Johnson was again with us. He is a helpful counselor. Conditions here were encouraging; the pastor and people are working harmoniously together. Superintendent Johnson preached a strong and helpful sermon. The work progresses.

Slaughter.—On the night of the 18th of June the parsonage at Slaughter was visited at a late hour by a crowd of young people from the Lindsay church, led by Sister Susie Harris, Samuel Thomas, Jr., and others. Much credit is given to the young people for their many gifts. Refreshments were served in abundance. Thomas Chapel at Lindsay is the Church of tomorrow. There is a great future for the church.—B. R. Jackson, pastor.

A GREAT OPPORTUNITY FOR YOUNG MEN WHO DESIRE AN AGRICULTURAL EDUCATION.

Many of the young men who have finished the course in agriculture at the Tuskegee Institute are commanding salaries ranging from \$50 to \$100 per month. The graduates of this department of the school are successfully employed as instructors, or as managers of important agricultural operations. The school has an agricultural faculty of twenty instructors, men who have received their training in the best agricultural schools of the country.

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Dairying, three years' course; dairy husbandry, two years' course; swine raising, two years' course; beef raising, three years' course; slaughtering, two years' course; fruit raising, two years' course; general farming, two years' course; truck gardening, two years' course; care and management of cattle and stock, two years' course; poultry raising, two years' course.

In addition, there is a special post-graduate course of one or two years provided for graduates of high schools and colleges. We are especially anxious to have a large number of agricultural students who have finished high school or college courses. Any young man who is ambitious enough to finish any of the courses above mentioned can readily secure immediate employment at good salaries.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor.
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NEW ORLEANS, JULY 16, 1908

Vol. 42 No. 29

A NEGRO GIRL STIRS NEW ORLEANS

The irrepressible, ubiquitous, mysterious Negro has butted in again; and some of our friends are ill at ease on account of it. During the National Educational Association held recently at Cleveland, Ohio a National Inter-city Spelling Bee was held. 500 words were submitted, 100 written and 400 oral. A Negro child, of thirteen years, by the name of Marie Bolden, daughter of John L. Bolden, a mail carrier of Cleveland, made a perfect score. Miss Bolden spelled every word in the contest, bringing victory to the Cleveland team and glory to herself, and thereby has set New Orleans agog. As far as she was concerned she was innocent of any mischief.

New Orleans has been literally stirred on account of the incident, for be it remembered that one of the contesting teams was from New Orleans, under the direction of Superintendent of City Schools, Mr. Warren Easton. The New Orleans team took third place in the contest. That a team of this city should be pitted against a team in which there was a Negro child has provoked considerable discussion. The *Times-Democrat* particularly taking umbrage referring to the incident as an "unfortunate experience from whatever point of view it is considered." So serious was the matter regarded by the School Board of this city that the question occupied the most part of an entire evening session of the Board, and after considerable discussion, the Superintendent, Mr. Warren Easton was censured by the passing of the following resolutions:

"Resolved, that it is the sense of this Board that we deeply deplore and regret the unfortunate occurrence at Cleveland and the pitting of our children against a Negro.

"Resolved, further, that we condemn the action of the Superintendent throughout this whole affair, as unwise and the result of very poor judgment."

The *Times-Democrat* brings into its discussion of the incident the question of the "keeping the races apart" and brings from the closet the skeleton of "reconstruction" days, and then shakes the red rag of "social equality," all because a girl who happened to be a Negro innocently and unwittingly spelling every word, won a victory over her Southern contestants. We have been puzzled more than once as to the term "social equality." It seems as though it has illimitable expansion so that it may include every conceivable notion on the race question. As to the question of social equality being involved in the Cleveland spelling bee we have not been able to see it. There was no more social equality there than when the black and white applicants take the Civil Service examination at the same time in this city. There was no more a question of social equality than when white women serve Negroes in stores—dry goods, grocery and otherwise. And in instances in this city white women serve spirituous drinks to Negro men. It is no more a question of social equality in the Cleveland spelling bee than where Negro laborers and white laborers work on the same ship on the levee front of the city. It is no more a question of social equality than when white teachers teach Negro children in this city. It is no more a question of social equality than when Negro servants care for the first born of the first families of the South. To bring in the question of social equality at this stage in this incident is but to reveal a weakness on the part of our friends that is simply pitiable.

A championship that is won by barring a contestant who has the least possible chance of winning is not worth the name. It seems to us if the contest is to be a contest at all the entries must be open to all,

barring none. Then the winners will be winners indeed. This is the only legitimate way to look at a contest. The *Times-Democrat* of this city reminds us of boyhood days when in games of sport some big strapping fellow or some expert—say for instance, in a baseball team, of whom we were afraid would appear in the line up. The first thing to do would be to rule him out and thus weaken the opponent. In such case victory might come but victory would be cheap. And so it is. The Cleveland spelling bee would not have been worthy of the name if it had sought to bar any individual that gave any sort of promise of making a respectable contest.

But this Negro girl has occasioned a great deal of trouble of almost endless discussion in this city and the humiliation and embarrassment to the Superintendent of Public Schools. But what is more interesting to us than all else is the frequency with which Negroes take the prizes offered. It certainly appears that we get our share of the honors considering the number entered into the contests. This certainly should be encouraging to the Negroes when the skies are threatening and when it is reputed that a book purporting to prove that the Negro is a beast has a circulation of something like 70,000. It would appear that this victory on the part of this Negro girl is of optimistic significance and one that should furnish inspiration to the entire race. Let us receive this victory with modesty and with encouragement. We are not surprised that there are those who chafe under the fact that a Negro girl in the presence of six thousand persons takes the medal as champion speller of the country, for this very incident punctures tremendously the theory of the incapacity of the Negro and the theory of the fore-ordained, predestinated, indisputable, irrefutable superiority of the white man.

HE SINGS

The Negro does.

Just under our window, for the past few days a gang of Negro workmen have been tamping ties on the street railway that is being relaid. As they work away in the scorching rays of the noonday sun they sing. And to the measure of the song they swing the tamping rod and the fall of the rod against crushed rock sounds as though it were driven by a steam engine. The pounding is vigorous and regular. This leads us to say that the Negro has not lost his power to sing and hope. He has not lost his ability to look on the bright side of things. It is well for America that he does sing; for dark will be the day when the American Negro becomes sullen and sad and discouraged.

But more: these Negroes, beyond all doubt, are America's best asset in labor. Recently a distinguished citizen of the State of Louisiana left for Europe seeking European labor for this State, when there is within the bounds of the State labor enough and to spare. If half an effort were made to treat the Negro fairly, appreciation his worth as a laborer—the cheapest, the most reliable that the world has—this State and the adjoining States would soon become immensely rich and a veritable paradise. But instead of regarding the rights of the Negro as a laborer and seeking to conciliate him and offer him some just returns for his labor, all that can be done is to discourage him and even to bar him from honest and accumulative work. A similar gang of foreign laborers would require an overseer to be constantly urging them and driving them and looking after this and that shirk. But this gang of Negroes work themselves to the rhythm of their song, and it is good singing too!

Now and then they would strike up some old plantation melody with soul-stirring minor chords in the refrain, and the hammers would swing and the work would go on rapidly.

A SOUTHERN PROPOSITION FOR NEGRO EDUCATORS

Professor Rembert G. Smith, of Oxford, Ga., contributes to the *Methodist Review* of the Methodist Episcopal Church, South, for July, an exceedingly interesting article on "Methodism's Duty to the Southern Negro." After making a general statement as to the education of the Negro and referring to the work now being done by the Methodist Episcopal Church as well as the Methodist Episcopal Church, South, the author offers the following practical suggestions: Let Southern Methodist preachers seek opportunities to preach to Negroes. He says: "The Southern white preacher may have to seek entrance to the Negro pulpit." Prof. Smith proposes the corporation of the Methodist Episcopal Church and the Methodist Episcopal Church, South, for the education of the Negro. He suggests a conference between the two churches for consideration of the question, "How can Methodist training of Southern Negro leaders be improved?" The author calls upon Southern young men and women to consecrate themselves to this work. He says: "The needle of the Southern sentiment as to the Negro is still somewhat restless because of the presence since the war of disturbing influences. If these be removed, it will gradually right itself; but until it does it will require more consecration of the young men of the Methodist Episcopal Church, South, to give their lives to the training of Negroes for Christian service than for any other form of Missionary work." What the disturbing influences are one is left to surmise. But perhaps it is hinted at in this sentence: "The transfer of the education of the religious leaders of the Negro from the Southern to the Northern white Christians after the war was almost a tragedy." It has been said repeatedly that the education offered by Northern teachers ruins the Negro and estranges him from the Southern whites. As a matter of fact we have never heard anything, by inference or by direct statement in any of those schools operated by Northern teachers, that any fair minded man would object to. The Negro aspires to be a man; and for this the Northern teacher is not responsible. God is responsible for this, and if there is criticism, the criticism is to be upon the Great teacher, who, in spite of Southern notions or otherwise has written in the consciousness of the Negro the conception of manhood. If the Methodist Episcopal Church South wants a plan of co-operation for the real education of the Negro, we agree; but if through the proposed educational system there is to be an effort to dominate the spirit of the Negro and an effort to teach him how to keep his place and to unman himself, then we object.

President Roosevelt recently gave to the country an exhibition of his impulsiveness in his telegram to President Eliot of Harvard University, interceding in behalf of two Harvard students who were under discipline and who were members of the Harvard boat crew. Appealing in their behalf, no doubt because of his interest in the boat race and the desire that Harvard should win, Mr. Roosevelt says: "It is unfair and unnecessary to make others suffer for an offense of this kind for which some other punishment might surely be found." If Mr. Roosevelt had followed this line of thinking when the Brownsville matter was up he would have, no doubt, reached a different conclusion.

Fraternal Message to the General Conference of the African Methodist Episcopal Church

By the Rev. I. L. Thomas, D. D.

Dear Fathers and Brethren of the General Conference of the African Methodist Episcopal Church: The pleasant duty has been assigned me by the Board of Bishops of the Methodist Episcopal Church to convey a mother's affection and good will to you upon the occasion of your twenty-third session. It is a source of inexpressible pleasure to bring to you loving words of Christian greeting from the mother of American Methodism.

We are aware of the fact that there are invested in you functions of legislation, and that your task represents a responsibility that shall contribute much toward the spread of the Kingdom of our Christ.

The greeting we bring is of all lands and from the General Conference now in session in Baltimore city, the birthplace of Episcopal Methodism. There is one name that binds us all together, and that is John Wesley, the founder of world-wide Methodism. His name shall be held in precious memory as long as there is a Methodist family upon the earth.

The conditions facing us in these times convince us of the great necessity of exalting Christ and following His example in recognition of human brotherhood.

Methodism is another name for opportunity. Its two great essentials are evangelization and fellowship; Christ Jesus our Lord and the Bible its two great foundation stones. And we have no apology to make for either. The period that has elapsed since 1784 has been a very remarkable one in the development of Methodism at home and abroad. Its influence has been powerfully felt throughout the world. No one can look upon this presence without seeing a stretch of progress, all things considered, that has not been surpassed in any age of the Christian Church. There are men in this body and others as well who have gone to their heavenly rest, leaving a lasting impression upon the nation and upon all branches of the Christian Church.

We congratulate you that you are so near your hundredth anniversary as a division of the Church of Christ. All Methodist branches in all lands will rejoice with you upon that historic occasion, and will send you upon that historic occasion, and will send you hearty centennial greetings.

The attitude of the Methodist Episcopal Church toward Christian bodies has been and shall continue to cherish peace and friendly relation toward all. To take any other stand would be non-Methodistic.

What World-Wide Methodism Stands For

How glad we are when we can state that Methodism stands for holiness of life. Mr. Wesley says: "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular notions, his espousing the judgment of one man or another are all quite wide of the mark. I make no opinion the term of union with any man. What I want is holiness of life. They who have this are my brother, sister and mother. Methodism stands for the broadest Christian fellowship, based on holiness of life."

While it is the largest Protestant denomination, it claims no special rights or privileges because of its strength. Its attitude is one of cordial fraternity and co-operation toward all other denominations. Methodism stands for the old landmarks. You agree with me that our branch of the Christian Church will be a mighty factor in the world's evangelization if the ministry of its various divisions acquire a thorough knowledge of our theology and be loyal to the same. They will understand the genius of Methodism.

Mighty Inspiration

Those who have the Episcopal form of government will stand by the itinerant system, which has

been a distinguishing feature of Methodism from the very beginning. If the ministry will keep up the soul-winning spirit, if they will be an example of uncompromising integrity, if they will be entirely free from inordinate ambition, will look closely to the training and direction of our young people, will be faithful in advocating the support of our schools and colleges, reading and distributing our books and periodicals; if they will encourage and support the various benevolences and will co-operate with the laymen in their efforts to have our superannuated preachers and their widows and orphans better cared for—we have no doubt that Methodism, standing

sents self-denial and sacrifice. Methodism must fight evil. Some who promised to be true to their obligation at any cost are treating it with a passive endurance.

Since Methodism is not of the world, the world is trying to get into Methodism. We must watch our outposts. The enemy is testing them to find a weak place to enter, for the purpose of paralyzing our spiritual vitality.

We have a work to do for Christ, and humanity can only do it best when we are nearest to Him. A personal Christian experience has a telling effect upon the lives of many.

We all agree that preaching, backed up by the living experience, will be far-reaching in its influence. In a word, Methodist preaching by a man who walks with God is like an alarm clock—it arouses the sinner and notifies him that it is time to get up out of sin up to God.

Problems Which Methodism Must Help the Nation to Solve.

We state a fact when we say that no branch of the Christian Church has exerted a more helpful influence upon mankind than Methodism. Its mission is to the ends of the earth its theme, salvation to all who believe; its standard of living is the Bible; its ensign is the Fatherhood of God and the brotherhood of man.

Methodism began its mission in America ten years before the Colonies won their independence. It took a stand for righteousness from the very beginning and has held its own amid shot and shell. Many problems have developed during the history of the republic.

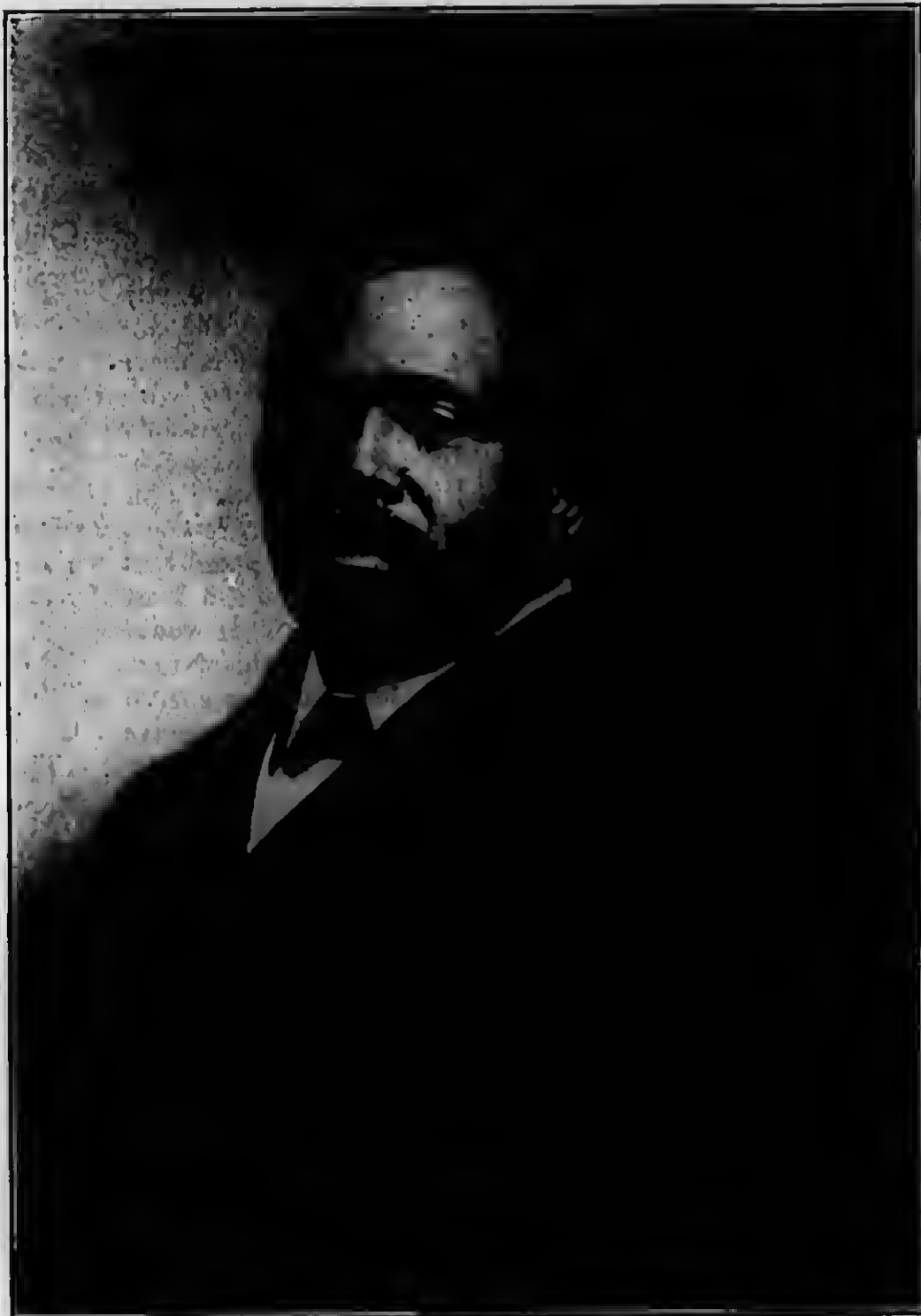
Methodism has been uncompromising against the evils of the land.

The following problems are giving the nation no little concern at the present time, namely, the drinking traffic, the foreign population, the discrimination in manhood rights in legislation on the color line, the greed for the almighty dollar, labor and capital, mob violence and lawlessness, the desecration of the Sabbath, child labor and many other problems which must be considered. Methodism in America must help the nation to get rid of these unrighteousness conditions. There can be but little peace and happiness as long as these conditions remain. If there ever was a time when the Methodist preacher should cry aloud for righteousness, it is now. The sermons he preaches by his life will do much in drawing men to Christ and to his sermons on Sunday.

As long as humanity has a heart-ache and feels the burden of sin, it will need to come and will come to hear the old, old story.

Methodism and the Temperance Movement

The conditions which prevail convince us that our nation is groaning under heavy burdens caused by the saloon. This awful demon is binding in chains of guilt and misery hundreds of thousands of people who, if not set at liberty, will be bound in chains of darkness forever. The cry for deliverance comes from prison cells, from asylums and poor-houses, from garrets and cellars, from ruined homes, from starving children, from wives surrounded by thick clouds of despair, and from life's great highway, where thousands have fallen among thieves and robbers, and where they lie bleeding and dying, their blood, their misery and their ghastly wounds appealing to us for help as we pass them by. But still we pass on and leave them to perish, while we give authority to their murderers to perpetuate their hellish deeds. We cannot but feel that God is speaking in thunder tones to the churches of the land and to individuals, bidding them awake to a sense of duty to these perishing millions. Therefore every branch of Methodism must stand in the thickest of the fight and there remain until the saloon is overthrown. There has never been any good reason



THE REV. I. L. THOMAS, D. D.

for the foregoing and diligent in effort toward the same, will continue to be one of the greatest forces in the Christian Church toward the evangelization of the world.

Spiritual Vitality the Pulse of Methodism

It is not difficult to see that the world is making a siege upon Methodism, trying to batter down the walls of spiritual vitality. The growing fondness among some Methodist people for sical and public amusements, such as the circus, the theater, public and private dances, card playing and moderate drinking—these enemies to all vital Godliness are trying to undermine the spiritual life of the Church, which is the most powerful force of Methodism. It can only be by base compromise upon our part, for which God is holding us responsible, for these worldly agencies if they win. Methodism is not as much doctrine and form as life. It is a church of witnesses—witnesses not made by official appointment, but by conversion. The age in which we live makes it very necessary that as Methodists we insist upon personal Christianity, and by that we mean a communion of the soul with the living God through the mediation of Christ.

One of the things that has made Methodism one of the greatest religious forces in the world is its uncompromising position against the union of religion and worldliness. When you see a Methodist who is true to his faith you see a person who repre-

given why the saloon should exist. Should the state become a partner to the traffic of tears and broken hearts? Methodism has always been against the saloon and will remain so until this greatest curse to humanity is wiped out.

Methodist laymen, as well as the preachers, should be courageous and brave, battling with all their might and main against the saloon in order that millions may be set at liberty and may begin life under a new sky. Let us be unceasing in our battle against the saloon. God and the Church can overthrow it.

One Standard, and That the Highest

We shall fail to represent our faith if we do not take always high ground upon the essentials of life. The relation of all Methodist bodies is so intimate that they are of one mind upon all vital matters. We look back to the feeble beginning of Methodism in the eighteenth century in England and America. We look out now upon Methodism extending over the world. We believe that the supreme aim of Methodism is to make Jesus Christ known to all mankind, and to that end your church and ours, with all other branches of the Christian Church, must labor unceasingly. Our standard is the Christ life and the Christ rule. We expect to reach them because as Methodists we believe in going on to perfection. Sometimes it seems that the progress of Christianity is very slow. Why, may we ask? Because its mission is to lift up all humanity. It has many battles to fight against the spirit of discrimination—battles within and battles without. Since there are no conditions of compromise, Christianity must hew to the line. Nothing else is in obedience to the Lord's command. To this great end Methodism as a branch of the Christian Church is steadily advancing. It is a sad thing, yet it is true, that some professing Christians shut the door of opportunity and privilege when they see certain members of the human race coming. But true religion and true Methodism require us to keep the door open to every man.

Our Doctrines One and the Same

We are proud of the doctrines promulgated by Methodism. Your church and ours stand upon the following platform:

1. The Fatherhood of God and the brotherhood of man.
2. Unalienable rights of all men to life, liberty and the pursuit of happiness.
3. The practice of the Golden Rule.
4. The necessity of destroying the saloon.
5. Living examples of moral rectitude.
6. Preaching Christ the one theme the world needs.
7. Discouraging worldliness in the church, because it hinders the progress of Christ's Kingdom.
8. Keeping busy for the Master in the great harvest field. As Methodists, we fight with the same weapons and are under the leadership of the same Commander. We preach the same doctrines and have no apology to make. We have a common ground of service, and that is to give our people and others new ideals of living. The central purpose of Methodism is to spread Scriptural holiness throughout the world. When it ceases to prosecute this end as the one thing it must accomplish, then it must cease to be.

We have heard the wind of higher criticism from unexpected quarters. But the church continues to be faithful to the old Methodist doctrines, and through preaching the same we will help to win the world for Christ.

The Methodist Episcopal Church and Our People

It has often been said that a friend in need is a friend indeed. Truly the Methodist Episcopal Church has been thoroughly tested as to her genuineness of faith in the doctrine of Fatherhood of God and the brotherhood of man.

The transforming power of Christianity is to be seen more and more, not in compromising with or yielding to prejudice, but by overcoming it; not preferring one man to another because of racial identity, but because of fitness and real worth.

The Methodist Episcopal Church has always stood for an unprejudiced tribunal for every man.

Conditions have given our church a wide field to gather in the great harvest of all races, languages

and tongues, and you rejoice with us that the Methodist Episcopal Church was among the first to come to the rescue of our people when friends were few. She has spent millions of dollars to help to give us Christian education and to elevate us to Christian manhood. She has welcomed the young people of the race, regardless of denomination, to her schools and colleges. Some of the most influential men in this body have drunk from the intellectual fountain of the mother church, North and South. How long as a people will we have to fight for our God-given rights? We cannot tell. But there is one thing we know, that the Methodist Episcopal Church has stood firmly for equal rights and privileges of every man and the principles as set forth by the primitive church. She cannot and will not retreat. She will remain in the fight with us until we shall not be discriminated against on account of our color.

We cannot but feel that you and the entire race, with the 300,000 colored members in the Methodist Episcopal Church, are grateful for what this church has done and is doing for us in many ways, and that your ministry and laity will have nothing but praise for the old church.

Your Magnificent Achievements

We extend the hand of congratulation to you in the record you have made. What you have accomplished under conditions you have faced has simply been phenomenal. Your fathers held on to God with the faith of a wrestling Jacob. Your victories for the kingdom of Christ have been many. Conditions have confined your labors principally to our people. What a field has been open to you! The harvest to be gathered by your church and others among our people is too much. You need help, so the Methodist Episcopal Church and others are lending a helping hand. We rejoice with you in what you have wrought under God by your own toil. You have won an honorable place for yourself among the great forces of Protestant Christianity.

The achievements of your church and ours will endure. We are followers of Christ and have no apology to make. We are a part of that mighty host called Methodists, thirty million strong.

This body of believers represent sacrifice, endurance and fidelity. Unborn generations shall be inspired by what has been done to make an uncompromising campaign against sin of every kind. Let us keep the Methodist flag at the top of the mast's head.

Our Battle-Scarred Veterans

We face conditions that are worthy of serious consideration. We do not hesitate to say that your General Conference and ours should take some action to relieve a number of our worn-out ministers from the pitiful condition which old age and circumstances have placed them. We should stop making so many of them compelled to appear a little above the beggar on the street and make it impossible for any of them to go to the poor-house for the lack of support. Not a few men in prominent charges become restless when a superannuated preacher comes around. These pastors construe his coming as mainly for the purpose of receiving alms. Methodism will not honor herself as she ought until she makes provision for her superannuated ministers. Many of them are at this very hour struggling to keep the wolf from the door. The government and private corporations are far ahead of the church in caring for those who have worn themselves out in service. Hundreds of Methodist preachers in various conferences are turned out with a mere pittance which is far from being adequate to give them the humblest support, and have to struggle for bread when their bread should be sure. Methodism has done many great things as a religious force, but there is one thing of vital importance that it has failed to do, namely, to properly care for the superannuated preachers, widows and orphans. Those who enter the Methodist ministry have less to hope for in service as a general thing than those who are in settled pastorates. The fact that the Methodist preacher is sent takes away the right to select his own field of labor. Only a very few among us are blessed to be sent to charges adequate in point of support, so that the pastor is able to lay by something upon which he can depend when the time comes for him to retire. Many of our aged ministers, if the church provided a support for them in proportion to years of service, would be glad to stop.

Ministerial Qualification

The age in which we live requires a qualified ministry.

The opportunities are so many for preparation until there is no reasonable excuse for young men in this day and time seeking to enter the ministry without the necessary preparations. Your church, no doubt, like ours, has a great many applicants or the ministry mainly in search of a job. Their false conceptions lead them to seek a by-path into the ministry, which makes them unconscious of the responsibility and purpose of such a high calling. Such a class of persons reflect upon the dignity of the Christian ministry and minify it in comparison with other professions. Again, such persons turn a deaf ear to the call for preparation, and are glad to accept any kind of appointment so as to be able to obtain a ministerial enrollment. They make much noise and fail to elevate the people. There are a few godly men who have had little preparation who are exceptions to the class under consideration. Men far below the necessary ministerial qualifications sent to lead the people cause laymen to feel that they are expected to support a man who is completely out of his place.

How can this situation be remedied?

Let us raise the standard of ministerial qualifications, every quadrennium insisting that men entering our ministry must measure up well in Christian life and intellectual requirements. While the ministerial brotherhood is doing their part to furnish the churches with a competent and helpful ministry, let the laymen encourage the effort by providing a comfortable support for those sent to minister to them.

In this way they can help to remove the barrier which causes many young men to enter other professions who would be in the ministry to-day.

The irregular and often scanty support experienced by others discourages many young men who had been favorably inclined to make the Christian ministry their life work. This is not a selfish viewpoint, but perfectly in harmony with what the Master said, that "the laborer is worthy of his hire."

In a word, we do not hesitate to say that Methodism will lose its grip upon the masses unless it insists upon a qualified ministry—men who have a religious experience, called to be ambassadors of Christ, having the spirit of Christ, and are living examples of what they preach.

Educational Advancement

Since Methodism started in a college, it would take a backward step not to be thoroughly aroused to the importance of Christian education. Our church is spending millions of dollars annually to sustain more than two hundred institutions. We are proud of the magnificent record that you have made in the equipment and support of your institutions. What an army of men and women who are active workers in your church and ours who have been trained in the various Christian schools, and when we review the great host recruiting from the educational stations under the direction of Christian influence we feel like saying: "What hath God wrought?"

The object of Christian schools is to lift the people up to a high place of Christian manhood and Christian citizenship. As Methodism advances it must advance in its educational interests.

The Sacredness of Matrimony

Men and women of every age and tongue are uniting in matrimony the world over.

Marriage is the most important step in social life. The union is the most vital of all man's earthly relations.

In every Christian land the people are reminded that marriage is an institution of God, and can possibly be enjoyed only in the spirit of God.

To be happy together long, a man and wife must be in Christ. It is painful to think of the many separations occurring daily all over the country, and it is due to the fact that many enter into marriage relations who are unequally yoked together.

Since the marriage bond is thought so lightly of by so many people, the time has fully come when the church should speak out upon this all-important subject as never before.

The Bible and history teach us that the family lies at the basis of society and government, and whatever tends to corrupt its sanctity strikes at the foundations of the nations. Marriage is of divine

(Continued on Page Seven.)

THE CHRISTIAN LIFE

"O Ye of Little Faith"

A sower sowed his seed, with doubts and fears;
"I dare not hope," he said, "for fruitful ears;
Poor hath the harvest been in other years."
Yet ere the August moon had waxed old,
Fair stood his fields, a waving sea of gold;
He reaped a thousandfold!

In a dark place one dropt a kindly word;
"So weak my voice," he sighed, perchance none heard,
Or, if they did, no answering impulse stirred."
Yet in an hour his fortunes were at stake;
One put a life in peril for his sake,
Because that word he spake!
"Little I have to give, O Lord," one cried,
"A wayward heart that oft hath Thee denied;
Couldst Thou with such a gift be satisfied?"
Yet when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint
And from it made a saint!

—Christian Burke.

Golden Sunset

"At evening time it shall be light." What magnificence, what affluence of color, what splendor and glory are heaped and piled in the western sky at the sunset hour. Sometimes we take long walks and climb steep hills that we may get a wider view of the sunset sky, and gazing our fill on its radiance, we turn away at last carrying a dream of beauty.

Loveliest hour of the day is the sunset hour. Behind us is the work of the day, its burden and its heat, and we have reached the hour when there comes to us a call from the hermit thrush singing in the trees from the shadows softly falling on the velvet slopes, from the cattle lowing contentedly as they face homeward over the valley, from the flowers scattering fragrance on the random breezes—an invitation to rest, to meditate, to be silent and quiet, and forget that there is haste or waste in God's good world. After a long, hot day God gives us a golden sunset, and then as it fades away, the stars twinkle out in clusters and groups in the pure ether, and stillness replaces noise, and, by and by, twilight having melted into night, the watching angels spread their wings over the little children's cots and cradles; peace comes to weary hearts, and in palace and hovel our Heavenly Father giveth his beloved sleep.

There are golden sunsets that come at the far end of the day, to those who have led busy and useful lives. The pilgrim who began in youth to walk the road that leads to the Celestial City reaches at last an exquisite upland, a Land of Beulah, to which day by day come legions of shining ones ready to convoy across the dark river to the shores beyond those who have finished their course, and for whom is laid up a crown of life. It may be the mother who long ago in the blithe morning of life dedicated her little ones to the service of her Lord, who brought them up through childhood and youth to maturity, and who now in the sweetness and ripeness of venerable age awaits a messenger from the King.

Perhaps it is because we are so encumbered by the care and wants incidental to humanity that it is, as a rule, only in life's sunset hour that the eyes are open to behold the hitherto unseen, and that we appreciate the fact that we are surrounded by a cloud of witnesses. Elisha prayed at the gate of Samaria that his frightened servant might see the armaments of heaven. "Greater is He that is for us than he that is against us," said the prophet. The servant's eyes were permitted to see, and behold, around Elisha the mountain was full of horses and chariots of fire.

The Apostle John on the Isle of Patmos was given a vision of heaven and saw the city four-square with its walls of jasper and its transparent beauty. Lucy Larcom, in a passage that some may deem mystical, as though mysticism were not indeed the profoundest reality, says:

"It is as certain as that we live at all, that we are living in a spirit-world. We are spirits, surrounded by spirits. We have our external relations of material bodies to material things, but woe to us if we

give ourselves up to them as real relations, and live in them as if they had no spiritual origin and intention! Through such errors we lose their true meaning, and the fine gold of life becomes dim and turns to dust as it slips through the fingers.

"Things are realities only through the divine thought that is in them. When we recognize this truth they are more than things to us; they are presences. That divine thought is the soul that may be found by the soul that seeks it, in every object God has made. Nature is not fixed, but fluid. Spirit alters, molds, makes it. The immobility of bruteness of nature is the absence of spirit. Every spirit builds itself a house, and beyond its house a world, and beyond its world a heaven." The golden sunset is only apparently the end of the day. Evening with us is morning elsewhere. Why should we hasten to believe that out of the golden sunset of death the ransomed of the Lord have stepped without a pause into the beginning of the eternal day?

"Ten thousand times ten thousand
In sparkling raiment white,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished, all is finished;
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in!"

When the endeavor is made, however honestly and sincerely, to depict the employments of heaven in the dialects of earth, there is inevitable disappointment. All that we know is what our Lord has told us. He said: "Let not your heart be troubled: ye believe in God, believe also in me." To try with our glimmering and groping sight to penetrate the veil, thin yet impalpable, that conceals the other world, is a vain and fruitless effort. Our Father has not thought fit to reveal to us in the lower school what we are to learn in the higher university. Reasoning from analogy as we see it in nature and experience, we are encouraged to anticipate continuity of life. As we awaken day by day a night of refreshing sleep to new labors, new hopes and new harvests, so, after the sleep of death, we shall waken to engage in blessed ministry of our Father's choosing. Here we are struggling with the alphabet; there we shall peer into the secrets of science that our limited intellects cannot grasp to-day. Here we see through a glass darkly; there we shall see face to face. The golden sunset of earth is the golden morning of heaven.—*Christian Work and Evangelist.*

A Sacred Trust

Surely the noblest women have not been the saints who have lived away from the world, but women who have lived in it, in its duties and sorrows, in its duties and sorrows, in its loves and fidelities. Of all the moral molders and spiritual builders of society, mothers are the most important.

Not the least service which Christianity did for the world was this: that it set up the image and the conception of a holy mother nursing a holy child. There were connected with it what we now call superstition; but far deeper and profounder than any superstition or false dogma was this truth: that motherhood is a sacred condition, and childhood a holy thing. It is little wonder that thousands of Roman mothers, when they looked up to the beautiful image of the Madonna and her child, felt the stirrings of a nobler ideal of their trust, and saw further into the eternal depths of the tenderness and the sacredness of the relations they bore. Christianity has, indeed, helped to perfect the ideal motherhood and of childhood. Those of you who are now mourning the loss of mothers have this immense consolation: that those mothers regarded you as a very sacred trust, and did what they could to start your life on the right road. And of all the needs of this old world, perhaps its greatest is that of being properly mothered. And, whatever other work you mothers can do in society, take care that you do your mothering well.—T. Rhondda Williams in "The Divine Artist."

Some Day

"Some day," I say when my heart is aching,
And life is a tremble like wounded bird;
"Some day," I say when my heart is breaking
With all the dull pain of hope deferred;

"Some day," I say in my prayer of pleading,
"When clouds have all caught strange glow from
the sun—
My heart shall stay all its wounds and bleeding,
And all this lone waiting and hoping be done."

"Some day," I say; and my eyes forget weeping,
And smiles kindle joy where tears lately stood;
"Some day," I say, "I shall pass to God's keeping,
And all the sad way of my journey seem good."
—Selected.

Not Mere Feeling

For one to judge his standing before God, or whether or not he be a Christian, by the kind of mental feeling which he has, is most likely to be very deceptive. I have heard many a young "convert" say in public that he was then feeling exceedingly happy in his new experience. Never before was he so happy, and he urged his unconverted friends to accept so happy a life, and yet it was not long afterwards when that same person gave evidence that he had not become a Christian. We should not, however, assert that all feeling in connection with conversion is either deceptive or useless, for there is a legitimate kind and measure of feeling accompanying regeneration. What needs to be guarded against is one's dependence upon mere feeling as an evidence of his being saved. A possession of the Holy Spirit does produce a feeling of joy and comfort and peace within the heart. But, beyond this, there must be a practically new life, a new basis of character, and a general bent towards God and good people. The late Bishop F. D. Huntington said: "Feeling is the most irregular element in our composition, and it so far depends on outward conditions that it makes one of the least trustworthy tests of the actual frame of a Christian soul before God. A simpler and heartier reception of Christ within would expel this eternal self-reference, self-measurements, self-inspection. There was a grand thought in that saying of a believer of the primitive stamp: 'I do not want to possess a faith; I want a faith that shall possess me.' The true way to get comfort is to look away from yourself to Him. Our power, our light, our satisfaction, our better life itself, are in Him, and to Him we must go and go again and again for them." For one to be constantly examining his feelings, seeking to see the condition that he is in, is a hindering exercise. Suppose that some day we discover that we are not feeling joyful; what do we gain by that discovery? Nothing. We should not worry about it. The better way is not to be governed by our moods, but rather to put our thought upon what we can do to best serve God. Keep absorbed in well-doing.

C. H. WETTERBE.

You must be serving something, someone, that needs your help in order to really appreciate the divine care. It may be the parents' care of their children; the teacher and her scholars, the charity worker and the poor, the friendless, the benighted, it may be friend helping friend—in some way the life of loving service must be there as something out of which God can help us think of and value the care which infinite love bestows upon us.—*Julian K. Smyth.*

Life is not merely passing through the world with a fair measure of comforts, with enough bread for our hunger, with enough raiment to keep us warm. Life means growth into the image of Christ himself, into strength, into well-rounded character, into disciplined manhood and womanhood, into the blessed peace of God. But the peace into which he guides us is victory over all the trials, a quietness and confidence which no external circumstances can break.—*J. R. Miller, D. D.*

The Plan to Remodel the Advocate Building Endorsed

Notes from the Board of Home Missions and Church Extension

A letter addressed to the District Superintendents seeking their co-operation and approval in the repair of our building has met with gratifying response. These letters show not only willingness to co-operate, but a singleness of purpose to make the SOUTHWESTERN building in every way representative. Our brethren are indeed gratified that the church has been so liberal in providing this building. We believe that this movement will put the SOUTHWESTERN squarely to the front and that it will not be long before it will be on a self-supporting basis. Here are some paragraphs from the letters that have come to us:

The Rev. W. J. M. Price, of the North New Orleans District, Louisiana Conference: "Go ahead, we are with you."

The Rev. W. Hartley Jackson, of the Huntsville District, Texas Conference: "It is the right thing for the patrons of the SOUTHWESTERN to repair the building, and that right early. Just a little push in the patronizing territory and every cent needed will come forth."

The Rev. G. W. Cooper, of the Orangeburg District, South Carolina Conference: "I see no reason why we should not raise the amount you ask, and with your assistance we will."

The Rev. W. S. Sherrill, of the Little Rock Conference: "You may depend upon me to stand by you in raising means for the repair and beautifying and building up a permanent home for the SOUTHWESTERN."

The Rev. T. J. Johnson, of the Shreveport District, Louisiana Conference: "My district is under water, but we will stand by our dear old SOUTHWESTERN and will do our part to make the wheel go."

The Rev. D. C. Lacey, of the Columbus District, West Texas Conference: "The amount you ask of the West Texas Conference can be assured in general and our district in particular, all of which is O. K."

The Rev. N. R. Clay, of the Holly Springs District, Upper Mississippi Conference: "You can depend upon us to raise the amount asked for."

The Rev. H. N. Brown, D. D., Opelika District, Mobile Conference: "I will do what I can to raise the amount."

The Rev. J. H. Swann, of the Waco District, West Texas Conference: "You may look for the amount asked for. We will stand by the SOUTHWESTERN and its editor."

The Rev. I. H. Fulton, of the South Carolina Conference: "I heartily approve of the plan and will do my best."

The Rev. W. C. Clay, D. D., of the Tupelo District, Upper Mississippi Conference: "You may depend upon me to do my best. Success to the SOUTHWESTERN."

The Rev. J. W. Winbush, Greenville District, Upper Mississippi Conference: "We are going to help you to push the SOUTHWESTERN to self-support. I hope that you will soon be located in your new office. I will gladly do all I can to help raise the amount asked for upon our district."

The Rev. B. M. Taylor, Navasota District, Texas Conference: "I am indeed glad that the Book Committee has seen fit to purchase a suitable building for the home of the great SOUTHWESTERN CHRISTIAN ADVOCATE in New Orleans, and I am glad to assure you of my hearty support in helping to fit the building up."

The Rev. J. F. Page, Greenville District, South Carolina Conference: "I will do what I can to advance the work."

The Rev. P. W. Clark, of the Lake Charles District, Louisiana Conference: "Our district will raise every dime apportioned."

The Rev. W. R. Smith, of the Tennessee Conference: "I most heartily endorse your plan for raising money to make the necessary improvements and repairs in the new home of the SOUTHWESTERN CHRISTIAN ADVOCATE. I feel very grateful to our Book Committee for the interest it has in our work."

The Rev. J. B. Brooks, Shubuta District, Mississippi Conference: "I will go immediately to work to raise the money you have asked of the Shubuta District."

The Rev. S. H. Cannon, Gulfport District, Mississippi Conference: "You can rely upon our district."

The Rev. A. J. McNair, D. D., Jackson District, Mississippi Conference: "I will heartily co-operate with you in this movement. I think it O. K."

The Rev. J. P. Patterson, of the Florida Conference: "I am willing."

Rev. G. M. Morehead, Washington District, North Carolina Conference: "I am giving your request special attention. You may always depend upon me."

Rev. S. M. Utley, A. B., West Nashville District, Tennessee Conference: "I feel sure that my brethren are sufficiently interested in this important enterprise to accept with me the apportionment of the district. I feel satisfied that we can and will raise the required amount of money."

Rev. S. H. Nevils, Greenwood District, Upper Mississippi Conference: "I have written every pastor on the district and each one is willing to take and collect the amount assessed for fitting up the building. I wish you success."

Rev. R. E. Gillum, D. D., St. Louis District, Central Missouri Conference: "I will accept our part of it and will do what I can to raise it."

Rev. G. W. Zeigler, D. D., Lexington District, Lexington Conference: "You can count on us doing all we can toward raising the amount assessed."

Rev. M. M. Jones, D. D., Raleigh District, North Carolina Conference: "The assessment is agreeable."

Rev. F. L. Kirkpatrick, Dallas District, West Texas Conference: "Your apportionment to my district received. I am very glad to accept it."

Rev. J. S. Thomas, A. B., Bennettsville District, North Carolina Conference: "You may depend upon me to do my part for the SOUTHWESTERN."

Rev. H. L. Ashe, Western District, North Carolina Conference: "We will accept apportionment."

Rev. J. W. Turner, Baton Rouge District, Louisiana Conference: "You can depend on the Baton Rouge District for the amount. I think we owe it to ourselves to put the office in first-class shape. I am with you first, last and all the time."

Rev. A. H. Higgs, A. M., St. Joseph District, Central Missouri Conference: "We will give the movement our full support; and I think every dollar assessed will be raised."

Rev. J. W. Thomas, Anniston District, Central Alabama Conference: "We accept the apportionment and will do what we can to raise it."

Rev. E. A. White, D. D., Ohio District, Lexington Conference: "I very gladly accept the invitation to aid the enterprise and hope to collect full amount. Accept my congratulations upon having such excellent building and outfit for the office."

The Weekly Bulletin of Samuel Huston College, referring to our building enterprise, says: "Dr. R. E. Jones, Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, has induced the Publishing Agents at New York to purchase a fine piece of property on a prominent street in New Orleans as a permanent home for our paper. It is a fine bargain. We are proud of this achievement. Our Conferences must now furnish that beautiful building. When Dr. Jones calls upon us, let us respond."

Happiness has no tailor. It belongs to the soul; and a black coat or a blouse is of no matter to it.—*Mr. Harold Begbie.*

I believe that the key to the evangelizing of the masses lies within the four walls of the Church, and given the Church, with its members alive to their responsibilities and living the life which Jesus Christ means them to live, you will have an aggressive and evangelizing temper that will mean business and souls will be brought into the Kingdom. Every member of the Church ought to be an evangelist.—*Gipsy Smith.*

It is all very well to say, "There is no use in bidding good-morrow or good-night to those who know I wish it; of sending one's love in a letter to those who do not doubt it," etc. All this sounds very well in theory, but it will not do for practice. Scarce any friendship, or any politeness, is so strong as to be able to subsist without any external supports of this kind; and it is even better to have too much form than too little.—*Whalley.*

The Board of Home Missions and Church Extension held an important meeting on Wednesday, June 24, 1908. An emergency case from Guayama, Porto Rico, where our church was badly damaged by an earthquake shock, and a request for temporary aid by loan in carrying on the work of the mission were referred to the Executive and Finance Committee with power to act. The sale of certain church property in Utah was authorized.

A four-page leaflet by the Corresponding Secretary, Robert Forbes, was ordered to be printed for wide circulation.

William Rawling, Esq., of New York, was elected a member of the Board in place of Frederick H. Larter, of Newark, New Jersey, who had found it impossible to accept his appointment by the General Conference.

The Committee on General Policy for the Quadrennium presented recommendations which were carefully considered. The result may be summarized as follows:

1. That the board continue for the present in the field a number of men equal to the present number of Field Secretaries and Field Agent.

2. That it is not advisable to assign one of the Assistant Corresponding Secretaries to the work of the California Rehabilitation Fund, but that the Rev. T. C. Iliff, D. D., be assigned to this work. It was understood by the Board that in addition all of the Secretaries would give as much aid as possible to the California cause.

The Board determined to pay the traveling expenses of its members in attending meetings of the Board and its Committees. This was done to insure, if possible, the regular attendance of many members from a distance elected by the last General Conference.

It was decided in the re-assignment of work that the Corresponding Secretary shall be editor and the two Assistant Corresponding Secretaries, Assistant Editors of "The Christian Republic."

The Board requested the Corresponding Secretary and the two Assistant Corresponding Secretaries and the Recording Secretary to give such portion of their time to the Field as shall not be required in the performance of office and editorial duties.

The specific divisions as now assigned to the Field Secretaries were abolished, except in so far as the residence of each field worker indicates a general field.

The residence of Dr. George Elliott was continued in Chicago, of Dr. J. H. Fitzwater in Delaware, Ohio, of Dr. H. J. Coker in Kansas City, Missouri, and of Dr. I. L. Thomas in Baltimore, Md. The residence of Dr. T. C. Iliff, inasmuch as he was assigned to the California Rehabilitation work, was ordered fixed as he might find it most convenient.

The Board adopted a resolution that "the publications of the Board of Foreign Missions and the Board of Home Missions and Church Extension be consolidated, if practicable, and that the Corresponding Secretary be requested to appoint a committee to confer with a similar committee from the Board of Foreign Missions."

The Board adjourned until September, having authorized the Executive and Finance Committee to attend to all necessary business.

The soul of every great enterprise is self-denial.—*Rev. J. Ossian Davies.*

God has promised to satisfy—but he did not promise *when*. God has time enough, and so have you. God has boundless resources, and his resources are yours. Can you not trust him. Trust and wait. He knows what is best for you, he has reasons for denying you now, but in the end he will satisfy.—*Maltbie D. Babcock, D. D.*

These words are affirmative of soul progress: that every promise of the man within has innumerable fulfillments; that in every soul there is a greater possibility. Innovation is the summoning of all things to judgment. The State, the school, the Church, the laws and usages of trade, the individual man, are not exempt from the relentless searchings of the reform spirit.—*The Rev. James Ellington McGee.*

INTERNATIONAL LESSON

Third Quarter.—Lesson IV—July 26, 1908—Title: "Saul Rejected by the Lord"—(1 Sam. 15)—Golden Text: "The Lord our God will we serve, and His voice will we obey.—(Joshua 24:24)—Hymn No. 134.

DAILY HOME READINGS.

July 20, Monday 1 Sam. 15:13-35
 July 21, Tuesday 1 Sam. 13:1-7; 19-23
 July 22, Wednesday 1 Sam. 13:8-18
 July 23, Thursday 1 Sam. 14:1-23
 July 24, Friday 1 Sam. 14:24-35
 July 25, Saturday 1 Sam. 14:36-46
 July 26, Sunday 1 Sam. 14:47; 15:12

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Disobedience to the Divine law has been the ruin of man. Had our progenitors not obeyed the command of the Eternal the evils that have come upon the human race would never have been known. The patriarchs, rulers and prophets of Israel realize this, hence the earnestness of their exhortations to obey the word of the Lord. They said that if man would be happy and enjoy the Divine power he would have to follow in the way marked out by the Giver of every good and perfect gift. It was because of this realization and desire that led Joshua, the worthy successor of Moses, to urge upon Israel the necessity of putting away the foreign gods that were among them, and to incline their hearts unto the Lord. The words of our Golden Text form the ringing reply that they made unto him. And it was because of this reply that God made a covenant with them. Had they ever been mindful of their promise how different would have been their history! But they were not. They rejected the Lord with the consequence that He, in a measure, rejected them. It was the same way with Saul. Instead of obeying he chose rather to follow the inclinations of his own heart. The result was that God rejected him. He found that to obey was better than to offer sacrifices. It is the same with nations and individuals to-day. "It remains for some nations to accept Christianity without result, and adapt the teachings of Jesus without reserve, as the basis of its laws and for guidance in all of its politics. With such nations—let us pray that our nation may set the example—God will make a glorious covenant."

A period of twenty-five years intervenes between the last lesson and this. During that time Saul had shown himself to be a great and successful warrior. He had led the armies of Israel to battle and to victory. But the test of his character was not his ability as a warrior. The first test came a few years after his coronation. But his impulsive, unwise and stubborn spirit caused him to fail to come up to its requirements. He disregarded God's command and manifested a self-confidence that was displeasing unto the Lord. His second test was in the direct commission given him to destroy the Amalekites. But he and the people disobeyed God. He failed in his second test. Mark the sequel.

LIGHT ON THE TEXT.

13. *Blessed by thou of the Lord.* A reverential salutation. *I have performed the commandment of the Lord.* Have carried out the command given me.

14. *And Samuel said.* Makes inquiry. *What meanest thou this bleating?* The prophet knew, but he wanted Saul to answer.

15. *And Saul said, They have brought them from the Amalekites.* He here lays the blame on the people in the same way that Adam laid his upon Eve, and Pilate on the Pharisees. *To sacrifice.* The reason why the best of the sheep and oxen had been spared.

16. *Samuel said unto Saul, Stay.* Hold your peace. *I will tell thee what the Lord hath said.* You have told your side; I will tell you now the Lord's. You have looked at your action one way, but God has looked at in another.

17. *When there wast little in thine own sight.* Referring to the confession previously made by Saul. See Chapter 9:21. *Wast not thou made the head of the tribes of Israel?* Elevated from the lowest to the highest position among the people.

The Lord anointed thee king over Israel. Set thee apart as king, and for which reason he should have considered himself bound to execute the Divine command.

18. *The Lord sent thee on a journey and said, Go and utterly . . . the Amalekites.* Sent thee to perform a special work and to do it fully, not in part.

19. *Wherefore then didst thou not obey the voice of the Lord?* What reason can you give for not obeying God to the very letter? *But didst fly upon the spirit?* Chose rather to satisfy your greed.—20-21.

In these verses Saul attempts to explain his interpretation of the command God had given him. He shows that he regarded the bringing in of Agog, the king of the Amalekites, as somewhat of a triumph. For this he perhaps held himself responsible, but as regards the taking of the spoil he lays the blame entirely upon the people. He seeks to justify their action, however, by saying that they simply saved the best thereof in order that they might sacrifice it unto the Lord.

22. *Hath the Lord as great delight in burnt offerings . . . as in obeying?* Can anything, gifts or sacrifices, take the place of obedience? *Behold, to obey is better than sacrifice.* To do God's will is better than any gift or sacrifice you might offer unto Him. *And to hearken than the fat of rams.* The richest part of the sacrifice.

23. *For rebellion is as the sin of witchcraft.* At-

tempting to find out future events by the means of evil spirits, a practice common among the contiguous nations of that day. It was a rejection of the Lord. *And stubbornness is as iniquity and idolatry.* To be stubborn against the will of Jehovah was equal as sinful as any other violation of His command, or as would be the worship of false gods.

24. *Saul said . . . I have sinned.* The forceful argument of Samuel convinced him that he had done wrong. He therefore repents and makes confession thereof. *I feare the people.* The reason why he had disobeyed the word of the Lord. The reason why Pilate delivered up Jesus to be crucified. The reason why many rulers do wrong now.

25. *Pardon my sin.* As God's representative, forgive my transgression. *And turn again with me.* Remain with me in the public worship about to take place.

26. *Samuel said . . . I will not return with thee.* As the representative of the Lord I cannot condone your offense by complying with your request. This break with Saul was final. A similar one is recorded in Chapter 13:8-15.

27. *As Samuel turned about to go.* Turned away from him. *He laid hold upon the skirt of his mantle.* "The long, flowing garment of the Oriental." Saul thus seeks to forcibly retain the prophet. *And it rent.* Split. The prophet interprets it as signifying that God had likewise rent the kingdom from Saul.

28. *And hath given it to a neighbor of thine, that is better than thou.* Saul having failed in the tests put to him, God rejects him and raises up another to take his place. This other would meet the needs of the situation.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic July 16.

The Fact of Conversion

(Rom. 7, 7-12; 8, 1-4)

BY WILLIAM H. MCMASTER

The Theme and the Scripture. Rom. 7, 7-12. Saint Paul has been proving that we are saved not by the works of the law but by faith in Christ. He has shown that law, instead of saving us, only reveals to us our state of sin. "I had not known sin, except through the law." The question arises then, "Is the law a bad thing?" Not at all. The law, like the diagnosis of a doctor, shows us our disease, though it does not cure it. The law reveals the sinfulness of our nature. It shows sin to be "exceeding sinful" (verse 13). Paul had kept the commandments in an external way. The last, "Thou shalt not covet (lust)," had shown him that the commandments could be broken in the heart without any external crime. Christ had taught that lascivious thought is the germ of adultery, and hatred incipient murder.

Thus the law, spiritually interpreted, was inexorable in its demands. As a great searchlight it exposed the foulness of the interior nature. Being unable to cure what it reveals, the law brings despair. Hear the cry of the convicted: "O wretched man that I am! Who shall deliver me?" Hear the shout of the redeemed: "I thank God, I shall be rescued through Jesus Christ our Lord!" (Verse 25.)

Rom. 8, 1-4. The law condemns; Christ forgives. To those having faith in Christ there is no condemnation. Christ rescues us from the sway of sinfulness and lifts us up to a higher law, "the law of the Spirit of life in Christ Jesus." Christ can do what Moses cannot. Moses can give us a painful view of our proclivity to sin, but cannot overcome it. The law is too weak on account of our carnality. (The term "flesh" in Saint Paul's writings does not mean the body, but the sinful, unregenerate nature.)

Law can pass judgment. It can slay the sinner. It cannot rescue or regenerate. Christ can do this through his atonement. He changes the center of life from "flesh" to spirit, from lust to love, from carnality to Christ. Union with Christ means rescue from sin and death.

The Meaning of the Theme. Consider three things about conversion:

The Fact. There are millions of people who bear witness to the fact of conversion. By some power their lives have been changed from sin to righteousness, from being self-centered to being God-centered. This change is called conversion. In its simplest meaning it signifies "a turning." It is obeying the military command, "About face!" Christ told Nicodemus, "Ye must be born again." It is a necessity for entering the kingdom. All who are in the kingdom, enjoy its "righteousness, peace, and joy in the Holy Spirit" (Rom 14, 17), have been converted. We may not understand the mystery of it, or explain the method of it, but the fact of conversion must be admitted by all.

Its Features. Conversions differ. As some islands are thrown up in the sea by volcanic upheavals, and others rise by imperceptible yet steady progress, so some men enter the kingdom violently, almost convulsively, while others are transformed by a quiet, gradual progress. The hearts of some hardened sinners must be broken by nothing short of a moral earthquake, while the hearts of children open to the love of Jesus as naturally and normally as a rose opens to the sun.

Let us not discount the fact of a man's conversion because it happens to differ with our own in some nonessential features. Some men have visions and some do not. Some have tears and emotions and others do not. Some have hard struggles and must submit to severe moral surgery before they enter the kingdom. Others find the gate wide open and simply walk in. Make a large place for the temperamental features of conversion. Test conversion not by the attending features but by the fruit of the Spirit, and by the attitude of love to God.

Its Philosophy. Conversion, like atonement, is admitted as a fact, though many theories are presented in explaining its philosophy. Saint Paul describes conversion almost entirely in relation to the law; Saint John, in relation to life. The latter says it is a new birth. Christ plants a new life in us, and that life growing in us crowds out all sin and death.

The modern psychologist, studying the phenomena

mally by degrees; first consciousness, then self-consciousness, then God-consciousness. This transition to the consciousness of the Divine is conversion. But whatever the theory, the fact remains, the stupendous fact of conversion.

The Aims of the Meeting. To bring out prominently the fact that the Christian religion has power to regenerate human nature, in short, to make bad men good.

The Leaders Task. Cling close to the fact of conversion whether you can explain the fact or not.

Ask for several testimonies as to what change Christ has made in the life of your members.

Select those hymns which exalt Christ as a personal Saviour.

Ask three or four to make brief statements of the conversion of great historical characters, or of people they have known.

Present Christ to the non-Christians in your meeting, and pray that he may find open hearts to receive him.—From "Notes on the Devotional Meeting Topics."

Fraternal Message

(Continued from Page 3.)

appointment. The Scriptures employ it to represent the intimate and perpetual relation of the Christian and the church to our great Head, and but for the one offense can the sacred bond be lawfully severed.

The marriage vow is treated by many as an ordinary obligation—one that can be broken for most any little cause. Granting divorces has become a money-making scheme. Because of this serious condition the church must rise with its fullest strength and help to correct the evil tendency to destroy the most hindering relation between man and woman.

It is the duty of all branches of the Church of Christ to unite to this one important end, since there is so much involved.

Practical Teaching in Every-Day Life

Much of the preaching of to-day is wide of the mark. Far more is said concerning the reward the believer is to receive than what he must do to obtain it. There is too much preaching to please the non-spiritual members rather than to help them. There is a great need of following Christ in His method of teaching the people.

As Methodists we firmly believe that there is an underlying unity beneath our differences, and the same manifested upon our stand upon the practical problems of life, the outcome of the influence of sin.

Your church and ours see the necessity as never before of turning our eyes toward the mountain of the Lord.

At a time like this we should turn our forces upon the enemy who is doing so much to try to weaken the influence of the church and exerting every effort to harden the hearts of the masses against Christianity.

Methodism and the Young People

In some Methodist houses there is no family altar, and the children grow up without those hallowed influences and associations which are necessary to guide young lives aright. We need not wonder, then, that Methodist children in so large numbers wander away and are lost to the church. Again, children intuitively give credence to what their parents teach them. How necessary for this reason that parents should be well guarded in what they say to their children. They should be examples of what they tell their children to do and not to do. The first impressions have much to do with the after life of children, and these impressions should make for the highest development of the child. No one but God is able to measure the influence that Methodism has upon public and private life and upon the intellect and education of the rising generations. Since Methodism is such a powerful agency in helping to direct humanity in right living, it is the more necessary that she care for her young people. In a word, let us train the children in all noble endeavor. Their best interest in the future demands it. Let us open doors to them that will keep them busy. We help them most when we prepare them for the great work of to-morrow.

Missionary Operations

Mr. Wesley soon discovered that Methodism could not be limited to England. His faith in its mission from God led him to boldly exclaim that "the world is my parish." Methodism is spreading from different centers. We could hardly expect otherwise since it is a missionary movement. It has done much to quicken other churches in aggressive activity in the spread of the kingdom of Christ. Missionary measures are two-fold—home and abroad. Methodism by its results in America is the most powerful agency in Christendom to win souls to Christ. We see the harvest ripe at home, and reports from abroad are coming from every quarter telling how fast the harvest is ripening in all lands and among all people to be gathered by Christian laborers. The command of the Master, "Go ye into all the world," is arousing the church as never before. There are more laborers willing to go than the church is contributing money to send. Those who have much should give freely toward the evangelization of the world. Those who have but little to give, from poor circumstances, should give that their brother in darkness might see the light of the cross and their neighbors far away from Christ may be brought nigh. The Young People's International Missionary Convention held recently in Pittsburg, Pa., composed of Protestant Christianity from all lands, demonstrated in a most convincing manner that the church is lining up to take the home and foreign fields for Christ.

Faith in God and the spirit of self-sacrifice are bringing new battlefields in view daily. Men and money are needed for victory. Our heightened and enslaved brother at home and abroad is pleading for help.

He is bound by Satan and needs Christ to set him free. You can help him. The Master saved you that you may help to save some one else. Are you willing to go into the great harvest-field and labor. If you cannot go, will you help to send those who are ready and willing to go? Will you let the Lord use you in some way to help spread His kingdom?

Business Methods in Church Finances

Not a few churches are at great disadvantage in striving to meet their expenses, and this is due probably to the lack of business methods in their management. The church must be well organized to successfully meet its financial obligations. It is noticeable that every society well organized pushes and presses its claims with a persistency that cannot be resisted. Not so with the church in relation to its finances. They receive paltry consideration and are handled in many cases just as they were a quarter of a century ago. That can only mean failure, for the business affairs of the church must be conducted in a business-like manner, else failure will result, just as in the careless management of secular affairs.

Every department of church work must suffer when the finances are neglected or given only slipshod supervision. The tendency of the times is to place upon the pastor every burden of the church, thereby weighing him down and making it impossible for him to do the work effectively for which he was peculiarly called and to which he has consecrated his life. For this the laity is in great measure responsible. Too many are quick to accept official relations, but seem unwilling to give the time, labor and thought necessary in looking after the affairs over which they have supervision. Those interests are just as important as those pertaining to their own private business. Were they as indifferent to their own interests as to those of the church the weekly failures would be greatly augmented. There must be careful planning and persistent efforts toward enlisting the co-operation of every member of the church in carrying forward her financial plans. This cannot be accomplished in a haphazard way, but systematic effort, with a view of disseminating such knowledge and information as will interest and acquaint the membership of the church with her resources, her expenses and her needs, will gradually win the support necessary to insure voluntary offerings, which are prompted by the heart and which carry God's blessing upon them.

Let there be applied to the financial department of the church the same thought, effort and time there is to her other departments and there will be fewer churches struggling with heavy debts which impede their progress.

Time an Important Element in Progress

The progress of those nations, races and individuals who fail to value time is necessarily slow. We have suffered much as a people because we have failed to place a proper estimate upon the value of time. The great life tragedy of our people is the prodigal waste of time. The more we recognize the importance of the things essential to the highest attainment and which lead to the most helpful activity the more we will value time.

We must teach our people that success is not outside of them, but in them. The possibilities of what they shall become in the church and in the nation are in them. We are burdened with time wasters. You can judge a person's future by the value he places on time. The time waster stands and watches the procession of thrifty individuals go by. He sees among them many with advantages scarcely equal to his own, and he wonders at their progress. The difference is accounted for in that between him and them they have been making good use of their time while he has been wasting his precious moments. We must wrestle with this situation until we shall make our people appreciate the value of time and what it means for the individual and the race to be in line with the marching millions representing every activity of life which brings comfort, uplift and happiness.

Our Need of Many More White Friends

Our people in their present condition need the help of our friends in and out of the churches who are willing to make necessary sacrifice to help us to reach the highest state of Christian citizenship.

We are convinced that the hope of the race lies in a change of environments. Influence should be welcomed from any source that is uplifting. Our condition is such in this country that we should hold on to our white friends, North and South, and make an effort to increase them instead of diminishing them.

The transition through which we are passing will reach to many unborn generations. We need help to lift us out of our present condition. Our prayer should be to God for the sake of the future of the race that many more friends shall come to our rescue. We were brought here and must stay here.

We are weak as a race because we have not had an opportunity like others to be strong. Where the strong are helping the weak, it should not only be commended, but should be an incentive to the broadest Christian fellowship. We do not hesitate to say that our race may depend upon the Methodist Episcopal Church remaining true to every interest touching our welfare. She will not lower her banner. She has fought many battles for our race, she is fighting now and shall continue. As she is doing, other churches where the white constituency dominates are doing likewise. Let us be wise, making many friends and few enemies.

A Call to the Front

The world sees in Methodism a wonderful combination, and with God it will win. It has the faith of Abraham, the firmness of Jacob, the meekness of Moses, the leadership of Joshua, the audacity of Elijah, the administrative function of Samuel, the patience and anticipation of Job, the lyric strain of David, the strength of Samson, the eagle eye of Isaiah, the resurrection vision of Ezekiel, the defiance and confidence of Daniel, the gentleness of St. John, the heroism of St. Paul, the boldness and fidelity of Wesley, the witness of the spirit and love of Christ, the World Redeemer.

The battle is on, my brethren; Methodism has gone too far in the conflict to retreat. The call, "Every soldier of Christ to the front," is the watchword.

Methodism has never had such an opportunity as now to help swing the human world back to God. The foundations of the religions which have kept millions from coming to Christ are giving away. Winning the world to Christ rests largely upon our hearts, so much so that it is forcing us nearer together. We are at the point where we can see plainly that it is our duty to charge upon the enemy and not upon each other. The conflict is getting so fierce that we scarcely have time to think much about our regimental colors. We are needed at once on the firing line. Let us hasten. The prayer

(Continued on Page 10.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

DR. PENN RE-ELECTED

We are glad to reproduce in this issue in this connection the strong face of Doctor I. G. Penn, the successful assistant secretary of the Epworth League, who was unanimously re-elected for the fourth time by the Board of Control of the Epworth League at its recent session held in Chicago. Doctor Penn began this work in February, 1897, and now is a veteran. He has shown unusual ability in handling the problems of the young people. He is a man of intense zeal and an indefatigable worker. This splendid endowment of Doctor Penn puts us under renewed obligations to the Church to fall squarely in line with the effort to put the General League squarely on a self-sustaining basis. It is gratifying to note that during the last year the Central office of the Epworth League was able to hear every cent of the current expense, the League starting out with this fiscal year bold and determined to remain in the column of self-support and at the same time push vigorously its work. It remains to be said, however, that our colored conferences should join in this movement and hold up the arms of Doctor Penn, and see to it that we contribute our share towards the expense of the League. We had grown accustomed to the fact that the League was run without expense to the Church, that is, so far as we could see, but the money came from the treasury of the Book Concern, which was unfair to our worn out preachers and the widows and orphans of our deceased ministers. The Board of Control at its recent session passed a series of resolutions calling upon our colored conferences to do everything within their power to raise funds for the support of the League. This report is to be found on page 5 of this issue. It calls upon our pastors and churches to loyally stand by Dr. Penn in his effort to secure \$1.00 from each church for the support of the League. One dollar is a small amount to ask of our churches. There are some that should give more. The General Conference at its recent session provided a column in the statistical blank so that every church that contributes to this enterprise will receive credit for the same in the conference minutes as well as in the General minutes of the church. We congratulate Doctor Penn upon the unanimous re-election; upon the splendid work that he has done and assure him the cordial support of the SOUTHWESTERN to the end that the League work for this quadrennium may grow and prosper and that the young life of our Negro membership may be inspired to higher spiritual life and turn into the channel of evangelistic effort. Let this be the aim of the League and all else will come.

OF GENERAL INTEREST

THE DEMOCRATS AT DENVER.

During last week Denver, Col., was the political center of gravity of the nation; for there the Democrats held their National convention and placed in nomination for the third time William Jennings Bryan of Nebraska for the Presidency. John Worth Kern, of Indiana, was chosen as Mr. Bryan's running mate. This ticket has been facetiously referred to as the "Great Defeated" for the reason that its standard bearer, Mr. Bryan, has been twice defeated for the presidency and Mr. Kern has been twice de-

feated for the office of Governor of his State. As at Chicago, it was the expected that happened, so far as the naming of the presidential candidate was concerned. There was only doubt as to the choice of the Vice presidential candidate. Possibly, one of the most noted things accomplished in the convention was the establishing of new records for prolonged demonstration and applause at the mention of the name of the prospective candidate. At one time the applause lasted 87 minutes which is almost twice as long a time as the previous world's record. Now that the tumult and shouting have died, the candidates and their followers are thinking seriously of the chances of election. And prophets many have arisen who predict with great satisfaction to themselves and to their followers just what the result will be. Some of the Republican papers are intimating that the Republicans will finish their cheering in November while the Democrats wisely took time by the forelock and cheered while they had the opportunity. Mr. Bryan has been before the country

and Union Jack will be waving at the uttermost ends of the earth.

AS TO REVOLUTIONS.

Despite the persistence with which the United States and Mexico have labored to maintain friendly relations between the Central American republics there now exists in that country great political unrest. There are revolutions and rumors of revolutions. In addition to the internal troubles which several of the Central American republics are experiencing they have more or less reason to distrust their neighbors. In the revolution in Honduras the Honduran Government is said to have strong proof that the revolutionists are being aided by the Governments of Salvador and Guatemala. Nicaragua is disturbed over the situation in Honduras, for it is thought that if the revolution there proves successful an effort will be made to overthrow the present Nicaraguan administration. The United States has

sent a gunboat to Amapala to protect American interests in Honduras.

In South America the revolution in Paraguay has thus far proved successful. The Revolutionist party having won a decided victory has set up a provisional Government with Dr. Naveiro as president. The fact that Brazil favored the revolutionists and the Argentine Republic aided the Government will doubtless cause some bad feeling between these two republics, especially since the relation between these two countries has never been any too cordial. Yet, the situation may not be as bad as it appears; for it seems to be a custom in the Central and South American republics to pull off an occasional revolution. This affords an outlet for the martial and warlike spirit of the inhabitants.

The small revolution which was under way in Mexico seems so far to have come to an inglorious end. This was to have been expected because of the firm hand and vigilant eye of President Diaz.

This unrest may be due to the warm weather as much as to the hellicose spirit of the natives.

SKY-SCRAPERS.

When the Singer building arose to the Babel-like height of 612 feet there were timid ones who thought that the *Ultima Thule* of sky-scraping construction had been reached. But the Singer building was not long permitted to enjoy this distinction of being the tallest building in the world; for the Metropolitan Life Insurance Company is constructing a building which when completed will displace the Singer building and enjoy this honor. Even this will be but for a season; for now it is made known that the Equitable Life Assurance Society will construct a new 62 story building which will rise to the majestic height of 909 feet above the street and will be topped by a flag staff 150 feet high. This will make the distance to the top of the flag staff above the street about one fifth of a mile. The building will cost over \$10,000,000 and will contain all told about forty acres of floor space; there will be 5200 windows; 25000 electric lights; 3600 offices which will accommodate about 20,000 people.

It is well indeed that our scientists are paying so much attention in these days to aerial investigation; for how else, in case of elevators being out of repair, could one hope to ascend to the dizzy heights of the topmost floors, but by balloons or airships of some kind?

A LEAGUE FOR RAISING STANDARD OF NEGRO SOCIETIES.

Because of the tendency of the Negro to join numerous societies and to connect himself with various beneficiary organizations, nothing accomplished by the Twelfth Annual meeting of the recent Hampton Negro Conference will likely prove of more benefit in furthering the interest of the race in general than the formation of what was termed a "Federation of Insurance Leagues." There were representatives of numerous colored insurance companies



DR. I. G. PENN

so long that he and his policies are well known. Of Mr. Kern but little is known outside of his own state. It seems now that the locality from which he comes has more to do with the selection of the Vice-presidential candidate than either his personality or ability.

ANOTHER TRY FOR THE NORTH POLE.

Commander Robert Peary recently sailed from New York upon the good ship Roosevelt to make his fifth attempt to reach the North Pole. There was a brief stop at Oyster Bay where President Roosevelt inspected the ship and gave Commander Peary a cordial God speed upon his journey to the far North. Commander Peary will be accompanied by a number of scientists of note whose observations will doubtless prove of great value. Commander Peary expressed great confidence in his ability to reach the pole this time. He says that in about a year he expects to be on his way home with "News that the pole has been reached or that he has gone further North than any other explorer." Every one admires Commander Peary's courage and determination and all good Americans wish him success this time not only for scientific reasons but on account of patriotic reasons as well. It is interesting to note that while an American is making a dash for the North pole a British subject is making an attempt to discover the South pole. Should it happen that both be successful, then the Stars and Stripes

and other like organizations present; and after careful deliberation a constitution was adopted and an organization erected. Lawyer William S. Dodd, who is an insurance expert rendered great assistance in the formation of the League. The object of the Federation Insurance League is "To unite fraternal, beneficiary and assessment societies of America for concert of action and for mutual protection of benefit and improvement and for the prevention of all things tending to injure their progress." If the organization of this League will have the effect of strengthening and establishing upon a more permanent basis the better class of Benevolent and Fraternal societies and at the same time the weeding out of those that are carried on simply with the intent to defraud the simple and those who lack understanding, then indeed it will perform a notable and praiseworthy service.

A correspondent, in a recent issue of a religious paper, referred to a Negro girl whom he knew, not twenty years of age, whose public praying was "wonderful". The writer said she belonged to a Presbyterian family, but would attend Methodist revivals and sing and shout to her heart's content. Seated in the gallery, which was reserved for Negroes, she would frequently be called upon to lead in prayer when there was a red hot revival in progress below. The praying of this Negro slave seemed to be directly inspired from above. It has always been a puzzle to us to ferret out how people who profess to be Christians could erect such barriers between themselves and a fellow Christian and then have the cheek to look God in the face and expect his blessings. Here was a servant of the King whose piety was confirmed and whose power in prayer was well known, and whose advocacy at the throne of grace was desired, yet she was so loathsome, simply because she was a Negro, that she must be isolated in the gallery and from that point pray for the helpless ones below. It has been hard to harmonize the New Testament teachings with such actions, and the more one reads the New Testament is he likely to lose faith in the Pharisaical professions of some Christians. Surely God does not make such differences as are proclaimed by men.

The fate of the American Negro is a hard one. Notwithstanding he is an American citizen by the Constitution and that, too, he is a citizen by his spirit of loyalty to the flag, and his willingness to bear arms for the country's defense, he is nevertheless branded almost at every turn of the road. Anarchists of Europe and off-scourings of Russia and Italy may come to this country and within three months receive more consideration than a native born Negro who knows nothing else but American institutions and who would defend the folds of the sacred flag with the last drop of his life's blood. But this counts for naught, his skin is black. 'Tis not his ignorance, for ignorant hordes come from Europe; 'tis not his vice, for these immigrants in many instances are more vicious and are often as low as the lowest of our American Negro population.

Another instance at hand shows the disadvantage to which the Negro is placed. The envoys extraordinary of the special diplomatic delegation of the Republic of Liberia are now in America and are being received with open arms. The American Negro is discriminated against even at the lunch counter of the Union Station at Washington, to say nothing of being barred from the hotels and restaurants of the Nation's Capital. But the Liberian delegation, because they are foreigners, although they are Negroes, are registered at the Arlington, one of the most popular and exclusive hotels of the City of Washington. The most cultured and the most wealthy Negro of this country would not be received in this hotel. To be born a Negro in America seems to be the fate of all fates.

Personal and General

Miss Ida B. Hall is visiting her brother, Doctor John B. Hall, of Boston, Massachusetts.

President Wier, of New Orleans University, preaches at the Tarmouth Camp Meeting, Mass., on Sunday, August 2nd.

Professor J. Oliver Morrison, A. B., of Washington, D. C., and a graduate of Howard University, becomes a member of the faculty of New Orleans University.

SOUTHWESTERN DAY was observed at St. Mark's Church, New York City, Sunday, June 28. When will be your Southwestern Day? Let us know brother.

In our mention last week of Gammon Theological Seminary we were incorrect as to the amount of repairs made on Gammon Hall. The total repair upon main hall was \$6,428.20 instead of \$3,000.

Dr. and Mrs. E. H. Richards, missionaries of the Methodist Episcopal Church at Inhambane, Portuguese East Africa, now on furlough, arrived in New York on Thursday, June 11, by steamer Adriatic. The following day they left the city for Fredericktown, Ohio, the home of Mrs. Richard's parents.

The Florida Negro Business League issues an attractively printed program as well as one that bespeaks an interesting session to be held at Ocala, Fla., July 8-10. The president of the State League is the Honorable M. M. Lewey, editor of the Florida Sentinel. The program is from the press of the Florida Sentinel and is indeed a neat piece of job work.

Mrs. Albert E. Harris, one of the young missionaries in Angola, has remained at her post despite her grievous loss by the death of her husband, which occurred at Pundo Andonga soon after their arrival on the mission field. Finally, however, her health has become impaired and the Board of Foreign Missions has made provision for her return to the United States.

The propaganda of Mormonism goes on steadily. Forty-four Mormon missionaries recently sailed from Boston to engage in the work of proselyting natives of various countries of Europe. It is unhappily true that the Church of Christ does not seem to be as persistent and determined as are the Mormons. There is still a great field in Utah untouched by our missionaries.

The Board of Foreign Missions has approved the return to Angola, Africa, of the Rev. Herbert C. Withey, who has been spending the last two years in translating the Bible into the Kimbunda language for publication by the British and Foreign Bible Society. The Board of Foreign Missions has given this use of Mr. Withey's valuable time and the Bible Society has provided his support.

The Board of Foreign Missions, at the request of Bishop Isiah B. Scott, has approved the return of the Rev. and Mrs. John M. Perkins to Liberia. Mr. and Mrs. Perkins returned to the United States in 1905, and since their leaving the field there has been an unfortunate depletion of missionary forces, especially among the white missionaries who have been working at the distinctively native stations.

The Silver Offering of the Woman's Home Missionary Society is by no means a thing of the past, nor can it be until the entire amount of \$200,000 has been secured. Here is a fine illustration of what can be done and will yet be done in many other cases. Goshen district, North Indiana Conference, has overpaid its full apportionment of \$250 for this offering by \$216.88. Others will follow this noble example, without doubt.

Miss Agnes McAllister, whose lamented death occurred some months since on her way to this country from Africa, was formerly engaged in missionary work in Buffalo under the Woman's Home Missionary Society, and the deaconess work in that city was largely the outcome of her work. A broad-minded, earnest, self-sacrificing woman, after laboring for Christ for years in this country, she gave twenty years of arduous service in Liberia, often being the only white woman within many miles!

Professor and Mrs. W. C. Battle of the Okolona Industrial College, Okolona, Mississippi, are now in the East looking for modern equipments for their new four-story brick building known as Abbott Hall, which is soon to be dedicated. The Okolona Industrial College is to be reckoned with among

the leading educational forces among our people in the State of Mississippi. At the recent commencement, President Battle dedicated the college barn, the second largest in the State and the medical shop, and two other buildings.

Among the successful candidates for license to practice medicine to appear before the recent session of the Louisiana State Board of Examiners was Dr. Beaconsfield Landry, son of the Rev. Dr. Pierre Landry, an honored member of the Louisiana Conference. Dr. Beaconsfield Landry is a classical graduate of Fisk University and taught several years before he took up the study of medicine. He graduated recently from Meharry Medical College. We bespeak for him a brilliant and successful future as a practitioner.

Lynching is common in this section of the country, but to break the monotony it is now reported that a mob of angry Negro women dragged a Negro to a telegraph pole on the outskirts of Parksedale, Arkansas, recently, where they hung him. It is said that these Negro women have organized a league to enforce better moral conditions. It is alleged that the conduct of the Negro who was hanged was offensive to some of them. We are not prepared to verify this report, although it appears in the dispatches.

In response to the expressed wish of the General Conference that the Board of Foreign Missions attempt to curtail the expenditures due to collection and administration by reducing publication expenses and decreasing the number of paid secretaries and other agents, the Board at its June meeting appointed a committee to study the whole question of the conduct of the Board's business, and has ordered the committee to report at a special meeting, to be held June 30. Those appointed are: C. S. Wing, J. M. Buckley, F. M. North, G. S. Ferry, E. B. Tuttle, J. E. Leaycraft, William V. Kelley, John F. Goucher and J. W. Pearsall.

The Republican National Convention which convened in Chicago recently conferred an honor upon the Negro race in general, and upon a worthy representative of that race in particular, when the chairman, Senator Lodge, called upon Major Franklin A. Denison to preside during the nominations for the vice-presidency. Major Denison occupied the chair for more than forty-five minutes. And it is said that he made an admirable presiding officer. Only one other colored man has been similarly honored in the history of Republican National conventions, the other being the Honorable John R. Lynch, who presided for a brief period during the temporary organization some years ago. Major Denison has the honor of being the only Negro to have presided over the regular convention.

Doctor A. P. Camphor has been addressing the Epworth League District conventions of the Central Illinois conference. The five districts of this conference arrange district conventions one following the other and secure conjointly the services, each year, of two distinguished speakers. Last year Dr. M. C. B. Mason and Dr. George Elliot addressed these conventions. This year the Rev. Dr. W. P. McVey, president of Heading College and Dr. A. P. Camphor were the principal speakers. Dr. Camphor was most cordially received at all these meetings and was delighted with the reception given his address on the Dark Continent. The people seemed thoroughly interested in the work that is being done in Africa. Doctor Camphor in referring to these conventions said: "Each convention—being five in number—was full of enthusiasm and profound interest."

Mr. George W. Owens, who for nine years has been in charge of the Dairy Industries at Tuskegee Institute, Alabama, has recently been elected to the position of Agriculturalist at the Virginia State Normal and Industrial Institute located at Petersburg, Va. Mr. Owens goes to this new field as one of the best equipped Negro Agriculturalists and dairymen in the United States. The Virginia State Normal and Industrial Institute is to be congratulated upon having secured his services. Mr. Owens was graduated from the Kansas State Agricultural and Mechanical College at Manhattan, Kansas, in 1899, with the degree of B. S. He also studied for some time at the Iowa State Agricultural College, from which place he went to the Tuskegee Institute. His accomplished wife, Mrs. Walter Hill Owens, is an alumna of Clark University, Atlanta, Ga., having finished with the class of 1897. We wish Mr. and Mrs. Owens much success in their new field of work.

Fraternal Message

(Continued from Page Seven.)

of Christ that we may all be one is vividly before me. God in His own time will bring it about.

A Word in Conclusion

Our magnificent achievement fully warrants the expectation that in the future, as in the past, Methodism is to maintain its honored post of leadership among the forces that are being operated for the world's redemption.

We rejoice that the vision of our founded is fast becoming the vision of Methodism the world over. We are firmly persuaded that God has raised up this people to hasten the universal conquest of the Gospel. The wing of the great army I represent is waging a successful warfare, as results will show. Its mighty weapons are leveled against sin in high places as well as low places. It offers no quarter to vice, however popular. But, while its face is set like a flint against wrong. It proclaims pardon and peace through faith in Jesus Christ to all who repent, whether one be poor or rich, colored or white.

Our people, save here and there an exception, believe and advocate the doctrine taught by Paul, on Mar's hill, namely, that God "hath made of one blood all nations of men for to dwell on all the face of the earth," together with the declaration to the Galatians that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Our mission is to all men, irrespective of race, color or condition. It is our purpose to save as many as possible and prepare them for service here and happiness hereafter. We cannot afford to narrow our scope so as to include only certain classes. We have but the one standard for all. What God hath wrought for the uplift of humanity through us can never be told. His blessing which crowned the labors of the fathers hath been no less abundant in our generation. Let us never cease to revere the memory of the heroic men who have gone before, and who by their unremitting devotion, under conditions more trying than what are now confronting us, succeeded in laying the foundation on which it is our privilege to build with so rapid strides. We admire the great leaders you have had at the head of your advancing column during the years of your struggle. Their wisdom and zeal have imparted luster to the banner of our common Methodism. I note with extreme satisfaction that fact that our ranks are yearly coming into a more cordial relationship. To-day we are bound by a stronger tie than ever before. Our differences are vanishing, while greater prominence is being given to the things upon which we are agreed. We stand together for civic righteousness throughout the public domain, for the virtues of the Christian home, for the sanctity of the Sabbath and for the enthronement of Christ in the heart and conscience of the nations of the whole earth. Our combined force will, no doubt, be required to overthrow the gigantic evils of the times, especially the spirit of caste so prevalent in our American commonwealth. This hideous monster is a powerful obstruction to the onward march of the Church of Christ in this age. In my opinion it will be possible to greatly multiply converts among us by the thorough eradication of this hateful prejudice; by the prompt and full acknowledgement of the claims of the Golden Rule in our dealings with each other, so that, no matter what the racial identity, the individual will receive in good measure all that is his due.

Brethren, we are engaged in a battle of stupendous import. You are bravely pushing on the siege from your angle, and we, on the other hand, are pressing with all the vigor and determination we can from our position of attack. If, with our face to the foe, we continue the fight, looking to God for help, the day is not far distant when the victory will be ours. May we not, Mr. President and brethren, indulge the ardent hope that among the fruits of this great gathering will be a deepening enthusiasm for the winning of our own race, and as many as possible of all other races, to Christ our Saviour. Let us pray that your body and ours, now holding their sessions so near to each other, may be moved as with a common impulse to seek power from on high which will make us a greater blessing to our four millions of communicants and to all others round about us. I am reminded it is time for me to close my remarks, which have already exceeded the limit I had intended. I have not words

to express my appreciation of the courtesy I have received at your hands since my arrival upon the ground. I have met with the spirit of fraternity and good will, which I assure you I heartily reciprocate. You will always have a warm place in my regards, and my prayers will daily ascend in your behalf to the end that you may go forward as never before in the prosecution of your grand mission.

I am not vain enough to conceive that your friendly recognition and high esteem have been tendered to me merely as a visitor. Your generous treatment, I know, springs from your sincere love for the church whose greetings I hear. Our brethren at Baltimore will be thrilled when, upon my return, they are told how friendly your hearts beat toward them, how earnestly you desire the success of the work carried on under their auspices, and with what fervor that we all may be one. Thanking you, Mr. President, for your marked kindness, and wishing for you all, both minister and layman, the largest possible success during the quadrennium upon which you are soon to enter, I bid you adieu.

As to Central Epworth League Office Expenses

BY SECRETARY PENN.

The following resolutions were presented and passed unanimously at the meeting of the new Board of Control of the Epworth League, held in Chicago, June 23 and 24:

We very earnestly request every presiding elder, pastor, District League Officer and League President to read it so that it may be fully understood.

Resolutions Bearing upon League Work in Colored Conferences, Passed at Board of Control of Epworth League Methodist Episcopal Church Meeting in Chicago June 23 and 24, 1908.

We commend our ministers and Epworth Leaguers, among our Colored Conferences, for the way they have supported our Assistant General Secretary for work in Colored Conferences in the organization of Leagues and in their efforts toward self-support of the League work.

While they have done well in the last quadrennium, now that there is a definite place in our Annual Conference reports for a report of the Annual Contribution for Central Office Expenses of the League and that it is a disciplinary collection required of each pastor, church and League, and that credit for the same may now be definitely and specifically given:

Resolved, that the 2178 pastors in our Colored Conferences, the 3566 churches and the 2622 chapters of the League in the churches be and are hereby urged to the most loyal support of Assistant Secretary Penn in his efforts to average one dollar per church toward the support of the League work.

That the pastors, Leagues and churches recognize that in order to average one dollar per church, it will be necessary to assess the larger churches and Leagues in amounts greater than that of the smaller ones, expecting that no League or church will fail in reporting less than one dollar. That in churches where there are no Leagues the pastors are requested to take interest in this effort to support the General Work among them.

R. A. CHASE.

L. S. RADER,

E. H. MCKISSACK.

The above action of our Board is the direct result of the legislation of the last General Conference hearing upon the support of the General Work of the League for the future. To sum the whole matter up in a few short sentences the following should be thoroughly understood for all the future.

First: That the general work of the League is to be supported from now and forever by direct collections from the churches and chapters of the Epworth and Junior League.

Second: That this collection is to be looked after just as the Foreign Missionary, Home Missions and Church Extension and other collections for it is a regular disciplinary collection and no pastor can report all collections taken, without reporting something for Central Office Expenses of the Epworth League.

Third: That definite and specific place is in the statistical and benevolent report blank for this collection.

Fourth: Since this is our only means of support that our pastors and League Presidents should not wait until Conference to report this amount, but raise the amount as soon as the assessment is received.

Fifth: We are now making the assessment for the churches and Leagues in our Colored Conferences and informing district superintendents, pastors and League Presidents by mail as fast as we can, expecting that each will know what that assessment is in the next thirty days.

We are confidently expecting that our brethren will take the new plan fully upon their hearts and help us to have the same well understood at the earliest possible moment.

So. Atlanta, Ga.

Plan of Episcopal Visitation for 1908
(CHRONOLOGICAL)

Conference	Place	Date	Bishop
Alaska Mission		July 2	Smith
Oklahoma		July 7	Smith
East Okla. Miss.		July 15	Smith
North Montana	Kalispell	Aug. 13	McDowell
Montana	Miles City	Aug. 20	McDowell
Idaho	Wells	Aug. 20	Hughes
Black Hills Miss.	Anatlin, S. D.	Aug. 20	McIntyre
Nevada Mission	Reno	Aug. 27	Warren
Wyoming Miss.	Sheridan	Aug. 27	McDowell
Pacific German	Salem, Ore.	Aug. 27	Hughes
N. W. Nebraska	Long Pine	Aug. 27	McIntyre
Cincinnati	Greenfield, O.	Sept. 2	Moore
Erie	Jamestown, N. Y.	Sept. 2	Hamilton
N. W. Indiana	Attica	Sept. 2	Berry
Colorado	Longmont	Sept. 2	McDowell
Iowa	Oshtemo	Sept. 2	Quayle
Columbia River	Weatsee, Wash.	Sept. 2	Hughes
Cent. Swedish	Racine, Wis.	Sept. 3	Neely
Cent. German	Lincoln, Neb.	Sept. 3	Nielsen
Pac. Jap. Mission	Oakland, Cal.	Sept. 4	Warren
Pac. Chinese Miss.	San Fran., Cal.	Sept. 7	Warren
East Ohio	East Liverpool	Sept. 9	Cranston
North Ohio	Mount Vernon	Sept. 9	Moore
Detroit		Sept. 9	Hamilton
Cent. Illinois		Sept. 9	Berry
Des Moines	Clarinda, Ia.	Sept. 9	Spillmeyer
West Wisconsin	Ashland	Sept. 9	Neely
St. Louis German	Quincy, Ill.	Sept. 9	Nielsen
Western Nor.-Dan.	Spokane, Wash.	Sept. 9	Hughes
California German	Santa Rosa	Sept. 10	Warren
Utah Mission	Ogden	Sept. 10	McDowell
North'n Swedish	St. Paul, Minn.	Sept. 10	Wilson
California	Pacific Grove	Sept. 16	Warren
Indiana	Shelbyville	Sept. 16	Moore
Michigan	St. Joseph	Sept. 16	Hamilton
Illinois	Carrollton	Sept. 16	Berry
Wisconsin	Neenah	Sept. 16	Neely
Ohio	Lancaster	Sept. 16	Anderson
Central German	Columbus, O.	Sept. 16	Nielsen
Puget Sound	Tacoma, Wash.	Sept. 16	Hughes
Nebraska	Omaha	Sept. 16	McIntyre
Southern Illinois	McLeansboro	Sept. 16	Bristol
Western Swedish	Newman Grove	Sept. 17	Spillmeyer
Norwegian-Dan.	St. Paul, Minn.	Sept. 17	Wilson
Southern Cal.	Los Angeles	Sept. 17	Warren
Cent. New York	Ithaca	Sept. 23	Cranston
Kentucky	Barthonsville	Sept. 23	Moore
Northwest Iowa	Rockwell City	Sept. 23	Spillmeyer
Minnesota	Farmington	Sept. 23	Wilson
Chicago German	Ribon, Wis.	Sept. 23	Neely
Oregon	Salem	Sept. 23	Hughes
North Nebraska	Stanton	Sept. 23	McIntyre
Central Ohio	Van Wert	Sept. 23	Bristol
N. W. German	Parker, S. D.	Sept. 24	Nielsen
Genesee	Rochester, N. Y.	Sept. 24	Cranston
Pittsburg	Vandergrift, Pa.	Sept. 30	Berry
Missouri	Tarkio	Sept. 30	Spillmeyer
Northern Minn.	Litchfield	Sept. 30	Wilson
Rock River	Chicago, Ill.	Sept. 30	Neely
West Nebraska	Galtersburg	Sept. 30	McIntyre
Arizona Mission	Douglas	Oct. 1	Warren
Blue Ridge	Kings Mt., N. C.	Oct. 1	Goodsell
Holston	Johnson City, Tenn.	Oct. 7	Goodsell
West Virginia	Elkins	Oct. 7	Moore
Dakota	Slope Falls, S. D.	Oct. 7	Wilson
Northern German	Fairfax, Minn.	Oct. 7	Nielsen
Upper Iowa	Mt. Vernon	Oct. 7	Lewis
North Carolina	Charlotte	Oct. 8	Cranston
Tennessee	Nashville	Oct. 14	Goodsell
North Dakota	Jamestown	Oct. 14	Wilson
Atlantic Miss. Conf.	Elizabeth City	Oct. 15	Cranston
Cent. Tennessee	Dowelltown	Oct. 22	Goodsell
N. Mex. Eng. Miss.	Santa Fe	Oct. 22	Smith
N. Mex. Span.	Santa Fe	Oct. 22	Smith
Miss. Conf.	Santa Fe	Oct. 22	Smith
East Tennessee	Chattanooga	Oct. 29	Goodsell
Austin (Texas)	Houston Heights	Nov. 19	Quayle
South Carolina	Spartanburg	Nov. 25	Hamilton
Cent. Alabama	Dothan	Nov. 26	Anderson
West Texas	Victoria	Nov. 26	Quayle
Savannah	Croftsville	Dec. 3	Hamilton
Alabama	Pratt City	Dec. 3	Anderson
Southern German	San Antonio, Tex.	Dec. 3	Quayle
Atlanta	Atlanta, Ga.	Dec. 10	Anderson
Texas	Paris	Dec. 10	Quayle
Georgia	Mount Zion	Dec. 17	Anderson
Gulf	Hammond, La.	Dec. 17	Quayle

FOREIGN WORK.

AFRICA—BISHOPS HARTZELL AND SCOTT.
East Central Africa Mission Conference, Liberia Conference, West Central Africa Mission Conference, Places and Dates to be announced later.

CHINA

North China	Peking	Oct. 7	Bashford
C. China Miss. Conf.	Kiukiang	Oct. 21	Bashford
Foochow	Foochow	Nov. 4	Bashford
Hinghua	Hinghua	Nov. 18	Lewis
W. China Miss.	Chungking	Feb. 3, '09	Lewis

EUROPE

Italy	Turin	June 17	Bart
South Germany	Ebingen	June 24	Bart
Switzerland	Adelweil	July 1	Bart
France Mission	Lyon	July 9	Bart
North Germany	Hamburg	July 15	Bart
Denmark	Copenhagen	July 23	Bart
Sweden	Karlakrona	July 29	Bart
Norway	Andenesund	Aug. 12	Bart
Finland and St. Petersburg	Tamperford	Aug. 26	Bart
Bulgaria	Lovech	Sept. 10	Bart

SOUTHERN ASIA

South India	Bangalore	Dec. 10	Robinson
Bengal	Amnol	Dec. 17	Warren
North India	Moradabad	Jan. 6	Warren
Cent. Prov.	Jabalpore	Jan. 6	Robinson
Northwest India	Muttra	Jan. 14	Warren
Bombay	Nadlad	Jan. 14	Robinson
Burma	Rangoon	Jan. 22	Robinson
Malaya	Singapore	Feb. 5	Robinson
Philippine Islands	Manila	Feb. 26	Robinson

SOUTH AMERICA—BISHOP BRISTOL.
Bolivia Mission, Chile Conference, Eastern South America Conference, and North America Mission, Places and Dates to be announced later.

Adopted by the Board of Bishops, at Baltimore, Md., Jan. 1, 1908.

JOHN M. WALDEN, Secretary.

Some Recent Conventions

ST. JOSEPH DISTRICT.

The fourteenth session of the St. Joseph District Epworth League and Sunday School Convention has just closed. It was a school of inspiration from beginning to end. The keynote of the convention was sounded by the Rev. W. L. Lee, of Ocala, Fla. His discourse on Tuesday evening preceding the convention was filled with thought, wisdom and fire. The convention proper was called to order at 9:30 o'clock, Wednesday morning, June 10, 1908, by Mrs. Georgia A. Whaley, president of the convention. The division of the district and high waters were the chief causes of a small attendance. Some of the best talent of the new territory was present and took an active part in the meeting. Sermons were preached by the Revs. W. R. Rivere, G. W. Reeves, W. L. Lee, O. A. Johnson. Papers were read by several of the delegates present. Lectures and addresses were delivered by Prof. J. H. Kenner, Dr. J. Will Jackson, the Rev. M. L. Mackey. The sermons, papers, and lectures were of a very high order, and proved to be quite beneficial to all present. The business of the convention was well looked after by the president, who for two years has presided with much dignity and success, and could have been re-elected had she not declined to accept. The Rev. O. A. Johnson, the convention evangelist made a deep impression upon all who heard him and while there were no professions, yet we believe that the fruits of his labor and that of the convention, will be gathered somewhere in the near future. One of the leading features of the convention is its spiritual activity. On Friday night the young people displayed their musical, literary and oratorical ability. The program as rendered on this night would be a credit to any audience anywhere. The closing address was made by Dr. J. Will Jackson, who is a theologian, a writer and a philosopher. It was complete in logic, thought and diction. His theme was, "Is the World Growing Worse?" He took the negatives. Much credit is due the Rev. H. T. Reeves, the pastor, his wife, and the good people who so loyally support him. Pastor Reeves has entered upon his second year's work at this place. His first year was without a precedent in the history of the church, he having raised nearly \$600 for all purposes, and added more than 30 persons to the church. With such a musician as is found in the person of his wife, with confidence in himself, his church, his race, and with faith in God, who can tell what the future of this young man will be? The convention will meet next year at Independence, Mo. Officers elected: Mrs. P. M. Cason, President; C. H. Warrick, first vice president; Mattie Taylor, second vice president; Arlelia Wright, third vice president; Susie Huff, fourth vice president; Eva Hart, secretary; Mrs. Susie B. Reeves, corresponding secretary; Rev. O. A. Johnson, treasurer; Mrs. L. P. Ferguson, Junior League superintendent.—P. M. Cason.

FLORENCE DISTRICT.

Preachers' Meeting, Sunday School Institute and Epworth League Convention was held in Wesley Methodist Episcopal Church, Georgetown, S. C., April 23-26. The Rev. I. H. Fulton, D. D., the new presiding elder of the District called the meeting to order and conducted a consecration service. Most

of the preachers were present at the first session. The Rev. W. H. Redfield was elected secretary, with the Rev. A. C. Asbury assistant. The Revs. E. W. Stratton, I. L. Hardy, J. T. Martin and J. R. Townsend were appointed reporters. The report of the District Superintendent was a most excellent presentation of the material, intellectual and spiritual condition of the district, showing progress along all lines. The reports of the pastors were in keeping with their usual methodical manner and when considered that the meeting was held less than five months after the Annual Conference an excellent showing was made. The numerous papers presented were of a high intellectual order and gave evidence of careful preparation. The welcome address by Miss Mary Bosard was quite appropriate. The response was by the Rev. W. H. Redfield. The Rev. C. R. Brown, D. D., ex-presiding elder of the Florence District who was among the distinguished visitors was invited to preside over the morning and afternoon sessions on Friday. The address of Dr. Brown was eloquent and filled with timely suggestions. Dr. A. B. Starette, the able District Superintendent of the Georgetown District, African Methodist Episcopal Church, the Rev. R. W. Mance, A. M., the cultured pastor of Bethel and Dr. E. H. Coit, of St. Stephen's African Methodist Episcopal churches gave inspiring addresses. Dr. I. L. Thomas, of the Board of Home Missions and Church Extension gave an address on Friday night which thrilled the vast audience. The cause of Home Missions and Church Extension was presented in a most pleasing and attractive manner. The Rev. C. C. Jacobs, D. D., was easily at home having served as presiding elder when this territory was embraced in the Charleston District. The Board of Education, Freedmen's Aid and Sunday Schools were represented in his characteristic manner. Dr. Jacobs remained over Sunday and preached a powerful sermon at St. Paul, our new church, on the west side of the city. Miss Bessie M. Garrison, of Atlanta, Ga., representing the Woman's Home Missionary Society, was a welcome visitor and spoke interestingly of the work of the society. A collection was lifted to aid the work. Prof. W. G. Pearson, of Durham, N. C., made a fine speech setting forth the work of the Interdenominational Sunday Schools. The Sunday School Institute was conducted by E. J. McCollum the energetic District Superintendent who has served acceptably for a number of years. The papers and addresses were highly commendable and reflect much credit on the young people who contributed to the success of this meeting. The Epworth League Convention was presided over by D. L. Fulton whose annual address was full of inspiration and showed that much progress had been made along all lines since the last session. Sunday was a great day, the love feast was conducted by "Father Absalom" Cooper and the Rev. W. Littlejohn. Dr. I. H. Fulton preached a great sermon at 11 a. m. The burning words of the eloquent speaker produced a wonderful effect on the audience. The Rev. W. H. Redfield preached the closing sermon at night. He was at his best and many penitents came to the altar for prayer. Under the skillful management of the Rev. J. A. Norris, Wesley Methodist Episcopal Church, has taken on new life. More than one hundred

persons have united with the church within a year. The church building that for a score of years was unfinished and presented an unsightly appearance has been completed; painted within and without nicely carpeted and is now a thing of beauty. The faithful, true and tried members with their devoted pastor deserve the praise of the South Carolina Conference for the great work accomplished. The people of all denominations gave the meeting a most hospitable entertainment. Mrs. J. A. Norris, wife of the pastor, was present throughout the meeting. Our people own beautiful homes, many of which are located on the principal streets. Two colored physicians find a lucrative practice, the many business houses conducted by these people would do credit to a much larger city. The claims of the SOUTHWESTERN were faithfully presented by the District Superintendent and we expect to roll up a large list of subscribers from the Florence District before the close of this year. Resolutions of thanks to the pastors and members and friends of the various churches, and to the secretaries were offered by the Rev. E. W. Stratton.—J. R. Townsend.

WELCH DISTRICT.

The Welch district conference of the East Tennessee Conference convened at Friesman, West Virginia, June 25-28, the Rev. J. H. Gardener pastor. Pastors and representatives from the various churches were present. The Rev. Leroy Diggs, District Superintendent, called the conference to order at 9:30 a. m. June 25. The organization was affected with J. W. Crider, secretary. A quiet hour was observed with the Lord's Supper administered. The District Superintendent reported the condition of the district. And the signs of advancement were very encouraging. The reports of the various departments of the church were submitted by the representatives from the various churches and showed progress in membership and church attendance. The program arranged for the occasion was interesting and generally carried out. The choir of the church rendered excellent music, Prof. Geo. D. Benson organist and Miss M. S. Rippl, directress. The choir of the Baptist church rendered music upon two occasions. People came from every direction to hear Dr. I. L. Thomas, field secretary of the Board of Home Missions and Church Extension. His address will long be remembered. M. C. D. Shell of Graham, Va., represented the Freedmen's Aid Society and the SOUTHWESTERN, receiving some subscriptions for the paper. The coal fields represent one of the greatest missionary fields that can be found anywhere. Men and money are needed to bring many victories for the Home Missionary Society of the District held their annual session in connection with the District conference. A splendid program was rendered. The following officers were elected: Mrs. Christopher, of Welch, W. Va., president; Mrs. Leroy Diggs, vice president, Miss E. C. Gardner, corresponding secretary, Miss Minnie Ripplin, corresponding secretary of District, Mrs. Eliza Gates, district treasurer, Mrs. Liddia Jones, second vice president. Sunday was a great day in Freeman. People came from adjacent towns to be present at the services. At 9 a. m. a glorious lovefeast was conducted by the Rev. J. W. Johnson and Miles Echols. At 11 a. m. the Rev. I. L. Thomas, D. D., preached with unusual power. The impression made will

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never be forgotten. At 3 p. m. the Rev. G. W. Smith preached a soul-reviving sermon. At 8 p. m. the sermon of Dr. I. L. Thomas was the crowning effort of the day. The collection was \$66.22 during the day. The Rev. J. H. Gardner and his people deserve great credit for the manner in which they entertained the district conference. Resolutions of appreciation were adopted on Sunday night. Thus ends the eventful occasion of Freeman which will be an inspiration towards the extension of Methodism throughout the coal fields. The people learned more of this grand old church than they ever knew before.—J. W. Crider.

Married

WEBB-WHITTEN.—Mr. Ellis Webb and Miss Marcell Whitten, of Springfield, Mo., on Tuesday evening, at the home of Mrs. Lucy Wilson, by the Rev. T. D. Davis, pastor of the Methodist Episcopal Church.

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
July 14-19,	Louisville, Hardinsburg, Ky	
July 15-19—Greensboro		
.....Reldsville (N. C.) Ct.		
July 15-19—Raleigh....	Madison, N. C.	
July 15-19—Opellka....	Five Points, Ala.	
July 21—Nashville, McMinnville, Tenn.		
July 21—Holly Springs		
.....Near Oxford, Miss		
July 21-26—Greenwood		
.....Carrollton, Miss.		
July 22—Gulfport.....		
.....Pass Christian, Miss.		
July 22—Starkville.....		
.....New Prospect, Miss.		
July 22—Western.....	Lenoir, N. C.	
July 22—Waycross, Blackshear, Ga.		
July 22—Vicksburg, Edwards, Miss.		
July 22-26—Montgomery		
.....Pensacola, Fla.		
July 22-26—Savannah....	St. Mary's, Ga.	
July 22-26—Tupelo	Houston, Miss.	
July 22-26—Waco.....	Chilton, Tex.	
July 22-26—Jackson, W. Jackson, Miss.		
July 22-26—Savannah....	St. Marys, Ga.	
July 22-26—Shubuta....	Collins, Miss.	
July 23—New Orleans, Plaquemine, La.		
July 23—Lagrange.....	Zebulon, Ga.	
July 23-26—Greenville....	Seneca, S. C.	
July 23-26—Ocala.....	Lowell, Fla.	
July 28-Aug. 2—Clarksdale.....		
.....Bedford, Miss.		
July 28-Aug. 2—Greenville.....		
.....Belzonia, Miss.		
July 28-August 3—Palestine, Madisonville, Texas.		
July 28-August 4—Cumberland River, Hartsville, Tenn.		
July 28-Aug. 2—Dallas		
.....Hubbard City, Tex.		
July 29—Birmingham	Mantua, Ala.	
July 29—Griffin, McDonough, Ga.		
July 29-Aug. 2—Wilmington		
.....Rowland, N. C.		
July 30—Muskogee, Wewoka, Okla.		
Aug. 4—Paris.....	Clarksville, Tex.	
August 4—San Antonio, Goliad, Tex.		
Aug. 4-9—Aberdeen....	Aberdeen, Miss.	
Aug. 4-10—Paris	Clarksville, Tex.	
Aug. 5—Atlanta.....	Grantville, Ga.	
August 5—Waycross, Forsyth, Ga.		
Aug. 5—Rome	Summerville, Ga.	
Aug. 5-9—Meridian	Forest, Miss.	
Aug. 5-9—Topeka....	Fort Scott, Kans.	
Aug. 5-9—Anniston.....	Lineville, Ala.	
Aug. 5-9—W. Nashville.....		
.....Petersburg, Tenn.		
Aug. 5-10—Cumberland.....		
.....Huntington, W. Va.		
Aug. 6—Lake Charles....	Crowley, La.	
Aug. 6-9—Bristol.....	Marion, Tenn.	
August 11-16—Navasota, Bellville, Tex.		
Aug. 11-16—Gainesville, Gillsville, Ga.		
Aug. 12—N. N. Orleans....	Central, La.	
Aug. 12-16—Alexandria....	Bunkle, La.	
Aug. 12-16—Mexico....	Columbia, Mo.	
Aug. 12-16—Brookhaven		
.....Magnolia, Miss.		
Aug. 18-23—Lexington, Georgetown, Ky.		
Aug. 18-23—Austin....	Smithville, Tex.	
Aug. 19—Indiana	Shelbyville, Ind.	
Aug. 19-23—West Nashville.....		
.....Petersburg, Tenn.		
Aug. 19-23—Baton Rouge....	Wilson, La.	
Aug. 19-23—St. Joseph....	Marshall, Mo.	
Aug. 19-23—Huntsville....	Athens, Ala.	
Aug. 19-23—St. Louis		
.....Springfield, Ill.		
Aug. 20—Forrest City....	Palestine, Ark.	
Aug. 25-30—West Tenn.....		
.....Kenton, Tenn.		
Aug. 26—Waynesboro....	Statesboro, Ga.	
Aug. 26—Shreveport		
.....Pleasant Hill, La.		
Aug. 26-30—Ohio.....	Troy, Ohio	

Aug. 26-30—Sedalla ...Greenfield, Mo.
 Aug. 27—GuthrieShawnee, Okla.
 Aug. 28—Marshall.....Jefferson, Tex.
 Sept. 2-8—Houston....Richmond, Tex.
 Sept. 23-27—Jacksonville.....
 St. Augustine, Fla.

CONVENTIONS.

July 21—Clarksdale District Epworth League Convention, Bedford, Miss.
 July 23-25—Brookhaven District Sunday School and Epworth League Convention, near Crystal Springs, Miss.
 July 23-27—South Florida Mission....
 New Smyrna, Fla.
 S. S. and E. L. Convention.
 July 30 to Aug. 2—Anniston District Sunday School Convention, Alpine, Ala.
 Aug. 12-16—Pine Bluff District Sunday School and Epworth League Convention.
 Aug. 18-23—Austin District Epworth League Convention, —, Tex.
 August 19-23—Huntsville District Epworth League and Sunday School Convention, Athens, Ala.
 Sept. 9-13—Lincoln Conference Epworth League Convention, Independence, Kans.
 The Epworth League State Convention will convene at Sweet Home, Ark., October 1-4.

Special Notices

NASHVILLE DISTRICT.

Dear Brethren of the West Nashville District: We are expected to raise \$20 as our apportionment to assist in repairing the building given to the SOUTHWESTERN CHRISTIAN ADVOCATE. If the Book Committee is so generous as to give us a home for this greatest Negro Christian paper of ours, certainly we are patriotic enough to furnish money to repair it.

The paper and its editor do not belong to New Orleans alone, but to the Methodist Episcopal Church.

S. M. UTLEY, Dist. Superintendent.

DEAR JUNIOR LEAGUE SUPERINTENDENTS:

We trust you are using every effort to make conditions better in your department. However well you may think you are doing, remember that you could do better. Too many of us are satisfied with doing just fairly well, and in this state is found a deal of rest, which makes it so appreciable and also makes it very dangerous, as often people fail, being drunk with rest. It is my plan to visit many or all of our superintendents ere the district conference is held, on September 2 to 8. I hope within a few days to have letters from you all, and then I shall arrange a date and make an engagement with you.—Mrs. E. M. Jordan, District Junior League Superintendent, Box 484, Richmond, Texas.

MARSHALL DISTRICT.

The District Conference, Sunday School, Epworth League and Woman's Home Missionary Conventions will convene at Jefferson August 18-23. Jefferson is preparing to care for 500 delegates. We are planning for the largest and best meetings in the history of the Marshall District. A large number of the leading men of our church will be present. Dr. R. E. Jones, editor of the SOUTHWESTERN, has informed me he will be there. I have pledged him 125



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cash annual subscribers. Let each pastor of the larger charges bring 15 subscribers and those of the smaller ones 10 subscribers. The pastor who brings in the largest list of subscribers over 25 will be given a handsome morocco bound pastor's Bible. We must raise every dollar of our Wiley University assessment. Let no pastor come to Jefferson until he has every dollar in sight. Drs. I. L. Thomas, E. M. Jones and I. G. Penn are expected to be with us. Bring your Home Mission, Sunday school and Epworth League money with you and turn it over to them. Come prepared for a great spiritual feast. You can't afford to miss this District Conference.—J. O. Williams, District Superintendent.

THE DEMAND FOR AN EDUCATED MINISTRY:

Realizing the demand among the Negro people for an educated ministry, The Tuskegee Normal and Industrial Institutes conducts, in connection with its other departments, a Bible Training School. The courses of study are so arranged that not only ministers and licentiates may be benefitted, but those also who desire to do better missionary work or become intelligent Sunday School teachers.

The chief aim of the Bible Training School is to afford a comprehensive knowledge of the English Bible and to implant in the hearts of those who attend an ambition to dedicate their lives to the elevation and Christianization of their people. Daily supplementary exercises designed to instill habits of sobriety, cleanliness, regularity and accuracy are provided. The teaching is wholly undenominational, the intention being not to oppose or antagonize any theological work being done elsewhere, but instead to assist all denominations.

During the past year, the enrollment in the Bible Training School has been satisfactory, but the opportunity is now provided for a considerably larger number.

The teaching is free. The cost of board, including furnished room, light, fuel, laundering, etc., is \$8.50 per month. The entrance fee is \$7 to be paid in cash by each student when he registers. Students will be given the opportunity to work out much of the \$8.50, in some cases all of it. Lack of means should not keep any one from entering the Bible School. If

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Tuskegee Institute, Alabama.

District Rounds

SOUTH FLORIDA MISSION, THIRD ROUND.

New Smyrna and Oak Hill, July 21; Tarpon Springs, Aug. 6; Clear Water, 7; St. Petersburg Circuit, 8; Bradenton, 11-12; Tampa and Port Tampa City, 13-16; Hernando, 18-19; Floral City, 20; Spring Lake, 21-23; Ormond, 29-30; Daytona, 30-31; Melbourne, Sept. 1-2; Ft. Lauderdale, 3; Miami, 4-7; Key West, 8-15; Plant City, 17; Ft. Myers, 19-21; Punta Gorda and Arcadia, 22-23; Lakeland, 25-27; Sanford, 28; Winter Park, Oct. 4-5; Orlando and Kissimmee, 9-11; Smithville Circuit, 11; Eatonville and Appopka, 13.
JEFFREY GRANT, Dist. Supt.

GULFPORT DISTRICT, THIRD ROUND.

Leaf, July 30-31; Basin, Aug. 1-2; Ragland, 4; Augusta, 8-9; Sumrall, 8-9; Elder, 11-12; Lumberton, 15-16; Pecayune, 18-19; McNeill, 29-30; Bogal, 22-23; McHenry, 25-26; Wiggins, 29-30; Gulfport, Sept. 5-6; Dellsie, 8-9; Pass Christian, 12-13; Bay St. Louis, 19-20; Pearlinton, 12-13; Handsboro, 26-27; Biloxi, 29-30; Ocean Springs, Oct. 1-2; Moss Point, 3-4; Escatawpa, 4-5; H Cannon, District Superintendent.

STARKVILLE DISTRICT, THIRD ROUND.

Ackerman, Aug. 1-2; Belle, 5-6; Bert fountain, Sept. 15-16; Bradley, 29-30; Cedar Bluff, 26-27; Eupora, 18-20; Eupora Ct., 19-20; French Camp, 25; Hopewell, Aug. 19-20; Kosciusko and Buffalo, Sept. 5-6; Kosciusko Ct., 19-20.

29-30; Liberty Hill, with convention, Louisville, Aug. 29-30; Maple Springs, 29-30; Mabsn, Sept. 22-23; Rock Hill, Aug. 29-30; Sand Creek, Sept. 2-3; Starkville Ct., July 25-26; Weirs, Aug. 15-16; Whites, 22-23. My Dear Pastors: Push the work of the church; you have nothing to fear if you will do the work of this church. Let us raise all the claims and go up to the annual conference with round reports. Put the SOUTHWESTERN in every home. Get as many students for Rust as possible.—J. H. Everett, District Superintendent.

LITTLE ROCK DISTRICT. THIRD JOURNAL.

Jacksonport, Aug. 8-9; Newport, 16-17; Batesville Circuit, 22-23; Batesville, 30-31; District Conference, Epworth League and Sunday School Convention, Aug. 26-30; Lonoke and Richwoods, Sept. 5-6; Hensley, 12-13; Little Rock Ct., 19-20; White Chapel, 27-28; Rock St. and N. Little Rock, Oct. 4-5; Sweet Home, 12-13; Hazen, 12-15; Wesley Chapel, 18-19; Hot Springs, 25-26. Brethren: The conference year is passing and what we do now must be done in haste. The high water has hindered many of you in your work, yet we trust you will work the harder because of this fact. Remember that our obligations are the same and must be met. Try to make a good report.

I also desire that we have a full representation from each charge on the District and you can greatly help me in this by seeing to it that each district conference member in your charge is on hand with his or her report. I wish that more of our pastors felt that they were responsible for all the departments of church work in their charges. Brethren, we are not there to do all the work but to help, and to see that the work is done. We ask each pastor, local preacher, exhorter, district class leader to pay one dollar each at the district conference for Freedmen's Aid, and each Sunday school superintendent, Epworth League president and each delegate pay 75 cents for Epworth Hall, and the District Superintendent, \$2.00; District president, \$1.50. If the local preachers and exhorters expect their licenses they must attend the District Conference and must take the SOUTHWESTERN. Brethren let us work and pray for a great meeting.—W. S. Sherrill, District Superintendent.

ST. JOSEPH DISTRICT.

June 10-14 we attended our District Sunday School and Epworth League Convention in Armstrong. The convention was a spiritual uplift to all present. It rained every day and night while we were there, but we had nine of our pastors, five teachers and sixteen young men and women present. A great many visitors attended the convention. The Rev. G. W. Reeves, of Marshall, preached a wonderful sermon on Thursday night. Others who preached were: The Revs. J. L. Lee, of Oskaloosa, Iowa; W. R. Liver, of Glasgow, and the writer, O. A. Johnson, of Independence. First class papers were read, among them being the annual address of Mrs. G. A. Whaley, President for the past two years of our Sunday School and Epworth League Convention, St. Joseph District. She made an acceptable President and had she not moved out of our district, would probably have been re-elected. Miss Eva Hart, of Oskaloosa, Iowa, read a paper on "Early Church Life"; Miss Susie Huff, of Marshall, "Science"; Prof. W. H. Warrick, of Kansas City, recited several of his own poems.

Prof. J. H. Kenner, of Marshall, conducted the convention choir, and often made helpful remarks. Mrs. H. T. Reeves and Miss Hart presided at the organ and piano alternately. Prof. P. M. Cason always manages to get up a first-class concert for the benefit of the church in which the convention meets. Mrs. P. M. Cason displayed her elocutionary talent to the delight of all. Rev. Dr. J. Will Jackson, of Kansas City, made an extraordinary address on "Is the World Growing Worse, or Less Religious?" More than thirty persons desired our prayers. The writer was elected for the second year as evangelist of the St. Joseph District for the Sunday School and Epworth League Convention. Mrs. F. M. Cason of Glasgow was elected President; Prof. W. H. Warrick, First Vice-President; Miss Eva Hart, of Oskaloosa, Iowa, Secretary; Mrs. H. T. Reeves, of Armstrong, Corresponding Secretary. Three persons have joined our church here since our Annual Conference. The Rev. A. H. Higgins, D. D., our efficient District Superintendent, spent three days at this convention, taking part in the discussions, and was of immeasurable service to the convention.—O. A. Johnson.

WOMAN'S HOME MISSIONARY SOCIETY.

Yazoo City, Miss., June 13.—The eighth session of the Woman's Home Missionary Society met in its annual session in the Methodist Episcopal Church, at Lumberton, Miss., July 3, 1908. The President, Mrs. J. R. Crump, not being present, Sister McNeill, president of this District Woman's Home Missionary Society called the meeting to order and presided. During the first 30 minutes, was held a praise service, conducted by Sister H. May, corresponding secretary. The reports of the officers of the conference were received. Mrs. May, this corresponding secretary, made a most glowing report of her work. It demonstrated the great interest she had taken in the work. Her report was highly commended. The secretary, Mrs. K. B. Jamison, reported the work she had been doing in furnishing the different auxiliaries with literature, bee hives, boxes, etc. Officers of the auxiliaries. Sister McNeill's report showed that she had been to several places and organized auxiliaries. She organized at Wiggins and Poplarville. The treasurer, Mrs. Hall, made a very nice report as did also the secretaries. Mrs. Esletta Presswood who is vice president, made a good report. The district officers' reports were called for and all who were present reported, showing that the missionary spirit was alive in the state. At 11 o'clock a. m., the Rev. Moses Allen, state missionary of the Baptist church, preached a missionary sermon which filled each heart with joy. During the afternoon the Rev. McNeill gave a good talk and made some good suggestions and we greatly appreciated them. Sister Jefferson Hall, Wolf, Greene, Carr, Robinson, Presswood, and others did all they could to make the convention a success. We heartily thank them. Bro. Everett made a cordial welcome address. Mrs. J. R. Crump was elected to attend the Woman's Home Missionary meeting with Mrs. H. C. May as alternate. All officers were re-elected. We were indeed sorry after we had elected officers to receive Mrs. Crump's, our much beloved president, resignation. It was left to be acted upon, as the writer had to leave that afternoon. The next annual meeting will take place in Crystal Springs, June 2-3, 1909.

The motion prevailed that the president, secretary and corresponding secretary be the committee on annual meetings. After a short address made by Sister Hall, which was full of good thoughts and a reconsecration of each member present to the missionary cause, we adjourned, the Rev. McNeill announcing the benediction.—K. B. Jamison, secretary.

Personals

This address of the Rev. T. P. Norris, of the Louisiana Conference, is Glencoe, Louisiana, instead of Crawford.

At Pernia, Georgia, five miles east of Cordele, will be held a revival services, August 28-30. On Friday night, the Rev. J. H. Key, pastor at Valdosta, will preach Saturday. Sermons will be preached by the Rev. J. Jackson, of Macon, the Rev. B. J. Coffee, of the Colored Methodist Episcopal Church, at Cordele. Sunday this Rev. Dr. F. R. Bridges will be heard. The Rev. A. R. Jacques hopes that the friends from Macon, Cordele and Searville will attend.

The following splendid report comes from Navasota, Tex.: "On Sunday, June 21, we closed what is said to have been the greatest revival held in this town in 25 years, with 53 for baptism. The prayer meeting kept up every night for two weeks during this time, 30 were brought to Christ. The third week, the Rev. S. W. Johnson, our pastor at Bryan, was with us and gave us excellent service. At eleven o'clock every day in the week, the people laid aside their work and hurried to the church, to praise God. The people of this town will not soon forget Bro. Johnson and his labor of love. Total accessions, 77. The meeting was carefully planned and conducted throughout by this pastor, the Rev. A. W. Carr."—Mrs. S. C. Benford.

A GREAT OPPORTUNITY FOR YOUNG MEN WHO DESIRE AN AGRICULTURAL EDUCATION.

Many of the young men who have finished the course in agriculture at the Tuskegee Institute are commanding salaries ranging from \$50 to \$100 per month. The graduates of this department of the school are successfully employed as instructors, or as managers of important agricultural operations. The school has an agricultural faculty of twenty instructors, men who have received their training in the best agricultural schools of the country.

Young colored men and women who desire to take courses in practical and scientific agriculture are now offered the best opportunity to pursue such courses in one of the largest and best equipped schools for practical and scientific agriculture to be found in the South. The following courses are offered:

Dairying, three years' course; dairy husbandry, two years' course; swine raising, two years' course; beef raising, three years' course; slaughtering, two years' course; fruit raising, two years' course; general farming, two years' course; truck gardening, two years' course; care and management of cattle and stock, two years' course; poultry raising, two years' course.

In addition, there is a special post-graduate course of one or two years provided for graduates of high schools and colleges. We are especially anxious to have a large number of agricultural students who have finished high school or college courses. Any

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Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering."

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young man who is ambitious enough to finish any of the courses above mentioned can readily secure immediate employment at good salaries.

Opportunities are now open to 500 young men and women who may wish to take any of the above courses of instruction. The cost of board is \$8.50 per month. No charge for instruction. For further information, address

BOOKER T. WASHINGTON, Principal,
Tuskegee Institute, Alabama.

MORE ABOUT THE OIL MILL.

The incorporators of the Mound Oil Mill and Manufacturing Company met on May 29th and organized under the charter, granted by the State of Mississippi, by electing a board of directors, and a set of officers, to serve for one year.

The busiest place in Mound Bayou is the office of the Mound Bayou Oil Mill and Manufacturing Company. The office force is "hard at it," from morn until night," and it seems that the colored people, from all over the country, have just begun to take stock in the enterprise.

During the meeting of the directors on May 29th, a committee was appointed to select and secure site for the plant, secure plans and specifications, and contract for building. This committee has already gotten down to business, and we expect to hear the ringing of the saws and hammers, in the very near future. Just think of it, a hundred thousand dollar enterprise, owned and controlled by Negroes, and this plant located in a Negro town—Mound Bayou, Miss.

Negroes from all over the country may take stock in the enterprise, and the shares are still one dollar each, and any one person may take as many as they care to.

The stock certificates are tastily designed, and are large enough to be framed, which would add to the beauty of any home or office. Stock certificates are being mailed out, daily, to those who have already taken stock, as fast as they can be made out, in the office.

Any information may be promptly had by addressing the Secretary, A. A. Cosey, Mound Bayou, Miss.

Doings of the Workmen

LOUISIANA

Logansport.—The Rev. W. L. Dyas held our second quarterly conference May 30-31. The Rev. Mr. Dyas was equal to the task. His addresses and sermons were helpful and inspiring. The conference was a spiritual benediction as well as a financial success. Our May rallies netted \$32.50; raised this quarter \$73.35, we are out of debt and return many thanks to the Rev. J. D. Brightop for his help. We also express our gratitude to the members and friends who are standing by us.—H. B. F. Charles, Pastor.

Centreville and Vurdensville.—The pastor desires to thank Sisters Cora Gilmore and Mary Bogan for a pair of \$5.00 pantaloons presented to him by them, aided by other members and friends of Vurdensville. He wishes also to thank the Busy Bee Club of Centreville for a pair of shoes, costing \$4.00, given him, C. Henderson, K. Jupiter and W. B. Henderson being the leaders in this friendly act. May 17 was a great rally day at Butler Chapel, Centerville. Brother Kiszine Jupiter led off with \$5.00; G. H. Jackson, \$4.00; H. B. Young, \$2.00; Mesdames Charlotte Chambers, \$5.00; Charlotte Jupiter, \$2.00; Matilda Porter, \$2.00; Emma Jackson, \$5.00; Lucy Drake, \$1.00. Many of the friends greatly assisted us, also members. Total amount raised, \$46.10. The fourth Sunday in April was a rally day at Fitzgerald Church, Vurdenville. Bro. D. J. Butler led off in the collection with \$2.00; Messrs. Tom Sampson, G. G. Walker and H. Richardson also paid \$2.00 each. All of our members rallied to the assistance of the church. Total amount for the day, \$30. The Rev. W. H. Jones, of Franklin, came to us instead of the District Superintendent, on June 13-14. We baptized four at the altar. The Rev. Mr. Jones preached an able and effective sermon to an appreciative audience. The sum of \$8.25 was collected, after which the Rev. Mr. Jones held the conference, finding everything in good shape. Total amount raised during quarter, \$220.20. The third Sunday in June was a great day at Butler Chapel, Centreville. Four other precious souls were baptized at the altar by the pastor and seven read into the church. We have three more to baptize. The Lord has blessed our efforts here by giving us twelve precious souls in our revival. Our Busy Bee Club here, under the leadership of Brother Kiszine Jupiter, is doing great work for the church and pastor, E. H. Hall.

Torras.—F. D. Thomas takes this method to thank the members and friends of Union Chapel here who recently planned and executed a surprise donation for the pastor and his family. A few evenings ago 118 pounds of groceries and a neat sum of money was presented. Bro. Thomas Hart lead the party. Brother L. Johnson, of the Baptist Church made the presentation speech, followed by Bro. P. Fields, after which refreshments were served. The pastor made a few remarks, thanking them for their gifts.

MISSISSIPPI

Vaiden.—Our work is alive along all lines. We are remodelling our church at Vaiden, building a new tower, putting in a new front with Gothic windows, building a bay window and painting the church inside and outside. When completed it will be one of the prettiest little churches in the Upper Mississippi Conference, and we are not

doing our work on credit. We are paying as we go and we are not borrowing the money.—C. E. Moody, pastor.

Cary.—District Superintendent R. P. Threlkeld held the second quarterly meeting here June 13-14. The business of the session was dispatched with ease and care. According to the reports presented the work is in a progressive condition. The Rev. R. P. Threlkeld preached twice—strong, helpful sermons. One adult was baptized and five were received into the church on probation. Raised for benevolence \$12.00. Paid the District Superintendent in full and raised for the quarter \$25. Total, \$82.00.—A. H. Lathan, pastor.

Ripley Charge.—Our second quarterly conference was held June 20-21, by Dr. W. C. Clay. The church seems to have an upward move both spiritually and financially. Paid pastor since last quarter, \$46.36. Raised during the quarter, \$21.60. Children's Day was observed at Mt. Zion the program being superbly rendered under direction of Miss V. H. Prince and others.—A. A. Wright, pastor.

Minter City and Townes Chapel.—The second quarterly conference was held at Townes Chapel June 6-7, Dr. B. F. Woolfolk presiding. The official reports showed permanent progress. Every interest of the church is carefully looked after. The work is spiritually alive. Dr. Woolfolk, District Superintendent, is indeed a great man, his ability as a minister, his wisdom in handling difficult problems is unsurpassed. The church must live, flourish and grow under his wise leadership. The Clarksdale District in the near future will be hailed as one of the leading districts in the Upper Mississippi Conference. Great has been the results of his labors. Although sickness has retarded his progress a little this year still he is pushing to the front. The Clarksdale District is a blessing to this part of the State, where Godly men are in such demand. Long may this servant of God live to spread his influence throughout this district. He is loved by all his pastors. Easter and Children's Day were high days in Minter City. Collections, \$149.—W. H. Golden, pastor.

Bowerton Circuit.—Our third quarterly conference convened June 20-21, with Dr. G. W. Smith in the chair. All officers presented good reports. Paid the District Superintendent in full, \$20.00. On Sunday Dr. Smith preached two splendid sermons and administered the Lord's Supper to 120 persons. Raised for the pastor \$121.00; for missions, \$35; for Freedmen's Aid Society, \$5.00; for education, \$1.00; for Sunday School Union, \$1.00; total for the quarter, \$183.60.—A. Davis, pastor.

Fayette.—On the night of the 15th of June, 1908, after class meeting at Adams Chapel Methodist Episcopal Church, a great storm rose from the South side of the parsonage, and struck it with a mighty force of many good things in the grocery line and a neat little purse. After finding Pastor Rembert so very ill, said groceries were laid on the dining room table, quietly. The party was led by Sisters Clara F. Drayden, Easter Gibbs, Mittle Collier and other good sisters.—Clara F. Drayden.

Pearlington.—Easter Sunday was observed at Holmes Methodist Episcopal Church. Misses L. A. Isaac and S. E. Williams and L. Holmes raised \$13.00. Mr. O. C. Peters and the Sunday School raised \$6.00. Total raised and sent in \$19.00. Misses Isaac, Holmes, Williams and Burton presented the pastor \$6.50. A storm struck the parsonage on the

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night of June 18th. Pearllington has had three great storms. Since I have been here as pastor. I am glad to see such winds blow as did on the 18th ult. The company was headed by Mrs. M. Holmes, M. J. Thomas, M. L. A. McCoy, E. L. Burton, E. M. David and about 20 others. This is indeed a good people.—H. W. Woods, pastor.

Hattiesburg.—We closed our second quarterly conference with a soul spiritual feast. Having just enrolled fifty-six souls in the Church of Christ. The Rev. J. B. Brooks, District Superintendent, filled his place well. I am devoting my whole attention to getting subscriptions and renewals to the SOUTHWESTERN and hope to bring a good list to our District Conference July 22-26 at Collins, Miss.—I. L. Pratt, pastor.

Shelby and Mound Bayou.—Our second quarterly conference is now history. The Rev. J. W. Winbush, District Superintendent, was with us and held our quarterly conference, which was well attended. Collections were good throughout the quarter. The membership is being strengthened. Sunday schools are good; \$18 raised for benevolent causes. Sunday was indeed a high day for Simpson Chapel. The sermons were very appropriate. Quite a large number partook of the Lord's Supper. Collection for District Superintendent, \$13.00. Our pastor, the Rev. W. M. Bell, is pushing things.—I. S. Walker.

Eupora.—On June 21, our second quarterly conference was held by the District Superintendent, the Rev. J. H. Everett. During the conference one joined the church. Raised during the quarter \$40.00. The Rev. E. D. Cameron is pastor.—Mrs. E. C. Marshall.

Heads.—Our second quarterly conference was held May 30-31. Our beloved District Superintendent could not be with us but sent the hustling pastor of Steventown in the person of J. R. Neville, a man who knows how to bring things to pass. Raised \$12.50. Paid the District Superintendent in full for this quarter. The Rev. C. A. Jordan, the wide awake pastor of Shepherd Town, was with us also and rendered valuable services. We hope to have these brethren again soon at this place. It has been a long while since we had such a gathering.—H. K. Williams.

Do not put matter intended for these columns and business items on the same sheet.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

DAVIS.—Georgia A. Davis, for twenty years a member of the Gethsemane Methodist Episcopal Church at Lodi, Texas, went to her heavenly home, April 21, 1908. A large number of children and friends mourn her passing.—E. Micheaux.

SADDLER.—George Saddler, a member of Rocky Springs Methodist Episcopal Church at Lasata, Texas, was taken to his eternal Home, Wednesday, June 24. His death resulted from a tree falling upon him. He was a local preacher and a good Christian, a kind father and fond husband. He leaves a wife, two sons and a daughter who mourn his sad demise. The funeral ceremony was conducted by the Rev. J. E. Epperson.

WARREN.—Edward Warren, aged 92 years, was born in North Carolina and came to this part of the country when a young man. He joined the Methodist Episcopal Church and was called to preach. He remained faithful to the church and was one of its oldest members. He was a member of the Brotherhood Lodge. The funeral was conducted by Griffin Nash and S. Strode. D. G. Taylor.

POLITE.—Caroline Polite, age 35 years, died June 27, 1908, at Washington, La. She was a member of Washington Methodist Episcopal Church and leaves her husband, two children, mother, father, sister and brother and many friends to mourn her going. D. G. Taylor.

HEIDLEBERG.—On July 2, 1908, at McHenry, Miss., Charley Heldieberg departed this life. He died in full triumph of faith. He was all of his life a member of the Methodist Episcopal Church. He served as class leader for a number of years and has now gone to join the class above. Bro. Heldieberg leaves a wife, two children and a host of relatives to mourn his going. He was buried by the Odd Fellows. A. C. Smith.

McKINNEY.—Mary McKinney, of Goliad, Texas, was president of the Ladies' Aid Society. She was faithful, honest and true always and was loved by all who knew her. She was faithful to her church and Sunday school. A worker, she knew no failure. She died June 12 at the age of 32 years. Sister McKinney is missed in the home, the church, Sunday school, class meeting and prayer meeting, for in these meetings she was always present. A loving mother, three brothers and other relatives mourn their loss. W. E. Blackson.

WARD.—Death claimed Bro. Linn Ward, one of our faithful members of the Fannin St. Methodist Episcopal Church, Goliad, Texas. Brother Ward was a devoted father and faithful husband and a loved of his church. He is missed. He was called from labor to reward on June 2, 1908. His last words were, "I have put everything in the hands of the Lord; it is now his will and not mine." He leaves to mourn their loss, a true wife, a loving daughter, two sons, four brothers and sisters and many friends. W. E. Blackson.

Bad Symptoms.

The woman who has periodical headaches, backache, sees imaginary dark spots or specks floating or dancing before her eyes, has gnawing distress or heavy full feeling in stomach, faint spells, dragging-down feeling in lower abdominal or pelvic region, easily startled or excited, irregular or painful periods, with or without pelvic catarrh, is suffering from weaknesses and derangements that should have early attention. Not all of above symptoms are likely to be present in any case at one time.

Neglected or badly treated and such cases often run into maladies which demand the surgeon's knife if they do not result fatally.

No medicine extant has such a long and numerous record of cures in such cases as Dr. Pierce's Favorite Prescription. No medicine has such a strong professional endorsement of each of its several ingredients—worth more than any number of ordinary non-professional testimonials. The very best ingredients known to medical science for the cure of woman's peculiar ailments enter into its composition. No alcohol, harmful, or habit-forming drug is to be found in the list of its ingredients printed on each bottle wrapper and attested under oath.

In any condition of the female system, Dr. Pierce's Favorite Prescription can do only good—never harm. Its whole effect is to strengthen, invigorate and regulate the whole female system and especially the pelvic organs. When these are deranged in function or affected by disease, the stomach and other organs of digestion become sympathetically deranged, the nerves are weakened, and a long list of bad, unpleasant symptoms follow. Too much must not be expected of this "Favorite Prescription." It will not perform miracles; will not cure tumors—no medicine will. It will often prevent them, if taken in time, and thus the operating table and the surgeon's knife may be avoided.

Women suffering from diseases of long standing, are invited to consult Doctor Pierce by letter, free. All correspondence is held as strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Medical Adviser (1000 pages) is sent free on receipt of 21 one-cent stamps for paper-covered, or 31 stamps for cloth-bound copy. Address as above.

ROSTON.—Hawood Roston died June 23, 1908. Bro. Roston met his death at the sawmill. The log train ran off the track and broke his leg in two or three places. Other injuries were sustained which resulted in death the day after the sad accident. Brother Roston was a member of the Methodist Episcopal Church at Sterling, Ga. His wife, a stepson and two brothers mourn his going. F. L. Johnson.

WHITE.—Caroline White departed this life June 28, 1908. She was a faithful wife and a loving mother. Her funeral was largely attended by both white and colored. The Tabernacle, of which she was a member, directed the funeral. The funeral service was conducted by the Rev. O. J. Harvey, assisted by the Rev. F. D. Bowers and S. H. Kenchin.

CHATIMON.—June 18 Brother Harry Chatimon, of Almount, Texas, fell asleep in Christ. He was ready for the Lord's coming and spoke happily of his going to his Home eternal. A wife and one daughter and a large number of friends mourn his passing. N. M. Thomas.

JACKSON.—At Glade Springs, Va., Brother Andrew Jackson, a member of the Methodist Episcopal Church, passed away June 22, 1908, at the age of 76 years. He had been a sufferer with dropsy for nearly 12 months. He was ready and willing and waiting to meet the Savior. The happiest hours of his life came to him in his death. He expressed full triumph of faith. He leaves a wife, five children, many grandchildren and many friends who mourn for him. The funeral was conducted by the pastor, J. M. Watson, assisted by Bro. G. G. Huff, of the African Methodist Episcopal Zion Church.

TURNER.—Condorus Turner, a faithful servant of God, died June 26, 1908, at Troy, Ohio. The deceased was born in Harrodsburg, Ky., age about 78 years. He came to Troy just after the Civil War and has resided here ever

since. He was converted and joined the Methodist Episcopal Church 29 years ago and has remained a faithful member of the same. He was a steward and class-leader at the time of his death. The funeral service was conducted by the Rev. T. R. Fletcher.

BELL.—The five-year-old daughter of Mr. V. J. Bell, a member of Ebenezer Methodist Episcopal Church, at Eliza, Ga., was taken to the Land Beautiful there to live forever. To the bereaved parents we give loving sympathy. The little girl was loved by all who knew her. D. A. Martin.

WILLIAMSON.—Prof. Willie Williamson, who was born in Wilson County, N. C., in 1854, departed this life May 24, 1908, at his home in Chatta, Tenn. Prof. Williamson was a member of a family of fourteen children, of which seven were born blind. Though blind he had developed a great talent for music. He early recognized his ability to sing and with the assistance of two of his blind sisters and a brother felt that he could go before the public, entertain them and thereby make an honest living. He did this as his heart directed and for more than twenty-five years he traversed this country, especially the East and southern portions, as well as foreign lands. He was always met with much enthusiasm and his concerts attended by great crowds. You will not hear him any more nor will you hear the troupe as before. Of the quartette which started out in life to give these concerts two have finished their career and have joined the great singers beyond the stream. Prof. Williamson leaves a wife, two sisters, a brother, other relatives and many friends. J. W. Williams.

HAGANS.—On the second day of June, 1908, Sister Matilda Hagans departed this life and is gone to the land of Rest. She was a faithful member of St. James Methodist Episcopal Church and died as a Christian should. We hope to meet Sister Hagans where parting shall be no more. H. J. Jordon.

LEWIS.—Sister Marcelan Lewis departed this life June 8 at the age of 24 years. She leaves four daughters and a son, 10 grandchildren. Her daughter Ophelia Tolbert is a member of Wesley Methodist Episcopal Church and is president of the Stewardesses. Our loss is Heaven's gain.

FLEMANS.—On May 8 Sister Ernestine Flemans departed this life in the full triumph of faith. She was the daughter of the Rev. D. G. Taylor of the Louisiana Conference.

BOALT.—Pat Boalt, whose home is in Natchitoches, died May 24, 1908. He did not profess religion. His wife and 4 children mourn his passing. John D. Wilson.

JOHNSON.—The death angel visited the home of Bro. Frank Johnson May 4 and took away his beloved wife, Mrs. Emma Johnson. Sister Johnson was a faithful member of our church and was one of the leading members of the Ladies' Aid Society. She was loved by all. The husband misses a devoted wife, the children a loving mother, the church a faithful member. The funeral was attended by the Rev. D. C. Hally, assisted by the Rev. Stubbs of the African Methodist Episcopal Church. She leaves a husband and several children and a large number of friends to mourn their loss.

DOBSON.—Brother W. G. Dobson, a local preacher, a class leader and a Sunday school teacher of Mt. Zion Methodist Episcopal Church at Smithland, Ky., died at his home in this city on Friday evening, June 12, 1908, after about eight weeks' illness. Bro-

ther Dobson was aptient at all times, even when his body was racked with misery. He would often praise the Lord, and say he had kept him over ten years and that he was going to keep him until the end. Brother Dobson was converted and joined the church under the pastorate of the late Rev. C. T. Lewis in January, 1897, and lived a consistent Christian the rest of his life. He was thirty-eight years old and leaves a wife, a little daughter, father, mother, two brothers, four sisters and many friends to mourn his demise. G. C. Parker.

SMITH.—Thomas Smith, of Crystal Springs, Miss., passed to his eternal Home recently. He made peace with Christ when but 11 years of age and since then has served him. Death held no terrors for him. L. L. Shumpert.

HONGES.—At Spring Creek, La., on the morning of May 10, 1908, Master John Timothy Hodges was shot and killed, and Monday evening, May 11, as the sun was sinking behind the western hills, he was laid to rest, there to await the general resurrection. St. Mark's Sunday school has lost a faithful member, his parents an obedient son, and his playmates a loving friend. He was called hence at the age of 15 years, 11 months. He leaves to mourn their loss, six sisters, three brothers and his dear mother and father.

From us is gone our little friend;
On Sunday-school cannot attend,
He with the dead in silence lay
Waiting for the Judgment day.

J. D. McCain.

CAULEY.—The Rev. James Cauley, a Baptist minister of Greenwood, Miss., age 36 years, went to the Lord Beyond, June 6, 1908. He was willing to go. Singing "Nearer My God to Thee" and "Shall We Meet Beyond the River," his soul went out to its Maker. Rev. Cauley's wife and his four children have our deep sympathy in this their great sorrow. The funeral was conducted by the Reverends Chambers and C. H. Howard.

RAIDSON.—Sister Jane Raidson, one of the old founders of the Methodist Episcopal Church at this place, died June 6, 1908. She was perfectly conscious to the end. She called all of the children around her, her grandchildren also, and asked them to live together in love, above all be Christians. She sang and called upon Jesus to the end. G. A. Payne.

HAMILTON.—Sister Harriet Hamilton, a member of St. Paul Methodist Episcopal Church at Tupelo, Miss., died April 29, 1908. She was a member of this church 39 years. She was a loyal member and a faithful worker. Sister Hamilton leaves two daughters, a son and a host of friends to mourn her going. She died as she lived, in full triumph of faith. J. M. Walton.

STEWART.—Death visited the membership of Warren Chapel Methodist Episcopal Church at Ardmore, Oklahoma, May 27, and took from our midst Bro. Thomas Stewart. He joined the Methodist Episcopal Church at Marlin, Texas, about the age of 15 years, and later moved to Waco, Tex., and moved his membership there until 1899. He returned to Ardmore, I. T., and immediately joined Warren Chapel. He has always been a true Methodist and at his post of duty. He leaves a wife and six children. J. H. Boyd.

HOGAN.—At Princeton, West Virginia, Martha Belle Hogan died May 17, 1908, age 4 years, ten months. On the morning of her death she called to her papa and said, "I am going to heaven to see my sister." A loving child was she, so greatly missed.

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Crescent City Notes

WESLEY CHAPEL.

The Second Quarterly Conference of Wesley Chapel Methodist Episcopal Church was held Thursday, July 9th. The Conference was quite a success. The attendance and reports were excellent. Dr. B. M. Hubbard understands how to handle brethren. The District Superintendent was paid. On Sunday, July 12th, the morning service was splendid. At 3 o'clock a literary programme was rendered. At 7:35 the Rev. H. Daniels preached a spiritual sermon which was much enjoyed. The Sunday School will give a grand picnic on July 20th.

SPECIAL NOTICE.

The trustees of Wesley Chapel will give an excursion from New Orleans to Thibodaux, La., August 26th. All are invited to participate. \$1.00 round trip. R. Knox, President.

SPECIAL NOTICE.

Rates have been granted on certificate plan to Plaquemine, La., July 23-27, inclusive, on account of District Conference of the South New Orleans District. Brethren, please do not use your permits; pay full fare, secure certificate or receipt for same.

Miss Emma Clark, of Houston, Tex., accompanied by her niece, Miss Cassie Collins, is visiting her sister, Mrs. W. J. M. Price.

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DEATHS.

LUCY HOLMES.

Miss Lucy Holmes was born at Longwood, Pettus County, Mo., and moved to Clay Center, Kansas, with her parents at the age of 5 years. She entered the public schools of Clay Center in her seventh year. When 16 years old by the accidental discharge of a gun she lost the sight of both of her eyes. Up to that time her progress in her studies had been most commendable. Through the help of influential friends she entered the State Institute for the Blind at Kansas City, Kansas, in 1895 and after three years' full course graduated from that institution creditably June 8, 1898. Being especially fond of music and elocution she did not neglect these branches. Competent critics pronounce this talented young woman, the blind musical prodigy. She excels in sentimental songs and sacred music and charms her audience in the rendition of her classical productions, which proves her an extraordinary artist. Miss Holmes is a devout Christian lady, an enthusiastic church and Sunday-school worker, having served as Sunday-school teacher and as stewardess in the church and as treasurer of the Epworth League, and organist in the Methodist Episcopal Church. She reads the Sunday school lesson from a scroll specially prepared for the blind. She sang acceptably at the Clay Center Chautauqua in 1906. She played once at Blind Boone's concert. For the benefit of the Protective Home and Hospital at Leavenworth, Kansas, she gave a grand musicale, at the African Methodist Episcopal Church, charitably aiding a laudable enterprise. Miss Holmes is a remarkable young woman. Although blind, she moves about without assistance. At home she can keep house just like any other woman, such as sweeping, putting the kitchen in order, setting the table and can even do good cooking. She has also rendered efficient services as a nurse. There is not a lazier home in this blind wonderful young woman. She is a most pleasant and agreeable companion. She has traveled considerably all alone.

She has given concerts in Kansas and Oklahoma. This worthy and intelligent blind young woman is deserving of public notice, and confidence in her efforts to earn an honest support. Christian people, regardless of race or creed, would do well to encourage her whenever it is possible to do so along her special line of work.

JAMES.—After an illness of two weeks, on May 25, 1908, Mrs. Harriett James of Spring Creek, La., saw the sun of her life in this world go down to shine no more on earth. Sister James leaves to mourn their loss, her husband and thirteen children.

J. D. McCain.

JOHNSON.—Miss M. Johnson departed this life in full hope of heaven. She was the daughter of Sister M. Johnson of the Methodist Episcopal Church of Darrow, La. She leaves her mother and father, 3 sisters and 3 brothers to mourn her going. Her age was 18 years and 6 months. The funeral was preached by the Rev. C. Spears, of Donaldsonville, La. C. E. Bradford.

REESE.—Susan Reese died at her home April 22, 1908, at the age of sixty. She was converted and joined the church at the age of thirty. She was a faithful member of Bowman Chapel Methodist Episcopal Church, Purcell, Oklahoma. Her church was ahead of everything else in her affections. Mrs. Reese's daily life was

that of a Christian. She would say always to her pastor, "Brother Armstrong, all is well with me and my God. I am just waiting on the Lord." She leaves a daughter and five grandchildren, two sisters and many friends who mourn for her. The funeral was conducted by her pastor, B. H. Armstrong, at the African Methodist Episcopal Church, assisted by the Rev. Carter and the Rev. Colman of the Baptist Church.

TURNER.—Margaret M. Turner, of Connersville, Ind., one of the charter members of Wiley Chapel Methodist Episcopal Church, departed this life in full triumph of faith Sunday morning, June 14, at the ripe age of 83 years. She joined the African Methodist Episcopal Church at Dayton, Ohio, 70 years ago, in which she remained until moving to this city, when she joined the Wiley Chapel Methodist Episcopal Church under the late Marshal W. Taylor, D. D., 36 years ago. Her funeral was well attended by respectable white and colored citizens of the city. The Rev. H. H. Hinton, the pastor, officiated.

BULE.—Sister Adliza Bule departed this life in full triumph of faith. She was well prepared for death. When trials came she, like a good Christian, would say, "I hear them all for the sake of my God." Her presence is missing in the church, but the shining light she left behind as a Christian will shine here until we meet to part no more. She was a member of the Methodist Church for 38 years. Her mourning husband, her daughters and sons and friends have our great sympathy. R. Roundtree and S. H. Glean conducted the funeral services.

TURNER.—Sister Alice Turner, of Monroe, La., after much suffering for more than two months, departed this life May 17, in great peace. Sister Turner was a faithful member of St. James Methodist Episcopal Church, this place. An earnest Christian worker, she served in many of the auxiliaries of the church. She told her husband and all those who visited her during her sickness that she desired to tell them how the case stood with her and her Master while she could talk, for the time would come that she could not talk with them; so she declared to them that it was all right, not a shadow darkened her sky. She passed away in the arms of Jesus. The funeral was conducted by the pastor. She was a member of the Household of Ruth, which was in charge of the services. T. H. Monson.

HOGAN.—At Princeton, West Virginia, Isaac G. Hogan, infant son of Rev. S. B. Hogan, went Home June 12, 1908, aged 10 months. May God comfort and support these dear parents in their four-fold affliction.

HOGAN.—Emma Hogan, of Princeton, W. Va., at the age of 8 years 10 months passed into her beautiful eternal Home May 22, 1908. She loved her Sunday-school and church. Two hours before her spirit returned to its Maker she said to her mamma, "I want the Lord to take me to heaven where I won't suffer any more." She kissed her mamma three times and said: "I won't stay with you to-night."

HOGAN.—Jennie Hogan, aged 10 years, died February 8, 1908, at Princeton, West Virginia. She was beloved of all who knew her. She gladly attended Sunday school and loved the study and surroundings of her day school. Just before she passed into her heavenly home she asked her father to sing her favorite hymns. She was a faithful young Christian.

WEEDER.—At Verdunville, La., June,

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1908, death stole its way into the home of Brother D. J. Butler and took from that home little Master Elijah William Weeder. To his mother, Mrs. Helena Weeder and his father, Mr. William Weeder, and grandfather, D. J. Butler and Mrs. D. J. Butler we extend our sympathy. E. H. Harris.

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INNER VICTORIES

We read of decisive battles: the battles of Marathon, of Hastings, of Waterloo, and of Saratoga. We hold up these as magnificent specimens of victories. There are unrecorded victories hidden from the sight of the world. They are inner victories. They are the struggles of individuals with passions, temptations, sin, obstacles, and difficulties in the which they win. These are moral victories which in many instances mean as much or more to the world as any one of the decisive military victories referred to. They are inner victories. God and the tempter and the conqueror only are the lookers on. There may be no noise of drums or blasts of horns when the individual conquers and the tempter sneaks away and the man puts under feet passions, sins and lusts of the flesh and rises triumphantly a hero—a stronger and better man. There may be no way to record these victories which are brilliant for the struggle involved and for their influence upon the future. The tempter pulls himself away unnoticed perhaps save by him who has conquered; but in heaven these will be recorded as decisive battles—these inner struggles as man's noblest efforts.

We have an inheritance from the wisest of the wise recorded in the Proverbs: "He that is slow to anger is better than the mighty; and he that ruleth himself is better than he who taketh a city." A Government of the people, by the people and for the people in the final analysis is a Government by the individual of himself. We are brought into the realm where the individual is sovereign and where he alone must give account of the deeds done in the body. History abounds with examples of men who conquered and won in outward battles but who never conquered themselves. Alexander the Great conquered the world and grounded his arms as a slave to drink. Magnificent Napoleon rode triumphantly and fell victim to his own ambition. Charles Lamb, thought by Coleridge to be an archangel only slightly damaged came to ruin by opium. There are examples all about us. There comes to our mind at this time a man for whom nature had done a great deal. He possessed a magnificent physique, standing six feet and some inches; endowed with an intellect far above the average. He was a genius upon the platform. Thousands hung upon his words with rapture. He swept many as the waves of the sea. By the strength of his intellect he won his way. By the power of his oratory he was crowned with fame; for the want of self-mastery, he fell. He is a shattered wreck, crawling in the dust of his own sin; his crown battered; his future darkened, his hopes blasted. He moved others; he mastered others, but himself he could not control. Regretfully do we refer to his degradation, only for the purpose to say that the strength of intellect, and the warmth of heart are dangerous weapons for self-destruction unless a man has mastered himself and has complete control of his passions, his desires and his tempters.

The worst slavery the world has ever seen is the slavery of the individual to his sins, his dispositions, his difficulties and to his oppositions. The greatest ruler is not he who marshals armies or floats the greatest navies; but the greatest ruler is he who has absolute mastery of himself. It is he who has won in midnight struggles when none but God and himself were near; when he conquered the spirit of selfishness, which sought to overthrow all of success; when he conquered inordinate ambition that was the quicksand under his throne of power; when he laid at his feet dead forever the evil tendencies, inherited perhaps, nevertheless strong foes of his character and of his ultimate success. When a man conquers within he has a chance to conquer without. He who masters himself first will have chance to master

others; but he who masters not himself will be mastered by others.

In this great struggle with ourselves we have the assurance of the presence of the Almighty God, who is the unfailing source of help and strength in the time of need. He has promised to be with us always, all the way, in every battle of our life, in every conflict. He will be with us where He is needed most and He is needed most in the secret places of our weakness, in our hidden sins, in our unseen difficulties and in the opposition that comes without the noise of battle. If the Lord God of Hosts be with us—and He is—we may conquer. And to him that overcometh within will there come greater victories without.

THE WORLD'S OLDEST RULER

The Republic of Hayti has become notorious for its revolutions. Its present ruler, President Nord Alexis, however, is a remarkable man. He is 88 years of age and is said to be the oldest ruler in the world. He hopes to serve another term and if he does he will reach at least the age of 96. Notwithstanding his advanced age he is a man of considerable energy. *Current Literature* in a recent number contains an interesting article on General Lord. Among other things, the author says:

"He is a typical full-blooded Negro of the somewhat Senegambian Hayti sort. The top of the cranium is well nigh destitute of hair, while what remains on either side of the head is closely cropped. Its iron gray curlines detracts from whatever notion of the patriarchal may attach to the personality of the oldest ruler of any nation in the world."

"The thick lips are surmounted by certain straggly hairs which the General waxes punctiliously, for he is a great admirer of the third Napoleon between whom and himself, according to the Paris daily just named, his admirers, discern a striking physical resemblance."

"He speaks French in all his intercourse with Europeans to whom he is always accessible and with whom he discusses freely every subject."

"He is a profound student of the campaigns of Napoleon Bonaparte, whose mass theory of tactics he exemplified in his own many battles in the northern Haytian hills for the freedom of his country."

"It is admitted by all Haytians that Alexis is first and foremost a soldier, but he is likewise honest and of a humane disposition. What foundation there may be for the rumors that he has immense wealth no one in Hayti seems to know. He lives within his income of twenty-four thousand dollars a year—the presidential salary. Alexis has been voted in recent periods liberal extra sums for traveling expenses—as much as fifteen thousand dollars annually."

Candidates of the several parties have been nominated for the presidency of the United States, and from now on until the November election we shall hear much of the defects of the present administration and the necessity of reform. Many promises will be made by those who are at present in charge of the Government as well as will promises be made by those who are seeking control of the affairs of the Government. It is safe, however, to state that whatever party may come into power through the November elections that the Republic of the United States of America will stand. The government of the people, by the people and for the people in a large measure is assured; and there is no such thing as absolute ruin of our National glory by either the coming into power of Mr. Taft or Mr. Bryan. Both are men of integrity and deep religious convictions. The character of the men nominated is a tribute to the strength of American life.

"THESE DO WHAT THEY CAN"

There are in the Bethesda Hospital in St. Louis, 16 little children who are grievously afflicted with various incurable diseases. Some have palsied limbs, others distorted spines; all are weak and wasted by sickness. But Miss Schroeder, the head nurse of the hospital, and who, beyond all doubt must be a Christian, was talking to the children one day on missions and having read to them from the Scriptures of how a widow "of her want did cast in all she had," the little children forgetting their own sorrow desired with their whole hearts to help those in foreign lands and so they prayed; for it seemed as though that were all they could do, but after awhile their will to assist found a way. And this was the way: They set about as best they could to making lace to sell, the income from which was to go to the support and education of a little girl in far off Turkey. They pledged themselves to raise \$25.00, almost \$2.00 apiece, and so far they are succeeding nicely. What heroic spirit! How like Him who came to minister rather than to be ministered unto. How natural it would have been for them to have complained and bemoaned the bitterness of their own lot and to have said "Behold, how can we help those far away when we ourselves are but objects of charity?" A long time ago philosophers used to discuss the best way of finding happiness and to-day thousands of persons more or less wealthy are engaged in seeking pleasure and happiness but beyond all doubt these little children in forgetting their own sorrows and seeking to alleviate the bitterness in the lives of those far away are successful beyond many who seek the goal in a more selfish way.

Much is said in opposition to the participation of the Church in politics and more particularly are ministers thought to be out of their place when they "meddle" (?) in political affairs. As a matter of fact, if ministers and church people were to participate more in the affairs of State there would be less reasons for objections. The fact is that there is so much that is corrupt and unfair and disgusting in politics that it has been thought safe for ministers and church people to leave the management of the government to professional politicians. Particularly do the saloons and gambling organizations object to the church people and ministers meddling with politics. *The New York Independent* referring to the questions says: "We welcome, we demand the Church's aid on every question of righteousness. The forces that fatten on vice laugh at the churches; they imagine they own and run politics; and that others must keep their hands off; but now and then they learn something that startles them. They believe and tremble." While we heartily subscribe to the doctrine of the separation of the Church and State, nevertheless, no patriotic citizen should shirk his duty to the State because he is a member of the church and because he is a minister. There is no reason why he should be silent when the great moral questions are being discussed. A Christian is none the less a citizen.

We have received a report of the eighth annual convention of the Negro National Business League held in Topeka, Kansas, August 14, 15, 16, 1907. The volume contains about 200 pages and is a verbatim stenographical report of the convention held at Topeka, giving the addresses in full as well as the categorical addresses which constitute a unique feature of this annual conference presided over by Dr. Booker T. Washington. The book is one of genuine interest and should be studied by all who are interested in the progress of the Negro people.

Methodist Episcopal Church and Her Three Hundred Thousand Black Members... What Next?

By PRESIDENT R. S. LOVINGGOOD, SAMUEL HUSTON COLLEGE, AUSTIN, TEXAS

I came home from the General Conference at Baltimore by easy stages, stopping in North Carolina, South Carolina, Georgia, New Orleans and Houston. Everywhere I found an intense, feverish desire on the part of our colored members to hear about the actions of our General Conference touching our people. Many questions are being asked me—questions which show that our people are trying to divine what is to be our future in the Church. This experience has led me to attempt to express my own view at least about this and kindred subjects. I speak only for myself, though I trust what I say is, or may become, the view of the majority of our people.

Many questions respecting this matter are now fixed, at least for a time, beyond our present vision. The discipline tells us that the "Alabama Conference shall include the work among the white people," etc. The "Atlanta Conference shall include the colored work," etc. We have colored churches with colored pastors, colored districts with colored "District Superintendents." Our colored schools are separated completely from our white schools. Our colored schools are now managed most largely by colored Presidents and colored faculties. No one objects to these arrangements. Thus far all is well. But with separate churches, districts, conferences and schools there has arisen a desire for a colored Bishop. The desire is natural and just. It is a question of equity. It is in the nature of things. Separate work for colored people suggests colored Bishops. We have the man, or the men. Those who ask us to present a perfect man, ask what has not been, is not, and never will be. But we do have some fine specimens of the human race—lofty in character and in scholarship.

The need of a colored Bishop is imperative. Our white Bishops are good, kind and true. They do much for us. We do not want the time to come when they shall not come to us, alternating with colored men. But social conditions in this country make it impractical for our white Bishops to give that full and intimate supervision the work demands. We need a man who can sit at our humble firesides, eat at our tables, sleep in our beds, and share in our hidden sorrows. No one can speak the language of the colored man except one who suffers with him. Why can we not elect one of our colored men for this work?

Here the third restrictive rule butts in relating to our "itinerant general superintendency." The present law makes it necessary that a General Superintendent "travel through the connection at large." For a colored man as General Superintendent to travel "through the connection at large" and hold white conferences is not asked by the colored members. Conditions in this country would not tolerate it. Our black members do not expect it. They do not ask for a black man to preside in white conferences, but for a black man to preside in black conferences. Is it not reasonable for a black man to ask that a black man preside over black men? As we have twenty conferences, covering practically the entire territory of the United States, and 300,000 members; as the Board of Bishops has the power to assign Bishops to any conference for one year or more, many felt that a colored man could be elected and assigned from time to time to colored conferences without any infraction of the third restrictive rule. This is in harmony with the assignment of "Bishops to contiguous conferences for four years" adopted by the recent General Conference. But why could we not elect a colored man with this understanding? Simply, I think, because a majority of our white delegates believe that the election of colored men without legal restrictions would disturb the peace of the church. We should all be frank in this matter. The Negro, if he is a self-respecting man, as other men are, will continue to desire a colored man as Bishop. So what we need is a *modus operandi* satisfactory to all by which we may have a colored Bishop at the next General Conference.

Now, I favored the Rock River amendment, which was defeated during the past quadrennium, and which was intended to enable us to elect a colored man to the Bishopric and restrict him to the colored conferences. But it was not satisfactory to

me. It was satisfactory to neither our black members nor our white. It was unnecessarily restricted in certain of its provisions. The main objection of our colored brethren to it was that the colored Bishop could not preside in the General Conference, could not sit in the General Benevolent Committee meetings, nor in the Councils of the Bishops. Let us have a new proposition providing that the colored Bishop shall take his turn in presiding in the General Conference, sit in the General Committees, and the Councils of the Bishops, but restricting his episcopal supervision to the colored conferences, alternating with our white Bishops. This, I believe, would be satisfactory to all parties. And what would it give us? Our Freedmen's Aid Society would remain just as it stands; we would sustain our same relation to our great Foreign Mission Board, our Home Mission and Church Extension Board, our Sunday School Society, our Educational Board, etc. We would still meet in the General Conference as we now do. We would take our lot in the location of seats in the General Conference. We would have an opportunity to meet with the best brain of the world as we now do—the German, Italian, Japanese, Chinese, Swede, and others. We could learn from all. And here the world could learn about the better Negro. Here would be the true "parliament of man and federation of the world." The Methodist World Conference would teach that larger Christian spirit that

"Man to man the world o'er
Shall brothers be for a' that."

Here we would come into touch with the great moral and social movements—such as the great temperance wave now sweeping the nation. And this would involve no social intermingling of the races in the popular sense of that word. There would be no more social intermingling than selling goods over a counter. True, once or twice during a month a Negro Bishop would preside. But what of that?

Frank Denison, an original Texas Negro, was asked by Senator Lodge to preside a while in the Republican National Convention at Chicago yesterday. He presided. Shall the State lead the Church, or the Church lead the State, in the recognition of manhood rights?

But it has been suggested that the overwhelming desire on the part of our Church for organic union with the Methodist Episcopal Church, South, means that our colored members must get out for that reason and unite with the other colored churches.

God forbid that we should do or say anything to retard the union of our white membership with the Southern Church. We shall be glad to see that union consummated. But you will note that our delegates would touch only the delegates of the Southern Church at the General Conference. That is the only point of touch. With this in view, it is inconceivable that the Southern Church will ask you will have to show me. I certainly do not want to be where I am not wanted. In fact, without a our expulsion as the price of union. And would our Church pay such a price? I do not believe that ten per cent. of the white membership of our Church would agree to our expulsion or any method of freezing us out for the sake of union with the Church South. I may be wrong in this, but if so, single bit of the spirit of truculency or snobbishness, I say I am not expecting to go out of the Methodist Episcopal Church. I am at home. If there is any one in my house who does not want to live with me, why not let him get out?

I am opposed to going out for sentimental reasons. I was born into the kingdom of God in a little log Methodist Church in the mountains of South Carolina the second Sunday in June, 1860. In that little church I learned my A B C's in Sunday School. The picture of that little church now sits before me. I drove twenty-one miles last week to see it. The memories that cluster about it are as dear to me as the ruddy drops that visit my heart. When I was in school, Dr. E. O. Thayer clothed me when I was all but naked and kept me in school when I had no money. Miss Flora Mitchell bought me medicine when I was sick. Shall I leave my old

church home to make way for others? I am opposed because I believe there should be some bonds of sympathy between the black man and the white man. The main trouble now is, we do not know each other well enough. There should be mutual understanding, mutual sympathy. We have been feeling that the Methodist Episcopal Church has been doing a patriotic service for the nation in that it has, by mutual contact at the General Conference, taught us that all the white people are not our enemies, while it has taught many of the white people that all "coons do not look alike." I am opposed to going because we need the high ethical standards of living set by our great Church. It is no discredit to my race, when we consider the facts, to admit that we need much help to rid the masses from the stain of sin and slavery. We need, too, the moral influence of our great Church as we work out our destiny in this land. Lincoln's work is not finished. The task is only half done. It is not a question of social intermingling. We seek not social intermingling. It is a question of human rights. The question is not confined to the North or the South. And I do not now wish to go into detail. Conditions are known to all. Because the task is difficult, will our Church abandon it? Will our Church forsake us because we are lowly and black? When the old Church ceases to stand for human rights, her glory will depart. What has made her a power in the past is the fact that in preaching a full gospel she has stood for human rights. She has regarded the Negro as a human and a brother. This has been the chief glory of our Church.

If the views I have thus far expressed are correct, the duty of our colored members becomes plain. First, we must prove worthy. We must be good, useful citizens. Love and serve God. Love all men of every race. Rear our children in the fear of God. Teach them with the severest discipline to do a man's part of the world's work. Educate them well. Buy land while we can. Hold on to it. Build nice homes. Build substantial churches and school buildings. Sacrifice for our great Church, which has done so much for us. Double our benevolent collections during this incoming quadrennium. "If it be possible * * * live peaceably with all men." In a manly way urge upon the Church a change of the third restrictive rule so as to permit colored Bishops to preside over colored conferences, and yet take their turn in presiding in the General Conference, sit with the Bishops in their councils, and on the General Benevolent Committees. Trust in God, and truth will get a hearing by and by.

June 22, 1908.

Poetry has been to me its own exceeding great reward. It has soothed my afflictions; it has multiplied and refined my enjoyments; it has endeared solitude; and it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me.—Coleridge.

One of the worst things in the world is a disposition to cherish grievances. The one who does this is sure to be loaded down with trouble. The fifth petition of the Lord's Prayer not only states a condition of salvation, but a condition of happiness in this life. For our own peace we need to forgive and forget. The present should be loaded down neither with trouble of to-morrow nor with the grievances of yesterday.—Ex.

To touch a languid spring, to break the rust off a tight or hindered bolt, to free a doubt with an inspired word, to kindle a long life of energy with one flash of fire, to make a fellow man see God—there can be no privilege like that. The men who do that are the men whom the world remembers; or if it forgets their names, it lives by their illumination long after they are dead.—Phillips Brooks.

"To read the Psalms is to know that many of them were written by a weary man whose cares and responsibilities bowed him down, but he could sing."

"God is my refuge and strength,
A very present help in time of trouble."

The Colored Membership

By THE REV. W. H. BROOKS, D. D., IN THE CHRISTIAN ADVOCATE

The colored membership of the Methodist Episcopal Church will not soon forget their debt of gratitude nor their inability to discharge it. But gratitude is not the only nor chief fruitage which the Church should expect or we be content to give.

A wise mother could scarcely be satisfied with her full-grown son living under her roof, dreaming no dreams, fired by no ideals, executing no projects and developing no schemes—simply grateful and nothing more. Love should not be too indulgent to speak to that young man.

But there is another boy in the home, and difficulties woo him, responsibilities beckon him, stupendous tasks fascinate him, he is also grateful to his mother, but his gratitude is not the sentimental variety; he is grateful that he has a man's chance to hit hard blows and bear heavy loads.

That we love the Church of our choice, and that the Church loves us, are axiomatic; but the manifestations of love need not necessarily always be in the same circle.

Who but the great God knows whether the bees which swarm or those which remain have the greater love for each other—certainly this is known. There is more love on both sides for the swarming.

The Church is not to be censured for its phenomenal growth, its gigantic enterprises, its sensitiveness in the selection of its leaders. The world is her parish.

The colored membership is not to be censured for the development of the instincts of the fullest manhood, their visions of future greatness, and their restlessness and chafing at any limitations which they believe are not based upon character and fitness. Progress is in the air.

The Church taught the Negro that he was a man, taught him until he believed and became conscious of the reality.

But manhood is a divine thing which cannot be conferred by suffrage nor revoked by law. Manhood and Godhood are not far apart, the shading between ideal humanity and gracious divinity is too delicate for the eye that is mortal:

A spark disturbs our clod;
Nearer we hold of God
Who gives, than of his tribes that take, I must believe.

Awaken one to the consciousness of manhood and he will claim kinship to the Eternal, and must be dealt with accordingly. "When I was a child I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

Is the present relation of the colored membership satisfactory either to themselves or the Church? Is it the best for the Negro and his in the years to come? Should he accept any policy, whatever its material advantages, or shun any, whatever its hardships, which ignores the future?

In the great General Conference, where responsibility rests upon others' shoulders, what stimulus has he for initiation or what power of execution? If he has no motive for initiation and no power of execution, is he not in fact, whatever the abstract theory, dependent? If dependent, is he not the *ward* of the Church? If *ward*, is he not an object of charity? and if an object of charity, why should he make demands? and if made, is there any injustice done him when these are ignored? The fact that thousands were at ease in Zion made it all the more unfortunate for Zion. The wisest statesmanship of the Church in the fear of God must plan for the ages to come.

If the Church should appoint a commission of godly men, known for their spiritual attainments, judicial poise, recognized ability and perfect candor, one-half of the number colored, who would go over the whole situation, consider all the perplexing problems and various interests and report their findings and recommendations to the subsequent General Conference, would any harm be done?

Has not the Church men who have caught the vision of Calvary and heard the notes of Mars Hill, followed the Holy Grail, listened at Gethsemane's tenderest and supreme prayer; men in whom all could trust? because they pray the Master's prayer, "Nevertheless not what I will but what thou wilt."

The Influence of a Useful Life

By MRS. EMMA C. WHITE

Whether we will to do so or not, we all exert an influence. There is no one nor anything but what yields to some extent, be it great or small, an influence over some one or something else. The sun from his poised position looks over and smiles upon the earth and the things of the earth, awakening to new life and vigor. Even the modest violet in "its cool and shady dell" is not forgotten, but his rays search through leaves and branches until they find it, and, it colors and sends forth sweet perfume in acknowledgment. The trees of the forest silently send out a life-giving influence which we unnoticingly take into our bodies and which starts our blood coursing through our veins and fills us with new life. The nations of the earth exert a power over each other—America with its republican ideas and its advocacy of universal peace, causes other nations to think along the same lines.

While the exerting or wielding power is not a matter of choice, the kind of influence is left with the individual.

The things of nature wield good and beneficial power because their Maker willed it so, and they obey the Divine will—only man is rebellious. God created him in His own likeness and yet he of all He made, fails to obey. It is left altogether with man as to whether he uses his power for good or evil—whether he leaves the footprints of a Jesse James or a Mrs. Chadwick, a Chas. Wesley or a Clara Barton to discourage or encourage a brother is a matter of choice. There must be one or the other, but which is left with him.

We are not all called to be great, of course not. But that is not what is meant by a useful life. We mean—a life that goes out to make some other life happier; a life which, when the liver shall have passed on, those who were so fortunate as to come in contact with it, will say with drooping hearts, "What a blessing was that life."

It does not necessarily mean that we must all be teachers, preachers or titled men and women. The inventor of the humblest article, if it lightens the burden of humanity; the discoverer of the least truth, if it brightens our vision of God; the maker of the meanest vesture, if it lessens some one's cares, are all benefactors of humanity and their lives are therefore useful. The humble well-digger, the strong armed blacksmith, the servant who does her work conscientiously, the washerwoman who takes pride in her work, are all useful citizens and the world needs them. For one industrious man or woman in a community may bring about such a change as to make it seem a new community—may bring about such a reformation as to add blessings to all. One person filled with the right spirit may cause many persons to change their lives. And, "Such a life blossoms from the grave" and its perfume spreads like the perfume of sweetest flowers.

To live a life of usefulness is an obligation, a duty we owe ourselves, our race, our country, our God. When we shall stand face to face with the Lord of heaven and earth, it will be all right if we can say, Master, I have used well the years allotted me. Thou didst give me but one talent and I have used it to the good of others.

The life of unselfishness, of cheer and of service to others brings the greatest returns. The one who looks out always for his own happiness, the life of the voluptuary is narrow and mean. The life spent in idleness or debauchery or in hoarding exclusively for self is a failure. On the other hand, a broad Christian life, an industrious life brings the true and lasting happiness for which we are all sighing. It is the one and only life which, we having reached the top of the hill, may look back on and see only things to make us smile with pleasure, and we go down on the other side without regrets, without gnawings of conscience.

When Harriet Beecher Stowe began "Uncle Tom's Cabin," it is not likely that she even dreamed that she was striking one of the severe blows that was to stir the very depths of men and women's hearts and create within them a strong sympathy for their brother in black and set to rolling a ball whose speed would be increased until the cruellest and most wicked form of human slavery should be forever wiped away. Who could have prophesied that that book would be read by thousands of sons in blue who would step up and say, "Here am I. Send me," and sing, "We are coming, Father Abraham, five hundred thousand strong." Who could have seen that less than fifty years hence the sons and daughters of eight million freedmen would hless the name of Harriet Beecher Stowe? Indeed her pen was mightier than the sword. How beautiful the influence of her life!

It was not until the Atlanta Exposition of 1896 that the people of the United States knew that a Negro, a son of slaves was developing an idea that would make them put their hands into their pockets and give of their thousands to educate the very children whose parents they had helped degrade. Years before, when that young man walked up to the president of Hampton and said that he wanted an education and work by which to pay for it, that instructor, as wise as he was, could not look down the corridors of time and see Tuskegee with its forty odd buildings, its more than a thousand students, its endowment fund of thousands, its excellent faculty nor its still more excellent principal.

In the Light of the Afterglow

The moment when the full splendor of the sunset spreads its crimson coloring before the eye is not when the sun's disc hovers still above the horizon, but when the last fringe of it has disappeared from view. Then the dull masses of cloud become golden; across the whole sky is flung the radiant reflection, until every particle of floating vapor catches the light the earth has lost, and like a miniature sun flashes it back again, while even the creeping darkness of the east is brightened by that glow. The crucifixion of Christ has been the source of the world's illumination, though at the moment men saw not its splendor. The repulsive cross, the repellent cruelty, might make an on-looker imagine that the life of the Victim hanging there was setting behind a storm cloud of shame and suffering. But when that sight had passed from mortal gaze its reflection began to light up the sky, first from one life, then from another, until to-day half the world may see that sacrifice reproduced in the Christian spirit that is its afterglow.—Selected.

The vanguards on the yesterday of science, reform, government education, are the rear-guards to-day. The Pauline writings make large use of the figures "newness of life," "renewal of the spirit of the mind," new creature in Christ Jesus," "putting on the new man which is renewed in knowledge after the image of Him that created him." As to the imperative need of spiritual newness, Jesus was explicit in His colloquy with the master of Israel: "Except a man," He averred, "be born again (made anew), he can not see (understand) the kingdom of God."

"There is so much in almost anyone's experience that is pleasant and ought to make one happy, that it would seem very hard to find one's self in any position where the bright spots do not far outnumber the dark ones. In other words, 'there is nothing so bad that it might not be worse,' and in every situation there is more to be thankful for than to grieve over, if we only look in the right direction and see what benefits encompass our pathway."

Grace is the greatest and grandest word in the vocabulary. It stands for the highest divinities and the brightest humanities. It stands for revelation. It stands for theologies and philosophies, for visions of the ideal and programs of the practical. It is a world in itself, and a wondrous world, a world of illimitable range and unsearchable riches.—Rev. T. E. Ruth.

I wonder what would be the result if we as a nation appreciated our debt to Christianity and resolved to pay it?—Rev. Benjamin Bear.

THE CHRISTIAN LIFE

My Prayer

Give me a pulsing heart to feel
The need of other hearts and kneel
With them when lonely shadows steal
Across the way.

Give me a vibrant hand and strong
To right a weaker brother's wrong,
Or smooth some tangled place along
His onward way.

Give me a spirit swift to greet
And lay life's incense at the feet
Of every soul I chance to meet
Upon the way.

Give me to feel with kindness rare,
Give me to act with courage fair,
Give me to bless! This is my prayer
Along the way.
—Blanche Bloor Schleppey.

One Day at a Time

The sun warms us by his beams, one day at a stretch, and then disappears until the next day.

Each person lives best who does his best for one day at a time, and then refreshes himself for his level best the next day.

"Sufficient unto the day is the evil thereof." Short periods are long enough for the endurance of hard knocks.

Man lives only from moment to moment. A whole day is a lengthy period as compared with the space of each heart-throb.

Take just one day at a time and determine to make it unique in your whole life history for the light you can cast about you.

Say your prayers and go about your tasks in the morning, and leave future obligations and duties until the next morning.

Work while the day lasts, and leave nothing undone that should be performed. Every morning should find you with a clean record.

The duties of each day are these: Speak better words, do nobler acts, be more godly, disseminate more sunshine.

All life is summed up in being, doing, and saying. If there is aught beside these, it is simply shining.

All measurements of time, like months, years, and centuries, is chiefly for convenience sake, but the day is for business.

The clock tells the hour, the minute, the second, as these artificial periods pass, but Nature's mechanism tells off the days.

"Work while the day lasts." The clock cannot separate you from your record, if you meet life's obligation day by day.

The flow of time knows no other break like the natural period of twenty-four hours. It is the hammer stroke of the sun.

Many persons think of a calendar year as a complete circle, yet severed at one point like a key-ring.

Rather should we think of the years as an endless spiral spring, one coil rising above another, until we reach the final break.

We call each year completed when another year begins, but it is only the roll of seasons around the spiral spring.

Life has its days, and they are "swifter than a weaver's shuttle." Blessed is the man whose heart does not reproach him for wasting any of them.—*Selected.*

Let us awaken to the divine privilege of sharing the heartaches of our friends; of the meaning of good fellowship; of that independence of spirit that does not imitate; of courage and pride that can endure adversity with dignity and without fear.—*Anonymous.*

The Bible is on the side of the oppressed and suffering and poor; if the Church is on the side of privilege and property and power, then the Church and the Bible are on different sides.—*Rev. H. T. Smart.*

Paragraphs More or Less Pungent

BY MRS. ANE H. WOODRUFF.

Modesty too retiring is a foe to acquiring.
"Misery loves company," but rarely attracts it.
A leap-year proposal is a jump at a man-acle.
Extravagance is a short cut to insignificance.
Extortion—a stiletto to slit the purse of poverty.
Friendship never frets us, because of its freedom.
A spoiled child is the embodiment of its parents' folly.

Poverty would be more bearable were it more beautiful.

Wedlock without unanimity—a synonym for deadlock.

A sneer at enthusiasm is a douche from a cold heart.

True friendship is a gem; precious because of its rarity.

Lunacy is sometimes mistaken for genius; sanity, never.

Marriage is double-faced, facing both ways—before and after.

Cheek is often mistaken for capacity, modesty for mediocrity.

Experience is the price often paid for what one does not want.

The dog—"the friend of man" gets more kicks than caresses.

The poet pours out his soul in song; the sentimentalist, in slush.

He is a wise man who performs every duty as if it were his last chance.

Marriage, in some cases, might be more appropriately rendered "mirage."

It is in the nature of sarcasm to inflict wounds, of humor, to heal them.

To a bashful lover a proposal is like a cinder in the eye—hard to get out.

"There's no place like home" to him who must give vent to his bad temper.

Generosity is like a living stream; it springs from an inexhaustible fountain.

There is a pride that will not beg and a pride that will not work; and each despises the other.

One man's wits gets him out of a predicament; another's prevents him from getting into it.

"Where wine is in, wit is out," but it is a poor sort of wit that will not work without a stimulant.

A mind uncultivated is like an unexplored mine—no one knows whether it is worth working or not.—*In Western Christian Advocate.*

The Things We Can't Afford

We can't afford to win the gain
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.
We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.
We can't afford the feast to-day
That brings to-morrow's fast;
We can't afford the farce that comes
To tragedy at last.
We can't afford to play with fire,
Or tempt a serpent's bite;
We can't afford to think that sin
Brings any true delight.
We can't afford with serious heed
To treat the cynic's sneer;
We can't afford to wise men's words
To turn a careless ear.
We can't afford for hate to give
Like hatred in return;
We can't afford to feed a flame
And make it fiercer burn.
We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.
But blind to good are we apart
From Thee, all-seeing Lord;
Oh grant us light, that we may know
The things we can't afford. —*Exchange.*

The Word

To-day whatever may annoy,
The word for me is Joy, just simple Joy;
The joy of life;
The joy of children and of wife;
The joy of bright blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of winged things upon their flight;
The joy of noon-day, and the tried
True joyousness of eventide;
The joy of labor, and of mirth;
The joy of air and sea and earth—
The countless joys that ever flow from Him
Whose vast beneficence doth dim
The lustrous light of day,
And lavish gifts upon our way.
Whate'er there be of Sorrow,
I'll put off till To-morrow,
And when To-morrow comes; why, then,
'Twill be To-day and Joy again!
—*John Kendrick Bangs.*

Deep and Shadows Challenge

Twenty times the apostle of justification used the words, "Work out." In some form he urges the determined persistent bodying forth of the grace of God which shines in the heart. Under the inspiration of the life, the teaching, the presence of Christ, there ought to be a putting forth of nobler powers in Christian living. The ideal life will become real. The real will begin to color with the ideal.

The artist soul awakens under the spell of the master and a great reverence for art gives the initial promise of future power. The great heart gathers God's beauty upon the canvas, the music of the creation into a garland of sweet sounds, and the pupil has received the first priceless lesson, a sensitive anxiety toward the chosen task. There are deeps and shadows, possibilities and attainments, that challenge the artist knight and beget a helpful reverence for the task.

Under the guidance of the master who sounds our powers, corrects our mistakes, guides into unseen ends, what may we not confidently hope to attain! All the genius exhibited in his finished art productions is centered upon the student of the mysteries over which he presides.—*Selected.*

Correcting His Own Faults

"But, mother," said the perplexed young sister when implored not to keep nagging brother so about his faults, "how will he ever get over them if we don't correct him?" It was the very question that the mother had asked herself again and again. Now, like an inspiration, came the sudden answer to her heart and lips, "By and by he will begin to get over them himself." It was a comforting thought, and justified by the experience of many households. Sooner or later, sometimes very suddenly, the young will rouse itself, and without great apparent effort throws off habits which have withstood persistent and wearisome attacks on the part of others. In all minor matters, so far as possible, it is wisest and happiest to wait with patience and hope for this blossoming time, letting in more of the sunshine of approbation, and forbearing the continual fault-finding which is so chilling to the domestic atmosphere.—*The Congregationalist.*

The Good Old Times

What do they think God is who speak of the "good old times" or long for past hours when they better knew and enjoyed the blessing and fellowship of Christ? What kind of a God do they think we have? Does He not always keep the best things for the last? Is His love stronger than His strength, that we had the best things yesterday and the day before, and are not having yet better things to-day, nor to have better things to-morrow? A true theology insists that this month is the best month of our lives. Every day is the best day, and the next day will be better.—*Robert E. Speer.*

HOME AND YOUNG PEOPLE

When Pa's Around

When pa's around, you bet we kids
Don't act the same at all.
We never, never tease our ma,
Or play, or fight, or bawl.
It's "don't do this," or "don't do that,"
'Cause pa you will annoy."
I guess he must have clean forgot
That he was once a boy.

Ma says that what ails him is "nerves",
But our hlg sister Rose,
She says it's only "nerve," that's ail,
And we kids think she knows.
'Cause when she had a beau one night,
Pa waitzed right in and said,
"Now, young feller, you go straight home,
An' Rose, you get to hed."

O gee! We wisht pa wan't like that,
Wisht he'd play and joke with us.
My, if we should try it, though,
You bet there'd be a fuss.
He'd wrinkle down his eyebrows, so,
An' set his chin out square,
An' then we'd wisht we's 'way, 'way off
Or anywheres hut there.

But pa is awful good sometimes,
Most speshul when we's sick;
He tells us stories all day long,
An' we say pa's a brick.
But jes' as soon's we's well again,
His nerve begin to work.
An' he's a reg'lar despot then,
An' rules us like a Turk.

Us kids can't stand it all our lives,
So Brother Joe an' me
Is goin' to run away some day,
An' go 'way off to sea.
An' then we guess that pa would wisht
He hadn't been so bad,
An' hadn't acted round the house
Like he was allus mad.

When I get hlg and have some kinds,
You bet they'll make a noise;
An' I'll fix kites, an' little ships,
An' lots of other toys;
They won't have to creep about
As still as any mouse;
So they'll be glad as glad can be,
To have me round the house.
—Iva H. Drew, in *Hints*.

The Bud Which Couldn't Make Up Its Mind

There was once a Tortoise who had lived in the same garden for years and years. He took a great interest in all the plants—he imagined that the garden and everything in it belonged to him—and he went around the place several times during the summer, to see how the little Buds were getting on.

One fine morning he found a new Bud and stopped for a chat with it.

"You are a sturdy fellow," he said. "You will make a big flower some day."

"Oh, yes," said the Bud. "I mean to be a very grand flower indeed, but the trouble is that I can't make up my mind which to be."

"Tut, tut!" said the Tortoise. "You weren't asked to make up your mind. You'll have to be what your father was before you. I remember him, and your grandfather too—fine moss-roses, both of them."

"But I don't want to be a moss-rose," said the Bud. "I think I shall probably be an arum lily, but I am not sure yet."

The Tortoise stared. "Tut, tut!" he said, and waddled away.

A few days afterwards he came down the path again, and stopped to look at the Bud. It was bigger, and its stem had grown longer and thin-

ner, but otherwise it did not look much like an arum lily.

"Well," said the Tortoise, "have you come to your senses yet?"

"I don't know what you mean," said the Bud. "I am thinking of being a sunflower."

"Never heard such nonsense!" said the Tortoise, as he munched at a weed which was growing in the path.

"It's not nonsense," said the Bud; "it's ambition." (Which is a grown-up word, and means trying to reach things on the shelf just above your head.)

"Tut, tut!" said the Tortoise, and waddled away.

Some days later he came down the path again, and had a look at the Bud. Its neck was quite thin from twisting its head about, but it was not the least like a sunflower.

"Well," said the Tortoise, "what are you now?"

"I thought I might become a sunflower if I kept on turning my head to look at the sun," said the Bud; "but I can't manage it, so I shall have to be a poppy—my husk is hairy."

"I wouldn't," said the Tortoise. "Nasty flaring sort of things!"

"Not at all," said the Bud; "they are always much admired."

"A lot you know about it!" grunted the Tortoise. "Tut, tut!" And he waddled away.

When he next came down the path the Bud had opened out a little.

"Now you look more sensible," said the Tortoise, "and not unlike your father about the petals."

"I have given up trying to be anything hut a moss-rose," said the Bud meekly. "It seems to be what I am best fitted for."

"Quite right," said the Tortoise. "I told you so at the beginning. If you had gone on with any more of your antics, I couldn't have had you in my garden. I wonder you didn't ruin your health with it all. Tut, tut!" And he waddled away.—*Dorita M. Bruce, in Exchange.*

A Purpose in Life

BY MISS NORA BROOKS.

How many of us, I wonder, are doing something for humanity? How many are benefiting the world? Emerson has said, "There is no man borned with him." If this be true, alas; how many of us live, grow old, and die—ah, die, and are forced to whisper, "Nothing accomplished, nothing done!" It is pitiable to hear the sighs of those whose best days were spent to no marked purpose, sighing for wasted opportunities; but while it saddens, it still should inspire those who have the world before them, to live for a purpose. This should be impressed, especially on the minds of our young people—live for a purpose!

It is sweet to think of the noble character of our race, who are toiling, rejoicing, sorrowing, and striving to make us a people; but oh, now disheartening to note the thoughtless youths drifting through the world, regardless of time; unmindful of their own condition, scarcely realizing that there is aught to live for, save their own present worldly pleasures. Who are drifting on and on, to the inevitable hour, when they, too, must breathe their last without the sweet consolation of saying, "My work is done. The world is better that I was borned into it."

Can life be said to be really valuable when one lives without a purpose? To me, it scarcely seems so. It may be likened unto a deserted craft a sea; wholly at the mercy of the tempests, when it may be dashed to pieces against a rock; or in danger of drifting into the pathway of a determined and more powerful vessel, where it may be crushed by superior strength.

If there be any of us who are drifting, unmindfully through life, let us ask God to show us our work; the purpose for which we were borned. Let us pray

Him for determination, and strength. Seek not strength for competition, but for the good that we can do.

And we would say to our young people: let us all live for a purpose—a noble purpose. And we pray our dear Lord Jesus that when the cares of life have ended, we may each be able to peacefully breathe—"It is sweet to know the world is better for my once having lived in it."

Laurel, Ohio.

It Takes Courage

To speak the truth when, by a little prevarication, you can get some great advantage.

To live according to your convictions.

To be what you are, and not pretend to be what you are not.

To live honestly within your means, and not dishonestly upon the means of others.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest.

To refuse to knuckle and bend the knee to the wealthy, even though poor.

To refuse to make a living in a questionable vocation.

To refuse to do a thing which you think is wrong, because it is customary and done in trade.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To face slander and lies, and to carry yourself with cheerfulness, grace, and dignity for years before the lie can be corrected.

To stand firmly erect while others are bowing and fawning for praise and power.

To remain in honest poverty while others grow rich by questionable methods.

To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

The Twilight Gray and Dim

His little eyes look into mine,
Those blue, blue eyes that softly shine;
His snowy, chubby arms I feel
Around my neck caressing steal;
As dulcet music to my ear
His lisping baby voice I hear;
Upon my breast his head he lays,
Into those eyes I fondly gaze,
I kiss the lips that carce can talk,
The tiny feet that just can walk,
And as I sit and fondle him,
There in the twilight gray and dim:

I pray that God may guide aright
His pretty feet of pink and white;
That He may keep his dimpled hands
Free, ever free, from passion's bands;
His rosebud lips keep all secure
From utterance of aught impure;
Forbid his eyes to ever see,
His ears to hear too willingly,
In all his years a single thing
That to my cheek a blush would bring;
God grant my boy a liberal mind,
A noble heart, brave, true and kind.

Were it thy will, I'd doubly bear
Of care and pain, dear Lord, his share.
These eyes of mine would burn and ache,
This heart of mine yearn, yearn and break,
That his bright eyes might miss the tears,
His gentle feet escape the fears;
These hands of mine would labor know,
These feet of mine all errands go,
That his wee hands be kept from toil.
Ah, Christ, you understand, I know—
Your own sweet Mother loved you so!

—Kathleen Kavanagh in *Northwestern Christian Advocate*.

INTERNATIONAL LESSON

Third Quarter. — Lesson V — August 2, 1908 — Title: "David Anointed at Bethlehem." — (I. Sam. 16:1-13). — Golden Text: "Man looketh on the outward appearance, but the Lord looketh on the heart." — (I. Sam. 16:17). — Hymn No. 408.

(Read I. Sam. 16.)

DAILY HOME READINGS.

July 27, Monday—I. Sam 16:1-13.
 " 28, Tuesday—I. Sam 16:13-23.
 " 29, Wednesday—Psa. 101.
 " 30, Thursday—Psa. 78:65-72.
 " 31, Friday—Isa. 55:6; 56:1.
 Aug. 1, Saturday—I. Cor 1:19-31.
 " 2, Sunday—Psa. 24.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Man's estimate of his fellow man is altogether different from that of the Almighty. Man judgeth from the outward appearance. Not so with God. He judgeth from the heart, or the inner life. Thus it has been said, and truly, that reputation is what people say we are, and character is what God knows us to be. But man's estimate, or the way by which he arrives at that estimate, is not to be condemned. Not being able to see the intents and purposes of the human heart, he must, of necessity, be compelled to accept the outward appearance or life as an indication of the heart life. It is not so with the Eternal. He knoweth all things. Our hearts and lives are unto Him as an open book. "He can see as we cannot see the deepest and most hidden secrets of the soul." Hence when we are carried away with the "beauty of the face and the grace of form, the richness of apparel and adornments, intellectual endowments and culture," God is oftentimes not. We may estimate the worth of life by such, but God does not. He estimates the worth of life by its moral qualities, its spiritual attainments. Without these neither position of honor nor authority, accidents of birth nor fortune, count for anything with Him. The heart life alone counts. Therefore the Wise Man says, "Keep thy heart with all diligence, for out of it are the issues of life." Realizing this to be true, our daily prayer should be for

"A heart in every thought renewed,
 And full of love divine;
 Perfect, and right, and pure, and good,
 A copy, Lord, of thine."

As Saul had been rejected for his disobedience, some one must be selected and trained to take his place as king. Accordingly God sends Samuel to make the selection and to anoint the one that should be chosen as king. The prophet was partial to good looks and a strong manly appearance and naturally regarded Eliab as being in every way fitted to be king, he possessing these qualities. But God wanted as king a man with a true as well as a brave heart. He therefore directs that the choice shall fall upon David. The selection was disappointing to Samuel, nevertheless he anoints him as king, and immediately returns unto Ramah.

LIGHT ON THE TEXT.

1. *How long wilt thou mourn for Saul* * * * * ? Though disobedient unto the divine command and, consequently, rejected as King of Israel, the old prophet loved Saul. He could not, therefore, but mourn for the downfall of the young man. But God's work must go on, and Samuel's mourning must cease. Hence the question. *Fill thine horn with oil.* The oil was to be used in anointing the new king and was symbolical of the outpouring of the Divine Spirit. *Jesse the Bethlehemite.* He was the grandsire of Boaz. See Ruth 4:17-22.

2. *Samuel said, How can I go? If Saul hear it, he will kill me.* To do what he was commanded would seem like treason to Saul, hence the prophet was fearful. Moreover, Saul was now under the influence of a bad spirit and would be inclined to put the prophet to death. Judging from Saul's subsequent actions, the prophet's fears were well founded. *Say, I am come to sacrifice to the Lord.* God gave him this excuse to be used in connection with the real work he was sent to do. Yet, he tells the truth.

3. *And I will show thee what thou shalt do.* God never calls a man to do a special work without preparing the way. Thus He assures Samuel that He will not leave him to his own devices, but lead him step by step until the purpose He has in mind is accomplished by him.

4. *And Samuel came * * * * to Bethlehem.* From Ramah. See Chap. 15:34. *The elders of the town trembled at his coming.* His visit was unexpected, hence their fearfulness. As a judge Samuel went from place to place to correct abuses. Possibly they thought he had come for such a purpose. *Comest thou peaceably?* Is your visit for good or evil?

5. *He said, Peaceably * * * * sanctify yourselves and come with me to the sacrifice.* He assures them that he has no ill in mind; that he has come to offer a sacrifice unto the Lord, and that in order that they might take a part therein they must wash their garments and their bodies; must put away every sin, and consecrate themselves to God. See Exod. 19:10.

6. *When they were come.* When they had prepared themselves as required and had approached the table. *He looked on Eliab.* The first-born of Jesse. *Surely the Lord's anointed is before him.* His appearance was favorable to Samuel. He felt sure that was just the kind of a man out of whom to make a king.

7. *Look not on his countenance.* Be not impressed with his appearance. *Or on the height of his stature.* Saul's stature had played an important part in his selection as king. It was hut natural, therefore, that Eliab's would likewise impress the prophet in the same way. *Because I have refused him.* I have rejected him. He is not the man I want. *For the Lord seeth not as man seeth.* The Greek version has it: "For not as man looks God sees." *Man looketh on the outward appearance.* Not being able to see inwardly he judges by outward

acts and appearances. *The Lord looketh on the heart.* What to man is unseen to God is known. "The contrast here is not so much between God's omniscience, that can penetrate where man cannot see and man's inability to do that, for the text does not say *unto* the heart, but *on* the heart; but the contrast is between God's interest in a man's mental, moral, and spiritual qualifications (for the Hebrew word "heart" includes all these elements) and man's easy satisfaction with mere externals."

8-10. These verses contain an account of how Jesse made all of his sons, seven of them, to pass before Samuel. David seems to have been included. See I Chron. 2:13-15. They also show how each one was rejected as not being the one chosen of the Lord.

11. *Are here all thy children?* The formal review having taken place and no one having yet been chosen, the prophet asks this question. *There remaineth yet the youngest.* There is yet one remaining, but he is the youngest and most youthful of them all. *He keepeth the sheep.* The reason why he was not present. *Send and fetch him.* Since he is not very far away, have someone go for him at once. *For we will not sit down till he come hither.* We will not partake of the feast until he comes. Being a family feast, it was right that he should be there.

12. *And he sent and brought him in.* Obeyed the prophet's command. *He was ruddy.* With fair skin and auburn hair. He was considered as being especially handsome. *And withal of a beautiful countenance.* A facial expression that was attractive and admirable. The margin has it, "withal fair of eyes." *And goodly to look to.* Possessed of good looks. *Arise, anoint him: for this is he.* The right man had at last come.

13. *Anointed him in the midst of his brethren.* Set him apart for a special work. *And the Spirit of the Lord came upon David.* He was once changed. The realization of the fact that he had been then and there designated to do a special work came upon him, and he yielded wholly to the Divine influences. *So Samuel rose up, and went to Ramah.* Having performed the work of the Lord, the prophet returns unto his home. This was the last public act of a long and influential life.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Lesson Topic August 2.

How Jesus Masters Our Prejudices

(Acts 9, 10-22; Phil. 3, 1-6)

BY JOHN F. JOSE.

The Theme and Scripture. Acts 9, 10-22. In this narrative we see how men of the same race, because of their ignorance of each other's condition, may be prejudiced against each other. Saul started for Damascus threatening the lives of such as Ananias, because Ananias was a Christian. Ananias feared Saul because of what he had heard of him as the great enemy of Christianity. The faith that obeys, overcomes prejudice. It discovers the unexpected has happened. It helps God answer the prayers of our supposed enemies, and relieves the sufferings of sinners in addition to saving those chosen by God for a great work as yet unknown to the rescuer and unrealized by the rescued.

Phil. 3, 1-6. Before his conversion Paul was what we would call a high churchman. He was proud of his ancestry, his tribe, his sect, his synagogue. His scholastic advantages were varied and valuable, his zeal commendable. But with him religion was a matter of ceremony and custom. He was a strict partisan, and bigoted against innovators in religion. Christ in his life changed him from a partisan and formalist to a man of beautiful spirit, of universal love and tremendous righteous energy. In this passage we see the worthlessness of externals and high merit of genuine transformation. Morality can be worked out by rule, but genuine spirituality comes through the indwelling Spirit of Christ.

The Meaning of the Theme. This topic is intended to teach the evils of prejudice, one of the deadliest enemies of mankind. It separates races because of the color of their skin, the place of their birth,

where they live, the language they speak, and refuses to see good in anyone because of some fancied inferiority. It believes good of some one because of the clothes he wears, accepts his teachings regardless of their lack of truth.

Everyone who has succeeded has had to do battle with this opponent. The inventor, the discoverer, the reformer, the teacher of new truths, the man in the front rank of progress—these know the meaning of prejudice, for they have felt its sting. "Can any good come out of Nazareth?" "Lord, I have heard of this man and his record is bad."

It is hard for us to understand how God can save the other man, but he can and does. We see him through human lenses, and judge him by feeble sense, but he who has planned the whole sees the end from the beginning. He commands, we ought to obey.

It is sometimes hard for us to believe that the man in sin has visions, yet he must have, for they are the signboards to future goodness, God has chosen vessels in sin which we are to rescue and direct in his ways.

Christ gave us two recipes for overcoming prejudice. An invitation—"Come and see." Not argument; just a vision. A command—"Go tell your friends what great things the Lord hath done for you." These two were effective in Ananias' case. When he obeyed, he found a man praying, and delivered his Master's message with wonderful results. How our prejudice is overcome when love shines in!

The Aims of the Meeting. To lead Epworthians to see that lives centered and circumferenced by the spirit of prejudice are limited in influence and must be transformed by the gospel of Christ's love before they can be useful and serviceable.

Here is one phase of the missionary problem. Prejudice keeps you from speaking to someone in the name of Christ because of his color, his race, his circle, the street on which he lives. Look that one up at once and give him an invitation to join the League. Aim to master the trait in your nature which thinks no good can come out of Nazareth.

The Leader's Task. You are in the midst of the heated season. People are prejudiced against attending services in warm weather, so do not put off preparation until the last hour before meeting, for fear that the weather may affect you as it does others.

Study the passages carefully and thoughtfully. Make out from one to three dozen original questions, the number determined by the size of your chapter. Hand them to members and friends with the request that they be present and speak briefly upon these questions. Arrange the questions with the individual in mind, and his personal prejudice. Have him state it. Has he ever endeavored to discover it? Has he prayed about it? Has Christ given him a vision which has meant its destruction?

The apostle's thought was not form but spirit, as the test and guide of the Christian's life. Make your meeting as unlike the conventional one as possible, and success will crown your effort.—From "Notes on The Devotional Meeting Topics."

Northern Cities

Of the conferences among us, that of Lexington holds a unique place in the history of the Negro in the Methodist Church. It has given to the Church at least two eminent churchmen and editors. It occupies the unique situation of being partly in the North and partly in the South. Her pastors and people are neighbors to some of the greatest Methodist centers in the world. Its territory of Ohio, Indiana, Illinois, Michigan and Kentucky is throbbing with great metropolitan cities, great commercial, manufacturing centers, which invite the ever-increasing populations. The public school system is adequately furnished in almost all of this territory; while in each State, except one, a State University is free to the growing young. Add to these natural advantages the further fact that multitudes of Negroes, weary with oppression, disfranchisement and unjust Southern conditions, are locating in such cities as Cincinnati, Columbus, Cleveland, O.; Indianapolis, Louisville and Chicago, and it must be apparent that the Lexington Conference continues in a unique place.

"Watchman, what of the night?"

The Negro in Northern cities presents a new phase of our race development. The great freedom to public places of amusement tempts the Negro to extravagant indulgence. The existing notions of disregard for the Sabbath, the Church, etc., prompt our people to exercise apathy and indifference. The moral condition of the Negro in the North, as in the South, must give the Christian minister great concern. He must win them in spite of their apathy and indifference. He must preach in his church, on the street-corner, in the highways and byways. He must go where his people are, whether in saloons, poolrooms, billiard or dance halls, in an earnest and an honest desire to reach and save his people.

The appalling condition of the Negro in sin as he is found in the great cities gives opportunity for a Negro preacher to emulate General Booth of London, or Dwight L. Moody, now lamented.

The Lexington Conference is addressing itself to the salvation of the cities through such eminently successful men as Rev. E. L. Gilliam, D. D., of Columbus, Ohio; the Rev. John S. Bailey, of Indianapolis, Ind.; the Rev. T. L. Ferguson, of Cincinnati; the Rev. G. A. Sissle, D. D., Cleveland; the Rev. J. H. Ross, Louisville, and the Rev. H. W. Simmons, D. D., Lexington, Ky.

The Lexington Conference must go forward by constant effort. The future is ripe with promise. If I was a young man I would covet a chance to labor in the Lexington Conference.

NOMEY.

God hates the self-life dressed in sanctified clothes as much as when it is dressed in rags.—F. B. Meyer.

The social teaching of Jesus must be our guide in the creation of the "new earth."—Rev. J. D. Jones.

Christian Educational Campaign of President Palmer and Superintendent Buckner

Believing that the work of Christian Education, like preaching the gospel, is best begun, "Beginning at Jerusalem," President Palmer declined an invitation from District Superintendent Holliday of the Opelika District "to visit several Quarterly Conferences in the interest of Mason City College," to accept an invitation from District Superintendent Buckner of the Birmingham District, in which territory the College is located. The card read as follows:

"My Dear Mr. Palmer: I will go on July 2nd to Lehigh; Friday the 3rd at Selfville and Holston, and July 4th and 5th to Village Springs. Now, I shall be pleased to have you make this trip with me. I think we can do good for our dear school. Let me know, that I may let the people know that you are coming. You see by my date we get over a big territory with little expense and time. Your co-worker,

R. J. BUCKNER."

The trip was made as planned and President Palmer and Superintendent Buckner were royally received at Lehigh, a mining settlement, by the pastor, the Rev. J. C. Nelson, and the following committee: Revs. J. C. Cotton and Moses Fentress, Mr. C. W. Dupree (who also furnished a team to convey them from Lehigh to Selfville) Mrs. Lucy Fentress, Daisy P. Hutchinson and Phronie Mooreland. This last named sister served a dinner that was fit for a king; in fact, it was so arranged that they "fared sumptuously" here, even if they were not "arrayed in purple and fine linen," and even if it was not an "every-day" occurrence.

District Superintendent Buckner is not an amateur in this very important office, but rather a complete master of the situation. In the conduct of his Quarterly Conferences he is careful, painstaking, gentle, but firm. He gave Dr. Palmer a chance—as much time as he wanted—to present the cause of Christian Education to the people. He spoke and preached strongly himself on behalf of Christian Education. His sermon at Village Springs on "The Prodigal Son" was so dramatic in its delivery, so beautiful in its description, so powerful in thought and burning with eloquence, that it seemed that the scenes of the Day of Pentecost were not an experience of the dead past, but the living present. There were immediate pentecostal results.

Pastors Eatman of Selfville and Holston, and McCauley of Village Springs, both of which are farming settlements, were in full accord with this Christian Education campaign.

During the session of the Selfville and Holston Quarterly Conference there was an effort to have one sister act as Superintendent of two Sunday Schools. Upon inquiry it was found that she was the only person in that section competent to fill this important position, and she herself confessed that she was incompetent in every respect, but was willing to do the best she could. The wonder is that in this community, scarcely forty miles from Mason City College, such a thing is a possibility; and yet this is a fact. These people of our Church are perishing with educational hunger, and at Mason we have educational "bread enough and to spare."

Who is responsible for this deplorable state of affairs among a weak, struggling race of people, whose only hope is Christian Education, and whose only dependence for light on this subject is upon their spiritual leaders?

President Palmer said that, when they seemed so utterly ignorant of the Christian educational opportunities at their door, and declared they knew nothing whatever of Mason City College, he thought of the question Paul asked certain disciples of Ephesus and the answer he received:

Paul: "Have ye received the Holy Ghost since ye believed?"

Disciples: "We have not so much as heard whether there be any Holy Ghost."

Sad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is still the child of God.—Philips Brooks.

There is no death to the Christian—it is life.—Rev. Benjamin Scott, B. A.

The First Annual Round-Up Farmers' Institute—Farmers' Summer School

At Clark University, August 3rd to 8th, inclusive.

There are in the state of Georgia 18,700 Negro farm owners, 35,250 Negro cash tenants and 36,889 Negro share tenants. Thousands of these Negro farmers, in all three classes, want to change their system of farming and raise their standard of living, but they do not know how to do it.

Again, there are 117,000 male Negro farm laborers and 72,000 female farm laborers, a total of 189,000 Negro farm laborers with an earning power of \$147 per year each. These laborers have nothing to inspire them with a love for their work. We must have this people to see farming in its true light and realize that it is not a round of toll and drudgery, but a calling that can be made to pay well.

This is the first time in the history of the state of Georgia that an opportunity has been given to the Negro farmers to attend school for one week and be taught the latest methods of farming and improving their conditions. For this purpose, they have succeeded in securing the services of several agricultural experts.

A partial list of the instructors that have been secured is given below:

Two lectures—Farm, Garden and Orchards, Prof. J. G. Oliver, of the Seventh District Agricultural School, Powder Springs, Ga.

Two lectures—The Plow, Its Care and Adjustment, Mr. J. B. Butler, of the Chattanooga Plow Co., Chattanooga, Tenn.

Five lectures—Fall and Winter Plowing, Prof. H. E. Stockbridge, of the Southern Ruralist, Atlanta, Ga.

Three lectures—The Best System of Renting Farm Lands, Editor F. G. Hunnicutt, of the Southern Cultivator, Atlanta, Ga.

Two lectures—Management of Farm Labor, Prof. P. C. Parks, Superintendent of the Agricultural Department of Clark University.

Three lectures—On the Selection of Cotton and Corn Seed for Planting, Mr. E. Gentry of the Bureau of Plant Industry, Washington, D. C.

Two lectures—Caring for and Feeding a Dairy Herd, Profs. C. L. Willoughby and P. N. Flint, of the Southern Experiment Station.

Three lectures—On the Improvement of the Cotton Plant, Prof. G. W. Carver, Director of the Agricultural Department, Tuskegee Institute.

Two lectures—On How to Extend the Rural School Term, by Prof. C. J. Calloway, of Macon County, Alabama.

Two lectures—On Harvesting the Corn and Cotton Crop, by Associate State Agent Davis, of the Bureau of Plant Industry, Washington, D. C.

One lecture—On How to Keep the Boys on the Farm, Prof. J. M. Collum, Principal of the Third District Agricultural School, Americus, Ga.

Two lectures—On Keeping Your Farm Neat and Attractive, Prof. J. N. Rogers, Principal of the Tenth District Agricultural School.

Two lectures—On the Raising of Poultry on the Farm, Dr. W. J. Yates, of Gammon Theological Seminary, Atlanta, Ga.

Two lectures—On Insects Injurious to Farm Crops, Prof. Z. Hubert, of Spelman Seminary, Atlanta, Ga.

In addition to the above, Hon. T. G. Hudson, the State Commissioner of Agriculture will address the Institute.

At this Farmers' Institute we wish to devote one day to the teachers of the rural schools among the Negroes. A representative of the Jeans Fund will be present to address the teachers as to the conditions under which the various schools may receive aid from this Fund. So no rural school teacher can afford to miss this opportunity. Mr. C. J. Calloway, of Macon County, Alabama, who has done so much to extend the rural school term of his county, will address the Institute on the work that he has accomplished. Come and bring some of your patrons with you.

The expenses for those attending this Institute will be 50 cents per day or \$3.00 for the whole week. This amount includes your board, room rent, and tuition. The rooms of the students who are now out on their vacation will be prepared for the visitors and all are expected to eat in the dining hall.

An old-fashioned free barbecue will be given on Saturday, August 8th. All of the farmers attending the Institute are invited to be present.

Jesus Christ did not leave legacies to be entered upon without effort.—Rev. Verrant Wills.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Easton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

Previously acknowledged	\$116.50
Greenwood District, H. B. Hart	5.00
Lake City, S. C., F. E. McDonald	2.00
Total	\$123.50

GENERAL COMMITTEE

The General Committee or Foreign Missions will meet in Lindell Avenue Methodist Episcopal Church, St. Louis, Friday, November 6, at 10 a. m. Signed:

A. B. LEONARD.
HOMER C. STUNTZ.
S. O. BENTON.
HOMER EATON.
H. C. JENNINGS.

Bishop Cranston announces the change of the date of the North Carolina Conference from October 8th to October 15th; and of the Atlanta Mission conference from October 15th to October 22nd.

OF GENERAL INTEREST

QUEBEC'S TERCENTENARY.

On Monday, July 20th, began the celebration of the three hundredth anniversary of the founding of Quebec by the French under Champlain. The city has taken on a carnival aspect. Thousands of the inhabitants are arrayed in costumes of the middle ages representing the different phases of the history of Quebec from its founding to the battle on the Plains of Abraham. A large number of Iroquois and Ojibway Indians have been brought there to take part in the celebration and to add to the realism of the scenes depicted. His Royal Highness, the Prince of Wales, accompanied by a distinguished retinue of British Nobles will sail into the harbor upon the formidable cruiser "Indomitable." He will probably have arrived before this comes to the notice of our readers. The Prince will be attended by all the pomp and circumstance befitting England's future King. Field Marshal Lord Roberts, the hero of many campaigns and the idol of the British army will also be in attendance. Vice-President Fairbanks will represent the United States. France will also have distinguished representatives present. In fact, it is stated that the gathering of so many celebrities is of greater significance and is attracting more attention than the celebration itself. There will also be assembled in the harbor a great array of battleships. England, France and the United States will be represented by the latest types of these mighty engines of destruction. When it is considered that Quebec was settled by the French in 1608 and was wrested from them by the English in 1763, the participation of France in this event is a strong indication that the old differences between France and England have passed away and that there now exists the strongest good will between these two Nations. So may it ever be.

"LET THE PEOPLE RULE" AND CONTRIBUTE.

The wicked corporations will not be allowed to contribute to the campaign funds of either party. Long enough have national elections been dominated by the corruption funds of trusts; long enough has the will of the public been thwarted by gold freely bestowed by gigantic and unholy combinations. This is to be an election of the people, for the people and by the people. Thus speaks the Democratic nominee from Fairview and to which the Republican nominee



(Through the Courtesy of the Northwestern Christian Advocate)

THE HON. WILLIAM HOWARD TAFT,

Candidate of the Republican Party for the Presidency of the United States

at Hot Springs, responds, "Amen." Now, the successful candidate owing his election to the common people will be under obligation ever to serve them and them only. It occurs to Mr. Bryan that possibly when the platform upon which he stands has been read and thoroughly understood there will be a mad rush upon the part of individuals to contribute funds to his election. Therefore he considerably states that no sum exceeding \$10,000 will be accepted from any individual. Further, the Democrats have pledged to publish all amounts contributed in excess of \$100, at least three days before the election. On the other hand the Republicans point out that they will be governed in the whole matter by the National law which forbids corporation contributions and by the New York State law which requires the filing of all receipts and expenditures with the National treasurer at Albany. Thus this campaign is to be fought on higher grounds than any of its predecessors.

"THE ST. LOUIS REPUBLIC'S CENTENNIAL."

On July 12 the *St. Louis Republic*, one of the leading and most reliable newspapers of the country celebrated its 100th birthday. In commemoration of this event it issued a special anniversary edition of 192 pages. The publishers compiled with great pains, a large amount of matter of historical value, especially as relates to the development of the great commonwealth of Missouri and its chief city, St. Louis. One of the features of great interest was the publishing of the photographs of some of its old subscribers, one of whom had been a regular subscriber for 86 years. Now while it may not be claimed that the constant renewal of one's subscriptions is conducive to longevity still it is a good thing and ought to be greatly commended and encouraged.

THE PROHIBITIONISTS.

The Prohibition National convention which met in Columbus, Ohio, July 15-16 nominated as its standard bearers Eugene W. Chafin of Chicago for President and Aaron S. Watkins, of Ohio, for Vice-President. The convention distinguished itself for having adopted possibly the briefest platform on record. It does not contain more than 350 words. Concerning the demand for prohibitory commandment it advocates: 1. The submission by Congress to the several states of an amendment to the federal constitution prohibiting the manufacture, sale, importation, exportation or transportation of alcoholic liquors for beverage purposes.

2. The immediate prohibition of the liquor traffic for beverage purposes in the District of Columbia, in the territories and all places over which the National government has jurisdiction, the repeal or the internal revenue tax on alcoholic liquors and the prohibition of the interstate traffic therein.

In addition to this it also "favors direct election of senators, postal savings bank, income tax, regulation of Interstate Corporations, uniform marriage and divorce laws, employee's liability law, prohibition of child labor and the protection of natural resources." Because of the great temperance tidal wave which has been sweeping over the country the convention created more interest and came in for less ridicule than usual. Upon the arrival of the delegates in Columbus they were escorted from the station to their hotels by a decorated water wagon drawn by four white horses emblematic of the eight prohibition states. There were also a mule in the procession labeled "Missouri, two-thirds dry." Mrs. Carrie Nation was present and made a brief address. Success to the Prohibitionists. Foes of the saloon and defenders of the Flag.

WE MUST BEAR OUR PART

If the Negro membership of the Methodist Episcopal Church is to share equally with the membership of the Church as a whole in the honors and privileges of the Church, we must bear also our part of the burden. This is very true as to the expenses of the General Conference. About 75 per cent of the amount apportioned to the conferences for General Conference expenses has been raised. The colored conferences raising about half of the amount apportioned. To be exact: The colored conferences were apportioned \$9,811 and raised \$4869.53. While this may be a larger per cent than raised heretofore there is no reason why we should not raise every cent apportioned or nearly so. If this is not done, according to plan adopted at the last General Conference, during the next Quadrennium the deficiency must be added to the new apportionment and this will make the burden for the next Quadrennium much heavier. In reading the list, which comes direct from the treasurer of the General Conference, Mr. Oscar P. Miller, Rock Rapids, Iowa, it will be noticed that some of the conferences raised very little; some less than one third; others about one fourth. These conferences need not be singled out by us; this can be easily done by scanning the columns. We respectfully and urgently request our brethren to take this matter up and to raise at an early date as possible the amount necessary.

The colored conferences raised on General Conference Expenses up to July 11, 1908:

	Apportioned.	Paid.
Atlanta	\$ 389.00	\$ 159.00
Central Alabama	194.00	72.00
Central Missouri	392.00	202.00
Delaware	1184.00	835.30
East Tennessee	248.00	120.00
Florida	220.00	112.25
Lexington	668.00	186.00
Lincoln	103.00	51.00
Little Rock	240.00	99.00
Louisiana	898.00	212.00
Mississippi	590.00	263.00
Mobile	179.00	49.00
North Carolina	353.00	228.90
Savannah	250.00	184.05
South Carolina	1034.00	472.25
Tennessee	284.00	72.63
Texas	493.00	208.00
Upper Mississippi	556.00	224.50
Washington	1161.00	870.00
West Texas	375.00	248.05
S. Florida Mission		
Total	\$9811.00	\$4869.53

CHILDREN'S DAY COLLECTION

Much confusion is caused in the offices by a mistaken impression on the part of pastors that under the action of the last General Conference the Children's Day collection goes to the Board of Sunday Schools and should be sent to Dr. Downey. This is an error. The Children's Day collection taken on the second Sunday in June is still for the aid of students in our educational institutions. It should be forwarded to, and all checks and drafts should be made payable to, Thomas Nicholson, Corresponding Secretary of the Board of Education, 150 Fifth Avenue, New York City.

The Ohio correspondent to the Zion's Herald, referring to Bishop Scott's recent visit to Cincinnati, says: "Bishop Scott has been spending a little while in Ohio. He addressed the Preachers' Meeting in Cincinnati a week ago. The instances of heroism on the part of some of our converts in Liberia, in the face of torture by scourging, and by a new ordeal, throwing cayenne pepper in the face and eyes, and other savage agencies of persecution, bring to mind the days of old when the early Christian converts refused, even in the face of death in the jaws of wild beasts to renounce their Lord. According to his testimony the church in Liberia seems at last to be reaching out into the region round about in the effort to spread the Gospel and reach the squalid and wretched savages in adjacent tribes. Addresses such as Bishop Scott gives, full of vivid reminiscences, telling what his eyes have seen and his ears have heard, and testifying concerning the current victories wrought by the Gospel in the midst of an ignorance, a superstition, and a degradation not surpassed in any land or age, ought to be fruitful in deepening interest in our plan of foreign evangelization."

Personal and General

Mrs. M. S. Davage is spending her vacation at Hammond, La.

We are glad to note the recovery of the Rev. P. H. Rembert, pastor of Adams' Chapel, of Fayette, Mississippi.

Miss M. M. Donnell, stenographer to the editor of the SOUTHWESTERN, is visiting her parents and friends, at Rushville, Indiana.

Rev. P. W. Perry, D. D., pastor at Worcester, Massachusetts, preached, on a recent Sunday, the annual sermon for the Masonic fraternity.

The Secretarial Summer Institute for the Y. M. C. A., under the direction of Doctor J. E. Moorland will be held in Asheville, N. C., July 22-26.

President and Mrs. L. M. Dunton are spending the Summer raising funds for Claflin University. They are expecting a large attendance the coming school year.

The Savannah District of the Savannah conference under the leadership of District Superintendent the Rev. E. D. Giddens, will more than double its benevolent claims this conference year.

Professor George P. Childress was recently elected principal of the City School at Durant, Mississippi. The position pays a splendid salary. We congratulate Prof. Childress upon his success.

Mr. M. S. Davage, business manager of the SOUTHWESTERN, preached a strong and eloquent sermon to the Siloam Lodge of the Free and Accepted Masons, Sunday night, July 19, in Union Chapel, this city.

The permanent address of Bishop J. C. Hartzell during his stay in America is 220 West Fourth Street, Cincinnati, Ohio. The Bishop will have great pleasure in hearing from those who are especially interested in Africa.

We regret very much that we did not receive in time for publication from the Rev. James Robinson, pastor at Collins, Mississippi, notice of the fact that reduced rates had been granted for the District Conference of the Shubuta District which is in session this week, at Collins, Mississippi.

Professor W. S. Scarborough, who for a number of years has been professor of Greek in Wilberforce University, Wilberforce, Ohio, and whose Greek text book has made him famous, was recently elected president of Wilberforce University, succeeding Doctor J. A. Jones. We hope to give a more extended notice of Doctor Scarborough in a later issue.

Rev. Doctor Francis J. Wagner, for twenty years president of Morgan College, passed to his reward November 20, 1907, at Cucamonga, California, where he spent the last days of his life. Doctor Wagner was thoroughly interested in the education of the Negro. He was a successful and honored president of Morgan College, loved by the students and patrons.

Mrs. Colonel Springer, of Center Junction, Iowa, who was recently called to her reward was one of the leaders of the Woman's Home Missionary Society since its organization in 1880. Her visits to Louisiana were appreciated by many who learned to love her for her earnestness and faithfulness in the work to which she had given so much of her time and energy.

Miss Gertrude Ward, one of the two school-girls who were each awarded a five-dollar prize in the Woman's Christian Temperance Union temperance essay contest in Lorain, in June, also won first prizes in the county contest. The winners were each given ten dollars. Miss Ward is a member of our Sunday School and is but fourteen years of age. We are proud of Miss Ward.

The ministers of the South Carolina Conference are undertaking to raise this Summer from the colored and white people of the State ten thousand dollars for Claflin University at Orangeburg, S. C.

The formal opening of the new Morris Methodist Episcopal Church at High Point, North Carolina, began Sunday, July 12, Rev. J. H. Lovell, pastor. Among the participants of the program which covers this week are: Drs. I. L. Thomas, S. A. Peeler and J. P. Morris.

On the 29th of June the Rev. David McLendon, a member of the Savannah Conference for forty years, passed to his reward. He preached his last sermon at Griffin, Ga., about two months ago in Heck's Methodist Episcopal Church. At the close of his sermon he said, "I am packing up. I am getting ready to change worlds." He was a man of large usefulness having established much of the work

that is now found within the bounds of the Savannah conference. He was loved and honored by all his brethren.

The good news comes from President Dogan of Wiley University that the Huntsville District Conference under the leadership of Doctor W. Hartley Jackson, District Superintendent, raised in the recent Wiley rally \$435. This is in excess of last year and is remarkable considering the hard times. This district also pledged fifty new students to enter the University at the opening. Dr. and Mrs. Jackson have arranged to purchase a small farm near Wiley and will donate same to Wiley University for a fruit and truck farm.

Miss Irene Theodicia and Miss Esther Juanita, daughters of Dr. J. W. E. Bowen, graduated from Wesleyan Academy, Wilbraham, Massachusetts, during the month of June. Miss Irene completed the Academic and music courses and will enter New England Conservatory of Music in Boston in September. Miss Juanita completed the classical preparatory course and will enter Wellesley College in October. Mrs. Bowen went to Woodstock to visit relatives, thence to Boston and on to Wilbraham, to witness the graduation and returned home with the young ladies.

Edward E. Cooper, the founder and first editor of the *Indianapolis Freeman* and the founder of the *Colored American*, died at his home in Washington City last week. Mr. Cooper was in the very forefront of Negro Journalists of this country; and under more favorable circumstances could have established a journal which would have been the mouthpiece for the entire race. For lack of financial support the *Colored American* was suspended a few years ago; since that time Mr. Cooper has been in the employ of the Government and engaged in business. His death will be regretted by thousands who knew him through his papers and admired him for his ability as a journalist and for his intense interest in everything that looked towards the uplift of the Negro.

The *Pittsburg Christian Advocate* says: "Mrs. Hilda M. Naysmith, superintendent of Adeline M. Smith Industrial Home, Little Rock, Ark., under the auspices of the Woman's Home Missionary Society, has returned to the Home, where she may be addressed. She was a lay delegate to the late General Conference, and in the interest and under the direction of the Woman's Home Missionary Society spent the month of June visiting and addressing District Conferences, Woman's Home Missionary conventions, and various churches. She visited seven of the eight District Conferences in the East Ohio Conference, and spoke in churches in Cleveland, Akron, Alliance, Massillon, Warren, Canton, Youngstown, Ashtabula, and other cities. Her testimony as to the large usefulness of the Society, speaking from an experience and observation of thirteen years, thrilled many hearts, moving many to determine upon more liberal support of the work of the Society."

The following item concerning Bishop Foss, taken from the *Philadelphia Methodist*, will be of general interest:

"We simply called to inquire as to the good Bishop's health, on the afternoon of June 26, as we had done repeatedly, when, to our glad surprise, we were told that the Bishop desired to see us. We found him in a very comfortable and inquiring frame of mind, and yielded to his persuasion in recounting several incidents that occurred while at the General Conference. He spoke in high praise of that body and the work done by it. He was very greatly pleased that Bishop Wilson had been assigned to Philadelphia as resident Bishop. He gave evidence of much interest in the doings of the Foreign and also in the Home Mission and Church Extension Boards, and fully endorsed the action in regards to the separation of the Freedmen's Aid, the Education Board and Sunday School Union. He regarded the selection of the eight new Bishops as wise, and believed they were of God. His outlook for the future of Methodism was of the most encouraging character. He is gradually but certainly regaining his strength. Throughout his illness, he has had neither fever or pain. His facial expression is as of old. The same intensity of purpose and force of character is clearly manifest, and an intelligent comprehension of his situation is a hopeful sign of recovery. He is learning to walk by leaning upon the arm of an attendant. His appetite is good, and his spirits are buoyant. We had a season of blessed communion with God in prayer."

Some Recent Conventions

SHUBUTA (MISS.) DISTRICT.

The District Epworth League and Sunday School Convention met at De Soto, Miss., June 24th, 1908. A song followed by a prayer from T. R. Smith opened the meeting. "O for a closer walk with God" was sung, and was followed by a prayer from Temporary Chairman J. E. Webb. The Rev. Mr. Arnold, pastor at Shubuta, was elected President of the convention and T. R. Smith, of Hattiesburg, Secretary. Later both were elected to these offices for the ensuing year. Reports showed that the district was in good condition spiritually. Miss Kate Evans, Superintendent of the Junior League, gave a glowing account of her work and was re-elected to the position for the next twelve months. The Rev. B. W. Robinson, corresponding secretary, made a good report and was also re-elected to his position. The district was organized with four groups, to be presided over by four vice presidents. This will give much activity and life to the League work. President, Rev. G. W. Arnold; First, Second, Third and Fourth Vice Presidents, J. E. Webb, J. McCree, W. H. Vaughn, respectively. Treasurer, Mrs. V. Robinson. Superintendent of Junior League Mrs. Kate Evans. Corresponding Secretary, B. W. Robinson. Recording Secretary, T. R. Smith. The next meeting will be in June, twelve months from date, at Hattiesburg. An enjoyable reception given for the delegates was one of the pleasant features of the convention.—T. R. Smith.

GAINESVILLE (FLA.) DISTRICT.

The Sunday School and Epworth League Convention of the Gainesville District Methodist Episcopal Church convened in its sixteenth session Thursday morning, June 25th, at 9:30 o'clock in the Paradise Methodist Episcopal Church, at Alachua, Fla., the Rev. J. F. Elliott, District Superintendent, presiding. After the devotional exercises, which were unusually interesting, the District Superintendent delivered his introductory address. Mrs. J. Harvey Smith, of Jacksonville, who has been secretary of this convention for six years, called the roll and about one hundred delegates responded. The district choir, under the leadership of Mrs. Judith P. Rainey, of Gainesville, electrified the convention with refreshing songs from the New Songs of the Gospel, Nos. 1 and 2. The District Superintendent appointed Committees on Sunday School Work, on Revising the Constitution, on Epworth League Work and Resolutions. Mrs. Frances R. Ferguson read an excellent paper, "The Origin and Object of Sunday School Work," which was ably discussed by Revs. G. B. Wilson, T. E. DeBose, C. H. Lunday, Mrs. J. P. Rainey and Mrs. Eliza Bradley. Rev. J. E. A. Keeler read the second paper, subject, "Are We Reaching the Masses of Our Sunday School Scholars? If Not, Why Not?" This paper was original in its composition and timely in scope, and was ably discussed by Dr. J. Harvey Smith, Rev. T. E. DeBose and others. Rev. Riley E. Robinson, of Fernandina, and F. W. Williams, of Ocala, fraternal delegates of the Jacksonville and Ocala districts, were introduced.

The session in the afternoon was very interesting. Several excellent papers were read and discussed by the following persons: "The Epworth League and Its Object" was discussed

by Miss Rose Ferguson, Miss Marietta Hill and Mary Williams. "Does the League Receive Proper Attention from the Ministers?" by Mrs. Lilly Long, Mrs. Eliza McDonald, Miss Alethea Perry, Mrs. Annie Smith and John Smith. "The Importance of Soul Instruction" was one of the best papers read in the convention. This was read by Mrs. Susie H. Wilson and discussed by F. E. Welch, Miss Nancy McDonald, Mrs. C. C. Williams and Miss Besie Watts.

The evening session was opened by L. C. Foster. The choir discoursed some of its best music. Rev. J. B. Wilson delivered the welcome address, responded to by Rev. F. P. Page. Rev. R. E. Robinson was then introduced and delivered his fraternal address, after which the Rev. G. M. Hearst preached an excellent sermon to a packed house.

The second day's session opened with renewed interest. The devotional exercises were conducted by Mr. William Brown. Mrs. Eliza Bradley, of Rosewood, read an excellent paper, the subject being, "The Thought of Time." This paper was ably discussed by the Rev. J. B. Wilson and Mrs. M. C. DeBose. Miss Alberta Wilson read a splendid paper, subject, "Delight in God's House." Rev. J. B. Wilson read a paper on "Rationality or Religion." This paper was discussed by the Rev. S. A. Huger. Other papers were read by the following persons: "Educational is Our Own Work," A. E. Lewis; "How to Better the Condition of the District," W. W. Sullivan, L. C. Foster, A. Martin, E. W. King and J. H. Willards; "Is There a Decline in Our Sunday Schools and Leagues? If So, Give Reason and Remedy." This was a general discussion, led by Rev. A. B. Young. A paper, "The Christian Sabbath," was read by Miss Parthena Hunter, which showed thought and study. Splendid papers on "Temperance" were read by Misses Pearlle Berry and Pearlle McCaslin. Miss Ruth Nelson read an excellent paper, "The Social Side of the Epworth League." Several other papers were read by delegates whose names were not learned.

An able sermon was delivered by the Rev. J. P. Patterson, District Superintendent of the Ocala district, who was introduced and delivered an excellent address on the working of the General Conference at Baltimore last May. On Sunday the convention reached the climax, both in interest and numbers. People began to arrive at an early hour in vehicles of every kind and on the incoming trains from every community adjacent to Alachua.

At nine o'clock Mr. F. E. Welch conducted a model Sunday School, assisted by W. W. Sullivan. Love-feast was conducted at ten o'clock. At eleven o'clock the Rev. J. F. Elliott preached an able sermon on the Christian Sabbath. At three o'clock, the Rev. O. R. Niblack preached a powerful sermon to an immense crowd, and at eight o'clock p. m. the Rev. A. B. Young preached a good sermon to a large audience.

Dr. J. Harvey Smith, of Jacksonville, attended the convention from beginning to end and gave some helpful assistance in the running of affairs. The familiar face of Mr. E. L. Chestnut gave inspiration to the occasion. The convention closed Sunday night and the delegates left for their homes Monday feeling that they had attended one of the best conventions ever held in the district.

SHREVEPORT (LA.) DISTRICT.

The Epworth League and Sunday School Convention of the Shreveport District met at Many, La. A special coach leaving Shreveport at 7:28, arrived at Many at 4:15. Delegates were taken on along the line from Shreveport to Many. Forty-one delegates were on board. Two persons were happily converted. Collections were good. Program excellent. Thomas Wright, District President; E. C. Howell, Willis Johnson, Secretaries; T. J. Johnson, District Superintendent.

HUMBOLDT (TENN.) DISTRICT.

Tennessee Annual Conference Epworth League Convention met in Rufin Chapel Methodist Episcopal Church, Humboldt, Tenn., June 17-19. Rev. Jesse P. Price presided. The welcome address on behalf of the church was delivered by Miss Maudie Baldrige; on behalf of the ladies and people of Humboldt by Miss Rachel E. Lowery. Response on behalf of the convention, Rev. S. M. Utley, A. B., District Superintendent of the West Nashville District. The following are some of the subjects which were discussed: "The Object of the Tennessee Conference Epworth League," paper by the President, Rev. Jesse P. Price; "The Work of Junior League," Miss Hattie Moores; "How to Have a Successful League Chapter in Every Charge," "How to Put the League on the Heart of the Church," "How the League Benefits the Church," Rev. J. H. Thompson, B. D., "The Epworth League and Its Finances," Rev. J. Harrison and S. J. Gilbert; "How May Children be Interested in Church Work," Rev. George R. B. Waters; "Music," Prof. A. D. Ivy and Miss Beatrice Stewart. The music of the convention was excellent, directed by Rev. J. M. Lyte, B. D., District Superintendent of the West Tennessee District, and Prof. A. D. Ivy, of Centenary Methodist Episcopal Church, Memphis, Tenn. The following ladies presided at the organ with much credit to themselves, Miss Hattie Moores, of Nashville, and Miss Beatrice Stewart, of Mason, Tenn. Too much cannot be said about these faithful workers. The President, Rev. Jesse P. Price, the active League worker, while he is one of the elder members of the Tennessee Conference, is a most active pastor, both mentally and physically. Therefore, he is called the young man of the conference. The young District Superintendent of West Tennessee District, Rev. J. M. Lyte, B. D., never left a stone unturned, with the assistance of the officials and laity of the local churches, to entertain the convention. He had to act as pastor, District Superintendent and Fourth Vice President of the convention. Everything considered, we can say that we had a great convention. A resolution of thanks was extended to the good people and District Superintendent Rev. J. M. Lyte, B. D., of Humboldt, for their generous hospitality. Rev. I. L. Thomas, D. D., one of the Field Secretaries of the Board of Home Missions and Church Extension Society, was with us and took an active part in the general discussion, and said many helpful things to us. We cordially invite him to be with us in our conferences and conventions wherever they are held. He gave us a treat on Thursday evening to one of his lectures. The following were elected officers for another year. President, Rev. Eli J. Guthrie; Corresponding Secretary, Rev. J. H. Thompson, B. D.; Recording Secretary, Rev. A. L. Nelson; First Vice President, Rev. B. F.

Anderson; Second Vice President, Rev. M. Williams; Third Vice President, Rev. R. A. Dowell; Fourth Vice President, Rev. L. M. Moores, D. D.; Treasurer, Rev. J. W. Richmond, D. D.—E. J. Guthrie, Reporter.

HUNTSVILLE (TEX.) DISTRICT.

The Huntsville District Conference of the Methodist Episcopal Church, which convened with the St. James Methodist Episcopal Church, Huntsville, Texas, adjourned Sunday night, July 12. The conference was filled with enthusiasm throughout and was a success from every point of view. Dr. M. W. Dogan, President of Wiley University, was present and presented the claims of the University. His plans to erect a thirty-thousand-dollar dormitory for the boys were fully endorsed by the conference and \$435 was raised to apply on the building fund. Dr. W. Hartley Jackson, District Superintendent, announced that he and his wife had decided to purchase a small farm near Marshall, and donate the same to Wiley. Special mention should be made of the highly spiritual services which were a chief feature of the conference. Rev. D. C. Hailey represented the *Southwestern Christian Advocate*. — D. A. Runnels, B. F. Carter, Reporters.

PERSONAL AND GENERAL.

The Rev. E. S. Williams desires to inform his correspondents of his change of address. He is now at 1316 G Street, N. E., Washington, D. C.

The wife of the Rev. C. A. Jordan, at Laird, Miss., is very ill at her home, and has been for two months. Both she and her husband pray that we will remember them in our prayers.

Mr. and Mrs. A. T. Washington announce the birth of their son, A. T. Crump, Washington, July 5th, at the home of his grandmother, Mrs. J. R. Crump, 302 E. Monticello St., Brookhaven, Miss.

It gives us exceedingly great pleasure to acknowledge the receipt of \$5 from our Sunday School at Tchula, Miss., the Rev. H. B. Hart, pastor. This amount is to be used in office furnishings.

The Misses Bertha and Bessie Reed, of Darrow, La., recently planned an apron party, to raise funds with which to purchase a Bible for the church. They raised nearly \$5.00 and the church has now a splendid Bible, of which it is very proud. These young ladies are members of the Sunday School at Darrow.

The hearts of the Rev. and Mrs. M. L. Baldwin, of Opelousas, La., were made happy on the night of July 3rd, by the coming into their home of a large number of friends bearing groceries to the amount of 75 pounds, accompanied by a purse presented by Miss Lillian Thompson. The groceries were presented by Mr. A. V. Given on behalf of the entire church.

At Lumberton, N. C., the members of the Methodist Episcopal Church, on the evening of June 30, 1908, gave their pastor, Rev. S. M. Donald a pleasant and substantial surprise by way of an old-fashioned "storm party." They entered the home singing softly and sweetly, heavily laden with many wholesome parcels of provisions. After prayer and a short talk from the pastor, they departed amidst laughter and jollity.

For Jellies and Preserves

On the proper sealing of your jellies and preserves depends their "keeping." Metal and glass caps too often leak; tying with paper is next to useless; old lids are often insecure.

Simply pour Pure Refined Paraffine over the tops of your jellies, or dip the closed end of the jar (after cooling) in melted

PURE REFINED PARAFFINE

and you will have sealed them perfectly. It's impervious to acids, water, mold and moisture. Has no taste or odor and is perfectly harmless.

Pure Refined Paraffine is used for washing, starching and ironing and numerous other household purposes. Comes in single cakes with full directions inside. Sold everywhere.

STANDARD OIL COMPANY
(Incorporated)



Doings of the Workmen

ALABAMA.

Eclectic and Bethel Circuit.—The third Sunday and Saturday in June were days of interest on this circuit. Our third quarterly conference convened, with our well beloved District Superintendent, Rev. J. A. Holliday, presiding. Our energetic pastor, the Rev. C. L. Dunn, keeps the circuit alive and had interested the churches to the extent that it was an easy matter to get an immense gathering at our quarterly meetings. Our people take a delight in being with our District Superintendent. His gentlemanly manners, executive ability in the administration of the conference, and the spirit and power he demonstrates have won for him an everlasting impression in the hearts of these people. We love our pastor because he is wide awake on every subject and keeps abreast with the times. The Rev. Mr. Dunn is a Gospel preacher, giving you the word, pure, simple, thoughtful, forceful and logical. We are glad to have such a teacher, preacher and scholar as he is among us. All the leaders rendered fine reports. The circuit is in good shape. Class and prayer meetings are well attended and the Sunday Schools are above the average. The Epworth Leagues are marching to success. Our congregations are above the average. It is the old-time John Wesley spirit manifested. Great harmony and union exists between pastor and people. We are worshipping God in the new church at Eclectic. R. L. Varner and a few more determined workers at Eclectic deserve great praise for this sacrifice to be able to enter the new church. Saturday of the quarterly conference was a day well spent in service and feasting. We were highly honored with the presence of the white pastor of Eclectic, of the Methodist Episcopal Church South. His address will long be remembered by the people. Rev. J. A. Holliday knew exactly what words to choose as a forerunner. We are convinced that to solve the race solution and the great social problem of living there must be harmonious working and harmonious thunderings from the pulpits of the pastors and preachers, both white and colored. The business of the quarterly conference was well handled and carefully looked into. The District Superintendent emphasized the importance of education, the loyalty to our schools and the church and its benevolences, and strongly ap-

pealed to the people for the Southwestern. The old and new church both were filled Sunday and yet needed more room. Raised and reported during the day for minister and benevolence, \$60. Sacrament was administered to 126.—C. H. Brown.

Aberfoyle and Brown Grove Circuit.—Our second quarterly conference was held June 27-28 at Brown Grove Methodist Episcopal Church, on Saturday, at 11 o'clock a. m. The conference assembled, a few verses were sung by the conference. Then prayer was offered by Brother Jim McCarter, after which the pastor, Rev. J. C. Chuman, ascended the rostrum. He preached a most excellent sermon, by which the people were highly pleased. After preaching dinner was served. After dinner the Superintendent took the chair and proceeded with the business. Good reports were rendered. On Sunday the Superintendent preached a soul-stirring sermon and administered the Lord's Supper to a goodly number. Paid the Superintendent in full, \$31; paid to the pastor, \$111.14; raised for missions, \$37; raised for house rent, \$8; total for the quarter, \$187.14. At Owens Chapel, the smallest on the circuit, we have been promised as a donation an acre of land from one of the large-hearted citizens of Union Springs, Ala. The person is Mr. Tom Gholston. To him we give grateful thanks. The land is valued at \$50. We expect to begin building a new church in a very short while.—S. W. Owens.

Benson's Mission.—Our third quarterly conference was held June 23, 1908, with Rev. J. A. Holliday, District Superintendent, in the chair. The weather was very unfavorable, but the brethren of the conference were there to answer to the roll call. Reports showed an increase in the work. The Rev. J. A. Holliday looks well to the interests of the church. He urged that we take a great interest in fostering the cause of education. Benson's is located very near the line of Tallapoosa and Elmore Counties. We are looking for great things out of this place. As you know, it is controlled by negroes. A negro postmaster, negro merchants, negro fertilizer factory, and they own thousands of acres of land on the Tallapoosa River. White and colored farmers are cultivating these lands, and they have white laborers working for wages, like they do colored. This is the place for the negro of the South. We are planning to build a church at this place. There is room for thousands.—S. L. Damous, Pastor.

Centre Grove, Huntsville District.—The third quarterly conference met on the 4th and 5th of July. The Rev. A.

S. Williams, district superintendent, preached an able sermon in the forenoon from Deut. 6:12: "Beware lest thou forget God when thou art full."

To the Epworth League, the Rev. Williams gave a stirring address. There was a feast of good things for at night Bro. Williams preached again a soul touching sermon from St. Mark 5:27, presenting Jesus as a valiant soldier and a lover of souls. At the conclusion of the sermon, 34 partook of the Lord's Supper. We raised for the district superintendent, \$8.81; for pastor, \$18.07. The District Superintendent encouraged and urged us to raise \$1,000 for Mason City school. We wish you success.—T. A. Walker, pastor.

ARKANSAS.

Van Buren.—Rev. H. P. Coulter, District Superintendent, was with us on June 28-29. On Sunday he preached two glorious sermons. Eighty-four partook of the Lord's Supper. On Monday night all of the officers were present at the conference with written reports. After the superintendent looked into the business of the conference he expressed himself as being well pleased with the work. Paid the superintendent in full. Conversions and reclaimants, 7. Raised for benevolence this quarter, \$60.00; for all purposes \$177.15. The Southwestern is being looked after in this charge, because it helps us in our work.—A. T. Stephens, pastor.

Little Maumee.—At St. Paul Methodist Episcopal Church the Children's Day program was nicely carried out, under the direction of Mr. Mathew Norwood. Baptised four infants and one adult. Collection, \$10.40.—J. L. Bryan, pastor.

Clow Circuit.—H. Bright, pastor.—After a month's delay the vacancy which came about because of the death of the Rev. D. B. Harston was by order of Bishop Berry filled by Rev. G. A. Hall. The Second Quarterly Conference was held June 23-24 with the Rev. Hall newly appointed district superintendent as presiding officer. The manner in which he despatched the business of the Conference showed that he was a man of official capacity and executive ability. On Sunday the Rev. Hall delivered a great sermon. All hearts were made to rejoice. Sacrament was administered to a goodly number. The meeting was in every way a success.

Bingen and Murfresboro.—The rain has been to our people most alarming, especially to farmers, but it seems that better days have come. On the 20th of June, our second quarterly conference convened at Murfresboro. The Rev. G. A. Hall, district superintendent, being pushed for time, the Rev. T. R. Wamble of the Clow District, presided. The work is alive and the most of the officers were present with good reports. Collections: District Superintendent, \$12; for pastor \$1.95. Rev. Wamble preached two soul-stirring sermons. Quite a number partook of the Lord's Supper. Two accessions during the service. June 28th our people observed Children's Day at Bingen. The service was quite a success. All previous records were broken for this place. The Rev. W. H. Holt, superintendent of the Sunday school and the Rev. J. A. Willis, both local preachers of our church, are ever found pulling together in a good cause. With the assistance of Miss Paralee Wesson, one of our best young ladies and Mr. Wm. Wesson, one of our coming young men, the day proved a decided success. Collections \$10.71. Plenty of dinner was on the ground and was served to the satisfaction of all. The children performed well their part. We expect to

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meet the annual conference this year with round reports. God's way is a high and holy way. We are planning to run a revival beginning with the first Sunday in August. Pray that God's Holy Spirit may be sent upon us that we may do much good in the saving of souls. Get ready to meet the District Conference with good reports. Our success depends upon the amount of interest we have in the work. Let us strive to raise the bulk of our benevolence by then which will be the 20th of August.

Bledsoe—We are splendidly alive at Davis Chapel and are now preparing a revival which we hope will be attended with great success. We pray God's blessing upon our pastor, the Rev. B. F. Young and his work here. We are also getting ready to meet our district superintendent the Rev. J. G. Hodges. —Nolio Jackson.

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
July 21-26—Greenwood	Carrollton, Miss.	
July 22-26—Bennettsville	Chesterfield, S. C.	
July 22-26—Montgomery	Pensacola, Fla.	
July 22-26—Savannah	St. Mary's, Ga.	
July 22-26—Tupelo	Houston, Miss.	
July 22-26—Waco	Chilton, Tex.	
July 22-26—Jackson, W. Jackson, Miss.		
July 22-26—Savannah	St. Marys, Ga.	
July 22-26—Shubuta	Collins, Miss.	
July 23—New Orleans	Plaquemine, La.	
July 23—Lagrange	Zebulon, Ga.	
July 23-26—Greenville	Seneca, S. C.	
July 23-26—Ocala	Lowell, Fla.	
July 28-Aug. 2—Clarksdale	Bedford, Miss.	
July 28-Aug. 2—Greenville	Belzonia, Miss.	
July 28-August 3—Palestine, Madisonville, Texas.		
July 28-August 4—Cumberland River, Hartsville, Tenn.		
July 28-Aug. 2—Dallas	Hubbard City, Tex.	
July 29—Birmingham	Mantua, Ala.	
July 29—Griffin, McDonough, Ga.		
July 29-Aug. 2—Wilmington	Rowland, N. C.	
July 30—Muskogee, Wewoka, Okla.		
Aug. 4—Paris	Clarksville, Tex.	
August 4—San Antonio, Gollad, Tex.		
Aug. 4-9—Aberdeen	Aberdeen, Miss.	
Aug. 4-10—Paris	Clarksville, Tex.	
Aug. 5—Atlanta	Grantville, Ga.	
August 5—Waycross, Forsyth, Ga.		
Aug. 5—Rome	Summerville, Ga.	
Aug. 5-9—Meridian	Forest, Miss.	
Aug. 5-9—Topeka	Fort Scott, Kans.	
Aug. 5-9—Anniston	Lineville, Ala.	
Aug. 5-9—W. Nashville	Petersburg, Tenn.	
Aug. 5-10—Cumberland	Huntington, W. Va.	
Aug. 6—Lake Charles	Crowley, La.	
Aug. 6-9—Bristol	Marion, Tenn.	
August 11-16—Navasota, Bellville, Tex.		
Aug. 11-16—Gainesville, Gillsville, Ga.		
Aug. 12—N. N. Orleans	Central, La.	
Aug. 12-16—Alexandria	Bunkle, La.	
Aug. 12-16—Mexico	Columbia, Mo.	
Aug. 12-16—Brookhaven	Magnolia, Miss.	
Aug. 18-23—Lexington, Georgetown, Ky.		
Aug. 18-23—Austin	Smithville, Tex.	
Aug. 19—Indiana	Shelbyville, Ind.	
Aug. 19-23—West Nashville	Petersburg, Tenn.	
Aug. 19-23—Baton Rouge	Wilson, La.	
Aug. 19-23—St. Joseph	Marshall, Mo.	
Aug. 19-23—Huntsville	Athens, Ala.	
Aug. 19-23—St. Louis	Springfield, Ill.	
Aug. 20—Forrest City	Palestine, Ark.	
Aug. 25-30—West Tenn	Kenton, Tenn.	
Aug. 26—Waynesboro	Statesboro, Ga.	
Aug. 26—Shreveport	Pleasant Hill, La.	
Aug. 26-30—Ohio	Troy, Ohio	
Aug. 26-30—Sedalia	Greenfield, Mo.	
Aug. 26-31—Staunton	Harrisonburg, Va.	
Aug. 27—Guthrie	Shawnee, Okla.	
Aug. 27-30—Marion	Gainesville, Ala.	
Aug. 28—Marshall	Jefferson, Tex.	
Sept. 2-8—Houston	Richmond, Tex.	
Sept. 23-27—Jacksonville	St. Augustine, Fla.	
Oct. 1-4—Pine Bluff	Dumas	

CONVENTIONS.

July 23-27—South Florida Mission...
New Smyrna, Fla.
S. S. and E. L. Convention.

July 23-25—Brookhaven District Sunday School and Epworth League Convention, near Crystal Springs, Miss.

July 30 to Aug. 2—Anniston District Sunday School Convention, Alpine, Ala.

Aug. 12-16—Pine Bluff District Sunday School and Epworth League Convention.

Aug. 18-23—Austin District Epworth League Convention, —, Tex.

August 19-23—Huntsville District Epworth League and Sunday School Convention, Athens, Ala.

Sept. 9-13—Lincoln Conference Epworth League Convention, Independence, Kans.

The Epworth League State Convention will convene at Sweet Home, Ark., October 1-4.

Special Notices

NOTICE.

Fraternal Delegates from the Lake Charles District Conferences: Alexandria, D. S. Sloan; Baton Rouge, S. M. Haynes; Monroe, F. M. Lashington; New Orleans, North, Dr. D. J. Price; New Orleans, South, B. J. Reddix; Shreveport, E. Hutcheson. P. Wellington Clarke, District Superintendent.

NOTICE.

There will be two lay group League meetings on the Shubuta District. Lay group No. 1 will meet at Waynesboro, Miss., August 21-23; lay group No. 3 will meet at Sandersville, Miss., September 25-27. Two delegates from each charge in the bounds of these lay groups, who shall be legal representatives, to report and pay 50 cents each for lay group expenses.—Rev. G. W. Arnold, President; B. W. Robinson, Corresponding Secretary.

NOTICE.

The District Convention of the Woman's Home Missionary and Ladies' Aid Societies will convene in Pratt's Chapel, West Jackson, Miss., July 22. Sisters, bring good reports from your societies. Delegates are requested to speak two minutes on this subject: "What Can Be Done to Secure Religious Training in the Home?" Let the delegates come prepared to subscribe for the Southwestern Christian Advocate.—J. P. May, District President.

NOTICE.

To Houston District Epworth Leaguers—We take this opportunity to impress upon the minds of the members of the Houston District Conference the necessity of beginning now to make preparation for our convention to be held in Richmond, Tex., September 2-8, 1908. The questions to be discussed are live ones and should prove to be of interest to the membership generally. It is hoped that the delegates, at least, will be interested as they never have been before. Galveston will bring to the Conference a strong delegation. Several have already begun to prepare their papers.

The idea this year is to be not only prepared to discuss your own subject intelligently, but as many others as possible. The District President of the Epworth League will be pleased to visit any Chapter before the convention which may desire to have his presence. If you wish him present with you, write for him. We shall meet you all in Richmond, September 2-8, 1908. Send a good delegation.—

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Henry T. Davis, District President Epworth League, 819 Avenue K, Galveston, Tex.

NOTICE.

The District Convention of the Woman's Home Missionary Society and Ladies' Aid Society will meet in Edwards, Miss., July 24. Pastors, please see that a delegate comes from each point in the District. Where there is not an organization, have some good church-going sister to meet us in this great missionary movement. Delegates are asked to bring one subscription to the Southwestern Christian Advocate.—M. C. F. Drayden, President; Mrs. J. E. Threlkeld, Conference Vice President; Mrs. L. P. B. May, Corresponding Secretary.

NOTICE.

The Woman's Home Missionary Society of the Atlanta Conference, will be represented at the District Conferences in the following places: Grantville, Ga., August 5-9, on Friday afternoon. The work will be presented by Mrs. E. H. Oliver, Conference President, and other ladies. You

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are earnestly urged to have as many delegates present as possible. The Rome District meets in Summerville, Ga., August 5-9. On Friday Mrs. J. W. Swain, District Secretary, will have charge of this meeting. The Griffin District will be held in McDonald, Ga., July 29, August 2nd. Dr. J. W. E. Bowen, Ph. D., President of Gammon Theological Seminary, will speak in the interest of the meeting Friday. The Gainesville District will meet at Gillsville, Ga., August 12-16. Mrs. G. W. Arnold expects to be present and talk in behalf of the work

Friday. To all of these meetings we urge the women to be present, and bring a large financial report. We hope to gather an enthusiasm for the annual meeting which is to be held in South Atlanta some time in October. The announcement will be out later. The topic for discussion in these meetings will be "What the Woman's Home Missionary Society has Accomplished During the Past Twenty Years, and How Can We Deepen the Interest of the Women of the Atlanta Conference in This Work?"—Flora Mitchell, Corresponding Secretary, South Atlanta, Ga.

NOTICE.

Brethren—Dr. John Wier, President of New Orleans University, promised to raise \$500 to complete the Annex, if the Louisiana Conference would raise \$500.00. Please raise the amounts for same and report at the District Conference, August 19. Wesley Chapel, Baton Rouge, \$7.00; St. Mark, Mt. Carmel, Port Allen, Hartwell, Clinton, St. Peter and Union \$5.00 each. Albert Circuit, Baker, Macedonia, New Roads and Wesley Circuit, \$4.00 each. Jackson, Asbury, Lettsworth, Slaughter, Jones Creek Rylander, Deerford, Batchelor, Mason, Shiloh, Pine and Beach Groves, St. Luke, Lobdell, Prairieville, St. Paul Circuit and Stoney Point, \$2.00 each. Conrad, Baton Rouge Mission, Jordan, Mt. Zion and Norwood \$1.00 each. Dr. Wier will be present to give receipt for same.—J. W. Turner, District Superintendent.

District Rounds

PINE BLUFF DISTRICT.
THIRD ROUND.

Wabbaseka, Aug. 15-16; Maruell Ct., Aug. 22-23; Helena Sta., Aug. 27-28; Helena Ct., 28; Clarendon, 29-30; Daman, Sept. 3-4; McGehee, 5-6; Luna and Eudora, 12-13; Wilmatb and Sunshine, 19-20; Marrell and Dermath, 20-23; Warren and Johnsonville, 26-27; Fordyce and L. B. 28-29; Dumas and McElmee, Oct. 3-4; New Edinberg, 6-7; Ladd, 8-9; Althelmer, 11-12; St. Marke, 18-19; St. James, 18-19; Terrey and Star City, 20; Prentan, 21; Humphrey, 22; Monticello and Rock Springs, 23; Dexter, 23; District Conference, Dumas, 1-4. Brethren.—Let me urge upon you to come to the District Conference with a round report. Our duty to Philander Smith College is great. The new building demands our attention. Collect the representation fees from the members of the church 10c and 25c and bring it with you to the conference. Let each pastor come prepared to pay over all moneys that have not been sent to the proper place. Don't fail to collect the General Conference expenses and send it to Mr. Oscar P. Miller, Rock Rapids, Ia. Don't put off The Woman's Home Missionary Society will meet on September 30 at 9:30 a. m. at Dumas. I trust the pastors will urge the women to come and be in this meeting and bring their money. Their annual sermon will be preached by the Rev. B. J. Lewis of Fordyce. Let us get subscribers for the SOUTHWESTERN. Brethren, I am yours for the Master, Silas McDonald, District Superintendent.

SAVANNAH DISTRICT.
FOURTH ROUND.

Tarboro Charge, Aug. 9-10; Camden Co. Charge, White Oak Sta., 15-16; Waynesville Charge, 22-23; Jesup, 29-30; Brunswick Ct., Sept. 5-6; Brunswick, Grace, 13-14; English Eddy, 19-

20; Montgomery, at night, 22; Mt. Vernon, 26-27; Vidalia and Saperton, at night, 28; Reldsville, Oct. 3-4; Cityo, 10-11; Savanah, Ashury, 18-19; Savanah, Palm Memorial, 23-25; Savanah, Ct., Sandfly, Nov. 1-2; Baxley, 7-8; St. Marys, Crooked River, 14-15; Satilla Bluff, Ct., 21-22. Dear Comrades: This brings us up to the next Annual Conference with our merits for our foundations to stand upon. As the mother of all Methodisms in Georgia, let us lead as the mother should. One thousand souls saved, full benevolence reports and all claims met in full and new Conference suits for all the Pastors. Let us remember that "a stitch in time saves nine." "Graceville and Victory" is our battle cry. One hundred new subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE.—E. D. Giddeas, District Superintendent, P. O. 621 Coben St. Savannah, Ga.

BATON ROUGE DISTRICT
THIRD ROUND.

Asbury, Aug. 5; St. Paul, 6; Mt. Comal, 7-9; Macadonia, 9-10; Pine and Beach Grove, 11-12; Rylander, 14; St. Peter, 15-16; Clifton, 16-17; Norwood, 18; Albert Ct., 28-30; Mt. Zion, Sept. 4; Jackson, 5-6; Slaughter, 8-9; Jordan, 10; Baker, 13-14; St. Luke Ct., 15-16; Jones Creek Ct., 17-18; St. Mark, 20-21; New Roads Ct., Sept. 24-25; Union, 26-27; Lettsworth, 27-28; Batchelor, 29; Mason, 30; Lobdell, Oct. 1; Port Allen, 2-3; Prairieville, 9; Baton Rouge, Wesley, 11-12; Conrad, 13; Shiloh, 17; Rosedale, 18-19. The District Conference will convene at Wilson, La., Aug. 19-23.—J. W. Turner, District Superintendent.

SOUTH NEW ORLEANS DISTRICT.
THIRD ROUND.

Bayou Goula, Aug. 10; Virlon, 11; Hahnville and St. John, 14; Donaldsonville, 15, 16; Union and Sorrell, 21; Crawford, 22, 23; Winsted, 24-25; Godman, 26, 27; Franklin, 28, 30; Centerville and Verdenville, 29, 30; Patterson, 31; Berwick, Sept. 4, 6; Morgan City, 5, 6; Beattieville, 10, 11; Houma, and Dulac, 12, 13; Thibodaux, 19, 20; Schriever, 20; Woodlawa, 26, 27; Napoleonville, 27, 28; First St., 30-Oct. 4; Wesley, Oct. 1, 4; Williams, 2, 9, 11. Brethren: You have done well up to this point. Allow me to commend you. Let me urge you to do as well within the remaining months as you have done. Your yoke-fellow, B. Mack Hubbard, District Superintendent.

Doings of the Workmen

LOUISIANA

Berwick.—The second quarterly conference of Mason's Chapel Methodist Episcopal Church was held June 21st, with the District Superintendent, B. M. Hubbard, in the chair. Reports were all written out in an intelligent form. The quarterage was paid up in full. The District Superintendent was highly pleased with the outlook and with our energetic pastor, there is a bright future for Mason's Chapel. On Sunday night the Rev. B. M. Hubbard, our District Superintendent, gave us one of his best sermons. Every heart was made to feel glad. The pastor, the Rev. D. Harrison, is very highly esteemed, also his family, by his members and also by friends of the two Baptist churches, Little Zion and St. John.—J. W. Coleman, Recording Steward.

Alexandria.—On Sunday, July 12, at Newman Memorial Methodist Episcopal Chapel, early Sunday morning

prayer meeting was led by Brother James L. Smith. The spiritual tide ran high. We also had a splendid Sunday School, conducted by our Superintendent, Dr. I. W. Young. Our pastor, Rev. R. C. Worsham, preached a soul-stirring sermon, after which eight converts were read into the church as full-fledged members. The Baptists and the Methodist of this city met at Newman Memorial Methodist Episcopal Church and organized a Sunday School Union. They meet at various churches every Monday night.—Prof. W. R. Wright is president.—R. L. Williams.

White Hall.—I very much appreciate the surprise given us by the following persons: A. Turner, Joe Johnson, Joseph Thomas, Angell Wynn, G. Johnson, Rachel Turner, P. A. Boudcaux, Emma Graut, N. Olleyne, A. Washington, Melvina Turner, Celestine Thompson, and others. They were given a cordial welcome. Mrs. W. C. Harrison treated them to several pieces of choice music, after cream and lemonade were served.—M. C. Harrison, Pastor.

New Roads Circuit, L. L. Greene, Pastor.—The second quarterly conference convened June 4-5, with District Superintendent Rev. J. W. Turner in the chair. On the 5th the District Superintendent preached a magnificent sermon. Twenty-three persons partook of the Sacrament. Total amount raised this quarter \$107, paid District Superintendent in full, paid pastor \$45.50. Sisters V. Walker, C. Clark, Brother G. Clark and Mr. Walker presented the church with a silver communion set, the cost of which was \$10.35. This was quite a surprise to the church.

Musson.—At St. Peter Methodist Episcopal Church, Musson, La., on Sunday, July 5, our services were good. Sunday School attendance 72. At 11:30 a. m. speaking meeting. The Spirit of the Lord dwelt among us. Despite the rain the crowds gathered. Two were received into full membership. At 8:30, 85 partook of the Lord's Supper. One child was baptised. Children's Day collection \$2.00. At the concert given by the Sunday School Missionary Society \$9 was raised.—A. B. Venable.

McKinley.—St. Peter Methodist Episcopal Church, Rev. Robert Jones, Pastor.—Sunday, June 28, was the grand class rally. The church is progressing and the Sunday School is in splendid shape. We are now planning a real camp meeting at St. Peter. Collection, \$52.—I. Thomas, Reporter.

Marlborough.—The third quarterly conference convened at St. Peter's Charge, Alexandria District, July 6-7. The eloquent Rev. J. J. Obee, District Superintendent, presided. Several members of the Conference were present with written reports. Raised during the quarter \$127.50, paid pastor \$88.50. The Superintendent gave an interesting description of his trip and stay at Baltimore during the General Conference. His sermon, "I have been made acquainted with Him," was inspiring and great.—M. N. Green.

Clarence.—Our second quarterly conference was held June 20-21, with the Rev. J. J. Obee, District Superintendent, in the chair. There has been an improvement along all lines. All officers were present with written reports. Raised during the quarter \$127.10. Mt. Zion is the coming church of to-day at this place, with hundreds of young people and the Ladies' Aid Society doing great work, under the leadership of Mrs. Irene Elizabeth Scott, also Mrs. Hannah

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Harrison is leading the Willing Workers to the front.—W. J. Hampton, Pastor.

A GREAT OPPORTUNITY FOR YOUNG MEN WHO DESIRE AN AGRICULTURAL EDUCATION.

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In addition, there is a special post-graduate course of one or two years provided for graduates of high schools and colleges. We are especially anxious to have a large number of agricultural students who have finished high school or college courses. Any young man who is ambitious enough to finish any of the courses above mentioned can readily secure immediate employment at good salaries.

Opportunities are now open to 500 young men and women who may wish to take any of the above courses of instruction. The cost of board is \$8.50 per month. No charge for instruction. For further information, address

BOOKER T. WASHINGTON, Principal, Tuskegee Institute, Alabama.

Doings of the Workmen

MISSISSIPPI

N. Carrollton, S. D. Troupe, Pastor.—The third quarterly conference was held July 11-12, with Rev. S. H. Nevills in the chair. Good reports were made by the leaders. Rev. Mr. Nevills' two strong sermons will live long with our people. Paid this quarter, \$115.15. A large number converted. Our church is marching on.

Columbia.—"The battle is fought and the victory is won." Our church is moved at last. It is now situated in the heart of our community and is a most beautiful building. When completed it will be second to none in this town. On June 30th our second quarterly conference was held. Dr. G. W. Smith presided over the conference with ease. The reports showed that the work was in a prosperous condition. The Doctor was much pleased with our new church and made very encouraging remarks concerning it. Dr. E. M. Jones was with us on the 21st, which was entrance day into the new church. He preached two strong sermons on Sunday, to the delight of all that heard him. On Monday night Dr. Jones lectured to a packed house, subject, "The Christian Training of the Young People." Dr. Jones is welcome to come again.—F. Smith, Pastor.

Lexington, Greenwood District.—Our second quarterly conference was held at Shady Grove Methodist Episcopal Church. Most of the officers were present and made gratifying reports. Our District Superintendent was in the chair and preached two sermons that were of great benefit to his hearers. Our work is moving on nicely along all lines. Nine new members have been added to our membership, for the poor we have raised \$7.00 and have paid our District Superintendent \$32.00. All benevolences have been met. Our Children's Day collection was \$70.00. To our pastor we have paid \$109.50 this quarter. We need a strong revival this year and toward that end we are working. Another need is subscriptions to our good old Southwestern Christian Advocate. Our Sunday School is in a lively condition, under the leadership of Miss Lydia Bethel. On the second Sunday in June our Sunday School raised \$40.00. On this occasion Mrs. Mary Hunter, our organist, rendered sweet music. Mr. J. J. Johnson, our superintendent at Treadwell Grove, is bringing his Sunday School to the front. May the Lord bless his efforts. For all purposes this quarter we raised \$240.—O. W. Crump, Pastor.

Pearlington.—Our second quarterly conference convened at Holmes Chapel Methodist Episcopal Church, with the Rev. S. H. Connor, District Superintendent, in the chair. This was indeed a joyful occasion. All of the leaders made good reports. The District Superintendent's salary is raised and paid up to date. Class No. 1, Brother N. Groomes, will be the banner class until the next conference. The church is moving on nicely. Paid pastor this year \$167.00. Paid District Superintendent \$28.50. Raised for Missions \$23.00. Pearlington is alive. The second Sabbath in August has been set aside as Southwestern Day. All money raised on that day will go to the office of the Southwestern.—H. W. Woods, Pastor.

Raymond, Crystal Spring Circuit.—Toward our benevolences we have raised \$13.00. Our District Superintendent has been paid in full. To the

District Conference in August, I hope to bring ten new subscriptions for the Southwestern.—R. B. Davis, Pastor.

Pass Christian.—The laying of the corner stone of the St. Paul Methodist Episcopal Church, by the Mexican Gulf Lodge, F. & A. M., on June 24th, was attended with much success. Too much praise cannot be given Rev. J. K. Comfort, pastor of St. Paul, and those associated with him in this good work. The church in appearance has been very much beautified by an annex and steeple. The forenoon of the meeting was ideal, the afternoon was attended with showers which somewhat interfered with the festivities in the Bridges Park in conjunction with the corner stone laying. At about 11:25 a. m. the Masons entered the church to that inspiring march, "The Battle Hymn of the Republic," played by Mrs. Ed. Anderson, organist. The choir then sang the beautiful hymn, "The Lord is in His holy temple," after which Rev. Mr. Comfort spoke from the Bible these words, "I was glad when they said, let us go into the house of the Lord." Prayer was then offered by the Rev. Benjamin Allen, of the African Methodist Episcopal Church, and the choir sang Christ is the Foundation Stone. The Rev. Mr. Comfort spoke in a very able manner and to the gratification of all his hearers. After singing by the choir and taking of the collection of \$22.25, the assembly marched outside where the Rev. Mr. Comfort was introduced by Mr. Sam Breard as the orator of the day. The Rev. Mr. Comfort acquitted himself nobly, emphasizing among other things the solemnity of the occasion and asking God's blessing upon the Masons.—J. W. Jackson.

[The Editor regrets that lack of space will not permit the publishing of the names of officers of the Bay St. Louis Lodge and those of the Pass Christian Lodge.]

North Carrollton.—Children's Day was carried out to the letter. Too much praise cannot be given to our worthy Sunday School Superintendents, L. M. Durge, Johnnie King, Lizzie Green and Annie B. Jones. Our collection on this occasion was \$25.00.—S. D. Troupe, Pastor.

Hernando.—Our second quarterly conference was held June 14th, with Dr. N. R. Clay, District Superintendent, in the chair. Although there had been some differences and misunderstandings between the members and pastor, all strife and bickerings were put away forever, and we are yet feeling the Divine effect of the soul-stirring sermon preached by Dr. Clay. Everything is moving on in love and we feel that we are on the highway to success. We have remodeled and papered the church, built a parsonage and are expecting higher things yet. Pray that we may go on in our small way, act well our part and help bring the world to Christ.—Hattie Myers.

A Summer Appetizer

HORSFORD'S ACID PHOSPHATE

A teaspoonful in a glass of water stimulates appetite and quenches thirst. An excellent Tonic.

NORTH CAROLINA.

Townsville Charge.—Our third quarterly conference convened on June 13 and 14, with our beloved District Superintendent, Dr. M. M. Jones, present. The brethren had good reports. The pastor's salary has been increased from \$200 to \$450. The new church is nearly completed and the pastor and people expect to be in it soon. Sun-

YOUR SUMMER VACATION

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day was a day of interest. District Superintendent Jones preached to a large congregation at eleven o'clock and a large collection was taken for Children's Day. A nice program was rendered by the Sunday School.

Gastonia Charge.—There are two churches on this charge, namely Epworth Chapel, Gastonia, and Kelley's Chapel, Bessemer City. From the last annual conference the Rev. N. J. Pass, A. M., B. D., was sent to this work. He found it both spiritually and financially at a low ebb. The members were scattered and interest was about gone. Indeed, things looked dark and gloomy for our work, but at this writing we are glad to say by the splendid work and never-tiring efforts of our beloved pastor, confidence has been restored, members brought back, and life and enthusiasm now abound. We attribute the success and marvelous growth in these few months to the soul-stirring and inspired preaching of our pastor. He is beloved by his own people and by the people of every denomination in the city. Our rally on the first Sunday in June was a grand success. The members of the church were divided in to five Tribes with the expectation of each Tribe raising \$15. The Rev. F. J. Foote, of the African Methodist Episcopal Zion Church, together with his congregation, was with us at eleven o'clock. He gave us a sermon of great power. J. T. Murdock, of the African Methodist Episcopal Zion Church, and congregation, was with us at 3 p. m. Brother Murdock preached an eloquent sermon. The report of the Tribes was as follows: Tribe of Benjamin, Mrs. Sarah Armstrong, Captain, \$20.10; Tribe of Joseph, Mrs. Hattie Irvin Captain, \$25; Tribe of Reuben, Mrs. Amelia Captain, \$12.75; Tribe of Dan, O. D. Odum, Captain, \$6.50; Tribe of Naphtali, Rev. N. J. Pass Captain, \$22; grand total, \$86.35. The Ladies' Aid Society, with Mrs. Julia Neeley, President, and Miss Pearl Adams, Secretary, is doing a magnificent work. They have raised nearly \$100 this conference year toward the support of the church.—N. J. Pass, Pastor.

Washington.—The Washington District Conference, Epworth League and Sunday School Conventions will be held August 25-30, 1908, at St. Inge's, St. Mary's County, Md.

Do not put matter intended for these columns and business items on the same sheet.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

RHYMES.—At Crystal Springs, Miss., June 22, 1908, Brother Dennis Rhymes at the age of 81 years, passed into the Land Beautiful, a triumphant Christian. He had been a member of the Methodist Episcopal Church forty years and a class leader for 25 years. L. L. Shumpert.

EVANS.—The one and a half year old baby of Mr. and Mrs. George Evans went back to live among the angels June 2, 1908. To the parents, who are both members of the Methodist Episcopal Church at Crystal Springs, we offer our deepest sympathy. L. L. Shumpert.

SIMMONS.—Barbara Simmons, a faithful member of Mt. Olive Methodist Episcopal Church at North Carrollton, Miss., departed this life May 30, 1908. She told her pastor just a few days before her going that she was all right and was only waiting on the Lord. Her husband and four children survive her. S. D. Troupe.

WATERS.—Hester Waters, of Jeanette, La., departed this life in full hope of heaven. She leaves a son who mourns her passing. He is a faithful member of St. Peter Church and a class leader there. May the Lord bless him in his distress. E. B. Richards.

BLACK.—At Tallulah, Ala., June 17, 1908, Sister Mary Edna Black departed this life, age 36 years. She was a member of the church eight years. She was a faithful worker in the Sunday school. Her funeral was attended by the pastor, J. C. Sammons. Our church has lost one of its best workers. She was a willing worker. She was hurried by the Grand United Order of Sisters and Brothers of Honor. She leaves one sister, a mother and 5 or 6 brothers to mourn their loss, also a host of friends.

DAVIS.—Little Ruth Davis, the nine-year-old daughter of Mrs. Elizabeth Davis, of Bay St. Louis, Mississippi, died Sunday morning July 5th, 1908, at 12:20 o'clock. Her funeral service was held from St. Paul Methodist Episcopal Church, of which church she was the Sunday school organist. We believe that we can boast of having had the youngest Sunday school organist in the state—nine years old and played all the songs in "Sunday School Praises" almost at sight. We believe that her equal will be hard to find. We tender our sympathy to the bereaved ones and rejoice to know:

"There is no death, the stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forever more.

—Jesse E. Holmes, pastor.

WILLIAMS.—Arthur Williams, one of the faithful members of the Methodist Episcopal Church, Bowerton, Miss., has entered into rest at the age of 57 years. He is survived by his wife and six children.—A. Davis, pastor.

THOMPSON.—Frances T. Thompson, wife of Bro. T. T. Thompson, of Tunica, Miss., died May 13, 1908, at 11 o'clock p. m. She died in the full triumph of faith. She told sister A. D. Smith just before the death angel

COMMON SENSE

Leads most intelligent people to use only medicines of known composition. Therefore it is that Dr. Pierce's medicines, the makers of which print every ingredient entering into them upon the bottle wrappers and attest its correctness under oath, are daily growing in favor. The composition of Dr. Pierce's medicines is open to everybody. Dr. Pierce is desirous of having the search light of investigation turned fully upon his formula, being confident that the better the composition of these medicines is known the more will their great curative merits be recognized. Being wholly made of the active medicinal principles extracted from native forest roots, by exact processes original with Dr. Pierce, and without the use of a drop of alcohol, triple-refined and chemically pure glycerine being used instead in extracting and preserving the curative virtues residing in the roots employed, these medicines are entirely free from the objection of doing harm by creating an appetite for either alcoholic beverages or habit-forming drugs. Examine the formula on their bottle wrappers—the same as sworn to by Dr. Pierce, and you will find that his "Golden Medical Discovery," the great blood-purifier, stomach tonic and bowel regulator—the medicine which, while not recommended to cure consumption in its advanced stages (no medicine will do that) yet does cure all those catarrhal conditions of head and throat, weak stomach, torpid liver and bronchial troubles, weak lungs and hang-on-coughs, which, if neglected or badly treated lead up to and finally terminate in consumption. Take the "Golden Medical Discovery" in time and it is not likely to disappoint you if only you give it a thorough and fair trial. Don't expect miracles. It won't do supernatural things. You must exercise your patience and persevere in its use for a reasonable length of time to get its full benefits. The ingredients of which Dr. Pierce's medicines are composed have the unqualified endorsement of scores of medical leaders—better than any amount of lay, or non-professional, testimonials. They are not given away to be experimented with but are sold by all dealers in medicines at reasonable prices.

came that she was going and that she was only waiting on her Lord. She lived the life of a Christian among us and many hearts were made to feel sad. The pastor being absent the funeral service was conducted by the Rev. J. J. Dean and the Rev. H. A. Read and T. G. Swindle, of the C. M. E. Church.—J. P. Walker.

JORDAN.—Augusta Jordan, the daughter of the Rev. and Mrs. James Jordan was born in Brookston, Texas, Jan. 25, 1898, and died at Richmond, Texas, June 27, 1908. She was 10 years old. Her father, mother, five brothers survive her; three sisters have preceded her to the heavenly home. She joined the church at seven years old, under her father.

Augusta came to this town with her parents on the 27th of Dec. 1906. To know her was to love her. She was an exceptionally sweet child to be the only little sister of five older brothers. Being reared in a Christian home and carefully trained by a true Christian mother she early acquired an interest in church work. The class of children for "Religious Instruction" under the care of Mrs. F. E. Minor, will miss her. She successfully conducted the spiritual department of the Junior League, was an active and loyal Sunday School pupil in the last speaking meeting she attended she sang "Nearer, My God to Thee," and said if she never spoke in class meeting again to meet her in heaven. She was conscious of her death, on Friday night before she died while father, mother and friends stood around her bedside she said three times "Lord have mercy upon me."

The voice we loved is stilled;
One precious to our hearts has gone
But the vacant place of Augusta
Can never more be filled.

SNODDY.—Caroline Snoddy, widow of the Rev. Nimrod Snoddy, after an illness of over 12 months from dropsy, passed from suffering into the great beyond on Saturday June 13 at 7

o'clock p. m. Funeral was conducted by the pastor.—W. M. Starrs, pastor.

WATSON.—Mr. Albert Watson was born April 10, 1889, died June 20, 1908, at Marshall, Texas. Thursday morning he was asked how he felt, he said he felt better and was praying. After that he called his father and said "Tell mamma I am yet trusting in the Lord." Friday morning about 3 o'clock he called his mother again and said he had a new garment and wanted her to help him to put it on. His father told him that she was not there but he would help him to put on the garment. His father then asked him was he yet praying and he said, "Yes, sir, I am ready to go now." That was all. The funeral was conducted by the Rev. M. P. Franklin and the Rev. I. Caston, of the Baptist Church, and the writer. May the Lord comfort the family.—J. W. Pierce, pastor.

BRADLEY.—Rachel Bradley, a faithful member of Union Methodist Episcopal Church, Marthaville, La., aged 48 years passed into the Beyond, July 3, 1908, with an abiding faith in God. She leaves a son and a host of friends to mourn her passing. The funeral was conducted by the pastor—J. D. Brightop.

FIELDS.—Bro. Alex Fields, of Slidell, La., about 65 years old, a member of the Village Methodist Episcopal Church passed into his home eternal July 5th. He lived a Christian and died the same, telling everyone that heaven was his home. He leaves a widow and four grown children to mourn his demise. Bro. Fields was faithful to his church standing by each of his pastors. His funeral was witnessed by a large concourse of friends. Our able and loving pastor, the Rev. A. B. Harris, preached the sermon to the delight of all. His word burnt on the altar of our hearts as he preached the life and death of our brother and churchman. The pastor did all that could have been done to add grace and beauty to the occasion.

CURRY.—Annie Curry passed into the land beautiful July 5, 1908. She was in the home of her daughter, this city. She joined the Methodist Episcopal Church. She became a member of Mt. Zion Methodist Episcopal Church early in the eighties. She was a faithful member of said church until her death. While our sister is gone she will be remembered among the heroic dead who established Methodism in this city immediately after the close of the civil war, emerging from slavery in abject poverty and ignorance they built better than they knew. Thus one by one our honored mothers and fathers are passing to their reward. The funeral was held Monday, July 6th at Mt. Zion Church, the services were conducted by the pastor, Valcour Chapman, assisted by Rev. Thomas McCary, a former pastor.

BAILEY.—Mrs. Sarah Bailey, the wife of Rev. W. M. Bailey, died June 13, 1908, at Lavonia, Ga. She was a member of the Methodist Episcopal Church and was buried on June 20th, at Cartersville, Ga. She was indeed faithful in all things, especially those pertaining to the church. She leaves a husband, a mother, and a daughter to mourn their loss.—W. M. Harper.

ENNIS.—On Tuesday morning, July 7, the death of one of the oldest members of the Methodist Episcopal Church of Bloxi, Miss., in the person of Mrs. Phyllis Ennis occurred. Sister Ennis was born in Albemarle county, Virginia, in the year 1800. She was married to the Rev. Reason Ennis, one of the early ministers, of the Louisiana Conference. Two children and nine grandchildren and

Marriages

ALSTON - CLAPP.—At Townsville, North Carolina, June 14th by the Rev. M. M. Jones, Miss Cherrie B. Alston and the Rev. W. E. Clapp.

DAVIS-BRITTON.—On July 12, at Rosehill, Mississippi, Mr. Willie Davis and Miss Mary Britton were united in marriage, by the father of Miss Britton. About 500 persons witnessed the occasion. A reception was tendered the young couple at the parsonage. The contracting parties are both of good families.

GRANVILLE-JONES.—Mr. Jeff Granville and Miss Isabel Jones were recently united in the holy bonds of wedlock. Both are of Greenville, Miss.

MORRIS-JOHNSON.—During the very recent past Mr. Chas. Morris and Miss Mary Johnson, of Greenville, Miss., were married.

AGIE-Abercrombie.—Mr. Wm. Agie and Miss Lulu Abercrombie were happily married at Greenville, Miss.

JOHNSON-RAMSAY.—On June 24, Mr. Henry Johnson and Miss Almeda Ramsay of MoHenry made their lives as one by mutually assenting in compliance to the marriage ceremony to become man and wife. The wedding took place at the home of the bride. The wedding was attended by both races. The young couple are from representative families and the best is expected of them.

FREEMAN-KIMBROUGH.—At the home of the bride's parents Miss Ethel H. Kimbrough and Mr. Aaron Freeman were united in marriage, July 2, 1908. Miss Ethel was a member of Mt. Zion Methodist Episcopal Sunday School and a probationer in the church. May their journey be pleasant. The pastor, Valcour Chapman, officiated.

HOLT-CHAPMAN.—At the home of the bride's parents, Miss Deborah Z. Chapman and Mr. Royal I. Holt, were united in marriage July 9th, 1908. Miss Deborah is a graduate of the New Orleans University and also a graduate of the Sarah Goodridge Nurse Training School. Mr. Holt is a mail clerk in the government service. May the union be permanent and the journey pleasant. Her father, Valcour Chapman, officiated.

HARRISON-HILL.—On June 18, Rev. T. P. Norris officiating, Mr. Victor Harrison and Miss Louisa Hill were married at Crawford, La.

LINDSEY-EVANS.—At the home of the Rev. Mr. Evans, on June 28, Mr. John Lindsey and Miss Virgia Evans were happily married. Both are of a fine family. The Rev. C. Washington, pastor of our church at Shuhuta, Miss., officiated.

four great grandchildren are left. She lived a devoted Christian life and left her life as a memorial for her children. For twenty-seven years she was a claimant of the Louisiana Conference. Her funeral was attended by the Rev. R. L. Carpenter of the Methodist Episcopal Church, the Rev. E. B. Young, of the First Baptist Church, the Rev. W. Hillard, Second Baptist, the Rev. Hatchee of the African Methodist Church.

KYLES.—Caesar Kyles, son of Mr. and Mrs. P. Kyles, died June 21. He was converted upon his death bed. He was 21 years of age. He died happy. The funeral was conducted by S. Jones and the Rev. Humble.

Southwestern Christian Advocate

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Cash Remittances

SUBSCRIPTIONS RECEIVED

JULY 6-18.

Atlanta and Savannah—H. L. Phillips; P. H. Johnson, O. W. Lewis.

Central Alabama and Mobile—L. W. Owens; T. S. Sanders; J. H. Duffey.

Central Missouri—H. L. Billups, Lewis Bohannon; J. W. Parks; F. D. Avant, Amoritta Suthan; A. M. Todd; B. H. Ball; Geo. Grady, Mr. Watts.

Delaware—C. D. Hill, C. W. Smith. Lexington—D. C. Quave.

Lincoln—H. South, J. D. Henderson.

Little Rock—Hilda Naysmith, Wilbur C. Abbott.

Louisiana—Bertha Reed; D. M. Seals, Victoria Pessou; P. D. Kennedy, P. E. Rhodes; A. J. Proctor; T. A. Brown, Samuel Clarke; N. R. Randolph, Willie Jackson, A. C. Cato, J. B. Caton; J. W. Turner, Alfred Vincent, W. A. Christian; A. H. Colwell, A. B. Kennedy; Jno. Wise, D. Alexander, S. Hamilton.

Mississippi and Upper—Wm. McNeill, A. B. Roberson; O. Gillispie, E. N. Frierson; P. H. Glenn; Eugene Campbell.

North Carolina—S. A. Peeler, J. M. Aldridge; G. F. Hill, G. M. McLean, R. S. Abernathy; N. T. Shamborger, Arthur Bohannon.

New York—W. H. Brooks, Helen Dunmore, M. E. Johnson, D. Weatherly, E. Clarke, A. Granville, E. Jackson, T. Evans, C. C. Mitchell, C. C. Copeland, M. M. Lindsay, Wm. O'Terrill, F. I. Bruce, Kate Bruce.

South Carolina—D. W. Connor, W. G. Deas, E. B. Stokes.

Texas and West—S. B. Danley, I. Johnson; Jas. I. Gilmore, A. Crumby; J. A. Warren, E. G. Hill.

Washington—W. G. Brown; T. H. Woodley.

Honora Roll—W. H. Brooks.

Crescent City Notes

Mrs. A. V. Coleman, who lost her mother recently, is at present residing in Clinton, La., at which place she wishes her friends to address her. Mrs. Coleman's daughter Janie is with her mother at Clinton.

Siloam Lodge No. 41, under jurisdiction of the Scottish Rite Masons, had its fifteenth anniversary at Union Methodist Episcopal Church Sunday evening, July 19. Prof. M. S. Davage, of the SOUTHWESTERN, preached the sermon. Needed repairs are now being made on the building and the people are encouraged.

The concert given by the choir on the night of July 13, at Thompson Methodist Episcopal Church, was a decided success. A three-act drama entitled "Tomkins' Hired Man," was played, which gave a great deal of enjoyment to all present. Songs and music between the acts gave variety to the occasion.

The Ladies and Young Lady Veterans had their anniversary sermon preached July 12 at Union Methodist Episcopal Church by the Rev. J. F. Marshall. Mrs. Letitia Rowe, a prominent member of Union, has been president of the organization for the past 12 years. The pastor's subject was "Woman's Opportunity."

A great meeting of leading colored men of Mississippi, Louisiana and Alabama will be held in Second Baptist Church, this city, Monday, August 3, 1908. Some of the leading speakers of the race will be heard. The object of the meeting is the organization of the Eureka Beach Association.—I. W. Crawford, J. M. Pierce, A. Hubbs, pastor.

The Epworth League Chapter in Union Methodist Episcopal Church, under the presidency of Brother G. A. V. Roman, is having splendid weekly meetings. It is active in all departments. Last Sunday, the 12th inst., they surprised the inmates of Lafon Old Folks' Home with many useful articles of food and raiment and refreshed them with ice cream and cake, then cheered hearts with song and praise, ending with a testimonial meeting. They deserve much praise for thus cheering these old pilgrims in their declining days.

NOTICE.

The officers of the Local Board of Thomy Lafon Old Folks Home request the pastors of the city, together with their committees, to meet at the Old Folks Home, Tuesday, July 28, at 3 o'clock in the afternoon, on a matter of importance.—M. Foucha, Pres.

Doings of the Workmen

LOUISIANA

Many.—The Epworth League at Sunday School Convention at the above-named place was a meeting of enthusiasm and inspiration. The Rev. T. J. Johnson, our District Superintendent, is a great manager. To the Rev. W. H. Simmons, of Many, is due a large part of the success of the convention. The paragonage was enlarged by a wing, the church remodeled, a well dug which afforded cool water.

The whole place was put in good shape. All this was done by the pastor and four members. Dr. T. H. Wright, the District President of the Epworth League and Sunday School Convention, chartered a special coach, which was left off at Many to await our pleasure. This itself shows that we are progressive—shows, too, the energy and thrift of Dr. Wright. The white citizens of Many very generously gave donations to help carry on this convention. At the train we were warmly greeted by the Rev. Mr. Simmons and his people. After a dinner perfect in its variety, we met at the church and listened to an address by the pastor of the Methodist Episcopal Church, South, who represented the Mayor. Dr. Middleton also addressed us. Both speeches were filled with all that is helpful and uplifting. The Rev. T. J. Wright made a splendid address. It was he who saw the first Methodist Episcopal church built in Many. Officers were elected and committees appointed. At night the Rev. W. R. Butler, pastor of St. Paul Methodist Episcopal Church, Shreveport, La., preached an able sermon. The church was crowded with white and colored people who enjoyed it. At five o'clock Sunday morning there was a prayer meeting, and at eight a class meeting. Prof. Mathews, principal of Gilbert Industrial School, Baldwin, La., delivered a most interesting lecture. The Rev. H. T. O. Abbott preached the farewell sermon to a crowded house. During the following week five souls were converted.—D. C. Brynn.

Monroe.—On the night of June 25, at a late hour, the pastor of St. James Methodist Episcopal Church, this city, was aroused by the sound of voices singing "Where He leads me I will follow." It proved to be a company of Sunday School scholars and their friends, with many pounds of choice groceries and a handsome purse. The presentation speech was made by Miss Alberta Davis, in well-chosen words. By request of the pastor, the District Superintendent, who was present at the time and was also aroused by the sweet singing, responded and made them feel welcome. The pastor appreciated no little the gifts.—F. H. Monson, Pastor.

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Southwestern Christian Advocate

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"THE NEW SOUTHERN STATESMANSHIP"

Ray Stannard Baker has been contributing a series of articles to the *American Magazine* on the race question. These articles have been notable for their insight into the situation, for a careful study of details and the frankness and fairness with which conditions were described and the faithfulness of the author in imparting first hand knowledge. The most recent article appears in the August number of the *American* discussing the rise of "The New Statesmanship in the South."

Mr. Baker with marked ability presents one to a new type of Southern leadership that is coming to the front and particularly a new leadership as it pertains to the rights and duties of the white and Negroes. In the presentation of these leaders the reader is not only favored with reproductions of photographs, but a frank and open discussion of the personalities considered as well as appropriate quotations. Mr. Baker brings one in touch with the men who are doing much to mould sentiment in the South, and to make the existence alike for the Negro as well as for the Southern whites more tolerable.

Among the leaders named is Bishop C. B. Galloway, D. D., LL. D., who must be placed in the very front of the Southern white men in their effort for equal justice for the Negro with a fair and honorable chance to make the best of himself. Alongside of Bishop Galloway Mr. Baker names President Alderman of the University of Virginia; Professor J. Y. Joyner, Superintendent of Public Instruction in North Carolina; Dr. J. H. Dillard, Dean Tulane University, New Orleans, and president of the Jeanes' Education Fund Board; Professor P. P. Claxton, of the University of Tennessee; D. Gardner Murphy, of Alabama; D. F. Houston, of the University of Texas and President A. M. Soule, of the Georgia State College of Agriculture. These are not all but these are typical Southern men who are interested in the new movement that makes for the development of the South and for the more comfortable existence of the Negro. The position of these men is more particularly defined in the first of a set of resolutions adopted sometime since by the Southern Educational Association. We quote:

"We endorse the accepted policy of the states of the South in providing educational facilities for the youth of the Negro race, believing that whatever the ultimate solution of this grievous problem may be, education must be an important factor in that solution."

The rallying cry of these new leaders is: Education. It requires no little courage and ability to withstand the stern opposition that these men must face in the South when they declare themselves as friends of the Negro.

Let it not be forgotten that the extremists represented by such men as Ex-Governor Vardaman, Senator Tillman, Senator Jeff Davis and Governor Hoke Smith have a large and formidable following. These men make not only the existence of the Negro almost intolerable but they make the rendition to the Negro any service on the part of white men unpopular and at times very unprofitable. Hence those men who have come to the front as champions of the new idea in the South are first of all to be admired and applauded, for their courage. The acceptance of Dr. J. H. Dillard of the presidency of the Jeanes' Fund Board is particularly noteworthy. Dr. Dillard comes from one of the most representative and most influential families of the South. He is a Southerner to the manner born. In addition there-

to to accept his new position he leaves the Deanship of perhaps the largest and best equipped educational institution in the South, Tulane University. Any one can see, therefore, that he lacked neither standing as far as his family is concerned nor position of trust and honor among his own people in the South. Dr. Dillard represents the very highest and best in Southern life. We repeat: it is particularly noteworthy to have such a worthy man to ally himself with a movement that has for its distinct purpose—without any allegiance to any other movement—the education of the Negro. Alike noteworthy is the position of Bishop Galloway who has been heard upon many a platform in the South defending the Negro fearlessly and courageously and pleading the cause of the needy. Bishop Galloway has often found it a pleasure to address gatherings of colored people. He is an eloquent spokesman for tolerance, consideration and justice for the Negro as well as all people. Bishop Galloway and Dr. Dillard represent that which is best at the very top of Southern civilization. These men are statesmen as well as humanitarians. They know full well that the Negro is a part of Southern civilization and that he cannot be eliminated by deportation, colonization or extermination. These men face the situation as it is, practically and wisely. They know also that it is the height of foolish inconsistency to seek the elevation of the backward races in foreign lands and to ignore the needy at their own doors. There is an element of Christian Mission in their efforts for the education of the Negro, as well as a spirit of humanity.

There is no discounting the effort of these men by the contention that they are in favor for the most part of the Negro having elementary industrial education. In many parts of the South the Negro has no chance for education at all. In some parishes in Louisiana the school houses and school terms are the merest excuses. A few weeks each year only being provided for the instruction of Negroes. And whatever kind of education these men purpose it is certainly far in advance of that which we have. But these men have openly pledged themselves to that sort of education which will develop to the fullest possible degree all that is best in the individual natures of the Negroes. They also subscribe for practical and economical reasons to the idea of the Negro teachers for Negro schools.

It may be that there are some who raise the question: But what of the position of these men as to the Negroes' civic rights? This question is useless, and need not be considered. We can answer it, however. These men represented by Bishop Galloway and President Alderman, Superintendent Joyner and Doctor Dillard are committed to the education of the Negro and any man knows that there is no way to keep an educated man from exercising his right as a citizen, both at the polls as well as discussing the issues involved. There is no need of raising the question of civic rights. If the Negro is educated and thereby learns the needs and ways of life he will be intelligent enough to demand and receive his full rights as a citizen. Moreover, if he is intelligent and industrious he will become a property holder and a property holders cannot be ignored in the body politic. This fact these men know, for they are not working blind folded.

We dare say that these men at heart could make a step in advance of their public utterances; for they represent the Silent South which has been struggling these years for utterance.

These men have seen the great light, and in a statesmanlike manner are seeking to discharge their full duty as God gives them to it.

The greatness of Booker T. Washington looms in view as we discuss this situation. He has been wise enough to recognize the force of these men in the development of the life of our people. He knew full

well that the activity of these Southern white men could mean nothing but good for the Negro. He sought alliance with them and though at times he has been misunderstood and severely criticised he has acted the part of a statesman. For we must be patient with these white men and make some allowance for the prejudices they must face and for the social contact which is theirs and for the regard they must have for their own people with whom they must associate day by day. These men occupy positions of trust and honor among their own people, and their interest in the Negro education in the South comes largely from the humanitarian spirit and sense of justice and fair play; they must, however, carry themselves with such equipoise and statesmanship as not to alienate themselves from their own people and thus hamper their chances of being of the largest possible service to the Negro. For be it understood that in some quarters of the South led by men of very pronounced conviction there is a stern opposition to any kind education for the Negro. It does really require, therefore, a courage which is akin to heroism for these men to champion the rights of the Negro.

We recognize the force of the new statesmanship in the South and Mr. Baker has rendered the country a far-reaching service in presenting this new movement in such an impartial and readable manner.

The fight for temperance throughout the country is a fight in earnest. In the recent campaign which took place in the State of Tennessee the women and children took an active part. In the parade there were many banners and transparencies. Some of the appeals inscribed upon these banners are the following: "Rum or Ruin," "Give the Boys a Chance to Become Men," "Old Booze Must Go," "Drink Ruins Homes," "The Battle Is Not Ours, but God's," "Vote as You Pray," "The Real Issue—Home or Saloons," "Down with the Traffic," "Papa, Vote for Me," "Wife or Whisky," "Tennessee's Going Dry," "Remember Mother's Prayer," "You Will Meet That Ballot at Judgment," "I Wish Mother Could Vote," "God Sees Your Ballot," "Vote Against Liquor for the Children's Sake," "On the Water-wagon," "Tennessee Protects the Birds, Why Not the Children?" "Home or Hell," "Save the Poor Old Drunkard," "Saloons Can't Live Without Boys," "Saloons, Sadness, Snares, and Sorrow," "Women Are Praying for Protection," "Consider, Conclude Choose—for Us."

We are glad to call the attention of our readers to a statement of the number of colored officials and employees in the service of the Government in the State of Louisiana. There are altogether 244 such persons drawing a yearly salary of \$231,162. These salaries in three instances amount to \$3,000 per year. Perhaps there is no set of Negroes in the country who have such large number of remunerative Governmental jobs—except those in the District of Columbia—as are to be found in the State of Louisiana. At the same time there are no Negroes in the country who have so little to show for their income as the Negroes of Louisiana. We could wish that these men were to get together and port some business enterprise. It strikes us that with the support of these Governmental officials a hank enterprise would meet with large success.

Three Negroes were lynched at Chacahoula, Louisiana recently. The provocation was the burning of a cotton gin. The three men had been captured and safely lodged in jail; "they were lynched by an unknown mob," is the same old excuse.

The Negro and the Episcopacy

By the Rev. G. W. Henderson, D. D., Dean of Theological Department of Fisk University

Your editorial on "The Negro and the Episcopacy," in your issue of July 9, has greatly interested me. Our colored brethren of the Methodist Episcopal Church receive little comfort from purely colored denominations, especially from those of the Episcopal form of government. Will a word from a church that has no Bishop, and is therefore practically unvexed by this issue, which is so warm in the Methodist Episcopal Church counsels, be in order. For, of course, no colored man, even though only a spectator, can be indifferent to this earnest and strenuous effort of a great body of colored people to remove every barrier between them and the highest honors of the church to which they belong, for their success or failure will affect for good or evil the destiny of the whole race. Dr. Jones is right: a great Christian principle is involved. It is a great fight, and let it continue on the present lines till the question is settled and victory achieved, whether it takes one summer or a hundred.

In politics there are two recognized methods of reform—one to withdraw and vote against the party; the other, to remain within and work out the task from the inside. Both methods may be employed, and often have been; much depends on circumstances. Now, in the matter of the relation of the races in the great world of Christian faith and activity, both of these methods are in practical operation. For what is the task that our brethren are tugging at with such stout-heartedness? Is it not to remove from the Church of Jesus Christ that form of caste which is based on color? Now, this task is not confined to colored members of the Methodist Episcopal Church; it belongs to the whole race. Some are attacking it from within, some from without, whether they are conscious of it or not.

The great communions wholly controlled by colored leaders—the African Methodist, the Colored and the Zion—constitute the party working on the outside. They are rendering the race and the country a noble service. They are demonstrating the Negro's ability in social efficiency, his power of organization and progressive development. In these, he has created a sphere of Christian activity and usefulness for himself, and his success has been such as to raise the whole race in the general esteem of the world. He can no longer be regarded as a mere weakling, unable to walk alone and aspiring only for those offices which other races have created and raised to positions of honor and dignity.

On the other hand, the colored members of the Methodist Episcopal Church are working toward the same ultimate goal from the inside. They are proving year by year that it is possible for the two races to live and work together on terms of mutual confidence and respect.

Prejudice is a judgment or opinion formed before knowing the facts; it is largely the child of ignorance, and soon loses its power and generally its life beneath the sunlight of truth and knowledge. Now, this intimate contact of the two races in one great Christian body, both cherishing the same ideals, both inspired by the history of illustrious achievements, which in some measure is the common work of both; both committed in principle to the Fatherhood of God and the Brotherhood of Man; both armed with the elective franchise, and assured that their votes will be counted as cast; both judged by the same standards, man measuring himself against man in fraternal rivalry; and both entitled to aspire to the same honors, for the attainment of which each needs the help of the other—such contact, I say, will accomplish more in breaking down race barriers in one year than would be possible in five years, working wholly from the outside. No more inspiring and instructive spectacle has been witnessed in this year of great conventions than the Baltimore Conference, where white and colored mingled together like brothers in happy fellowship. And the colored members had reason to be proud of their representatives, who in this assembly of giants, considering their numbers, easily held their own, according to all accounts. The presence of Dr. Scott among the Bishops, of Dr. Mason among the Secretaries, and of Dr. Jones among the editorial fraternity, together with the success of Drs. Logan and Thomas in the various missionary fields, are pouring floods of light upon the colored man's ability to measure up to the standards set by his white brethren in the varied spheres of Christian activity, and upon the Christian-

ity of the colored membership tested by their willingness to make sacrifices in behalf of the denomination's great altruistic and missionary enterprises. And these eminent representatives are gradually forging the golden key which, at some future date, will open the doors into that highest story of the great Episcopal mansion—the Episcopacy—in America.

How long will it take? Supposing it takes one hundred years, or even two hundred. Do our friends realize what an immense gain such an achievement will mean for humanity? How much it will contribute toward fixing the race's status as citizens? How much, in a word, toward eliminating the race question from American life according to the Christian standards of justice and righteousness?

Of course we are told that this will never happen—no, never, never. But go back along the stones of time and count, if you can, the graves of just such despairing and pessimistic prophecies, all confidently and dogmatically predicting the failure of every forward step of human progress. Do such prophets of failure realize that in the evolution of human society the seemingly impossible dreams and visions of one

generation become the living realities of the next? That human agency is doing things to-day which former eyes seemed impossible except by divine power? He who knows history and God's method of working therein will be modest about predicting what never will or can be, except the ultimate triumph of wrong and injustice, the failure of which may safely affirm with all confidence. Let the faint hearts read Hebrews 11:13 and learn from these ancient seers to have the patience and long-suffering and faithfulness of God.

Brethren of the Methodist Episcopal Church, keep up the good fight in a Christian temper, jealously guard against complicating the great principle at stake with the impatient personal ambition of any individual aspirant. Your cause is God's concern, and your final success will be the victory of humanity. And if you fail, then Christianity no longer claim to be the universal and all-inclusive religion, no longer pretend to be the revelation of a Common Father, and will have to give way to something better and more divine. And in the better day to come and sure to come, our brethren of the African Methodist persuasion, the Colored Zion, instead of advising you to withdraw, themselves be knocking for admission; and this is the ideal of Christianity, the new earth wherein dwelleth righteousness.

The South Carolina Conference

By The Rev. B. S. A. Williams

The Methodist Episcopal Church has been and is to-day a mighty factor for good in South Carolina. That it offers the largest chance for real Christian living and activity no one will deny; but it is really of great interest to get a view of the real life and character of the Church in the State. At the last session the pastors reported 10,093 probationers and 43,916 full members, a total membership of 54,009. These people have ever been members of this Church, and because of the very excellent moral, intellectual and spiritual standard maintained by the Church, we have a class of members in the State in many respects superior to those of some other denominations. This may seem to some unwise, to others repugnant; still to others a little selfish; but there are many and mighty forces in the membership of the Church in South Carolina, and from without the State, that contribute to this end.

First: South Carolina was settled by a very fine class of men, who had the advantage of the settlers of any other Southern State.

Second: In the early days of reconstruction, the Church sent men and women to South Carolina who represented the very best type of New England Christian manhood.

Third: Those men came South and took upon their shoulders our burdens, living among our people, thus becoming one of us.

Fourth: The law of association made good in this case and we are to a very great extent like our benefactors. We can truly say with Tennyson: "I am a part of all I have met." In spite of the fact that South Carolina is to-day leading the South in opposition to the race along moral, social and educational lines, the race is forging her way to the front, and chief among her friends stands the grand old Methodist Episcopal Church. When the clash came between the Church and State, the Hon. B. R. Tillman, who was then Governor of South Carolina, offered to buy the interest of the Church in Claflin University and turn the children of Methodist parents out of school; but the Church spoke, through Bishop Walden, and asked the distinguished Negro hater to name his price on the State University, assuring Tillman that the Church was ready to pay the price. Thus it can be seen that the Church has made herself felt even in the very citadel of race antagonism.

There are 162 pastoral charges in this Conference. It is acknowledged by distinguished Baptist and African Methodist Episcopalians that the South Carolina Conference of the Methodist Episcopal Church has the best prepared ministry in the State. These men started out last year with a promise by the various Boards of Stewards of \$488.50 for salary, including house rent, or, in the aggregate, \$79,133.00. Of this amount they were paid for service rendered, 1907, \$65,109.00—an average of

\$401.90 each. To some this is a fine showing; to others it is small.

There is an average of 333 members to each of the 162 pastoral charges. These members pay the pastor on the average \$1.20 per annum, or 10 cents per month. Let the members of the Methodist Episcopal Church scan these figures and blush with shame. Blush! Listen!

The carpenter who works half of the year drinks all the whiskey he can get, abuses his family, contributes in many ways to the evil side of life; gets for this class of work and for this way of living if he works six months in the year, \$380.00, \$760.00 for a year's work. The regular unskilled bricklayer, if he works half of his time, earns \$624.00 for a year's work, \$1,248.00. The gospel minister works 365 days in the year; he has spent several years in school to prepare for his work. He is called upon to expound the greatest book the world has known. He must lift the moral standard of the people; he is expected to keep alive those sweet relations that make for peace and happiness between the races, man and man and, sometimes man and wife; he is expected to go better dressed than the blacksmith, carpenter or bricklayer; his family must come with the better class of society; his children must be educated; he must be able to advise his people on all questions of economic, civic and religious living, and yet he must live on less and do more than any two classes of even professional men. Let the laity of the various churches rise up and pay the service that we are rendering.

A great many charges are suffering for the lack of pastoral visits and supervision. Many of the ministers are teaching school, writing and collecting insurance, and a few are dealing in real estate. Seventy-eights of those who are not doing extra work to help themselves and families are planning and looking for a job. Thus you have a true picture of the present condition of the Negro ministry. Because of these facts our people are not crowding churches as in the days of yore. The sermons are not as spiritual. The ministers are engaged in business pursuits of life—money-getters—and hence their sermons are more of a business nature. The American dollar has dethroned Jesus in many a minister's life, and sometimes in his sermons. Spiritual poverty is bound to follow such a course.

But who is responsible for these conditions? First of all, the ministry is at fault. They have not learned to lead a life of simple trust. When clouds of poverty began to gather they began to look for relief from another source. Secondly, the laymen are at fault. Why not estimate and pay the pastor enough to give him and his family a comfortable support? But, you say, "We estimate just what we can pay." Many times this is just enough to support the man and wife, with no provision for four, five or seven children, and very often a horse. The truth is that if the stewards

would raise the estimate to the amount necessary, the pastor would be so encouraged that he would go to work with renewed vigor, a great revival would occur, and large numbers would be added to the Church. Thus the community would be made better, souls would be saved, and the claims of the church could be easily met. This would reduce the number of evil doers generally, of the inmates of county and State penitentiaries, and the world would move on to that far-off divine event to which the whole Creation moves.

Then the ministry could break forth in unison with Longfellow:

"Out of the shades of night
The world moves into light;
It is daybreak everywhere."

Summersville, S. C.

A Return to God

BY C. H. WETHERBE.

God offers mercy to those who, after having forsaken Him, are willing to return to Him with confession of sin and with a readiness to serve Him in love and loyalty. There are very many weary people who refuse to again favor the person that has coldly deserted them in the very midst of their kindness to that one. They lose confidence in the deserter and regard him as being unworthy of their further friendship and support. But our God acts very differently towards the backslider. He says to him, "Return unto Me, and I will return unto you, and I will abundantly forgive and bless you." During the reign of King Hezekiah, the tribes of Ephraim and Manasseh deserted the house of the Lord for quite a while, and they became backsliders in life. Hezekiah sent letters to them, urging their return to God's house and service. In that appeal he said: "If ye return again unto the Lord, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land, for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." What a great offer that was! It was vastly better than they deserved. Would not all of them gladly accept such a gracious offer? A reasonable person would suppose that they would. But see how they treated the messengers who were sent to them: "They laughed them to scorn and mocked them." How mean that was! But a part of the tribe of Manasseh accepted the offer. They "humbled themselves," went to Jerusalem, and there God greatly blessed them. A gracious revival was experienced by them. I use this record to encourage those of my readers who may have forsaken God's service, and I say to them that if they will return to Him in confession and humility He will freely pardon and abundantly bless them.

"Just My Fate"

"That's just the way always—just my fate," a lad with a long face was saying.

"When it comes to talking about 'fate,' my most emphatic advice is, 'Don't.' You're only fooling yourself," replied his elder brother.

So to you, and to you, and to you, whoever you are, that may be giving way to discouragement. Don't allow yourself to go about the world imagining that you are under an unlucky star, whatever that may mean, or in any wise different from ordinary people. You are to have your share of pleasures and visible successes, and also your share of disappointments. Take the hard experiences bravely; they are often the most valuable ones; gird up your courage to do your best, and don't, don't think that the world is wholly out of joint because you do not have or cannot do what some others have and do. Rejoice, rather, that you are a distinctive individual with your own opportunities to meet, your own difficulties to overcome, your own victories to enjoy.—*Wellspring.*

There are few things which bless and soothe the life of others more, or do them more good, than the giving of thanks. It makes men feel that they are some use in the world, and that is one of the finest impulses to a better life. It cheers many a wearied heart with pleasant hope and bids many a man who is sad in mood take courage.—*Stopford A. Brooke.*

A Startling Educational Proposition

The problem involved in "working one's way," in the effort to obtain a college education, is not generally regarded as simple, and much credit is deservedly awarded to the young man who obtains a university degree through his own unaided exertions. That many men have engaged in the struggle, surmounted the formidable obstacles and achieved notable success in the fields of art, letters, science and affairs does not minimize the severity of the self-imposed task.

At the recent conference held at the Hampton Institute, P. C. Parks, director of agriculture in the Clark University, at Atlanta, Georgia, demonstrated a new and unique formula for the consideration of self-reliant and self-dependent seekers after liberal education and the culture which goes hand-in-hand with the training afforded in any college or university worthy of the name. Professor Parks's paper was liberally illustrated with charts and models, and he clearly demonstrated a practical method by which a student could pay his way through any university in the country with the profits of five cows, well-selected and scientifically handled.

Details of the plan outlined by Professor Parks in his Hampton address are not given in the report which has come to hand, but it will be at once apparent that, if he is correct in his premises and conclusions, his announcement is of great importance. He is reported to have based his statement on the actual experience of a class of students at Clark University, in which the members of the class developed a herd of twenty cows to a point of excellence which demonstrated the integrity of Professor Parks's dictum.

It will be obvious that the average student who aspires to obtain a college education, by his own efforts would not ordinarily be possessed of a herd of five high-grade cows, and a grave initial difficulty at once confronts the worthy and ambitious but impecunious seeker after knowledge. If Professor Parks's plan—which is by no means a legitimate object of ridicule—is to be made practical, some means must be found for providing the cows.

As a cold business proposition, Professor Parks's plan is of unusual interest when reduced to the terms of arithmetic. At a conservative estimate, five good cows would cost \$300, assuming, academically, that they could be purchased at \$60 each, at the beginning of their lacteal and contributory educational career. If reliance can be placed upon Professor Parks's demonstration, the net profits arising from the exploiting of the little herd would suffice to pay a young man's way through any university in the country after the payment of the upkeep of the bunch of cattle. Making due allowance for the scientific handling of the herd with reference to economic results, the announcement becomes startling.

If Professor Parks's proposition means anything, it means that if a university benefactor should endow an institution with a farm capable of supporting a herd of 100 milch cows, and stock it with cattle, he would not only enable twenty students to maintain themselves during their college course but would obtain a reasonable annual return on his investment, for the cost of the food of the cattle was considered in Professor Parks's calculation.

In order to enable twenty students to maintain themselves, all that would be necessary would be for a Rockefeller, a Carnegie, or a Morgan to invest say \$20,000 in a 200-acre cattle farm, in fair proximity to a college or university, and an additional \$6,000 for 100 high-grade cattle. At the end of any given four years twenty students would have passed through the university with self-respect, the investment would have paid liberal interest, and a 200-acre farm, devoted solely to scientific dairy farming, would have appreciated in value.

Besides, such a department of agriculture research would have been added to the equipment of the university, the educational value of which adjunct could not be estimated in dollars and cents.—From the *Rochester (New York) Democrat and Chronicle.*

The birth of a little child reveals God; the helplessness of a little child proves providence; the innocence of a little child illustrates heaven; the death of a little child implies immortality. Surely no little one sent into an earthly home, even but for a day, and hequeathing these beautiful and sublime lessons, can be thought to have come and gone in vain.—*William R. Alger.*

Colored Officials and Employees in the Government Service in Louisiana

CUSTOMS SERVICE.	
1 Deputy collector	\$ 3,000
7 Clerks	8,700
6 Assistant weighers	6,400
9 Inspectors of customs	12,820
13 Night inspectors	13,049
6 Messengers, etc.	4,440
11 Laborers, etc.	6,600
1 Examiner of merchandise	1,600
2 Samplers	1,680
1 Opener and packer	720
58	\$58,809
CUSTODIAN SERVICE CUSTOM HOUSE.	
6 Laborers	\$ 3,240
6 Laborers	3,240
16 Charwomen	4,410
22	\$ 7,650
UNITED STATES MINT, NEW ORLEANS, LA.	
3 Storekeepers, watchmen, etc.	\$ 2,500
9 Laborers, firemen, etc.	6,015
12	\$8,515
POST-OFFICE, NEW ORLEANS, LA.	
85 Clerks and carriers	\$76,100
UNITED STATES LAND OFFICE, NEW ORLEANS, LA.	
1 Receiver of public moneys	\$ 3,000
1 Surveyor general	1,800
1 Clerk	900
1 Messenger	600
5	\$ 9,200
UNITED STATES SUB-TREASURY, NEW ORLEANS, LA.	
1 Bookkeeper	\$ 1,500
1 Messenger	540
2	\$ 2,040
INTERNAL REVENUE OFFICE, NEW ORLEANS, LA.	
1 Deputy collector	\$ 1,200
1 Gauger	1,500
1 Messenger	600
3	\$ 3,300
RAILWAY MAIL SERVICE.	
8 Southern Pacific Railroad	\$11,600
4 Texas and Pacific Railway	4,699
14 Yazoo and Mississippi Valley Railroad....	16,200
1 New Orleans and Northeastern Railroad..	1,200
4 Louisville and Nashville Railroad.....	5,200
3 Louisiana Navigation and Railroad Co...	3,300
3 Illinois Central Railroad	3,400
3 Little J. Railroad	3,300
3 Queen and Crescent Railroad.....	3,600
3 Mobile and Ohio Railroad	3,600
1 Gulf and Ship Island Railroad.....	1,100
2 Yazoo and Mississippi Valley branches....	2,000
49	\$59,100
DEPARTMENT OF JUSTICE.	
1 Deputy United States marshal.....	\$ 1,200
7 Messengers	3,648
8	\$ 4,848
IMMIGRATION BUREAU.	
1 Clerk	\$ 1,200
RECAPITULATION.	
57 Customs service	\$58,809
22 Custodian service, Custom House	7,650
12 United States Mint	8,515
85 Post-office service	76,400
5 United States land offices	9,300
2 United States sub-treasury	2,400
3 Internal Revenue Office	3,300
49 Railway mail service	59,100
8 Department of justice	4,848
1 United States Immigration Bureau.....	1,200
244	\$231,162

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present always and took advantage of every accident that befell us, like the grass which confesses the influence of the slightest dew that falls on it; and did not spend our time in atoning for neglect of past opportunities, which we call doing our duty.—*Thoreau.*

THE CHRISTIAN LIFE

Trust in God

BY MRS. GRACE SHIMM CUMMINGS.

"Trust in the Lord and do good";
So shalt thou dwell in the land.
"Trust"—though the way may be dark—
Grim perils on every hand!

"In the Lord"—He is buckler and shield—
Thy rock in the pitiless blast;
Other foundations will yield—
He'll keep till the storm be o'erpast.

"Do good," though thy brother does ill;
The Mighty One holdeth the scales
Between the unjust and the just;
The balance of love never fails.

"So shalt thou dwell in the land,
And verily thou shalt be fed"—
Thy feet in green pastures "shalt walk,"
"By still waters" shalt thou be led.

Father, our trust is in Thee,
Thy justice our refuge and trust;
Make bare Thy strong arm to defend
Our race that lies crushed in the dust!

The Blessing of Friends

BY THE REV. WILLIAM DICKIE, D. D.

Of all our friends, Jesus is the most exorbitant in His demands. He lays down the most exacting conditions, and almost repels us by their extravagance. He is not satisfied with us as we are. The interval between us and Him is very long, but his demand to be like Himself comes to us as an enabling inspiration, and we pluck up courage and rise. "Ye are my friends," He says, but he attaches his own conditions: "Ye are my friends, if ye do whatsoever I command you." He demands obedience, affinity of spirit and purpose, identity of ideal and life, as the indispensable conditions of His friendship.

But sometimes the demand goes further, and exacts sacrifice. To Jesus the claims of friendship may even supersede the claims of life itself. "Greater love hath no man than this, that a man lay down his life for his friends." He himself offered the proof of His friendship upon the cross. On Calvary, therefore, we see the supreme demand which friendship made upon Christ; but the Cross of Christ becomes in turn a new demand upon us. Sacrifice calls for sacrifice. If we would be friends of Christ, we must die daily till everything that is unlike Him is dead in us, and we live, and yet not we, but Christ in us.

The demand of Christ, however, sometimes comes as a rebuke and a summons to fresh fidelity. When Judas came to the garden with "the great multitude with swords and staves" to take Christ, he discovered that an unseen sword pierced his own heart. It was but a word; yet that word on the lips of Christ had an infinite significance—the word friend. "Friend," said Christ, after receiving the traitor's greeting and kiss, "Friend, wherefore art thou come?" It was a last appeal to a soul stepping over the brink of ruin—a word of salvation or doom. It summoned up a thousand memories of friendly offices rendered and enjoyed—memories that might call Judas back and restore him into the circle of friendship, or send him as with stings and scorpions to his doom.

We can never overvalue the uplifting power of a stronger and higher nature in the proximity of which we are permitted to live. In youth especially is this true. We can ever forget the sacred sense of new life which thrilled his whole being when a friend revealed to him a soul that loved the true in thought and the heroic in action? It was as if a new star had suddenly appeared in the heavens, upsetting all our old calculations, but promising a fresh solution of great problems. The friend has revealed to us an ideal, which at first thrills us with despair. But the passion of the ideal stimulates us to imitation, and gradually hope dawns in the heart. The irresistible impulse to be like what we reverence leads us on, and at last we find that the friend has not only discovered but transfigured us.—From "Life's Ideals."

Humility & Condition

BY C. H. WETHERBE.

Those Christians whom God most honors with answers to their prayers are they who are intensely humble in spirit. It seems to be very difficult for one to convince some Christians of that exceedingly important truth, and of their need of being governed by it. It is certain that he who pleads his own goodness as one reason why his prayers should be answered, receives but scant attention by God. Unless he become so humble as to feel that he does not deserve and favor from God, and that it must be solely for Christ's sake that any one's prayer is heard, he will get no definite response from God. The late C. H. Spurgeon, of London, after referring to Jacob's great humility in the prayer which he offered just before meeting his angry brother, says: "If you even hint that there is any worthiness in yourself, the power of your prayer is at once destroyed; but if you plead your unworthiness you will then be standing where the publican stood when he cried, 'God, be merciful to me, a sinner'; and you know how he went down to his house justified, rather than the Pharisee who said that he fasted twice in the week, gave tithes of all he possessed, and was not like other men, especially that publican. In this way he destroyed any power that his prayer might otherwise have possessed." He also says: "On the other hand, a deep sense of sin, a full consciousness of utter undesert, will enable you, like Jacob, to wrestle with the great angel of the covenant, and to prevail over him." Those who often heard Mr. Spurgeon pray, tell us that humility was a marked feature of all of his prayers. He was as humble as any child could be, and hence he constantly confessed his sins and his entire unworthiness to receive blessings from God. It is said that he was mighty in prayer, and his example made a deep impression upon the thousands who heard his pleadings. But there are those in our land who assure us that it is because of the pureness of their own heart that God answers their prayers, even to a greater extent than He answers the prayers of sinning Christians. Well, they are mistaken. He who, in the form of prayer, says to God that he has no sins to confess, no pardon to crave, and no sorrow for wrong-doing, is not only very weak in prayer, but he receives no spiritual power from God, and no such wealth of other blessings as contrite and humble Christians daily receive in answer to their becoming supplications.

Be With Us Still

God of our country, by thy might
We won our freedom and our fame;
Uplift Thy arm, but not to smite;
Upraise Thy voice, but not to blame,
And if our will is not Thy will,
Be with us still, be with us still.

Despite the passion of the hour
For wealth and all that wealth demands:
Despite the tyranny of power
And ruthless grasp of lustful hands.
With all that's wrong and all that's ill,
Be with us still, be with us still.

Despite the charms of garnished crime
That lure the hearts that know not thee;
Despite the infamies of time,
When men forget eternity,
Have mercy and Thy truth instill;
Be with us still, be with us still.

If love is not our sovereign law,
And malice molds our mad designs,
Hold back Thy vengeful sword once more,
Till justice reigns and wrong resigns:
Thy promise, Lord, to us fulfill;
Be with us still, be with us still.

If through the din of clashing creeds
Thy loving voice no more is heard;
If faith, half linked with holiest deeds
And all the sweetness of Thy word
No longer rule our stubborn will,
Be with us still, be with us still.

—David Banks Sleekels.

Appropriation

I would make use of life,
Full use, best use! Let come what will
'Tis life, and life and my cup shall fill,
Or sweet or bitter be the draught,
Boys not, but how the cup is quaffed,
What out of aloes or sweet wine
Doth enter in, becometh mine?
From this my God-appointed fate
What good shall I appropriate?
Be such my spirit's inquiry:
God fixed my lot—but left me free!

Out of all stress and strife,
Out of all disappointments, pain,
What deathless profit shall I gain?
If sorrow cometh, shall it slay,
Or shall I bear a song away?
When wave and tide against me lift,
Shall I cleave my course, or drift?
Soul, nerve thyself to such as these
Deep problems, sacred destinies!
It matters not what fate may give;
The best is thine—to nobly live!

—James Buckham in *The Wayside Altar*

It is said that a farmer once called on an infidel neighbor and told him that he had just been awakened to a sense of his sins, and wanted to restore him four sheep that ought to be in his neighbor's pasture, with the offspring of these sheep for the past four years. The infidel was much disturbed and said: "Go away; don't bother me about the sheep; you are welcome to them. If you go on the way much longer I will believe there is something after all, in your religion. Keep the sheep and don't disturb my peace of mind." This is the gospel of conscienceless age needs, and that is the sort of repentance and practical righteousness that will make people want the fullness of Christ and lead the world to believe in Christ and His people.—Selected

Clouds

Clouds hang over us all, but we have no right to bring them down upon us or others by talking about them or magnifying them. No one ever attained success in any trade, profession or calling that did not have hard questions to settle, trials to be borne, and difficulties to overcome. Dwelling upon knots, problems, trials and difficulties is like pulling ourselves out of quicksand. The more we struggle against them the deeper we get into them. If we are living to please God, there is some choice thing for us behind every cloud. We are after the tangible pots of gold and silver that God's rainbows promise rest upon, not the storm clouds that bring out the promises. Only those who pass through the clouds can dwell in the silvery light of their lining.—Selected.

The Holy Spirit's Presence

It is as we are convicted of the defectiveness of our faith in Christ, and what He has promised to do in saving and keeping us from sin, and as we understand that believing in Him means a yielding up of the whole heart and life and will, to let Him rule and live within us, that we can confidently count upon receiving all that we need of the Holy Spirit's power and presence. It is as Christ becomes to us all that God has made Him to be, that the Holy Spirit can flow from Him and do His blessed work of leading us back to know Him better and to believe in Him more completely.—Andrew Murray

The top-stone of Christianity is esteem for me better and more worthy than yourselves.—Rev. John Grimshaw.

The inward joy and power of our life, in every sphere, come from the discovery that its highest obligation rests at last upon the law of gratitude. In every tie that binds us we are made free, and glad to serve, when we recognize that we have been "bought with a price."—Henry van Dyke.

HOME AND YOUNG PEOPLE

One Dark Page

BY RUTH CARR.

"Grandma, don't you think mamma ought to let us have a card party? Every single girl in our set has entertained our club with cards except us, and now it is our time and mamma will not consent."

Mamie and Bess Burton had just returned from school, where the girls had urged them to entertain "The Jolly Thirteen" with a card party; but when they mentioned it to their mother, she said "No," and nothing, not even their strongest persuasion, would alter her decision.

Both girls hurried to their grandmother's room to appeal to her for help in gaining their mother's consent.

"No, Mamie," said their grandmother, as she took off her glasses and wiped them on the corner of her apron and laid them in the Bible she had been reading. "Your mother is right, my child, in not allowing a deck of cards in the house. Many years ago, when I was a girl about your size, I had just such a temptation as you have, and I yielded, and have wished all the rest of my life that I had not done so."

"O, grandma, tell us about it," said Bess, as she saw the dim outline of a story of the "once-upon-a-time" sort, while Mamie hurriedly seated herself on a low stool at her grandmother's feet.

"When I was a girl about your age," began grandmother, in soft tones, "my sister Laura and I went on a visit to an aunt who lived in an Eastern State, and while there her son, who was about my age, taught us to play a game of cards called 'smut.' I never hear of anyone playing it now, and suppose it went out of date a long time ago."

"Was it lots of fun, grandma?"

"We thought it great fun then, dearie, for the one who was defeated must have his nose smutted with soot from the chimney. We feared mother might not like it; so when we returned home, we hid the deck of cards Will gave us and played only on the sly."

Grandmother paused for breath, while Bess sat on the arm of the rocker and gently stroked the soft silver hair. "Go on, granny; I'm all impatience to know how it turned out."

"Sad enough, my child. Well, one afternoon two neighbor boys came to play croquet with us; but we insisted on playing cards, for mother had gone calling and left us with our black mammy, who was busy in the kitchen. The boys would not agree to play at first, insisting that they were members of the Church. 'So are we,' said I, 'and it is no more harm to play cards than it is to play croquet.' After much persuasion, we gained their consent and brought our deck from its hiding place, and soon taught them the game, which afforded much enjoyment, for both boys had their noses smutted. We all thought it fine fun, and the boys came often to play when they knew mother was away from home. But one day she discovered us, and sent the boys home, and punished us severely."

"What did she do, grandma?" said Bess, who had been slapped that very morning for disobeying her mother.

"Well, we were pretty big girls to be whipped, so mother sent us both to bed, although it was still daylight. At first we thought it was funny, and laughed hard over it; but after a while it got to be tiresome when we thought of the good times we might be having out of doors."

"Why didn't you slip out of the window, grandma?"

"No, dearie, we wouldn't disobey mother after she told us not to do a thing; but we often did that which we knew she would not like. Presently the door opened and our little mother, who never weighed a hundred pounds, came in. Her eyes were red and swollen, and we knew she had been crying. She sat down on the side of the bed next to Laura and began talking to us. She was not mad, and talked in such a kind, loving way about the sin of playing cards and the sorrow it had brought into the world; she spoke of our sin in deceiving her when we hid the cards; but worst of all was the awful sin of teaching the boys to play, for she knew,

though we didn't, that they would not be satisfied to always play a tame game like 'smut.' After she had finished talking to us, she knelt down by the bedside and commenced to pray, and such a prayer I never heard in my life. She laid the whole case before the Lord as if we were prisoners at the bar, and He the Judge on the bench; she pleaded guilty for us and begged for mercy. I couldn't stand it any longer, so I called out between my sobs, 'O, mother, please don't; I can't stand it any longer. I'll quit.' 'So will I,' said Laura, 'if you'll only not pray like that. I just can't stand it.' As mother finished her prayer and rose from her knees there were tears in her big brown eyes, and she bent over the bed and kissed each one of us, telling us not to leave our room till next morning, then went out softly and closed the door. Laura and I sobbed quietly for a while, till finally she said in a soft undertone, 'Jane.' 'Yes,' I said. 'I'm so sorry we did that. I didn't think how wrong it was; and just think, we have taught the boys to play and they may be gamblers!' Well, girls, to make a long story short, we were cured of card-playing; but the boys were not, for they had had a taste of fun, as we called it then. They went from bad to worse, drifting into bad company, stopped going to church and Sunday School, and were finally turned out for drunkenness and gambling. Walton never married, but the last I heard of him he was out West leading a gambler's life. Charley married a schoolmate of mine, who was not a Christian, but played cards with her husband at home. Soon he tired of her light games, and went to the saloon to play with the boys. His little wife spent many a sad night at home alone watching for him, only to be rewarded at daylight by having him brought home to her in a drunken condition. Things went on in this way for years, till one day the tired mother sickened and died, leaving two little girls to the care of a drunken father, who was away from home all night, while the children wept themselves to sleep. He seemed to feel that there was no one to restrain him now; so he pitched headlong into crime, and was one night stabbed in a drunken brawl and died before he could be taken home. This all happened many years ago; but I never looked at those sweet little orphan girls after that that I did not feel as if I had helped to make them so."

As she finished talking she noticed tears in the eyes of both the girls.

"I'm so sorry you have this dark page in your life, granny; but it has saved me, for I will never play another game of cards as long as I live."

"Neither will I, grandma; and I mean to try to get all the girls in our class to quit too."—*In Epworth Era.*

Johnnie's Complaint

Oh, there's always lots o' troubles
For a little boy like me;
I've got a great big brother and
A sister—she's most three.
I wear my clo'es out awful fast,
Then what d' you s'pose they do?
They cut down Joseph clo'es for me,
An' Joe, he gets the new.

Ma'll sometimes turn 'em inside out
An' stitch 'em here and there,
Then says they're just as good as new;
But I don't think that's fair.
She'll fix up sister spick and span,
An' keep her hair in curl,
An' gets her nice, new dresses, too;
But then—who'd be a girl?

Pa says I'm growing like a weed,
Wish't I could grow an' grow
An' get to be a great big man
Ahead of brother Joe;
An' then I'd have a bran'-new suit
My very own,
With lots of pockets in 'em, too,
Just made for me alone.

—*Good Housekeeping.*

Pleasant to Live With

"Jane is a very pleasant person to live with," said Mrs. Horton, speaking of her sister-in-law.

I listened to this information believingly, for I knew something of Jane myself. But at the same time, I felt sure that, if she were really pleasant to live with, it was because she exercised good sense and sound reason in her efforts to live agreeably with others.

I had noticed that Jane seldom omitted her daily walk. These outings, doubtless, had great power in keeping her temper serene and her feelings fresh and happy. A happy person is generally a pleasant person to live with. But one cannot be happy who is weary, bored, exhausted. In such a state the tendency is to be "difficult," jealous, easily injured. Sometimes Jane went by my house in the morning with a little satchel on her arm. Once I went out to give her a bunch of sweet peas. She told me that she was going for a little excursion.

"I didn't really feel much like it," she said, "but I find that if I do not break up the monotony of life by frequent changes, I get cross." Street sniffing at her flowers, I resolved to follow her example.

I more than half guessed at another of Jane's ways. I felt sure than she conscientiously refrained from criticizing her housemates. They were not perfect, but they were the persons with whom she spent her days, bound up with her in one social body. One would not purposely injure one's own hand or foot, yet in the body of the family the injury of one is the injury of all. An unkind remark is sure to react upon him who makes it, while at the same time it involves all in the pain that follows.

I have no doubt whatever that one reason of Jane's pleasantness was her good health. But in order to have good health at her age one must not overtax one's nervous energies. Though the road might be enticing, I was sure that Jane did not walk so far as to tire herself out. I believed that she did not read at night till her eyes gave out, that she did not sacrifice a week's pleasantness in order that some piece of work might be done at the exact minute determined upon.

Happening once in Jane's room, I saw that she had a shelf full of small, helpful books. As she looked at them she told me that she called them her wing-strengtheners. When, like a tired bird, her spirit came falling to earth, a glance at some radiant sentence would set her soaring again. Ah, if Jane was pleasant to live with, there was reason for it! The flowers of human nature do not grow without cultivation.

One especial and fragrant pleasantness I must not omit. Jane was given to praising her friends—not unduly, not flatteringly, but their kindness or their cleverness was sure of appreciation from her. Life has many clouds at the best. Deserved praise is natural and necessary sunshine.—*The Congregationalist.*

Just Keep A-Smiling

MARY RENNICK.

When thine heart seems a-breaking,
All the world awry,
Earthly cares a-taking
The sun from out the sky,

Just bravely keep a-smiling:
Plod on, the same old way,
Blest the hope the hours beguiling,
Till you hear the Master say:

"Life's long, hard day is ending,
Now, lay thy burdens down—
Mine angels wait, attending
To give a victor's crown."

—*In Western Christian Advocate.*

In the light of eternity we shall see that what we desired would have been fatal to us, and that what we would have avoided was essential to our well-being.—*Fenelon.*

INTERNATIONAL LESSON

Third Quarter.—Lesson VI August 9, 1908.—Title: "David and Goliath."—(I. Sam. 17:1-18:5).—Golden Text: "In the Lord put I my trust."—(Psalm 11:1).—Hymn No. 353.

(Verses 38-49 only are commented on.)

DAILY HOME READINGS.

- August 3, Monday—I Sam. 17:1-11.
 " 4, Tuesday—I Sam 17:12-27.
 " 5, Wednesday—I Sam 17:28-37.
 " 6, Thursday—I Sam. 17:38-54.
 " 7, Friday—I Sam. 17:55-18:5.
 " 8, Saturday—Psalm 18:25-36.
 " 9, Sunday—Eph. 6:10-20.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

The man who puts his trust in God need never be afraid of being put to shame. Indeed, that is the only safe thing for a man to do. If he puts his trust in princes, it is possible that they will deceive him; if he puts his trust in riches, it is possible that they will take wings and fly away. In fact, there is trust. Pharaoh put his trust in his army, with safety and almost invincible horsemen, but he went down before the breath of the Almighty; Napoleon, the idol of France, trusted in his grenadiers and believed that victory would always come to the side on which would be found the greatest battalions; but he met his Waterloo. Goliath trusted in his valor, his mighty strength, his ponderous, brazen shield, but he went down before a mere youth. All of these were deluded. Their trust was not rightly founded. There are many even now who are being deluded in the same way. Instead of trusting in God, they are putting their trust in their own wisdom, strength, wealth, and material advantages. They should remember the words of the prophet Jeremiah: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me." Thus glorying, or trusting, they may rest assured that the Lord will direct their ways and that peace, prosperity, and victory will attend them.

Our lesson to-day is the beautiful and inspiring story of David and Goliath—a story so familiar as to be known by every boy and girl whose good fortune it has been to attend upon the services of some Sunday School. Though familiar, it will bear repetition. Here we have brought to our attention an invasion made by the Philistines into the Israelites' country. They had been doing such for some time. They were now met by Saul and the army of Israel about fifteen miles from Jerusalem. At the head of the Philistines was Goliath. He was of giant stature and strength, being about nine feet high. At the head of the army of Israel was Saul. Goliath proposed that the two armies should decide the victory by single combat. But not Israelite dared to go forth and meet him. David, in the meantime, came to visit his brother. He heard the giant's challenge. He offered to meet him and, being permitted to do so, went forth trusting in God for help. God helped him. The giant was slain and the army of Israel was victorious.

LIGHT ON THE TEXT.

38, 39. *Saul armed David with his armour.* Believing that like should meet like, it was but natural that the king should desire to have David properly clad and armed. *Helmet of brass * * * coat of mail.* The helmet was intended to protect the head and the coat of mail the body. *He had not proved it.* He was not accustomed to such armor. It hindered him in his movements, hence he put them off.

40. *He took his staff.* A club. *And chose him five stones out of the brook and put them in the shepherd's bag which he had.* To be used in his attack upon the giant. *And his sling was in his hand.* With the sling David was very skillful, and could attack Goliath at a distance. The Benjaminites could sling a stone at a hairsbreadth and not miss. *And he drew near to the Philistine.* Went out with boldness to meet him.

41, 42. Goliath also came forward to meet David. But as the youth was not armed as was he, contempt filled his breast and he *disdained him.* He could not understand why he should come out to a deadly conflict unprotected. *He was but a youth.* A mere stripling. Naturally the giant was filled with surprise to see that such a youth had come out to meet him.

43. *Am I a dog, that thou comest to me with stones?* The simplicity of David's armor and instruments of attack and defence wounded the giant's pride and caused him to lose his temper. Evidently he did not see the sling, but thought David was going to try and kill him with his stick, as he would a dog. *The Philistine cursed David by his gods.* The Philistines believed in and worshipped many gods. Goliath invoked the wrath of them all upon the youth.

44. *The Philistine said to David, come to me.* He spoke sufficiently loud to be heard across the ravine that was between them. His tone was self-confident and haughty. *I will give thy flesh unto the fowls of the air and to the beasts of the field.* So certain was he of victory that he boasts of what he would do. *It was the fate of those who fell in battle to become the prey of the birds of the air and the beasts of the field.* He felt sure that such would be David's fate.

45. *Then said David * * * Thou comest to me with a sword, and with a spear, and with a shield.* Thou comest trusting in the completeness of thy armor. *But I come to thee in the name of the Lord.* I come not as thou, trusting in my weapons of war, but trusting in the strength and protection of God. *The God of the armies of Israel.* The

true and living God by whose guidance and protection Israel had at previous times put her enemies to flight. *Whom thou hast defied.* Goliath had only defied Israel's army, but Israel's God also. verse 10.

46. *This day will the Lord deliver thee into my hand.* Because of thy boastfulness and contempt for me, thou shalt be delivered into my hands. *I will smite thee. Shall kill thee. And take thine head from thee. Cut off thy head. And I will give thy carcasses.* The dead bodies. *Of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth.* The fate that you invoke for me shall not be yours only, but also that of your army. *That all the earth may know that there is a God in Israel.* Israel's cause is God's cause. Because of this the victory shall be Israel's. *Then will God have men know that he is always on the side of righteousness and truth.*

47. *The Lord saveth not with sword and spear.* "This is the heart of the lesson: there are higher powers in this universe than the mere material. Might is not right; many an army, outnumbering another, has gone down in defeat, because Providence had a part in the struggle; and many a time the heroism of a struggling few conquered the many. *For the battle is the Lord's.* Not mine nor Israel's. *And he will give you into our hands.* Will deliver you and your armies unto us."

48. *When the Philistine arose and came and fought unto David.* Continued to advance toward David. *That David hated.* Made haste. *Ran toward the * * * Philistine.* Was not afraid. *David put his hand in his bag, and took thence a stone.* Made preparation to meet him as he ran. *And slung it.* Put the stone into his sling and threw it. *And smote the Philistine in his forehead.* The stone struck the giant on the forehead. *And he fell upon his face to the earth.* The blow from the stone stunned him and he fell. *David then took his own sword and severed his head from his body.*

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

Sunday School Lesson, August 9:

Unselfish for the Sake of Christ

(John 21:15-22; 2 Cor. 5:11-19.)

John 21:15-22. Peter's weakness up to date had been, in essence, selfishness. He had never learned to live for anyone except Peter. When honors were in sight he reached for them. When danger threatened he thought first of his own skin. He had followed Jesus, "not for the sake of what he could do, but for the sake of what he could get."

All that, Jesus here teaches him, must change. Love for Christ, not self, must be supreme. Strife for place must give way to zeal for usefulness. Love must be sure of itself; a triple denial justifies a triple confession of love. Loving Christ more than boats, nets, safety, self, Peter may be trusted now to feed Christ's lambs, shepherd Christ's sheep, follow Christ without swerving, even through suffering and death. In verse 18 Jesus sketches Peter's own tragic destiny. In after years, according to tradition, Peter sealed his loyalty upon an inverted cross.

2 Cor. 5:11-19. Great and rare was the self-conquest of Paul. His enemies had questioned the purity of his motives in his evangelistic work. But he has nothing to conceal; his heart is manifest unto God, and he will open it also unto them (verse 11).

In no case is self-interest the rule of his life. And the secret of this unselfishness, this freedom from greed and false ambition, is this: "For the love of Christ constraineth us." Christ's love for Paul was what made Paul an unselfish man and sent him out to unrelenting toil and sacrifice. (Read 2 Cor. 11:23-28.) And the measure of Christ's love is his death—"He died for all." This is how Christ loved us and loves us. And, in gratitude, we ought to love Him and His only forever (verse 15). "We owe Christ more than our thanks; we owe Him our lives."

THE MEANING OF THE THEME.

Unselfishness—that is the goal. Christ's love inspiring our love is the compelling motive for its attainment.

It is worth our while to get rid of selfishness at any cost. We may by the power of the love of Christ. We must if we are to be like Him.

Selfishness is the poison of life. Loyalty without it, friendship cannot survive it. "Religion chokes while its professor is taking care of number one." And selfishness is the biggest force in the average natural life. One motive, only one, is competent for its overthrow. "For Jesus' sake" is a motive large enough, pure enough, and lasting enough to drive all selfishness out of our hearts, homes, churches and communities.

This motive lasts when smaller motives fail. Admiration for Christ is not enough. Reverence for Christ is not enough. Mere amiableness and good nature wither before the hot tests of life. Only Christ's love inspiring our love will carry us into the life of selfless life. Witness the missionaries, martyrs and reformers.

Unselfishness conditions usefulness. Petrified wood is estimated to be seven-tenths as hard as diamond, which illustrates what may take place in the human heart. A hard hand may do a Christlike deed, but a hard heart cannot.

Unselfishness conditions happiness. In the path of usefulness and kindness Christ will lead you to happiness and friendship. Plans of mercy, purposes of loving kindness, enterprises for the kingdom—these are the things in which we are to rejoice in. Study the joy of Jesus in Luke 10:17-21, and in John 15:11. "He went about doing good." So can you.

Littleness needs largeness. Our life is unfulfilled, beautified, and enlarged by the love of Christ.

Unselfishness is Christ's method for the conquest of the world. We haven't tried His method, or given

t a fair chance. Thirteen-inch guns count for more, even yet.

A college education is not required for the practice of the art of kindness. Jesus's disciples were common men who did uncommon things by the power of Christ's love.

And this is Christ's moral program for us: "I have given you an example." We are here not to be supported, but to support, not to get ahead of others, but to get ahead of our selves, to give our hearts to God and our hands to men.

All this will be ours as we enter into the love of Christ's great heart, or, rather, as the love of that great heart enters into us.

Let us go with Peter and Paul to the cross of Christ and there learn to love.—From "Notes on the Epworth League Devotional Meeting Topics."

The Board of Home Missions and Church Extension

The Board of Home Missions and Church Extension, formerly The Board of Church Extension, has aided in the erection of nearly fifteen thousand churches in the United States, Territories and Insular Possessions.

We shall be glad to receive contributions toward a special fund which shall be used in securing sites for churches and parsonages. Such contributions will prove to be a good investment.

The regular contributions for Home Missions and Church Extension are applied as follows: Three-fourths for Home Missions and one-fourth for Church Extension.

By order of the General Conference, one-half of all the Sunday School collections for Missions is to be sent to "The Board of Home Missions and Church Extension."

The General Fund is made up of Conference collections, of miscellaneous receipts and of bequests.

The Loan Fund is used only for the purpose of temporarily aiding churches in places where the rate of interest is very high and for loans which cannot otherwise be secured. Principal and interest are to be repaid promptly that others may be helped in like manner.

We should increase the Loan Fund until it reaches one million dollars (apart from the Annuity Fund).

The Annuity Fund yields a good return during life and at death lapses, in accordance with agreement, into the General Fund or Loan Fund. You are thus your own executor. We solicit correspondence.

The Frontier Fund makes possible by a donation of \$250 the building of a church costing \$1,250 above the value of the ground. The donor may give the church a memorial name.

One hundred Sunday Schools or Epworth Leagues should inspire the building of as many memorial churches.

The Mountain Fund provides \$100 to secure the erection of a church worth from \$300 to \$500 above the value of the ground.

The Emergency Fund is used to aid in the rebuilding of churches and parsonages that have been destroyed by flood, cyclone, fire, earthquake, or other cause.

We appeal to Sunday Schools, Epworth Leagues and Ladies' Aid Societies to send us special contributions.

Twenty-five dollars will inspire the building of a church in Porto Rico.

Twenty-five dollars will make possible the building of a church in the Philippines.

The Royal Army consists of persons who contribute ten dollars per annum on or about the Fourth of July to aid in the building of churches. Thus the "church follows the flag." We should have an enlistment of one hundred thousand in the interest of Patriotism and Christianity.

The Board is aiding in building more than one church for every day in the year.

The San Francisco Methodist Episcopal Churches must be rebuilt. The General Conference endorsed the call for one-quarter of a million dollars for that stricken city. Send in your contributions. Any amount from one dollar to a thousand dollars will be gratefully accepted.

The Contingent Fund is used to give relief to a distressed pastor when he and his family are in need because of unforeseen afflictions or misfortune.

A contribution of from twenty-five to fifty dollars by an individual, an Epworth League or other Young People's Society, a Ladies' Aid Society, or a

Sunday School, will bring relief to a distressed pastor on a Mission field.

The Board is aiding at the present time in the support of four thousand ministers. They are Missionaries—Home Missionaries; many of them are Missionaries to foreign-speaking peoples.

The *Christian Republic*, a monthly paper published by the Board, is sent to all persons contributing one dollar or more per annum to Home Missions and Church Extension. The subscription price is twenty-five cents per year. One hundred copies will be sent for one year to individual addresses for fifteen dollars. It should be circulated liberally in all Sunday Schools.

Have you read "Methodism and the Republic," "The Forward Movement of Methodism in the United States," and "Our Country, the Great Mission Field"?

The General Committee of Home Missions and Church Extension meets annually and makes all apportionments and appropriations for the succeeding Conference year. The Bishops are ex-officio members.

The Board of Home Missions and Church Extension meets monthly. It consists of thirty-two ministers and thirty-five laymen.

The Charter of "The Church Extension Society of the Methodist Episcopal Church" was approved by A. G. Curtin, Governor of Pennsylvania, March 13, 1865.

An important amendment to the Charter was approved by Governor John W. Geary, March 1869.

The amending "The Church Extension Society" to "The Board of Church Extension" was approved by Governor J. F. Hartranft, February 26, 1873.

The Amended Charter which united Home Missions and Church Extension, thus creating "The Board of Home Missions and Church Extension of the Methodist Episcopal Church," was signed by Robert N. Wilson, Judge of the Court of Common Pleas of Philadelphia, May 25, 1906. It took effect January 1, 1907.

Send your contributions for Home Missions and Church Extension promptly to the office. Make drafts payable to Samuel Shaw, Treasurer, and address your letter to "The Board of Home Missions and Church Extension," 1026 Arch Street, Philadelphia, Penna.

To the Alumni of Wilberforce University

Dear Friends—I take this public way to inform you that I am very anxious to come into closer touch with you. I know that you are interested in the future of your *alma mater*. As you all know, Wilberforce University has passed its fiftieth milestone, and has now begun its second half-century of work for the race, and as alumni I am sure that you are willing to co-operate with us at the fountain-head in whatever we undertake for her good. You know her history and her progress amid tears and struggles.

We celebrated in 1906 our Golden Jubilee. It was an occasion never to be forgotten by the alumni who then visited their *alma mater*, saw her beautiful grounds, renewed old associations and made new ones. You saw also what is demanded for future progress and the glorious future awaiting her provided there is united effort in her behalf. That progress we are putting forth every effort to make sure.

It is to this end that I address you: In 1911 occurs the centenary of the birth of Bishop D. A. Payne, the first one of the sainted founders connected with the life-work of Wilberforce. This should be made a great occasion, and that it may be fittingly memorialized, I wish to call upon the alumni to raise \$10,000 for an Alumni Memorial Chapel. I know you can do it if you unite in the effort. This should in no way interfere with the centenaries of the associated founders of Wilberforce. They, too, should be memorialized as they occur. Such projects give a center around which the alumni may rally, keep up the high ideals of the school, and uplift the race in honoring such memories.

This sum should be in the hands of the University Treasurer no later than June, 1910.

Will you undertake the work? Will you so honor yourselves and your *alma mater*? It may mean some sacrifice on your part, but I think it can be made one chiefly of time and labor, if rightly organized and managed.

I would ask that the alumni throughout the country organize themselves at once into alumni asso-

ciations similar to the one in Washington, D. C., which has done good work; and that all within a certain radius be urged to join. Then I would suggest that for the cause's sake, all ex-students be allowed and urged to join you as an undergraduate band to help along in the work. We need numbers, enthusiasm, a feeling of loyalty engendered, harmony and workers.

I would suggest further that you arrange at once for this and for annual or semi-annual meetings, which the President or some member of the faculty chosen for the purpose will be glad to attend and address, assisting and encouraging you, thus keeping you in close touch with your foster mother. These occasions can be made inspiring and helpful to all. I am sure that great good will come from it, not only to the College, but to the alumni, the race, and all concerned.

I am anxious to know you better, to have your assistance in making Wilberforce a great University, in every way worthy of the man whose name it bears—William Wilberforce—England's greatest humanitarian and abolitionist. You can do very much and I ask your cordial support. I shall try to visit these centers that you may organize and have a heart-to-heart talk with you on the subject. I shall be glad to have letters from you, also on the matter laid before you. God bless you all and lead you to do what you can to enhance the interest in the College, and make the first great alumni effort a grand success—beginning thus to do honor to the "Old Wilberforce."

Please write me at once with any suggestion that may occur to you to further our movement. We must live close to our alumni for success. Their help and interest are indispensable. What sum will you attempt to raise? With some four hundred living literary graduates added to those others who have completed other courses and those who have attended Wilberforce without graduating, there should be no trouble to raise this desired sum. So let us all arouse ourselves to the needs of the hour and make the Commencement of 1911 a great day for "Old Wilberforce."

Yours for the good of the University,

W. S. SCARBOROUGH,
President.

Time to Think

In sickness, when we are hanging between life and death, and physicians are watching over us and noting the symptoms hour by hour, we can do nothing better than lie still and see the salvation of the Lord. Whether our prayer is, "Oh, spare me that I may recover strength," or "Into Thy hands I commend my spirit," we are ready to leave the event with God. It is our duty, if we can, to recover; and it is our best hope of recovery to be patient and to cast our burden upon the Lord. We must keep the mind above the body; and if during weary days and nights the very distractions of mind and body seem to be lost in a dull sense of pain and misery, still, beyond and above that, there may be some light shining upon us, some voice speaking to us from afar, some inward peace that cannot be shaken.

The time of illness may be the time in which we are apparently the most useless, and yet may be a time in which our own character undergoes the greatest change. And the memory of some illnesses has been, not only in the mind of the sufferer, but of others who have been the witnesses of them, the best recollection of their lives, the image of Christ crucified brought home to them in the face of a child or of a parent, to which they have turned again and again in times of sorrow and temptation.—Benjamin Jowett.

Helping

Little Gerald is an invalid boy. One day as he sat in the window delighting himself with the sight of a lovely sunset, he exclaimed, "Oh, mamma! how I would like to help God paint the sky!"

"My darling," said the mother, as she clasped him to her heart, "you are helping God paint the sky, for you make the sky of my life very bright."

Then was little Gerald glad in his heart.

Every pleasant smile, every cheerful deed, every gentle word is a stroke of the brush that adds beautiful colors to the home skies, and so makes life's every day sweeter. This is helping God.—Selected.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

HOME MISSIONS AND CHURCH EXTENSION

The General Committee of Home Missions and Church Extension will meet in First Church, Topeka, Kansas, on Thursday, November 12th, at two o'clock, p. m. It will be remembered that the General Committee ordered at its last session that no personal representations will be allowed. District Superintendents and Superintendents of Missions are expected to report directly to the office giving their estimates and askings for the following Conference year. A copy is to be sent also to the Presiding Bishop and a copy to each District Representative. The necessary blanks have been sent out from the

ROBERT T. GIBSON, Secy. of H. M. & C. E. Com.
Thomas C. Iliff, Samuel Shaw, Alpha J. Kynett.

The Marshall District Conference, of the Texas Conference convenes August 18-23, at Jefferson, Texas, instead of August 28 as has appeared in the columns of this paper heretofore. An elaborate program has been arranged and we are quite sure that Dr. J. O. Williams, District Superintendent will pull off this year the largest district conference in the history of his district. Indeed we have never attended a district conference where the crowds were so large and the programs so full as the district conference under the presidency of Dr. Williams. He promises the SOUTHWESTERN 125 annual subscribers' and full apportionment for the new building. We hope to realize in full the promises.

The Temperance Society of the Methodist Episcopal Church offers a prize of twenty five dollars for the best temperance programme for the Sunday School for use on world's temperance Sunday in November. This model programme should be ready for the printer and should contain a variety of good things put in such shape so it can be used by the entire Sunday school with the possible exception of the primary department. A copy should be submitted to Alonzo E. Wilson, 92 La Salle Street, Chicago, before August 20 when the contest will close. Pastors, superintendents and other Sunday school workers are cordially invited to submit programmes.

At the session of the Lincoln Conference held last Spring the claims of the Southwestern were presented by our representative to that Conference, the Rev. Dr. W. W. Lucas. Not only did the Southwestern receive cordial commendation, but the Lincoln Conference was emphatic in its resolution to stand by the enterprise of remodelling and equipping the *Advocate* building. The resolution passed, to be found in the Minutes is as follows:

"Whereas, we have heard from Dr. W. W. Lucas the inspiring news that at last after many years of hope and struggle, the SOUTHWESTERN CHRISTIAN ADVOCATE, our paper, has a home of its own. Therefore resolved that we the members of the Lincoln Conference do now express our appreciation and gratitude to the Book Concern for the generous gift of more than \$10,000 and, resolved that we gladly join in with our sister conference in raising the amount of \$3000 to properly fix up the office, and we will apportion \$100 to the Lincoln Conference to be raised by the pastors and Presiding Elders. Resolved that we set apart a day to be known as Southwestern Day for the special purpose of bringing the paper before our people."

JUDGE TAFT AND THE BROWNSVILLE AFFAIR

Anything and everything on the Brownsville affair is of interest to many of our readers. A correspondent to the *Chicago Daily Tribune* discusses in an authentic way Judge Taft's attitude on the discharge of the Negro soldiers. There is no doubt but that the opposition of the Negroes to Mr. Taft is largely because it is understood that he fully endorsed President Roosevelt's method of discharging the soldiers. Anything that can clear the atmosphere on this subject is heartily welcomed. We give the statement of the *Tribune* correspondent in full. He says:

"In point of fact, the only connection Secretary Taft had with the Brownsville incident was to take extraordinary action in behalf of the colored people, and of this fact I can bear personal testimony.

"At the time of the outbreak at Brownsville in August, 1906, Secretary Taft was at Murray Bay enjoying his well earned vacation. The war department was in charge of Mr. Oliver, the assistant secretary and Gen. Ainsworth, the military secretary and adjutant general. They took all of the original action on their own motion. They sent out the officers to make the investigation and conducted the whole affair in the beginning as an ordinary matter of army discipline. Secretary Taft had nothing to do with it at all and was unacquainted with any of the details of the outrage.

"About this time affairs in Cuba became critical. The secretary of war was called away from his vacation to confer with the president at Oyster Bay. With characteristic energy he started at once for Cuba and was busy there for many weeks, establishing a provincial government on the ruins of the first republic.

"At the time when the Brownsville affair was in its acute stage in the war department the secretary of war was acting as provincial governor of Cuba under the orders of the president, and the war department was still under the control of the assistant secretary and the adjutant general, or military secretary as he then was. Gen. Oliver, the assistant secretary, is a martinet of the militia stripe, and Ainsworth never commanded a company of soldiers in his life, having been an army doctor, where he made a success subsequently keeping the military records of the rebellion and who was promoted by congressional action in spite of the bitter protests of the officers of the regular army.

"President Roosevelt, Assistant Secretary Oliver, and Adj. Gen. Ainsworth are responsible for the whole unfortunate Brownsville episode so far as the war department is concerned, and Secretary Taft was not even consulted for the reasons stated. It should be said that President Roosevelt has never sought to evade any of the responsibility for his action in dismissing the three companies of colored soldiers because they would not, or could not become informants on their comrades and 'turn them up' for discipline.

"The president believed at the time, and he still believes, honestly, that his action was absolutely necessary to maintain the honor of the army, some of whose soldiers at Brownsville had forgotten their position as preservers of the peace and had used their military equipment provided by the government to shoot down innocent civilians. But there is no Taft in all this.

"Taft comes in at an entirely different juncture and as the friend of the Negroes only. Of this, as has been said, I can bear personal testimony.

"Just a few days before the order was to be executed, and in fact, after it had been telegraphed to the officer in command and the lists were being prepared for the summary discharge of the members of the battalion, Mrs. Mary Church Terrell of Washington called at *The Tribune* office to see me about the affair.

"After consultation with me she decided to go to the secretary of war and make a final plea to have the order stayed. President Roosevelt was then just arriving at the Isthmus of Panama. There was no one who had real authority to delay the execution of the order which had been written by him personally and published the night after the election in November, 1906. Mrs. Terrell, by the exercise of great persistence, made her way to Secretary Taft. She talked so convincingly that the secretary exer-

cised his discretion to the extent of issuing an order directing the officers at the post to which the colored soldiers had been removed to delay the final discharge until further orders. Then the secretary cabled to President Roosevelt at Panama.

"After a day or two of delay a response came from the president, and it was couched in the most empty terms, ordering the immediate discharge of the colored troops. Thereupon Secretary Taft, duty bound, revived the original orders and the discharge of the troops proceeded as originally directed by the president in the secretary's absence.

"These are facts, not surmises. The action taken by Secretary Taft was extraordinary and old officers stood aghast at it. It is not customary for a subordinate to suspend the order of his superior officer, and yet that is exactly what Secretary Taft did, and he did it not in response to powerful influence of politicians, but in answer to the plea of the prayers and the implorings of an intelligent, devoted colored woman."

OF GENERAL INTEREST

THE MAKING AND THE OBSERVANCE OF THE LAW—A CONTRAST.

In Georgia, the State legislature is in session and its members are anxious that wrong doing cease in the land and so vigilant are they in attempting to legislate out of existence those things which would tend to corrupt public morals that they have been heralded as "champions of righteousness." This present session has been named the "Reformers' Session." Detectives in Atlanta where the legislature is in session in looking about for violations of the law found five of the "reform" law-makers in one of the leading hotels engaged in gambling on high stakes. They were in a room which has been especially fitted up for this purpose; and the detectives say it has been constantly used since the legislature has been in session. In addition there was a liberal supply of all sorts of liquor for the refreshment of the gamblers. Now, the people have come not only skeptical but iconoclastic as to the genuineness of the reformers. Almost a parallel case has been brought to light in the arrest of several policemen in New York for betting. They have been placed at the race tracks to prevent that thing.

On the road from Bethany to Jerusalem there was a fig tree all green with leaves; but when Jesus Master examined it he found no fruit thereon and after awhile the fig tree withered away.

THE TURKISH SITUATION.

The situation at the seat of the Turkish Government has now become one of much gravity. Owing to the uncertain state of affairs which has existed in Turkey for sometime past and because of the recent pressure brought to bear by the disquieted inhabitants, the Sultan finally decided that the wisest and sanest thing under the circumstances was to make some concessions which found expression in the granting or re-establishment of the old constitution of 1876. This incident was a signal for an unquenchable demonstration of enthusiasm and rejoicing. There were some, however, who were a little skeptical as to the permanence of the gain. And now that the first rejoicing has ceased the people are beginning to concern themselves as to the future. Although things are calmer since the order for the release of political offenders has been promulgated, still public opinion seems to demand a deal of all officials of the "old regime." It is reported that the Sultan broke into tears during the ceremony at which he granted the constitution. So was the strain. Only once since has he been inclined to show himself to the public. At a lively demonstration of cheering and rejoicing before the palace which lasted for hours he came to the window and addressed the people, concluding in these words: "So much as I have labored since my accession to the throne for the salvation and prosperity of the Empire, God is now my witness that my greatest object is the salvation and prosperity of my subjects who are to me as my own children."

The new form of Government will doubtless prove of far-reaching consequence.

BISHOP POTTER'S DEATH.

Since Tuesday, July 21, the press throughout the country has been paying a last and deserved honor

to a man with whom the world has made at least extraordinary career, then certainly because of his extra-ordinary career, then certainly because of his prolonged and serious illness which extended over a period of a month and culminated in death on the aforementioned date, when it was that Bishop Henry Codman Potter, seventh bishop of the Protestant Episcopal Diocese of New York came to the peaceful end of his remarkable life's journey, at his summer home, Fernleigh, New York. He was born in Schenectady, N. Y., May 25, 1835, was the son of the Rt. Rev. Alonzo Potter bishop of Pennsylvania and nephew of the Rt. Rev. Horatio Potter whom he succeeded as bishop of the Diocese of New York in 1887 in which capacity he served from that time till his death. Being educated in the Episcopal Academy of Philadelphia and the Theological Seminary of Virginia he was ordained in 1857 doing his first service in Christ Church Greenburg, Pa. He was rector of St. John's, Troy, N. Y., Trinity, at Boston and in 1868 was appointed rector of Grace Church, New York serving sixteen years. During his life time Bishop Potter said and did many things which brought down upon him words of abuse and censure as well as praise. He was a man, however, of self-directing influences, not being moved by popular approval.

He expressed himself freely on questions of public concern such as the big coal strike of 1902 and the differences between Capital and Labor. Perhaps the one thing which more than all else brought the bishop more prominently before the public gaze was his attitude towards and connection with what he was pleased to call the "Subway Tavern," which—as it was commonly reputed—came to be known as a saloon. The object of the bishop and his supporters in opening this "Tavern" was, it is said, to raise the standard of respectability of the saloon and to promote temperance by selling in their own establishment "soft drinks" as well as liquor. Bishop Potter exerted himself actively in the suppression of vice in the disreputable quarters of East Side eight years ago.

In speaking on the retention of the Philippine Islands he said that abstractly he was an anti-imperialist, but that having visited the islands favored retaining them. The bishop was an extensive author.

All told, he was a man of wide experience, strenuous action, deep convictions, far-reaching influence and profound thought.

THE REV. THEODORE L. WILSON

In the death of the Rev. Theodore L. Wilson, which occurred Thursday, July 16, at Springfield, Ohio, the Lexington conference and our Southern Methodism loses one of its brightest and most effective ministers. Brother Wilson has been in poor health for some years and during this time has been impaired for effective duty. But prior to his decline he was one of the most popular pastors of his conference. He was an intelligent and forceful preacher of God's Word.

He was born at Seymour, Indiana, June 15, 1858, and was united in marriage with Miss Little Chinn July 6, 1889. There was born to this union a daughter, Victoria, and two sons, Frank and George, who with the widow survive. After finishing the public school young Wilson entered Gaines High School at Cincinnati and was an under graduate of the same. His early religious training was that given by the Catholic Church. He was for six years altar boy and became versed in the catechism of that church. Later on he united with the old Union Methodist Episcopal Church on Seventh street in Cincinnati and subsequently was licensed as a local preacher. He taught school at Milford for six years. A part of the time serving the church as supply preacher. He was also at one time clerk in the postoffice at Cincinnati.

In 1888, under the presidency of Bishop S. M. Merrill, at Cincinnati, Bro. Wilson, in company with the Revs. W. H. Riley, Edw. L. Gilliam, R. L. Dickerson, was admitted to the Lexington Conference. He served acceptably the following appointments: Columbus, Oberlin, Madisonville, Belaire Circuit, Cincinnati, Coke Chapel, Louisville; and Covington, Ky. He was assigned to other appointments but was unable to go because of ill health. He was the first and only Secretary of the Conference Claimants Fund, of his Conference. He made a most vigorous appeal in behalf of the widows and orphans of deceased brothers. He held this position at the time of his death.

Recognizing his need of further preparation for the work of the ministry he entered Gammon Theological Seminary in 1890, graduating from that institution in 1893. While pastor in Louisville, Ky., he took the degree of B. D. from the State University. As pastor he was careful, painstaking and progressive. As preacher he ranked among the best of our men. He received his last sacrament from the hands of the Rev. W. H. Riley on the day before his death. Among his last utterances was the repeating of the Lord's prayer, dwelling upon the words "Thy will be done." To his wife he said "The old ship is coming; I want to tell you that I am going to leave you;" and he passed over peacefully. The funeral was preached by the Rev. Dr. E. A. White, District Superintendent at Springfield, Ohio. Dr. White was assisted by the Rev. W. H. Riley, Dr. Edw. L. Gilliam, Dr. Joseph Courtney, Dr. J. W. Robinson, Rev. P. T. Gorham, the Rev. T. R. Fletcher, the Rev. E. W. Kinchen. Brother Wilson was laid to rest under the boughs of and oak tree strong and stalwart. A fitting monument to his impeachable character and his faith as a gospel preacher and as a leader of men.

Personal and General

We are glad to present this week for the inspiration of our own people the picture of James Simpson



Thomas, A. B., who graduated recently from Wesleyan University, Middleton, Conn. Young Thomas is a son of Dr. I. L. Thomas of the Board of Home Mission and Church Extension. James Thomas was born in Christianburg, Va., Nov. 8, 1885, and attended the public schools of Virginia, Baltimore and Washington. During the

pastorate of his father at Washington Young Thomas entered the High School and was within one year of completion of its course. He subsequently entered Wesleyan Academy, Wilbraham, Mass., where he was prepared for college. During his stay at the academy Young Thomas gained considerable reputation as a debater. He was president of the large Literary society of the school and won the gold prize at commencement. He entered Wesleyan University in 1904. His success has not been without struggle and sacrifice; for he has had to work to assist in maintaining himself in school. He was not afraid to work. He conducted a special pressing business during his school life and thus assisted himself through school. He was a member of the French society; and was one of the sixteen chosen out of 80 to represent his class for two years in their annual gymnasium exercise. He did special work in philosophy, psychology and French. His work in elocution has been received with much favor throughout New England. We are sure that our readers will be glad to look upon the face of Mr. Thomas. There was another colored boy to graduate with Mr. Thomas from Wesleyan this year: Thomas Jarvis Taylor of New Haven, Conn., who graduated from Hopkins Grammar School of New Haven in the class of 1904 and entered Wesleyan the following year. Mr. Taylor intends taking graduate work next year at Harvard after which he will engage in teaching.

Bishop Scott is in Southern California.

The Rev. and Mrs. William P. Dodson, of Lonnda, Angola, at New York, Friday, May 1, by steamer Lusitania.

Bishop Smith dedicated recently the new Methodist Episcopal Church at Moundville, W. Va., which cost \$60,000.

The Rev. D. C. Hailey represented the SOUTHWESTERN at the recent session of the Huntsville, (Texas) District Conference.

Miss Jennie S. Farwell, of Santiago, Chile, at New York, May 3, by the steamer Advance. Her address will be Hedding, N. H.

Mrs. Anderson, the wife of Bishop Anderson, is the daughter of a Methodist preacher and sister to two other Methodist preachers.

The Rev. Christian Torjussen, and Mr. Henrik Jolannessen, both of Christiania, Norway, at New York, Frida, May 1, by steamer Lusitania.

Doctor Gordon B. Hamilton, the only son of Bishop Hamilton was united in marriage July 16 with Miss Annie Bruce Fyfe of Stockton, California.

Bishop Walden officiated at the funeral of Murat Halstead, the famous Cincinnati journalist last week. The bishop and Mr. Halstead were friends from boyhood.

The Rev. Julius Soper and Mrs. Soper of Aoyama, Tokyo, Japan, at New York, Tuesday, May 12, by the steamer Crown Prince Wilhelm. They may be addressed at Wellsville, Pa.

Prof. C. H. Oden, of Holly Springs, Miss., was recently elected principal of Macon City School, one of the best public schools for colored in the state. We congratulate Prof. Oden upon his achievement.

Morris Brown College, Atlanta, Ga., has conferred the degree of Doctor of Divinity upon the Rev. W. S. Sherrill, A. M., District Superintendent of the Little Rock District, Little Rock Conference.

The Methodist Advocate-Journal by the transfer of its property to the Methodist Book Concern becomes an official organ of the Methodist Episcopal Church. Here is a hearty welcome to the Advocate-Journal.

Mrs. H. T. S. Johnson, wife of the Rev. H. T. S. Johnson, of Coffeetown, Kansas, after spending some time in the Sarah Goodridge Hospital this city has recovered. She is now visiting her relatives in this State.

Woman's Herald is an attractive sheet issued in the interest of the women of the State of Mississippi. Mrs. U. J. Wade is editor and manager. We wish the *Herald* large success in its struggle for "Pure Homes and Clean Morals."

Bishop Alexander Walters, of the African Methodist Episcopal Zion Church, will celebrate his golden wedding anniversary August 1 in New York City. We offer our hearty congratulations to the Bishop and Mrs. Walters.

Bishop and Mrs. W. S. Lewis have made Morning-side College, Sioux City, Iowa—the institution which Bishop Lewis served so many years with such success—a present of their fine \$10,000 residence which is near the college campus.

The National Classified Business Directory published by J. Allison, Williams and Company, New York City, is chucked full of interesting information concerning the business and professional men among our people in the city of New York.

Doctor and Mrs. G. N. Johnson, of Cotton Plant, Arkansas, announce the marriage of their daughter, Miss Naomi to Mr. James Franklin Robinson. The ceremony took place June 28th in Union Memorial Methodist Episcopal Church, St. Louis, Mo.

In the election of the officers of the Methodist Ministerial Meeting of Baltimore the following were elected to serve for one year: President, the Rev. W. T. Harris; Secretary, the Rev. C. G. Cummings; Treasurer, the Rev. L. J. Valentine.

The More Light is the name of the new publication which has been established at Indianola, Mississippi. The Rev. J. W. Davis is business manager; Doctor W. H. Braxton, chief editor; and the Rev. E. H. Holmes, secretary-treasurer. We wish the *Light* success.

We have received a well printed and beautifully bound copy of the Journal of the Louisiana Medical, Dental and Pharmaceutical Association, which held its last session in New Orleans, March 4-6. Among other things contained therein is the brilliant address of the president, Dr. I. W. Young.

The Rev. W. H. Jones, of the Louisiana Conference sustains the loss of his wife who departed this life last week. Mrs. Jones was an ardent and successful church worker and was in no small degree responsible for the success of her husband. We extend to our bereaved brother our heartfelt sympathy.

Mrs. Frank W. Warne and her daughter Miss Edith Warne, sailed from New York on Saturday, June 27, by the steamship Caledonia. They are to spend the summer in Great Britain, and until September 20 may be addressed care of Messrs. Thomas Cook & Sons, Ludgate Circus, London, E. C., England.

Mrs. M. A. Sissle, wife of Doctor George Sissle, of Cleveland, Ohio, has been visiting Indiana, her old home. During her stay Mrs. Sissle was kept busy giving lectures descriptive of the work that she is doing among the boys in the saloons and pool rooms of Cleveland. We hope to have a series of articles from Mrs. Sissle giving account of her work.

Doings of the Workmen

PERSONALS.

Children's Day was observed on the Alesvillo Charge, Louisiana. Collection, \$91.15.

Mrs. Martha Walker, of Bridgeport, Ohio, united with Rust Methodist Episcopal Church, Oberlin, Ohio.

Rev. F. J. Jacobs recently officiated in the marriage of Rev. L. D. Ross, of Eureka Springs, Ark. The bride and groom left for St. Louis on honeymoon trip.

The funeral of Captain J. L. Riley, of Handsboro, Miss., who died August 29, 1907, will be preached August 27, 1908. All his friends are requested to be present.

The 75th anniversary of Oberlin College was celebrated during the second week in July. The occasion was a heavenly entertainment for the tea.

The Staunton District of the Washington Conference is much in advance of last year on all lines. Great revival in progress. Churches are being built and many conversions over the district.

Recently the A. B. S. Club of Centenary Methodist Episcopal Church, Memphis, Tenn., gave a novelty entertainment June 24. The club is working for the interest of the new Centenary Church. A musical recital is being planned for July 21.

Rev. B. J. Meredith, District Superintendent of the Lexington District, who was severely injured in a dangerous accident by a run-away team, having been thrown from the vehicle, is now very nearly convalescent. He will be out in a few days.

ALABAMA.

North Birmingham.—June 21 closed a glorious revival at Scott's Methodist Episcopal Church; 22 were added to the church. On the 19th of June Rev. K. J. Buckner, District Superintendent, held the 3rd quarterly conference. He spoke of the school at Mason City Dr. Palmer, president of Central Alabama College, was present and spoke in the interest of the school.

FLORIDA

Lawtey.—Our second quarterly conference was held July 11-12, District Superintendent J. P. Patterson presiding. All reports showed improvement. Paid to pastor, \$40; District Superintendent, \$8; Assistant pastor, \$4; raised for trustees, \$68; for the poor, \$2; for missions, \$18; for education, \$3; current expenses, \$5.

In the National Contest rally the persons representing the several states reported the following amounts: S. H. Hogans, Florida, \$61; E. L. Jones, Georgia, \$4; V. Jones, New York, \$3.65; N. McWright Virginia, \$3.01; M. Martin, South Carolina, \$5; A. Andrews, Connecticut, \$2; H. Coy, Massachusetts, \$1.80; S. Robinson Texas, \$1.10; M. Hazzard, North Carolina, \$1.15; A. Hawkins, Colorado, \$2.20; E. Davis, Pennsylvania, \$65.

H. W. Austin, Pastor.

GEORGIA.

Athens Circuit.—Children's Day was a success on the Athens Circuit. Valley Chapel raised \$21, Tabernacle \$20, Athens \$17, Quincy \$7; total, \$65.—A. E. Franklin, Pastor.

Zebulon.—Our third quarterly conference was held June 27-28 with the Rev. S. L. Deas of the Greenville Station, as chairman. Brother Deas knows how. On Saturday he gave to us a few crumbs. Sunday, at 11 a. m. he preached from Psalms 48, text, "Walk around Zion." He administered Sacrament to 112 communicants, this being just two months since the second quarter. Raised for pastor \$63.25. Paid District Superintendent \$27.50. Children's Day collection, \$9.30. Raised for the sick and poor \$5. The Rev. E. W. Moore, this being his third year, is holding things together and is much beloved by all.—G. E. McFarly, Secretary.

Mt. Vernon.—The third quarterly conference was held in Warren Chapel at Mt. Vernon, Ga., June 27-28, with the District Superintendent, Rev. E. D. Giddens, presiding. The officers from every department rendered remarkable reports, which showed an advancement on all lines. The amount for the quarter was \$105. The superintendent, Rev. E. D. Giddens, preached a very inspiring sermon Sunday at 11 a. m. and at 7:30 p. m. he gave us a very inspiring lecture, which he closed with a talk on some of the work of our General Conference which recently closed. After hearing the many things which the superintendent had to say we were made to feel that the grand old church yet has men who are equal to the task.—Jno. C. Crawley, Secretary, Rev. D. G. Greer, Pastor.

Villa Rica.—One of the most enjoyable affairs of the month was the Children's Day exercises Sunday, July 12, at Pleasant Hill Methodist Episcopal Church, under the direction of Mrs. Sara E. Jenkins and Miss Viola White, with the assistance of Rev. Wm. Mitchell, pastor in charge. The church was crowded, and every Sunday-school scholar was present and ready and willing to make the best use of the occasion. We had several out-of-town visitors present, Miss Clara McClarin, Miss Daisy Cooper and Miss Florine Arnold from Douglasville, Ga., also the choir from Poplar Spring Methodist Episcopal Church took an active part with us. Brother C. Powell, Mr. June Powell, Mr. Ollie Powell and others were present. At 9 o'clock a. m. the Sunday school convened with all the auxiliaries and scholars present except Brother L. C. Gambol, the superintendent. As he was called out of town, Rev. Mitchell was much interested in carrying out the occasion. At 11 a. m. and 8 p. m. Rev. Mitchell preached to us a grand sermon. His sermons were highly appreciated by all who heard them. At 3 p. m. the exercises began, led by Mrs. Sara E. Jenkins. An excellent program was rendered. Among those who participated were: Rev. H. Thomas, Miss Viola White, Mr. Julius Gambol, Mr. Guy Trammell, Miss Bessie Kellar, Miss Linnie White, Miss Bessie Mitchell, Mrs. Coleman Perdew, Misses Lena and Bell Trammell, Miss Pauline Kellar, Mr. Samuel Gambol, Miss Rosa Gambol, Miss Oasie Arnold, Miss Mattie B. Mitchell, Miss Tessie Arnold, Miss Maggie Mitchell, Miss Hattie White, Miss Ollie Glatton, Miss Anna Poole, Miss Moatgomery, Misses Carter, Miss Nannie L. Hannah, Miss Geneva Reed and others. Two grand speeches were delivered by Prof. W. W. Worthem and Mr. N. H. Gambol. Then the roll of the Gleaners was called

and it was quite interesting. Those that had Gleaners were Miss Solly Spyva, Miss Oasie Arnold and others. The prize was won by Miss Solly Spyva. It was presented to her at Pleasant Hill Methodist Episcopal Church, July 22. Quite a nice amount was added to the fund for needy Sabbath schools. The total amount was \$19.52. Pleasant Hill choir is made up of several well trained singers and rendered some enjoyable selections. Mr. Robert Glatton and Mr. Lee White are the leaders of the choir. Rev. Mitchell is doing a good work in this circuit. He and his family are much loved by all.

Greenville.—The second quarterly conference was held at this place June 13. Rev. L. K. Gowen, District Superintendent, presided. On Sunday, June 14, at 11 o'clock, the Children's Day sermon was eloquently and forcefully preached by the Rev. Gowen. While he discoursed the audience sat in rapt silence, quite shedding tears. So touching were his words. All claims were paid. At 8 p. m. a splendid program was rendered. The church, under leadership of Rev. J. F. Dorsey, is doing a good work, both spiritually and financially. Collection, \$9.

The second Sunday in June at Greenville, which was a success financially and spiritually, ended our 2nd quarterly conference. At 11 o'clock a. m. and 7:30 p. m. the District Superintendent preached a soul-exalting sermon. At 3:30 p. m. Rev. J. O. Murphy satisfied all who heard his discourse. Collections for pastor \$76; District Superintendent, \$17.29; trustees, \$62.35.—Chas. Ector, District Steward.

Waycross.—King Solomon Methodist Episcopal Sabbath School observed Children's Day on the 14th of June. Regardless of the inclement weather, the school met at its usual hour, 9:30. At 11 o'clock Rev. E. M. Neal preached a very laudable sermon; at 3:00 o'clock the Rev. J. H. Hawkins of Columbus, Ga., caused our hearts to hura as he made known the many good thoughts which came to him. At night the school entertained a large audience for about an hour and a half. Among the representative visitors present were Mr. and Mrs. A. J. Shoots, Mr. Wm. B. Brown and Mr. R. W. Williams. Mr. Shoots gave a very interesting lecture on "Lift up your heads." Mr. Brown spoke of the duty of the members of a church to its Sunday school. Mrs. J. C. Williams, Mrs. B. Fuller, Mrs. Katy Jordan and Brother H. D. Jordan rendered the superintendent great assistance in preparing the children for these exercises. The school should feel under many obligations to them for their faithfulness. Collection, \$6.—Jns. W. Young, Superintendent, R. B. Clark, Secretary.

KENTUCKY.

Versailles.—On June 28 Simpson Methodist Episcopal Church of Versailles, Ky., under the magnificent leadership of Rev. Joseph Small, the pastor, had one of the greatest rallies in the history of the church. Rev. Small has done a great deal in a material and financial way to bring our church to the front and give it the position it so richly deserves among the other leading churches of our state. The captains of the various clubs raised the following amounts: Mrs. Malles, \$12; Miss Emma Minnis, \$26; Miss Teanor Cloudus, \$25; Miss Mary E. Buckner, \$34; Mrs. Sarah Crocket, \$51.

INDIANA.

Indianapolis.—The Woman's Home Missionary Society of the Lexington Conference held their eighth annual

conference at Simpson Chapel, Indianapolis, Ind. June 17-20. The meeting was opened by very impressive communion services conducted by Rev. D. E. Skelton, district superintendent, Indianapolis District, assisted by Rev. J. S. Bailey, pastor of the local church. Then the President, Mrs. J. T. Leggett, took the chair, and after a few words of greeting to the society, proceeded with the organization of the convention. The spiritual tide was high and the women seemed ready and willing for the work. Pleasant breaks in the sessions were made by reading and music by several of our young people. Several representative visitors were present, among whom were Dr. and Mrs. M. C. F. Mason, Mary Ross and others. All the districts were well represented and reports showed both spiritual and financial advancement. On Friday evening the convention was favored with a lecture on "The Oratory of Shakespeare," by Dr. Mason, and was also delightfully entertained at a reception arranged by the local society. The following officers were elected for this year: Mrs. J. T. Leggett, President; Mrs. M. C. B. Mason, Vice-President; Mrs. L. M. Hagood, First Vice-President; Mrs. Geo. F. Sissle, Second Vice-President; Mrs. A. E. Hickman, Third Vice-President; Mrs. D. Lewis, Fourth Vice-President; Miss M. H. Minnis, Recording Secretary; Mrs. C. D. C. Mebane, Corresponding Secretary; Mrs. A. E. Stanley, Treasurer; Miss Topson, Supply Secretary; Mrs. J. P. Moore, Literature Secretary; Miss M. J. Fergusson, Mite Box Secretary; Mrs. W. C. Stovall, Young People's Secretary; Mrs. Simmons, Temperance Secretary; Mrs. L. E. Allen, National Delegate.

Connersville.—I was appointed to this charge by Bishop David H. Moore March 30, 1908, and entering at once upon the work, found the working forces very much divided. Numbers who in other days were faithful, had left their posts of duty and the financial condition of the church was at low ebb. We have labored earnestly and the result is satisfactory. The Woman's Home Mission and the Woman's Foreign Mission and the Ladies' Aid Societies have been reorganized. The Junior League has been organized, clubs formed, the class and prayer meeting and the Sunday School have been greatly revived. One hundred and forty-nine dollars have been paid to the pastor and District Superintendent, \$134 raised and paid on old debts and current expenses and \$122.92 paid on new debts. A new carpet costing \$185.47 has been placed on the floor, a new pulpit built, besides other improvements of importance. Our District Superintendent, Rev. D. E. Skelton, who was with us and held our second quarterly conference on the 5th and 6th inst., delivered a very interesting and profitable address on "A Visit to the General Conference and Other Points of Interest."—H. H. Hinton, Pastor.

Indiana District.—The Indiana District Conference, Epworth League and Sunday School Convention will be held at Willey Methodist Episcopal Church, Shelbyville, Indiana, August 19-23, 1908. The Woman's Home Missionary Society also will enter this convention. I desire each pastor of the Indiana District to send to me by July 20th, the number of delegates from each charge that will attend the forthcoming District Conference at Shelbyville, beginning August 19. We expect to have Bishop David H. Moore with us during the conference.—James Allen, Pastor.

Clarksville.—Sunday July 12, was a day of spiritual enthusiasm, notwithstanding the weather was disagreeable and many of the young people were away in attendance upon an Odd Fellow's sermon at Lisberry, Mo. Rev. Mr. Abner, the Baptist preacher, filled the pulpit to the satisfaction of all. Many of the Baptist members were present and took part in the service, also the African Methodists came in very good numbers. Twenty dollars were raised.—Geo. Grady.

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE
July 28-Aug. 2	Clarksdale	Bedford, Miss.
July 28-Aug. 2	Greenville	Beizonia, Miss.
July 28-August 3	Palestine, Madisonville, Texas.	
July 28-August 4	Cumberland River, Hartsville, Tenn.	
July 28-Aug. 2	Dallas	Hubbard City, Tex.
July 29	Birmingham	Mantua, Ala.
July 29	Griffin, McDonough, Ga.	
July 29-Aug. 2	Wilmington	Rowland, N. C.
July 30	Muskogee, Wewoka, Okla.	
Aug. 4	Paris	Clarksville, Tex.
August 4	San Antonio, Goliad, Tex.	
Aug. 4-9	Aberdeen	Aberdeen, Miss.
Aug. 4-10	Paris	Clarksville, Tex.
Aug. 5-9	Atlanta	Grantville, Ga.
August 5	Waycross, Forsyth, Ga.	
Aug. 5	Rome	Summerville, Ga.
Aug. 5-9	Topeka	Fort Scott, Kans.
Aug. 5-9	Anniston	Lineville, Ala.
Aug. 5-9	W. Nashville	Petersburg, Tenn.
Aug. 5-10	Cumberland	Huntington, W. Va.
Aug. 6	Lake Charles	Crowley, La.
Aug. 6-9	Bristol	Marion, Tenn.
August 11-18	Navasota, Bellville, Tex.	
Aug. 11-16	Gainesville, Gillsville, Ga.	
Aug. 12	N. N. Orleans	Central, La.
Aug. 12-16	Alexandria	Bunkle, La.
Aug. 12-16	Mexico	Columbia, Mo.
Aug. 12-16	Brookhaven	
Aug. 18-23	Lexington, Georgetown, Ky.	
Aug. 18-23	Austlin	Smithville, Tex.
Aug. 19	Indiana	Shelbyville, Ind.
Aug. 19-23	West Nashville	Petersburg, Tenn.
Aug. 19-23	Baton Rouge	Wilson, La.
Aug. 19-23	St. Joseph	Marshall, Mo.
Aug. 19-23	Huntsville	Athens, Ala.
Aug. 19-23	St. Louis	Springfield, Ill.
Aug. 20	Forrest City	Palestine, Ark.
Aug. 25-30	West Tenn.	Kenton, Tenn.
Aug. 26	Waynesboro	Statesboro, Ga.
Aug. 26	Shreveport	Pleasant Hill, La.
Aug. 26-30	Ohio	Troy, Ohio
Aug. 26-30	Sedalia	Greenfield, Mo.
Aug. 26-31	Staunton	Harrisonburg, Va.
Aug. 27	Guthrie	Shawnee, Okla.
Aug. 27-30	Marlon	Gainesville, Ala.
Aug. 28	Marshall	Jefferson, Tex.
Sept. 2-8	Houston	Richmond, Tex.
Sept. 23-27	Jacksonville	St. Augustine, Fla.
Oct. 1-4	Pine Bluff	Dumas

CONVENTIONS.

July 30 to Aug. 2	Anniston District Sunday School Convention, Alpine, Ala.
Aug. 12-16	Pine Bluff District Sunday School and Epworth League Convention.
Aug. 18-23	Austin District Epworth League Convention, Tex.
August 19-23	Huntsville District Epworth League and Sunday School Convention, Athens, Ala.
Sept. 9-13	Lincoln Conference Epworth League Convention, Independence, Kans.
The Epworth League State Convention will convene at Sweet Home, Ark., October 1-4.	

Special Notices

NOTICE

ROME DISTRICT

The district meeting of the Woman's Home Missionary Society of the Rome District will convene at Summerville, Ga., August 12. Each charge will be expected to send a delegate. Sisters, let us rally to push this work to the front. Yours for success,
Mrs. J. W. SWAIN, Dist. Pres.

NOTICE

PASTORS OF THE LOUISIANA CONFERENCE:

Brethren: Very soon we will be in the midst of our District Conference. I have arranged to attend as many of the same as time will permit, in the interest of our conference claimants. The last General Conference placed itself on record as especially interested in the conference claimants by electing a special board with Dr. J. B. Hingley at the head, with office at 57 Washington Street, Chicago, Ill. He is a man with much experience in the work of the church. After many years of waiting we have lived to see it written in the organic law of the church provision for the protection of our disabled ministers. Now, brethren, it is for us to prove that we will be true to ourselves and to the great old church which has done and is doing so much for us as a race. The one question now is, Shall we stand by our fathers and their work, or will we as young men desert them in their old age? The answer should be: "We will be true till death." The last conference did him the honor by electing your humble servant Conference Claimant Secretary to look after this cause. Therefore, I am asking the hearty co-operation of each District Superintendent and pastor of the Louisiana Conference to make this the best year's collection in the history of our conference. Brethren, will you help? You can if you will. I am appealing to the young men to stand by this cause for our future. I am appealing to the old men for their wise counsel and advice. Pass it down the line. Preach from your pulpit that we must raise \$800 for conference claimants for the year 1908. We can do it. In the interest of this fund I will ask that a day be set apart to be known as Conference Claimant's Day. Also I hope to meet each pastor at your District Conference and will gladly receive and give vouchers for whatever amount is paid in.

DUDLEY S. SLOAN,
Conf. Claimant Secty.

Jeanerette, La., P. O. Box 143.

NOTICES.

To all members and visitors of the Lake Charles District Conference, at Crowley, La., August 6-11: A reduced rate on the certificate plan has been granted. Tickets on sale August 3. Be sure to get your certificate when purchasing ticket.

B. J. REDDIX, R. R. Secty.

NOTICE

The Ft. Smith District Conference Sunday School and Epworth League Convention will convene September 10, at Mt. Olive Methodist Church, Van Buren, Ark. Brethren, push the claims. Report your benevolences in full. District Superintendent will pay \$2.00; pastors in charge \$1.00 each; local preachers, \$1.00 each; officers 50 cents; Sunday school member, 10 cents; Epworth League members, 10 cents; church members, 25 cents.



A VIEW OF RUST UNIVERSITY CAMPUS.

COLLEGE COURSES, College Preparatory and Normal Courses, Musical, Industrial Work, Sewing and Dressmaking, Machinery Hall, New Industrial Hall. All Departments Enlarged. Large Faculty. Opens September 29, 1908. Address DR. WILLIAM W. FOSTER, JR., Holly Springs, Mississippi.

NOTICE

The second District Conference, Lexington District, Tennessee Conference, will convene in Savannah, Tenn., Wednesday, August 12, 1908, and continue until Monday August 17. All pastors, delegates, visitors and friends who expect to go by the way of the river should leave on Monday, so as to catch the boat on Tuesday at Perryville. This will be the only chance to get to Savannah by Wednesday. Brethren, let me advise that each pastor be prepared to make full report by voucher of all benevolent claims. All candidates for admission and those pursuing the conference course of studies should come fully prepared with books required to be taught. None others need apply.

A GREAT OPPORTUNITY FOR YOUNG MEN WHO DESIRE AN AGRICULTURAL EDUCATION.

Many of the young men who have finished the course in agriculture at the Tuskegee Institute are commanding salaries ranging from \$50 to \$100 per month. The graduates of this department of the school are successfully employed as instructors, or as managers of important agricultural operations. The school has an agricultural faculty of twenty instructors, men who have received their training in the best agricultural schools of the country.

Young colored men and women who desire to take courses in practical and scientific agriculture are now offered the best opportunity to pursue such courses in one of the largest and best equipped schools for practical and scientific agriculture to be found in the South. The following courses are offered:

Dairying, three years' course; dairy husbandry, two years' course; swine raising, two years' course; beef raising, three years' course; slaughtering, two years course; fruit raising, two years' course; general farming, two years' course; truck gardening, two years course; care and management of cattle and stock, two years course; poultry raising, two years' course.

In addition, there is a special post-graduate course of one or two years provided for graduates of high schools and colleges. We are especially anxious to have a large number of agricultural students who have finished high school or college courses. Any young man who is ambitious enough

A. & M. COLLEGE For the Colored Race

Strong courses in Agriculture and Mechanical Branches. Strong Faculty, excellent facilities for practical education. Successful graduates.

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to finish any of the courses above mentioned can readily secure immediate employment at good salaries.

Opportunities are now open to young men and women who may wish to take any of the above courses of instruction. The cost of board is \$8 per month. No charge for instruction. For further information, address

BOOKER T. WASHINGTON, Principal
Tuskegee Institute, Alabama

District Rounds

OCALA DISTRICT THIRD ROUND.

New River, Aug. 1-2; St. Johns, Santos, 8-9; Cotton Plant, 15-16; Ocala, 22-23; Reddick, 29-30; Waldo, Sept. 5-6; Lawley, 12-13; Rochelle, 17; Ilo, 19-20; Starke, 26-27; Williston, Oct. 4-5; Citra, 8; Lochloosa, 10-11; Sampson City, 13. Brethren: You will please strive to continue the good work on all lines. Make the Ocala District the best by bringing all the stations and circuits up to date first. Keep the revival fire burning. Encourage the Sunday school scholars and workers; make the League power for good. Raise your appreciation for the SOUTHWESTERN CHRISTIAN ADVOCATE. Be of good cheer. Ye shall reap if you faint not. Sincerely,
J. P. PATTERSON,
District Superintendent.

NEW ORLEANS NORTH DISTRICT SECOND ROUND

Thompson, Aug. 4-5; Scott Church, 19-20; Mallalieu, 21-23; Ross & Keener, 22-23; St. Matthew, 24-25; Pleasant Plains, 26-27; Malden, 28-30; Abbeville, 31; Mt. Zion, Sept. 2-3; Darro, 5-6; Simpson, 8-9; Slidell, 12-13; Union, 16-17; Haven, 18-20; Gretna, 21-23; Franklinton, 26-27; Covington, Sept. 30-Oct. 2; Mandeville, 3-5; Carrollton Mission, 7; Ponchatoula, Oct.

10-12; Bogalusa, 16-17; Angie, 17-18; La Place, 20-21; Litcher, 22-23; Central, 24-25. Brethren: The Woman's Home and Foreign Missionary Societies are important auxiliaries to our church, and they must not be pushed aside. We must help these societies by encouraging the women to organize auxiliaries on every charge. One hundred dollars for each of these societies should be raised this year. Let each one of you raise and report his full benevolent apportionment and your portion of the 500 converts and the district will take her place in first column. Yours faithfully,

W. J. M. PRICE,
District Superintendent.

SHREVEPORT DISTRICT THIRD ROUND

Provencal, Aug. 19-20; Robeline, 21-22; Marthaville, 23-24; Pleasant Hill, 25-26; Pleasant Valley, 27-28; Shady Grove, 29-30; Mansfield, 31-Sept. 1; Frierson, 2-3; Keithville, 4-5; Lachute, 6-7; Williams, 8-9; Grand Bayou, 10-11; Gahagan, 12-13; Lake End, 14; Fairfield, 15-16; Flournoy, 17-18; Brownlee, 19-20; Vanceville, 21-22; Daniel Chapel, 23-24; St. James, 25-26; Fishers, 27; Many, 28-29; Benson, 30-Oct. 1; Columbia, Oct. 2-3; Longstreet, 4-5; Logansport, 6-7; Allenbridge, 8-9; Belcher, 10-11; Bowman Lane, 12-13; Curtis, 14-15; St. Paul, 16-17; Blinnchard, 18-19; Jewelar, 20-21. Now, brethren, the third round will find us in the District Conference. Each district steward will come prepared to pay the third quarter when the roll is called. There are three questions to answer: What is paid on benevolence? What is paid pastor? What is paid on District Superintendent. Let each pastor try to be perfect. Let each one be present unless sickness prevents. The church of the living God will be the church of the Godly life.

T. J. JOHNSON,
District Superintendent.

KNOXVILLE DISTRICT FOURTH ROUND

Newport, July 18-19; Jefferson City, 25-26; Whitepine, Aug. 7; Russellville, 8-9; Byington, 15-16; La Follette, 22-23; Clinton and Coal Creek, 29-30; Harriman, Sept. 5-6; Kingston and Lonsdale, 12-13; Greenville, 19-20; Warrensburg, 26-27; Tazewell and Tate Springs, Oct. 3-4; Knoxville, Vine Ave., 9-11; Knoxville, Seney Chapel, 10-11; Morristown, 17-18. My Dear Brothers and Co-workers: Few more well prepared battles and you will be able to meet your Annual Conference, October 29, at Chattanooga, with victory written upon your banners. The church has its eyes on you. Do your best. I am in the field to help. Let me hear from you. Your brother,

W. A. WEBBER,
District Superintendent.

FT. SMITH DISTRICT THIRD ROUND

Danville, Aug. 1-2; Roland, 7-9; Little Maumell, 8-9; Machie, 15-16; Conway Cir., 22-23; Springfield Cir., 29-30; Pleasant Hill, Sept. 4-6; Morrilton, 5-6; Vanburen, 12-13; Ft. Smith (Mal.), 20-21; Ft. Smith (Eb.), 20-22; Bentonville, 26-27; Fayetteville Cir., Oct. 3-4; Fayetteville Sta., 10-11. Brethren of the Ft. Smith District, make the old church go. Get the people. Have revivals and save souls. Build up the church on all lines and raise all of the benevolences of your charge. I am glad to do anything I can to help you in the work.

H. P. COULTER,
District Superintendent.

Doings of the Workmen

LOUISIANA

Crowley.—The Lake Charles District Preachers' Meeting was held at Lake Charles, La., July 9, with the president, B. J. Reddix, presiding. Business of importance was discussed, and at night the Rev. R. D. Riggin preached an able sermon. The next meeting will be held at St. Peter Church, Jeanerette, on September 10. Our district conference will be held at Crowley, La., on August 6. In connection with the conference there will be held a financial rally, Sunday, the 9th. Brethren, please come prepared to assist, as our work is new. We hope to meet every delegate at the conference. We have prepared to care for all who will come. —A. J. Smith, Pastor; P. W. Clark, District Superintendent.

Jeanerette.—A reception was given in honor of the pastor of this place. Among those who participated were: Misses Emily Washington, Rosa Hinsley, Hannah Gaines and Bertha Fontette; Messrs. N. N. Peyton, Jerry Gaines, Charley Lee, King Barahin, Daniel Duchan. More than 200 pounds were presented him and family. This is the third presentation this year. The first was led by Mrs. P. Landow and Mr. V. Little and daughters.—E. B. Richards.

Collinston.—Our new work at Collinston has been organized at last, and the services on the third Sunday in June were a spiritual blessing. Sister Hulda Taylor addressed the meeting to the delight of her hearers. The new Sunday-school is prospering under the superintendent, Mr. D. S. Washington, and Miss U. Washington, one of the leading young ladies of the above place. The membership is still growing. The pastor preached for the Baptists at 7 o'clock.

MISSOURI

Sturgeon.—We held a rally for the purpose of raising money to build a church at Auxvasse, Mo., where we have only 16 members. We set the day for the rally July 12, and appointed six of the members to solicit their friends to help us. One sister, Jannie White, collected \$2.60; Sister Jane Buckner, \$2.55; Bro. C. C. Buckner, \$1.50; Charley Oliver, \$3.50; J. H. Henderson, \$10; Marshall Harden, \$10.25; Sister Isabell Galbreath, \$23.50; Bro. Willis Dunlap, \$54.98. The public gave thirty-four dollars and twenty-eight cents, making a grand total of one hundred and forty-three dollars and twenty-eight cents. The Rev. R. G. Williams, of New Bloomfield, was with us and preached two good sermons, which were inspiring to all who heard him. The people came from Mexico, Fulton, New Bloomfield and Pleasant Hill, and all around Auxvasse. This was a great victory for these sixteen members with their friends at Auxvasse, Mo. We want to be able to lay the corner stone of our church at Auxvasse, September 12, at our second quarterly meeting. We bought a lot there about two months ago and paid \$50 down, the rest to be paid September the first.—J. D. Evans, Pastor.

Joplin.—Rev. T. H. Lockwood, of the Central Missouri Conference, was assigned here by the conference held at St. Louis last March, and on his arrival here he found our church about \$400 in debt. With all earnestness and patience he set about to raise some money at once. Our membership numbering about 34, was divided into two classes or clubs, and was managed by two captains, Mrs. Rebecca Burris and Miss Melina Fuell, two of our accomplished teachers. The clubs were known as "The Sweep Stake" and

"The Gleaner Club." For five weeks each club did battle, one against the other, until the climax came, on May 31, when a big basket meeting was arranged out at Castle Rock Park, a beautiful strip of woods, well shaded. Seating capacity for about 500 people was provided, with rostrum and pulpit. Plenty of ice water on the ground, with many a well-filled basket. Services were held morning and afternoon. Rev. R. H. Young, pastor of Methodist Episcopal Church, at Carthage, Mo., preached in the morning to a splendid audience, having for his text, "A light set upon a hill cannot be hidden." It was helpful and inspiring. The Rev. Frank Neff, pastor of the First Methodist Episcopal Church in this city, preached at 2:30 p. m., taking for his text, "What think ye of your life?" A stronger plea and admonition was never made to men and women to live the pure, clean and beautiful life, which Christ wants us to live, by any man, and it was enjoyed by the entire audience, which was immense at that hour. The day service was concluded in the evening at the church, Trinity Chapel, on East 4th St. At this service Rev. H. H. Curtis, pastor of the Baptist Church at Boonville, Mo., preached a noble sermon on "A Christian's Duty" to a packed house. Music was furnished by a volunteer choir of the young people of the church. At the service, Rev. Lockwood called the two captains forward and the collection was called for. The Gleaner Club, Miss Fuell captain, received \$91 and The Sweep Stakes, Mrs. Burris captain, received \$74, making a total of \$165. The rally was followed by the best quarterly meeting that was ever held in this church, on June 14, with District Superintendent W. H. Smith presiding. Seventeen dollars forty-two cents was raised and \$9 was paid the District Superintendent. The church has raised since April 10, \$237.75. The quarterly conference asked for the next District Conference to come to Joplin in 1909. The rally was arranged and conducted by the trustees of the church and our pastor, Rev. T. H. Lockwood.—Lewis M. Clark, Secretary.

OHIO

Mouat Zion Methodist Episcopal Church, Cincinnati.—This is the third church of the Lexington Conference in Cincinnati. The present pastor, Rev. Joseph Courtney, D. D., was the presiding elder when this church was organized in 1887. The building is a neat two-story brick, well located on Lincoln Avenue, Walnut Hills. Rev. Dr. Courtney was appointed pastor from the conference held here last March. He was confined to his room with a severe case of rheumatism during the month of April and a part of May, but he managed to keep his regular services going. The membership is small (165), but they are loyal supporters of the cause of Christ. On rally day, Sunday, June 28, \$349 was raised, \$300 of which was applied on the ground debt, which leaves a balance on ground debt of \$1,216. The first quarterly meeting for the year under District Superintendent E. A. White, who preached two noble sermons, was a success spiritually and financially. Rev. John W. Robinson, D. D., of Covington, Ky., preached an excellent sermon in the afternoon. For the first three months of the year a total of \$670 was raised for all purposes. We are hoping for glorious success.

Oberlin.—The Rev. Mr. and Mrs. W. Singleton of Rust Methodist Episcopal Church, Oberlin, Ohio, were caught in a delightful storm Saturday, June 27.

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

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The storm set in about 8 p. m. and continued until about 10 p. m., leaving in its wake sugar, coffee, money, meat, etc. The faces of the Rev. Mr. and Mrs. Singleton are wreathed in smiles.

Rust Methodist Episcopal Church had its first grand rally for this conference year, Sunday, July 12. District Superintendent E. A. White held his second quarterly conference here July 17-19.

OKLAHOMA

Boley.—Our District Superintendent, D. G. Franklin, D. D., was on hand July 4-5 promptly, to hold our second quarterly meeting. All the officers were present with reports which showed progress along all lines of church work. Collections for the quarter amounted to \$100. Paid District Superintendent in full. Collection for the day, \$20. The superintendent preached two real pointed and powerful sermons. About 60 or 70 persons communed. The lecture by the District Superintendent on the legislation of recent General Conference was a masterpiece. Large congregations greeted him at each service. Five persons have been admitted to full membership this quarter. Brother W. A. Kennedy reported his Sunday school in good condition, having raised \$12 for benevolences this quarter. Our church here in Boley is destined to become one of the best churches in Lincoln Conference in the very near future.

On Friday night, July 2, at 9:30 promptly, Sister Carrie White and Brother L. L. Lamb led a merry party to the parsonage of Prewett's Chapel, where they gave the pastor and family a genteel good pounding, which consisted of groceries, chickens and the like. The table groaned under its burden. The party was composed of Sisters A. A. Johnson, R. Rodgers, N. P. Jackson, C. White, Brothers G. E. Johnson, C. L. White, R. Rodgers T. L. Lee, L. L. Lamb. Mr. C. L. White acted as master of ceremonies and Mr. G. E. Johnson delivered the presentation speech. It was responded to by the pastor, at the conclusion of which the party dispersed, leaving the pastor and family to rejoice over the good blessing which had come to them.—A. W. Talbert, Pastor.

Doings of the Workmen

SOUTH CAROLINA

The books and periodicals donated to the Sunday schools of the Orangeburg Circuit by Dr. J. T. McFarland of the Sunday school department of 150 Fifth Avenue, New York, have lifted us to a state of greater usefulness and the heart of the church of our choice still beats right. And now that the Bishops will that none but truthful, peaceful and righteous men shall abide in the Tabernacle of the Methodist Episcopal Church, we are grateful to our kind Heavenly Father for enabling us to cast our lot in a church where the hearts of our chief heads have always ticked right. The superintendents, officers, teachers, scholars and patrons of St. John, St. Stephen, Bethlehem and Mt. Nebo Sunday schools do hereby tender our heartfelt gratitude to Dr. J. T. McFarland for the generous donations of books and periodicals granted to our pastor for our Sunday schools. We also pray the Heavenly Father to spare him to the church many years to come; that he may have health of body, strength of body, peace of mind and serve the church in all her callings with the same noble spirit which prompted him to make the grants to the schools on the Orangeburg Circuit. We further thank his co-workers and pray God's blessings upon. We also take occasion now to tender our appreciation to our honored, worthy, effectual and most esteemed pastor for his timely efforts in securing for us these generous donations for our Sunday school, and we pray God's blessings upon him forever and ever. J. H. T. Riley, chairman; Willis Rowe, secretary; J. S. Sistrunk, R. W. Brown and D. J. Stally.

Denmark.—Our third quarterly conference was held July 11 at Zion Hill Methodist Episcopal Church. The District Superintendent, G. W. Cooper, in the chair. J. A. Connelly was appointed secretary. Reports for the third quarter were very good. Raised for District Superintendent, \$15.50. On the night of the 11th several of the good sisters of the community caused a severe storm to visit Brother Thos. Williams' house. There were many nice things given him. Some, he said, that he will keep as a souvenir. On Sunday, the 12th inst., the District Superintendent preached to a very large congregation. There were about 450 present.—Jas. A. Connelly.

TENNESSEE

Russellville.—The names of the committee on benevolence: Willie Davis, \$4.55; E. Beverly, \$1.81; Estella Rise, \$2.00; Rhoda Brickelstaff, Bulls Gap, \$5.00. Our camp-meeting will convene at Whitesburg, August 26. All are invited to attend.—A. Roach, Pastor.

Galloway.—Our Children's Day collection was \$8.19. We also had a grand rally for our beloved pastor, July 5. Collection was \$29.72.—E. J. Reddix, Pastor.

FOR LOSS OF APPETITE

Take Horsford's Acid Phosphate. Its use is especially recommended for restoration of appetite, strength and vitality.

TEXAS

Waller.—Decoration Day was nicely carried out at St. Thomas Methodist Episcopal Church. Some erection was made, such as steps and gates, and that night the Willing Workers gave a concert; admission, ten cents. The program was well rendered. Everybody was delighted. Rev. J. A. Tillory, pastor, was present and took up tick-

ets; collection, \$5. June 6 and 7 our quarterly conference convened under the supervision of our worthy superintendent, Rev. B. M. Taylor, who always gives to his people something good for the physical man as well as the spiritual man. He also gave to the Sunday-school a grand lecture, and at 11 a. m. preached a noble sermon. His theme was: "Feasting." At 3 p. m. Rev. D. Hogan preached for us a grand sermon. His subject was "God Will Answer Prayer." The Lord's Supper was administered by the District Superintendent and Rev. J. A. Tillory, the pastor, after which the congregation was dismissed until 8 p. m. At this juncture prayer meeting began. Another soul-stirring sermon was preached by Rev. B. M. Taylor on the subject, "Life." The collection for the District Superintendent was \$8. Children's Day, June 14, was well spent in service with the children. Rev. J. A. Tillory being absent that night, the program was carried out by A. McKenzie with the assistance of Miss Chrilla V. McKenzie. The flood has passed, carrying off some parts of some of our crops and sparing others.—Nettie McKenzie.

QUEEN CITY, TEXAS CONFERENCE.—Our new pastor, Rev. G. R. Turner, came to us in December last from the seat of the last annual conference, at Galveston, Texas. The conference sent us a noble man. He preached for us on the first Sunday in June, and the crowded house which was out to hear him were pleased. Our membership is small at this point, but a loyal set of members. Our collection for the pastor was \$13.50; church expenses, \$1.50; total for the day, \$15. Sister Turner is alive to every interest of the church. She is our Sunday-school superintendent and is a great help to the church and community. The stewards of Bethel Methodist Episcopal Church are also alive. We expect, God being with us, to send our pastor to the annual conference paid up in full and all of our benevolent money paid. We are holding up the blood-stained banner of our King Emmanuel.—J. L. Williams, Recording Secretary; Rev. G. R. Lennox, Pastor.

EAST MEXIA (G. W. White, Pastor).—Notwithstanding the heavy rains that have visited this section from time to time, our church work moves steadily onward. The spiritual and financial outlook is most encouraging. Our second quarterly conference was held April 11-12, with our new District Superintendent, Rev. M. Q. A. Fuller, presiding. The reports from the various officers showed the work to be in a growing condition, and the superintendent expressed himself as being highly pleased with the same. On Sunday the Rev. Fuller preached a soul-inspiring sermon to a crowded house. He captured the minds of his hearers; also his lectures were inspiring and elevating. Surely he is the man for the place. Despite the inclement weather that prevailed throughout the quarter, \$15 was raised for the District Superintendent.

WINKLER.—We are Methodists and loyal to our church. We observed Children's Day; had Sunday-school, after which we had a sermon by Brother McDonald. He preached on "Infant Baptism." A good collection was received. In the afternoon the program was carried out, and preaching at night. We have purchased two lots in the fast-growing city of Teague, Texas, on which to build. Teague is out in the bounds of the East Mexia Circuit. Our lots there are 100x140 feet, and we expect to build in the near future.—H. E. Titus.

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VIRGINIA.

Big Stone Gap.—I was appointed to this charge the 20th of last October by Bishop Wilson, D. D., LL. D. The work was in a very discouraging condition at Gate City. I found no Sunday school and only a frame for a church. There were no seats, no pulpit, no stove and things in general were in a disorganized and incomplete state. There was a debt between five and six hundred dollars hanging on the shoulders of the people. Of this amount, by the help of the Lord, we have been able to pay off as much as \$300. We have also organized a Sunday school, enrollment 37, officers and teachers, 7, and supplied with our own literature. Additions to the church, 8. We are moving along grandly. There was no house for the pastor when we came, but a contract for a parsonage of \$825 had been let and the frame work erected and not a cent in the treasury. We went to work with the good people of Big Stone Gap and by the help of the Lord we were able to move into the neat four-room cottage, neatly papered, water on back porch, two glass doors and a nice front porch by December 1. The Epworth League is doing good work. The Ladies' Aid is also doing good work. Our rally for the parsonage June 28 was a grand success. At 11 o'clock the pulpit was filled by the pastor, Rev. G. J. Hedricks. In the afternoon the pastor preached from Mark 10:21. After the sermon, Ralph H. McDonald Martiu, the infant son of Brother Martin, was baptized. Sunday night at 8 p. m. Rev. S. L. Tucker filled the pulpit. He was at his best. After the sermon the roll was called by Mr. Henry Martin and the tribes and virgins reported as follows: Rev. G. J. Hedricks, \$10; H. Martin, \$10.15; S. L. Thaxton, \$8; M. C. Patton, \$7.01; Boston Cloud, \$4.15; Martin Luther, \$2; Clinton Morrison, \$7.10; David Armstrong, \$1.40; Virgins: M. E. Martin, \$5; M. L. Martin, \$6; Grace Martin, \$9.10; Fannie Hedrick, \$5; Katie Luther, \$5.20; Eva Cloud, \$5.43; Nancy Patton, \$3.76; Julia Slash, \$4; Annie Flaxton, \$2; Gertie Isom, \$1.90; public collection, \$12.86. Total, \$115.80. The pastor wants to come to the Annual Conference with a full report. (Miss) M. L. MARTIN.

REV. G. J. HEDRICK, Pastor.

Do not put matter intended for these
columns and business items on the
same sheet.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

WILLIAMS.—Brother James Williams was born December 15, 1864; died June 17, 1908. Though born while it was yet night to the mind and soul of black folk, this good brother, through the guidance of divine wisdom, grasped the shining rays of light that irresistibly broke the almost impenetrable thick-ness of darkest thralldom. He suc-ceeded in procuring an ordinary educa-tion, and as a citizen he won the respect of all men. He was true, loyal and patri-otic. As a Christian he loved his neighbor, was obedient and subservient to the Divine command, served his church faithfully and well, and his Christian life is a monumental legacy which may be taken and emulated by his children and those acquainted as an imperishable heritage. He leaves a wife and seven children to mourn their loss.

MONLY.—Sister Hallie Mobley depar-ted this life July 7. She was a member of Zion Methodist Episcopal Church, Franklin, Miss. She died in full faith of heaven. She was the daughter of Mr. William McGee.

WALTERS.—On July 15, 1908, the death angel visited the home of Mr. Henry Wells, Liberty, Texas, and took his niece, Mrs. Gertrude Walters. She lived a member of the Baptist Church. The funeral was conducted by her pas-tor, the Rev. H. C. F. Jones. She leaves one brother, relatives and many friends to mourn their loss.

DANCY.—Mr. Peter Dancy departed this life June 29, aged ninety-four years. He was not a member of the church. He leaves a wife, one daugh-ter and several grandchildren to mourn his death. The funeral services were conducted by Rev. H. J. Robinson, pas-tor, assisted by the Revs. C. H. Hayes and Henry Williams of the Baptist Church.

LOVET.—Sister Maria Lovet, a faith-ful member of the St. Mark Baptist Church, passed to her heavenly home July 10. The funeral was conducted by Rev. Webb of the Baptist Church, Rev. S. M. Haynes, Hubertsville, La., and her pastor, the Rev. H. Buttes.

SCOTT.—The death of Mrs. Mella Scott came last Friday night. She was formerly a member of St. Mark Meth-odist Episcopal Church, Baton Rouge, La., and a native of the same place. The body was shipped there for burial. She was well beloved by the people of that place. The funeral took place on Sunday, July 12. Rev. T. B. Cooper conducted the funeral. She leaves a husband, three children, sister, brother and friends to mourn their loss.

MONDAY.—On Saturday, July 18, George Monday departed this life. He leaves a father, mother, three sisters and two brothers to mourn his death. The funeral services were conducted by the pastor, Rev. D. D. Dukes. He was a member of White Sand Meth-odist Church.

BOOEN.—Sister Jessie Booen, wife of John Booen of Friendship, Tenn., died June 18. She was a member of Mays Grove Methodist Church. She leaves a husband, nine children and two sis-ters to lament her death. Her funeral was conducted by Rev. F. F. Neal, as-

Words of Praise

For the several ingredients of which Dr. Pierce's medicines are composed, as given by leaders in all the several schools of medicine, should have far more weight than any amount of non-professional tes-timonials. Dr. Pierce's Favorite Prescrip-tion has THE BADGE OF HONESTY on every bottle-wrapper, in a full list of all its in-gredients printed in plain English.

If you are an invalid woman and suffer from frequent headache, backache, gnaw-ing distress in stomach, periodical pains, disagreeable, catarrhal, pelvic drain, dragging down distress in lower abdomen or pelvis, perhaps dark spots or specks dancing before the eyes, faint spells and kindred symptoms caused by female weak-ness, or other derangement of the feminine organs, you can not do better than take Dr. Pierce's Favorite Prescription.

The hospital, surgeon's knife and opera-ting table may be avoided by the timely use of "Favorite Prescription" in such cases. Thereby the obnoxious exami-nations and local treatments of the family physician can be avoided and a thorough course of successful treatment carried out in the privacy of the home. "Favorite Prescription" is composed of the very best native medicinal roots known to medical science for the cure of woman's peculiar ailments, contains no alcohol and no harmful or habit-forming drugs.

Do not expect too much from "Favorite Prescription"; it will not perform mira-cles; it will not dissolve or cure tumors. No medicine will. It will do as much to establish vigorous health in most weak-nesses and ailments peculiarly incident to women as any medicine can. It must be given a fair chance by perseverance in its use for a reasonable length of time.

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sisted by John Mosely and Brother Robertson.

MASON.—The death of Sister Mary Mason, for many years a most loyal and substantial member and friend of Pleasant Plains Methodist Episcopal Church, this city, has caused much soul-felt disquietude among her ac-quaintances and associates. She was indeed a Christian, known by her good works. The members of Class No. 29, of which she was a member, take occa-sion to express their sincere regret in the death of their beloved comrade.

Marriages

HODGE-STUART.—During the very re-cent past Mr. Albert Hodge and Miss Edith Stuart of Oberlin, Ohio, were happily married. Rev. W. Singleton officiated.

JOHNSON-BLAKELEY.—Mr. Frederic Johnson and Miss Alice E. Blakeley, of Oberlin, Ohio, were united in mar-riage by Rev. W. Singleton.

BROCK-WASHINGTON.—Mr. William Brock and Mrs. Barbara Washington were united in marriage July 9 at Newman Memorial Church, Alexan-dria, La. R. C. Worsham officiated.

LOVETT-JONES.—At Savannah, Ga., on Wednesday, July 10, at 8 o'clock p. m. Mr. A. A. Lovett and Miss Letitia Jones were joined together by the holy bonds of wedlock. The occasion was excellently arranged. Many valuable presents were given. Both of the con-tracting parties are loyal members of Asbury Methodist Episcopal Church. Rev. G. H. Lemon officiated.

Doings of the Workmen

WASHINGTON.

Seattle, The Rev. James N. Wallace, B. D., Pastor.—Dr. W. S. Harrington, the District Superintendent of Seattle District, held the quarter June 15, 1908. This work has been organized three months and is the first to be or-

ganized in this conference for our peo-ple. Dr. Harrington organized the new society into a Methodist Episcopal Church. The quarterly conference con-firmed the officers nominated by the pastor. Elected as trustees: J. G. Gayles, W. L. Presto, C. J. Johns, I. I. Walker, G. A. Hayes. Mrs. C. J. Johns was approved as class leader. Mr. J. C. Gayles was approved as Sunday school superintendent. W. L. Presto was elected president of the Epworth League. Mrs. D. E. Wallace was elect-ed superintendent of Junior League. Mrs. Cathrine Gayles was approved as president of the Ladies Aid Society. This society headed by its president raised \$34.30 during the quarter. The Sunday school has raised by collec-tions \$7.02. Good reports came from all departments. Raised during the quarter \$91.43. Dr. Harrington paid the new so-ciety flattering compliments upon its splendid showing for such a short length of time. He delivered a very touching sermon Sunday evening, June 21, before an appreciative audience, af-ter which he administered sacrament to 14 persons, assisted by the pastor. The Annual Conference will meet in Ta-coma, Washington, September 16. We are pushing the church's claims and hope to make a splendid record.

J. G. Gayles for the success of our work in the Northwest. They are earn-est workers in the church. Every ef-fort is being exerted to firmly estab-lish our work here. The trustees are planning a financial campaign to se-cure money enough to make the first payment on a lot. The SOUTHWESTERN will be placed in each member's home, as we realize that this paper is an in-valuable factor in creating helpful sen-timent for our church. We are here in this great northwestern country to stay. Our Methodism must be estab-lished among our people. Our white preachers are in sympathy with the work and our own people who did not look upon the work with much favor in the beginning are being convinced that we came here for the express purpose of raising the ideals of our people and to preach the gospel of peace and good will to all mankind. There are 3,500 Negroes here and more coming every week. Some of them are members of our church. We are gathering them in as they come. We must succeed. Perseverance is writ-ten upon our banner.

EDUCATIONAL.

In Shreveport, La., on Monday, June 1, 1908 at 8:40 o'clock a. m., there as-ssembled in the St. Matthew A. M. E. Church, which was used as an Assem-bly Hall, one of the largest and best Summer Normal Schools held in this Southland for colored teachers.

The enrollment at the first week was 141 representing at that time 21 par-ishes of Louisiana, East Texas and South Arkansas. At 8 o'clock teachers began to gather eager to begin the work of four weeks. The spirit which permeated the teachers throughout the entire session was that of interest and harmony. Prof. T. H. Kane, conductor, who places so much stress upon punc-tuality, was in his place and when the hands reached 8:40 he called to order that vast audience of teachers, preach-ers, doctors and other distinguished visitors. On the rostrum were seated the faculty which was composed of Profs. T. H. Kane, Shreveport, conduc-tor; R. F. Long, Atlanta, assistant con-ductor; T. C. Compton, Junction City; J. H. Whaley, Mansfield; and Miss L. E. Norrington, Shreveport, instructors, and the Rev. J. H. Martin, pastor of the A. M. E. Church. The Rev. Dr. Martin conducted the devotional exer-

cises, after which the normal was ad-dressed by the faculty.

Among the prominent visitors who addressed us were: Dr. McGehee of New Orleans, who spoke at length on the "Cause, Spread and Prevention of Tuberculosis." Dr. McGehee who is President of the Anti-Tuberculosis As-sociation of New Orleans is indeed up on the subject and gave us many help-ful points and figures. After the ad-dress of Dr. McGehee, followed that of Dr. Dotson, of the Agricultural Station who made quite a favorable impression in favor of "Life on the Farm." We were favored with addresses also by Profs. Hicks, Henderson, Capers, Drs. Rainwater and Wilson. The Revs. Green, Webster, Smith and other di-vines called on us.

Prof. Bird, Supt. of Public Educa-tion, parish of Caddo, visited the school on two occasions and addressed us on the importance of each teacher having his ideal. Prof. Bird's address was in-deed inspiring and helpful to all who chanced to hear it. This address came at the close of the normal. The Su-perintendent expressed himself as be-ing quite pleased with the work done by the instructors, saying that since these normals have been held there has been a marked improvement in their qualification of their profession, as well as having given the state better service.

The writer desires to thank the con-ductor and teachers for the kindness shown him while in Shreveport. The writer desires to thank Miss Pearlne Bailey and committee for the concert given for the benefit of his traveling ex-penses which concert netted \$33.25. I desire also to thank those who were so kind in making it pleasant for me by way of sociables, drives, receptions and the other many kindnesses shown me.

On the last day the teachers gave a grand reception in honor of the con-ductor, Prof. Kane and his faculty. This was indeed a great affair. Miss Ida B. Stokes and her worthy com-mittee deserve all praise for the man-ner in which they manipulated that successful entertainment.

When the end came, June 26, we had enrolled 211 persons. Thus passed into history one of the best normals ever held in the South for colored teachers. —R. F. Long.

Literature

MIDSUMMER HOLIDAY NUMBER.

The Century announces as a feature of the Midsummer Holiday Number a new "Travels with a Donkey" sketch by Francis Wilson's daughter, Frances Wilson Huard, with a number of sketches by Charles Huard. "When We Were Tramps" is the record of jolly and out-of-the-benten-path wander-ings in Normandy, which carried the two "tramps" into all kinds of delight-ful byways and experiences.

MIDSUMMER HOLIDAY NUMBER.

An important literary feature of the Midsummer Holiday Number of The Century will be "A Group of Aldrich Letters," to such interesting personal-ities as Bayard Taylor, Edwin Booth, Lowell, Fields, Stoddard, Stedman, Howells, Clemens, and Woodberry—with comment by Ferris Greenslet. It is with a certain surprise, Mr. Green-slet says, that one becomes aware of the wide segment of American life that Aldrich's life touched. "And it is pre-cisely in this that one prime interest of his letters lies. Through them . . . we watch the flow and ebb of the lit-erary tides of more than half a cen-tury."

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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BUILD YOUR HEAVEN

There is an old proverb which says: "Build your Heaven as you go." The question arises: Where is heaven? The general answer that heaven is upward is fallacious in that that which is upward to-day may be downward to-night for our heads point in opposite directions in the day to what they do in the night; hence heaven cannot be up. Perhaps it would not be amiss to say that heaven is wherever God is: And if you were to ask any Sunday school child where is God he would reply: "God is everywhere." Then, if heaven is where God is and God is everywhere, then heaven may be everywhere. Certainly heaven is where God and the soul meet. For banishment from the presence of God, whether now or hereafter is hell to the soul. The fullness of the presence of God with his reconciled countenance shining upon us will be heaven for any soul.

We really take our heaven with us. If there is no heaven here for us, there is no heaven yonder for us. We build our heaven in the life that now is. As we go on in devotion to the cause of right, in a strict adherence to the purposes of God's plan on earth; as we give our heart cheerfully and gladly to the work of God we construct here a kingdom of joy, peace and contentment in our own hearts. We can do this quite easy as we live to-day in happy anticipation of the life that is to come. By holy living the life immortal and the life eternal will become a real part of the life that now is. Partaking of the joys that are to be by faith we partake of the heaven that is to be and we find ourselves surrounded by the walls of jasper and walking upon the gold paved streets and robed in white and crowned with the diadems of everlasting peace. Heaven is not so far to him who lives in the fullness of the presence of the Almighty God. Glory begins below. Celestial fruit may abound here. It is largely with us whether earth is a paradise regained or paradise lost.

THE "SOUTHERNIZED NORTHERNER"

Bishop William Montgomery Brown, Bishop of the Protestant Episcopal Church for the state of Arkansas has written a book on the "Crucial Race Question" or "Where and how the Color Line Should be drawn." The bishop says that up to twelve years ago he had not talked with a Negro fifteen minutes in his life. It is after spending a life time knowing nothing of the Negro that the Bishop has gained in the past few years of contact with the Negro sufficient knowledge of the Negro to write a book on the subject. All that he sees is the blackness and weakness and hopelessness of the Negro. It is a pessimistic book. The only good Negro to Bishop Brown is the old Negro who is dying away. This attitude on the part of the Bishop brings afresh a complete change that has come over some Northern people in their discussion of the Negro question. *The Southern Churchman* in referring to this book and discussing this phase of the subject says: "Another curious manifestation is the development of the 'Southernized Northerner' and his queer position, far more rabidly against the Negro than that of any native Southerner. He comes, sees and—is conquered! And goes—horse, foot and artillery; bag and baggage—over to the other camp! Possibly, every native of the 'Black Belt' has seen one or more of these queer transformations. And the more ignorantly ultra they were in one position, the more ignorantly ultra they are in the other!"

We sometimes feel that our Northern friends are unwittingly misled by certain Southerners who give their view of the Southern situation. The strongest element in the country to-day on the race question is the South. The North has nothing es-

pecially to gain by standing by the Negro. There has always been a commercial North when it came to facing the Negro question. The South knows the North is weak on the Negro question. Not all the North, of course, but a part of it. Hence many Northern people are being led to the Southern way of thinking on this question and are unwittingly being laughed at on the side by what they term Southern friends. George W. Cable, in writing to a distinguished Northern white man engaged in the work of educating the Negro, from Northampton, Massachusetts, in 1889, recognized this weakness on the part of the Northerner and the ease with which they are duped by certain Southern people who masquerade themselves before the North. Mr. Cable's letter is so thoroughly interesting and in point on this subject that we give it here in full. It reads:

'Northampton, Mass., June 5, 1889.

"My Dear Mr.———:

"I have your letter and your printed communication.

"Your righteous, manly, wise protest against the simplicity—the criminal credulity—with which Northern men allow such gaudy and meretricious poseurs as —— and —— to masquerade before them and dupe them into fatal concessions, is inspiring.

"One of the hardest things for Northern people to learn is that not from any peculiar wickedness but from a long sustained and acute sense of danger and necessity Southern men have developed a Spartan cunning and have carried to a fine art, to use their own expression,—"pulling the wool over the Yankees' eyes."

"The moment one of their spokesmen makes a tawdry pretense of concession, Northern people are seized with an insane eagerness to offer him an unconditional surrender. Men of your convictions on the Southern question ought to cry aloud and spare not.

Yours truly,

"G. W. CABLE."

THE DUNBAR MEMORIAL

It has been regretted that the effort to raise a sufficient amount to erect a suitable memorial to Paul Lawrence Dunbar, the poet laureate of the Negro race meets with such little favor. Sometime ago, the Rev. Dr. D. W. Clark, of the Cincinnati conference took this matter up and has made appeals from time to time for sums not to exceed \$1.00, hoping thereby to raise at least \$1000 with which to erect a boulder which should mark the grave of Dunbar. It strikes us that such an appeal should have found a ready response among the people for whom the genius of Dunbar did so much. Of course, Dunbar is immortalized in his own poetry, but the strength of his intellect and sweetness of his song did more for the race than it did for him as an individual. Dunbar lifted the general level of the entire race in the literary world, and to him the whole race is debtor. To respect the memory of those who have achieved greatness in a marked way is a sign of racial development. Is the Negro unappreciative of the chief spirits that have lived and died? It would appear so. An effort to perpetuate the name of Frederick Douglas by maintaining his home intact as a sort of Mecca, to which the Negro peoples may go from time to time and view the scenes of his latter-day struggles and literary efforts meets with slow and disheartening success. Notwithstanding the Douglas Memorial Home movement has had the impetus of the leadership of Booker T. Washington, it has thus

far failed. The Dunbar memorial has been before the public for more than a year, and to this day, according to the report of the Rev. Dr. Clark only \$600 have been raised. This sort of neglect is enough to bring the tears from the pathetic soul of Dunbar. He was ours and we were his by inseparable ties. His glory was our glory; his genius was our genius. If this memorial fund continues to grow at such a slow rate, the leaders of our people may despair of any appropriate recognition of their services for all the people. The SOUTHWESTERN gives this much attention to the Dunbar memorial fund first because Dunbar's grave should be suitably marked. On the other hand as far as the gifts that come from his own people, a great principle is involved. We urge, therefore, with all the influence that this paper can command that our people give immediate attention to this Dunbar Memorial Fund. No more than \$1.00 from any one person will be accepted. Certainly there are hundreds and thousands of young people; college Presidents, teachers, physicians, ministers, lawyers, business men, mechanics, and others in the various walks of life who should consider it an honor to give \$1.00 to mark the last resting place of Dunbar. Any Epworth League or Sunday School should consider it an honor to raise a small sum for this purpose. In writing concerning this fund Doctor Clark says: "I have raised about \$600; we have a boulder to mark Dunbar's grave; Tiffany is now figuring on a tablet; we took poor Paul's body out of the single grave in the row and buried it in a handsome lot which mates well to his favorite song, a verse of which is to be on the tablet; we will plant the willow which will sweep his grave." Contributions may be sent to Dr. D. W. Clark, No. 3 Chestnut Street, Boston, Massachusetts; or, Jennings and Graham, 220 W. Fourth Street, Cincinnati, Ohio; or to Eaton and Mains, 150 Fifth Avenue, New York; or, to the SOUTHWESTERN CHRISTIAN ADVOCATE, 419 Carondelet Street, New Orleans, La. State specifically that your dollar is for the Dunbar Memorial Fund, and you will receive due credit for the same. This paper will publish the names of all those who send contributions in at this office.

We owe it as an inspiration to our child to fittingly recognize the worth of those among us who have achieved greatness. For after all a struggling race must furnish in its best men and women the types which are to be inspirational to the young. To ignore these types is to discourage the young. Then, again, we cannot hope for unselfish leadership, which is the best, unless we appreciate the efforts of those who lead.

A telegram from President Dogan of Wiley University announces that the laying of brick on the Boys' Dormitory was begun at 2:00 o'clock, Monday, August 3rd. The building is to be a magnificent structure costing \$20,000 and will be named in honor of Miss Coe whose father donated \$5000 towards the building.

The Republican, published at Seattle, Washington, says: "There are five Afro-American practitioners before the bar of this state and located in Seattle; and all of them are doing remarkably well from a financial standpoint and that too despite the fact there are not to exceed 2,000 Afro-American men, women and children in King county thus exploding the time-worn theory and idea that black folk must locate among the black folk in order to succeed in a professional way. One or more of these attorneys have never had a case for an Afro-American."

Typical Negro Traits

By William H. Ferris

The first fact that strikes us as we study history is the solidarity of the human race. All the great race stocks, all the different races in America, the English, the Irish, the German, the Frenchman, the Italian, the Jew, the Indian and the Negro have certain human traits common alike to all. All have an innate longing for life and liberty, all grope towards the Eternal and reach in their soaring aspirations the thought of some Great Mysterious Power, who is the creator of this universe; all strive to express and give utterance to what is deepest and most fundamental within them; all shudder at the mystery of death. The Negro shares these hopes, strivings, aspirations with other human beings.

The second fact that strikes us is, the psychical differences between the great race stocks. The great race stocks which have made contributions to civilizations have psychical and psychological qualities peculiar to themselves alone. The Hebrews were endowed with peculiar religious gifts; the Greeks with philosophic, artistic and poetic gifts; the Romans with a genius for war and government; the Germans with remarkable insight into philosophy and theology; the Anglo-Saxon possessed a genius for war and parliamentary government and a desire for simple home life and a settled mode of industrial life. So, too, in America, the native Yankee, the Irish immigrant, the Italian and the Jew have psychical and racial characteristics peculiar to themselves. In this sense and this sense alone the Negro has race traits and tendencies peculiar to himself alone but I do not believe that he is outside of the pale of humanity.

Nine special race traits are often attributed to the Negro. He is said to be immoral, to have a happy-go-lucky disposition, to be jealous of his fellows, to be deceitful, to be imaginative, oratorical, musical, emotionally religious and imitative. The first four traits or qualities certainly are not peculiar to the Negro. We cannot call those traits or qualities typical which the colored man shares with all undeveloped peoples that have not long been brought under the refining influence of civilization, but those race traits which are not destroyed by civilization and which persist in a modified form, in a cultured individual, these only can be called typical race traits. Thus the Celt is naturally more imaginative, romantic and sentimental than the Teuton. The Irishman has a wit and humor, the Frenchman a faculty for making fine aesthetic and literary distinctions, that the Englishman does not possess. There are then five race traits and characteristics that distinguish the Negro. He is imaginative, possesses the gift of the gab, is musical, is religious and imitative.

1. NEGRO IMAGINATION.

I will admit that the Negro race is not as practical and hard-headed as the Anglo-Saxon, that the black man has not the grim dogged determination and bull dog tenacity of purpose of the white man; but neither had the Greeks of long ago, nor have the Germans, Irish, French, Italians, Russians or Spaniards of to-day the temperament that can calmly and coolly view every subject as the Anglo-Saxon does. The Negro race is by nature as imaginative, versatile and imitative as the Greek was, although he has not, as yet, developed his constructive and creative genius. He has a native poetic imagination.

Those who have studied the Negro closely have observed that his imagination is tropical in its fertility and luxuriant richness. He is gifted with graphic descriptive powers. He is a vivid word painter. He can give a pen picture of an event that interests him. He has an eye that can take in the beauty of nature. He is keen to observe misfit of clothes and quick to catch the changing thoughts and emotions that mirror themselves in the human countenance. He has a native sense of humor. I have in Washington, D. C., North Carolina, South Carolina, Georgia and Florida, heard uneducated and untutored Negro preachers describe the radiant splendor of the dawn, the beautiful tints of the rainbow, the golden glories of the setting sun, the buoyant freshness of a springtime, when nature bursts into life and weaves a new garment, and pulses into beauty in blade and grass and flower, with natural poetry. I have heard them picture the

pensive sadness of the Indian summer and the crimson yellow glory of the setting sun in a way to thrill me

2. NEGRO GIFT OF GAB.

The Negro pre-eminently possesses the faculty of language. Not since that fair moment in Grecian history when their philosophers discoursed often on high themes before the "Hoi Polloi" in the market place, nor when the choice disciples of the Peripatetics eagerly hung upon their lips in the groves of the Academy; not since the palmy days when the eloquence of the Athenian orators speaking in the open air thrilled their audiences; not since that high hour in Greek civilization when, as DeWitt Clinton declared, "Herb women could criticise the phraseology of Demosthenes, and the meanest artisan pronounce judgment upon the work of Phidias or Apelles" has any race of natural talkers appeared upon the stage of history who could compare in the "gift of gab" with the Negro orators. One has only to attend the revivals, camp meetings, funerals and Emancipation Day celebrations in the South and he will wonder how the illiterate and ignorant preachers and orators can talk with ease and fluency for one or two hours. He may laugh at some of their uncouth phrases, but he will marvel at the wealth of their illustration and their copious supply of words, and at the tumultuous, torrential flow of their sentences.

Upon the street corners, in the barber shops and political clubs of the North, he will note his gift of fluent speech, this natural ability to talk for the mere sake and love of talking as it is manifested during election times. In the North the beneficent restraint of the Anglo-Saxon has curbed and repressed the effusive, effervescent, enthusiastic oratory of the Negro; but in the Southland, the Negro's imagination riots in barbaric splendor and wild extravagance to his heart's content, unhindered by the standards of the civilization of another race. In the South no wet blanket, in the sense of propriety of another race, is so likely to chill and dampen the fire of Negro eloquence.

3. NEGRO RELIGIOUS EMOTION.

It is said that the Negro is prone to emotional excitement, but the only difference between the Negro camp meeting and the camp meetings of the poor white, is that you can hear the whites singing and shouting two miles away, while you can hear the colored people singing and shouting three miles away. The rites at the Delphic Oracle, the Bacchanalian Festivals in Greece and Rome and the miracles at Lourdes exhibit as much excitement and frenzy as do those recent converts who let themselves go crazy when they picture themselves wearing white robes and golden slippers, and treading upon a sea of glass, surrounded by jasper and sapphire walls, as they go up and down the streets of the New Jerusalem. The influence of the kind of education given by the American Missionary Association, the Freedman's Aid and Southern Educational Society, the Presbyterian and Episcopal churches, in furnishing an educated ministry, has raised the tone of the Negro's religion. But through his poetic imagination, his eye for color, his native fluency, his ear for melody, his impassioned soul instinctively bursts into expression and utters itself in the soaring flights of untutored Negro preachers, often in torrential streams. Witness the jubilee songs and plantation melodies of the old slaves and the ravishing harmonies and rich voluptuous strains of Taylor's "Hiawatha." I believe the Negro will yet make his own contribution to civilization, and will produce songs and poems that will ring in the hearts of men and go singing down the ages.

4. NEGRO IMITATIVENESS.

The Negro is an imitative being and as yet in this country is largely the reflex image of the white man. Thus the aristocratic colored man of Charleston, S. C., is the reflex image of the white aristocrat, and the sporting Negro of New York City is the reflex image of the sporting white man. The insolent and impudent Negro of Georgia is the reflex image of the arrogant and coarse Georgia crackler. In the Boston, New York, Philadelphia, Wash-

ington, Wilmington, Charleston, Savannah and Louisville Negro, I see a reflection of the civilization or lack of civilization of the white man in these places with whom he comes in contact. The white man cannot ascend higher in the scale of civilization than the Negro can follow. Berial Green might say that his blood would dry up in his veins before he would endorse slavery, and Alexander Crummel, his colored pupil, catches the fire of his spirit and likeness.

So the Negro is usually a thermometer registering the ideas and opinions of the white people he works for or associates with. I can tell what sort of people the white people of any community are by associating with the colored people.

I have met few colored men who were original thinkers. They could sit in judgment upon the American civilization and critically dissect and analyze the ideas upon which it is based. Three of these completed their education in England, and another in Germany, and two of the three who studied in England lived and traveled in Africa for over a score of years. In order for a man to pass from the imitative to the reflexive stage of self-consciousness, in order for him to set up a higher ideal than his own age and country affords, he must take a deep dive into history and philosophy. He must drink deeply of the Pierian springs. Then only can he compare and contrast the American civilization with the civilization of other times and other countries.

But when I say that the Negro race is largely imitative the fact must not be overlooked that most of the ideas underlying the Anglo-Saxon civilization do not originate in Anglo-Saxon brains. Some were contributed by the Hebrew race; others by the Greeks; others by the Romans. The twentieth century Anglo-Saxon is thus a stream that is fed by currents of thought from other nations. Still it remains true that the Negro race in selecting its leaders needs to put more emphasis upon brain power and the iron of character to improve the type.

The Negro is not to be blamed, however, because he does not soar into the realms of intellect. Twenty years ago a Negro philosopher or scholar was almost deified and worshiped by members of his race, but now when the current industrial fads so often look upon the Negro scholar as a bookworm and as an impractical dreamer, the imitative Negro has shared in this contempt for pure intellectual attainment.

The Negro should continue to absorb, assimilate and appropriate the highest elements of the Anglo-Saxon civilization, as he has done during the past forty years. And he must retain his buoyant, hopeful, optimistic nature, his warm sympathy and rich emotional equipment and endowment. With education he must preserve the type. Then, indeed, the prophecy of Mr. E. H. Clement may be realized when he declares that "The Negroes surpass the Whites in artistic temperament, and with education and refinement may become what the Greeks were to the Romans in their later centuries; for the prosaic, energetic and practical peoples of the North have been especially gifted with industry and application and the power to dominate, but have not the sensibility of the Blacks to impressions of nature, nor equal intensity of sentiment and emotion. The culture of the Blacks in art is sure to yield rich results and produce incalculable effects upon the status of the race socially and politically." Mr. Clement further says: "The contempt which the ignorant or prejudiced of 'the general' show for the Blacks cannot hold against signal honors paid by 'the judicious' among the Whites to the gifted artists of the race. This is the side on which the settled antipathy for the Negro will probably first decay and give way to the positive appreciation of acquisitions for civilization." It seems to me that Mr. Clement, who for a quarter of a century as editor of *The Boston Transcript* has encouraged and cheered many ambitious colored youths by his kindly sympathy, has pointed the way in which the black man may overcome race prejudice. It is the way that has also been steadily pointed out by the American Missionary Association during the past forty years.

A noble life is, I believe, God's voice speaking to men; and just as the most perfect of all God's utterances was His Word made flesh, His only begotten Son, Christ Jesus our Lord, so every true and noble human life is a word or a syllable in God's speech to the world.—*Christian World Pulpit*.

On the Bended Knees of the Soul

By Mrs. Rose W. Steele

In a Massachusetts town some thirty years ago the Methodist prayer meeting was frequently attended by a dignified Congregationalist. It was his habit to offer prayer in our little service, and standing six feet high he often began with these words: "O Lord, we come to Thee upon the bended knees of our soul." We respected his posture in prayer, because we knew that he belonged to the "Standing Order," as Congregationalists were there termed, and we respected also the kindly soul that gave to us of the "Kneeling Order" the feeling that he was with us in heart, if not in attitude.

It would be a comfort to us who realize the growing neglect of an external expression of worship in the public services of the house of God if we were certain that many were on "the knees of their soul" whose outward bearing indicates indifference.

Go into a Methodist church on the Sabbath in New England or Colorado or in the lands that lie between. It is the morning service, so we may conjecture that the majority of the congregation are professing Christians. The pastor in reverent posture is appealing to our God in earnest prayer. What of the congregation? Is their attitude that of persons realizing the immediate presence of the King of kings and their dependence upon Him? Sitting bolt upright with eyes open are the indifferent many; bolt upright with eyes closed are a smaller contingent; while still fewer have heads bent upon the hands, and some upon the pew-backs in front of them.

When in doubt upon any matter connected with Methodist usage or doctrine, the intelligent inquirer consults Wesley's Works. One might not get much information from these, however, as to our chosen attitude, for Wesley, being a devout churchman, could not have imagined an un-kneeling Methodist. Accordingly in our early churches all those professing godliness were upon their knees during prayer.

Nearly half-a-century ago, for the space of two years, I attended a "union service" in Canada. Many Scotch Presbyterians and a few Methodists met together for worship every Sabbath. There was no friction between the two as to attitude during prayer, but each observed that usual in his own denomination. The Presbyterians stood gravely and reverently; the Methodists knelt solemnly and humbly. Though a little child, I was glad to kneel, and did not imagine that I could do no otherwise—being a Methodist. On coming back to my own country I found that only a few elderly people knelt during the formal services of the church, but professing Christians universally bent their heads upon the back of the pew in front of them. This mode is now given up in the earnest few in the churches with which I am familiar.

While there is the same deplorable lack of seeming reverence in the denominations with which we are naturally associated, yet there are churches whose congregations follow the usage of past centuries in their posture of devotion. This is most universal in the Episcopal and the Roman Catholic churches. In both of these nearly all the congregation are upon their knees at the time of prayer.

In the Roman Catholic church the stress laid upon the number of prayers repeated often leads the ignorant and superficial to say their prayers while staring about them, but certainly the majority are attending to the service. Their obliviousness to the outside world and their humble attitude might well be an example to us, while our seeming irreverence helps to confirm their belief that we are not of the true faith.

A scene in the Cathedral of Genoa is stamped upon my memory. It was not the hour of service, and as I was inspecting the building my attention was arrested by the sound of weeping. Going in its direction, my heart was moved by the sobbing petition of a woman who was clinging to the feet of a statue of "the Virgin." Unheeded was the blazing sun that lighted up her disordered dark hair and her shabby clothes. Her need was so great that she cared not for discomfort, nor for the possible contempt of those who should hear her pitiful cries for help. Similar scenes come to my memory, whether the mental agony of the suppliant made him alone in the desert, wrestling with God in prevailing prayer.

Of course this is all foreign to the Anglo-Saxon temperament. But, given our tendency to cold pro-

priety, ought we not to have some prescribed religious attitude in public worship, which would aid the moods of the spirit while veiling them from the indifferent onlooker.

The attitudes of worship mentioned in the Bible correspond with those represented on ancient monuments, and with those still in use among Orientals. These are reverential standing, kneeling and prostration. There is a reference in the Bible to sitting during prayer: "David the king, came and sat before the Lord." We are told, however, that this was the Oriental sitting, where the person kneels and then sits back upon his heels, with hands in reverent position.

Prostration and Oriental sitting are out of the question in our race and time. Standing, while common in the early church, seems to have been considered a specially indicating joy and thanksgiving, and as a symbol of the resurrection, and is still used thus at certain times in some churches whose customary posture is kneeling. At this late day Methodists naturally would not adopt standing as their habitual posture during formal prayer, and so we are brought to consider our old usage of kneeling. This is the natural expression of contrition and of the desire for a blessing. It has strong sanction in the Bible, where the good and great from the patriarchs to Christ and His followers often knelt in prayer. We do so at the family altar and in our private devotions, and the practice is still followed in public worship in some country churches and in branches of our own and other denominations.

Attending a church of the Dunkards, I found that all knelt in prayer in the good old way, but I fear that we shall never return to that time-honored custom any more than to the plain clothes which now distinguish Dunkards, as once they marked Methodists. Turning around and kneeling at the seat is now a conspicuous proceeding, and it is hard for one to be in a devout frame of mind after as-

suming this attitude, especially as the people in the pew behind are probably facing him. Unless the floor of the church is very clean, one's raiment has gathered to itself dust and germs innumerable in the sweeping movement necessary to such a turning.

Although little is said or written upon the growing lack of reverence in our churches, yet many realize that the lack of religious posture diminishes religious feeling; that our seeming irreverence tends to become real irreverence; that our bodily unconcern does not incite the onlooker to spiritual concern. If these things are true, then this question of religious attitude is of more vital importance than the discussions as to surpliced choirs, added ritual, or much with which our church papers are lled.

What shall the church do? Shall we call a halt, and endeavor to bend the head of the communicant upon the pew-back again? Or shall we advance, and how? Dare I suggest kneeling-stools, as comfortable, easily used, and as giving the Biblical posture, and as also corresponding to our usage at the first? They would make practicable the ignored injunction of our law-book as to kneeling in all public prayer. "Keeping the face toward the minister." Does this suggest formalism or popish practice? Not necessarily formalism; and as to popish practice—we have not the fear of that which the Puritan feared, with reason. At the date named in the opening sentence of this article those Congregationalists were turning their backs to the pulpit during the singing of the hymns, in order to show that they did not worship the altar and were far removed from popery. As far removed are we, but we can dare to adopt the good in any church.

No stickler am I for any particular remedy, but he who objects to mine must endeavor successfully to present one better. I am not unaware that our church buildings generally are not seated with reference to attitudes in prayer. But why are they not? What are church buildings for?

That we may "go into His tabernacle and fall low on our knees before His footstool."—*In the Central Christian Advocate.*

The Essential Principles of Morality

By the Rev. D. J. Sanders

In the general and practical acceptance of the term it implies moral goodness. According to Mr. Webster's definition, the term signifies doctrine or system of moral duties; or the duties of men in their social character.

The essential principles of any subject are its important elements. Those which give line, color and vividness of expression in their truest sense, which may be discussed singly or as a whole. Therefore we shall state four principles which we would regard as the most essential, and which lie at the very foundation as well as at the crowning point. First: A well defined and right purpose. Second: Truth. Third: Temperance. Fourth: Frugality. First: As to a well defined and right purpose, without such life is worse than useless. With it, life is both valuable and eternal. A well defined and right purpose does not only give a powerful inspiration and hope to the despondent, but it is the fulcrum by which man is lifted up out of hopeless obscurity and common surroundings into notice, recognition and honor.

A noble purpose will distinguish any man; without which the soul, the highest and best in him, the expressed image of his Maker, is perverted, blighted and doomed for ever. So that he has lived in vain. Without a well defined and right purpose, the course of human life is never certain of success, but is very uncertain in any and every particular.

The most glaring sarcasm, the vilest epithet, and the most disparaging, uncomplimentary reference that can be put into one's teeth is that he is immoral. On the other hand, the highest and richest compliment that can be paid to any man is that he is strictly moral; such a tribute is more to be desired than fine gold, more precious than costly rubies. He who has this virtue possesses that which enables him to stand with honor in the midst of kings and queens, and not among mean men.

The second principle is truth. This virtue must also be put down in the moral life as a bedrock upon which must rest the elegant and beautiful moral structure. Founded upon truth as one of its fundamental pillars, it will stand the raging surges

of the vilest storms of criticisms, the most inhuman and inevitable reverses to which the human family is heir.

Truth does not only give vitality to inspiration, but it is inspiration raised to the power requisite to move the will into action, and the soul into the sublime visions of God. Without this, morality would be equal to immorality, and immorality is equal to all that is corrupt and vile. Therefore, the moral structure that is not based upon truth is indeed ill founded.

One has truly said, "Truth crushed to earth will rise again; the eternal years of God are hers."

The third important principle is temperance.

The term signifies moderation, particularly habitual moderation in regard to the indulgence of the natural appetites and passions, restrained or moderate indulgence, as temperance in eating and drinking.

It also means patience, calmness and sedateness, and however well the previous principles may be observed, if this third is lacking, the whole is sadly deficient. An insatiable appetite and an unbridled passion are within themselves, capable of not only destroying one's holiest and best endeavors, but soul and body also. Temperance adds influence to man's personality, adornment to society, taste and beauty to religion. In fact, it is the whole moral fabric.

It is a close ally of both virtue and truth; like them, it has that all-pervading essence and quality which chastens the feelings, invigorates the mind, and displays the perfection of the soul.

The fourth and last great principle is frugality. This principle is one of the brightest stars in the moral realm. A prudent economy of means, a judicious use of anything to be expended or employed, a careful management of money or goods which expends nothing unnecessarily and applies what is used to a profitable end; without frugality none can become rich, and with it few would be poor.

Wherever and who ever observes this principle will always be distinguished for splendid judgment,
(Continued on page 7.)

THE CHRISTIAN LIFE

My Refuge

For every day and every hour,
Thou art, O God, my strong high tower,
My refuge in the storm and heat,
Healer for bleeding heart and feet.
Hidden from danger, hating sin,
I rest me with thyself shut in;
The fullness of thy grace I prove;
Thy shadow over me is love.

The storms of life break o'er my head
With lightning flash and thunder tread,
But safe am I from all alarms,
Sheltered within my Saviour's arms.
He speaks: "Be not afraid; 'tis I!"
And hushed and comforted I lie,
While all around beneath, above,
Are tokens of his deathless love.

—Annie M. Hicks

Altoona, Pennsylvania.

What Are We Here For?

The problem of life is the problem of evil. What is the reason of the existence of the human race in a world so full of sorrow and pain, sickness and wrong? Why are we here? And if it be granted that man was placed on the earth in a state of innocence and for purposes of good, why is he continued in a state of sin and evil? Taking things as we find them now, when it is easier to do wrong than to do right, and it is so hard to bring good to pass, while evil flourishes of itself, is there any good purpose to be wrought out by the continued existence of man?

There have been many attempted explanations of the problem of life which could hardly have satisfied even those who made them. Those who say evil is simply the course of the nature of things, and can not be avoided, are hopeless fatalists. They can only endure, not explain.

Then, there are those who seek comfort in the thought that their lot is not so bad as others, and they try to be thankful that they are in no worse condition. This is pure selfishness, and therefore unchristian. If one with the spirit of Christ could only be convinced that all mankind were in a better condition than himself, it would be a relief and a comfort. Jesus Christ voluntarily bore the burden of the sins of the whole race of men on the cross, that men might not be obliged to suffer them and no one who really has the spirit which led Christ to die for men, can find any comfort in the thought that there are others in worse state than himself.

Then, there are those who assert that we are in the world for the good that we can do. This explanation of life approaches nearest to the spirit of Christ, and lifts living to a higher plane. If one can be satisfied to stop here without further question, it makes life worth living, and reaches its highest ends. But to those who probe deeper it only pushes the question further back. Why is it necessary to work for the good of others? Why are men and women in a condition where they need to be helped and won from evil to good? That is to say: Why is evil in the world? Every method of explanation of life finally comes back to this; and no explanation satisfies which does not explain the existence of sin and sickness and pain and death. Most people have given up the problem in despair, and try to content themselves by saying: "We must do the best we can." But despair is not satisfaction; and we still long for a brighter and better explanation of the problem of life.

A deeper study of the facts of human experience points the way to a solution. What do toil and care and pain and sickness do for those who are called to work and suffer? They make them strong and patient and gentle and loving. It is true that a few break down under the stress, and become hopeless under the burdens. But the great majority are stronger and better for their trials. Men long for freedom from the need of toil; but the men who do not work are the weaklings of the race. In the regions under the equator men and women have only to shake the tree, and their food drops into their hands. But the races which rule the earth live not on the equator, but in the cold regions of

the north, where life is a constant combat. What does care do for man? The heroes of life are the men who are making a brave fight day by day to provide for those who are dear to them. We dread pain and sickness; but only those who have suffered gain the patience and sympathy which enables them to enter into the sufferings of others and help them. The New Testament names it as one of the most exalted privileges of believers in Christ that they may become "partakers of his sufferings."

It is not those whose condition is the easiest who are the best, or even the happiest. According to the way of the world, if we are seeking for happiness we are sure to be unhappy. The man who works and hears burdens and resists temptation and endures suffering is the man of strength and character. If we are satisfied that to acquire strength and beauty of character is the greatest thing in the world, we shall rejoice in sorrow, and meet the greatest trials with a courage and cheerfulness born of the assurance that we shall emerge from them better than we would have been without them. Then, if everything else is lost the best is left—your better self. You are greater and better than all you have and all you can gain. For a solution of the problem of evil we must revert to the words of God in the first chapter of Genesis: "Let us make man in our image." To restore in man the likeness of God, in strength, in endurance, in love and in holiness, is the solution of the problem of life.—The Watchman.

The question of the attitude of Jesus is not speculative; it is of all questions the most practical.—*Rev. E. Lloyd Jones.*

What the church wants to realize to-day more than anything else is that Jesus Christ is King.—*Rev. John Grimshaw.*

The influence of our religion depends upon the extent to which its roots dig down into the great things of God.—*Rev. W. G. Beardmore.*

The man who has become the subject of the new birth turns to God, to light, and to righteousness by the forces of an innate vitality.—*Rev. T. G. Selby.*

Every Gethsemane has beside it the serene, sweet heights of the Mount of Olives, and from its summit, the resurrection into the heaven of heavens.—*Frances E. Willard.*

Answered Prayer

Stars that blaze across his sky,
To the Christian's sight;
So the answered prayers stream by,
Flooding him with light.

How they gleam, and glow, and shine—
Wondrous answers all;
Everyone a special sign
For a special call!

Looking back o'er life's long way,
Christians show their power!
Answered prayers for every day
And for every hour.

Dare to sound their marvels out,
Thus a triumph win;
Challenge thus a world of doubt,
And a world of sin.

Tell the faithless, tell the weak
How He answered you.
Let His great responses speak
For His promise true.

Ours the God who lives and moves,
Ours the God who cares,
God of all, for all He loves,
God of answered prayers!
—Eliza Strang Baird, in *N. Y. Observer*

The Rescue

Good Shepherd, when I wandered, spent and faint,
Among the rocks, upon the mountain side,
With naught below me but a desert wide,
And heard above, the hunger-chiding plaint
Of savage beasts that sought me, then I cried
And thus betrayed me to Thee. Sweet constraint
Thy strong arms held me trembling yet, and bore
Me from that place of fears to cooling streams
And the meadows rich with grass, and evermore
Thy love this vernal paradise befits.
Now when the bleating flocks at evening call
In sweet companionship along the lea,
And evening clouds upon the mountain fall,
I lay me down in sweet security.

—John M. Huggins

The Money God

In his new book, entitled "The Money God," Professor Van Dyke points out the fact that this nation is "singularly restless, discontented and unhappy," and yet it is richer and has more money than any nation known in history. Everything runs to commercialism and money-getting and yet experience proves that it all ends in damaging the joys of life.

Our education tends to wealth-gathering and attention to business is made an excuse, or rather a justification, for neglecting prayer meeting, the association with wife and family, and the reading of good books. Everything is put aside if it interferes with business. Men will often compromise themselves by patting the Devil on the back if they can thereby add a few dollars to their daily sales.

A good home, plenty to eat and wear, and common conveniences that supply one's real needs, are regarded almost as things insignificant, and the effort is constant and at times frantic, to get something more—luxury, social prestige, place, power or other stuff, that really weaken and destroy the high purpose and honor of living.

It is the "Money God," the author claims, that has created this situation, and has crowded out the God of Israel and the other gods of virtue, purity, integrity and modesty. The spirit of the age has got on the trail of the ignis fatuus of pleasure and skelpits through mire, brambles and hot sands to the dreams of desire, brushing aside as it goes about every true and real thing that rises in its way.

Isn't this pessimism? It is, indeed, unless one holds a hope that the money god will not be worshipped forever; but that some day men will spend a large part of their leisure bowing at the altar of the true God—the altar of good books, family affection, public duty, the morning star and the neighbor's needs.—The Ohio State Journal.

Disciplined Lives

It is a wise providence that orders our life—much wiser than the best wisdom that we could command—and especially where God is dealing with any chosen man—chosen, I mean, not for honor and distinction, but for suffering and service; the discipline is often one which puzzles the uninitiated, but is full of divine meaning to those whose eyes are opened.

Indeed, we do ill to murmur against the disappointments of our life, against the illness, the confinement, the frustration, which seems to some of us to form so large a part of our experience. I ask you by what other way could God get into contact with you? How could he have you to himself unless he placed you in a sickroom? You know you are not at liberty for him as a rule; you know that in the activity of your eternal life in the world of work for God—you are constantly becoming superficial, drifting from the center of things. You lose all sense of the hidden springs of life. What does not appear you forget. How is God to touch you, how is he to make you go inward, how is he to let you discover the secret places of the shrine unless he shuts you up in the bedroom of illness, or in nursing the sick, or takes away from you your activities and puts you in a quiet and perhaps distasteful place where your imagination will become unfettered and your attention will be redeemed from passing things? "The Apostles' Creed and Other Addresses."

HOME AND YOUNG PEOPLE

On Being Ten

I'm nearly grown, you see;
Next birthday I'll be ten,
And I suppose that life will be,
O, very different then!
Though being nine's very nice,
And you do pleasant things,
I think at ten there will be twice
As many happenings!

I know a girl who's ten, and I
Have often heard her say
She does not have to ask, but goes
Just where she likes to play.
And when you're ten, I think that you
May sometimes sit up late.
At nine, no matter what you do,
You go to bed by eight!

I think you give your toys away
You feel so nearly grown;
You're very quiet at your play,
You go downtown alone.
There's lots of things you do, I s'pose,
That I don't even know,
O, dear, when anybody grows,
It is so very slow!

But wouldn't it be very strange,
When I was truly ten,
If I should think I'd like to change
To nine years old again?
Of course it always seems to me
To be ten would be fine,
But do you think I'll ever be
Just homesick to be nine?

—Youth's Companion.

Crowding Out the Good

BY LOU BERTHA PRICE.

People, as well as seeds, get too crowded.
One thing chokes out another in our lives, and
too often it is the best that gets choked out.

We are living so fast, we have so much to do, so
many interests! As someone, feeling the disadvan-
tage of this hurry, said: "I am in danger of being
jostled out of my spirituality." It is a real danger,
and one that threatens us all in our rushing life,
and in these twentieth century days.

Cares, worries, distraction seem to grow in our
hearts as naturally as weeds do in a garden.

Some people think worries quite harmless, but
Christ spoke strongly against them as most potent
for evil in our lives, in the way of crowding out the
good.

He warned us strongly against all anxiety. He
said plainly that it can add nothing to our stature,
possessions, or success, but, instead, does us harm
and grieves our heavenly Father, who all the while
is caring for us. There are two things, at least,
about which we should never worry: First, the
things we can't help. If we can't help them, worry-
ing is certainly useless. Secondly, the things we
can help. If we can help them, let us set about it,
and not weaken our powers by worry. Weed your
garden. Pluck up the smallest roots of worry. Yes,
watch for their first appearance above the ground
and pluck them while they are small. Don't let
them get a start. They will crowd out all the beau-
tiful things that ought to grow in our hearts unless
we do.

Grenada, Miss.

What Little Things Do

A little bird's song
Made the lonesome woods ring;
A little mill's trickling
Made the sweet, cooling spring;
A little flower nodding
Made the big earth look brighter;
A little child's laugh
Made sad hearts grow lighter.

—Belle Sparr Sacket.

If You Wish to Succeed

Do not spread yourself over too much territory.
Concentrate your abilities, focus them determinedly
and constantly upon the point to be attained. A
steel-capped rifle ball will go through many inches
of solid oak, while a charge of pigeon-shot, backed
by the same powder-force, will scatter over several
square feet of space and only stick in the surface of
the wood. Don't pigeon-shot your abilities. Mold
them into one ball, steel-capped with determination,
and then put all the force of your being back of it;
and, when you hit anything, there will be "some-
thing doing," to use an expressive bit of slang.

Attend to the so-called little things, the details
of your business. It is their combined forces, march-
ing and fighting harmoniously together, that will
enable you to capture the citadel of success. The
great men of the world all have given great atten-
tion to the little things. Napoleon looked closely
after the clothing, feeding, weaponing, and march-
ing of his armies, for he knew that those were ex-
actly the things that would make those armies ef-
fective when the day of battle came. Wellington
was a master of detail. A. T. Stewart understood
thoroughly all the minutæ of his great business.
"Little" things are little only to minds too little to
comprehend their bigness.

Master some one business thoroughly. This is
the age of concentration and specialization, of the
mastery of one, or, at the most, of a few things.
The most successful men of to-day are specialists,
experts, each in his own special province. Be one
of these experts. Learn some one business thor-
oughly. Don't try to be a jack of all trades. If
your work is to be on shoes, master the shoe busi-
ness. Know how the shoe is made, and all about
the leather that goes into the making. Don't try to
do a little carpentry, or blacksmithing, or wagon-
making, to help out the shoe business. Focus all
your energies on shoes. Be a shoe expert. The
few who climb to great success are the ones who
master, not one, but all the details of their busi-
ness, and let other businesses alone.

Be punctual. Keep your business appointments
to the minute. You would not think of robbing
your business associate of money; why, then, steal
his time, which is more precious to him than money,
by failing to keep an appointment or by coming late?
Nothing begets confidence quicker than punctual-
ity; and confidence is the soul of business. Distrust
and success never go into partnership. "Punctual-
ity is the politeness of kings," said Louis XIV. It
is much more than this; it is the duty of all who
need or use the time of others. Some make punc-
tuality of others the thief of their time. If you wish
to succeed, don't be one of those men.

Don't let the liquor habit master you. Better
cut it out altogether. The road to success is paved
literally miles deep with the bones of the victims of
the drink devil; and yet, thousands, with wide-open,
seeing eyes and feet treading these very bones, are
at all times gradually yielding, soul and body, to
the hypnotic glare of the Imp of the Bottle. It is
one of the mysteries of human nature that men,
with the evils of the drink habit looming up moun-
tain-high constantly before them, will take no warn-
ing; will see their friends and business associates
ruined, and yet turn from their graves and delib-
erately walk the road that led to their wrecking.
Yes, you had better cut the liquor habit out alto-
gether.

Work for your employer's interest. It is the best
way to work for your own. The man who keeps
his eyes on the clock can never see success. The
clerk who is always ready to drop his work the
minute the hour is up will never become a partner,
nor have a business of his own. The worker who
never tries to accomplish anything more than he is
actually paid for doing, will never be paid for any-
thing more than he actually accomplishes. Why
should he be? The advancement, the increase of
salary, will go to the man who has shown himself
able to do more than what he has been doing; and
it ought to go to him—every time.—Selected.

Destroyers of Boys—Some Everyday Poisons

BY DR. W. R. C. LATSON.

When I say "poisons," you probably think of
some substance like prussic acid, that kills as quick
as a bullet in the brain. But, as a matter of fact,
there are poisons and poisons. The poisons that do
the most harm are not "deadly" poisons, for every-
body knows they are death-dealing, and so most
people have brains enough to let them alone.

The poisons that do the most harm are the poisons
that you can buy openly on almost any street in
your town. What are they? Salt, pepper, mus-
tard, vinegar, candy, cake, pie, ice cream, tea, coffee,
beer, whisky and wine—that's the list. And it's a
mighty disgraceful list at that for a people who call
themselves "civilized."

You wonder, perhaps, why I put them all in the
same list. I will tell you why: because they are all
poisons. Some are worse than others, but—a poison
is a poison.

And what is a poison, A poison, in my opinion,
is any substance which injures the body, whether
that injury be very slight or whether it be enough
to cause instant death. In fact, the less deadly
poisons do more harm than the most deadly, because,
as I say, they are not known to be poisons. Thus,
for every man who dies of prussic acid (hydrocy-
anic acid) poisoning, a hundred thousand men die
from the effects of alcohol. For every man who
suffers from the evil effects of alcohol, five hundred
are made nervous, irritable, "headachy," and unable
to do their best work as a result of coffee. Yes, I
am firmly convinced that tea and coffee do as much
harm as alcohol; not that they are worse poisons,
but because most people don't know that they are
poisons at all.

Now, it is quite impossible in this little talk to
tell you just how the various things I have men-
tioned injure you—make you weak and thin and
pale, sap your energy and your brain power. But
they do. Try it for yourself. Do this for a month.
First cut out pepper, mustard, vinegar, Worcester-
shire, and such stuff. Also "pass up" pies, puddings,
and cake; they are not food for men, anyway. Then
gradually cut down on salt and sugar; and finally,
you won't want them. At the same time cut down
tea and coffee. Can't you get along without a stim-
ulant? Live for a month on clean, simple food—
and note results.

By the way, it just occurs to me to tell you that
the Greeks, who were probably the finest people that
ever lived—warriors, athletes, scientists, and artists
—lived on one very simple meal a day. Then the
Romans, who owned more of the world than any
other nation has ever gotten hold of—they also, in
their best days, lived on one simple meal a day.
After a thousand years or so, the Romans got too
prosperous, and commenced giving banquets lasting
three or four days. Then the simple-living Goths
and Vandals came down from the North and
thrashed them easily.—Selected.

Of Course, Papa Dear

"There's a button off my overcoat, Molly. Can
you put it on for me?"

"Why, of course, papa, dear." Then answer
came so promptly, and Molly's hand patted her
father's sleeve so affectionately that almost any one
who listened would have been astonished a few days
later to hear him say, "By the way, Molly, that
mutton isn't sewn on yet."

Molly gave a little horrified cry. "Oh, you poor,
patient papa! How neglectful I have been! I
surely will sew it on to-night." But she was so ab-
sorbed in her shadow embroidery that she forgot it
again, and her father stopped at the tailor's next
night, and the button was sewed on. As for Molly,
she forgot that she had forgotten, and never thought
about the button again.

Kind words sound sweetly in a father's ear, we
may be sure, but when they are coupled with con-
tinual forgetfulness, there is a jar in the music. It
is the girl who remembers fathers requests and an-
ticipates his wishes whose loving words always ring
true.—Selected.

INTERNATIONAL LESSON

Third Quarter. — Lesson VII August 16, 1908 — Title: "Saul Tries to Kill David." — (1 Sam. 18:6-16). — Golden Text: "The Lord God is a sword and shield." — (Psalm 84:11). — Hymn No. 97.

(Read 1 Sam. 18, 19.)

DAILY HOME READINGS.

Aug. 10, Monday, 1 Sam., 18: 6-16.
Aug. 11, Tuesday, 1 Sam., 18: 17-29.
Aug. 12, Wednesday, 1 Sam., 18: 30; 19: 7.
Aug. 13, Thursday, 1 Sam. 19: 8-17.
Aug. 14, Friday, 1 Sam., 19: 18-24.
Aug. 15, Saturday, Psalm 7: 1-10.
Aug. 16, Sunday, James 1: 5-8; 3: 13-18.

BY REV. E. B. BURROUGHS, LL.B., A. M.

Our Golden Text is a model of consolation and encouragement to those who love the Lord. It assures them that what the sun is to the material world God is to the spiritual, and that as a shield protects one from the blows of an enemy, even so does the Lord protect them from the assaults of the wicked one. What would we do without the sun! How genial, how helpful, how warmthful its rays! Though high above us in the heavens, yet it sends forth its light upon all, the rich and the poor, the high and the low alike. So with the light of the Lord. It is as boundless as the universe. It shines in the hut of the peasant as well as in the palace of the king. Its genial rays chase away the gloom of sorrow and leave in its stead the joy that gladdens the heart and the peace that passeth all human understanding. It is "the light that lighteth every man that cometh into the world." Working in this light one may rest assured of a blessed immortality beyond the grave. And as the shield was raised for protection by the warrior of ancient times, so may God's children find safety in His protecting care. Putting their trust in Him, they will find that He will be to them as a shield and a huckler. No harm shall befall them, neither shall any evil come upon them, for God is a high tower and a rock of defense for all who need His help.

That Saul should become envious and jealous of David is surprising. Yet he did, and because of his envy and jealousy swore to put him to death. One would think that remembering the great deliverance that had come to Israel through David when he slew Goliath, Saul would have been too grateful to ever think of doing him personal harm; that it would have given him pleasure to promote him in every way possible. But he was just the opposite. Instead of gratitude, envy and jealousy filled his heart. He could not bear to hear the praises of the shepherd boy sung. "What more can they do?" he said. "What more is left to David but the kingdom itself?" So from that day he "eyed" David and determined upon his death.

One day Saul was in an evil mood. David played his harp in order that the sweet strains thereof might quiet his spirit. Saul took advantage of his defenseless position and drove his spear at him, with intent to kill him on the spot. It was a mean, low act. David dodged the spear and fled. Then Saul degraded and sent him where he thought he could do him no harm. But in all of these things David acted "wisely," so that all Israel and Judah admired and loved him the more.

LIGHT ON THE TEXT.

6. *As they came.* The army of Israel having put to flight the Philistines, returned home. *When David was returned from the slaughter of the Philistines.* Returned from the pursuit of the fleeing Philistines. *The women came out of all the cities of Israel.* It was natural that they should come out to meet their army and express their joy at its triumphant entry. *Singing and dancing, to meet King Saul.* "This is a characteristic trait of Oriental manners. They danced as they sang. They were glad to see that the king had returned in safety.

7. *And the women answered one another.* Sang antiphonally, responsively. *As they played.* Made use of their instruments of music. *Saul has slain his thousands.* Had been successful in the battles he had engaged. *And avied his ten thousands.* While

Saul had done well, David had done better. Thus they compared "Saul's achievements with David's, to the disadvantage of the former."

8. *And Saul was very wroth.* The idea that an unknown stripling should be regarded with more favor than he was angered him. *And the saying displeased him.* The comparison of his achievements with David's. *What can he have more but the kingdom?* This part of the verse is omitted in the Septuagint text, yet it is the natural conclusion of Saul's anger and reasoning and may well, therefore, be included.

9. *And Saul eyed David.* Kept his eye on David in suspicion and dislike. He secretly watched his every movement. *From that day and forward.* On that day jealousy and envy found lodgment in his heart with the result that he daily regarded David as a suspicious character.

10. *And it came to pass on the morrow.* Not necessarily the day following the return of David and the army, but rather subsequently. *The evil spirit from God.* An evil or melancholy spirit, which, as God's messenger, came upon Saul to punish him. It seems to have been some grievous mental malady, because of which, when it was upon him, he became gloomy, suspicious, and subject to fits of passion. When in these moods he was most dangerous and cruel. The Israelites believed such spirits to come from the Lord. See 1 Kings 22: 22, and Job 1: 6. But we believe that the evil spirit comes from God just as death comes from God if you take poison. This evil spirit comes from God in (1) That he permitted it; (2) He used it as a punishment for Saul's disobedience; (3) It was the result of natural laws controlled by Him. *Came upon Saul.* That is, at this time, with great force. It had come upon him before, but not so mightily. See

chapter 16: 14-23. *And he prophesied.* The margin has it "raved," which is better. He went through a series of frenzies, struggles and convulsions, which was peculiar to a certain form of prophesying among the heathen. *And David played.* On the harp in order to soothe his troubled spirit. *As at other times.* As he had formerly done. *And there was a javelin in Saul's hand.* A symbol of royalty which he seems to have kept near him at all times.

11. *And Saul cast the javelin.* He had previously placed David in a perilous position, hoping thereby to have him killed. But in this he was disappointed. Hence he takes advantage of him in this instance to slay him himself. *He said, I will smite David even to the wall with it.* He here expresses his determination to put David to death. *And David avoided out of his presence twice.* This conveys the impression that he made two personal attacks upon David.

12. *Saul was afraid of David.* The marvellous manner in which David escaped his attack surprised him and made Saul afraid. The Divine protection that was given David awed him. *Because the Lord was with him.* The cause of Saul's fear. *And was departed from Saul.* God's protection and favor were once his, but because of his disobedience had been withdrawn.

13. *Saul removed him from him.* Sent him from his court and presence.

14. *And David behaved himself wisely.* Acted prudently and becomingly. Though mistreated, there was no treachery in him. *And the Lord was with him.* Regardless of the opposition of the king, he prospered and grew in wisdom and knowledge and grace.

15. *He was afraid of him.* The more self-control and prudence David manifested the more Saul feared him. He saw that his power was passing away, while David's was constantly on the increase.

16. *And Israel and Judah loved David.* He was the idol of the nation as a whole. *Because he went out and came in before them.* Was their leader in war and companion in peace. Thus he grew in favor with God and with the people.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

August 16.

Religious Instruction a Social Necessity

(Neh. 8, 7, 8; 2 Chron. 17: 7-9; Ps. 78, 5-8.)

(Sunday School Work.)

BY SAMUEL GARDINER AYRES.

The Theme and the Scripture.

Neh. 8, 7, 8. Nehemiah was a reformer and a builder. His life furnished inspiration for the return from Babylon, courage to rebuild the walls of Jerusalem, in spite of the hostility of enemies desperately opposed to the plan. Now he undertakes to make his work permanent by laying the moral foundations through the study of the Word of God. A safe journey and well-built walls would not mean much if they were all. The people must understand why the journey was taken and the walls built.

So they are taught the fundamentals of religion. This mean religion for the heart and for the life. It is a lesson for every community and for every church. The best protection for a community is not the police force, but the vital principles of true life pondered upon and hidden in the hearts of the citizens.

2 Chron. 17, 7-9. The second passage is the story of a whole nation being trained in Bible study by experts. The princes and Levites may properly be called the field agents of this great Bible study movement during the early years of the reign of Jehosaphat. The tenth verse gives one of the results of the study not expected by the leaders—other nations round about Israel were afraid of Israel's knowledge of God, and left them alone, so that they were at peace with all men. Ignorance is usually abashed in the presence of knowledge.

On the other hand, how could Israel help being brave? A heritage of names like those of the Jews

is enough to stir the most sluggish blood. Every time a passage was read for a lesson the heart was not only thrilled but challenged to like deeds. Are we so used to the Word of God that we fail to be stirred by its narration of the heroic? and is it true that the challenge to the highest sounds in deaf ears? It is so sometimes, we must confess with shame.

Ps. 78, 5-8. This is the psalmist's program and plea for Bible study. It is a plea also for the continuity of the kingdom of Israel and the kingdom of God. It is a plea for the continuity of Christian teaching as well. Is it not wonderful that God never lacks for workers? On the tomb of the Wesley is written: "God buries the workers, but carries on His work."

We have great cause for thankfulness in that the generations before our day were faithful in their teaching, and that to us has come the heritage of the ages. We must not be behind our ancestors if we wish to preserve the continuity of God. He would not suffer that, but we need to have a share in this work, and to be real successors of the apostles in this way.

The Meaning of the Theme.

What is necessity? Something that must be. What is social necessity? Something that must be in social life, to serve social purposes. Now, we must prove that religious instruction is such a necessity.

The church thinks so, too, for it enjoins the preaching of the Word by the pastor. It encourages and supports the Sunday School. It appreciates the growing measure the growth of the Bible study movement among the young people. Last, but not least, it lays emphasis upon the study of the Bible on the part of the individual as a necessity for any spiritual life here and hereafter.

The underlying foundation of social necessity is moral necessity. Teach a child the way of right

and in all probability when he is old he will not depart from this way of life.

If public sentiment be not trained in righteousness, it will go the other way. It is much easier to be bad than good. Do not try it in order to see if I am right. You would be in sorrow to the end of your days. It takes courage and manhood to be good.

What is true of the individual is true of the mass. "Can any good come from Nazareth?" Yes, if Christ live there. The England after Wesley was not the England before him. The reason is because Bible study and instruction, hymn singing and prayer, had succeeded brawling, drunkenness and lawlessness.

It is a great specific for many ills that grow out of ignorance of what is really right or wrong.—*From Notes on Epworth League Devotional Topics.*

Enrich the American University Library

Seventeen thousand bound volumes, about the same number of pamphlets, and a goodly collection of manuscripts, have already been given to the American University. Chief among the givers have been Mrs. Henry Harman, of Baltimore, who gave the valuable linguistic collection of the late Professor Harman; Professor Alfred Higbie, of the University of the Pacific, who donated about 450 volumes largely of Oriental literature, with many on mathematics, surveying, astronomy, and mineralogy; the Rev. Dr. Lewis R. Dunn, who presented about 1,000 well selected volumes; Mrs. John A. Logan, who has given the magnificent collection of legal and military material left by her husband, General John A. Logan, more than 3,000 volumes; Mrs. Wm. M. Springer and Chaplain R. W. Springer who united in the gift of about 3,000 volumes in the library of the Hon. Wm. M. Springer, of Illinois, a rich mass of books, on nance, tariff, banking, to which topics he has devoted his special attention; Miss Mary H. Wright, of Philadelphia, a part of the fine library left by her father, Colonel John A. Wright; Rev. William Fotsch, who presented some valuable specimens of early printing, among them a few veritable incunabula the estate of Mr. Stephen L. Parrish, of Washington, and many others.

The original letter of George Washington to Governor Brooke, of Virginia, on the subject of a National University; an interesting letter of Thomas Jefferson, a letter of John Wesley, and many other manuscript writings of distinguished men are already garnered in the library. All persons owning pamphlets, books, manuscripts, or other valuable historical materials, are earnestly invited to contribute such to the American University. Washington leads the whole country in the number of its books accessible to private citizens and students, and these immense public libraries growing rapidly every year are among the great working assets of the American University. But the University should have also housed under its own roof and constantly available for use a very large general library, besides its special departmental collections. Will our friends bear us in mind and send us more treasures for permanent usefulness?

Peace Like a River

The peace of the Christian, which Jesus gives to all who will have it, is not the rest of stagnation, but of stimulation. Its proper figure is not the scum-covered, self-contained pool, but the steadily flowing, blessing-giving stream. The promise of God is that the peace of a believer shall be like a river—broad, deep, majestic, and with an outflow finally into the great sea of eternity. That is the only peace worthy of the name, and the humblest may have it for the asking, on the reasonable conditions clearly defined in God's Word.—*Zion's Herald.*

Essential With Dissimilarities

All men cannot be expected to think alike any more than they sneeze alike. Human minds are constituted with wonderful variety of apprehension and intuition for truth, the eccentricities of genius contrasting strangely with the almost hopeless dullness of the mentally inert, and the logical acumen of some misunderstanding and perhaps despising the artistic sensibility of others. Truth itself, however, does not change while human view-points shift. Let, then, every man get his own view of truth, but let him make sure that he gets it right, and tests it by the sure and steadfast revelation of God in Christ.—*Zion's Herald.*

The Essential Principles of Morality

(Continued from page 3.)

excellent, if not superior, executive ability and trust. This possessed and closely applied in the life, however poor one may be, will lift him up out of degradation and poverty into a sphere of ease and comfort.

A profitable use of our time, a wise and equitable distribution of our means, a careful restriction upon the realm of our appetites and passions will ever hold aloft the mark of distinction in the crown of morality. If you please, think of a man, or a leader of the people, in the common and ordinary ranks of life, whose privilege it is to instruct and counsel them in their religious, temporal and social life, when he himself is lacking in the above named principles. Think of the man, think of his instruction and think of his example. He puts light for darkness, and darkness for light; in fact, he is a fine specimen of the blind leading the blind. They all will inevitably fall headlong into the ditch together. Now this is to be regretted. However ignorant and deficient such a leader may be, he is not excused. None, however wise and learned they may be, in all the sciences and arts, touching the subjects of government and social questions, are able to tell the disasters and woes that come to society and the community life in consequence of such a leader. Unless he repents in sackcloth and ashes, he must spend his portion in the lake that burneth with fire and brimstone. And if such fearful ordeals, such dreadful afflictions shall come upon a blind leader who persistently misleads others, what must be the punishment of the minister or teacher that had been trained, ordained and commissioned from the high courts of heaven, whose head was crowned with fire and whose heart caught the inspiration of the prophets, that suffers his motives to be questioned, his actions impugned, his character assailed and his reputation to become a subject of unfavorable criticism. Public sentiment labels and stigmatizes him as no good, rotten, an unsafe leader, and an immoral leper.

Therefore, a well defined and right purpose, truth, temperance and frugality being the moral status of one life, like Abraham the rail-splitter, he may be raised from the most humble to the highest place in the gift of the nation. Or like Washington, who would not tell a lie, is praised as the father of his country. Yea, all the illustrious dead have been distinguished by these above named principles. And though they sleep in their last resting place, their memory is not only engraved upon marble, but in the hearts of their countrymen, and upon the scrolls of eternity.

Bamberg, S. C.

Clouds

Clouds hang over us all, but we have no right to bring them down upon us or others by talking about them or magnifying them. No one ever attained success in any trade, profession or calling that did not have hard questions to settle, trials to be borne and difficulties to surmount. Dwelling upon knotty problems, trials and difficulties is like pulling ourselves out of quicksand. The more we struggle against them, the deeper we get into them. If we are living to please God, there is some choice thing for us behind every cloud. We are after the tangible pots of gold and silver that God's rainbows of promise rest upon, not the storm clouds that bring out the promises. Only those who pass through the clouds can dwell in the silvery light of their lining.—*Selected.*

The Good Old Times

What do they think God is who speak of the "good old times" or long for past hours when they better knew and enjoyed the blessing and fellowship of Christ? What kind of a God do they think we have? Does he not always keep the best things for the last? Is His love stronger than His strength, that we had the best things yesterday and the day before, and are not having yet better things today, nor to have better things to-morrow? A true theology insists that this month is the best month of our lives. Every day is the best day, and the next day will be better.—*Robert E. Speer.*

It is the old truths and the old fire we need for the new times and all times.—*Rev. W. H. Gibbs.*

Ready!

Several days before the appointed date for the sailing of the powerful fleet of battleships destined for the waters of the Pacific Coast all absolutely necessary preparations were completed, and the signal "Ready!" was flashed from every ship at anchor in Hampton Roads. Thereupon Rear-Admiral Evans knew that every unit in that great aggregation of fighting machines was fit for duty, able to dare the elements or to meet the foe, thoroughly stocked with ordnance, coal, electrical supplies and commissary stores. It was a splendid exhibition of American resource and alertness, culminating in the marine spectacle at Hampton Roads, when sixteen giant warships, loaded low with necessary guns and goods, and with engines in perfect order, were able to report themselves prepared at a moment's notice to begin their long and perhaps weary cruise around the Horn to the Pacific.

It is worth a great deal for any individual to be able, at any precise point of time or place, to report himself "Ready" for any duty, and perhaps for daring duty. The military leader can do little with troops that are not ready, which means both disciplined and eager for the fray. General McClellan took many months—some people at the time thought far too many months—to prepare the army of the Potomac for its active campaign duties. Discipline must prepare the way for the doing of duty. The successful man is the man of trained and educated faculties. But after the discipline has been attained one must report for duty, and remain alert for the first indications of opportunity. There is not telling when the next chance will come, nor from what quarter it will appear—hence eternal vigilance is the price not only of liberty but also of achievement.

Ready! The great leaders of the world—whether captains of industry, statesmen, bishops or college presidents—are always on the lookout for the man who is ready, ready in this double sense of preparedness and alacrity, who is, so to speak, both a veteran and a volunteer in one. Ability and aptitude command a premium everywhere, and this principle holds good in religious work as well as in worldly affairs. The Christian might be dened as the man who is thoroughly awake—alert for the best opportunities of this life and awakened also to the greater possibilities of the life to come. God waits to use the man who is ready to be used. Prepare diligently for service, and by your watchful working you shall win, if not a fortune in this world, at any rate that good and imperishable name which is rather to be chosen than great riches.—*The Rev. C. A. S. Dwight.*

Mean Praying

BY C. H. WETHERBE.

There are some people who sometimes engage in a kind of mean praying. It is not at all often that they have any intention of praying to God. They wait until they get into some serious trouble, and are afraid that they are going to suffer badly from it, and then they pray God to help them out of their bad condition.

They will think of God then, if they never do at any other time. When they are free from trouble and suffering they give no attention to God. Of course, they never read the Bible when their affairs are in good shape, and no danger looms up before them. How very independent of God they are then! But how energetically they do pray when they are badly scared! Is there anything meaner than this? Is there anything quite so mean? Those same people will despise the man who will not notice them when he passes by them on ordinary occasions, but who, when he wants some special help, asks them for it. They may help him, but not with any respect for him; and some people will not favor such a man at any time. They say that if he will not notice them when he is free from trouble or want, they will not befriend him when he is in distress, even though he urges them to do so. They say that he is too mean to be favored by them; and these people act in the same way toward God. They are just as mean as is the man who acts similarly towards them. Perhaps God does help such ones in the day of their trouble, but He would not if He were like the most of us. I do not say that it is wrong for unconverted ones to pray when they are in distress, but I do say that they ought to act so well toward God as to accept Him as their deliverer from sin, and then loyally serve him forever.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malns, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The Democratic convention of the State of West Virginia met last week and named its candidates and adopted its platform. One of the planks in the platform declares in favor of the disfranchisement of the Negro. This is poor consolation for those who have been preaching the doctrine of the open door in the Democratic party.

The International Sunday School Convention which was held in Louisville, Kentucky, recently remanded the colored delegates who attended to a corner in the convention hall and set them apart a portion of the gallery for the colored visitors. Well, this was out of respect for the feeling of the Southerners, we are about to say; but we are almost convinced that there were others as well as the Southerners who were pleased with this infamous business.

The *National Review* recently entered into a discussion of the article by Dr. W. H. Brooks, published in the *Christian Advocate* and reproduced in the columns of the SOUTHWESTERN. As to the appointment of a Commission to study race questions arising from our relation with the church permit us to say that there is no body that has the power to appoint such commission at this time. The General Conference is the only body that can appoint such commission.

The Negroes of Lynchburg, Virginia, are aroused over the fact that the principal of Payne school, a colored woman has been demoted and a white woman appointed in her place. The school has twelve teachers. These are to be colored and the principal white. It would appear that the white people of Lynchburg were trying to force social equality. This they will deny. But certainly they are trying to find a berth for some of their white friends; and if the Negro is to suffer it is of no consequence.

Reports now completed for the ninety-second year of the life of the American Bible Society, show that during its entire history the Society has issued 82,316,323 copies of the Scriptures or Scripture portions. Issues for last year numbered 1,895,941 copies. During the past year 491,280 copies of various issues were distributed in China alone. A total of 91,100 volumes were circulated in Japan. Korea absorbed 151,230 volumes, while in the Philippines 102,999 copies were distributed. In the Levant exceptionally vigorous work has been prosecuted, sixty-four persons employed by the Society having visited 2,164 towns and villages, and circulated 117,791 volumes of Scripture. The Society last year spent \$562,700, while its receipts from sales, made always at individual cost, amounted to \$230,000, the deficit being supplied by contributors desiring to assist in the increased circulation of the Bible.

The *Methodist Review* for July-August is a splendid number. Among its contributors are: Dr. H. A. Buttz, Dr. S. Parkes Cadman, Dr. E. S. Tipple and Professor Paul Nixon, A. M., of Princeton University. The *Review* publishes a liberal excerpt from the Episcopal address to the last General Conference. Referring to this address the *Review* says: "Unless the church has sadly bungled its business and erred in its selections, the Bishops are among its most able and devoted ministers. And unless the Bishops have shamefully neglected their extraordinary opportunities for knowledge and shirked their vast responsibility for knowing, the aggregate of knowledge and wisdom in the Board of Bishops should be greater than that of any other equal number of men. The quadrennial address of the Episcopal Board to the General Conference and the Church is a document of momentous import. It is weighty with wisdom and worthy of utmost respect and serious consideration."

A CORRECTION

In our issue of July 23, we published among our contributions an article from President R. S. Lovinggood, of Samuel Houston College, under the title: "Methodist Episcopal Church and Her Three Hundred Thousand Black Members—What Next?" The printer and proof-reader are responsible for some errors that should be corrected. For instance we make Professor Lovinggood say that he was converted June, 1860. That makes the distinguished professor a little old; and while really he is to be classed among the old men, his conversion does not date back so far. The correct date is 1880. In a significant paragraph of the article the lines were so completely mixed that the sentences did not express at all the thought of President Lovinggood. We are glad to publish correctly that part of the article which refers to the Union of our church with the Methodist Episcopal Church, South. Professor Lovinggood says:

"God forbid that we should do or say anything to retard the union of our white membership with the Southern Church. We shall be glad to see that union consummated. But you will note that our delegates would touch only the delegates of the Southern Church at the General Conference. That is the only point of touch. With this in view, it is unconceivable that the Southern Church will ask our expulsion as the price of union. And would our church pay such a price? I do not believe that ten per cent of the white membership of our church would agree to our expulsion or any method of freezing us out for the sake of union with the Church South. I may be wrong in this, but if so, you will have to show me. I certainly do not want to be where I am not wanted. In fact, without a single bit of the spirit of truculency or snobbishness, I say I am not expecting to go out of the Methodist Episcopal Church. I am at home. If there is any one in my house who does not want to live with me, why not let him get out?"

RIGHTS OF THE NEGRO

Judge Taft was formerly notified of his nomination, by the Committee named by the Republican National Convention, for the presidency, last Thursday, in Cincinnati, the ceremony taking place from a platform erected in the front of the home of his brother, the Honorable Charles P. Taft, editor and owner of the *Times-Star* of Cincinnati. Judge Taft discussed the various issues of the campaign; and referring to the rights of the Negro said: "The Republican platform refers to these amendments to the constitution that were passed by the Republican Party for the protection of the Negro. The Negro in the forty years since he was freed from slavery, has made remarkable progress. He is becoming a more and more valuable member of the communities in which he lives. The education of the Negro is being expanded and improved in every way. The best men of both races, at the North as well as at the South, ought to rejoice to see growing up among the Southern people an influential element disposed to encourage the Negro in his hard struggle for industrial independence and assured political status. The Republican platform, adopted at Chicago, explicitly demands justice for all men without regard to race or color, and just as explicitly declares for the enforcement, and without reservation, in letter and spirit of the thirteenth, fourteenth and fifteenth amendments to the Constitution. It is needless to state that I stand with my party squarely on that plank in the platform, and believe that equal justice to all men, and the fair and impartial enforcement of these amendments is in keeping with the real American spirit of fair play."

PLATFORM OF THE NATIONAL PROHIBITION PARTY

The Prohibition Party of the United States assembled in convention at Columbus, Ohio; July 15-16, 1908, expressing gratitude to Almighty God for the victories of our principles, in the past, for encouragement, at present, and for confidence of early and triumphant success in the future, makes the following declaration of principles and pledges their enactment into law when placed in power:

1. The submission by Congress to the several states of an amendment to the federal legislation prohibiting the manufacture, sale, importation, exportation, or transportation of alcoholic liquors for beverage purposes.

2. The immediate prohibition of the liquor traffic for beverage purposes, in the District of Columbia, in the territories, and all places over which the national government has jurisdiction, the repeal of the internal revenue tax on alcoholic liquors, and the prohibition of the interstate traffic therein.

3. The election of United States senators by direct vote of the people.

4. Equitable graduated income and inheritance taxes.

5. The establishment of postal savings banks and the guaranty of deposits in banks.

6. The regulation of all corporations doing an interstate commerce business.

7. The creation of a permanent tariff commission.

8. The strict enforcement of law instead of the official tolerance and practical license of the social evil, which prevails in many of our cities, with its unspeakable traffic in girls.

9. Uniform marriage and divorce laws.

10. An equitable and constitutional employers' liability act.

11. Court review of post office department decisions.

12. The prohibition of child labor in mines, workshops, and factories.

13. Legislation basing suffrage only upon intelligence and ability to read and write the English language.

14. The preservation of the mineral and forest resources of the country, and the improvement of the highways and waterways.

Believing in the righteousness of our cause and in the final triumph of our principles and convinced of the unwillingness of the Republican and Democratic parties to deal with these issues, we invite to full party fellowship, all citizens who are with us agreed.

THE NATIONAL MEDICAL ASSOCIATION

The National Medical Association will meet in its tenth annual session in the Plaza Assembly Rooms, E. 59th St., between Park and Lexington Avenues, New York City, August 25, 26, 27, 1908. The Local Committee, together with the profession and citizens of New York City are sparing themselves no labor or means that will conduce to the comfort, enlightenment and pleasure of its guests on this occasion. In fact, for nearly nine months the committee has been organized at hard work. The Program Committee, with the co-operation of the officers of the different sections, have provided a program which will do justice even to this great organization and the professions which it represents.

Owing to the growth of the organization and the importance of the different phases of its work it has been thought advisable to give an opportunity for sectional meetings where the different branches of the organization may discuss more intimately the problems of their peculiar work. This policy was adopted at the meeting in Baltimore last year and with such signal success that it will be followed again this year. Thus the Dentists will have an opportunity to hold several sessions to themselves; also the Pharmacists; likewise will the physicians have privilege to discuss "uncontaminated" medicine; and those who are inclined to surgery may also tell each other "How they do it." There will, however, be general meetings at which all the different sections will affiliate. Each section is organized with its corps of officers. A grand display of exhibits may be expected from the different manufacturers of drugs, and instrument dealers, etc. A special committee is working up this part of the program. Another interesting feature will be the display of the Pharmaceutical products manufactured by our own members. Arrangements are being made at some of the large hospitals for sectional clinics, and we are assured that there will be abundant material. The Association headquarters will be at the Young Men's Christian Association Rooms, 252 W. 53d St. Those planning to attend will do well to send their names and addresses either to the General Secretary, Dr. John A. Kenney, Tuskegee Institute, Ala., or to Dr. Albert S. Reed, 314 W. 52d St., New York City.

CHANGES IN THE PLAN

In making the Episcopal Plan careful consideration is given to all the facts at hand, including the expressed preference of the Conferences, but sometimes unforeseen circumstances make a change of date imperative, and one change may necessitate the

readjustment of several dates. Because of such necessary changes the dates of the following Conferences and Mission Conferences differ from the plan as adopted June 1, 1908:

Atlantic Mission Conference, Elizabeth City, Oct. 22.—Cranston.
Central New York, Ithaca, Oct. 7.—Cranston.
Dakota, Sioux Falls, S. D., Oct. 21.—Wilson.
East Ohio, East Liverpool, Sept. 16.—Cranston.
Minnesota, Fairmount, Sept. 30.—Wilson.
North Carolina, Charlotte, Oct. 15.—Cranston.
Northern Minnesota, Litchfield, Oct. 7.—Wilson.
Northern Swedish, St. Paul, Minn., Sept. 24.—Wilson.
Pacific Swedish, Mission Conference, Oakland, Cal., Sept. 2.—Warren.
West German, Lincoln, Neb., Aug. 27.—Nuelsen.
This corresponds with the second edition of the plan (July 17th), and the grouping will be convenient for reference, especially if only the first edition be at hand.

JOHN M. WALDEN.

OF GENERAL INTEREST

THE RAIN AND THE CROPS.

Reports that are coming in from various sections of the South indicate that the agricultural interests are sustaining severe losses because of the continual rains. Until two weeks ago the cotton and corn crops gave promise of being the very best in years; and farmers everywhere were rejoicing in the hope that abundant crops would do much to relieve the financial depression now being experienced throughout the farming districts of the South. But the rains for the past ten or twelve days have been incessant and their effects have been disastrous, especially as far as cotton is concerned. Also the resultant floods have destroyed bridges, made the roads well nigh impassable and caused many washouts, thus seriously interfering with traffic.

DUTY AND THE MOB.

Every now and then some conscientious man of honor, whose duty it is to serve the people and not a class or a mob, takes the opportunity to emphasize the fact that the law should and must be respected, both by the offender and the offended. The occasion of this article is the deplorable incident which occurred recently in Pensacola, Fla., when, without warranted reasons—for indeed the guilt of the prisoner had been established and there was no chance for escaping punishment—an unknown mob made an attack upon the jail to secure a Negro prisoner, but which met with serious opposition at the hands of Sheriff James C. Van Pelt. The mob having transgressed beyond excusable bounds was fired on by the sheriff and his small armed guard. During the conflict which ensued and together with the final dastardly work of the infamous mob several lives were sacrificed. That crime is crime, whether committed by a degenerate, reprobated individual or by a howling, frantic, incorrigible, self-opinioned and all self-righteous mob is undeniable; and that it is no more to be denounced in the one than in the other—or even less inasmuch as the latter presumes to be able to appreciate right from wrong—is a fact no less significant. If the law of the land is not to be respected and allowed to have its course, but overridden whenever the maddened passions of a frenzied mob dictates then had the law best be done away with. It would at least assure or grant every man an equal showing for his life inasmuch as he was able to secure it for himself unhampered by custody. However guilty a criminal; however heinous his crime, certainly to add infamy and shame to crime as is the case when such rash, cowardly and nefarious action as mob-violence is resorted to does not help to lessen the country's record for crime.

In commenting upon the incident the *New Orleans Item* says: "Sheriff Van Pelt's act in firing upon a mob bent unnecessarily on murder, in the face of law, is entirely to be commended," taking as a basis for such statement the fact that the prisoner's guilt had been established and that speedy punishment would have been meted out. And yet says the *Item*: "Eight lives were sacrificed, a hundred men have stained their hands with murder, many families mourn missing members—all because a crowd let itself be inflamed by a few rabid men into a blood-thirsty mob."

It is stated that the sheriff because of his actions in defending his prisoner has probably forfeited his job. Perhaps so! But God forbid that it should make him any the less fearless in the discharge of his duty as he sees it.

Certainly the world will be glad to know that the better class of citizens there support Sheriff Van Pelt in his actions.

Personal and General

Our church at Forest, Miss. was destroyed by a storm recently.

Bishop and Mrs. Bashford will sail for China from Seattle August 31.

Bishop Anderson is at Brandon, Vt., where he may be addressed until September 1.

The Rev. M. Lockman of the Mississippi Conference, pastor at Montrose, died July 23.

The Negro Business League meets in Baltimore, August 19-20-21. This is the ninth annual session.

Bishop Foss has been at Clifton Springs, N. Y., since July 22, and gains steadily in strength and vigor.

The General Committee on Freedmen's Aid will meet at Indianapolis, Indiana, November 4-5, first session beginning Wednesday, November 4, 2 p. m.

Mallalieu Methodist Episcopal Church, this city, tendered its pastor, the Rev. W. Scott Chinn, a reception on Wednesday evening of last week upon his return from Chicago.

The Rev. John C. Butcher, M. D., accompanied by his wife and three children, of Lahore, India, at New York, Saturday, May 9, by the steamer Mauretania. They may be addressed at Fairdale, Ill.

The Rev. R. C. Worsham informs us that reduced rates have been granted on the T. & P. railroad and branches for the benefit of those who desire to attend the Alexandria district conference which meets at Bunkie, La., August 12th.

Among the graduates of Tuskegee this year was a nephew of Admiral Togo of Japan. It seems as though the Papanese have no time to waste in racial niceties but are willing to accept the best wherever it may be found.

The Rev. J. D. Walsh, of Kentucky Conference and Miss Isabel Powell were married on July 21, at the residence of the bride, Mountain View, East Chattanooga, Tenn. Rev. Luther Freeman of the First Methodist Episcopal Church officiated.

The Rev. A. L. Martin, who was returned to Waugh Methodist Episcopal Church at Cambridge, Md., and for the eleventh year has received an increase in his salary of \$150. Last year the church raised for all purposes \$4300. Indications are that this will be the best year of Brother Martin's pastorate at Cambridge.

Mittie Warwick, a young Negro woman whose birthplace is Philadelphia, is attracting considerable attention as a sculptor. Her work is on exhibition in Paris. One of the best groups presented at the Jamestown centennial and which represented the advancement of the race since the landing at Jamestown was that by Miss Warwick.

The Rev. Frederick Wood, a missionary of long experience in Bombay, has returned to his work after a furlough spent in the United States and Canada. He left New York on the steamer Umbria, Saturday, July 18. Mrs. Wood and their four children will remain for the present at Kingston, Ontario, where the children will enter school.

The Rev. John W. Robinson sailed from San Francisco by the steamer Mongolia, Tuesday, June 30, returning to his work in Lucknow, India. He came to the United States in April, as ministerial delegate from North India to the recent General Conference. Mrs. Robinson and their daughter, who have been in this country for a little more than a year, expect to return to the mission field in the early fall.

The Rev. Doctor I. L. Lowe, D. D., for the past six years president of the George R. Smith College, Sedalia, Mo., has resigned to take charge of a private institution, Cooper College, at Moundville, Missouri. At the late meeting of the Board of trustees Doctor Lowe was re-elected to the presidency, but resigned to accept a position which is more remunerative. We wish Doctor Lowe success in his new field.

The "next" proposed by our wide-awake leaders of the Woman's Home Missionary Society is hearty, united, glorious campaign for new members! Think of it—a church membership of 3,236,661, two-thirds of whom are women, and a grand total of less than 100,000 adult members of this organization. Surely there is a large field for this Society, working for God, for pure homes and the bringing of our dear native land to the Lord Jesus Christ—in which to operate.

Bishop Anderson has changed the date of the Central Alabama Conference from November 26 to November 19. The Alabama Conference from December 3 to December 26. The place of the Alabama Conference also being changed from Pratt City to Birmingham, the Atlanta Conference has been changed from December 10 to December 3. These changes are made so that Bishop Anderson may attend the annual meeting of the Board of Education, which occurs December 10th.

The Grand United Order of Odd Fellows dedicated at Philadelphia during its recent session a building which cost \$150,000. The building is of steel, glazed terra cotta and plate glass front and is said to be one of the handsomest buildings in the Quaker City. It is six stories high. The first floor is composed of two large store rooms with plate glass. The second floor is occupied by the officials of the Grand Lodge. The third and fourth floors are fitted up for offices. This is one of the best buildings owned by the Negroes in the entire country.

The Annual Meeting of the Woman's Home Missionary Society will be held this year in the Church of the Covenant, Philadelphia, Pa., beginning October 21st and continuing to the 28th. This will doubtless be a gathering of unusual interest. A varied and excellent program will be given and many speakers from abroad will be present. It is earnestly desired that all Methodist women who are interested in the evangelization of our country will offer earnest prayer that the presence of the Lord may be especially manifest in this meeting.

Of the four District Conferences of the Mississippi Conference recently held, the Jackson District leads in the special contribution to Meridian Academy with \$43.00. Dr. A. J. McNair is the District Superintendent. The District Convention of the Woman's Home Missionary and Ladies' Aid Societies gave \$25.00 in addition to the above, making a total of \$68.00. Mrs. L. P. May, Mrs. K. B. Jamison, Mrs. C. L. Brown, and Mrs. J. E. Threlkeld are the officers. Contributions from the other districts are as follows: Vicksburg, \$20.00; Shubuta, \$21.00; Gulfport, \$9.00.

Two new missionaries for the Methodist educational work in Chile sailed with the Rev. Goodsil F. Arms, of Concepcion, Thursday, July 23, leaving New York on the steamer Colon. Both the new recruits are sisters of missionaries. Mrs. Etta Archey, of New Richmond, Indiana, is a sister of Mrs. W. A. Shelly, of Concepcion, Chile. She received her training in De Pauw University and in the Indianapolis Teachers' College. Miss Florence M. Carhart, of Fairfax, South Dakota, is the daughter of the Rev. A. E. Carhart, the Methodist pastor in that place, and the sister of two missionaries, the Rev. Raymond A. Carhart, of Mexico City, Mexico, and the Rev. Walter D. Carhart, of Iquique, Chile. Miss Carhart was graduated from Dakota Wesleyan University this year.

The missionary paper published for the children of the Church by the Woman's Home Missionary Society should have a wider circulation than it now enjoys. At present it is largely read by the children who have become members of the Home Guards or Mother's Jewels, the two grades of organization among the children. Since it is the only child's paper in the Church dealing with Home Missions, it should reach the children of the Church more generally, and to this end we strongly commend it to Sunday Schools, which would gladly see their receipts for the Home Mission Board of our Church increased. The low price of the beautiful little illustrated paper makes it possible to secure it at small expense. Fifty copies to one address (indeed, any number above ten copies to one address) come at the rate of 10 cents per copy for a year. Fifty copies may thus be distributed in the Sunday School for the entire year for the small sum of \$5. Home missionary women are requested to consider this and commend the subject to their Sunday School Boards. Address Miss Mary Belle Evans, 150 Fifth Avenue, New York City, N. Y., who will send specimen copies if desired.

PERSONALS

To the Rev. and Mrs. S. J. Saxton, at Clarendon, Arkansas, June 20, there was born a little daughter. She comes to grace the home of her fond parents.

Mrs. Naomi Parker, of Fort Smith, Ark., is spending the summer with her brother-in-law and sister, the Rev. and Mrs. A. G. Jenkins, at Wilmington, N. C.

We are pleased to note that Mr. B. C. Harrison, a student of New Orleans University, is conducting a summer school at Mason's Chapel Methodist Episcopal Church, Berwick, La., where his father, the Rev. D. Harrison, is pastor.

Dr. I. L. Thomas, of the Board of Home Missions and Church Extension, has been giving great joy to the West Tennessee District by his splendid addresses. That one delivered at the Epworth League Convention at Humboldt was particularly acceptable and impressive.

The wife of Rev. T. F. Robinson, pastor of Daniel's Chapel, Shreveport, La., is spending some time visiting her friends and relatives in the city. She will leave for home August 3.

Doings of the Workmen

LOUISIANA

Many.—After listening to the soul-stirring speeches made by Prof. Matthews during the Epworth League and Sunday-school Convention, which convened at Many June 27-28, the following resolutions were adopted: Whereas, Prof. J. M. Matthews, Principal of Gilbert Academy, has managed the affairs of that school so successfully during the last session, and whereas, his administration has been a success along all lines, putting new life in the school, be it resolved, that we the young people of the Shreveport District, appreciate his work and will do all we can to help him in this worthy cause. Be it further resolved, that we appeal to the ministers of the Louisiana Conference to support and encourage Prof. Matthews in his work at Gilbert.

The preachers on the Alexandria District met on July 9, 1908, with Rev. M. P. Franklin in the chair. Devotional exercises were conducted by Rev. S. A. Mason and S. Green. After prayer S. A. Mason was elected secretary pro tem. The Sunday-school lesson was read and exercises given by Rev. M. L. Baldwin and it was discussed by the brethren. The session was interesting and was much enjoyed. The meeting adjourned to meet in the district conference August 12.—Rev. M. P. Franklin, President; Rev. W. L. Amos, Secretary.

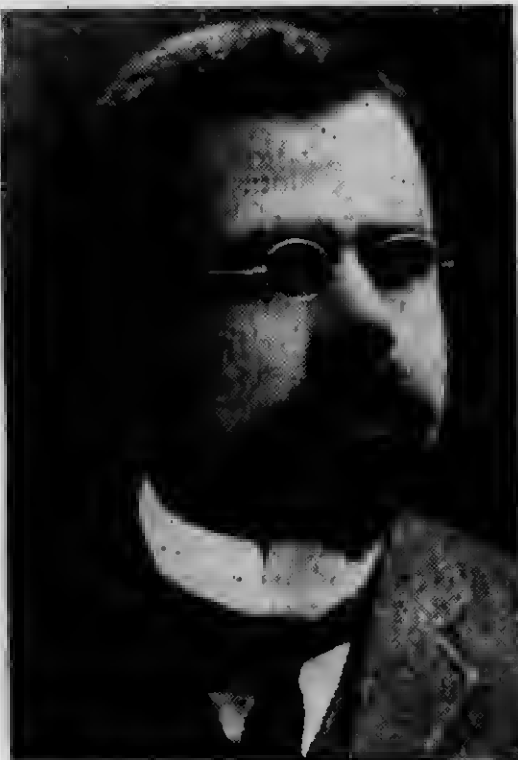
Fordoché.—The programs of July 18 and 19 were carried out under the management of the various auxiliaries of Wiley Church. Mrs. Mary P. Willis, president of the Epworth League, read a strong and instructive paper on her work. Sister Edna C. Deudre, president of the Ladies' Aid, aroused the members by her plea. Mrs. B. B. Milles, superintendent of the Junior League, spoke well. Collection, \$7. God bless these faithful women of the church.—T. A. Hampton.

A Negro that Made Good as a Surgeon

We are reproducing for the inspection of our young people a photograph of Dr. J. A. McMillan, one of the leading colored surgeons of the South. He was born and reared in the state of Texas. Graduated in the college class of 1898 from Walden University, he returned to Texas and held the chair of Natural Science in Wiley University, Marshall, Texas, for three years, which position he resigned in 1901, to enter a medical school.

The doctor dissected one-half of a human body in Illinois Medical College, Chicago Ill., prior to entering Meharry Medical College. He graduated from the last named institution in the class of 1904. After graduation he began the practice of medicine in Nashville and has become one among the best physicians of that city.

After engaging in actual practice for three years, he accepted an internship of six months in Freedmen's Hospital,



DR. J. A. McMILLAN

Washington, D. C. During his time in the hospital he devoted all of his energies to the surgical clinics. Because of having had three years of experience as a practicing physician before entering the Hospital, Dr. Warfield, the Surgeon in Chief, allowed him advantages that are not enjoyed by an ordinary interne.

An evidence of this can be seen when we note the success that he is meeting daily as a surgeon.

The doctor has done a number of major operations (including Laparotomies, Herniotomies, Prostatectomies and amputations, and has not had a death. A remarkable record. He is recognized as a physician of ability, skill and of the highest moral courage.

The steady growth of the science and art of medicine and surgery has led the doctor to believe that every physician should limit his field of practice. For this reason his energies are being directed to abdominal surgery and Genito-Urinary Complaints. It is a recognized fact, that the doctor is a man of unusual force and is destined to be a leader of his profession. He is head professor of Chemistry in Meharry Medical College, and as a teacher has proven himself efficient and gifted with the power of imparting knowledge, which has already made for him reputation and admiration among his pupils. The doctor is a man of excellent traits of character, of high aims, generous to a fault, truthful and honest. We predict for him a great future.

Do not put matter intended for these columns and business items on the same sheet.

Important to all Women Readers of this Paper.

Women are as subject to kidney trouble as men, which fact is often overlooked.

Many woman's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they will cause the other organs to become diseased.

You may suffer a great deal with pain in the back, bearing-down feelings, headache and loss of ambition.

Poor health makes you nervous, irritable and may be despondent; it makes any one so.

But thousands of irritable, nervous, tired and broken-down women have restored their health and strength by the use of Swamp-Root, the great Kidney, Liver and Bladder Remedy.

Swamp-Root brings new life and activity to the kidneys, the cause of such troubles.

Many send for a sample bottle to see what Swamp-Root, the great Kidney, Liver and Bladder Remedy will do for them. Every reader of this paper, who has not already tried it, may address Dr. Kilmer & Co., Binghamton, N. Y., and receive sample bottle free by mail.

Dr. H. Roger Williams Gives Warren Street Church, Mobile, a Pipe Organ

Dr. H. Roger Williams, a prominent laymen in the Mobile Conference and practicing physician at Mobile, Ala., has presented the church to which he belongs with a large, two-manual, nineteen-stop pipe organ. He delivered the following address at its dedication, July 22:

"Dearly Beloved Pastor, Honored Members of the Trustee Board, Officers and Members of the Warren Street Methodist Episcopal Church, Ladies and Gentlemen: Of all the solemn thoughts with which the human mind concerns itself, none harass and torment it so much as the thought of death. We sit at the feet of Experience, the great school-teacher, all of our life trying to learn how to live, and before we have completed our lesson we are informed that we must die.

"It behooves us, then, to begin as early as possible and do all the good we can, that if death interrupt our plans we can console ourselves with the thought that we did what we could to lift those about us to a higher civilization and made the world better for having lived in it.

"This should be the aim of every Christian; for the Christian is the highest type of civilized man, and if there is anything of which I can boast to-night it is that through the saving grace of my Redeemer I am a Christian.

"It is not the most popular thing in the world to be a Christian, but it is the only state of mind that can make a man happy all the while beyond the grave. The mother-of-pearl fish lives in the sea without receiving a drop of salt water. Toward the Chaldean Islands springs of fresh water may be found in the midst of the sea. The firefly passes through the flames without burning its wings, and so the child of God, though beset on every hand by the wiles of Satan, can pass through the world without becoming infected with its loathsomeness, and sweet springs of righteousness amidst the salty waters of sin and fly through the flames of earthly ambition without burning the wings of his holy desires of a devout life.

"It has been my earnest purpose and study since coming into your midst more than eight years ago to do what

I could by the grace of God to help in the work of uplifting my race, and prove by precept and example that the Negro of culture and refinement, who is forging ahead by honest, earnest, concentrated effort, is respected by the white people of the South, and in times of need can always rely upon their whole-souled charity to lend a helping hand.

"I have made no effort to gain social or political pre-eminence in your city. I believe the sooner the professional Negro leaves polly and her ticks alone the better it will be for the race as a whole. I am a physician, master of the healing art, and my life work has been to improve the conditions of men and battle against the microscopic enemies of the human race known as disease germs. How well I have succeeded I leave the hundreds who have come in contact with me and my work to testify.

"Born on a sugar plantation, of slave parents, I was sent North and given a liberal education, and then began the subject of medicine.

"While I have had the privilege of visiting almost every city in the Union and am familiarly known in every section of the country, I pride most of all the first ten years of my life, spent on a sugar plantation in southern Louisiana. It was there I had the home training of a devout Christian father and mother; it was there I was taught that the highest aim of every mortal should be to live for God; it was there I learned to have abiding faith in the Lord, Jesus Christ; it was there I gave my heart to God; it was there I gained the inspiration that has led me all the way up from the plantation to the enviable position I now hold in the hearts of citizens of Mobile and the state.

"The one desire of my parents' life was to see their child grow up a servant of God. Neither the heat of summer, the frosts of winter, nor rain or storm could deter them when the church bell rang. No excuse or claim of sickness could afford me an opportunity to stay at home. Every Sabbath morning, afternoon and night, with the children close by their side, they could be seen trudging along the road that led to the little Methodist Church at Baldwin. They have passed from time to eternity, but they still live in the righteous examples they have set before their son. I resolved that if ever an opportunity afforded me I would return to Louisiana and build a monument to mark the place where they sleep along the bank of the far-famed Bayou La Teche. I kept this resolution until I was married and my first-born son died. Then I said in the name of God I shall erect a monument in Warren Street Methodist Episcopal Church to the memory of my sainted parents and my child whom God in His infinite wisdom took from me and claimed as His own. What you to-night behold is the fulfillment of that vow—this large and sweet-toned pipe organ.

"It has cost me no little sacrifice to put it here. I knew our church membership was too poor to undertake so great a task, and so, as with resolute determination I set sails alone. I sent letters to various ones, and from them received \$105.50 as follows:

"From persons out of town:	
Prof. Lovingood, Sam Huston College, Austin, Texas	\$ 1.00
Dr. R. F. Boyd, Nashville, Tenn	1.00
Rev. James M. Henderson, D. D., Selma, Ala.	1.00
Miss Mamie E. Braden, Nashville, Tenn.	1.00

Miss N. H. Burrus, Louisville..	.50
Hon. George W. Taylor, congressman	1.00
Bishop L. J. Copins, Philadelphia	1.00
Mr. Stephen Childs, Marion, Ala.	1.00
Dr. W. H. Boykin, Albany, Ga..	1.00
Bishop James M. Vincent of our church	10.00
John A. Kenney, M. D., Tuskegee, N. and I. Institute.....	1.00

Total amount received from the friends out of town.....\$ 19.50

Received from Mobile friends.	
Rev. Dr. A. F. Owens.....	\$ 1.00
Rev. A. L. Lee of Warren Street Church	3.25
Mr. P. B. Dorlan	1.00
Mr. John S. Drage	1.00
Mr. J. M. Friedman.....	1.00
Col. J. W. Whiting.....	1.00
Mr. H. S. Walker	3.00
Mr. R. H. Bartel	1.00
Mr. W. S. Courtright.....	1.00
General Presbyterian Church...	2.00
W. R. Bickley & Co.....	1.00
C. W. Peters	1.00
Dr. T. N. Harris	1.00
Rev. J. F. Gillans.....	1.00
National Negro Fair Association	1.50
Mr. S. L. Hahn	1.75
Mr. J. H. Weinand	2.50
Mr. Isidore Dahlhelmer	1.00
Mr. Charles M. Wilkerson.....	1.00
C. J. Gayfir & Co.....	5.00
J. T. Bidgood	1.00
Wilhelm & McCowan.....	1.00
Mobile Drug Company	1.00
A. C. Brincat & Co.....	1.00
Simon Shoe Store	2.50
A. L. Feeks	1.00
Ford & Yeend	1.00
Cos. Brettel	1.00
H. M. Friend	2.00
Rev. G. H. Upshaw	1.00
Rev. H. N. Newsome	1.00
Mrs. Sophia Bohn	2.00
Rev. Isaac Stewart	1.00
J. P. Hubbard	1.00
Dr. G. H. Fonde	1.00
T. J. Smith, by a sewing machine given us	21.00

Total amount received from the Mobile friends.....\$ 86.00

Add amount from out of town, as above.....\$ 19.50

Entire amount received from all sources.....\$105.50

Paid out as follows.	
Money raised on machine was given to church	\$ 21.00
Paid for freight on organ.....	47.71
Paid for drayage of organ to church	10.00
Paid Mr. Haury for work of installing organ	75.00

Total amount spent to set up organ in church.....\$153.71

Amount paid out for installation above donations.....48.21

"While it will be seen from the above figures that the donations did not even cover the expenses of setting up the organ in the church, yet they evidence the good wishes of those whose hearts were open toward us. I feel very grateful for the gifts received, and shall ever cherish a fond recollection for the givers.

I have spared no time, pains or money in my effort to have this organ a credit to the occasion which makes conspicuous our gathering here tonight. This handsome pipe organ was built by the Henry Pilcher's Sons Pipe Organ Manufacturing Company, Louisville, Ky. It is a two-manual organ, fifteen feet high, fifteen feet two inches wide, has nineteen stops, and the front pipes serve not alone as an ornament, but speak like all the other hundreds

and hundreds of pipes within the inclosure of this great instrument. Not this only, but as an accessory to this organ I have also had put in one of the best water meters on the American market, and had the company send their own man here to set up this organ, that it might be perfect in every particular. In tone quality the organ is as sweet as it is possible to be made. The work is complete in every particular. The organ has been turned over to me, and I have a guaranty of the company for five years. In the name of Almighty God and His Son, Jesus Christ, by Whose grace I stand here tonight, I present this organ to the Warren Street Methodist Episcopal Church of Mobile, Ala., as a memorial to the sacred memory of my father, James Anthony Williams, my Mother, Lucy Williams, and my first-born son, Henry Roger Williams, Jr.

"Accept it as a token of the love and esteem I hear for those near and dear to me who have preceded me in the onward march to the kingdom of God. As your choir mingle their voices with the sweet sympathies of this organ, may they be inspired with renewed zeal to strive for heaven and its immortal glory.

"It is but a question of time—God alone knows how soon—when I shall leave old Warren Street Methodist Episcopal Church and join those whose presence on earth inspired me to render this service for God. But this organ will remain, and our children and our children's children shall still hear the sweet strains of music from this organ and be led to the bleeding side of a crucified Redeemer. And I, like one who wraps the drapery of his couch about him and lies down to peaceful dreams, can approach my grave and my god, 'soothed and sustained by an unfaltering trust' that I have done what I could to make the world better for having lived in it, and tried to the best of my ability to improve the conditions of men. May you dedicate this organ to God and to His Son, Jesus Christ, Whom to know aright is life eternal."

A BLIND ARTIST.

In the loss of one sense there is always compensation in the increased vitality of another. Miss Lucy Holmes of Kansas, although blind, is a talented musician and excels in her line of work. Indeed she is referred to as an extraordinary artist. We are pleased to give herewith a reproduction of a splendid photograph of Miss Holmes as well as a brief biographical account.

Miss Lucy Holmes was born at Longwood, Pettus County, Mo., and moved to Clay Center, Kansas, with her parents, at the age of 5 years. She entered the public schools of Clay Center in her seventh year. When 16 years old, by the accidental discharge of a gun she lost the sight of both her eyes. Up to that time her progress in her studies had been most commendable. Through the help of influential friends she entered the State Institute for the Blind at Kansas City, Kansas, in 1895, and after three years' full course graduated from that institution creditably June 8, 1898. Being especially fond of music and elocution, she did not neglect these branches. Competent critics pronounce this talented young woman the blind musical prodigy. She excels in sentimental songs and sacred music, and charms her audience in the rendition of her classical productions, which proves her an extraordinary artist. Miss Holmes is a devout Christian lady, an enthusiastic church and Sunday School worker, having served as Sunday School teacher and as stew-

ardess in the church and as treasurer of the Epworth League and organist in the Methodist Episcopal Church. She reads the Sunday School lesson from a scroll specially prepared for the blind. She sang acceptably at the Clay Center Chautauqua in 1906. She played once at Blind Boone's concert. For the benefit of the Protective Home and Hospital at Leavenworth, Kansas, she gave a grand musicale, at the African Methodist Episcopal Church, charitably aiding a laudable enterprise. Miss Holmes is a remark-



LUCY HOLMES.

able young woman. Although blind, she moves about without assistance. At home she can keep house just like any other woman, such as sweeping, putting the kitchen in order, setting the table, and can even do good cooking. She has also rendered efficient services as a nurse. There is not a lazy bone in this blind, wonderful young woman. She is a most pleasant and agreeable companion. She has traveled considerably all alone.

She has given concerts in Kansas and Oklahoma. This worthy and intelligent blind young woman is deserving of public notice and confidence in her efforts to earn an honest support. Christian people, regardless of race or creed, would do well to encourage her whenever it is possible to do so along her special line of work.

Doings of the Workmen

ALABAMA

Center Circuit.—Our third quarterly meeting was held July 18-19. Raised for District Superintendent \$12 and elected the following delegates to the District meeting: Mrs. Minnie Morrison and Miss Hattie Miller. The Sunday school lesson was beautifully discussed by Rev. I. W. Thomas, who preached in morning and evening. There is a bright outlook for better work on this circuit. We are planning to build a new church which we hope to complete by the fall conference.

Cedar Bluff.—Our third quarterly conference was held at the St. Stephen Church, with the Rev. J. W. Thomas, our Superintendent, in the chair. The devotional services were conducted by the Superintendent and the regular order of business was taken up. Very nearly all the officers were present with written reports, which showed some increase. Sunday was a grand day; our Superintendent preached two stirring sermons and the people's hearts were made glad. One was received into the church in full connection. Raised for the pastor, \$40.71; raised for building, \$16.15; raised for Superintendent, \$13.40; raised for benevolence

FORD'S HAIR POMADE

Formerly known as

"OZONIZED OX MARROW"



New Orleans, La.

DEAR SIR:—Please send immediately on receipt of 50c, one bottle of your pomade. It has done my hair all the good, stopped it from falling out and makes it soft and easy to comb.

MRS. LILLY FOSTER,
1240 Barrone St.

Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.

Absolutely harmless—used with splendid results even on the youngest children.

Delicately perfumed, its use is a pleasure, as ladies of refinement everywhere declare.

Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

Charles Ford, Inventor

on every package.

If your druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

The Ozonized Ox Marrow Co.,

153 East Kinzie St. Chicago, Ill.
FORD'S HAIR POMADE is made only in Chicago by the above firm.

Agents Wanted Everywhere.

Mme Turner's



GREAT
FRENCH
SYSTEM.

FOR THE HAIR AND COMPLEXION.

is used in our Beautifying Parlors on hundreds of ladies and gentlemen. Mme. Turner's Medicament Hair Grower will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use.

Mme. Turner's Mystic Face Bleach will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

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\$14; total, \$84.26. The SOUTHWESTERN was not forgotten. A great many of the brethren promise to take the paper.—Wm. Perry, Pastor.

Southwestern Christian Advocate

419 CARONDELET STREET.

PUBLISHED EVERY THURSDAY.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

TERMS:
Per Year.....\$1.25
Six Months......75
Three Months......50
Invariably in advance, \$1 a year to pastors

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
Aug. 4-9—Aberdeen.....	Aberdeen, Miss.	
Aug. 4-10—Paris.....	Clarksville, Tex.	
Aug. 5-9—Meridian.....	Forest, Miss.	
Aug. 5-9—Topeka.....	Fort Scott, Kans.	
Aug. 5-9—Anniston.....	Lineville, Ala.	
Aug. 5-9—W. Nashville.....	Petersburg, Tenn.	
Aug. 5-10—Cumberland.....	Huntington, W. Va.	
Aug. 6—Lake Charles.....	Crowley, La.	
Aug. 6-9—Bristol.....	Marion, Tenn.	
August 11-16—Navasota, Bellville, Tex.		
Aug. 11-16—Gainesville, Gillsville, Ga.		
Aug. 12—N. N. Orleans.....	Central, La.	
Aug. 12-16—Alexandria.....	Bunkie, La.	
Aug. 12-16—Mexico.....	Columbia, Mo.	
Aug. 12-16—Brookhaven.....	Magnolia, Miss.	
Aug. 12-17—Lexington.....	Savannah, Tenn.	
Aug. 18-23—Lexington, Georgetown, Ky.		
Aug. 18-23—Austin.....	Smithville, Tex.	
Aug. 18-23—Marshall.....	Jefferson, Tex.	
Aug. 19—Indiana.....	Shelbyville, Ind.	
Aug. 19-23—West Nashville.....	Petersburg, Tenn.	
Aug. 19-23—Baton Rouge.....	Wilson, La.	
Aug. 19-23—St. Joseph.....	Marshall, Mo.	
Aug. 19-23—Huntsville.....	Athens, Ala.	
Aug. 19-23—St. Louis.....	Springfield, Ill.	
Aug. 20—Forrest City.....	Palestine, Ark.	
Aug. 25-30—West Tenn.....	Kenton, Tenn.	
Aug. 26—Waynesboro.....	Statesboro, Ga.	
Aug. 26—Shreveport.....	Pleasant Hill, La.	
Aug. 26-30—Ohio.....	Troy, Ohio	
Aug. 26-30—Sedalia.....	Greenfield, Mo.	
Aug. 26-31—Staunton.....	Harrisonburg, Va.	
Aug. 27—Guthrie.....	Shawnee, Okla.	
Aug. 27-30—Marion.....	Gainesville, Ala.	
Sept. 2-6—Starkeville.....	Near Sturgis, Miss.	
Sept. 2-8—Houston.....	Richmond, Tex.	
Sept. 23-27—Jacksonville.....	St. Augustine, Fla.	
Oct. 1-4—Pine Bluff.....	Dumas	

CONVENTIONS.

Aug. 12—Rome (Ga.) District W. H. M. S., Sumnerville, Ga.	
Aug. 12-16—Pine Bluff District Sunday School and Epworth League Convention.	
Aug. 18-23—Austin District Epworth League Convention, —, Tex.	
August 19-23—Huntsville District Epworth League and Sunday School Convention, Athens, Ala.	
Aug. 20-24—North Carolina W. H. M. S., Maxton, N. C.	
Sept. 9-13—Lincoln Conference Epworth League Convention, Independence, Kans.	
Sept. 10—Fort Smith S. S. and E. L. Convention, Van Buren, Ark.	
The Epworth League State Convention will convene at Sweet Home, Ark., October 1-4.	

Special Notices

NOTICE—INDIANA DISTRICT.

The Indiana District Conference will meet at Shelbyville, August 19. Let ministers and delegates answer at roll call. Let us pray and plan to make this a grand session. Pastors will come prepared to settle in full minute money, Freedmen's Aid collection and collection for Conference Academy. Also, brethren, let us heed the call coming from the SOUTHWESTERN CHRISTIAN ADVOCATE office and meet our obligation, that the new building may be a credit to our Methodism in New Orleans. I heartily endorse the plan and request of Editor R. E. Jones. Dr. Mason will be with us Friday, August 21. Rev. E. A. White, District Superintendent of Ohio District, will be present. Invitations have been extended to the other District Superintendents of our conference, Bishop David H. Moore, Drs. R. E. Jones, Chas. Jacobs and I. L. Thomas. We hope to have them present.

D. E. SKELTON,
District Superintendent.

NOTICE, NEW ORLEANS NORTH DISTRICT.

All parties coming from New Orleans to attend the New Orleans North District Conference, August 12, 1908, will purchase tickets at the rate of two cents per mile for 10 or more on one ticket. Those that have clergy permits will have to purchase round trip tickets, owing to there being no agent at St. Mary Station. These instructions are from the Division Passenger agent of Mississippi Valley Railroad. Every preacher is requested to bring three subscribers for SOUTHWESTERN.

M. C. HARRISON, Pastor.
W. J. M. PRICE, Dist. Supt.

NORTH CAROLINA H. M. SOCIETY

The Woman's Home Missionary Society of the North Carolina Methodist Episcopal Conference will hold its fourth annual convention at Moxton, N. C., August 20-24, 1908. All the state officers and the District Superintendents are requested to be present. Each auxiliary should send in report of year's work from all its departments, also dues. A delegate from each auxiliary is very necessary for our success. Let as many as possible be present, that this may be the best convention in the history of our work.

A. E. MOREHEAD, President.
A. E. PEACE, Corresponding Sec.

The Preachers' Institute will be held at Mt. Jordan, Enterprise, Miss., October 30-31 to November 1. I hope every local preacher on the Shubuta District will be present. Please, every local preacher send their \$1.00 to bear the expenses of the institute by the 15th of September, to Jack McRee, De Soto, Miss. We invite all pastors to come. Revs. J. E. Webb and B. W. Robertson will be the instructors.

JACK MCREE.

Tell a Friend About It.

If you have neighbors who are ailing in any way, show them the Vita-Ore advertisement on the back page of this paper. They can try it without a penny risk and you will be doing them a big favor when it helps them.

District Rounds

BATON ROUGE DISTRICT.

THIRD ROUND.

Asbury, August 5; St. Paul, 6; Mt. Carmel, 7-9; Macedonia, 9-10; Pine and Beach Groves, 11-12; Rylander, 14; St.

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Next session opens Sept. 28, 1908. For further information, write,
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IF YOU PLAN TO ENTER COLLEGE, DO NOT FAIL TO WRITE FOR CATALOGUE AND SPECIAL INFORMATION to R. S. Lovinggood, A. M., Pres't., Austin, Texas.

Peter, 15-16; Clinton, 16-17; Norwood, 18; Albert Circuit, 29-30; Stoney Point Circuit, September 1-2; Deerford, 3; Jackson, 5-6; Slaughter, 8-9; Jordan, 10; Baker, 13-14; Mount Zion, 14; St. Luke Circuit, September 15-16; Jones Creek Circuit, 17-18; St. Mark, 20-21; New Roads Circuit, 24-25; Union, 26-27; Lettsworth, 27-28; Bachelor, 29; Mason, 30; Lobdale, October 1; Port Allen, 2-4; Prairieville, 9; Baton Rouge (Wesley), 11-12; Conrad, 13; Shilo, 17-18; Rosedale, 18-19; Baton Rouge Mission, 20.

Brethren, the district conference will convene at Wesley Chapel, Wilson, La. The conference will be held in the town of Wilson, and the programs will be out in a few days. The Rev. H. C. Gier and members are preparing to entertain the conference in good shape.

J. W. TURNER,
District Superintendent.

FOREST CITY DISTRICT.

THIRD ROUND.

Bledsoe, July 30-31; Park Place, August 1-2; Lagrange, 5; Felton and Riverville, 7; Marianna, 8-9; Oak Forest, 13-14; Gili, 15-16; Palestine, 16-17; District Conference, 20-23; Auvergne, 29-30; Augusta, September 5-6; Cotton Plant Circuit, September 12-13; Cotton Plant, 13-14; Brinkley Circuit, 19-20; Brinkley, 20-21; Crawfordsville, 26-27; Marked Tree, 29-30; Haynes, October 3-4; Caldwell, 10-11; Forest City, 16-17; Widner, 17-18.

Dear Brethren: Every cause represented and brought to the conference full. Keep up with those you take into the church. All must have revivals. Souls must be saved for the kingdom.

L. G. HODGES,
District Superintendent.

CLOW (ARK.) DISTRICT.

THIRD ROUND.

Lookesburg-Centrepoint, Aug. 1-2; Clow Station, 8-9; Clow Circuit, 9-12; Bengine-Murfreesboro, 15-17; Stamps-Louisville, 22-23; Cadillo Gap, 29-30; Gurdon-Grasona, Sept. 1-2; Camden-Wheeling Springs, 5-6; Horatio-Duquene, 12-15; Wilton-Patenville, 19-20; Texarkana, 26-27; Parlioma, Oct. 3-4; Saratoga, 10-11; Ethurta-Muddy Fork, 14-15. Dear pastors and members of the District: You are aware of the fact that the District Conference will convene at Stamps, August 20-23. Let me ask that each member of the district be present at the roll call. Brethren, let me appeal to you; let us make this the best conference ever held in the history of the district. God grant that each man may bring up a round report on all lines. Let us know no failure or defeat. Remember Friday night will be Freedmen's Aid and Southern Education night, at which time Dr. J. M. Cox will raise a financial banner bearing this inscription: "\$300 for Philander Smith." This rally will be one of the most important features of the conference. The pastors will collect \$1.00 from each member of their congregation and bring to the conference to help support the rally. Let us not forget the grand old Southwestern. Gather in the subscriptions now and report at the conference. We must have 100 new subscribers at the conference. The Rev. W. McIntosh will be collector. Brethren let me hear from you sometime.—G. A. Hall, District Superintendent.

Don't Delay Any Longer.

If you suffer from any ailment, you should not allow it to get a day older before you send for Vita-Ore. Give it a trial and a chance to cure you, as it has thousands. Read the offer on last page.

Crescent City Notes

Mr. E. D. Burke, proprietor of the Burke House, this city, has gone to Chicago on business matters.

Rev. W. Scott Chinn, pastor Malialieu Church, this city, returned last week from a stay of six weeks at the Chicago University, Chicago, Ill. From reports Bro. Chinn made good while in attendance at the Divinity School. He comes back much refreshed and ready for aggressive work.

The members of Malialieu, under the auspices of the King's Daughters, Mrs. Lucy Kay, president, tendered their pastor, the Rev. W. Scott Chinn, a welcome reception on his return from the University of Chicago on last Wednesday night. Despite the continued rain, the church was tastily decorated and the members and friends turned out in large numbers to show their appreciation for their pastor. Dr. J. F. Marshall was master of ceremonies. Appropriate speeches were made by the Revs. John McKee, D. M. Seals and W. E. Mayfield, after which Rev. Chinn gave quite an interesting and instructive talk on "Chicago and the Negro." Refreshments were served and all enjoyed the repast.

MALLALIEU.—General Speaking and Praise Meeting at 5 a. m. conducted by Rev. T. F. Robinson, of Shreveport, La. District Superintendent T. J. Johnson was present and closed the meeting with a very inspiring and helpful talk. 9:30 a. m. the Sunday School observed the Missionary Day and carried out the usual programme.

7:30 p. m. the Sacrament was administered by the pastor, assisted by Rev. Luster. The audiences were good at all of these services and Malialieu is thoroughly alive along all lines. We are preparing for the District Conference and hope to send up a strong delegation so as to bring the '09 session here. Collection for the day, good.

A GREAT OPPORTUNITY FOR YOUNG MEN WHO DESIRE AN AGRICULTURAL EDUCATION.

Many of the young men who have finished the course in agriculture at the Tuskegee Institute are commanding salaries ranging from \$50 to \$100 per month. The graduates of this department of the school are successfully employed as instructors, or as managers of important agricultural operations. The school has an agricultural faculty of twenty instructors, men who have received their training in the best agricultural schools of the country.

Young colored men and women who desire to take courses in practical and scientific agriculture are now offered the best opportunity to pursue such courses in one of the largest and best equipped schools for practical and scientific agriculture to be found in the South. The following courses are offered:

Dairying, three years' course; dairy husbandry, two years' course; wine raising, two years' course; beef raising, three years' course; slaughtering, two years' course; fruit raising, two years' course; general farming, two years' course; truck gardening, two years' course; care and management of cattle and stock, two years' course; poultry raising, two years' course.

In addition, there is a special post-graduate course of one or two years provided for graduates of high schools and colleges. We are especially anxious to have a large number of agricultural students who have finished high school or college courses. Any young man who is ambitious enough to finish any of the courses above mentioned can readily secure immediate employment at good salaries.

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LOUISIANA

New Roads.—The Sunday School at this place is in good working order and has a good enrollment. The pastor was given a substantial proof of the good will of members and friends by a recent presentation of choice groceries. The promoters of the affair were C. B. Brown, S. Page and others. The District Superintendent, the Rev. J. W. Turner, was with us on a recent Sunday. This godly man was at his best and greatly touched his audience. His sermon was a benediction. On this day forty-three partook of the Lord's Supper. Messrs. Lewis Walker and George Clark and Mesdames V. J. Walker and Caroline Clark presented a communion set to the church. Collection, \$22.35.—L. L. Green, Pastor.

Mandeville.—The second quarterly conference of Newell Church was held July 4-5 and was a success. The reports were encouraging. Our District Superintendent, the Rev. W. J. M. Price, rendered great service. Our Children's Day service was good. Pray for us.—C. W. Kershaw.

Natchitoches.—On Tuesday night, July 14, the "Jolly Workers' Club," at a very late hour surprised the inmates of the parsonage. Over one hundred pounds were left. The Rev. E. C. Goins and family were quite pleased at the call.—James E. Harrison, Reporter.

Glencoe.—On July 4 a grand concert was given by Mrs. T. P. Norris at the Tabernacle Hall. Sometimes the audience was forced to shed tears; at other times they were made to laugh. The result was a neat sum. The Sunday School is increasing in attendance.—T. P. Norris.

Lottie.—August 12 was Children's Day at Green Chapel. The program was well rendered. Collection \$10.50; paid on benevolence, \$9. This school was organized April, 1908, and since that time has gained forty members. We have no building here, but we are moving on nicely.—T. A. Hampton.

Lake Providence.—There was a grand rally on the third Sunday in June at Joyces Chapel. Leaders of Class No. 1, M. Jones, Sisters N. Priminus and M. Bellurs, Rev. J. W. Watts, preacher of the Baptist Church, \$1.50; Class No. 2 leaders, Brother M. Merry, Sisters R. Warmly and D. Clark and Rev. C. H. Smith, pastor of the Baptist church, preaching, \$1.80; Class No. 3 leaders, Brothers H. Hicks, A. L. Harris and S. Warmly and Sister Harris, preacher the pastor, J. C. Clark, \$1.30. Our Sunday-school is a fine one. When we came to this place we found no Sunday-school. We now have forty-one scholars on roll. We found just seven members at this appointment. They had most given up. But the church has taken on new life. These are the preachers who preached for the classes: G. W. Jones, 65; Rev. S. M. Harris, 45; I. R. Nicholls, 80.—J. W. Clark, Pastor.

Fordoché.—Our third quarterly conference was held July 5-8, with the Rev. J. J. Obee in the chair. All reports showed that some work had been done. The District Superintendent's sermon was stirring and heartfelt. We were favored with the presence of Revs. A. Venable and D. A. Landry.—T. A. Hampton, Pastor.

MISSISSIPPI

DeLisle.—This is my first year on this charge and the work is in much better condition than it was when I came here. We have a good set of loyal members. They gave for the pastor an entertainment and rally on the 18th and 19th of July and raised \$42.90. The entertainment was given by the Sisters Magnolia Thomas, Mattie

Flemming, Omla Daniels and Jannie Butler. The rally was given by the class leaders. W. M. Thomas raised \$9.25, B. Young, \$8.75, Joe Daniels, \$6.05, Virgin Flemming, \$4.10, Jim Ransom, \$2.60. The total amount of the entertainment and rally was \$42.90.—J. Butler, pastor.

Edwards.—The pastor, Rev. W. L. Mills, was greatly surprised on Sunday, July 12, by a number of little children, who presented to him \$8.15. The rally of June 26 was very successful. Collection during the day \$59.30. Rev. W. L. Mills preached a wonderful sermon. We are glad to say that our church is spiritually growing and we are all ready prepared to entertain the District Conference, and feel sure that when it is over the preachers will be delighted to visit Edwards again.—Ora F. Parks.

Quitman.—The District Superintendent was here to hold our quarterly conference. Our work is prosperous. The Superintendent is always welcome at Quitman. We are looking after the interests of the church and the Southwestern.—A. Reid, Pastor.

Shelby.—Children's Day was observed on this charge. The programs were well carried out. Collection at Shelby \$5, at Mound Bayou \$2, at Emory Chapel, \$2.05. The pastor, Wm. Bell, will conduct a camp meeting at Emory August 17.

Holly Springs Circuit.—Children's Day was observed at Calvin's Chapel on the second Sunday with appropriate exercises. A beautiful programme was rendered and the children acquitted themselves nicely. The day was an ideal one and many visitors from Holly Springs and other points were with us. Prof. J. A. O. Williams and Rev. J. J. Elliott made some interesting remarks. The work is in a prosperous condition and has taken on new life. Collection was taken up and \$35.15 was raised for benevolent purposes. The pastor is happy.—Rev. A. J. Trice, Pastor.

Desoto Charge.—Our third quarterly conference was held at Bethel July 18-19, with Superintendent J. B. Brooks in the chair. Reports from the officers indicated an increase along all lines. The District Superintendent preached soul-stirring sermons at 11 o'clock and at 3 p. m. Twenty-nine partook of the Lord's Supper. Paid pastor this quarter, \$55.18; paid assistant pastor, \$12.42; paid District Superintendent, \$13.40; raised for missions \$13; raised on building \$8. Total for this quarter, \$103.07. We are getting along nicely this year.—J. E. Webb, pastor.

THE DEMAND FOR AN EDUCATED MINISTRY.

Realizing the demand among the Negro people for an educated ministry, The Tuskegee Normal and Industrial Institutes conducts, in connection with its other departments, a Bible Training School. The courses of study are so arranged that not only ministers and licentiates may be benefitted, but those also who desire to do better missionary work or become intelligent Sunday School teachers.

The chief aim of the Bible Training School is to afford a comprehensive knowledge of the English Bible and to implant in the hearts of those who attend an ambition to dedicate their lives to the elevation and Christianization of their people. Daily supplementary exercises designed to instill habits of sobriety, cleanliness, regularity teaching is wholly undenominational, the intention being not to oppose or antagonize any theological work being done elsewhere, but instead to assist all denominations.

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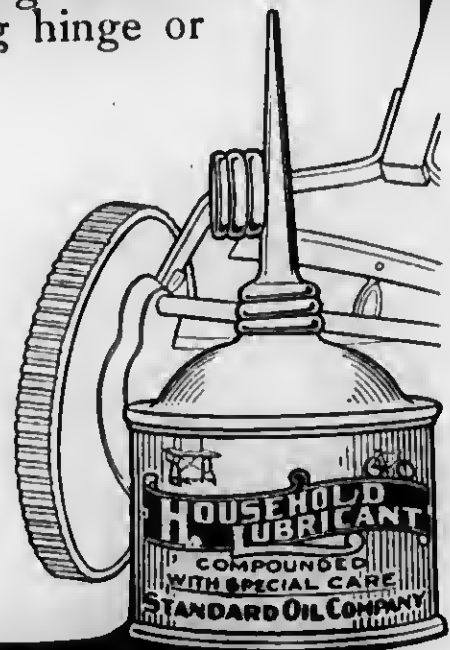
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The teaching is free. The cost of board, including furnished room, light, fuel, laundering, etc., is \$8.50 per month. The entrance fee is \$7 to be paid in cash by each student when he registers. Students will be given

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the opportunity to work out much of the \$8.50, in some cases all of it. Lack of means should not keep any one from entering the Bible School. If the student is not afraid of work and study he will succeed.

For further information, address, BOOKER T. WASHINGTON, Principal, Tuskegee Institute, Alabama

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

SENSLEY.—At Woodland, La., on July 20, 1908, Brother Benjamin Sensley, a member of Mount Carmel Church, departed this life. He was 65 years of age and has been a member of this church about 30 years. He leaves a wife, three sons and four daughters to mourn. His funeral was conducted by the Rev. I. R. Scott, pastor, assisted by the Rev. H. C. Gair.

YOUNG.—Bro. Edmond Young, a member of the Methodist Episcopal Church, of Springfield, La., passed into his eternal rest July 23, at his home in his 84th year. Bro. Young was a faithful, earnest Christian, truly devoted to his church and to the Master's cause. His delight was to be on duty, wherever duty called him. He was ready to go. He was confined to the house nearly two months. Notwithstanding, he did his full duty to the church, being visited from time to time by the pastor. He always expressed his hope in the Lord. His faith was firm, his hope was sure. Bro. Young leaves a wife and a host of friends to mourn. The funeral was conducted by the pastor, B. F. Branch.

MADDEN.—At Lamar, Ala., after an illness of four months, Sister Katie Madden, one of the bright and useful young members of Mt. Carmel Church, departed this life in full triumph of faith.

A. B. Evans.

FIELDS.—Lucy Will, infant daughter of Sanders D. and Lou Ella Fields, departed this life June 21, between 2 and 3 a. m., 1908, at Mason City, Alabama.

WHITE.—Joseph White was born in the state of Texas. He came to Guthrie, Okla., at the age of 12, joined the church at the age of 13 and lived for 13 years a consistent Christian. He died at the age of 26 from the effects of gas while working in a sewer some 25 feet under ground. He was a strong, firm Methodist and an excellent church worker. The funeral was sermonized by the Rev. Riley R. Powers, D. D., pastor of St. Paul Methodist Episcopal Church, Guthrie. He leaves a wife, mother, two sisters and four brothers. As an officer and member he was always at his post with a loving smile. His friends were many. He will be missed greatly by citizens, members and relatives.

EDNA MAE FRANKLIN.

MORRIS.—The death angel entered the home of Bro. and Sister W. H. Morris at Morrillton, Ark., and stole away little Charlie. He was the baby; had been ailing for some time. He is not now for God took him to live with the angels.

JOHNSON.—Charles Johnson was born November 22, 1891, died July 7, 1908, at Ft. Worth, Texas. He was converted at Samuel Houston College in 1904 and joined the Methodist Church. On going to Clark University, in 1907, he transferred his membership to that place. He said that he had a saving faith in God. His funeral was largely attended.—A. Brown, pastor.

KYLES.—Ann Kyles, a member of Casper Methodist Church, departed this life July 19, 1908. She was ready and willing to go. Her father, three

A Square Deal

Is assured you when you buy Dr. Pierce's family medicines—for all the ingredients entering into them are printed on the bottle-wrappers and their formulas are attested under oath as being complete and correct. You know just what you are paying for and that the ingredients are gathered from Nature's laboratory, being selected from the most valuable native medicinal roots found growing in our American forests and while potent to cure are perfectly harmless even to the most delicate woman and child. Not a drop of alcohol enters into their composition. A much better agent is used both for coloring and preserving the medicinal principle used in them viz. pure vegetable glycerine. This agent possesses intrinsic medicinal properties of its own, being a most valuable antiseptic and antiferment, nutritive and soothing demulcent.

Glycerine plays an important part in Dr. Pierce's Golden Medical Discovery in the cure of indigestion, dyspepsia and weak stomach, attended by sour risings, heart-burn, foul breath, coated tongue, poor appetite, gnawing feeling in stomach, biliousness and kindred derangements of the stomach, liver and bowels.

Besides curing all the above distressing ailments, the "Golden Medical Discovery" is a specific for all diseases of the mucous membranes, as catarrh, whether of the nasal passages or of the stomach, bowels or pelvic organs. Even in its ulcerative stages it will yield to this sovereign remedy if its use be persevered in. In Chronic Catarrh of the Nasal passages, it is well, while taking the "Golden Medical Discovery" for the necessary constitutional treatment, to cleanse the passages freely two or three times a day with Dr. Sage's Catarrh Remedy. This thorough course of treatment generally cures the worst cases.

In coughs and hoarseness caused by bronchial, throat and lung affections, except consumption in its advanced stages, the "Golden Medical Discovery" is a most efficient remedy, especially in those obstinate, hang-on coughs caused by irritation and congestion of the bronchial mucous membranes. The "Discovery" is not so good for acute coughs arising from sudden colds, nor must it be expected to cure consumption in its advanced stages—no medicine will do that—but for all the obstinate, chronic coughs, which, if neglected, or badly treated, lead up to consumption, it is the best medicine that can be taken.

sisters and four brothers survive her. The funeral was conducted by Local Preachers S. Jones and H. Williams.

Marriages

HOBSON-EMORY.—Mr. Winston Hobson and Miss Anna Emory at Shelby, Miss. Rev. Wm. Bell officiated.

CHATARD-REED.—At the residence of the bride on the night of July 25, in the presence of a large company of friends, Mr. Emile Chatard and Miss Julia Reed were united in holy wedlock. The bride and groom are held in high esteem in the community. May success attend them on their matrimonial tour. Rev. D. M. Seals, of Thomsoa Chapel, officiated.

INQUIRY.

Information is desired as to the whereabouts of the children of James Roberts Brooks. Their names are: Mary Jane Brooks, Caroline Brooks and William Brooks. The last report was that they were living in Memphis, Tennessee. Their mother's name was Jane Brooks. Robert Brooks, their father used to belong to Doc. Jack Taylor of Pine Bluff, Arkansas. He has a sister named Mary Jane Medcalf, who belonged to one Mr. Jake Medcalf, of Selby county, Kentucky. The mother of Robert and Mary Jane was named Carrie Coleman. Address Mrs. Mary Jane Medcalf, 718 Lowerline St., New Orleans, La.

Literary Notes

If English ever becomes a world-language it will be—in the judgment of Professor Brander Matthews—simply because it had to be. Why this is so, is one of the phases of "English as a World-language," which Professor Matthews writes of in the July Century. He will explain why other languages have not succeeded in the struggle forever going on for such supremacy, and will give the reasons in fa-

vor of English becoming a universal tongue.

The problem as to whether a clever man needs a clever wife rests upon broad lines, and is, after all, very easy of solution, says Katherine Cecil Thurston, in the July Delineator. Without doubt a clever man should have a clever wife, if the goal desired to be a successful marriage; but "clever" must not be taken as synonymous with the words "work-producing" or "ambitious." The quality necessary to the wife of a clever man is the essentially feminine cleverness of tact and intuition—the subtle woman's gift that can stimulate without irritating, can comprehend without questioning, and under all circumstances can—or appears to—subordinate her own interests, her own personality, to the more vivid, dominating masculine qualities of her husband.

The current issue of *Woman's Home Companion* has a Fourth of July cover by James Montgomery Flagg which is attracting a deal of attention. This is a Fourth of July number, with many bright stories not at all too heavy for mid-summer reading. "The Runaway," "Dear Amaryllis," "The Garden of Forgotten Klags," "Sowing Seeds in Danny," give some idea of their titles—and the stories themselves are just as charming as the titles indicate.

Edward Everett Hale makes a strong plea for Americans to travel in America and visit at least a few of the wonderful places that exist in our own country, which most of us have never seen. Mrs. Sangster writes on the American woman and the simple life, asserting that they are getting much too far apart. "People Who Shop," told by one behind the counter, will make every woman who reads it much more considerate of the poor shop girl from whom she buys her laces and silks and ribbons.

The so-called "Emmanuel Movement," which was started in Emmanuel Church, Boston, has been so successful that it is being taken up by churches in other cities.

The Rev. Dr. Robert MacDonald, a Brooklyn pastor who has adopted the Emmanuel method of treating at his church nervous and other kindred diseases, tells just what Emmanuel Movement is and what it hopes to accomplish.

Mrs. Anna Steese Richardson explains what a "welfare secretary" does in a big department store, showing how much help the right sort of woman can be to the hundreds of girl clerks who labor day in and day out behind the counter.

The mid-summer fashions are described and illustrated by Grace Margaret Gould, and Fannie Merritt Farmer, America's greatest teacher of cookery, tells how to get satisfactory meals when far away from market. There are other good things, too, that will interest many women of many tastes.

LIPPINCOTT'S MAGAZINE

Second Quality, a Complete Novellette, Mrs. John Van Vorst. A Memory, a Poem, Sue Jauss Bieber. Our Inland Empire, an Article, Day Allen Willey. The "Yankee Snob," a Story, Caroline Lockhart. The Wind of Fire, a Poem, Charles L. O'Donnell. Pendleton '01, a Story, Karl von Kraft. The Inexplicable, a Poem, Stacy E. Baker. The Patchwork Lady, a Story, Dorothea Deakin. Woman Suffrage in America, an Article, Annie R. Ramsey. The Leper Valley, a Story, Will Levinton. Comfort. A Ballad of Galway, a Poem, Ethna Carbery. Fudge, a Story, Clif-

ford Howard. Thackeray's Substitute, a Sketch, D. K. Janowitz. The Wood Call, a Poem, Isabel S. Mason. Ways of the Hour: "Predigested Fun," by J. B. E.; "Blessed be the Builders," by George L. Knapp; and "The Psychological Gymnasium," by W. P.

One Million People Know It.

One million people have tried Vitae-Ore on the thirty-day trial offer and seen what it is and what it does. You should try it, too. See offer on last page.

Doings of the Workmen

KENTUCKY.

Chaplin, A. Bland, Pastor.—St. Paul Church celebrated its twenty-first anniversary on the first Sunday in July, which brought many of the old friends home. The Rev. E. D. Lawrence preached at eleven o'clock. Raised at the morning collection, \$15.55. At 2:30 o'clock the anniversary sermon was preached by the pastor, the Rev. A. B. Bland. The glorious and soul-stirring sermon preached by our pastor in the afternoon went straight to the hearts of all that heard it. Total collection for the day, \$36.

OKLAHOMA

Guthrie.—The members of St. Paul Church are greatly enthused over their present pastor's work. The church is crowded every Sunday night and the Wednesday night prayer and praise service is the best in the history of the church. The church has six efficient, zealous class leaders who are at their post each Wednesday night. Oh, what a pentecostal shower falls upon the faithful gatherers. The young feel strong and active, the old feel young and determined in this grand work. The Sunday-school under the superintendency of Prof. A. J. Scales, is well graded and well attended. The pastor has organized a Teachers' Training Class, which is moving along nicely. The Superintendent and his assistant, Bro. Silas Woods, are moving things right along. The Epworth League, Sr., with Bro. Jackson Brown at its head, has taken on new zeal and is an instrument in fostering the work of the church. The Junior League, under the superintendency of our dear faithful Mrs. Maud Hobbs, is starting off nicely. The church is alive financially and spiritually as never before. Pray for us. We are upon the eve of a mighty revival, which will begin the second Sunday in August. The Rev. Wade Hamilton, of Oklahoma City, is invited to come and assist in the great work. The Rev. Wm. White, of Danville, Arkansas, a loving revivalist, is also expected to be with us. Let the entire general church put up a special prayer for our success. We Methodists of St. Paul, Guthrie, have a man that we are proud of and we love and appreciate the work he is doing for us, and last week we made him and his family smile a great deal. It is on this wise, on the 15th night of this month a host of members and friends stormed the parsonage, being led by Misses Elnora A. Franklin and Rena Brooks. Elder D. G. Franklin was there with his sweet singing voice, and he played the piano and sung until the pastor and his family could be changed out of their fright. The parsonage table and bed were well filled.—Wm. Thompson.

Quenches Thirst

HORSFORD'S ACID PHOSPHATE

It makes a refreshing, cooling beverage, and wholesome tonic—superior to lemonade.

Don't Spend

A Penny



Be Sure First

by a Test at our risk. Don't spend a penny before you have tested it, before you are sure, before you have seen and felt. We know what we have to offer, we know the public. We trust to the power of what we offer. We trust to the public's sense of Honor and Gratitude. The sick man or woman suffering day by day for lack of the right kind of help, is glad and happy to pay when they get the help. We know this, we know how Vitae-Ore helps, we know we will get our pay when it does help, and so we take the risk. We want to take it—all of it. We are glad to do it.

It is not a gamble, not an experiment, but a test, and a test that has led in thousands of cases to positive knowledge that Vitae-Ore is a right medicine for sick and ailing, poor, thin-blooded, weak, debilitated, worn-out, Rheumatism-racked, Stomach-tortured, Kidney-tyrannized, Heart-frightened men and women. It is a test that leads to our pay and Vitae-Ore's popularity. That is why we take all the risk and why we plainly and boldly say to you Don't Spend a Penny until you have tested it.

You Don't Risk

One Single, Solitary, Red Cent. You must use a postage stamp to write for it or we cannot know that you need it, but we will return a 2-cent stamp to you after 30 days if you ask for it. We want the test to be absolutely, entirely and completely free of any and all cost to you if Vitae-Ore does not help you. We do not want it to cost you one single penny unless the 30-day treatment benefits you, unless it proves Vitae-Ore the remedy for your ills, as it has proven the remedy for so many thousands of others. We don't want a nickel of your hard-earned money unless you are glad, willing, happy and proud to send it to us for what Vitae-Ore has accomplished for you. Then we want our pay and deserve it, but not otherwise! We take absolutely all of the risk. We leave it entirely for you to decide, to say that we have earned our pay or that we do not deserve it. Read our trial offer; read the proof we give upon this page; read what Vitae-Ore is; read what it has accomplished for others, and write today for the \$1.00 package on 30 days' trial.

Cured Four Years Ago.

Permanently Relieved of Rheumatism and Nervousness at the Age of Seventy-eight.

INDIANAPOLIS, IND.—I was afflicted with Rheumatism for many years, the attacks being especially strong during last winter. I could not sleep nights on account of the pain which centered in my back and left leg. My Nervous System was also affected. The doctors who treated me said they could not help me, as I was seventy-eight years old, and my system was entirely worn out. I doctored with so many kinds of medicine that I had a small drug store at home, but nothing helped me. I had new hopes, as summer approached, that the warm weather would bring me relief, but this hope was not gratified, as I grew no better. Then I gave up all thought of a cure, thinking that the doctors were right and that nothing could help me.

One day I read the Vitae-Ore advertisement in my church paper and sent for a package. After five days it had done me so much good that I was well pleased. After using two packages I was entirely cured of the Rheumatism and my nervous system is now so wonderfully improved and strengthened that I can work with as much force and vigor as I could twenty or twenty-five years ago. Vitae-Ore has caused an entire change in my system, seeming to make a new man of me. I wanted to wait until my report until I was fully convinced that the benefit is entire and permanent, and I write at this time without the least inducement from the Theo. Noel Company, merely through appreciation toward God and the wonderful Vitae-Ore medicine. I hope that Vitae-Ore will continue to be a blessing to all ailing mankind.

REV. JOHN FUCHS, 1907 Ashland Ave.

Re-affirmed Four Years Later.

INDIANAPOLIS, IND., March 27, 1908.—I was cured of Rheumatism by Vitae-Ore about four years ago, but I use it regularly for two reasons: First: It strengthens my Nerves wonderfully. I am 82 years old and preach every Sunday, do all the work of a pastor and serve the congregation. Second: It keeps my Kidneys in good order so that I have no trouble to urinate, which often is the trouble of old men. I never will do without Vitae-Ore. If everyone would only know how good it is, no one would be without it.

REV. JOHN FUCHS.

Read This Trial Offer!

If You Are Sick we want to send you a full-sized \$1.00 package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 2 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on trial.

What Vitae-Ore Is.

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, when mixed with water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

KIDNEY and BOWEL DISORDERS

Back and Side Pained Her. Also Had Rheumatism, Stomach and Female Troubles.

CUMBY, TEXAS.—My Kidneys were badly affected, my Bowels were out of order and my Stomach was in such a bad condition that I could not eat anything without its almost killing me. I also had Rheumatism and had gone down from 225 pounds to 175 pounds. I had been in this state for a year, but the first of October 1903, I grew worse; my back and side pained me so much I could hardly go about, my kidneys acted continually, day and night, as did my bowels; there seemed to be a fire in my stomach and at times the suffering was so great it seemed I could not live. I took everything I know of, including several kinds of patent medicines; some relieved me for a short time, but none cured me. My periods lasted from two to three weeks, and no one but a woman can know what I suffered. I saw the Vitae-Ore advertisement and I decided to see what it would do and sent for a package. It helped me right from the start. I kept on using it and today I am sound and well because of it and think it the grandest thing on earth. We now use it for every ailment in the family and it always helps. Too much cannot be said of it. MRS. J. B. MAHAFFEY.

USE THIS COUPON

If You Do Not Wish to Write a Letter.

THEO. NOEL CO., Vitae-Ore Bldg., CHICAGO

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and want you to send me a full-sized One Dollar package of Vitae-Ore for me to try. I agree to pay \$1.00 if it benefits me, but will not pay a penny if it does not. I am to be the judge. The following is my address, to which the trial treatment is to be sent by mail, postpaid:

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Will tell to you its own plain story, a story that has meant Comfort, Peace and Happiness to thousands.

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if you are skeptical, we care not if you have no confidence, it makes no difference to us if you give no credence or belief, it matters not even if you lack hope. We ask only for your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a \$1.00 package on trial. If you need it, if you are suffering, wasting away day by day, for lack of that help and health which it may bring to you, send for it today! It will not cost you one single penny if it does not help. Nothing to begin with, nothing at any time if not satisfied. You are to be the judge!

IF YOU SUFFER FROM

Rheumatism, or any Kidney, Bladder or Liver Disease, Dropsy, a Stomach Disorder, Female Ailments, Functional Heart Trouble, Catarrh of Any Part, Nervous Prostration, Anaemia, Sores and Ulcers, Constipation or Other Bowel Trouble, Impure Blood, or are just Worn-Out, send for a 30-day trial treatment of Vitae-Ore right away and see what this remedy will do for you. ADDRESS US AS BELOW:

THEO. NOEL CO.,

S. N. Dept.

Vitae-Ore Bldg.

CHICAGO, ILL.

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ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 13, 1908

Vol. 42 No. 33

New Orleans University

IN NEW ORLEANS:

College of Liberal Arts
Normal Department
Flint Medical College
School of Pharmacy

College Preparatory
School of Theology
Sarah Goodrich Hospital
School of Dentistry

Sub-Preparatory Schools
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NORMAL Graduates are exempt from State examinations for teachers' certificates.



The New Orleans University has made a unique record as a Christian Institution. Founded in 1873, it has contributed greatly to education in the South. The thoroughness of its work, the number and variety of its departments and courses, the care in the mingling of the sexes, the convenience of the dormitories, the sympathetic and efficient custody of the girls by women who understand them, the sensible discipline, the religious advantages, the large attendance and marked success call for the attention of parents and intending students.

Registration Sept. 28th.

Class Work Begins Sept. 29th.

In the CATALOGUE of the University, which will be sent free of charge to any address, will be found abundant information as to EXPENSES in any one or all the schools, Courses of Study, Student Life, etc., etc.
A separate Catalogue of Flint Medical College has been published and may be had on application.
All correspondence promptly attended to.

JOHN WIER, Pres., 5318 St. Charles Ave., New Orleans, La.

Why Go to College?

A Greeting to Methodist Youth by Secretary Nicholson of the Board of Education

I most cordially respond to the kind invitation of the editor of the *Western Christian Advocate* to present greetings to the Methodist youth about to enter college, for I am deeply interested in their future.

Let me congratulate all those who have completed the high school course, and say to them: "You will be tempted to think you have completed your education and are now ready for life's work, but in nine cases out of ten you really are not." The State says, "Go to college," else why does she spend vast sums of money upon her colleges and her universities? The Church says, "Go to college," else why does she maintain colleges involving heavy financial burdens and great personal sacrifice on the part of many of her members? Professional men, State officials, merchants, manufacturers, captains of industry by the hundred were never more unanimous in their advice, "Go to college." The demand for college-bred men is constantly increasing. The settlement of vast endowments upon colleges and universities by practical men of affairs like Andrew Carnegie, John D. Rockefeller, D. K. Pearsons, and hundreds of men of lesser means, shows the constantly increasing value they are placing upon college education.

A young person should go to college (1) because the college education gives breadth to the mind and enables those who possess it to see more clearly the larger things of life. In later years, when the cares of business engross one, this education furnishes an unfailing source of pleasure and relaxation. Business men who have had the advantages of a college training are enabled to throw aside the cares of business to enter with zest upon various lines of pleasurable reading and study, to appreciate the treasures of art, literature, and music, and to avoid the distress of physical and mental prostration. Not long since a gentleman who was worth several millions of dollars was crossing the Atlantic with a professor in one of our universities. The millionaire, realizing that the professor was noted for his breadth of culture, for his noble spirit, and his high aspirations, said to him toward the close of the voyage: "I would gladly exchange my millions for your wealth of personality. Really, you are the rich man and I am the poor man."

(2) Because a college education enhances the chances of success in life at least 20 per cent, while many place it as high as 50 per cent, and some would estimate it even higher.

(3) A large part of the value of a college education grows out of the contact with the students who are found in the institution. One is constantly measuring swords with the brightest and most capable young people of one's generation. Thus one prunes out many idiosyncrasies which otherwise would interfere with success in later life. There is a constant inspiration to high endeavor and an additional aspiration after higher ideals because of this competition in such an environment.

(4) In later life these friends of college days become of great value to a young man. More than one man high in public life to-day is owing his success to the fact that a group of college chums knew him and helped to bring him to the front. For this reason young men should ordinarily attend college in their own State, or in the State where they expect to live and engage in their chosen calling. And for this reason, also, the small college is likely to prove better than the large university, because the contact is closer, the acquaintanceship is more intimate, and this sort of support and fellowship is more certain, and consequently is likely to become more valuable.

And, once again, a college education pays in the saving of time. Other things being equal, the man who stops for a thorough college training on the right lines will catch up all the time he seemed to have lost in the first five years he is out of college. Financially and in rank he is the gainer of all the remaining years, and almost without exception he is enabled to do a grade of work vastly higher than any which he would be able to do without the education.

As one who wishes the best things and the larger successes for the great army of our Methodist youth, I therefore advise them intelligently to seek out a good college, and at whatever present sacrifice to enroll themselves as students therein next September, and I shall count it a great pleasure to greet them personally as I pass among the colleges during the quadrennium just opening.—In the *Western Christian Advocate*.

Why Do Not More Young Men Enter the Ministry?

By Miss Mamie E. Braden, Dean of Music College of Walden University

Our young men are laying plans and steadily following them out to enter business and professional life.

Most of these callings are well supplied with workmen.

But what of the ministry?

Various denominations are expressing a need of workers.

A member of the Board of Education in a sister denomination says that fifteen hundred more men are needed to fill pulpits in that denomination than are available.

Recently in a conference of the clergy of the Church of England this was a problem in the very forefront of the interests of the church.

Is the trouble in the calling?

Is it a small matter to be God's mouthpiece, to speak to the people God's words, to be fishers of men, delivering from dangers and lifting them into the moral atmosphere of the highest life?

The calling of the ministry is the most sublime of callings. To it, in the earlier days of our church, the circuit rider called attention and preached often on the subject, urging young men of ability and promise to consider this calling as a life's work. Then also in these earlier days there were fifty per cent more college students who entered the ministry than now.

It is suggested that the lack of financial support is an obstacle.

There are many instances on record, where Martha-like, ministers becoming encumbered with the care of financial affairs, have ceased to be interested in spiritual matters and have been drawn away from the better part.

Again, God always cares for his messengers and he who is sent of God and he who fulfills his part

of the contract may rest safely on the promise, "Lo, I am with you always."

At recent conferences of Y. M. C. A. workers this subject has been one of intense interest and investigation, and the outgrowth has been ministerial bands organized in various colleges. One purpose of these bands is to "Pray daily for deeper spiritual life, a clearer vision of Christ, a larger share in his Spirit, and that the Lord will thrust forth men for the Gospel ministry."

Let the preachers of the present day preach to young men from the pulpit, talk with them personally and pray with them and the result will surely be additions to the applicants for the ministry.

Sunday school teachers also may exert a strong influence in this direction. A consecrated woman in a Sunday school in Virginia prayed and worked earnestly for the conversion of her class of boys, and not only for their conversion but that they might become preachers of the Word, and her prayers were answered by a number of the boys being led into the ministry. As alarming as conditions seem to be the situation is better than appears. If ministers received salaries equal to that of other professional men, the ministry would be greatly in danger of being crowded with men who were in its ranks simply for the "loaves and fishes."

Let all God's children who realize the need of laborers in the vineyard of the Lord, and who have faith in the power of prayer, "Pray therefore the Lord of the harvest that he will send forth laborers into his harvest."

Nashville, Tenn.

Contemplation and communion lead to transfiguration.—Rev. Cecil H. Wright.

The Pressing Need of an Academy for the Lexington Conference

BY THE REV. J. H. ROSS

The Lexington Conference occupies a unique position in all progressive movements of our great Methodism, having for its field of operation the great States of the Union, Kentucky, Ohio, Indiana and parts of Illinois and Michigan. All will agree with us that the great need of the Negro race today is education, unfettered, untrammelled, of the best type of which there is one only and that Christian education. This and this only will fit the race for progress and a forward march. This we must have as a Conference. We represent a membership of 123 ministers, 156 local preachers, 11,747 lay members and probationers, a Sunday school army of 147 schools, with 889 officers and teachers, 6516 scholars. Fed with the Gospel and nurtured at Methodist altars, when we consider this number and note the possibilities, the need of an academy looms up before us as a great mountain and the searching question of the master comes ringing in our ears: "Lovest thou me?" with the junction, "Feed my flocks." Other conferences of our connection have their Walden University, General Theological Seminary, New Orleans University, 26 in all, filling the long felt want of Christian education, within their bounds. Our needs are equally as great as these, if not more, for we are to compete with other churches and conferences who have their schools and academies dotted all around us. In many instances they are bidding for our youth and girls and showing good reasons why they should have them. The question has been going the rounds: "Why the denominational school?" We may well ask the nation, "Why the military school?" the statement "The time to prepare for war is in times of peace" stands for anything the question is not answered. It can be truly stated without fear of a successful contradiction that of all the great denominations in the field for the uplift and enlightenment of the Negro, the Methodist Episcopal Church is the best fitted and equipped and adapted to this work.

The Lexington Conference has its place in the work. Why not enter the field full-fledged and armed for the fray against ignorance and superstition and strife? For many years we have talked of a "Conference Academy" and each year has brought more and more of necessity, until now we have no deed and in truth the "pressing need." Throughout our boundaries our youth are surrounded with submerged in the public educational system and thus being prepared literally for life's duties. Their only resort for Christian education and training in many places is the Sunday School which is a great disadvantage by the lack of proper teachers and officers, to give by precept and example that of education that fits one for usefulness in this present life and the life beyond. Hence the pressing need of the academy; to prepare these we must have leaders in the pew and pulpit as well. These then push forward the great educational interest of the church. We have in all these years done nothing for the establishment of great movements and the production of great men and women in other churches, until it can be said truthfully, "That there is no church or an institution in this country whose name that has not in some way been touched by our Methodism." Is it not now high time we are looking after our own interests as others are and building up ourselves as we should do? The conference itself needs the academy, for its intellectual good and for the propagation of the special interests of the church, placed in its hands and its care.

The Conference is calling for men to fill positions of trust and responsibility. Why not have an academy established in our midst and fit the material that is needed right in our own home, and be better prepared to take our part of the work of Christ, and his kingdom. Indeed we are in need of men prepared, consecrated, to service and to Methodism, men who do not turn the world upside down looking for big salaries and great honors, but who will be interested in the movement for the spread of the influence of our Christianity. The large churches need to have the influence extended, the small churches need to be encouraged. Why not have a round dozen churches each with their pastor a thousand dollars a year, and the members paying from eight to nine hundred dollars a year, giving from two to five hundred dollars each for great benevolences? This can be brought about

(Continued on page 7.)

An Evening Industrial School

One of the most interesting educational movements of the country is the Evening Industrial School, conducted in the Public School building, No. 67, in New York City, with Professor William L. Bulkley, Ph. D., as the principal. This school had its birth really in the Public School No. 80. A visit to this school brings one in touch with upward of two thousand pupils, mostly men and women of advanced age, many of whom are between the ages of forty and sixty. They are making strenuous and persistent efforts to master the rudiments of the English language as are taught in the primary grades of any public school. These persons enter the first grade and go through the grades with enthusiasm and determination that is simply charming. When by legislative enactment separate schools were abolished in the city of New York, Colored School No. 3 was named Public School No. 80. It was, however, scarcely more than a change of name, for the classes each year have been composed almost exclusively of colored children. The result is that here has been afforded the most opportune field for the study of social and industrial problems as they effect the colored people.

To reach the parents and other adults and to help them in any possible way, various methods were employed, among which were monthly parents' meetings, held in the evening in the school. All sorts of helpful topics were discussed by many different people. Through a close study of their needs it became evident that it would be well to conduct a school at night where not only reading, writing, and simple arithmetic, but also some of the more useful trades would be taught.

THE WHEEL TURNS

Accordingly, in the spring of 1905, through the co-operation of the City Superintendent of Schools, Dr. William H. Maxwell, Dr. Matthew J. Elgas, Superintendent of Evening Schools; and District Superintendent Seth T. Stewart, the Committee on Special Schools of the Board of Education decided to start the following autumn in Public School 80 an evening school, primarily for colored men and women.

KINDLING ENTHUSIASM

Prof. William L. Buckley was appointed principal of the school. His first duty was to arouse an interest in it. The clergy and other leaders of the people were unanimous in expressing their approval of such a school, but more than one were doubtful that the people themselves would take any interest in it. Some thought that they might promise to attend, that possibly a fair number might enroll, but that only few would be willing to undergo the self-denial that continued attendance would demand.

Meetings were arranged in the churches at which different persons spoke of the advantages of such a school. Prominent among these persons were Superintendents Edson, Elgas, Stewart and Shimer, and the Director of Manual Training, Dr. J. P. Haney.

Cards were signed by persons who expressed thereby their intention of attending the school. Before the opening in September, more than four hundred men and women had enrolled. This number was gradually increased till more than 1400 had enrolled before the close of the school in March 1906. Of this number fully 1000 were colored men and women.

TESTING ITS WORTH

Besides classes in mechanical drawing, bookkeeping, stenography, typewriting, and the common school branches, the following industries were taught: dressmaking, millinery, cooking, embroidery, and carpentry. The fact that only one industry for men was conducted is readily explained. We had a carpenter shop already equipped for the use of our day school; no extra expense was considered wise for a doubtful experiment.

Twenty teachers were employed four nights a week from 7:30 to 9:30. Every room in the building was occupied. It was necessary to conduct simultaneously three different classes in the Assembly-room. It was an inspiring sight to see rooms full of earnest men and women, many of them past the prime of life.

As the seats in some of the class-rooms were too low, being used by the smallest children in the day

school, the women were allowed to sit on top of desks; and yet, on this uncomfortable perch, they sat night after night, as happy and as industrious as bees on a spring morning.

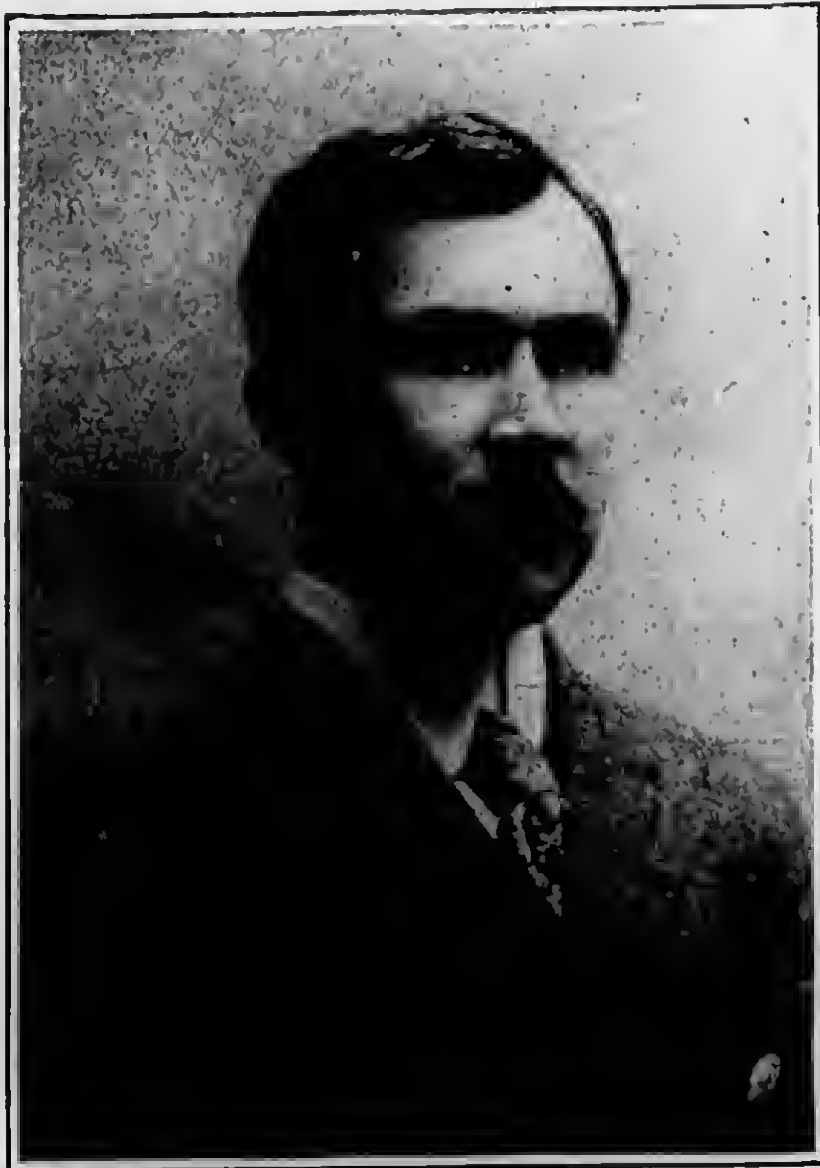
Infractions of discipline were out of the question. Whether coming to school, or going from school, good order prevailed.

The customary policeman, whose duty is to be in evidence about a public evening school, found after a few nights that there was "nothin' doin'" and was conspicuous by his absence.

The crowning events of the year were the sending of a center-piece by the embroidery class as a wedding present to Miss Roosevelt, the President's daughter, and the exhibit of work at the Board of Education. The exhibit was favorably commented upon by all visitors.

ANOTHER VIEWPOINT

It is no easy matter to express in cold type all that this first year's work meant to the colored population of our city. How much stronger and



PROF. W. L. BULKLEY, Ph. D.

braver are these pupils who came to their work night after night in spite of all the attractions and distractions of such a city. Rain or snow-storms did not dampen or chill their ardor; many of them came right from work without stopping for supper. From all parts of the city they came, mothers, fathers, grandmothers, and grandfathers, all bent upon learning something and making themselves more useful.

Mothers could not attend without bringing their little ones. So, while the babies gaped, nodded, fell asleep, the mothers sat with pencil or book or needle, and worked. Radiance beamed from those care-worn faces, as teacher or visitor found something to commend. There was one faithful mother in particular who night after night, her two little girls near her, was trying to write a few simple figures or to spell out a first reader sentence. In another class-room was the father, trying hard to get enough of the elements to pass a test for a civil service place as janitor or some other humble position. In a neighboring room sat an old-gray haired man of nearly 70, who said he was born in slavery and now for the first time found a good opportunity to learn to write his name. He was present every night whatever the weather. Still another man could not conceive any higher good possible than the ability to read the New Testament. He said to the principal: "I can spell out some of the words now; but oh! I do wish I could read the fourteenth chapter of John right along."

MAKING THE SECOND LAP

The success of the first year gave the authorities

encouragement to transfer the school to Public School 67, 120 W. 46th St., one of the largest and newest buildings in that section of the city. The second year's work was even more encouraging than the first. Additional classes in practical electricity, care of boilers, and flower-making were started.

The enrollment was increased, and the attendance kept corresponding pace.

THE THIRD LAP

On the opening night of the school in September, 1907, there was such a rush to register, that it was impossible for the principal and four assistants to take the names of all who applied. The classes were filled so rapidly that a waiting list of more than 400 people had to be formed.

SOME FIGURES THAT TALK

During the year 1907-08 we enrolled 682 men and 1194 women.

The following figures for that year, though not exhaustive, are of interest:

1. No. of pupils whom attendance at Evening School were helped to get an increase in wages, 36.
2. No. of pupils who found employment in the following occupations: Teacher of Common branches, 2; Typewriting and Stenography, 6; Bookkeeping, 12; Architectural Drawing, 2; Electricity, 5; Janitor-Engineering, 3; Dressmaking, 63; Millinery, 74; Embroidery, 8; Cooking, 6; Flower-making, 20; Teacher of Embroidery, 1.

3. No. of pupils who started a place of business in: Electricity, 1; Millinery, 1.

These figures were obtained by inquiry among the pupils. There are, doubtless, others who should be reckoned in the totals.

Through co-operation with Superintendent Patrick Jones of the Supply Department and the Committee on Supplies, the flower-making class has made flowers for use in the millinery classes in the evening schools of the city.

That these pupils appreciate the opportunity afforded them can be seen by the readiness with which they enter. That they have been helped there is no room to doubt. One soul, who is fifty-five years of age, and who had not missed a night during two years, although there was some very severe weather, in giving her testimony to the principal as to the profit of her sojourn in the school, says: "The school has been a great benefit and blessing to me. While I have not gone into business, but what I have learned has enabled me to attend to my own business, which heretofore I have paid some one else to do. So it has paid me financially."

This school attracts many visitors. The truth is, it is of far more interest than Brooklyn Bridge or any other study of brick and mortar. It is a concrete example of human effort to overcome limitation. It is life in earnest. It is a battle royal. Among the visitors to this school was the Hon. Charles H. Ingalls, of the School Board of New York, who says: "One thing which attracted my attention in going through the classes was that I saw so many people advanced in years. I do not mean that they were old or aged, but advanced in age for a school room—who had come up probably through life without assuming any responsibility. They had rather relied on circumstances, but now they are beginning to see the necessity of assuming some responsibility." Another visitor, Mr. S. R. Scottion, says: "I was astonished at the wonderful work this school is doing."

There is no way of keeping the heart clean save by aiming at positive virtues.—*Rev. Trevor H. Davies.*

We all as suppliants must make our way into the presence of the great King, but there is no doubt as to the welcome which awaits us. There is no doubt of our acceptance; the blood and righteousness of Jesus Christ constitute an attire which carries invincible argument with it. For us the golden scepter is extended; for us there is the smile of welcome; for us there is the promise to do exceeding abundantly beyond all that we ask or think. But when we have the ear of the King, let us see to it that we plead not for ourselves, but for others; let us pour out our heart in intercession and supplication; let us secure for dying men, by our faith and sacrifice, the hastening of the coming of the day of God.—*F. B. Meyer.*

THE CHRISTIAN LIFE

Friendship

I do not pray that useless stores of golden treasure,
Beloved or not,
Nor yet that one unbroken round of earthly pleasure,
May be your lot;
But rather that your faith and love no dross pos-
sessing,
As gold may shine,
And all your path be lighted up with heavenly
blessing
And peace divine.

I cannot ask that naught of bitter pain or sorrow,
Thy cup may hold,
Or that you may not feel the shock to-day, to-morrow,
Of conflict bold;
But that the sanctifying power of furnace trial,
Though burning hot,
May leave your soul, as gain for every self-denial,
Without a spot.

I would not seek to rescue you from grief's grim
clutches,
Nor cry to spare,
When God, with his own loving, skilful master touches
Thy heart lays bare;
But I would wish to see thee rich in heavenly
treasure,
Full well refined,
Yes, rich as God alone his bounteous gifts doth
measure,
Nor fall behind.

I do not, cannot ask for you a lesser blessing
Than God's own love;
To dwell with him, and all his boundless wealth pos-
sessing,
In heaven above.
For you and I are only waiting here as strangers,
Still bound for home,
Abiding 'mid earth's darkening shades and many
dangers,
Till God says come.

—Frank Willoughby.

The Habit of Unbelief

BY C. H. WETHERBE.

A habit of unbelief in God, in the Bible, and divine things may be formed in one like any other habit. Habit is formed by one's repetition of a certain thought or act, and it is generally established very soon after its beginning. It is natural for some people to indulge in doubt, especially in relation to good things, and a very little encouragement of the doubting fixes it into a strong habit.

The *Northwestern Christian Advocate* says: "The unbelief which may be honest now, may not have been honest at its initial stages. It may have begun in some conscious sin, which gave a false bias to the mind, and though in after years the sin may have been outgrown or abandoned, its evil fruit, the unbelief, still remains. No man, while he is loyal to the truth, while he is true to himself, true to his moral nature, true to the voice of God in his soul, can fall into any dangerous skepticism." But the fact is, the moral nature of a great many unconverted people is so corrupt that, to be true to it, is to be true to a very poor help to one's faith. What is most needed is the habit of belief while one is very young and hence before the habit of unbelief gets at all established. This is one great reason why youth is the best time to become a genuine Christian. It is the most important period in one's life. There are thousands of people in middle life, still unsaved, who wish that they had been converted in their youth, for now their unbelief is so strong that they cannot easily exercise faith in God and the Bible. They are the slaves of unbelief; yet such cases are not hopeless, for if they will wholly commit themselves to Christ, He will save them. It is the only power that can save them. The longer that such ones wait, the stronger in unbelief they become. Those Christians who were not converted until in

middle life have more to contend against in respect to themselves than do those who were converted in youth; and this is particularly true if the older ones had been habitually and strongly unbelieving. Remember, too, that the habit of unbelief, if not broken by Divine power in this world, is certain to continue in the future world, and there it will always increase in force and never lessen. The idea that an unsaved person in the other world will repent is false.

Christ a Friend

A short time since I called at the National Soldiers' Home to visit an old soldier who was in the hospital, sick. I was his pastor years ago. At that time he was a strong, active business man. In his business, family, and Church he was a happy man.

Now his health had failed. His wife was dead, his children married and scattered to different parts of the country, and he himself, unable to attend to business, was an inmate of the Soldiers' Home because he was an old soldier.

Well, we chatted together of old times gone by, of old friends now at rest with their Christ. I then led in prayer. While I was thus engaged, my old friend was having a good time in fellowship with his God. Before I left him he said to me: "Brother the best thing in our religion is this: Jesus Christ abides with his people." Ah, yes, thought I. It is true. He is our Friend. How blessed! Here was an old man confined to his bed, with all gone from the earthly point of view. And yet he was happy. Why? Because Jesus was with him, an abiding Friend. And this is the best in our religion, said the old soldier. Well, what more does man want? Having Jesus with him, he had one who was King of kings and Lord of lords. In him the old soldier had a fullness. Jesus, a friend, was to the old soldier all he wanted, for Jesus was child and home and friend to him. Yes, Jesus is a friend to all who will make him such. And to make Jesus a reality wherever we are and to apply all his friendship to our poor needs make the soul happy day and night.

Let us learn, then, as the old soldier, to find in Jesus our all in all. Happiness must then follow.—Rev. Robert Stephens.

"Go Away"

It is said that a farmer once called on an infidel neighbor and told him that he had just awakened to a sense of his sins and wanted to restore to him four sheep that ought to be in his neighbor's pasture, with the offspring of these sheep for the past four years. The infidel was much disturbed, and said: "Go away; don't bother me about the sheep; you are welcome to keep them. If you go on this way much longer, I will believe there is something, after all, in your religion. Keep the sheep, and don't disturb my peace of mind." This is the gospel our conscienceless age needs, and that is the sore of repentance and practical righteousness that will make people want the fullness of Christ and lead the world to believe in Christ and His people.—Selected.

The Inevitable

I like the man who faces what he must,
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot.
But, with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.

—Sarah Knowles Bolton.

Peace Be Still

Peace, restless heart, though storm and stress
And shifting winds disturb thy calm
Across the world's wide wilderness
Breathe zephyrs from the shores of halm.
And in the tumult of thy days
Take thou a little space for praise.

Peace, stricken soul, though grief and tears
Have been to thee as daily bread,
From all the sadness of the years,
From paths that bleeding feet must tread,
Look up, thy sorrow yet shall cease,
In fullness of the Saviour's peace.
Peace, rebel will, that cannot brook
The gentle touch of tenderest love.
Canst thou resist the kingly look
Of Him who sees thee from above?
Yield thou to One who died for thee,
And crowned with peace thy life shall be.

Selected.

Floating the Stranded Ship

BY EDGAR L. VINCENT.

In the night and the darkness a great ship went on the shoals and was in danger of being lost. A storm was raging. The skies were black, and hope was dim in the hearts of those on board the vessel. To add to the fear, over yonder, fairly within sight, two smaller ships had been broken in bits and thrown on the rocks. Would this be the fate of the larger ship? Who could tell?

Through the roaring billows a tug came to the rescue. Steadily it pushed its way on until it was close to the side of the mighty steamer.

"We have come to help you!" rang out the voice of the captain, and it brought hope and cheer to the hearts of the fearful ones above. A stout hawser was thrown from the ship. Quickly the tug caught it and made it fast to her stern. Then with a puff and a shriek of defiance to the storm, she turned her face straight out to sea. Half an hour later it had dragged the vessel away from the shoals away from the place of danger, out into deep water. Safe! Safe once more! Thanks be to the helping hand that had been held out!

Yonder is a man that has lost his way. Life's night is settling black about him. Everywhere the dark clouds of sin encompass him. In his face are the sure signs of defeat. It seems to be only a little way to the end.

Then out of the sunshine comes a friend. He does not turn away as he looks into the face of this man, all scarred though it is by evil. He stops by his side. He puts out a hand. He says a kindly word. He draws the battered hulk of a man close up to his side and keeps near to him until he is out of the shoal of sin and safe on the sea of peace. The storm has ceased. The rocks are far behind. Out here is the clear light of the sun and the glad note of peace and joy in Jesus Christ.

Are you speaking the word which shall help some troubled man or woman to escape the rocks of life's low tide? They are everywhere, all about you. You see them at every turn. Men all full of trouble, so stained and marred by the sharp grip of sin. Many are passing by on the other side. They do not like the looks of this wreck of humanity. They cannot bear to touch him even with the tips of their fingers. But you—why, the love of God has saved you! Will you not put out the hand to lift this other soul up out of the miry place? Will not you open your lips to speak the word which shall tell the story of a Saviour's dying love for every lost one?

Be the power which shall get under the power-weary men drifting on the rocks of life and lift them up to God. He will reach down His hand and take firm grasp of ours when it begins to grow tired and heavy. He will be strength when our strength fails. He will give us the victory when we trust Him, for He has said He would, and His word is sure.

Rust University

Rust University is located in Holly Springs, Miss. It is one of our growing schools, and has a splendid history, being one of the Freedmen's schools established after the war.

One of the present interesting features of the work at Rust University is the erection of the new Manual Trades and Mechanical building. It is ninety feet front, and the main hall runs back seventy-five feet. There are four large wings. It is being built of cement, with monolithic walls. The style of architecture is very attractive for such a building, while the columns; and other slight attempts at ornamentation, relieve the plainness of the structure.

In this building will be the cabinet, tailors, shoes, carpenter, plumbing and steam-fitting, and sloyd shops, and the grist mills. The old building will not be abandoned, but will be absolutely necessary for supplemental work. Two new machines have

recently been presented to the University and will be installed before Christmas.

Below we give a cut of this building, taken from the architect's drawings. The corner-stone will be laid when the school year has opened, and the new building will be dedicated later.

The foundations are laid, and all the material is ready to begin the superstructure. The work will be pushed.

The erection of this building is largely due to the money raised by the Upper Mississippi Conference.

In addition to this work, floors will be laid in Rust Hall this coming year, and the rooms for the students in the dormitories will be renewed. It is imperative also that new recitation rooms shall be provided. The large increase in students makes necessary more room for classes. A plan for this is under review, and it is expected something will develop in the early autumn. The attendance last



A GROUP OF RUST GIRLS

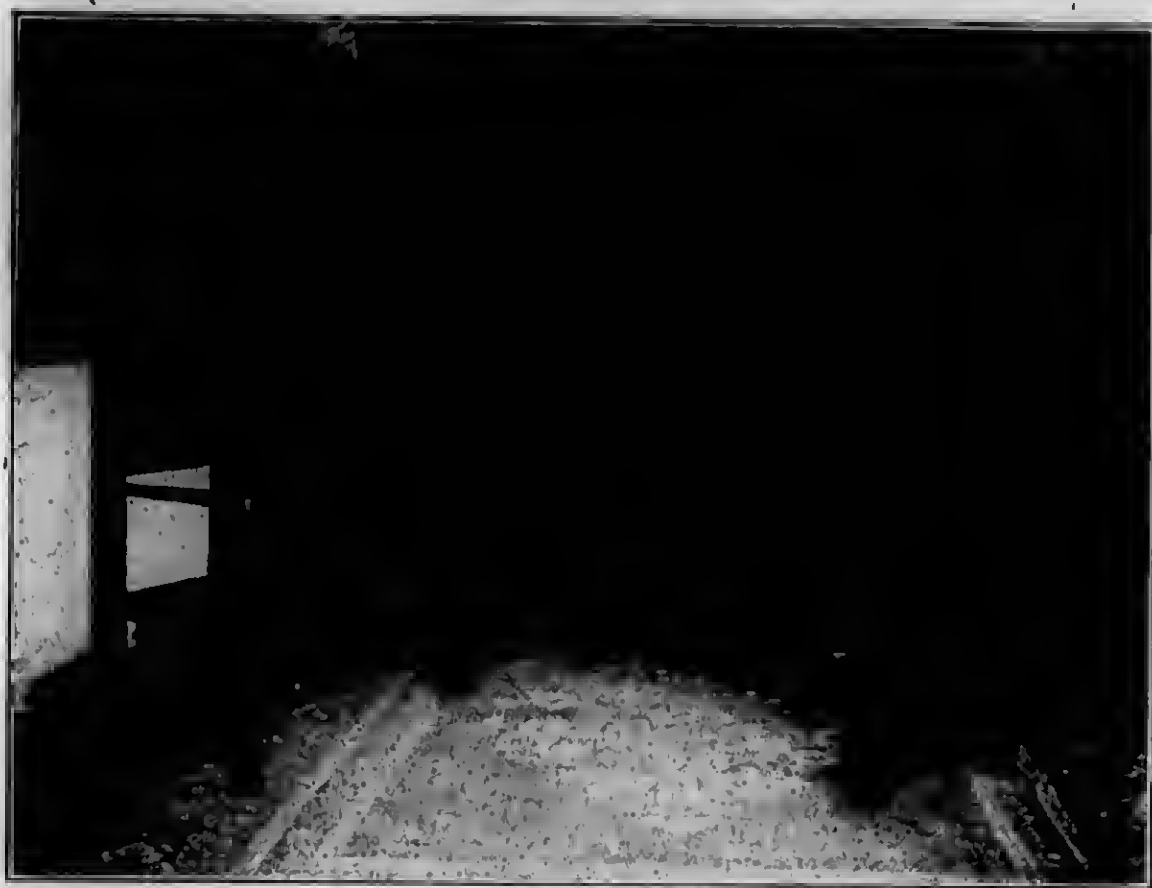
year filled the dormitories and recitation rooms to their utmost capacity.

The graduates of Rust University stand well in all the communities where they live, and some of them have reached great distinction in the church, the educational and business worlds.

At the present time the scholarship is very high. The graduates are taking high rank.

In the county examinations at Holly Springs the marked ability of Rust University students was clearly shown. The examiners said of one student that her papers were the best ever handed in at the examinations.

The spirit of revival is cultivated in the school life, and many begin active Christian work at the University. A test that was made in the usual weekly prayer meeting just previous to Commencement showed that but two of the students were not active Christians. The whole atmosphere of the school is that of a Christian home. Bishop Mallieu, writing of Rust University, said: "There is a warm, blessed religious atmosphere which environs the whole place."



MISSION FURNITURE MADE AT RUST

Cookman Institute

This famous school, which was started thirty-eight years ago, and named in honor of that great evangelistic preacher, the Rev. Alfred Cookman,



JUDGE JAMES DEAN,

The First Graduate of Cookman Institute, Class 1879

has been especially noted during the past few years for its great success in the conversion of its students. Each year during the presidency of the Rev. Dr. J. T. Docking, it has had a great revival, which has resulted in the conversion of hundreds of its students, and at the close of each year about every adult student has gone to his home with the new joys of foreign sins. These students have exerted a great power for good in almost every community in Florida. Some of Cookman's best students have gone into the ministry, and at present there are seventeen students in the school pledged for Christian service in Africa.

Cookman Institute has given to the Church and State some notable characters. Three of its graduates are now ranked as the leading physicians in

the city of Jacksonville. One of its recent graduates made the highest marks in his college examinations that have been made for many years, and was admitted to the sophomore year in one of the leading universities in the North. Another of its graduates is now the United States Consul at Hayti. And one of a later class is a successful missionary in Africa. Prof. A. R. Grant, who has been the Director of Music in the Institute for the past three years, and Mrs. Adelaide Williams Harris, also a teacher in the school, are graduates. The first graduate that Cookman sent out, the Rev. James Dean, D. D., is now the successful presiding elder of the Jacksonville District of the African Methodist Episcopal Church, and Harry C. Camtwell, class of '94, has been for years the assistant postmaster in Key West. The Rev. James F. Elliot, for many

years a successful teacher and at present the Gainesville District Superintendent, and the Rev. W. P. Holmes, the faithful teacher, both members of the Florida Conference, are among the graduates who reflect credit upon Cookman Institute. The Hon. J. Douglass Wetmore, the noted lawyer of New York City, and the popular pharmacist, John A. Benedec, of Jacksonville, were members of the class of '87.

The graduates of the school are to be found in all of the professions and business circles, and are everywhere respected and honored for their character and conduct.

The Cookman Institute is one of our Freedmen's schools that is crowded in every department. Last year its enrollment reached 487—the highest in its history. New buildings are a necessity. Funds are now being solicited for the Lillie M. Whitney Memorial Building in honor of "Sister Lillie," who taught in the school for twenty years, and also for a new cottage as the president's home.



Officers of the Musical Union and the Director of Music, Prof. A. R. Grant, who Graduated from Cookman Institute, Class 1900

INTERNATIONAL LESSON

Third Quarter.—Lesson VIII—August 23, 1908.—Title: "Friendship of David and Jonathan."—(1 Sam. 20).
—Golden Text: "A friend loveth at all times; and a brother is born for adversity."—(Prov. 17:17).—Hymn No. 556.

(Verses 30-42 only are printed. Read 1 Sam. 8:1-15; 19:1-7; 23:14-18.)

DAILY HOME READINGS.

- Aug. 17, Monday—1 Sam. 20:1-11.
" 18, Tuesday—1 Sam. 20:12-29.
" 19, Wednesday—1 Sam. 20:30-42.
" 20, Thursday—Prov. 27:1-10.
" 21, Friday—Prov. 17:16-27.
" 22, Saturday—John 15:8-17.
" 23, Sunday—Prov. 18.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Friendship! What a beautiful word! How few there are who really know what it means! How fewer still there are who, professing it, practice it! Why? Simply because it takes a high and noble soul to appreciate its worth and to cultivate it in all of its manifestations. The low, mean, and ignoble know nothing about it. A selfish man cannot be a true and sincere friend for the reason that friendship implies self-sacrifice and self-forgetfulness. It further requires that one shall regard his friend as greater and more worthy than himself, and that he shall have the moral courage to stand by that friend at all times and in all places. This Jonathan did. It was the bond that bound him to David. It was stronger than hooks of steel. Regardless of his father's displeasure, and the knowledge that David had been anointed king in his father's stead rather than himself, he remained true and unyielding. Neither Saul's wrath nor David's misfortunes moved him. Herein we see the beauty and nobility of true friendship. "Misfortune only develops and beautifies it. The worth of a friend never appears so great as in the hour of adversity." But to have friends one must be friendly. Emerson says: "The only way to have a friend is to be one." This David knew. Hence he was as true to Jonathan as Jonathan was to him. But in all this matter of friendship let us call your attention to that friendship that is above all others in its value. We mean the friendship between God and man. This we may have. Abraham was called the friend of God. So may we. Jesus says: "Ye are my friends, if ye do whatsoever I command you." Let us obey His commands and have the distinction of having Him as our Friend.

That the downward path is easy of descent is clearly manifested in the life of Saul. Having departed from the ways of the Lord, it was not difficult for him to continue in the way of sin. And because of this his heart became filled with enmity, hatred, and malice towards one for whom he should have manifested a spirit of gratitude and appreciation. Our lesson to-day shows how intensely he hated David and how determined he was upon his destruction. So great was that hatred that in a fit of anger he attempts to take the life of Jonathan because he dared espouse the cause of his friend. But Jonathan loved David and acquainted him with all that occurred, thus giving us a beautiful picture of a friendship that was stronger than death.

LIGHT ON THE TEXT.

30. *Thus was Saul's anger kindled against Jonathan.* Jonathan having previously engaged to make excuse for David's absence from court, did so. The reason given did not satisfy Saul, and, supposing that his son had entered into an agreement with David to deceive him, became angry with him. Consequently his anger against him was aroused. It was, indeed, quite a hardship for Jonathan to bear; yet, he bore it nobly. *Thou son of the perverse, rebellious woman.* Saul here attributes Jonathan's act as the result of a trait inherited from his mother. It was hard for him to thus hear his mother so coarsely abused, but his friendship for the shepherd boy enabled him to stand it. *Thou hast chosen the son of Jesse to thine own confusion.* He here implies that Jonathan's friendship for David would result in his and his mother's disgrace.

31. *Thou shalt not be established, nor thy kingdom.* David, instead of Jonathan, had been chosen

and anointed to succeed Saul as king. This Jonathan well knew and expected. But regardless of the fact that he had been displaced, he remained true to his friend. *He shall surely die.* Thus he would have Jonathan see that it would be to his interest to have David slain.

32. *Jonathan * * * said * * * wherefore shall he be slain? what hath he done?* Had David not been faithful? Was he responsible for the fact that he had been chosen as his father's successor? Surely he had done nothing worthy of death. *And Saul cast a javelin at him to smite him.* Not being able to hear David spoken of in such a friendly way by his son, and being overcome by anger and passion, he loses control over himself and seeks to kill Jonathan. *Whereby Jonathan knew that it was determined of his father to slay David.* If his father hesitated not to put him to death for pleading David's cause, he felt assured that he would not rest satisfied until he had succeeded in slaying his friend.

34. *So Jonathan arose from the table in fierce anger.* He could stand no more. His soul was stirred with righteous indignation at the manner in which he had been treated and the uncalled for hatred and purpose of his father towards David. *For he was grieved for David.* Was sorry that his friend would now have to leave court. This meant to him "the loss of a personal friend and the loss of an efficient military leader to the people when they could least spare him." *Because his father had done him shame.* Had openly disgraced him and abused his mother.

35. *And it came to pass in the morning.* The day following. *Jonathan went out into the field.* Having previously agreed to let David know all that had taken place at court during his absence, he hastens to carry out his promise.

36. *Said unto his lad.* The boy that had gone out with him. *Run, find out now the arrows which I shoot.* This direction was given out aloud as agreed upon. (See 1 Sam. 20:21.) Sending the lad a good distance off to look for the arrows, Jonathan had an excuse for shouting to him in a loud tone of voice, such as David, in his hiding place, could easily hear. *He shot an arrow beyond him.* Purposely in order that he might make use of the verbal signal previously agreed upon.

37. *Is not the arrow beyond thee?* These words conveyed to David the intelligence that there was danger, and he must flee. (See 1 Sam. 20:22.)

38. *Make speed, haste, stay not.* This was said to the boy, but was intended for David's ear. Thus he knew that his safety depended upon immediate flight.

39. *But the lad knew not anything.* Was in ignorance of what had really occurred. *Only Jonathan and David knew the matter.* The true import of what had transpired was known to no one but the two friends.

40. *Jonathan gave his artillery unto the lad.* His bow and arrows. *Go, carry them to the city.* Return home with them.

41. *As soon as the lad was gone.* Had gotten out of sight. *David arose out of a place toward the South.* The margin has it: "David arose from beside the stone-heap." He was hid behind "the stone-heap" in order that the lad might not see him. *Fell on his face to the ground, and bowed himself three times.* The usual salutation of a superior. *Kissed * * * and wept.* Thus showing their mutual sympathy and love for each other. *David exceeded.* Wept more loudly and violently than Jonathan.

42. *Jonathan said to David, go in peace.* Here he seeks to cheer and comfort his friend. *For as much as we have secure both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed forever.* The usual form of a mutual covenant in those days. *And he arose and departed.* David here leaves Jonathan. *And Jonathan went into the city.* Returned home.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

August 23:

The Sinner Made Right and Made New

(Rom. 6:1-14; Gal. 2:19-21.)

BY C. B. DALTON.

The Theme and the Scripture.

Rom. 6:1-14. The question raised here is suggested by verses 20 and 21 of the preceding chapter. Paul has shown that the law could not overcome the consequences of Adam's sin, which has diffused its influence throughout the race, nor give the blessed benefits of Christ's death. This suggests the question, "Why, then, was the law given?" Paul's answer is very bold: "The law came in besides that the trespass might abound; but where sin abounded, grace did abound more exceedingly." It is desirable that grace should abound, and some were ready to draw the conclusion that, as sin caused grace to abound, we should continue in sin (compare 3:8). But this, Paul goes on to show, is to misunderstand the very nature of grace. Grace is that which conquers sin. The reign of grace is through righteousness. He goes further. Grace not only conquers sin; it kills sin. This, he maintains, is not theory, but experience. The law can not help; it only makes demands. But grace helps. This it does by destroying the old life, nailing it to the cross with Christ (verse 6), and imparting the new life (verses 8-11). "A compulsory supremacy of sin no longer exists." The apostle asks us to grip this fact and act in accordance with it. Since we do not need to live in sin, let us not do so. We are under grace "and under its sway we are at all times sure of its help, which enables us to do what we desire." (See Cor. 12:9; Eph. 2:5.)

Gal. 2:19-21. Here again Paul's doctrine of justification by faith only brings up the question, "Is Christ a minister of sin?" And again the prompt

answer is, "God forbid." The question is really one of method, and not of goal. Paul's contention is that the method of law is ineffective. We know this from experience. Sin has power over us. It has a strange fascination for us. Something more than the command of the law is needed to break this fascination and deliver us from this power. It is precisely this something more which the method of faith supplies. This does not make void the law (Rom. 3:31); it gets what the law demanded but could not get. This it does in a perfectly lawful manner. If Paul died unto the law, it was through the law. That is to say, every claim of the law was met. The jurisdiction of the law is thus annulled in order that he may live unto God. This is what takes place. The tide of the new life which he receives from Christ runs so high that "he does not live any more according to his old self; in him Christ alone lives through his Spirit." This is a life not of works but of faith; it came in response to the initial act of faith and is maintained by the constant exercise of faith. The object of this faith is the Son of God in his love and sacrifice on Calvary. Unless we are willing to believe that Christ died to no purpose, we must perceive that his sacrifice would not have taken place except that this righteous life could not be achieved at all by the method of law, but would be achieved by the method of faith in Christ crucified.

The Meaning of the Theme.

Transformation is the word which best expresses the meaning of this theme. The sinner is transformed both in relation and nature.

Without this no sinner can be saved. For until faith in Christ brings salvation the sinner is under condemnation of the law he has broken and lives in estrangement from the Father whose disobedient child he is. He must be made right in these relations. Moreover, sin has not only brought condemnation and estrangement, but moral defilement

also. Sin has engendered corruption in the very nature of man. This nature must be made new. This is why Christ said to Nicodemus, "Ye must be born again."

Whatever rights man's relationship to God rights his relationship to God's law. The demand of God's law cannot be other than the demands of His holy nature. The law is not something external to God and having dominion over Him. All the demands of this holy nature as it comes into contact with sin are met in the death of Christ. His death makes the sinner's pardon possible. Faith in Christ makes that pardon actual. How this is accomplished by the death of our Lord is a profound theological question over which some of the greatest minds of the church have labored. Meantime faith brings the experience, and the experience is of greater importance than the theological basis of it.

Then a new power has come to him, so that he is able to maintain these right relations. God has not resorted either to magic or fiction to save men. He demands a real change in us. He will not allow any claim of forgiveness or sonship which is not evidenced by the sinner being made new. The life of Christ means the death of sin, and if we are not willing to die to sin, we can never live to God.

Provision is made for a thoroughgoing transformation. The whole being is to be transformed. This is accomplished by a continuous process involving some well-defined steps. Two of these steps are the blessings of renewal and cleansing. Both are taken by faith. And when taken, the experience which follows has never been better expressed than by Paul in Gal 2:20. If I should use the theological terms which I love, and which in this case are also scriptural terms, I should say that these steps are regeneration and sanctification. We are not made fully new until we are fully sanctified. (1 Thess 5:23). God wants a holy people—wants this above all else, and the sinner made right and made new cannot stop short of this. And where such ample provision is made, why should any stop short? (Eph. 3:14-20.)—From "Notes on the Epworth League Devotional Meeting Topics."

The Pressing Need of an Academy

(Continued from Page 2.)

just such men as we have here spoken of, who will compare and compete with all others in our boundary and commend our great church to the world. For more than 30 years we have labored for the uplift of our Race in the communities where God has placed us to work, we are now come to a brighter day in the History of our Methodism than has ever dawned upon us before. With increased opportunities and improved advantages come the Macedonian cry from the young people and all the people: "Come over and help us." Shall we stand with folded arms and clasped hands, while our children are being steeped in iniquity and lead to the slums of ignorance and vice? Nay, but let us arise in the greatness of our strength and with herculean effort push the cause, and never be satisfied until somewhere within the bounds of the grand old Lexington Conference there shall be established to the credit of the consecrated efforts of her sons and daughters a great and glorious academy, to which our boys and girls may go with the privilege of being taught under Christian influence what Christ our Saviour would have them do. By all means let us have at the earliest possible date the Lexington Conference Academy. In pressing our claim for our own school we do not for once encourage a selfish spirit, or exhort to narrowness, but we endeavor to impress you with our own needs, and would exhort that we should encourage always that broad principle of helpfulness taught by the founder of our Methodism, who declared "The world is my parish." But Methodism is a system and must always depend upon systematic plans of operation. Therefore the Lexington Conference Academy is needed to complete the grand system of united effort for the evangelization of the world in this generation. We must have the prepared workers to aid in this great conflict, and the work of preparation rests wholly upon us in our special field. Let us never rest until the Lexington Conference Academy is a reality, fully equipped and filled with students being trained by our own church in our own home school, and the race will arise to call us blessed, and we will rejoice the more to know that God has used us so nobly for the uplift of our people, and the advancement of the world's Methodism.

Louisville, Ky.

New Orleans University

The year just closed has been one of progress. The work of this large and long-established institution is varied. The possibilities are great. The school stands for the highest ideals. Its aim is the best practical education, and the strongest moral character. With nearly a thousand students, its management has no little responsibility. As in former years, the school has been blessed with religious revival. Many are the young men and women sent out through the year possessing the mind of the Master. The Annex, just about completed, is a

ence is nicely domiciled in a portion of the new Annex. The concerts given by the Department of Music attracted very large audiences and elicited most favorable comment. The possibilities of music are virtually illimitable in a city like New Orleans. It is the policy of the Department to reach as far as possible into these possibilities.

The Commencement was interesting, and manifested in a variety of ways the strength of the school. It has been said that no break or mistake was observable throughout the exercises, extending over several days. The productions of the gradu-



DEPARTMENT OF DRESS MAKING

splendid acquisition. A few hundred dollars more, and the University will possess one of the largest and finest auditoriums in the South. The money needed will be in hand very soon. The class work of the school receives careful attention. Practical, sensible education is the design. The life of the University is a leading factor in character development. In co-educational institutions this needs careful directing. The relation of the sexes always receives the wisest attention. Laxity is ruled out. If the school errs, it will be on the side of the rigid. It is not a question of what either students or friends believe, but what, from a Christian and educational point of view, is best for the student and the school. The social spirit must be cultivated, but its cultivation needs constantly the spirit of wisdom. The principle of the University is that the school shall be the *safest place*.

The departments of Domestic Science and Art have made marked progress the past year. Domestic Art has a building to itself. The Domestic Sci-

ates departed from the stereotyped. Audiences forgot it was Commencement, and applauded strong men and women handling in very popular fashion the pressing questions of the day. Flint Medical College sends out another large class of well-equipped physicians, and classes of pharmacists and nurses, fitted for the best service. Gilbert Academy, the industrial school of the University, maintains its good record. The opportunity for a large manual training institution here has scarce an equal in the South.

The successful contestants for the "Bond Prizes" were Miss Evelyn Lowery, of New Orleans, and Mr. Thos. C. Strotter, of Pass Christian, Miss. In the "Stewart Foundation" the prize winners were Mr. Philip Smith, of New Orleans, for a hymn, and for an essay, Mr. Commodore A. Barrett, of Waco, Tex. A study of the list of graduates of New Orleans University is interesting. Many names in the list are of the strongest and most prominent men of the race.

The Education of the Home

The intimate relation existing between the work of the public schools and the life and training of the homes of our land is one of perennial interest to school-teachers, and should be likewise to every parent, citizen and moral reformer. Soaking of this supreme topic, Sara Louise Arnold, an eminent educator, says:

"Of the many determining factors in our education, the home is of transcendent importance. It provides the stuff upon which the structure of the school is reared. The boy gets out of his book that which he brings to the book; and this is largely determined by the influence, the tradition, the teaching of the home. Education prospers in proportion as in every home wholesome conditions prevail and high ideals are cherished. If the maintenance of high standards in the home deeply concerns the common welfare, it must follow that it is likely essential to the general good that the mother should be well prepared for her task, for it is her influence which dominates the home. Shall we increase the opportunities for the training of teachers, and forget that it is indispensable that these mothers, these first

teachers, should be well trained for their important service? Can we permit the education of the mother and home-maker to depend upon haphazard conditions? The education of woman, however secured, should insure first, the general schooling which is essential alike to the development of both the boy and girl; second, preparation for self-maintenance, whether this duty is immediately imperative or distantly possible; and third, adequate preparation for the responsibilities involved in the direction of the home."—In *The Western Christian Advocate*.

The secret of life is found in learning "by love to serve one another." No one permanently counts in the world who has not learned the secret.—*"The Four Pillars of the Home."*

People are nearly always nice when one gets to know them and pierces through the outer husks of artificiality which they wear before the world. I detest heaps of people that I have only met at dinner; but I like everybody that I have ever had breakfast with.—*Ellen Thorneycroft Fowler.*

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malua, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

ATTEND THE NATIONAL NEGRO BUSINESS LEAGUE

The National Negro Business League holds its tenth annual session this year in Baltimore, Maryland, beginning Wednesday, August 19, and continuing through August 21. The morning sessions will be held in Sharp Street Memorial Methodist Episcopal Church and the evening sessions will be held in Richmond Market Armory. Those desiring to go from this section of the country will have opportunity to do so at a very low rate. The regular annual excursions offer a remarkable reduced rate to the city of Washington this year, the round trip from New Orleans to Washington being \$18.00. Persons desiring to make this trip will leave here on Saturday and reach Baltimore in plenty of time for attendance upon the National Business League. A large party of our friends should avail themselves of this privilege and attend one of the most interesting and certainly the most practical national organization among our people. New Orleans should be thoroughly represented.

Considerable space of this issue is given to school advertisements, and the justification for this is not merely the financial return, but we hope thereby to lay emphasis on the cause of education to which this issue of the paper is particularly dedicated. These schools are well manned as to faculty and are splendidly equipped. The prices named in these advertisements for board and tuition are exceptionally low. Such prices could not be offered at all but for the generosity of the philanthropic people and friends of Christian education throughout the country. The contributions are made out of faith, first in the uplifting power of education and faith in the capability of those for whom these schools are established. We invite a careful and painstaking investigation of these advertisements.

NEW ORLEANS UNIVERSITY FACULTY

A few changes take place this year in the personnel of the faculty of New Orleans University. The new instructors are: Mr. Elmer B. Russell, A. B., of Burlington, Vermont, a graduate of the State University of Vermont, with post-graduate work at Harvard. Mr. J. Oliver Morrison, A. B., of Washington, D. C., a graduate of Howard University. Miss Luesina Johnson, of Columbus, Ohio, a graduate of Wilberforce University, with post graduate work at Chicago University. Miss Johnson has had special preparation in normal methods. Miss Nellie V. Landry, A. B., a graduate of New Orleans University. Miss Lottie V. Taylor, normal graduate New Orleans University. To Professor Russell, who has made mathematics his major through his courses, will be assigned Higher Mathematics. Professor and Mrs. Lauhack, whose retirement was announced at commencement, will return. Professor Wheeler, after several years of faithful service in the University, has decided to withdraw and enter professional work in the North. The other teachers retiring this year are Prof. Leland, A. B., Miss Ella Johnson, Miss M. S. Davage, A. B., and Mrs. Magruder. Prof. Leland will enter a business career. Miss Johnson will continue in the work in another southern school and Mrs. Davage and Mrs. Duncan-Magruder will give themselves wholly to home duties.

Flint Medical College enjoys a splendid record as to its men passing the State Medical Board of Louisiana. Of the seven of the class of 1908 that went before the State Board of Examiners last May, six passed. All graduates of the pharmaceutical department of class of 1908 who went before the Board passed, as did also the five nurses from the Nurse Training Department.

THE PRICE OF IGNORANCE

Ignorance is not a virtue. It may be a crime when the individual has had opportunity to improve himself. An ignorant man may not be a dangerous man, but he is an unsafe man. Because of the irresponsibility of ignorance, because of its blindness to the glittering things of life, because of its inability to utilize the forces within arm's reach, because of its lack of power to overcome the difficulties that are to be met, ignorance is the most expensive product to be found upon the market of life real and earnest.

To an ignorant man, in ninety-nine per cent of cases, a dollar is worth less than seventy-five cents and often less than fifty cents. Being ill-advised as to what the dollar will purchase, and being unable to take advantage of certain conditions that arise in purchasing, the ignorant man is unable to get the full value out of his scanty earnings. To him who has the trained mind not only will the dollar bring a hundred cents in comforts and the necessities of life, but money is expansive in his hand and yields considerably more than par. Aside from the disadvantages economically considered, ignorance is often the source of crime. It may be claimed that an ignorant man is not to be held responsible for the standard of morals to which he adheres, that he is to be excused on the ground that he lives up to the light that he has. This in the main is true; but the ignorant man stumbles against the laws of life and the precepts of holy living just as he stumbles in otherwise. And whether he has the moral consciousness of sin or whether he is adjudged at the great throne unworthy because of this failure, he is, nevertheless, a weakened character lacking in many of the essentials of strong manhood and womanhood, because he is unmindful of the many requirements of life at its best.

Ignorance is a great handicap. The ideal Christian, all things else considered, is the Christian who knows. For bear in mind we crave to be like God. The ideal of our development is an approach unto him who alone is perfect. But God knows. He is not ignorant. He is the Supreme, the unmatched, the inapproachable, intellectual light of the universe and our approach to him will be all the more rapid as we grow in knowledge as well as in grace. Indeed, the growth in grace may be conditioned upon the growth in knowledge. Now we are not unmindful of the fact that many of the most saintly persons we have known have been worthy examples in spite of their handicap in the lack of knowledge. Nevertheless, who knows what the power of these persons would have been had their minds been sharpened and their vision opened to the high ideals of life.

The best possible equipment that the parent can give the child is not an equipment of lands and of money. As the glittering diamond is a thing to the African to be tossed and thrown aside because he is ignorant of its marketable value, so lands and money will be to the American child who is ignorant and cannot appreciate their worth. The child given a vision of life and an equipment of intellect, a training in morals and Christian principles, which should always accompany intellectual growth, will be better prepared to care for that which is given him of marketable value, and he will be able to accumulate by far more easily than he would be otherwise.

Ignorance is costly; costly in morals, costly in finance, costly in social life. An ignorant man cannot live the best moral life; an ignorant man cannot handle the problems of finance. An ignorant man may be tolerated in society, but certainly his own position therein is one of embarrassment; he will be ill at ease, because there has not come to him the refinement and culture that comes from training and from familiarity with the world's social standards.

The large rate of mortality among Negro people is traceable at once to ignorance. The large death rate of babies and the large death rate from consumption, and what is to some an alarming degeneration in general of the physical strength of the Negroes, can also be traced directly to the ignorance of the laws of hygiene and the laws of health. Ignorance, therefore, is very costly in our physical life, demanding in addition to energy and happiness sums of money for doctor and for medicine. We know nothing in all this world that is so expensive, that is so exorbitant and that demands its full principal and interest with usury, as ignorance.

The remedy for this great handicap then is the seeking of an education that is valuable on every hand. In our American life where school doors

swing on easy hinges and where knowledge runs free as water from the hillside, all one needs to do is to push the door which opens easily, or to stoop down and drink of the stream which runs at his feet.

We hope that this issue may serve to start at least a small per cent of the youth of our readers on the road to knowledge.

A UNIQUE EDUCATIONAL MOVEMENT

On page two of this issue we are giving a rather extended account of an educational movement which had its inception in the brain of Professor William L. Bulkley, of New York City, and whose enthusiasm and interest in educational matters has kept this new movement afloat. It was our privilege some time ago to visit this school and to look into the earnest faces of men and women who were past the meridian of life, to whom had come the consciousness of their deficiencies. Acting upon the principle, as long as there is life there is hope, the people have launched out and are really accomplishing much for themselves; and because they are proved the community life is improved.

Dr. Bulkley was at one time Professor of Languages in Claflin University, Orangeburg, S. C. He is one of the best equipped men that has ever been connected with any of our institutions, a man whom the race may be proud. He entered the competitive examination for principal in the city of New York and won out. He is to-day at the head of one of the large schools of that city. The Industrial Evening School is a fact, we might say of his life, a side line through which his energy finds expression and where his deep sympathy for the uplift of the people finds a subject worthy of his culture and of long years of training. We are quite sure that our article on "The Evening Industrial School" will be read with no little interest. This movement is really one of the wonders of New York. It is of more interest to the student of sociological and of social development than would be the Brooklyn Bridge or the towering skyscrapers or even the sub-railway of the Metropolitan city. It is a concrete example of optimism. It is an eloquent, tangible expression making the best out of life. Inasmuch as this school is particularly attended by Negroes it is prima facie evidence that the race has a spark of genuine manhood. More than all it is a prophecy, a prophecy that finally the Negro will overcome his disabilities and that he will overcome them whatever the cost.

THE INFLUENCE OF THE COLLEGE GRADUATES

The Book Concern has just issued a book from the pen of Dr. John F. Goucher on "Christianity and the United States." From this book we take a paragraph which is appropriate to the purpose of this issue:

"The directive influence of the college graduates of the United States is very remarkable. Of the men over twenty-one years of age, about one in every hundred, on the average, is a college graduate. A century ago it was only one in about five hundred. Yet the college graduates have 73 per cent of the signers of the Declaration of Independence; 53 per cent of the convention of 1787 which framed the constitution; 32 per cent of the members of the national House of Representatives; 46 per cent of the Senators; 65 per cent of our Presidents; and 73 per cent of the Judges of our Supreme Court, while every chief justice except one has been a college graduate. Of the men now living who have won conspicuous success, as shown by Who's Who in America, 73 per cent are college graduates; and the percentage is gradually rising."

The brethren of the Louisiana Conference should have a particular pride in raising the money for the completion of the University Annex. South Carolina, Texas, West Texas, Little Rock, North Carolina, Mississippi and the Upper Mississippi Conference are making notable records for the schools located within their bounds. There is no reason why the great Louisiana Conference should not take an active part in the raising of funds for the New Orleans University as do these other Conferences for the schools within their bounds. One thousand dollars is needed for the completion of the Annex and President Wier assures the brethren if they raise \$500.00 he will certainly raise the additional \$500.00. We are anxious that our brethren hold of this matter, indeed, we urge them to do

OF GENERAL INTEREST

AN APOLOGY DEMANDED.

President Castro of Venezuela seems bent on having the civilized world know that he occupies a seat among the list of the active living. Not yet emerged from the estrangement between his Government and this country, he finds occasion to bring a disruption in the friendship existing between that country and Holland. Because of the alleged lack of recognition of the ports Porto Cabello and La Guaira by a failure to salute on the part of the warship Gelderland, a Netherland cruiser, President Castro, through his Minister of Foreign Affairs, Senor Paul, has enunciated a long list of insults imposed by the Dutch Government and for which the Venezuelan chief demands an apology stating that the withdrawal of the exaquaturs of all the Dutch consuls and vice-consuls will stand until it is given. This apology, says Castro, is necessary for the restoration of friendly relations between the two Governments. Perhaps before the affair is settled the haughty Castro will be brought into the realization of the fact that his immunity from punishment thus far is not due to any fear of his formidable backing; for it is thought and the drift of things seem to substantiate the assertion that Holland will not submit to any humiliating demands.

AMERICAN VICTORIES.

It appears that dame fortune has been favorable to the efforts of the Americans in various international contests. But then the long string of victories is due not so much to fortune as to the physical fitness, the preparedness, skill and vim of the contesting athletes. About two thousand picked athletes of the world contested in the Olympic games held recently in London. The Americans were successful in capturing the majority of the events in which they entered including the great Marathon race, which was the blue-ribbon event of the entire series of contests. Since the conclusion of the Olympic games an attachment of American athletes have visited Ireland where they have been singularly successful and also a number have been contesting in France winning many victories. It is also reported that a professor of one of our universities has been successful in scaling Mount Blanc and making the descent in record-breaking time.

Also the American car in the world-famed automobile race from New York to Paris after having travelled about 21,000 miles reached Paris hours ahead of its nearest competitor. A part of the journey was made through well night impassable swamps and over rough and unbroken roads. This feat is the most remarkable in the history of automobilism. Again American marksmen in recent trials of skill with those of all nations proved themselves better shots than their competitors. And now an American aviator is showing the people of France just how far America is ahead in the construction and operation of heavier-than-air flying machines. Three cheers, then, for Americans, victorious alike in peace and war.

PLAYING POLITICS.

The activity of some of the bishops of the colored denominations in the present presidential campaign gives rise to much unfavorable comment by the Negro press; especially since Mr. Bryan has inaugurated an Annanias club of his own with a colored bishop as one of its charter members. Now, while the bishops are evidently inspired by what they believe to be right and are zealous in their efforts for the uplift and advancement of the race along all lines we suspect that the game of politics is a dangerous one to be played by those unskilled in its "fine arts." It is to be hoped that the bishops are less active than is reported.

There are higher and deeper things affecting the welfare of mankind than are enunciated in either of the platforms of the seven political parties. It is the inalienable right, nay more, it is the duty, of any bishop or churchman or any man whatsoever to be true to his convictions, political or ecclesiastical. But the salvation of the race; the redemption of mankind; the coming of God's kingdom upon earth scarcely depends upon whether Mr. Bryan or Mr. Taft occupies the White House and it is thought by many that while bishops and churchmen should by

no means give up their rights of citizenship that they should be more zealous in working for the platform enunciated by Christ in his sermon on the Mount than any which was adopted at Chicago or Denver.

THE CHAMPION SPELLER.

We are pleased to present to our readers a picture of the little girl who became famous by her record in the spelling bee held by the National Educational Convention at Cleveland, Ohio, recently. Marie C. Bolden was born in Cleveland, June 25, 1894. She entered the kindergarten when five years old and began regular school work at the age of six years and three months. When eight years old she won honorable mention in a painting contest held for children by one of the leading dailies. In June, 1907, she won honorable mention for her paper on, "Which offers greater inducement to those seeking situation, higher wages or congenial employment." Quite a dignified subject indeed for a girl of her age. As to the recent spelling contest there are about twelve hundred children in the building that Marie attended; and before she could enter the contest at the convention she must win out in her own school; this she did. The principal thanked her and congratulated her for bringing honor to her school. The



MISS MARIE C. BOLDEN OF CLEVELAND, OHIO

highest in this contest were chosen to represent the building, in a preliminary contest which was held in the Chamber of Commerce of Cleveland. Two weeks later a second preliminary contest was held in Central High School building. In a third preliminary held in same building a week later the number had been reduced to the desired number, 15; and those chosen presented with a gold badge by the president of the Board of Education. It was on June 29, in the Hippodrome of Cleveland facing six thousand people when Marie Bolden received the badge for her work in spelling. Since that time she has received congratulatory letters from all parts of the United States and in some instances tokens of regard.

"UNTIL DEATH US DO PART."

In these days the divorce evil is attracting the attention of both churchmen and statesmen; and there are those who think it but second only to the great evil of intemperance. It seems that men and women, many of whom are wealthy and prominent, embrace every legal opportunity to sever the tie that binds while there are those who do not hesitate to resort to even illegal methods to accomplish their end. This interchange of partners called by some "consecutive polygamy" cannot fail but work us woe in undermining sacred family ties. But after all it is not to be doubted that divorce cases seem more numerous than they really are because of the great publicity given them, while there are innumerable loving couples who go hand in hand through all the days of their lives without attracting the attention of the public press. Occasionally one sees in the paper the celebration of golden weddings or silver anniversaries and other instances of life-long devotion. In

some cases they are very pathetic as is the following one: General David K. Wardell, of California, a veteran of two wars determined that he would not be separated from his wife who is a leper and who was confined in the county hospital. He stole her from the institution and fled into Mexican territory and declares that he will remain with her until death separates them. It is said that no attempt will be made to bring them back because both the general and his wife have resolved to die rather than be separated. Whether or not the general and his wife are right in their conclusion; or whether his method of securing his wife's release is to be commended will not be discussed here; but the incident is in great contrast with those where a man puts away his wife or the woman her husband upon the flimsiest sort of an excuse.

A REVIVAL OF THE DRACONIAN CODE.

In ancient days there flourished a lawgiver, Draco, who instituted a code of laws which inflicted the severest penalties for the slightest offenses. Simple cases of petty theft were punished by death as also were the most atrocious murders. So drastic were these laws that they were said to be written with blood rather than with ink. After awhile these laws were wisely repealed by Solon who instituted a more humane as well as a more sensible code. It appears that the "unwritten laws" in the South, especially those having to do with the kind of justice dealt the Negro were modeled after those of Draco. Negroes are murdered for all kinds of insignificant crimes. Indeed a catalogue of crimes, real or imaginary for which Negroes have suffered death would to say the least be shocking and well nigh incredible. A few days ago four Negroes were hanged in Kentucky for rash talking. In another state a Negro was shot for staring at a white man. They have been lynched for drunkenness; for petit larceny; for being related to some one supposed to be guilty of crime, etc. But we do Draco an injustice in comparing his code of laws with the present condition of things, for the reason that the penalties prescribed—severe though they were—were inflicted only upon those proven guilty; while with reference to the Negro, the merest accusation is as good as proof of the crime. In the face of these things our statesmen (?) profess to wonder why farm labor is so scarce and why Negroes crowd into the cities to eke out a scant and miserable existence. As great as is the material losses resulting from the lack of sufficient labor to harvest the crops, the losses suffered who permit such things to exist is infinitely worse. The Nation calls; the race pleads for the coming of Solons of righteousness in these days who will see to it that the name and fame of our fair Southland is no longer stained by such dreadful happenings.

The *Christian Republic* publishes on its front page a splendid likeness of Bishop Luther B. Wilson, LL. D., who takes up his residence in the city of Philadelphia. In welcoming him to the city the *Christian Republic* says: "He has proved not only a safe and efficient administrator, but an aggressive leader in all fields of the activity of the Church. He is profoundly interested in temperance, a fine preacher, a man of culture and extensive learning, of splendid poise of character, of careful deliberation and mature judgment. He comes to the great city of Philadelphia, the headquarters of the Board of Home Missions and Church Extension, and in many respects the Methodist metropolis of the world, for more Methodist church members are to be found within the city limits than within those of any other city in the world. We hope and expect great things from his leadership, aided and sustained by our united Methodism."

Doctor Joseph B. Hingeley, corresponding secretary of the Board of Conference Claimants, has opened his office in the Book Concern at 57 Washington Street, Chicago, Ill. This is his permanent address.

Doctor Ernest Lyon, United States Minister to Liberia, is expected to reach this country in October.

Dr. Robert Forbes, corresponding secretary of the Board of Home Missions, states that a copy of the book issued by the Board of Home Missions and Church Extension on "The Methodist Forward Movement of the United States," will be sent free, postage prepaid, to any pastor who is sufficiently interested in the matter to write and ask for one. This offer holds good until the entire edition is exhausted.

CONFERENCE NOTICES

Special Notices

AUSTIN DISTRICT.

Dear Brethren of the Austin District: We are expecting Dr. G. G. Logan and other general officers to be with us at our conference, to be held August 18-23. Therefore, I request you to bring all of your Home and Foreign Mission money and turn it over to the secretaries. Be sure to bring five subscribers each for the SOUTHWESTERN. Rates are granted us on the H. & T. C., the I. and G. W. and S. A. P. Be sure to get round trip tickets for one and one-third regular fare.

F. L. KIRKPATRICK,
District Superintendent.

LALLES' AID, GULFPORT DISTRICT.

Dear Sisters—I shall expect each one of you to contribute something for Missions each quarter. Help your pastors to raise their benevolent money. I shall call for a report when I come to your charge, and whatever you have done will be reported to the Annual Conference. I hope that every charge will organize a Ladies' Aid Society as soon as possible. Brethren, give the women a chance.—Yours for Christ, Simon H. Cannon, District Superintendent.

THE DISTRICT SUPERINTENDENTS

Of the Seventh General Conference District are hereby notified to attend a Sunday School Conference at First Street Methodist Episcopal Church, New Orleans, La., October 7, 8, 1908. Brethren, do everything possible to be present. By order of the Board of Sunday Schools, B. Mack Hubbard, District Representative.

GAINESVILLE DISTRICT.

Brethren—At the Sunday School and Epworth League Association, which met at Alachua, Fla., June 24, the \$13.00 due on the General Conference Entertainment Fund was apportioned to the churches, and a resolution adopted to collect and send the same to the District Superintendent not later than August 15th. As this date is fast approaching, we deem it necessary to call your attention to it, and ask that you collect and forward your apportionment within the time given. The following pastors deserve special mention: The Rev. O. F. Niblack, Pleasant Plains, \$2.00; the Rev. A. Miles, Pineville, \$1.50; L. C. Llmhle, Otter Creek, \$1.00.—J. F. Elliott, District Superintendent.

JACKSONVILLE DISTRICT.

Ministers and Laymen: I take this method of publicly renewing the request that you come to the District Conference at St. Augustine, September 23-27, with full reports of all that has been committed to you. Be prepared with something done for each blank in your reports. All who do not send in the money for the "Fitting-up Fund" of the building of the SOUTHWESTERN Christian Advocate, before the District Conference, be sure to bring the amount apportioned to your charge with you to the District Conference. This is an imperative need. Do not fail. The Committee will furnish each pastor with a copy of the program in due time. By order of the District Conference, the local preachers and exhorters must come to the District Conference prepared to subscribe for the SOUTHWESTERN Christian Advocate, and those who are taking the paper from last year, come prepared to renew their subscription. Brethren, if I can help you in any way with your work and church matters, write to me. I am ready and will do so.—J. S. Todd, District Superintendent.

District Rounds

Gastonia, August 1-2; Kings, Mountain, 1-2; Louisville, 8-9; Sherrill's Ford, 15-16; Hickory and Newton, 22-23; Paterson, 27; Lenoir and Lenoir Circuit, 29-30; Marlon, September 5-6; Shelby, 9-10; Laundale, 12-13; Forest City, 20-21; Franklin, 27-28; Asheville and West, October 3-4.—H. L. Ashe, District Superintendent.

MARSHALL DISTRICT.

Fourth Round.

Ebenezer, September 6-7; Gilmer, 5. Longview, 19-20; Hawkins, 26-27; Mt. Carmel, October 3-4; Lodi, 10-11; Harlton, 17-18; Wiley University, 17-18; Pittsburg, 24-25; Daingerfield, 24-25; Mineola, November 1; Queen City, 7-8; Marshall Circuit, 14-15; Mallalien, 21-22; Woodlawn Circuit, 21-22; Latsater, 28-29; Wiley University, December 5-6. Let no brother be satisfied with anything less than round report. The pastor who does not succeed on the Marshall District can preach on his last Sunday from this text: "Brethren, finally farewell."—J. O. Williams, District Superintendent.

WILMINGTON DISTRICT.

FOURTH ROUND.

Wilmington, August 9-10; Elkton, 12; Melrose and Hickory Bend, 15-16; Red

Making Good.

There is no way of making lasting friends like "Making Good," and Doctor Pierce's medicines well exemplify this, and their friends, after more than two decades of popularity, are numbered by the hundreds of thousands. They have "made good" and they have not made drunkards.

A good, honest, square-deal medicine of known composition is Dr. Pierce's Golden Medical Discovery. It still enjoys an immense sale, while most of the preparations that have come into prominence in the earlier period of its popularity have "gone by the board" and are never more heard of. There must be some reason for this long-time popularity and that is to be found in its superior merits. When once given a fair trial for weak stomach, or for liver and blood affections, its superior curative qualities are soon manifest; hence it has survived and grown in popular favor, while scores of less meritorious articles have suddenly flashed into favor for a brief period and then been as soon forgotten.

For a torpid liver with its attendant indigestion, dyspepsia, headache, perhaps dizziness, foul breath, nasty coated tongue, with bitter taste, loss of appetite, with distress after eating, nervousness and debility, nothing is so good as Dr. Pierce's Golden Medical Discovery. It's an honest, square-deal medicine with all its ingredients printed on bottle-wrapper—no secret, no hocus-pocus humbug, therefore don't accept a substitute that the dealer may possibly make a little bigger profit. Insist on your right to have what you call for.

Don't buy Dr. Pierce's Favorite Prescription expecting it to prove a "cure-all." It is only advised for woman's special ailments. It makes weak women strong and sick women well. Less advertised than some preparations sold for like purposes, its sterling curative virtues still maintain its position in the front ranks, where it stood over two decades ago. As an invigorating tonic and strengthening nerve-line it is unequalled. It won't satisfy those who want "booze," for there is not a drop of alcohol in it.

Dr. Pierce's Pleasant Pellets, the original Little Liver Pills, although the first pill of their kind in the market, still lead, and when once tried are ever afterwards in favor. Easy to take as candy—one to three a dose. Much imitated but never equaled.

Springs and Bowman, 22-23; Parkton and Prospect Hall, 27; John's and Piney Grove, 29-30; Maxton, September 6-7. Swain's, 3; Hoffman and Vass, 1-213; Hamlet and Philadelphia, 19-20; Cool Springs and Beaver Dam, 26-27; Laurinsburg and Gibson, October 3-4; Concord, 9; Charlotte, 11-12. Brethren, Pastors: Please see to it that all the claims of our great church are laid before our people. We want to report more souls saved and added to the church this year than we did last year. Look after the young men. Save them for Christ. Double your list of subscribers for the SOUTHWESTERN.—G. W. Morehead, District Superintendent.

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Urgent Appeal

The financial depression and the short crops have placed the trustees of the Woodlawn Methodist Episcopal Church at Bertie, La., in an embarrassing condition. If ninety dollars is not paid by September 1st, the doors of this, the oldest church on Bayou Lafourche, will be closed by its creditors. Our people are working hard to keep the doors opened, but if help does not come we will fail. We, therefore, appeal to the pastors of the District and to the pastors of the Louisiana Annual Conference, and to the laymen and friends to assist us in this our struggle. Send any amount you desire to give to the pastor or to Dr. B. M. Hubbard, District Superintendent, 1110 Dublin Street, New Orleans, La.

(Signed),

CHAS. C. LANDRY, Pastor,
Bertie, La.

B. MACK HUBBARD,
District Superintendent.



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The Cookman Institute,

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STRAIGHT UNIVERSITY celebrates its Fortieth Anniversary this year. During these forty years of existence 400 young people have graduated from its different departments and thousands have been trained in the common branches. Thirty teachers make up the faculty of the school and last year 715 students were enrolled.

The buildings are large and well equipped for the different departments of work. The New Thomy Lafon Industrial building will be completed by the opening of school.

The following courses are given:
College, Normal, College Preparatory, Manual Training, Commercial, Bible, Music, Domestic Science, Sewing and Dressmaking; also Grammar, Primary and Kindergarten Departments.

The School Opens September 29.

Both Day and Boarding Students are Admitted.

For illustrated catalogue write the Treasurer to-day.

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Southwestern Christian Advocate

419 CARONDELET STREET.

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Entered at the Post Office at New Orleans, La., as Second-Class Matter.

TEAMS:
Per Year.....\$1.25
Six Months......75
Three Months......50
Invariably in advance, \$1 a year to pastors

Crescent City Notes

SPECIAL NOTICE.

The Journal of the Louisiana Conference is now out and ready to be delivered to the District Superintendents and brethren. Let each brother who has not paid his \$1.00 remit the same to the Rev. W. J. M. Price, 1021 Bellecastle St., New Orleans, at once, so that we may be able to pay for them and get a clear receipt. The District Superintendents will please meet the Editor at the SOUTHWESTERN office, Wednesday, September 2, 1908, at 12 M and review the report of the Publishing Committee.

J. W. TURNER,
W. J. M. PRICE,
W. SCOTT CHINN.

The Rev. Calvin S. Stanley was the guest of Mr. and Mrs. Dunn Wednesday evening at tea.

Mr. George W. Banks, a local preacher of Williams Chapel, conducted a very successful revival in Wesley Chapel, Mansfield, the Rev. J. A. Landry, pastor.

Baby Lillian Amanda Maude Gibson was baptized at St. Matthew, Algiers, Sunday, August 2, 1908. Dr. Ruby Vining and Mrs. Maude S. Landry sponsors. Mr. and Mrs. O. B. Gibson entertained a host of young people in honor of the occasion at their home, 5215 Constance St.

ST. LOUIS DISTRICT.—Members and delegates of the Conference Epworth League and Sunday School Convention: Over the Illinois Traction R. R. to Springfield, Ill., from East St. Louis ticket one way, \$1.95; round trip, \$3.

Car leaves every hour from 6 a. m. to 8 p. m. Tickets good for 30 days. Saturday and Sunday, round trip \$1.50. Conference convenes at 9 a. m. August 19, adjourns August 23, 1908. A. R. MARTIN, Secretary.

MALLALIEU.—Services good all day. Preaching at 5:30 a. m. and 7:30 p. m. by the pastor. The various auxiliaries of the church are preparing for the District Conference and the reports for this year are excellent, and all feel greatly encouraged to go forward. A grand benefit concert will be given next Monday night for the benefit of some of the worthy and deserving members who need help. The public is cordially invited to attend. The Sunday School picnic on last Monday at Audubon Park was a success and well attended. Mallalieu is holding her own nicely. Collections good.

W. SCOTT CHINN, Pastor.

WESLEY CHURCH.—On last Sunday, prayer-meeting was conducted under the leadership of H. R. Knox and Leon-

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FALL TERM BEGINS SEPTEMBER 17, 1908.

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IF YOU PLAN TO ENTER COLLEGE, DO NOT FAIL TO WRITE FOR CATALOGUE AND SPECIAL INFORMATION to R. S. Lovinggood, A. M. Pres't., Austin, Texas.

ard Howard. At 9:30 o'clock the Sunday School convened and rendered an excellent program, R. J. Nash, superintendent. At 11 o'clock an able sermon was delivered by R. J. Nash, a local preacher of this church. Dr. B. M. Hubbard, our District Superintendent, was present at this hour, also Mrs. Hubbard, and a splendid service was held. The Epworth League rendered a fine program under the direction of Mrs. Laura Whittington; Peter Gaskin is president. Pastor Hubbard Daniel delivered an excellent sermon at night

to the Tramps' Social Club. A large audience was present. Collection, \$4

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Next session opens September 28, 1908. For further information, write,

J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

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School Opens in September.

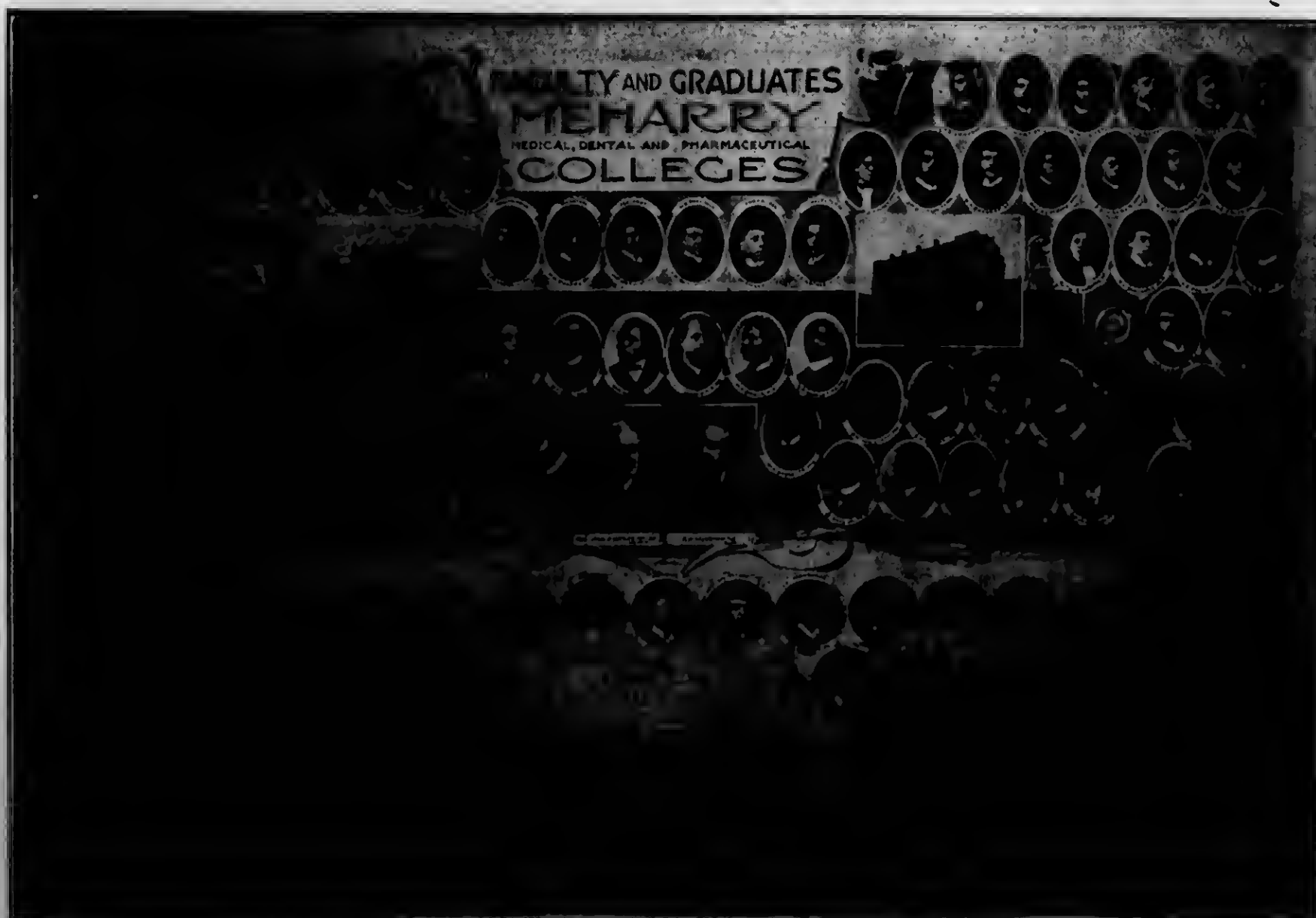
Medical, September 9.

Dental and Pharmaceutical September 23.

Literary September 30.

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REQUIREMENTS FOR ADMISSION

This college is a member of the Association of American Medical Colleges, and applicants for admission are required to have had four years of a High School, Normal School or Academic course or the equivalent in addition to a thorough English education. The tuition is \$50 per session, board and room rent about \$12 per month.

CALENDAR.

The thirty-third session opens September 9 and continues seven months.

Meharry Dental College.

Meharry Dental College was organized in 1886. The number of graduates is 123, the enrollment for last session was 116.

Three years of a High School course is required for admission. The tuition is \$50 per session. The next session opens on the 23rd of September.

Meharry Pharmaceutical College.

The eighteenth session opens September 23 and continues six months. The requirements for admission demand one year of a High School or Normal School course. The tuition is \$40 per session. One hundred and eight have graduated; sixty-six were enrolled the past session.

For catalogue or other information, address Dr. G. W. Hubbard, Dean, Meharry Medical College, Nashville, Tenn.

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If your druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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Revival Note

A glorious revival at Union Methodist Episcopal Church, Logansport, La., resulted in the conversion of four-

teen souls. It was one of the greatest meetings had for the past ten years, and Sunday, July 26, eight persons were baptized. It was a happy day. Collection good. The Rev. H. B. F. Charles is pastor.

Personals

Our church at Patoutville, La., was struck by lightning during a recent storm and badly damaged. The Rev. D. Sutton is pastor.

Prof. and Mrs. James Appleses, of Shreveport, La., are the proud parents of James Roy Leslie, who entered the home Saturday, August 1.

Programs are out for the twenty-fifth session of the Shreveport District Conference, which is to convene in Taylor Methodist Episcopal Church, Pleasant Hill, La., August 26-31. The Rev. J. S. Jones is pastor and the Rev. T. J. Johnson District Superintendent.

The Epworth League and Sunday School Convention of the Winston District, North Carolina Conference, convenes August 19-21, at Kernersville, N. C. A good program is prepared. Prof. R. B. McKay is the President, the Rev. R. Smith District Superintendent.

Programs are out for the forthcoming District Conference, Sunday School and Epworth League Convention of the West Tennessee District, to be held at Kenton, Tenn., August 25-30. It is hoped that Bishop I. B. Scott will attend this Conference. The Rev. J. M. Lyte is District Superintendent.

The Bowen Seminary, under the principalship of Prof. A. D. Jacques, A. B., is doing splendid work. The Rev. D. H. E. Harris and the Rev. H. Bright are the first Normal graduates of Class 1907, and Misses A. B. Johnson, Beulah Sampson, A. A. Sampson, Mary Griffin, Beatrice Murphy and Ella Griffin of the Class of 1908. These graduates recently met and organized an Alumni Association. The Rev. D. H. E. Harris was elected President, Miss Beulah Sampson Secretary, and Miss A. A. Sampson, Treasurer.

WALDEN UNIVERSITY

DEPARTMENTS.

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ENGLISH	INDUSTRIAL	DENTAL
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THE COLOR LINE IN THE CHRISTIAN CHURCH

A recent International Church Conference of the Protestant Episcopal Churches of the world was held in London. While there is no organic connection between the various branches of Episcopalianism, nevertheless these churches met in what is known as the Lambeth Conference. There were present representatives from all the English speaking Episcopal churches embracing Canada, Australia, the British West Indies, the British East Indies, the South African Colonies of Great Britain, Great Britain and the United States. The race question as it relates to the Church came up for consideration, and in a series of resolutions touching this question in the conference of the English speaking Protestant Episcopal Churches of the world put itself on record in the following language:

"All races and peoples, whatever their language and condition, must be welded into one body, and the organization of the different races living side by side into separate or independent churches on the basis of race or color is inconsistent with the vital and essential principles of the unity of Christ's Church."

The declaration that the establishment of independent churches on the basis of race or color is inconsistent, being contrary to the vital and essential principles of Christ's church, is timely.

The ideal church is the church of all nations. It was the purpose of the Master that we all may be one. However strong and formidable a church may be constructed upon race lines it discounts, in a degree, the spirit of Him whose mission it is to make us all one. The race question was settled with Peter on the house top in the vision that came to him. The contention for white supremacy in the church is a travesty upon New Testament christianity, and the effort to draw the line has gone so far on the part of the white man as to weaken the faith of the darker races in the white man as a representative of Him who knew neither bond nor free, nor Greek nor barbarian. We are indeed glad to have the Protestant Episcopal Church declare itself against the sentiment for the establishment of churches on race lines.

The Methodist Episcopal Church so far has been able to maintain itself as a church which welcomes within its fold men and women without regard to color or geographical lines. It must not be understood, however, that there is no discussion on this subject. Pertinent to this line of thought is the letter recently received by the Rev. Dr. A. B. Leonard, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church. Because of the high and influential position occupied by its author, its relation to the point under discussion, and its intense interest to our large and growing constituency, we publish in this connection the letter of Dr. Leonard, which will be read with eager interest:

"Editor SOUTHWESTERN CHRISTIAN ADVOCATE,
New Orleans, La.

"My Dear Brother: In your paper of July 23rd there is an excellent article from President Lovingsgood concerning the '300,000 black members' of the Methodist Episcopal Church in the United States, in which is the following item, which is worthy of being reproduced:

"God forbid that we should do or say anything to retard the union of our white membership with the Southern Church. We shall be glad to see that union consummated. But you will note that our delegates would touch only the delegates of the Southern Church at the General Conference. That is the only point of touch. With this in view, it is

inconceivable that the Southern Church will ask our expulsion as the price of union. And would our church pay such a price? I do not believe that ten per cent of the white membership of our Church would agree to our expulsion or any method of freezing us out for the sake of union with the Church South. I may be wrong in this, but if so, you will certainly have to show me. I certainly do not want to be where I am not wanted. In fact, without a single bit of truculency or snobbishness, I say I am not expecting to go out of the Methodist Episcopal Church. I am at home. If there is anyone in my house who does not want to live with me, why not let him get out?"

"No, the Methodist Episcopal Church will not pay the price. I doubt whether five per cent of our white membership would vote for the dismissal of its black membership against their will. The only way for our black membership to get out will be by voluntary withdrawing, and that they are not likely to do. The Methodist Episcopal Church will never consent to a union with any denomination based upon racial lines.

"Yours very sincerely,
A. B. LEONARD."

IS THE CIVIL SERVICE A FAILURE?

When the Civil Service examinations became effective it was hoped that every man who applied for a governmental position would have a fair chance. Merit was to be the test. Party affiliation, color or other facts which did not enter into the real qualification of man for service were not to enter into the final result. The Civil Service reform was an effort on the part of the government, they say, to deal fairly and justly with all its citizens and to permit even the humblest to have an equal chance for a governmental position. It was an attempt to eliminate political influence and the political pull so that favoritism should not be shown any individual. The Negro, for his part, received this regulation with genuine satisfaction; he could ask for nothing less than a fair chance. Notwithstanding the so-called iron-clad rule of merit it has been alleged that there has been gross infringements upon this rule and that the pull and political influence are still being used to advance men from their position on the Civil Service roll over the heads of those who make better examinations. It is further alleged that in some cases open discriminations are made. A case in point:

Doctor Charles Payne graduated from Flint Medical College of New Orleans, last May with honors. He was salutatorian of his class, the valedictorian leading him in the final record by only one-tenth per cent. He was put down as a careful, painstaking, reliable student, having the confidence and respect of his faculty and of his classmates. Doctor Payne went to Chicago, and noticing the Government's advertisement for applicants to take the examination for appointment in the Government Insane Asylum at Washington, took the examination and passed third on the list. The first man who passed declined the offered position. This made the Doctor the second. There were three appointments to be made and he was one of the first to be appointed. He received his certificate of examination and appointment by the Commission to the Superintendent of the hospital at Washington. The Superintendent wrote Doctor Payne at Chicago asking him if he would accept the position if offered and how soon he could begin work. He was written to come. He made the journey from Chicago to Washington with the certificate of his examination and his letter of appointment in hand. The Superintendent of the hospital did not whip the devil around the stump.

He had actually the nerve to look Doctor Payne squarely in the face and say, "You are a colored man. I, myself, am not prejudiced against you, but it is impossible for me to appoint you under the circumstances." Let it be observed that there was nothing upon the application blank for examination to denote race, and Doctor Payne called the Superintendent's attention to this fact. Doctor Payne also stated to him that it was against the Civil Service regulation to be turned down on account of color after he had passed the examination. The Superintendent took the bit in his own mouth and stubbornly refused to permit him to fill the appointment. Is it at all surprising that this young Negro Doctor, who has endured hardships and privations to get through school, after graduating with honor, meets with rebuff in his own native state, Mississippi, and the door of hope is shut in his face by the National Government, is discouraged? While we are not an apostle of pessimism and discouragement we thoroughly believe that, viewed from a human standpoint, this young man has every reason to be discouraged.

It is an outrage. If the decision of Superintendent stands then the Civil Service examination is a farce. If Civil Service means anything at all and is worthy the endorsement that it receives at the hand of the President and of the country at large, it will be because it deals fairly and squarely with every man. If negro men are barred, then let those in authority be frank enough to say so and not permit Negroes to apply for positions and to pass examinations when it is understood to start with that they will not be appointed to the place, even though they pass at the head of the list.

In the name of justice and of fair play we appeal from the decision of the Superintendent of the Government Hospital at Washington, D. C., and demand that Doctor Payne be given his rightful and legitimate chance to serve the appointment, which he has won upon merit.

ETHICS OF A RECOMMENDATION

At a recent meeting of the Board of Administration of the State Normal School of Louisiana, located at Natchitoches, La., flattering resolutions were adopted thanking Dr. B. C. Caldwell for "the signal ability with which he has filled for twelve years the presidency of that institution, to its great advantage and success and to the betterment and advancement of the educational interests of the state." In further referring to Dr. Caldwell's services the resolutions of the Board continues: "In behalf of the people of Louisiana we now tender to Dr. Caldwell this expression of its appreciation of his valuable and untiring service to the schools and educational interests of the state."

Notwithstanding this strong and fulsome resolution commending Dr. Caldwell for his efficient and, to be inferred, satisfactory services, he was summarily dismissed without explanation.

This leads us to observe that many of the commendatory resolutions passed by assemblies, boards, conferences, associations, and the like are in many cases simply perfunctory and without any meaning at all. It is seldom that we see these resolutions opposed although there may be those who know they are downright false, or the person for whom they are intended to praise are totally unworthy. Upon the principle of trying to give a bad dog a good name these resolutions are often passed and so profuse are the words of praise that to sensible people they have no meaning.

What is true of resolutions is true also as to recommendations. Any one, it seems, can get a recommendation. (Continued on Page 8.)

A Call to Duty

By the Rev. J. W. E. Bowen, D. D., Ph. D., President of Gammon Theological Seminary

A careful study of the religious needs of the Negro to-day discloses some facts that quicken meditation. In the first place, the church among us is not so attractive in these days as it was forty years ago. The crowds do not fill the pews and aisles as formerly. True, the preacher is still the leader among the people. This is not due to the universal and invariable superiority of the minister over other leaders, but very largely to the native inborn and ineradicable feeling in the Negro that the minister is the representative of God and, therefore, he must be revered and followed. But the homely fact is crowded upon our unwelcome gaze more and more that the preacher is not keeping pace with the times. This fact, with the other one that other places of amusement and intellectual opportunity may explain in some measure the falling off of the great crowds from the churches. Formerly, the people crowded into the churches for amusements as well as for spiritual improvement. There was no other center for the gathering of the people. To-day the theatres, concert halls, lecture platforms, public forum, schools and colleges are open to the people, and they are in touch through the daily, weekly and quarterly press with the best thought of the day. All of these agencies have come into competition with the once lord of the pulpit. And it is a lamentable fact that many preachers have fallen behind in this race of mighty Titans for the applause of the people. Some have the stupidity to charge this falling off from their ministrations to unmasked devilry; whereas, in some cases it is due to unmitigated ignorance in the pulpit. Many times the writer has entered churches unobserved and, seating himself in an inconspicuous place, heard the ranting and panting of a vociferator in the pulpit who flattered himself with the notion that he was doing God's service by creating a dusty and musty furor in the unsophisticated pews. Through all the roar and sweat of physical and bodily exercise we saw and read on the walls of the pulpit, just above the head of the blind leader, the ominous call, "*Wanted—A Man to Preach the Gospel in this Pulpit.*" ~~But~~ is it not time yet for this race to have a different sort of preaching?

In the next place—let us speak plainly here—the failure of the ministry to keep up with the demands of the age. There are some noble spirits among them who keep abreast in thought and spiritual and social leadership. But what are they among so many? To be convinced, visit a gathering of our preachers, of any denomination, and in a body of fifty men, you will not find ten young preachers, under thirty years of age, among them. The fact stares all denominations in the face that the great majority of young, thoughtful and progressive men are not entering the ministry. And what is still worse, the most of the men who are doing yeoman service are on the other side of fifty. An enlargement of this thought leads us to call attention to needed reforms for our ministry.

Too many young men postpone their entrance into the ministry to a late period in life. There are not enough boys. No, there are not enough of the prenatal—called, even before birth, like Jeremiah, into the ministry of reconciliation. Most of our preachers who are now applying for the ordination are called when they are old, for a man for the ministry, except in rare cases, is old at thirty years. The lateness of some calls and the late attempt at preparation raise the suspicion as to the validity of such a "call." But, to complicate the situation, most of our young men marry under twenty-five years of age, and after they have a family of three or four children, they seek admittance into a school to prepare for the ministry. A man thirty years of age, without the habits of study, with a family upon his heart and hands, can make poor headway in books or in the pulpit. Does not God call men now early into His ministry as He did formerly? Brethren, there is criminality somewhere; it is the criminality of stupidity or neglect, or both.

Let us raise another question here at this point. Are our women lacking in piety and spiritual power, vision and obedience, that they do not consecrate their unborn into God's service, as did Hannah, and the mother of Jeremiah, and others? Are we producing a set of mothers whose only care is dress and society and who neglect the greatest spiritual opportunity of the age to bring forth a Samuel unto the

Lord? Here is thought for reflection. Well may we exclaim as did Napoleon, that the greatest need of our people is mothers.

This delay in preparing for God's work of leading a people reveals a deeper fact that is to be condemned. The early marriages that are so prevalent in the South are sometimes the revelation of a love of ease and pleasure that approach sensuality. Many are free from the remotest suggestion of this thought, while others are not unspotted with this nauseating fly. The preacher must not consult flesh and blood; he must answer to the call and go forward.

Moreover, there is a positive loss, that cannot be computed in figures, to the men called of God who delay their preparation beyond their earliest days. Men who thus hesitate, hunting for jobs that will pay, as they say, or who dilly-dally, lose their intellectual elasticity and spiritual responsiveness. They become dull, methodical, calculating machines. Faith is deadened, enthusiasm paralyzed, zeal chilled, and the open spirit is supplanted by a money-getting spirit that attempts to weigh the eternal blessings of the Kingdom in the corroding and corrupting scales of "What is there in it for me?" In the methods adopt-

ed by these men, such men are failures in any walk in life and they should not enter into His holy place to deal in things divine. Cool, calculating reason and burning faith cannot resist the thought that these men go into the ministry as a last resort, that they may find a life of honor and ease.

We want young, unmarried men in the schools to prepare for the ministry. A man at thirty is old and a man at thirty with a wife and children is older still. We will receive all who come in the name of the Lord, but we must have young, unmarried men.

Is there not a suggestion here for educators? Can we not get back to the days when all our schools were considered schools for the preparation of preachers and teachers? Gammon Theological Seminary is really a post-graduate institution. We are to receive the men for the ministry who are graduates from the other schools. But where are the young preachers? Are they in school? A new duty looks us in the eye; its voice cries pathetically and threateningly: Where are the young men for this ministry? Lands, bank books, trades, professions, positions, teachers, doctors, lawyers and business men are well and good; but without young, stout, broad-minded, consecrated, well-trained men, dead to the world, and who bear always the "woe is me if I preach not," the black and prophetic word will appear upon the temple of this race—"Ichabod."

Where are the young men?

"Farm School Did a Great Work"

The Negro Farm School at Clark University closed with encouraging results. Sixty-five registered as students from twenty-four different counties; seven teachers from six different counties; six preachers from three different counties; fifty-two farmers from twenty-four different counties. Forty-five of these farmers owned their farms, and are highly respected by both white and colored in their community. One example of how the Negro farm owners are respected in their community is a letter of recommendation written by a southern white man, the postmaster at Baxley, Ga. It reads as follows:

"This is to certify that I have known Samuel S. Sellers for twenty years, and can truthfully say, I have found him a high-toned gentleman in every sense of the word, entitled to full faith and credit in any position he may be placed in. In other words, he is worth 100 cents on the dollar anywhere and at any time when honesty and good judgment are in demand.

"Farming is his avocation, and he is considered by the most intelligent citizens of his community and county to be one of the best farmers in this section of the country.

"He enjoys the confidence and esteem of the best people, both white and colored, where he is known. Any favor shown him will be highly appreciated by me. Respectfully,
W. F. BOONE."

Mr. Sellers was the first farmer to register at the farm school.

The following southern white men took part in teaching this Farm School for the Negroes during the six days of the Institute: Mr. E. Gentry, of the Bureau of Plant Industry, Washington, D. C.; Prof. H. E. Stockbridge, editor of the *Southern Ruralist*, Atlanta, Ga.; Prof. J. G. Oliver, of the Seventh District Agricultural School, Powder Springs, Ga.; Mr. G. F. Hunnicutt, editor of the *Southern Cultivator*, Atlanta, Ga.; Associate State Agent Davis of the Bureau of Plant Industry, Washington, D. C.; Prof. P. N. Flint, of the Experiment Station, Experiment, Ga.; Mr. Loring Brown, of Smyrna, Ga.; Prof. I. N. Rogers, Principal of the Tenth District Agricultural School, and Dr. Cooper Lassetter, a student of the senior class of Agriculture in the University of Wisconsin. These men did some good work in the way of instructing the Georgia Negro farmers who attended this meeting.

An example of the good results grown out of the instructions of well-trained southern farmers as given to the Negro teachers and farmers, is that of Mrs. Calloway's from Tuskegee, who spoke on the subject of raising poultry and small fruit on the farm. Mrs. Calloway showed by actual figures and accounts that with three cows, seventy hens and some fruit trees and vegetables, she had cleared \$626.20 per year. She said that she was inspired to this work of poultry raising by a lecture delivered by Mr. Loring Brown, of Smyrna, Ga., who runs the largest poultry establishment in the State of Georgia. This is what Mr. Brown has done for a

farmer's wife out of the State, but not until last week, during the Institute at Clark University, has Mr. Brown had an opportunity to speak to an audience of Negro farmers in the State of Georgia.

Another instance of the success of southern white men instructing Negro farmers is given in the case of Mr. Traylor of Newton County, who attended the first Institute held under the auspices of Clark University at Union Grove Church, in January. He was inspired to renewed efforts to grow better watermelons by addresses of Profs. H. E. Stockbridge and F. G. Hunnicutt, and as a result he brought to the Institute two watermelons as an example of his efforts. These watermelons weighed 70 and 72 pounds.

If the missionary spirit among the white farmers could be extended among the colored farmers, the production of Georgia would be greatly increased. And it is the object of this Institute to serve as a medium along this line.

The following resolution was passed by the Institute:

WHEREAS, The Negro Farmers' Institute, organized by Prof. P. C. Parks, under the auspices of the Agricultural Department of Clark University, has proven to be a success and an untold benefit to farmers wherever organized;

Resolved, therefore, that we, the Negro farmers, attending the Farmers' Summer School, do heartily endorse the efforts of Prof. Parks and the faculty of this institution for the wisdom and forethought that they have exercised in establishing these institutes and Farmers' Schools.

Resolved, further, that a local Farmers' Institute be organized in each one of the twenty-one counties here represented, and from these Institutes we will organize an institute in every progressive community in said counties.

Resolved, further, that we, the farmers representing these twenty-four counties, do pledge ourselves to give of our time and means as far as our ability will allow to foster this cause which these Institutes represent. Signed:

E. H. HAMILTON,
S. S. SELLERS,
(PROF.) C. J. CALLOWAY,
P. D. JOHNSON.

Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while cares will drop off like autumn leaves.—John Muir.

"What right have you, O passer-by-the-way, to call any flower a weed? Do you know its merits, its virtues, its healing qualities? Because a thing is common, shall you despise it? If so, you might despise the sunshine for the same reason."

THE CHRISTIAN LIFE

Safety and Security

Our safety and security lie not in our weak holding upon Christ, but in Christ's holding us fast in His everlasting arms. This is our glory and our safety,—that Christ's left hand is always under us, and His right hand doth always embrace us.—*Thomas Brooks.*

Strength

In Christ we see the strength of achievement and the strength of endurance. He moved with a calm of majesty, like the sun. The bloody sweat, the crown of thorns and the cross were full in His eye, but He was obedient unto death. In His perfect self-sacrifice we see the perfection of strength; in the love that prompted it we see the perfection of beauty. This combination of self-sacrifice and love must be commenced in every Christian; and when it shall be in its spirit complete in him, then will he also be perfect in strength and beauty.—*Mark Hopkins.*

The Man Who Comes Late

Thomas may have started for that apostolic meeting, but he was too late. The story does not say that he did not arrive at all, but recounts a conversation that may have taken place at the same meeting after Jesus had gone away. The man who is habitually late to church always misses a blessing that the others get. He is likely to come rushing into the presence of God in a hurry, and God is never there to the heedless worshipper. Or he is likely to enter the church out of patience because the anthem has been sung, and that is the principal thing for which he goes to church, anyway. And God is never in the church to the man who goes just to hear the anthem sung, and whose spirit of worship is all absorbed in that.

The man who is in the habit of keeping his church appointments late—I don't say that Thomas was—always misses the sweetest part of the service, the presence of the One who always keeps his appointments punctually. And the man who misses the Christ because he was too late is often the man who prays, and begs, and beseeches the Christ that He will come and make one in their midst—as if Christ ever needed to be pleaded with to keep his promise, "Where two or three are gathered together in my name, there am I in the midst."—*Selected.*

"Crossing the Bridge"

To many of the Israelites the Red Sea must have presented a terrible aspect as it lay ahead of them and seemed to bar their progress. But that was a trouble that did not materialize. The story is told of a lady who for a time kept a list of impending troubles. It was a relief to set them down in black and white. Some months later, in looking over the list, she was surprised to find that nine-tenths of these troubles had never come to her. They had an existence only in her imagination. The troubles that never come form the heaviest part of our daily load. The worry and fear caused by these apprehended miseries often work sad havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments, have their comfort and cure; the best cure for the haunting ghosts of anticipated troubles is to accept each day as it comes as a gift from God and to trust to His wisdom and love.—*Selected.*

"There is no incompatibility between boys and fresh air. The open country harmonizes with their souls. . . . God has tuned the boy's soul into harmony with the swimming hole, the mountains, and the green fields."

"I have to work like a slave," said a good woman, weary with her worries, but the answer came from a more way-wise comrade: "O, but, my dear, you can work like a queen."—*Frances Willard.*

Love Is Enough

They told of our Savior's pain,
The thorns and the thrilling cry,
His sorrow when scourged and slain,
While, over and over again,
From out my heart I was fain
As the Son of man I did see,
Lifted high on lone Calvary,
To sob out this sad refrain:
"Oh what does he want from me?"

He has angels who sing away
His praise, and with glory shine,
While I in my cottage with mine
Can only chant day by day
The sweet stanza, "When I survey
The cross," and in wonder say:
"He has choirs by the crystal sea,
Who, with shawm and sweet psaltery,
From worship and work ne'er stray;
Then what does he want from me?"

When my Walter, our crippled one,
Who all thro' his life must be
My own burden, said, tenderly,
"Oh, mother, for all thou hast done,
What is the reward thou hast won?
Lo, spirit and strength I have none
Like the others who circle thee."
Thro' tears I said, "Love is my fee,"
And lo, I had learned from my son
"What my Master doth want from me."
—*Bishop Robert McIntyre.*

Benefit of Prayer

There are those who argue that there is no need of prayer to a God who understands us better than we understand ourselves, and who must know every one of our needs before we come to him in prayer about them. But if those people were to carefully study the life of the Christ they would learn that even He found prayer necessary. Are we stronger or better than our Master? Then there are those people who say that in doing good deeds we are worshipping the Father. This may be true, but if it should be, it would yet be a mistake to omit prayer. We should show our gratitude in words as well as actions; and, like the Master, pray in order that we may receive strength and help, as well as give thanks. If we can do good works without prayer we can do grand and noble things with prayer. If "labor is worship," so is worship in a sense labor; for it is only through prayer that we can do work truly befitting followers of Christ. As I have said before, the two are too closely allied to be separated; but prayer is surely the more important, since really "good" works are the result of prayer, and can hardly be accomplished without it.

"In desert wilds, in midnight gloom;
In grateful joy, in trying pain;
In laughing youth or nigh the tomb,
O, where is prayer unheard or vain?"

Thus, like Eliza Cook, we will give our testimony when we have once given the way of prayer a full trial. In all things and all places it should be the great standby of man. Works are useless without it. It is good to remember:

"There are God and peace above thee;
Wilt thou languish in despair?
Tread thy griefs beneath thy feet,
Scale the walls of heaven with prayer.
'Tis the key of the apostle,
That opens the heaven from below;
'Tis the ladder of the patriarch,
Whereon angels come and go."
—*Selected.*

You cannot sink the sinner in the gentleman.—*Rev. J. G. Stuart.*

The Father's Providence

God rules; not a sparrow falls without Him; and therefore, as providence unrolls the will of God for us, the true child is to accept and obey. Now He brings an opportunity; now He lays a burden. Now He tries us with prosperity; now with sorrow. Now He sends us into battle and temptation; now He lays us on beds of pain and idleness. Now He wounds and now He heals, the way opens under His divine guidance. It may lift us up, it may cast us down. In all, infinite wisdom, the Father's goodness and eternal righteousness move.—*George T. Purves.*

The Comfort of Our Weakness

Very few of us are over-enthusiastic about our infallible wisdom or our invincible strength. If there are two things that we all, in our candid moods, are quite confident about, it is our ability to make mistakes, and our likelihood of going down before temptation. Wisdom and strength are attractive qualities because they seem so remote from most of us. Yesterday's blunder, and day-before-yesterday's sin, are depressingly convincing reminders of our real characteristics. What then? Shall we frankly admit this and give way to discouragement? We had better frankly admit it; but we can find encouragement in the admission. For we are the very persons with whom God can do great things,—greater things than if we were wise and strong: for "God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; * * * that no flesh should glory before God." God cannot do much with or for the man who is sure of himself. God can work supernatural wonders with us when we are so convinced of our own helplessness that we are driven to complete dependence upon Him.—*In The Sunday School Times.*

Going With the Crowd

When weak men take the color of their companionships they are, in a sense, the victims of their own too narrow view of life. For to the weakest of us there is a choice of the company we keep. For the most part Aaron's public life took color from his brother's strength, devotion, and enthusiasm. It was the test of lonely responsibility that showed his weakness. The flood of hostile desire around him carried him off his feet. He went with the crowd and at their demand made an image of God in the form of a beast. The people clamored and the priest's faint heart shook at the noise so that he did not hear the voice of God within his soul. Like so many of the weak men who take their color quickly from their surroundings, he mistook a majority of the moment for the wisdom of the ages.

We must not, however, talk of unmingled strength and weakness. Aaron was not an utter weakling. There are everywhere men of Peter's type, strong in general but at times too ready to follow the crowd. For most of us safety comes in so identifying our thoughts and lives with God that He shall take the first place in our consideration of all divided ways. We must learn to love Him better than we love popularity. We must assure ourselves, as a working plan of life, that His will outweighs human majorities. If we must choose between companies, let us make sure that we go with those whose first desire is to consort with him.—*Selected.*

"If you are an invalid, do your best to get well; but, if you must remain an invalid, still strive for the unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are won on sick beds."

HOME AND YOUNG PEOPLE

What He Learns at School

BOSE PARKER.

He can weave a raffia basket,
Make a cunning pasteboard box,
Cut a Noah's ark from paper,
Fashion bent-wire weather-cocks;
He can mold a wabby pitcher—
So two inches out of plumb!—
He can work in brass and iron—
Strange he can not do a sum!

He can knit and he can hemstitch;
He can draw, and paint, and sing;
He can work in wood and leather;
He can knot the festive string;
He can weave a mat superbly,
And in stringing beads excel;
Truly Willie is a wonder—
Strange he can not read and spell!

Willie's father, as it happens,
Is a queer, old-fashioned crank,
Who contends in education
The "three R's" should hold first rank;
And it grieves him that his offspring
Should grow up in ignorance quite;
So he's buckled down to business,
And is teaching Bill at night!

—Chicago News.

Begin Early

The true success of life which every person should seek should begin to be achieved while ye are young. Boys and girls who are to be the future winners of great success must commence at once. Many a man has realized when too late in life to change his plans and methods that he should have begun to achieve things when young.

It is said of a young officer in the army of the first Napoleon, in the campaign in Russia, that he won an important victory, at the cost of great risk, over a large body of Cossacks who had been greatly harassing the outposts of the French army. Napoleon sent for him and personally complimented him for his bravery and skill. The officer replied, "I am happy for your praise, but the cross of the Legion of Honor would make me happier." "But you are very young," answered the great general. "Sire," replied the young officer, "we do not live long in your regiments."

There is some great work for everyone, and the longest life will seem too short in which to do it. To reach the best results, therefore, earnest toil must begin at once; but let this word of caution be observed: Never be so much concerned about the honors and material things which are to be gained, as about accomplishing the largest work for the Master.—Selected.

A Perfect Educational Method

JOSEPHUS, "AGAINST APION."

For there are two ways of coming at any sort of learning and a moral conduct of life: the one is by instruction in words, the other is by practical exercises. Now, other lawgivers have separated these two ways in their opinions, and choosing one of those ways of instruction, neglected the other. Thus did the Lacedæmonians and the Cretans teach by practical exercises, but not by words; while the Athenians made laws about what was to be done or left undone, but had no regard to the exercising them thereto in practice. But our lawgiver [Moses] with great care combined these two methods, for he neither left the practice of right habits without oral instructions, nor did he permit the rules thus taught to remain unpracticed.—Pittsburg Christian Advocate.

An Incompetent Girl Graduate

BY J. L. HARBOUR.

The girl who graduates from the highest school of learning without a knowledge of how to conduct the domestic affairs of her own home may with justice be called an incompetent graduate. She may have graduated with the highest honors and her future career may look very brilliant indeed, but there is a serious defect in her education if she is ignorant of how to manage her own home and make it the place of cleanliness and order and properly cooked and served meals that it should be.

I find myself in hearty accord with the writer who says to the girls: If you have reached the mature age of sixteen, you should know a great deal already about the care of the household. How much you know depends largely upon your circumstances in life. You may be so poor that your mother determined long ago that you, at any rate, should be brought up 'like a lady,' and not be allowed to soil your hands with housework. There are a great many loving mothers in this country who do their daughters that injustice. If your parents are rich or well to do, you have almost certainly been taught something about the cares of a household. It is the custom among the rich, especially the very rich, to prepare their daughters to preside over their households."

That is true enough. I know young daughters of very wealthy parents who know far more about how to cook and to care for a home than the daughters of some poor parents know. I remember that I once dined in the home of a man of large wealth, and the cook and two other household servants had been given a holiday because of some great celebration to which they had been most eager to go. In the family were two daughters of sixteen and eighteen years of age, and if the experienced cook had been at home she could not have prepared a finer dinner than those two young girls prepared and served. One of them acted as waitress when it came time to change the plates during the dinner hour. And either of those girls can sit down before a sewing machine and make a dress, while they know all about how to market and see that laundry work is done as it should be done. It is improbable that either of these girls will ever have to do their own housework, but they will know how to do it if that emergency should arise.

On the other hand, I know a girl of seventeen, the daughter of a poor man, whose mother is bringing her up "like a lady." She is spared all household duties. She is taking vocal lessons, although she has a very ordinary voice. She embroiders and does other kinds of 'fancy work,' and is always nicely dressed. Her mother appears to be as anxious as the daughter that the girl's hands shall not become red or her complexion impaired. I doubt if the mother has had a new dress in five years, and she makes over her daughter's cast-off clothing for herself. This is not an uncommon case—more's the pity. It will not be wholly this girl's fault if she is some day the mistress of a miserably kept home in which there is no peace nor comfort. A vital part of her education is being sadly neglected.

Rest assured of this, girls: no one will think one whit the less of you if you do all kinds of housework, and there is likely to come a time in all of your lives when you will rejoice and be glad that your education has included a thorough training in even the homeliest of household duties.

If there were not enough hours in the day for my daughter to learn both Latin and a knowledge of housework, I think that I would tell her to let the Latin go until she had learned all that every girl should know about the domestic duties of life. Fortunately, most girls can, if they will, find time for both Latin and housework. Both are good things to know. But the knowledge of housework will count for far more than the Latin in making a happy and well-ordered home.

It is right and natural that every girl should look forward to the "some day" when she will have a home of her own, even though she never marries. It will not be a real home if she does not know

to take care of it. There are so many homes in which discontent and general unhappiness reign because the mistress has no idea of how to care for the home as it should be cared for. There is a sorrowful truth in the claim of some temperance workers that many men seek the saloon because they find there a cleaner, more attractive place than their own homes. The writer was not long ago in a home in which there is unhappiness and intemperance, and one has not far to look for the cause of both after seeing that home.

If any of the girls who may have read this have diplomas from our schools and are at the same time utterly ignorant of all domestic accomplishments, I would advise them to begin now adding domestic accomplishments to their education. They need it greatly now, and they are apt to need it much more in the years to come. And I do not think that I am a bit conceited when I say that I know that I am right about this.—In the Epworth Herald.

Boys should learn to laugh, to run, to swim, to carve, to be neat, to make a fire, to be punctual, to sing if they can, to help their mothers, to respect their teachers, to hold their heads erect, to speak pleasantly to older persons, to put every garment in its proper place, to remove their hats upon entering a house, to attend strictly to their own business, to be as kind and helpful to their sisters as to other boys' sisters.—Selected.

After Grammar School, What?

BY CLIFFORD H. FISHER.

When boys and girls are graduated from grammar school the question asked by almost every friend is, "Are you going to high school?" or, "What are you going to do now?"

Some go to high school and from high school to college; the rest either go to high school until they tire of it and stop, or to a business high school, or to business right off.

Boys and girls, when it comes to the time to decide whether you will continue on to high school or stop at once, don't waste time debating on such a question, but decide at once and go to high school if it is at all possible to do so. If your people are able and willing to let you continue on in school, go by all means. Do not give up school; you will have to be a wage-earner soon enough. But when it is simply a case where it is not possible for you to stay at school longer, and those are generally the ones who wish to continue, then I am sorry for you, but study in your spare time. It will not be your fault that you did not get to high school.

If you cannot go to a high school that prepares for college, go to a business high school. Anyway, get all the schooling you can, and, lastly, if it is alike impossible to go to any high school at all, study at home. If the intention is good the result will also be good.

With school it depends a great deal, I may say all, on the student. A teacher can point out the path to knowledge, but he cannot make you traverse it; a teacher can kindle the ambition for knowledge, but he cannot manufacture brains and place them in your head. Those you must make for yourself by hard and attentive study. It depends absolutely upon the students themselves; that is why we see some men and women are more intelligent than others.

A person could go to school a life-time, attend school every school day, and if that person does not study nor pay attention to what the instructors impart to the class, that person may have some, but will not have very much knowledge. To learn and become intelligent, it does not take teachers and schools, but study and attention on the part of the students.

Stick to school and study and pay attention and learn; you will then find that it is not time wasted. In The Classmate.

INTERNATIONAL LESSON

Third Quarter.—Lesson IX—August 30, 1908—Title: "David Spares Saul's Life."—(1 Sam. 26).—Golden Text: "Love your enemies, do good to them that hate you."—(Luke 6:27). | Hymn No. 563.

(Verses 17-28 only are printed. Read 1 Sam. 21-25.)

DAILY HOME READINGS.

August 24, Monday—1 Sam. 26.
 " 25, Tuesday—1 Sam. 21.
 " 26, Wednesday—1 Sam. 22:1-8.
 " 27, Thursday—1 Sam. 22:9-23.
 " 28, Friday—1 Sam. 23.
 " 29, Saturday—1 Sam. 24.
 " 30, Sunday—1 Sam. 25.

BY THE REV. E. B. BURROUGHS, LL. D., A. M.

Our Golden Text has been called "The Difficult Commandment." It may be that it has so been styled because of the fact that it is the natural disposition of the human heart to act contrariwise. When one has done us a wrong, the inclination is to not only resent that wrong, but to also "get even." Our Master knew that. Yet without the least modification He commands that we must love our enemies and do good unto them that hate us. To many this might seem hard of accomplishment. Indeed, to the man who does not love God it is. But when love sits upon the throne of the heart, when the disposition to please God, and the cultivation of a beautiful Christian character are the controlling factors of our lives, all difficulty vanishes, and compliance therewith is easy. The heart that loves is capable of doing anything that is good. If we do good only unto those who do us good, we are no better than the world. Herein lies the difference between an ungodly and a godly man. One will seek revenge for wrongs done, or expect reciprocation of favors shown. The other will bear patiently all wrongs committed against him and do good without expectation of earthly reward. "Love is not reciprocity of sentiment; but the outgoing of a benevolence that cannot be checked or discouraged." Love conquers the spirit of revenge and spite, and implants the spirit of forgiveness and self-disinterestedness in its stead in the heart. It causes us to care for those who are resentful, disagreeable, repulsive, and uncongenial. It covers a multitude of faults and causes us to see in every man—yea, in our greatest enemy—a brother.

Having been informed by Jonathan of the intentions of his father against him, David turned his steps southward and came to Nab. There was a sanctuary there in charge of the priest Abimelech. Being questioned by the priest, David gave answer that he was out on an errand for Saul. Accordingly the old priest supplied David and his men with provisions and weapons. His next stopping place was Gath. Here he was recognized, and becoming apprehensive of harm, he feigned himself a madman. As a consequence he was permitted to go on his way unharmed. From Gath he goes to Adullam. Here he gathers a band of four hundred, composed mostly of his kindred and outlaws. He does not tarry at Adullam, but proceeds on his way to Mizpeh. His next place of sojourn was in the forest of Hereth. He finally winds up his journey by stopping in the wilderness that stretches from the center of Judah to the Dead Sea. It was in this wilderness, or the part of it called Ziph, that Saul found him. Here our lesson for to-day begins.

LIGHT ON THE TEXT.

17. *Saul knew David's voice.* David had been an exile from the court of Saul for seven years, and though it was still too dark for Saul to see him at a distance, he recognized the voice of the shepherd lad. At this time David was on the other side of the mountain, upbraiding Abner, who was at the head of the army of the king, for his lack of watchfulness. It was while this conversation was going on that Saul heard David's voice and at once recognized it as that of his son-in-law. *Is this thy voice, my son David?* Being in quest of David, and hearing what he thought to be his voice, but being unable to distinguish him at the distance he was, he naturally asks this question. *It is my voice, my Lord, O King.* David hesitates not to assure him that it was he who was speaking.

18. *Wherefore doth my Lord thus pursue after his servant?* Why have you come out with this great band after me? *What have I done?* He was not conscious of having in any way offended the king. To him he had been faithful, true, and loyal. He therefore calls upon Saul to give his reasons for persecuting him.

19. *Let my lord the king hear the words of his servant.* In other words, let me plead my cause. *If the Lord hath stirred thee up against him.* It was a common belief in those days that God, at times, instigated one person to rise against and persecute another. It was then thought that God, in this way, brought punishment upon them for sins committed. Read 2 Sam. 16:11 and compare 2 Sam. 24:1 with 1 Chron. 21:1. But we know better. All such instigation comes from the Evil One. *Let him accept an offering.* If God had stirred the king against him because of some secret sin he had committed, he was willing to atone therefor by offering unto Him a sacrifice. *But if they be the children of men.* Those who were jealous of him because of his marvellous success. *Cursed be they before the Lord.* May God bring the wrath of His displeasure upon them for causing you to persecute me wrongfully. *They have driven me out * * ** saying, *Go, serve other gods.* While his enemies had not said this literally, they had said it impliedly. Thus they would take away from him the right or "inheritance," to serve the true God, and by compelling him to flee for safety to idolatrous lands, force him to serve idols.

20. *Let not my blood fall to the earth before the face of the Lord.* Let me not die a violent death in a heathen land, away from the presence of

the Lord. David here seems to think that God was confined to the land in which his people dwelt. But in this he was not alone, for it was generally believed that each land had its own god, and that beyond the limits of that land the god thereof had no jurisdiction. *The king * * * is come to seek a flea.* Has brought out an army to destroy one of comparatively small consequence. *As when one doth hunt a partridge in the mountains.* Here he would impress Saul with a sense of his utter helplessness and unworthiness; also the lack of dignity he had manifested in going to the trouble he had to persecute one so helpless and unworthy.

21. *Then said Saul.* The king now makes reply. *I have sinned.* Have done wrong in coming out against you. Perhaps, at the time, he was sincere, but his repentance was like the early dew before the rising sun. *I will no more do thee harm.* Will not longer seek thy life. *Because my soul was precious in thine eyes this day.* The king was completely humbled by David's magnanimity in sparing his life. Though he had fallen into David's hands, no evil had befallen him. David would not stretch out his hand against the Lord's anointed. *I have played the fool.* Have acted foolishly and shamefully.

22. *Behold the king's spear!* David found the spear stuck in the ground at the foot of the sleeping king. He now shows it as an evidence that he had been near enough to the king to have slain him if he had wanted to. *Let one of the young men come over and fetch it.* Saul had invited David to return to him. David does not accept the invitation, but prefers to have one of the young men come after the spear.

23. *The Lord render to every man his righteousness.* God shall render to every man according as his deeds have been. *I would not stretch forth mine hand against the Lord's anointed.* Though God had delivered Saul into his hands, he had done him no harm.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

August 30,

Crosses or the Cross?

(Matt. 16:21-28; Luke 14:25-35.)

BY GEORGE HUGH BIRNEY.

The Theme and the Scripture.

Matt. 16:21-28. Here Jesus begins to draw aside the curtain and show His disciples what He must suffer. His previous teachings have been more general; now He becomes particular. He tells them that he must "go" and "suffer" and "be killed" and "be raised up." The disciples were startled at the picture thus suddenly revealed. Peter could not believe it, and, in turn, received his rebuke. After showing them the picture of the cross, Jesus invites them to follow Him and lays down the condition. He puts the cross over against the things of this world, and tells the disciples to choose between them. It is always so. If we would reign with Him we must also suffer with Him.

Luke 14:25-35. This scripture is addressed to the multitude, whereas the above is addressed particularly to the disciples. It applies the principles of discipleship to all. At the very beginning of the Christian life Christ must be supreme in our affections, even more to us than family ties. Cross-bearing begins the moment we begin to follow Christ, or we cannot follow him. He says this is the only guarantee of success, and illustrates the fact by the builder (verses 28, 29) and the king considering making war (verses 31, 32).

We must be willing to go all the way, to do all things, be all things for Christ's sake. Then He guarantees the completion (perfection) of our Christian lives. A good disciple is like good salt. Christ is the "Savor" (verses 34, 35). If we do not have him, we are not "fit." "Fitness" is the thing we need in our Christian service; to be able, usable, adaptable, sufficient. We can be "fit" only when we have the cross stamped upon our hearts.

The meaning of the Theme.

Our theme introduces us to the profoundest subject of Christian teaching. The cross is the heart of Christianity. Take it out and you have taken out that which throbs and burns and vitalizes. It stands for Christ's sacrifice, it exalts His sufferings before the world, its victory "finishes" the atoning work of the Son of God.

You cannot separate Christ from His cross without devitalizing all His work. He makes it stand out as the divine challenge to all who would serve the highest interests of their fellow-men. Men who look below the cross for their ideals will, therefore, fail. All who would do Christian work must needs be acquainted with Calvary, must be willing to give themselves (literally) to the work.

The cross of Christ has been the greatest power to move men's hearts. The crucifixion has transfixed the world's thought. "Christ and Him crucified" has been the preaching that has saved. Bishop Warne tells how the recent great revival in India has been characterized by this appeal. He says that after a sermon upon the sufferings of Jesus, "whole congregations will remain seated in perfect silence for an hour, contemplating the spectacle of the cross." The converts will break down and sob when, in their testimony, they come to the recital of the crucifixion.

Nothing moves the hearts of men like the story of the cross. The cross we are to bear is, "the fellowship of His suffering." We cannot bear Christ's cross, but we can bear our own sacrifices and pay our part of the cost by performing our service, whatever He may require, in the spirit with which He went to Calvary. It means that our lives must be lived in the light of that sacrifice, and that we must permit it to interpret our problems, allow it to set the pace for our activity. Only thus can we follow Him, who said "Follow me." How the Epworth League needs this vision! If it would only begin to live more faithfully toward Calvary, what could it not accomplish?—From *Notes on the Epworth League Devotional Meeting Topics.*

Recent District Conferences and Conventions

GREENSBORO DISTRICT.

The sixteenth session of the Greensboro District Conference convened at Wesley's Chapel, Wednesday evening, July 1st, 1908, at 8:30 p. m. Welcome addresses and responses occupied the evening. Thursday morning the Conference reassembled in the chapel; the organization was effected with District Superintendent M. J. Bullock in the chair. The reports, both from Superintendent and pastors, were encouraging. They showed that improvements had been made on all lines, especially in the benevolent collections. One of the unique features of Thursday morning's session was the presentation of the District Superintendent's photograph and a book entitled "The Words of Jesus" to each pastor on the district. The sainted Superintendent rose and informed the Conference that he desired each pastor who had been a co-worker with him during the six years he had been on the District to have his photograph and the book as a token of his respect. He then asked the Rev. R. W. Winchester to present them to the pastors, which was readily done in a way that gave great solemnity to the occasion. We were delighted to see moving among us Dr. I. L. Thomas, Field Agent of Home Missions and Church Extension Society, and Dr. C. C. Jacobs, Field Agent of the Sunday School Union, and Dr. J. D. Chavis, principal of Teachers' Training Department of A. and M. College, Greensboro, N. C. They gave much life and inspiration to the Conference. Their addresses were instructive, scholarly and entertaining. During the Conference several addresses were delivered by home talent. We take space to mention the excellence of a paper entitled, "The Relation of Young People to the Church," rendered by Miss Mabel Morris, also the addresses of Drs. J. P. Morris, J. L. Bullock, S. A. Peeler and Rev. R. W. Winchester. Notable sermons were preached by Revs. R. P. Harriston, E. H. McArthur and J. A. Laughlin. The Woman's Home Mission Society was represented Friday afternoon, to the delight of all present, by the Queen Esther Circle of Reidsville, and an address by Mrs. Lella M. Winchester, the President of the District. Mrs. Winchester is doing what she can to push things to the front. The Southwestern Christian Advocate was represented by Revs. J. P. Morris and R. W. Winchester. A handsome list of subscribers was secured by the personal efforts of these men. We were royally entertained by the good people of Wesley's Chapel. They spared no pains in making it comfortable for the delegation. God bless them! Sunday was a fitting climax for all the good things said and done during the past week. Drs. S. A. Peeler and J. P. Morris occupied the pulpit to the delight of all who were fortunate enough to hear these scholarly, eloquent and godly preachers. Thus goes into history one of the greatest District Conferences that is one record in the plucky little North Carolina Conference.—Miss Pearl Mathews, Reporter.

GULFPORT DISTRICT.

Gulfport District convened in St. Paul Methodist Episcopal Church, at Pass Christian, July 22-26, 1908, with District Superintendent S. H. Cannon

in the chair. The session opened with devotional services, conducted by the Rev. A. M. Trotter, of Handsboro, Miss. The Rev. D. Ray gave out hymn No. 1023 and Rev. A. M. Trotter led in fervent prayer. The District Superintendent then proceeded to administer the Lord's Supper, assisted by the following elders: Revs. W. P. C. Morrison, D. D. Dukes, A. M. Trotter and J. E. Holmes. The election of officers then followed, and Rev. J. E. Holmes was elected secretary and Rev. J. K. Comfort as statistician. Then the Conference stood in order for business. Someone was heard to remark that the Superintendent's executive ability was only equalled by his dignified appearance on the rostrum. This was the Rev. Mr. Cannon's first appearance on the District stage and it can be truly said that he made a decidedly good impression. He well understands how to crowd a great deal of business into a short space of time. We were welcomed to Pass Christian on the part of the church by Misses Pearl Belden and S. N. Manuel. These two young ladies are products of New Orleans University and they acquitted themselves with much credit. The responses on the part of the church were made by the Rev. A. M. Trotter, who did credit to himself and also the conference. The welcome address on behalf of the city of Pass Christian was made by the Mayor of the city, and Pastor Nell, of the Methodist Episcopal Church, South. The responses by the Revs. W. P. C. Morrison and J. E. Holmes were timely. The following representative ladies were present and made themselves felt in the work of the Conference: Mrs. M. H. Fairly, of Moss Point, and Mesdames E. W. Hall and W. McNeill, of Lumberton. The following brethren preached during the session: Revs. A. C. Smith and D. Rny, also Rev. Dr. B. S. Williams, of the African Methodist Episcopal Church at Hattiesburg. Dr. Robert E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, spoke both on behalf of the ADVOCATE and its office on Barons Street in New Orleans. Thirty-seven subscribers were secured for the Southwestern and a liberal collection taken for the fitting up of the office. President Shaw, of Meridian Academy, came next. Professor Shaw ably represented the cause he espouses and rightly deserves the support of the Mississippi Conference in the maintenance of that school which he is so rapidly bringing to the front. Dr. G. G. Logan, representing the Foreign Mission fields, came next, and he laid his cause before the people so plainly and so convincingly that everyone gave a hearty "Amen!" to his appeal. Notwithstanding the rain which fell in torrents on the evenings devoted to Dr. Logan and Prof. Shaw, a liberal collection was taken for each of the causes. As to the work of the Conference, chiefly among the doings were: The organizing of a District Epworth League and Sunday School Convention, District Woman's Home Missionary and Ladies' Aid Society, and a Board of Investigation, with Prof. J. W. Randolph, of Pass Christian, to take up the matter of the Seashore Camp Ground, at Ocean Springs, and report on the same. Too much credit cannot be given to the Rev. J. K. Comfort for the splendid manner in which he had arranged to entertain the Con-

ference. It was the neatest, cleanest and most pleasant session that it has been our good fortune to attend anywhere. Brother Comfort seems to know just where you belong. Messages of greeting came from the Shubuta District and also from our former Presiding Elder, R. N. Jones, of Ellsville. The seat of the next District Conference was fixed at Gulfport. The Conference closed Sunday, July 26, with a love-feast at 10 a. m., preaching at 11 by Rev. J. E. Holmes, preaching at 3 by Rev. W. P. C. Morrison, preaching at 8 p. m. by Dr. R. E. Jones. The benediction was pronounced and the Conference session passed into history.—J. E. H.

WACO DISTRICT.

Waco District Conference convened at Chilton, Texas, July 22-26, the Rev. J. H. Swann, District Superintendent, presiding. A. C. Vinson was elected secretary; Prof. E. W. Kelly, assistant; Prof. S. N. McDonald was elected Statistical Secretary; Miss R. E. Woodley, A. Humphreys and Miss S. A. Kirkpatrick, assistants. The welcome address, which was delivered by Hon. J. J. Swann (white), was indeed a masterpiece, full of thought and enthusiasm. Prof. E. W. Kelly responded in well selected and encouraging words. Thus we began our work, each pastor being present with a large delegation. We enjoyed a week of solid church work, and some good speeches from our distinguished visitors. We had with us, Dr. D. S. Lacy, District Superintendent, Columbus District; Prof. R. S. Lovingsgood, President Sam Houston College; Prof. C. L. Eason; Mrs. E. S. Spriggs, corresponding secretary of Woman's Home Mission; Dr. J. W. Blair, agent for Dickerson Colored Orphanage. Rev. T. S. Moore represented the SOUTHWESTERN CHRISTIAN ADVOCATE. Revs. L. H. Richardson, N. S. Moore and J. Bickham did the thinking. Revs. I. H. Timmons, J. Bickham, J. W. Down, T. S. Moore, J. H. Swann, L. Richardson, F. L. Kirkpatrick, District Superintendent Austin District, did the preaching. (Rev. B. J. Goff and his good people royally entertained all who came. Sunday was the crowning day. We began with Sunday School, then followed love feast, sermon at 11 a. m. by District Superintendent Rev. J. H. Swann; 3 p. m., sermon by the Rev. L. H. Richardson; 8 p. m., sermon by the Rev. F. L. Kirkpatrick. Each of the divines were at their best. We felt that we were in the holy place and walking on holy grounds. This was simply the best Conference we ever had. The laymen of the district organized a Laymen's Association. We expect to see to it that our pastors are better paid, God being our helper. Collection during session \$196.83.—A. C. Wilson.

LOUISVILLE DISTRICT.

The twenty-seventh session of the Louisville District Conference of the Lexington Annual Conference convened at Hardinsburg, Ky., July 15, 1908. Devotional services were conducted by the Rev. J. S. Jones, at the close of which the District Superintendent, Rev. H. W. Tate, conducted the communion service, which was a spiritual benediction to all present. The Conference organization was completed by electing the Rev. W. L. Noel secretary. Reporters were elected to our church papers and also the weekly papers of Louisville and other cities within our district. The District Superintendent submitted his report of the general work on the district,

which showed progress on all lines. The death of our pastor, the Rev. L. C. Harris, at this charge (Hardinsburg) made it necessary for the District Superintendent to fill the position of pastor in connection with his own work. This seemed no extra task for him and every detail of the work was carefully looked after. The church had just been beautifully papered and exterior painted, new carpets on the floor and new lights installed. This session of the Conference was especially blessed in having as its distinguished guests Drs. M. C. E. Mason and G. G. Logan, who thrilled us with their eloquence and inspired us with their addresses. Each pastor was impressed more than ever with the importance of his duty to the causes he represented, and felt a greater interest in those honored servants of the church. On Friday night at the City Hall, Dr. M. C. B. Mason delivered his famous lecture, "Africa in America and Africa Across the Seas," which was largely attended. The reports of the pastors and other representatives showed that every interest of the church was being carefully looked after and success was being achieved on all lines. Rev. G. W. Powell preached the Conference sermon, which showed much earnestness on the part of the preacher. During the Conference excellent sermons were preached by the Revs. L. H. Noel, F. D. Breckinridge, and the Rev. Mr. Murray. Sunday was indeed a high day in Zion: Sunday School at 9 a. m.; preaching at 11 a. m. by the Rev. R. L. Dickerson, D. D. At 2 p. m. a memorial service was conducted by the Rev. J. H. Ross; it was a very impressive service. At 3:30 p. m. the Rev. J. H. Ross preached to a full house, and at 5:30 p. m. the Rev. C. C. Andrews conducted praise service. At 8 o'clock in the evening the Rev. J. L. Franklin, of Terre Haute, Ind., preached a powerful sermon, at the close of which several persons came forward for prayers. The literary programme of this Conference was above the average. The pastors and delegates read excellent papers. A paper on "The Pressing Need of the Establishment of a Conference Academy" was read by J. H. Ross. The District Superintendent, with the Committee on Program, introduced a new feature known as the Oratorical Contest, for the young people. A prize of a gold Epworth League pin being awarded the young lady or gentleman delivering the best oration of their own selection. There were several contestants. After due consideration by competent judges the prize was awarded to Miss May L. Woolfolk, of Coke Chapel, Louisville, Ky. Reports showed that the pastors were carefully looking after the benevolences of the church, and we expect an increase in our collection for the Conference year. J. H. Ross, the district secretary of the Conference Claimants' Fund, made a special plea to the brethren on the district for this fund, and each pledged themselves to do more this year than ever before for our claimants. The District Conference closed Sunday night with the appointment of the Rev. G. W. Harris to fill the place made vacant by the death of the Rev. L. C. Harris. Thus ended a very profitable session of the Louisville District Conference. A District Missionary Convention will be conducted at Leitchfield, Ky., by Dr. G. G. Logan during the months of October or November, the time to be arranged to suit the convenience of Dr. Logan.—J. H. Ross.

NASHVILLE DISTRICT.

The Nashville District Conference met in Clark Chapel, McMinnville, Tenn., July 21-26, 1908, with Rev. W. R. Smith, District Superintendent, presiding, Rev. E. J. Guthrie as Secretary, Revs. D. T. Burch, T. W. Johnson and Mrs. Elsie A. Cullom as assistants; Statistical Secretary, Rev. J. F. D. Fennell; Treasurer, Rev. B. F. Anderson. The District Superintendent's report showed much had been done on his part to make the district an ideal one. Reports from pastors showed the churches were being built, old ones were being repaired, old debts liquidated, and benevolent collections looked after. Many revivals had been held, 140 conversions, additions 175, an increase above last year when the conversions were 58 and the additions 29. Benevolent collection \$92.42. Welcome address by the Rev. D. T. Burch, the response by the Rev. Thomas W. Johnson. The District Epworth League Convention carried its program out almost to a letter. Strong and well-prepared papers were read and discussed. Officers elected: President, Rev. E. J. Guthrie; Miss Emma Chairs, Corresponding Secretary; Miss Susie D. Brown, Recording Secretary; Mr. E. E. Gibson, First Vice-President; Mrs. Lizzie F. Smith, Second Vice-President; Mrs. E. A. Cullom, Third Vice-President; Miss F. A. Morford, Fourth Vice-President; Mrs. Dr. J. B. McClenan, Treasurer; the Rev. F. N. Collier, Jr., Superintendent. The Sunday School Institute played its part during the session of the Conference. The President, the Rev. H. W. Rucker, presided with much success. The programme brought out many helpful facts for the modern Sunday School. Prof. T. B. Hardiman was elected President for the next year, the Rev. H. W. Rucker Vice-President. Strong sermons were preached by the Rev. H. E. Erwin, who preached the sacramental sermon, and the Rev. F. N. Collier delivered the missionary sermon. The Revs. Lewis Burkes, R. B. Ross, H. Prim and B. F. Anderson also preached strong sermons. The Walden anniversary was carried out in high order. Speakers of the evening: Mr. Ward, of Clark Memorial Church, Nashville, Tenn.; Mr. E. E. Gibson, Nashville, Tenn., and Miss Mamie E. Braden, dean of the Musical Department of Walden. Miss Braden, who is the daughter of the late Rev. Dr. John Braden, was present to represent Walden. At the close of the addresses the Conference said we shall have a chapel on the campus of Walden and raised \$340 for that purpose. Exhorters licensed to preach: Jno. W. Hay and Theo. Martin. Recommended to Annual Conference for Deacons' Orders: Ernest Thomas, Fred R. Anderson and C. A. Todd. Resolutions of thanks were read and adopted to the pastor and good people of McMinnville, for their hospitality; to Miss Mamie E. Braden for her address and other work she did during the session; to Miss Emma Chairs, of Nashville, for the vocal music rendered; to the Secretaries for their work, and to our dear District Superintendent for his impartial ruling. The next District Conference will be held at Murfreesboro, Tenn.—E. J. Guthrie.

WAYCROSS DISTRICT.

The Waycross District Conference convened in its eighth session Thursday morning, July 23rd, in Scott Chapel, at Blackshear, Ga., the Rev. F. R. Bridges, D. D., District Superintendent,

ent, presiding. Scripture lesson by the Rev. J. C. Williams, prayer by the Rev. J. H. Kemp. The District Superintendent read his report, which was indeed encouraging to the brethren. The reports from the various charges and the pastors showed by their reports that they indeed have had a hard year in the way of finance; but spiritually the churches have gone forward. The following brethren preached acceptable sermons: The Rev. D. H. Martin, the Rev. M. Holmatt, the Rev. G. W. Rutledge, the Rev. S. Toombs and the Rev. J. H. Kemp. Prof. P. C. Park and Mrs. Dr. Willson were introduced and made one and all glad to have them. Prof. Park has interested students in our Cook University. The Southwestern was not forgotten. On Saturday the Rev. Mrs. J. C. Williams organized the Woman's Home Missionary Society in the Waycross District. Sunday was a high day in our beloved Zion. At 9:30 a. m. the Rev. M. Holman conducted an old-fashioned love-feast; at 11 a. m. the writer filled the pulpit, taking for his text the 15th verse of the 14th chapter of Exodus; at 3 p. m. Dr. Pickett preached a profound sermon, and at 8 p. m. the Rev. L. M. Martin filled the pulpit and preached a great sermon. To tell the whole truth, the Rev. F. R. Bridges, D. D., District Superintendent, knows how to win the confidence of his brethren. Too much praise cannot be given the Rev. J. H. Canady and his good people for the way they cared for the delegates and visitors during the session of the Conference. On Monday the delegates left for their homes feeling happy and determined to do more than they have ever done. The next District Conference will be held in Thomasville, Ga.—J. C. Williams.

MERIDIAN DISTRICT.

The District Convention of the Sunday School, Epworth League and Woman's Home Missionary Societies of the Meridian District convened at Rose Hill Methodist Episcopal Church, Meridian, Miss., July 9 to 12. The first day was devoted to the work of the Woman's Home Missionary Society. Mrs. Anna G. Brooks, the president, being absent, Bro. J. A. Lagrone, president of the Epworth League, presided with much grace and dignity. The welcome address was delivered by Miss Mamie A. Emerson and responded to by Mrs. M. A. E. Harrison, after which several inspiring speeches were made by the delegates. The Rev. W. H. Johnson, of the Baptist Church, was introduced and spoke. At night Rev. H. Roundtree preached a very interesting sermon. The second day, the president of the Sunday School Convention was absent and Bro. J. A. Lagrone presided in his stead. The work of the Sunday School showed a marvelous advance along all lines. The third day the Epworth League Convention opened at 10 o'clock. President J. A. Lagrone presided. The several reports were made and topics were discussed concerning the League work. The committees made their reports and all the same officers were elected for another year. There were three dollars raised for the Meridian Academy Annex. Rev. D. L. Morgan preached on Saturday night and a vote was taken and Rose Hill was chosen as the next place for the convention to be held.

ANNA SPARKMAN, Secretary.

SOUTH NEW ORLEANS DISTRICT.

The nineteenth session of the South New Orleans District Louisiana Annual Conference convened at Hurst Methodist Episcopal Church, Plaquemine, La., on July 23, 1908, at nine a. m. and was

called to order by the district superintendent, the Rev. B. Mack Hubbard, D. D. Devotional exercises were conducted by Revs. Jules Benn and A. C. Mitchell. The district superintendent, after a few brief remarks, declared the conference opened for business, and S. Carroll, assistant secretary, called the roll, and twenty-four of the twenty-five pastors were present. The Lord's supper was administered, assisted by Revs. H. Daniels, J. O. Richards, S. Carroll, P. C. Colton and E. Baptiste. The district superintendent declared organization in order. Rev. J. O. Richards was elected secretary by acclamation. Miss M. O. Salusby was elected statistical secretary. The various committees were appointed. The district superintendent's report of work of the churches and their pastors was very flattering. The district is spiritually alive, and benevolent moneys are somewhat in advance of last year. The church debt of the district is being paid. Increase in the pastor's salary, as well as in the district superintendent's, will be made. Peace and harmony prevail on the entire district. The introductory sermon, full of life and high spiritual power, was preached by T. P. Norris, who gave good account of himself. Every session was well attended. The missionary sermon was preached by H. Daniels, who appeared to have been caught up in the spirit. There was one conversion. The mayor of the town being detained on official business, sent down to us the city's big chief of police, Mr. Schuler, who in a brief but appropriate address extended to the conference in well chosen words a happy welcome. The response was made by Lawyer F. B. Smith. Strong sermons were also preached by C. Spears, A. C. Mitchell, J. O. Richards, M. S. Golins, P. C. Colton and F. Walker. This not being general conference year, it was strange indeed to see district superintendents, representative delegates from the various districts and pastors on the grounds. The conference was graced with the presence of the Rev. W. J. M. Price, district superintendent of New Orleans North District. The Rev. J. W. Turner, district superintendent of Baton Rouge district, and the Rev. J. J. Obee, district superintendent of the Alexandria District, each addressed the conference. The Shreveport, Monroe and Lake Charles districts sent letters of greeting to the conference. The Rev. D. S. Sloan, secretary of the Louisiana Annual Conference Claimants' Fund, addressed the conference in the interest of his work. The conference was graced with the presence of the following visitors: Rev. and Mrs. J. B. Jackson, Mrs. H. Daniels, Mrs. S. Carroll, Mrs. John Tutson, Mrs. P. C. Colton, Mrs. E. Baptiste, Mrs. E. J. Harrison, D. J. Price, D. S. Sloan, C. Johnson, Prof. Matthew and Mr. H. J. Mason, who represented the paper. Our heads were bowed in sorrow when a telegram reached us from Rev. C. W. Reeves, bringing the sad intelligence of the death of the wife of Rev. W. H. Jones, our pastor at Franklin, La. On Sunday morning the service opened with a love feast, and throughout the day the spirit of Christ reigned. Rev. C. W. Reeves preached at night and appeared to be at his best. The sweet, spiritual singing of Mr. Noah Dennis and Mr. John Harris gave the service the appearance of an old-time Georgia camp meeting. The learned, with his high taste for church manners, broke loose into singing. Truly what a power the Negro is when he is at himself! Rev. E. Baptiste, wife and people deserve the best wishes and thanks of the conference. Thus one of the greatest sessions ever held on the district was

closed. Mrs. B. M. Hubbard failed to reach the seat of the conference, owing to the illness of one of her children. The next session will be at Donaldsonville, La.—Charles C. Landry, Reporter.

CAMBRIDGE DISTRICT.

The Epworth League and Sunday School Convention of the Cambridge District, Delaware Conference, has just closed in Waugh Methodist Episcopal Church, Cambridge, Maryland, one of the brightest and most progressive sessions of her history. The convention opened June 16, at eight p. m., cheerfully with a district concert and exhibition to a crowded house. The participants were some of the best talent of Cambridge, Md., and Cambridge District, who not only lived charmingly up to the appreciative audiences' expectations, but went far beyond. The tone of the same was of a high, classical nature, some choice products of the best authors and composers being spoken and sung. The expenditure of over \$17,000 on the new Waugh Church by the Rev. A. L. Martin, the present pastor, contributed largely in furnishing a very handsome and commodious structure in which to hold the convention. His eleven years' pastorate largely contributed also to the comforts and pleasure of all. The church was beautifully decorated in Epworth League colors; beautifully trimmed booths were also erected in the church, furnishing offices for registration and the distribution of literature and the like, which were graced with courteous set of painstaking young ladies. The church will seat upward of 700. Over thirty brilliant gas lights were set aglow, and the big, rich-toned Carnegie pipe organ of over 800 speaking pipes did much in adding admiration and joy to the occasion. Many of the leading white people of the town were present and contributed to the erection of the new church to the amount of \$1600 and were endorsers for the Carnegie gift. The 17th, at eight p. m., there was a platform meeting, presided over by Rev. J. R. Brown, Ph. B., Cambridge District superintendent. Dr. D. P. Reynolds tendered the welcome address in a very befitting and scholarly manner, after which was the reception of fraternal delegates. H. M. St. Clair being absent, S. Q. Sauks, Esq., by request, responded on behalf of the Cambridge District. Dr. P. O'Connell (Dr. W. F. Cotton, Dr. W. C. Jasan, president of Delaware State College, Dover, Del.; Prof. Frank Trigg, A. M., principal of Princess Anne Academy; and Rev. Ralph Coursey, pastor of the Methodist Episcopal Church, were all introduced and made telling speeches long to be remembered. Rev. Coursey and a large number of his people paid the convention a visit in a body, and also sang many choice selections to the delight of all. Rev. Coursey, by the earnest request of the committee, delivered the annual address, which became one of the crowning gems of the convention. All the subjects were well selected and placed, and were in turn ably prepared, were of wide and deep research and well read. The Sunday-schools were well represented, as well as the Leagues, and rendered telling services. The spirit of the meeting throughout was not only of a high social and intellectual nature but of spiritual power as well. Who can forget the Pentecostal shower on Wednesday morning in the one-hour song and praise service, led by Superintendent J. R. Brown? Over sixty-five delegates were present, and also many distinguished visitors and friends. Rev. T. W. Cooper presided

(Continued on Page Ten.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

The appeal to our brethren for funds to remodel and equip the ADVOCATE building in some quarters, meets with ready response. The brethren appreciate keenly this gift of the Church and count it a privilege to give to this cause. Since our last acknowledgment several District Conferences have contributed more than was asked of them. In order to raise the necessary amount for the repair of the building each District was asked to contribute a small amount. With scarcely a dissent the apportionments to the Districts have been accepted, and in some cases they have been more than fully met already. Assurances come from the brethren that they will stand loyally by this fund and see to it that the ADVOCATE building is equipped so that it may be worthy of our Southern Methodism.

Previously acknowledged \$123.50

GULFPORT (MISS.) DISTRICT CONFERENCE.

Rev. S. H. Cannon	\$ 1.00
Pass Christian, Rev. J. K. Comfort, pastor	5.00
Rev. R. L. Carpenter	2.00
Rev. J. A. Patterson	1.00
Rev. A. M. Trotter	2.00
Rev. Wiley McNeil	1.00
Bay St. Louis, Rev. J. H. Holmes, pastor	3.00
Rev. A. Lee	2.00
Rev. D. Ray	1.00
Rev. F. L. Woods	1.00
Rev. W. P. C. Morrison	2.00

(Subscriptions, Rev. W. P. C. Morrison, \$3.00; Rev. H. W. Woods, \$5.00; Rev. Wiley McNeil, \$2.00; Rev. D. Ray, \$4.00; Rev. A. Lee, \$3.00.)

ABERDEEN (MISS.) DISTRICT CONFERENCE.

Athens, A. E. Franklin, pastor...	5.00
Rev. F. H. Henry	1.00
Rev. G. W. Baker	1.00
Rev. L. F. Jones .....	.50
Rev. L. F. White .....	.50
Rev. J. F. Tolbert .....	.50
Rev. H. A. Robinson .....	.50

(Subscriptions—Rev. T. L. Ingraham, \$7.00; Rev. J. W. Byrd, \$6.00; Rev. L. F. White, \$4.00.)

BROOKHAVEN (MISS.) DISTRICT CONFERENCE.

Rev. G. W. Smith	2.00
Rev. L. L. Shumpert .....	.50
Rev. J. C. Rucker .....	.50
Rev. M. White	1.00
Rev. J. H. Cook	1.00
Rev. A. Johnson	1.00
Rev. H. J. Jordan	1.00
Rev. J. W. Moody	1.00
Rev. E. M. Duke	1.00
Rev. J. I. Garrett	1.00
Rev. A. D. Smith	1.00
Rev. R. B. Davis	1.00
Rev. E. D. Ford .....	.50
M. C. McBride .....	.50
N. Scott .....	.50
J. Gregory .....	.50
G. W. Bridges .....	.50

21.00

H. B. Cousin .....	.50
H. Roundtree .....	.25
E. W. Middleton .....	.50
E. M. Foxworth	1.00
Scott Jones .....	.50
D. Hilliard .....	.25
A. Hilliard .....	.25
Emanuel Watson .....	.50
Dr. J. S. Hart .....	.25
A. Foid .....	.25
Magnolia, Rev. H. J. Jordan, pastor	3.50
Rev. Aaron Davis	1.00
Rev. J. A. Tatum	1.00
Rev. Frank Smith	1.00
Rev. R. H. Patton	1.00

9.00

ATLANTA (GA.) DISTRICT CONFERENCE.

Rev. C. L. Johnson	5.00
Rev. J. A. Rush, D. D.	10.00
W. J. Smith	2.00
Rev. N. J. Crolley	2.00
Rev. H. M. White	1.00
Rev. E. W. C. Cox	2.00
Mrs. E. W. C. Cox	1.00
Rev. H. E. Beems	1.00
Rev. W. B. Wood	1.00
Dr. M. M. Alston	5.00
W. A. Hindsman	1.00
B. J. Rosser	1.00
Warren Chapel (Atlanta), Dr. E. H. Oliver, pastor	5.00
B. Lamar	2.00
W. B. Woodall	1.00
Abe Holiway .....	.50
W. H. Hatton	1.00
J. W. Wortham	1.00

26.25

THE HON. EUGENE W. CHAFIN,

Candidate of the Prohibition Party for President of the United States

Mrs. Birdie Terrell	1.00
West Tolbert	1.00
Orange Woodruff .....	.25
Roger Arnold	1.00
Joshua Arnold	1.00
Rev. Wm. Wims .....	.50
Rev. L. B. Benford	2.00

49.25

(Subscriptions—Rev. J. M. Spencer, \$2.00; Rev. E. W. C. Cox, \$3.00; Rev. B. A. Johnson, \$1.00; Mrs. Mary Hines, \$1.00.)
Rev. W. W. Foster, President
Rust University
West Cumberland River District
Tennessee Conference, Rev. J. B. Booth, Superintendent.....

20.00

10.00

Grand Total..... \$259.00

ETHICS OF A RECOMMENDATION

(Continued from Page 1.)

ommendation, even recommendations from people of high standing. It usually turns out that the person who seeks a recommendation goes to some friend who cannot deny him, and he thus secures his first letter. This first letter he presents to others and upon the recommendation of a recommendation they commend the man "To Whom It May Concern" with their words of praise. So lavish are many persons in giving recommendations that often boards that are to pass upon the appointments of men are greatly embarrassed; embarrassed because the men are so highly recommended when on the other hand there is testimony sufficient to at least warrant a doubt as to the wisdom of the appointment, if not a

justifiable conviction that the person is entirely incapable and unworthy. But it is the height of folly and a gross sin for one man to give two parties recommendations for the same position. Two men approach an individual at different times and insist that they must have his endorsements for a position in question and the individual, yielding to the temptation of the easiest way out of it, recommends both. This is not only criminal but is a serious embarrassment to the board or to the authorities that must consider these recommendations.

A common practice is that when one wants to get rid of one in their employment they forthwith write a good recommendation commending the bearer "To Whom It May Concern," pay him off and discharge him. They are very glad to get rid of him. It is a good riddance of bad rubbish and the recommendation is but a farce.

If there were more genuine righteous ethics in recommendations and resolutions they would mean more and be of larger service to those who seek them. As the case now stands they are hardly worth the paper upon which written. The person who gives them has sinned against decency and common sense and the person who receives them is but little helped thereby.

AN EPISCOPAL LETTER

Whatever Bishop Warren writes is of general interest. He has addressed recently a letter to the churches scattered abroad in California, Arizona and Nevada. While the letter is directed particularly to the churches within these states, it will be of general interest to Methodists everywhere; and we have no apology to make for publishing the letter in full at this time. In writing to these churches Bishop Warren says:

"I, Henry W. Warren, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, solicit you. Of the many things that are in our hearts let us think of a few:

"We will never forget that the prime object of the gospel is to save men. We must follow the example of Christ, preaching in the fields and waysides as well as in the temple at the Passovers; of the Apostles who went everywhere preaching the word; and of our Methodist ancestors, who found temples in barns, kitchens and forests, if they might by all means save some. Note the gains in membership as reported last year: Arizona, 5.5 per cent; California, 2 per cent; California German, 2.3 per cent; Chinese, 4.6 per cent; Nevada, 15.8 per cent; Pacific Japanese, 12.8 per cent; Southern California, 14 per cent. In Lyric Hall in Baltimore, on the evening of May 16th, the laymen of the Church proposed a tremendous advance in missionary contributions, viz., for 1909 a total sum of \$3,000,000, 1910, \$4,000,000; 1911, \$5,000,000 and for 1912 \$6,000,000. This was heartily approved and endorsed by the General Conference, made up of ministers and laymen. This could easily be done if our 3,307,275 members would give as God hath blessed them. Our women give for foreign missions far, far more in proportion than the men. The time ought to come speedily when every church that has not suffered extraordinary disaster should give as much in benevolences for the conversion of the outside world as they contribute to the support of their own church at home. One of my former churches always put its benevolences thousands of dollars beyond its current expenses. The whole Methodist Church is at length awakening to do its full duty by its superannuated preachers, their widows and orphans. We depend on the Golden State to be in the van in this matter. To do all this members must be Methodistically intelligent; must take and read a Methodist paper. Certainly no one should be an official member who does not take an Advocate. If one is too poor let the others subscribe for him. I find many conferences in which only one Advocate is taken for about fifteen members. In our German conferences a paper is taken for every five members. It is the duty of a preacher to care for the mental as well as the spiritual nature of his people. He should keep books to lend to young men and women, not books of metaphysics and philosophy, but good, wholesome, interesting reading, whereby he may win the loving regard of all the young people of his section. Following the example of Paul, I now commend you all to God and to the and give you the inheritance among all them that are sanctified."

Personal and General

Mrs. E. A. Sherrill, wife of the Rev. Doctor J. C. Sherrill, principal of Cape Palmas Seminary, on the West Coast of Africa, is on her way to this country.



Mrs. Sherrill is returning on account of the feeble condition of her health. The first sign of a breakdown was noticed in August, 1906. On the advice of her physician and with the concurrence of Bishop Scott the Board at New York has granted Mrs. Sherrill a furlough. After spending two or three weeks in England Mrs.

Sherrill will reach this country about the first week in August and will make her home in South Atlanta, Ga. Mrs. Sherrill is accompanied by her son, Joseph, and a native boy of the Bassa tribe.

Bishop McDowell has been elected president of the Sunday School Board.

Bishop and Mrs. Walden are spending the present month at Bay View, Mich.

Bishop and Mrs. Lewis will sail from San Francisco for China on November 17.

Dr. D. D. Martin, of the Michigan Conference, is the new financial agent of Albion College.

Bishop Cyrus D. Foss, who has been removed to Clifton Springs Sanitarium, is said to be slowly improving.

The Rev. Dr. C. E. Locke, has been assigned to First Church, Los Angeles, California, succeeding Bishop McIntyre.

Miss Cora McIntyre, a colored woman, has been appointed cashier of the Crown Savings Bank, at Newport News, Va.

Miss Ethel Roosevelt, daughter of the President, is an earnest worker in the Sunday School of Christ Episcopal Church at Oyster Bay.

Bishop Moore made the prayer at the flag raising at the Taft home on the Republican notification day in Cincinnati, July 28.

Miss Lilly B. Turner, who has been identified with the Methodist Mission work in Angola for several years, was married to Mr. William E. Hyde, at Cape Town, Tuesday, June 30.

Bishop and Mrs. H. B. Tanner will celebrate the fiftieth anniversary of their marriage at their home in Philadelphia, Pa., August 19-21.

Bishop E. H. Hughes delivered the address at the cornerstone laying of the new Young Men's Christian Association building at Indianapolis, Sunday, July 26.

Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools, is attending the District Conferences in Louisiana and is making splendid impressions for his cause.

Dr. Theodore S. Henderson has been chosen pastor of Hanson Place Church, Brooklyn, to fill the vacancy occasioned by the transferring of Dr. C. E. Locke to Los Angeles.

President Charles J. Little, who is now in Europe, is writing a Historical Sketch of the Methodists in America. The *Northwestern Christian Advocate* will publish the same serially.

Doctor Edgar A. Blake, the brilliant pastor of St. Paul's, Manchester, N. H., the largest Methodist Episcopal Church in that state, has been elected assistant corresponding secretary of the Sunday Schools.

The Rev. and Mrs. George F. Pykett, of Penang, the Malaysia Conference delegates to the General Conference, left New York on the steamer Adriatic, Wednesday, August 12, returning to their distant field.

The Rev. Dr. J. D. Walsh, of the Kentucky Conference, and Miss Isabella Powell were united in marriage July 21 at Mount View, East Chattanooga, Tennessee, the Rev. Dr. Luther Freeman reading the ceremony.

Arthur H. Norton, M. D., and Mrs. Norton, new recruits for the Methodist missionary staff in Korea, started on their outward voyage on the steamer Empress of Japan, leaving Vancouver, Wednesday, August 5.

During the Fall Conferences Doctor I. L.

Thomas will represent the Board of Home Missions and Church Extension at the Tennessee, East Tennessee, South Carolina, Central Alabama, Savannah and Texas Conferences.

Chairman Frank H. Hitchcock, of the Republican National Committee, is the son of a Methodist preacher. His father, the Rev. H. C. Hitchcock, was for many years pastor of our Day Street Church at West Summerville, Illinois.

Bishop M. C. Harris has been appointed to represent the Board of Foreign Missions on the occasion of the celebration of the twenty-fifth anniversary of the founding of Christian missions in Korea to take place in Seoul, September 21, 1909.

The Palestine District of the Texas Conference, reported at its recent session \$426.00 for Wiley University. In spite of hard times this amount is in excess of last year. We congratulate the District Superintendent, the Rev. M. Q. A. Fuller, and President Dogan.

Dr. M. C. B. Mason lectured recently before the Chautauqua, at Jefferson, Iowa, and was given an enthusiastic hearing. His reply to Senator Tillman's attack upon the race was received with enthusiasm. At the close of his address he received a substantial gift for the work of the Freedmen's Aid Society.

The Rev. R. J. Cooke, D. D., book editor of the Methodist Episcopal Church, and Miss Ella B. Fisher, of Athens, Tennessee, were united in holy wedlock July 30. The Rev. J. S. Petty, D. D., associate editor of the *Advocate Journal*, performed the ceremony, which was witnessed only by the members of the immediate family of the contracting parties.

The Rev. Dr. John F. Harmon, a member of the Book Committee, and for several years pastor of the First Church at East St. Louis, Illinois, was recently elected president of McKendree College, located at Lebanon, Illinois. Doctor Harmon is a graduate of Garrett Biblical Institute, and enters into the educational work fully equipped. We predict for him a successful career in line with his brilliant pastorate.

The Rev. Carl C. Herrmann, recently a pastor in Pueblo, Colo., in the West German Conference, left New York on the steamer Oceanic Wednesday, July 29, starting for India as a missionary. In 1906 Mr. Herrmann was graduated from Ohio Wesleyan University and from the Theological Department of the German College at Mount Pleasant, Iowa. He is under appointment for the Central Provinces Mission Conference.

Mrs. S. F. Williams, principal of Thomy Lafon School and Mme. M. C. Turner, a prominent business woman, left the city this week for Brooklyn, New York, where they will remain the guests of Mrs. Kent, at 255 Decatur Street, throughout the session of the Woman's Club, now being held in that city. Mrs. Williams and Mme. Turner will be absent from the city about three weeks, as they will visit also New York and Washington City.

At the recent meeting of the Board of Foreign Missions held in New York the following were appointed as members of the commission previously ordered for the management of the Diamond Jubilee, which has been authorized for the year 1909: Bishops D. A. Goodsell, J. C. Hartzell, and I. B. Scott; Missionary Secretaries A. B. Leonard and H. C. Stuntz; Drs. J. M. Buckley, Wallace MacMullen, G. P. Eckman, H. A. Monroe, and A. K. Sanford; Messrs. J. E. Leaycraft, J. W. Pearsall, and J. M. Bulwinkle.

The Rev. J. A. Simpson, Missionary to Africa, and Pastor of our First Church in Monrovia, Liberia, has been visiting his father and mother in Missouri, and his brothers and sisters in Kansas, Iowa, and South Dakota. While on this pleasure trip he took advantage of the opportunity to speak to several congregations on Africa and Her People and the needs of our work in Liberia. On his way to the South he stopped in Chattanooga, Tenn., and preached for Dr. Tate and his congregation in Wiley Memorial Methodist Episcopal Church. Brother Simpson is now in Atlanta, Ga. He will be there only a few days. During the next few weeks he will visit several towns and cities in Florida. Mrs. Simpson will join him in Jacksonville, and they will journey through Alabama, Mississippi, and Arkansas, and other states in the South and West. Brother Simpson and wife spent nine years in Africa, and they expect to return in the month of November.

Recent District Conferences and Conventions

(Continued from Page Seven.)

with much dignity. The delegates and Superintendent Brown were delighted with the entertainment and hospitality tendered them so lavishly by the good people of Waugh Chapel. Some of the program participants are Mrs. D. P. Reynolds, Mrs. H. M. St. Clair, Miss Bertha Chamberlain, Miss Blanch Lankford, Miss Edith Baldy, Mrs. Maggie Lankford, Mrs. Cyrus St. Clair, Mrs. R. H. Wallace, Mr. Samuel Haywood, Mr. John Mathews, Mr. Harry Colder, Mr. Benjamin Jeniper, Miss Eurnerdine Henson, Mrs. Hattie Eaves, Miss Minnie Klah, Miss Essie M. Wilson, Miss Hattie Boggs, Miss Ida Stafford, Miss Alice Lewis, Miss Olie Pinder, Miss Helen Coleman, Miss Josie Miles, Mrs. M. M. Jackson, Mr. Melvin Klah and others. Much praise is due Secretary M. H. Blackwell for his telling work in the district. Much praise is also due District Superintendent J. R. Brown, our wide-awake and safe leader, a hustler of whom any district might feel proud. There were many expressions of approval and delight of the high spiritual, social and intellectual tone of the convention in setting forth the ways and means whereby the negro might further fit himself for greater usefulness and a higher standard of morality reached that he may become a better citizen. We feel the results of the convention will bespeak wider unprejudiced race development, and deepen heart, head and hand culture and refinement. Suitable resolutions were drafted commending very highly the pastor and his good people for the royal hospitality tendered the convention.—An Epworthian.

BEAUFORT DISTRICT.

The Preachers' Meeting, Epworth League and S. S. Convention of the Beaufort District met in Wesley Church at Alken, S. C., on July 8 to 12, with Rev. G. F. Davis, district superintendent, in the chair. The roll call showed nearly all the preachers and delegates present. Rev. I. S. Elps was reported dead; his death occurred June 9, 1908. Rev. F. L. Baxter, Sr., was reported very sick. The welcome address was delivered by Dr. C. C. Thomson. The response was made by Rev. L. W. Williams. Dr. C. C. Jacobs was present, looking after the cause he represents. Rev. I. E. Lowery of the Charleston District was a visitor. Miss Jessie Stanley and Miss Etta Butler, teachers at Claflin University, were also visitors. Miss Etta Butler gave several recitations to the delight of all. Sunday was a great day for our church in Alken. A love feast and experience meeting at ten o'clock was conducted by Rev. J. F. Latson and Rev. V. S. Johnson. At eleven o'clock Rev. G. J. Davis preached a soul-reviving sermon. At three o'clock F. Gandy was appointed to preach. At eight o'clock the Rev. D. J. Sanders, A. M., B. D., our pastor at Bamberg, preached a matchless sermon from the text, "What will it profit a man to gain the whole world and lose his own soul?"—B. F. Gandy, Reporter.

LAYMEN'S ASSOCIATION.

The Fourth Laymen's Association of the Birmingham District, Methodist Episcopal Church, was held at Mason Chapel, Mason City, June 18 to 21, 1908. Rev. Andrew Calahan, pastor; John L. Snead, president; R. J. Buckner, district superintendent; Emma Hardy, recording secretary; Addiline E. Palmer, Southwestern correspondent; the Revs. William Coleman, A. L.

Boyd, W. H. Nelson, B. G. Smith, N. H. Redrick, C. H. Brown, W. R. A. Palmer, William Leewood, E. B. McCauley; laymen, W. J. Harris, Talley, Colley, E. D. Morgan, Floyd Matthews, Sanders, Fields, J. H. James, Mrs. Sallie Colley, James, Nelson, Fields, Brown, Belle Hicks, Fannie Rogers, Ella Rogers, Sallie Matthews, Hawkins, and Julia Boldware were among those present.

A committee was appointed to draft a constitution for the Laymen's Association, and it was decided to adopt the Holston Constitution with necessary modifications. Reports were given and important papers read and discussed.

"The Evils of a Poorly Paid Ministry," by Mrs. Ella Rogers, and "What Shall We Do for Mason City College," by Miss Emma Hardy, deserve special mention.

The District Superintendent discussed generally the duties of the Laymen's Association toward the church, since there is unused territory which should be brought into the church; advised the laymen to adopt some plan for the proper support of the pastors and their immediate families. "Talk your preacher up, pray him up and pay him up." He emphasized the educational interests of the church, since the school and church are inseparable; he is endeavoring to raise for Mason City College by September 1, 1908, \$1,000. A resolution was unanimously passed recommending the work of President Palmer and his faculty.

May this year be the most prosperous in the history of Methodism.

The laying of the corner stone of Mason City Chapel on Sunday, June 21, at 3 p. m., was conducted by the District Superintendent, assisted by Dr. W. R. A. Palmer.

PREACHERS' MEETING.

Shreveport District Preachers' Meeting met in McDonald Chapel Methodist Episcopal Church at Keithville, La., at 12 m., July 15. In the absence of President Abbott, the Rev. J. A. Landry, first vice-president, called the meeting to order. Devotional exercises were conducted by Revs. Joe Jones and William Emmitt. The roll was called and ten reported their work. At the regular hour the Rev. William Emmitt ascended the rostrum and selected his text from the book of Judges. He preached to the delight of all who heard him. Mrs. W. L. Dyas delivered the welcome address. This will not be forgotten soon. The Rev. T. A. Brown responded. His words moved the audience. The Rev. W. L. Dyas read a paper on "The High School at Keithville, La.," which was very appropriate. We were stirred by the words that came from our dear brother, N. R. Randolph, who has been sick for some time, but is improving now. At 7:30 p. m. a speaking meeting was conducted by Rev. T. F. Robinson, and at 8:30 devotional exercises were conducted by Rev. T. A. Brown and Rev. J. A. Landry. At times this beautiful little chapel was crowded to its utmost capacity. The Rev. W. R. Butler preached from the fiftieth division of the Psalms and the first verse. The people of this little town will not forget this man of God. His discourse was logical and spiritual. This is a new church, and a new place has been made since the Rev. T. J. Johnson has been district superintendent. The Rev. Johnson is a great man to lead his people. This district has put on new life. The Rev. W. L. Dyas is the popular pastor of this work. He is a hard worker and knows how to bring things to pass. The next preachers' meeting



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will convene at Shady Grove. There are some of our young men on this district who do not come to preachers' meeting; nevertheless, a good many of our brethren are sticking to make the district go up.—Rev. J. A. Landry, Vice-President; T. F. Robinson, Secretary

HOLLY SPRINGS DISTRICT.

The first District Conference and Epworth League Convention of the Holly Springs District, Upper Mississippi Conference, convened at Allsville, Miss., July 21, 1908. The Rev. Mr. Lemons is a wide-awake and energetic pastor, and he and his people cared for the Conference in a manner which greatly enhanced the pleasure of those who attended. Dr. N. R. Clay, the district superintendent, called the District Epworth League Convention to order. Prof. E. H. Oden being absent, Prof. J. E. Jackson was elected president. Many delegates were present and from the beginning the League Convention gave indications of a great meeting. The reports, as a whole, evidenced the fact that the League is moving on and that the people seem to be making a concentrated effort to make the League go. Friday morning the District Conference was called to order by Dr. N. R. Clay. Revs. P. A. Lemons, J. H. Tolbert, J. C. Jackson, H. N. York, J. H. Westley and R. Newel were elected secretaries. The district superintendent reported much advancement over any previous year in the history of the district, and he is organizing, harnessing and developing all the resources in his territory, as well as pushing all the departments of the church. The reports of the pastors showed that they had been hard at work. Mrs. Dr. A. P. Camphor, returned missionary from Africa, lectured to us. We are lost for words to tell the effect it had upon us. To say that during her address, our hearts burned with inspiration, that old and young wept, and that we gave her \$23.25 for special work in Africa, will give you only a faint idea of the impression she made upon us concerning the redemption of our brothers across the sea. We were very much delighted with the visit of Rev. C. W. Butler, of the Clarksdale District. He preached to the delight and edification of all. The Rev. J. M. Marsh represented the Southwestern in a telling speech. The following brethren preached, to the benefit of all: Revs. Wm. Lunster, J. H. Westly, D. P. Shaw, D. Vanderford, J. H. Talbert, A. J. Trice, G. Spencer, H. N. York, J. M. Marsh, B. Newel, W. H. Gilliam. A deep spiritual enthusiasm pervaded all the services and the people generally took on new life. Many thanks to the pastor, his members, all the denominations and friends for their hospitality. Col-

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lected for Rust University up to date, \$235.00; for all benevolence, \$1,012.00.

Personals

Miss Mattie L. Evane of New Orleans is spending a pleasant vacation with her aunt, Mrs. M. H. Hunter, in Alexandria, La.

The Rev. T. F. Robinson, pastor of Daniel's Chapel, Shreveport, La., is wearing a very fine Panama hat, the gift of Mr. H. S. Crozier.

Mrs. Langston, wife of the Rev. E. H. Langston, pastor of St. John's Methodist Church, Natchez, Miss., is spending some time traveling in the interests of the Natchez Church, and is visiting friends en route.

Dr. I. L. Thomas is rendering remarkable service at the district conferences in his address on "Suggestions to Pastors and Official Members" in connection with his great work for Home Missions and Church Extension.

The funeral of Captain J. L. Riley of Hindsboro, Miss., who died August 29, 1907, will be preached on the fifth Sunday, August 30, 1908, instead of August 27. The service will be held in Riley Methodist Episcopal Church at 3 p. m.

Professor J. R. Ross of Natchez, Miss., is one of our strong and helpful laymen. At the request of the pastor of St. John's, Professor Ross has made a number of engagements for the months of August and September in the interest of the Natchez Church.

Mrs. M. J. Lennon, wife of the Rev. G. H. Lennon, our pastor at Savannah, Ga., is visiting relatives and friends at Rome, Ga. During her vacation, until September 7, correspondents will please address her mail to 430 Broad Street, care of her brother, Dr. A. L. Samuel.

On Saturday evening, August 1, a delightful "etorm" swept through the parsonage occupied by the Rev. and Mrs. A. C. Smith, leaving many substantial tokens of its passage. Mesdames Minnie Evans, Ella Spell and Miss Ada Bryant were the energetic leaders.

Programs are out of the District Conference, Sunday School and Epworth League Convention of the Little Rock District, Little Rock Conference, at Batesville, Ark., August 26 to 30. The Rev. W. S. Sherrell is district superintendent, Mr. A. N. Neely, district president, and the Rev. T. J. Thompson, pastor.

In a recent financial effort at Daniel's Chapel, Shreveport, La., the Rev. T. F. Robinson, pastor, the following members raised: Mesdames Bell Chambers, \$11; L. B. Richardson, \$8.75; Rose Lee Thomas, \$8.35; Martha Bias, \$8.40; Frozue Morring, \$5.30. Mr. A. H. Thomas assisted largely in the raising of the total, \$86.45.

Mrs. Lincoln Nelson, wife of the Rev. I. Nelson of Union Springs, Ala., is improving, after three months' of suffering occasioned by paralysis. She has had the best possible medical attention and the loving and constant care of her husband and daughters, Misses Mary and Anna. The prayers of friends are asked for her ultimate recovery.

The Epworth League of our church at Jackson, La., held an interesting service on Sunday evening, July 12. An excellent sermon was preached by Pastor Woolridge to a large and appreciative audience. A well-prepared

program was rendered. Collection, \$12.75. The young people of this church are taking active interest in this work. Mrs. M. J. Woolridge is president.

The program of the twelfth annual session of the Sedalla District Conference, and the Sunday School and Epworth League Convention, Central Missouri Conference, comes to us in the form of a neat booklet. The sessions are to be held August 26 to 30, inclusive, at Greenfield, Mo. The Rev. W. H. Smith is district superintendent, and the Rev. B. F. Batomen, pastor.

A few friends were entertained at the Methodist parsonage at Waynesboro, Ga., occupied by the Rev. Dr. Moon, on Tuesday night, June 23, by his daughter, Miss Erie, in honor of Miss Carrie Simpson, a schoolmate, who accompanied Miss Erie home from Howard University. Miss Simpson, who left for her home in Maysville, Ky., June 24, made many friends while in Waynesboro.

Methodists are striving to establish a church at Guadan. In compliance with the request of the members and trustees of Williams Methodist Episcopal Church at Welsh, La., Brother H. W. Guldry held services at Guadan on July 19. He was assisted by the brethren of the Baptist and Colored Methodist Episcopal churches. The day was spent happily. Collection, \$9.05. The outlook for a church at Guadan is bright.

A delightful outing was given by the members and friends of the St. Peter's charge in honor of District Superintendent J. J. Obee and his wife on the 22nd day of July. The picnic on Bayou Maringouin, where fishing is good, was a decided success. At night Mr. and Mrs. M. N. Green threw open the doors of their hospitable home, and the reception tendered the Rev. and Mrs. Obee in this home was a very enjoyable affair. The Rev. A. B. Venable and his good wife are succeeding nicely at Maringouin.

On the fourth Sunday in July the rally to remodel the church at Casper, La., was a complete success. Classes 1, 2 and 3 were in the race. Raised by subscription, \$19; public collection, \$12.40; from tribes, \$8; total, \$39.40. W. Watkins, G. Jackson, C. Degret, Joseph Long, M. Harris and D. Washington were prominent in the movement. This church is growing spiritually and financially. There is a constant increase in the membership, fifteen being added to roll. The Rev. H. C. Wilson is pastor.

One of the best churches on the Hickory Grove Circuit was blown down on the 15th of last month, at Cooksville, Miss. We must rebuild. I, therefore, appeal to the ministers and true friends of Methodism to help us in our distress. I hope every minister and friend who reads this article will send me \$1.00, and I will acknowledge the same through the *Southwestern Christian Advocate*. Brethren, I hope you will not ignore this needy appeal to you. Your fellow-laborer in Christ, W. H. H. Gallion. Pastor, West Point, Miss.

The Rev. Q. E. Whaley and wife, on the first anniversary of their marriage, Saturday evening, August 1, were made the happy recipient of a beautiful \$10, 100-piece dinner set. It is of the best quality semi-porcelain ware, hand-

somely modeled and embossed and covered with milk-white glaze. The pattern is a reproduction of one of the most popular Haviland china designs. All handles and knobs are hand-traced in gold. They gave also a beautiful cream pitcher and flower vase. These gifts represent the high esteem of their many friends and the good wishes of Mrs. Lizzie Rendolph, whose effort brought about this substantial observance of their wedding anniversary.

From the pen of the Rev. J. H. Slate, pastor at Greenville, Miss.: "Glory, Glory, Hallelujah, the Church is Moving On" was the song that rang out in the stillness of the night of the fourth Sunday in July, when the last dollar was paid on the church debt of long standing on Revels Memorial Church. This membership has proven themselves heroes in this great struggle. More than \$600 has been raised since January 19; the membership is only seventy-one, and an average of \$102 per month is their work for these six months. This will be the beginning of an era in the history of Revels Memorial. We hope now to turn our hearts and minds to the spiritual work, and we truly hope to have many souls brought to Christ ere the close of this conference year."

DISTRICT SUPERINTENDENT J. W. TURNER HONORED

A grand reception was tendered Rev. J. W. Turner, District Superintendent of the Baton Rouge District, Louisiana Conference, in Wesley Chapel, Baton Rouge. The church was beautifully decorated, the committee sparing no pains in making the affair a pleasant one. It was the grandest reception ever given a district superintendent in its history. The affair was under the auspices of Wesley, St. Mark and Scott chapels, and, despite the down-pour of rain, about two hundred people attended. The Rev. C. Johnson, A. M., B. D., and the Revs. F. T. Chinn and R. Johnson participated in the devotional service. Then followed a solo by Miss Solan; address by Brother C. Cannon; solo by Mrs. F. A. Cooper; Welcome Address by Miss Andrews on behalf of Wesley, and by Miss D. M. Cooper on behalf of St. Mark; music by the F. T. Chinn brass band; a paper by Mrs. E. Johnson. Miss M. Andrews presented to the district superintendent a beautiful bouquet of flowers; Miss D. M. Cooper, forty-three roses representing his forty-three years; and Little Miss Thomas presented him with a handsome gold scarf-pin. The committee was Mrs. A. T. Berryhill, chairlady from Wesley; Mrs. L. Thomas, chairlady from St. Mark.—T. B. Cooper.

AN ADDRESS BY THE REV. J. H. HUBBARD, A. B., B. D., SECRETARY OF GAMMON THEOLOGICAL SEMINARY. SUBJECT, "THE BUILDING OF A RACE—HOW? WHO? WHERE? WHEN?"

Oxford Methodism is rejoicing over the successful pulling off of one of the greatest occasions in the history of our church. Through the untiring efforts of our enthusiastic pastor whom the people have styled "the walking evangelist," our church, on the evening of July 23, was literally packed with people of all denominations and a good percent of the best white people of our town. Although there was charged an admission fee at the door, standing room was at a premium. The Rev. Dr. Z. K. Gowen, District Superintendent, was present and presided throughout the exercise. After several stirring and enthusiastic selections by the Oxford brass band,

which cheerfully furnished the best of music for the occasion, Dr. Gowen introduced the speaker of the evening. For one hour and ten minutes this matchless hero of the platform charmed and swayed the vast audience at will. He was profoundly interesting. In the handling of the opinions of others and in the application of his own thought and ideas he was not only eloquent and instructive but wise and judicious. In pointing out the defects and shortcomings of our people with plain and practical remedies for the same, and in touching upon those delicate questions which affect our relation to our white friends, he used a method made vastly more important and effective because of the discretion and prudence it displayed. Our church has been greatly helped and encouraged in its efforts to erect a new edifice, our people in general have received new inspiration, and the hitherto good feeling and harmony existing between the races in Oxford has not only not been weakened but made stronger and more lasting. Brother Hubbard knows how to deliver the goods. E. D. PETTY.

THE NATCHEZ CHURCH.

Brother Pastors and District Superintendents of the Mississippi Conference: Please allow me to call your attention again to our need of your assistance in redeeming our church here. The action of the recent district conference held at Edwards, Miss., on July 22 to 26 fixed the second Sunday in September as Natchez District Conference Rally Day, and we are planning a \$500 rally. Please help us by sending something. Brethren, let us remember our signature by vote at Moss Point, Miss., January, 1901, for the purpose of this church. The then presiding elder, pastor and people acted according to your order, and the pastors are all subject to the bishop's appointment to the same. We never contracted until you said so, and also said that you would stand by us. The pastor is powerless without the aid of the brethren. I came here at your command. I shall expect something from every pastor, local preacher, exhorter, if only 50 cents or \$1. Same can be reported at the annual conference as other benevolence. E. H. LANGSTON, Pastor.

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NOTICE.

To give everybody an opportunity to try Ford's Hair Pomade and owing to occasional requests for a smaller size, we have decided to put up a 25c size in addition to our regular 50c size, either size mailed postpaid on receipt of price. Address The Ozonized Ox Marrow Co., 153 E. Kinzie Street, Chicago, Ill. For further particulars see advertisement elsewhere in this paper.

\$3 a Day Sure Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you from, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1009 Detroit, Mich.

Southwestern Christian Advocate

419 CARONDELET STREET.

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Per Year.....\$1.25
Six Months......75
Three Months......50
Invariably in advance, \$1 a year to pastors

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
Aug. 18-23	Lexington, Georgetown, Ky.	
Aug. 18-23	Austin...Smithville, Tex.	
Aug. 18-23	Marshall...Jefferson, Tex.	
Aug. 19	Indiana...Shelbyville, Ind.	
Aug. 19-23	West Nashville.....	
	Petersburg, Tenn.	
Aug. 19-23	Baton Rouge...Wilson, La.	
Aug. 19-23	St. Joseph...Marshall, Mo.	
Aug. 19-23	Huntsville...Athens, Ala.	
Aug. 19-23	St. Louis.....	
	Springfield, Ill.	
Aug. 20	Forrest City...Palestine, Ark.	
Aug. 25-30	West Tenn.....	
	Kenton, Tenn.	
Aug. 26	Waynesboro...Statesboro, Ga.	
Aug. 26	Shreveport.....	
	Pleasant Hill, La.	
Aug. 26-30	Ohio.....Troy, Ohio	
Aug. 26-30	Sedalia...Greenfield, Mo.	
Aug. 26-31	Staunton.....	
	Harrisonburg, Va.	
Aug. 27	Guthrie...Shawnee, Okla.	
Aug. 27-30	Marion...Gainesville, Ala.	
Sept. 2-6	Starkeville.....	
	Near Sturgis, Miss.	
Sept. 2-8	Houston...Richmond, Tex.	
Sept. 23-27	Jacksonville.....	
	St. Augustine, Fla.	
Oct. 1-4	Pine Bluff.....Dumas	

CONVENTIONS.

Aug. 18-23	Austin District Epworth League Convention, —, Tex.
August 19-23	Huntsville District Epworth League and Sunday School Convention, Athens, Ala.
Aug. 20-24	North Carolina W. H. M. S., Maxton, N. C.
Sept. 9-13	Lincoln Conference Epworth League Convention, Independence, Kans.
Sept. 10	Fort Smith S. S. and E. L. Convention, Van Buren, Ark.
	The Epworth League State Convention will convene at Sweet Home, Ark., October 1-4.
Oct. 20-22	Shuhuta District Group Meeting for the Board of Foreign Missions, Ellisville, Miss.

Special Notices

WOMAN'S HOME MISSIONARY SOCIETY, HUNTSVILLE DISTRICT.

To the Women of the Woman's Home Missionary Society: The last annual meeting of the society, held at Huntsville, Texas, July 9, elected me district president to succeed that amiable Christian lady, Mrs. C. Dora Palmer, so I hereby give notice that I will visit each church with my husband on the occasion of the fourth quarterly conference. I appeal to each pastor to assist the ladies in working up a good meeting during the quarterly session, leaving the hours of meeting with the pastor. Ladies, whether there is an auxiliary on your charge or not, call the women together and I will effect

an organization. Brethren, please do your part as Methodist preachers, and good will result along this line; if you will give me the women I will effect the organization. Mrs. T. C. JACKSON, District President.

JACKSON DISTRICT.

Brethren, Pastors and Members: Since the Lord has blessed our labors with great success even through the financial panic, we have every reason to thank Him and bless His holy name, because of His bounteous blessings to us as a district. Up to July 22-26 we labored with zeal and Christian courage, and at the district conference at West Jackson, the Rev. Mr. Oates entertaining, we were able to make partial reports only. But they were full of works and labors of love. Some revivals had been held, new churches had been built and also new parsonages. The pastors generally had received their salaries, and the SOUTHWESTERN CHRISTIAN ADVOCATE had been looked after carefully. The people continue to subscribe for and read this good paper, which should have the loyal support of every Methodist family in our connection. Now, dear pastors, I appeal to you in the name of Him who has called us into the ministry to let us go down from this district conference with faith in God and sound abroad the Gospel trumpet for a sweeping revival of religion, a revival of the SOUTHWESTERN CHRISTIAN ADVOCATE, a revival for the finishing up of our benevolent collections. As you know, my brethren, we are measured by the souls we get into the kingdom and the number of dollars we raise for the benevolent causes of our great church. Tell the people we are asking for \$1 per member on the Jackson District in 1908. Let each pastor go in to raise his full apportionment. Then and not until then will we succeed. We must, God helping us, reach the \$1200 mark this year, thus making our district first class. I trust that each layman will assist in this urgent appeal and stand hard by the pastors in this work of the church. One strong pull and a pull all together will accomplish this most desired end. A. J. McNair, District Superintendent.

District Rounds

NASHVILLE DISTRICT.

FOURTH ROUND.

Hillsboro Circuit, August 15-16; Shelbyville Station, 15-16; Eagleville, Miss., 17-18; Tullahoma Station, 22-23; Salem Circuit, 29-30; Smyrna Circuit, 29-30; Cainville Circuit, September 5-6; Dillon Circuit, 5-6; Murfreesboro Circuit, 12-13; Murfreesboro, Miss., 14-15; Clarke Memorial, 20-22; Murfreesboro Station, 26-27; Nolenville Circuit, October 3-4; Mount Pleasant, Miss., 5-6; Hubbard Chapel, 10-11; Thompson Chapel, 11-12; Nashville (West End), 13-14.

Let all pastors of the Nashville District please meet at the seat of conference October 13, at 2:30 p. m.

W. R. SMITH,
District Superintendent.

RALEIGH DISTRICT.

FOURTH ROUND.

Pleasant Ridge, August 15-16; Newport News, 22-23; Townsville, 29-30; Oxford, September 5-6; Henderson, 9-10; Raleigh, 13-14; Newbern, 16; Kinston, 17; Goldsboro, 19-20; Durham, 25; Creedmore, 26-27.

Brethren: We promised to raise \$1200 for the president's home at Bennett College. You can see your assessment in the minutes of the North Carolina Conference. Please make August 30 Rally Day for Bennett College. Let

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Next session opens Sept. 28, 1908. For further information, write,

J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

us raise our full apportionment. Send it in at once. October 15 will bring us up to the next annual conference. Let us come with good reports and all claims met in full. Bring a large list of new subscribers for the SOUTHWESTERN.

M. M. JONES,
District Superintendent.

MUSKOGEE DISTRICT.

THIRD ROUND.

Hugo, September, 5-6; Colbert, 9-10; Eufaula, 12-13; McAlester, 15-16; Weleetka, 19-20; Boley, 26-27; Panther Creek, October 3-4; Grand River, 7-8; Hudson, 10-11; Nowater, 14; Muskogee (Spencer), 17-18; Porter, 24-25; Boynton, 27-28; Coweta, November 1; Okmulgee, 7-8; Muskogee (North Side), 14-15; Wewoka, 21-22.

Brethren: Let us plan for great things during these good days. Let us have a revival in each charge. Get souls into the kingdom. Raise every dollar of your benevolent claims. As fast as you get it send it to the proper place and get receipts for it. Continue your canvass for the SOUTHWESTERN.

D. G. FRANKLIN,
District Superintendent.

AUSTIN DISTRICT.

FOURTH ROUND.

Belton and Kellbranch, September 4-6; Temple and Moody, 4-7; Davilla and Granger, 12-13; Georgetown, 19-20; Lottig and Manor, 23-24; Simpson Tabernacle, 26-27; Lockhart Circuit, October 3-4; Lulling Circuit, 10-11; Winchester Circuit, 17-18; Smithville Circuit, 24-25; Bastrop Circuit, 31-November 1; Wesley Chapel, Austin, November 6-8; Mount Salem Circuit, 7-8; Hutto and Liberty Hill Circuit, 14-15; Lampasas and Brownwood, 21-22. Dates for Sam Houston College and Taylor will be arranged with pastors.

Brethren: As you see, this will close our year's work, and we are looking for every man to come to conference with a round report. You remember our motto, "A Thousand Souls for Christ, and All Men Up." I am proud to say that every man has had a good revival this year and many souls converted to Christ, under the wholesome life lived and their preaching. Now, I hope you will not lose your spiritual interest, but work as never before for your benevolent claims; the apportionment is very small to each charge, and the small sum of \$1 from each member will pay all of your claims; therefore, push as never before. Don't forget our great Sam Houston College and its needs. You remember the Austin District was assessed \$600 this year for that great school, and we do not want to fail. Will you play your part? I feel that you will. May God help you to. Brethren, please insist that each chairman of the different committees be ready and report their work in the fourth quarterly conference without failure.

F. L. KIRKPATRICK,
District Superintendent.

WAYNESBORO DISTRICT.

FOURTH ROUND.

Summit, September 5-6; Augusta (St. Marks), 13-14; Waynesboro Circuit, 19-20; Waynesboro, 20-22; Rockyford, 26-27; Ashury, October 3-4; Herndon, 3-4; Millen, 10-11; Bascom, 17-18; Sylvania, 24-25; Woodcliff, 26; Charleston, October 31-November 1; Hagan, November 7-8; Statesboro, 14-15; Duhlin, 16-17; Pulaski, 21-22.

And now, my brethren, this brings us to the close of the conference. We have just three months in which to do our work. The Annual Conference meets December 3; let us pull together for victory. How stands your benevolence? What will your answer be

when the roll is called—at the top or only half way? Not slighting any cause, you will please give close attention to Home Missions, Church Extension, Foreign Missions, Episcopal Fund and Conference Claimants. Also please secure two subscribers each to the SOUTHWESTERN. JAMES JACKSON, ..
District Superintendent.

WACO DISTRICT.

FOURTH ROUND.

Kosso, September 5-6; Valley Mills, 12-13; Rockey, 19-20; Long Branch, 26-27; Maysfield, October 3-4; Calvert, 10-11; Marlin, 17-18; Mooreville, 24-25; Waco Circuit, October 31-November 1; St. James, November 7-8; East Waco, 7-8; Cameron, 9; Mart, 14-15; New Zion, 21-22.

Brethren: I am depending on you to raise at least your apportionments for general benevolences. We must do our best to measure up to all the requirements of the church. Pull and push is our motto. J. H. SWANSON,
District Superintendent.

PALESTINE DISTRICT.

FOURTH ROUND.

Bryan Station, September 4-6; Bryan Circuit, 5-6; Hearne, 11-13; East Calvert, 12-13; East Mexia, 19-20; Fairfield, 26-27; Winkler, October 3-4; Oakwoods, 10-11; Palestine Station, 16-18; Palestine Circuit, 17-18; Jacksonville, 24-25; Hemphill, 31-November 1; San Augustine, November 7-8; Jewett, 14-15; Leona, 21-22; Madisonville 28-29; Holiday Mission, 28-29.

To the Pastors, Officers and Members of the Palestine District, Texas Conference: Our district conference is now history, and on most of the circuits and stations you have done well. But the best time of the year is ahead of you for doing church work, so let each one go at it in earnest and finish raising the benevolent moneys, the pastors' salaries and fix up your churches and parsonages. Please observe these things and all will be well. I am your servant in Christ for success,

M. Q. A. FULLER,
District Superintendent.

HUNTSVILLE DISTRICT.

FOURTH ROUND.

Spring Circuit, September 5-6; Willis Circuit, 12-13; Corrigan Circuit, 19-20; Colmesnell, 21-22; Onalaska Circuit, 26-27; Jasper and Newton Circuit, October 3-4; Huntsville Station, 10-11; Livingston Circuit, 17-18; Trinity Mission, 21; Dodge Circuit, 24-25; Huntsville Circuit, October 31-November 1; Comilla Circuit, 7-8; Prairie Plain, 14-15; Lovelady Circuit, 21-22; Oakhurst Mission, 25-26; Fostoria Mission, 28-29; Conroe Circuit, December 5-6.

Brethren: We are on the home run this round. I am coming to you on Thursday the week of your conference. Appoint preaching for Thursday night; love feast, Friday night; business meeting, Saturday; communion, Sunday. Now, brethren, I want you to come up with your full apportionment of benevolent claims; also get your salaries, organize your people, teach them that church pride is very essential to every layman, especially if they want their churches to stand in the first rank in our conference. Please prepare in full for my coming and I will help you in every way possible. Brethren, each of you must remember that you will get in appointment what you merit. Don't quarrel and slash your people with harsh words, but go about your work full of kindness, etc., and you will be sure to win laurels for the Master's cause. I am praying for good health to you and your families and charges. I want you to be able to give me the

exact amount of benevolences you've collected up to the fourth quarter. God bless you in all good efforts.

W. HANTLEY JACKSON,
District Superintendent.

Crescent City
Notes

A GREAT SPELLING BEE

In honor of Marie C. Bolden, the fourteen year old colored girl who won the victory in the recent contest at Cleveland, Ohio, will be held at Simpson Memorial Methodist Episcopal Church, Valence St., near Chestnut St., the Rev. Henry Taylor, pastor, Monday night, August 24, 1908, under the auspices of the Colored Y. M. C. A. of New Orleans. Open to all of the pupils of the New Orleans schools, public and private; fifth to ninth grades inclusive. No charge to enter contest. Three handsome medals, gold, silver and bronze, to be awarded to the spellers attaining first, second and third places in the contest. The pleasure of the evening will be enhanced by music and short, spicy addresses by prominent educators and public spirited men. Refreshments will be served by the Ladies' Auxiliary to the Y. M. C. A. General admission, 15 cents.

NOTICE TO CONTESTANTS.

As far as they apply, the rules of the Cleveland Spelling Bee will be observed. Absolute fairness guaranteed. Enter your names at once with either of the committee or any officer of the Y. M. C. A. The contest is an individual one, but churches, Sabbath schools, etc., are invited to develop a team of spellers in order to stimulate a greater interest in the contest.

Committee: A. H. Colwell, Rev. H. H. Dunn, Rev. A. Lawless, Jr., Prof. T. W. J. Tobias, M. S. Davage, John W. Pace, Arthur P. Barrow, Mrs. Fannie Edmonds, Miss Emma C. Davis, Dr. L. T. Burbridge.

Rules and regulations for the match may be had on application to the committee.

SIMPSON CHURCH.—Amount of monies collected in last rally by the various captains and turned over to the Trustee Board of Simpson Memorial Chapel: S. Robertson, \$19.40; S. Augustus, \$10; Mrs. Toler, \$44; G. W. Brown, \$28; Lottie Arnold, \$6; Mary Brown, \$4.82; Emma Bessie, \$23.80; Virginia Eads, \$19.50; Stella Watson, \$17.35; Mrs. J. Murry, \$32; Cecil Carter, \$3; Jennie Lewis, \$13; Mrs. Meyers, \$9; Mrs. Turner, \$3.80; Cora Smith, \$28; J. B. Alexander, \$14; C. Mathews, \$10.15; E. Lang, \$14; Mrs. Brooks, \$12.20; Mmes. Sanders, \$4.10; Graves, \$5; J. Pierce, \$12; Vareisse, \$4; M. R. Hite, \$27; M. Ouhes, \$21; N. Taylor, \$31; Julia Smith, \$25.50; Conny Moore, \$9.40; M. Evans, \$6.60; Elvier Moore, \$12; M. S. Davage, \$25; Income, \$5; Leoner Bonner, \$18.20; Mrs. Dunn, \$25; Dan Jordan, \$5; Bro. McNeal, \$4; Amanda Davis, \$5; total, \$556.82.—M. R. Hite, president Trustee Board; E. P. Damon, secretary. The Rev. H. Taylor, pastor.

MRS. EMMA E. JONES.

Mrs. Jones, wife of the Rev. W. H. Jones, pastor of Asbury Methodist Episcopal Church, Franklin, La., died July 29, 1908. Mrs. Jones was born in New Orleans in 1870, to Mr. and Mrs. Henry Shepley, prominent members of First St. Methodist Episcopal Church. She was converted at the early age of nine years, and from that time until her death was a faithful Christian and a zealous worker in the church. She received her education at the New Orleans University and for several years taught in the public schools of Louisiana and Mississippi. She was for some time assistant principal of Bunkio Academy, where she rendered splendid service. In 1903 the deceased

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Absolutely harmless—used with splendid results even on the youngest children.

Delicately perfumed, its use is a pleasure, as ladies of refinement everywhere declare.

Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

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If your druggist will not supply you with the genuine, send us express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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Strong courses in Agriculture and Mechanical Branches. Strong Faculty, excellent facilities for practical education. Successful graduates.

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PRESIDENT DUDLEY,
Greensboro, N. C.

became the wife of the Rev. W. H. Jones, and from this union four children were born, two of whom survive. Mrs. Jones made many friends among the people with whom she and her husband labored. She had a persistent love for the work of the church and never felt satisfied unless her time and talent were thus engaged. Her death, which was quite unexpected, comes as a great affliction to her husband, the pastor of Asbury Church. The remains were hurried from First Street Church, New Orleans.

W. P.

A very thin man, having seen an advertisement in a newspaper, headed "How to Get Fat," sent the required fee, and, after waiting several days for a reply from the advertiser, received this simple information: "Buy it at a butcher's."

Doings of the Workmen

INDIANA

Connersville.—Our Club-Day Rally was a grand success. The following sums were collected: The Junior League, Mrs. E. D. Hinton, superintendent, \$2.40; Maplewood Club, Mrs. Rebecca Butler, president, \$32.59; The Down Town Club, James Daniels, president, \$30.09; The Merry Widow Club, Katie Daniels, president, \$6.50; The Excelsior Club, Mrs. Lavaala Lane, president, \$29.20; reported by the pastor, \$5; regular collection, \$3.75; total, \$109.53.—H. H. Hinton, Pastor.

Cannelton.—We were assigned to this charge last March, not knowing until after our arrival that the pastor and trustees had traded their property, worth \$1,200, for an old, abandoned graveyard. The church and parsonage were moved to their new location among the tombs. We have plastered and papered the church and parsonage, put in chandeliers, cut a door in the church, and built a kitchen. We have an indebtedness of \$5.50. We found twelve members. The amount of improvements is \$125.—H. Griffin, pastor.

LOUISIANA

New Iberia.—The sacred concert given at St. James Methodist Episcopal Church, July 26, by Mrs. D. J. Price, was a complete success in every way. We were honored with the presence and help of the Revs. Norman Ford, of Olivier, La., D. S. Sloan, of Jeanerette, La., Prof. Jonas Henderson, Principal of Howe Institute, this city, and P. Wellington Clark, District Superintendent of the Lake Charles District. Mrs. D. J. Price, captain of Company F of the English Army, managed everything well. God bless her good works.

MISSISSIPPI

Kioto.—The first Sunday in July was indeed a glorious day at Oakgrove Methodist Episcopal Church. Children's Day was observed by the Sunday School. After forty-five minutes' study of the lesson, conducted by Superintendent Foxworth, the exercises were given in charge of Prof. J. L. Page, who, with admirable skill, succeeded in carrying out the most successful program ever rendered here during the famous history of the church. Prof. Page is the successful principal of the Graded School here, and the children are under his guidance daily and in the Sunday School as well. Prof. Page is serving his seventh year as the principal of the Graded School. He is a graduate of Meridian Academy. The Rev. J. A. Tatum, pastor, preached the sermon, which was indeed wonderful. This is Rev. J. A. Tatum's second year here and the people love him more than ever. He is indeed a pulpit orator. Raised for Missions, \$11.03; for pastor, \$7.00; total during the day, \$18.03. We shall raise every dollar of our benevolent money by the District Conference in August.—E. M. Foxworth, Superintendent.

MISSOURI

Moberly.—We have just closed another successful revival. Our pastor, the Rev. T. D. Huff, is a born revivalist, and believes in a spiritual church. He is well loved by a majority of people of this city. Moberly has been called a hard place, but there seems no problem too hard for Rev. Huff. Both spiritually and financially he is equal to the task. Though our church at this place has been called the little church, but up to this writing, it now

holds second place and bids fair to lead. He was assisted in this revival, by the Rev. F. L. Scott of St. Louis, Mo., pastor of St. John's African Methodist Episcopal Church, who did good service. Even now we ask for the return of Rev. T. D. Huff. We have set one Sunday in September as SOUTHWESTERN Day.—L. J. Ball.

NORTH CAROLINA

Statesville.—Everything considered, we truly had a great day in Zion on Sunday, July 26. Our struggling, heroic and plucky little band of a half dozen, under the leadership of our faithful and much beloved pastor, the Rev. M. H. Hinton, planned a rally to help to raise money to plaster the church. Dr. I. L. Thomas was urged by the pastor and district superintendent, the Rev. Robert Smith, to come to Statesville in the interest of our Methodism. The Board of Home Missions and Church Extension has donated \$300 toward the erection of Scott Memorial Church. The investment was a wise one and will bear much fruit for our church. The pastor worked out a unique plan and got the pastors of the other churches to unite with him in the effort. A grand reception was tendered Dr. Thomas Saturday night. Addresses were delivered by the Rev. S. F. Wentz, D. D., of the Presbyterian Church and the Rev. A. H. Lewis of the Baptist Church. Sunday, July 26, Dr. Thomas preached three very able and inspiring sermons to large congregations. At the afternoon service the pastors of the city and a number of their members were present. The choir of the African Methodist Episcopal Church rendered the music upon the occasion. Those who were soliciting in the interest of the rally reported promptly and did well. The collection for the day was \$50. Our church is growing rapidly, and in the near future will be a station. The Rev. Mr. H. Hinton is the right man in the right place. His wife stands by him in the work and is highly appreciated by the community. Dr. Thomas was invited to address the Ministers' Union of the city on July 27 and made a wonderful impression upon all present. Dr. H. L. Ashe, district superintendent of the Western District, was present and made an able address before the Union.—Hiram Davidson.

SOUTH CAROLINA

Sunday, July 19, was a red-letter day in the history of the Springfield Methodist Episcopal Church. The day was set apart for the children and a real genuine Children's Day it was. A large number gathered from far and near to witness the exercises. Mr. J. W. Wright, our faithful superintendent, presided with ease and dignity, and much credit is due him and Mrs. Missouri Foxworth, the organist, for the splendid success achieved. The young people were in fine trim and performed their parts well. In the large audience the following prominent persons were seen: Messrs. A. General, J. Israel, D. S. Sanders and Wm. Foxworth, of the African Methodist Episcopal Church Sunday School. The following collectors were appointed: Misses Daisy Fagan, Jennie Lester, Laura General, Estelle Walker and Mattie Foxworth; with Messrs. O. Emanuel, George Inman, J. Israel, D. S. Sanders and Wm. Foxworth as assistants. In this way the spirit of good-natured rivalry was engendered, enthusiasm ran high and the money came pouring in. When the money was counted, it was found that Miss Daisy Fagan, of the Springfield Sunday

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School, had raised the largest amount of any individual collector, hence she was made queen and garlanded with a wreath of beautiful flowers. Total amount raised \$33.21.—E. W. Stratton, Pastor.

TENNESSEE

Knoxville.—The Knoxville District Conference, held at Seney's Chapel, July 8, 1908, was one of the best sessions in the history of the Knoxville District. Every one of the 15 charges was well represented with splendid reports. The District Superintendent, the Rev. W. A. Webber, has spared no pains in trying to bring the work to the front along all lines. The spirit of the devotional services ran high and in the discussions every pastor felt free to express himself as to the condition of his work. Drs. Thomas and Logan were present and with their eloquence said much to the encouragement of the ministry. Miss Sallie Gill, who has been teaching in Porto Rico for the past three years, was also present and her lecture had its effect in furthering the missionary cause. There were many able and touching sermons preached by various pastors. The conference was indeed a success.—G. F. Tipton, Reporter.

TEXAS

Harrisburg Circuit, Houston District.—My second Quarterly Conference was held at Dickerson, by the Rev. R. H. Warren, as Dr. Johnson, District Superintendent, was in Baltimore, attending the General Conference. Reports showed the work in good condition. On account of inclement weather, our Children's Day exercises were held July 5th. We used the program, "Shining Path." Mrs. Ellen Hayes, superintendent, and Clara B. Josey, organist, rendered valuable service. Collection good. On the night of June 10th, the pastor and family were greatly disturbed by a storm striking the parsonage, led by Mrs. Ellen Hayes, Hannah Scott, Jane Boyd, Mahalia Grays and George Sanders. In the crowd were both Methodists and Baptists. They departed, leaving the dining table groaning under a mighty load. The Rev. J. M. Johnson, District Superintendent, spoke for us on June 11th, at Trinity Methodist Episcopal Church, Harrisburg, on his trip to the General Conference, what he saw and learned. His speech was well received by both denominations.—W. M. Josey, Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

JACKSON.—Death claimed the infant son of Mr. and Mrs. Edward Jackson of Litcher, La., July 2, 1908.—H. A. Sorrell, Pastor.

HACK.—Death called at the home of Mr. and Mrs. Oscar Hack of Litcher, La., and took their infant son, Oscar, on July 23, 1908.—H. A. Sorrell, Pastor.

CARR.—The home of Mr. and Mrs. Henry Carr of Litcher, La., was visited by death, which took their little son, Leander.—H. A. Sorrell, Pastor.

MASON.—Mary Masou was born in Wilmington, N. C., sixty-one years ago. She was converted in early life and thereafter lived a consistent christian life. Mrs. Mason was one of the first members of the Pleasant Plains Church of New Orleans, at which church her funeral services were conducted July 10, 1908.—William Harrell, Pastor.

CAMP.—Susie Camp, a prominent member of Riley Chapel, Handshoro, triumphantly passed from the toils and cares of this life into that better life which is divinely prepared for the faithful. About a month prior to her death Elias Camp, her husband, took her to New Orleans, that she might receive the best of medical attention. Her funeral was held in Riley Chapel June 14 by the Eastern Star Chapter of this place.—A. M. Nottes.

JONES.—Emma Jones, wife of the Rev. W. H. Jones, died July 22, 1908, at Franklin, Louisiana. Mrs. Jones was a devoted wife and mother, a faithful church worker and a kind neighbor. She was reared in First Street Church of New Orleans. She possessed great qualities such as are needed to make a great character. She was a true minister's wife, ever ready to share the good or bad that came to her husband in his ministry. Her record stands unblemished in the First Street Church. A husband, two sweet little children, a loving mother and brother survive her. Her funeral took place at First Street Church, New Orleans, in the presence of a great congregation. Her remains were laid to rest in Washington Cemetery. The pastor was assisted by Revs. A. B. Harris, D. M. Seals and A. Luster. May our Heavenly Father comfort Brother Jones and the family with His loving hand. Rest on, Sister Jones. We hope to meet again where parting will be no more.—C. W. Reeves, Pastor.

MORRIS.—Charley Mason Morris, the youngest child of the Rev. W. H. Morris and Mrs. Addie B. Morris of Morrilton, Ark., passed into the haven of rest July 19, 1908. He was one year and eight months of age, and while he lived he had endeared himself to his parents and brother and sisters. While he is missed in the family circle, his being transplanted into the heavenly garden brightens their hope and increases their interest in their heavenly home. He is a link in the chain that binds them to God.—A. T. Strickland.

FRIENDS.—Sister Christina Friends of Monroe, La., departed this life July 3, in New Orleans, La. She had been suffering for two months, but she bore her affliction heroically, and fully

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

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The following leading medical authorities, among a host of others, extol the foregoing roots for the cure of just such ailments as the above symptoms indicate: Prof. R. Bartholow, M. D., of Jefferson Med. College, Phila.; Prof. H. C. Wood, M. D., of Univ. of Pa.; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago; Prof. John Kling, M. D., Author of American Dispensatory; Prof. Jno. M. Scudder, M. D., Author of Specific Medicines; Prof. Laurence Johnson, M. D., Med. Dept. Univ. of N. Y.; Prof. Finley Ellingwood, M. D., Author of Materia Medica and Prof. in Bennett Medical College, Chicago. Send name and address on Postal Card to Dr. R. V. Pierce, Buffalo, N. Y., and receive free booklet giving extracts from writings of all the above medical authors and many others endorsing, in the strongest possible terms, each and every ingredient of which "Golden Medical Discovery" is composed.

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trusted in Jesus to the last. She was taken from this place to New Orleans, to the hospital for treatment, at which place she died in great peace. She was a member of St. James Church, at which place the funeral services took place Sunday, July 5. The Sunbeam Society had charge of the service, she being a member of that society. The funeral was conducted by the pastor. She was beloved by all who knew her. She was president of the Young People's Club. She was laid to rest in the Monroe Cemetery. We have learned to bow to the will of Almighty God and say: "Our lost is heaven's gain." She leaves a loving mother, three brothers and a host of friends to mourn their loss.—T. H. Morrison, Pastor.

DOBSON.—Mrs. Mary Dobson, the wife of Mr. George Dobson and the daughter of Mrs. Matilda Stone, died at the home of her mother on Court Street, Smithland, Ky., on Saturday, July 18, 1908, after several months' illness. Mrs. Dobson was thirty-two years old and was converted in 1891, and joined Mount Zion Church. She was a consecrated Christian the rest of her life. She realized some months ago that she was not going to get well, but did not grieve, as she was ready to go. Twelve years ago she married Mr. George Dobson, also a member of the Methodist Church. She was a dutiful wife and a loving mother. She leaves to mourn for her a mother, husband, two brothers, four children and a host of friends. May each so live that he may meet her in heaven.—G. C. Parker.

CARD OF THANKS.

I desire to thank the officers, members and friends of Asbury Methodist Episcopal Church, Franklin, La., for their kindness to my wife during her illness and for their helpfulness to me during the sad hours following her death. Our white friends were also very kind; they have my sincere thanks. W. H. JONES.

Marriages

COLLIER-JOHNSON.

The Rev. F. N. Collier, pastor of the Methodist Episcopal Church at Tullahoma, Tennessee, and Miss Maude Johnson, an accomplished and highly respected young lady of McMinnville, Tenn., were quietly married at high noon, at the home of the bride, on Tuesday, July 21, 1908. The bride is a graduate from the McMinnville High School and is highly fitted for the exalted position of a minister's wife. The Rev. Mr. Collier is an old student of Walden University and is also one of the foremost pastors in the Tennessee Conference. The Rev. W. R. Smith, district superintendent, officiated.

McKISSACK-JACKSON.—Dr. A. C. McKissack of Memphis, Tenn., and Miss M. G. Atwood of Jackson, Miss. The Rev. J. M. Shumpert, pastor Central Methodist Episcopal Church, performed the ceremony. The bride, who is a highly cultured young lady, was educated at Walden University. Her father, Lawyer L. K. Atwood, is one of the leading men of the race. The groom is the only son of Prof. E. H. McKissack of Holly Springs, Miss.; he is a graduate of Rust University and also Meharry Medical College, and is a practicing physician in Memphis. The marriage took place July 29, 1908.—J. M. S.

ROBINSON-TURPENTINE.—Dr. T. F. Robinson of Bessemer, Ala., and Mrs. F. P. Turpentine of Greenville, Ga., the 19th of July, 1908. After spending the 20th in Greenville, they left for their new home in Bessemer, Ala.—The Rev. S. L. Deas officiated.

WILSON-WINN.—Mr. Sam Wilson of Pineville, La., and Mrs. Louisa Winn of New Orleans, at the home of the latter, August 3, 1908, the Rev. J. A. Vincent reading the ceremony.

BROWN-HARDIN.—Wednesday evening, July 22, 1908, a quiet wedding took place at the parsonage of the Methodist Episcopal Church, Hattiesburg, Miss., that of Prof. G. W. Brown and Miss Minnie L. Hardin, the Rev. I. L. Pratt officiating. Little Miss Eula Hardin, niece of the bride, accompanied by her mother, played the wedding march from Lohengrin. The bride was handsomely gowned in an embroidered white princess and was attended by her brother, Dr. J. H. Hardin of New Orleans. Prof. Brown is principal of the city school at Bay St. Louis and is one of Mississippi's best educators. The bride is from one of the best families in the state and ranks as one of the best lady teachers. A reception was given them at the residence of Mr. and Mrs. C. Q. Williams. Mr. and Mrs. Brown will make their home at Bay St. Louis, Miss.—Emma D. Knox.

BUTLER-BROWN.—On June 30, 1908, Miss Elizabeth S. Butler and Mr. W. Scott Brown, Jr., by the Rev. E. J. Penny. Miss Butler is elected to teach in the Dunbar city school. She has taught for several years in Central Alabama College. She is a member of Spencer Methodist Episcopal Church and is popular with its membership. Mr. Brown is a promising young lawyer of this city.—Walton Brown.

GOZEY-SIMPKINS.—On the evening of July 27, 1908, at the home of the bride, Dr. William Gozey and Miss Janie A. Simpkins. Dr. Gozey is a member of our church and a prominent physician

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

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Mme. Turner's MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors. MRS. M. C. TURNER, 1498 Canal St. New Orleans, La.

at Trout, La. His bride is also a member of our church and is among the most prominent young ladies of Mansfield, La., and whose family stands high in the estimation of both races. The Rev. J. A. Landry officiated.

Doings of the Workmen

KENTUCKY.

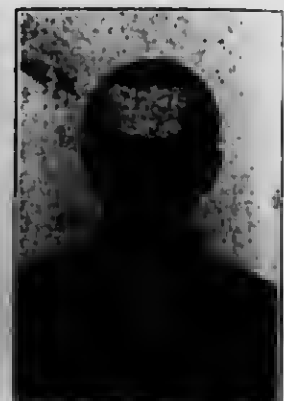
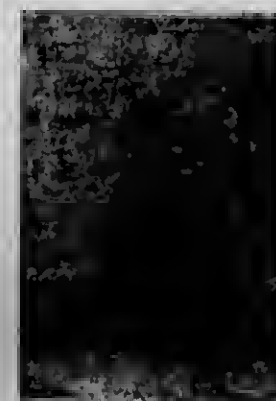
Jeffersonton.—On Sunday, July 26, rain fell nearly all day, but St. Paul Methodist Episcopal Church raised \$54.28. Dr. L. M. Hagood, our district superintendent, was with us on July 30 and 31. We raised the entire assessment of the quarterly claims. We hope to pay for our new parsonage next year; then St. Paul's will be one of the best second-class appointments on the Lexington District.—A. P. Walder, Pastor.



President Lovinggood. Burrowes Hall (Main Building) at Left. Boys' Dormitory at Right. Senior Class.



Mr. E. T. Burrowes Dr. E. O. Thayer
TWO OF OUR GOOD FRIENDS



This stove the first gift to the school Mr. Richard Woods who has given the school \$150 in installments



Winner in Local Oratorical Contest.



Base Ball Team. Five Times State Champions.



Proposed \$10,000 Boys' Industrial Building.
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Samuel Huston College,

Austin, Texas

ITS GROWTH HAS BEEN PHENOMENAL. VALUATION INCREASED FROM \$10,000 TO \$75,000 IN EIGHT YEARS. ENROLLMENT INCREASED FROM 0 TO 517. FACULTY OF 17. HAS BEEN BLESSED WITH A GLORIOUS REVIVAL OF RELIGION EACH YEAR. STANDS IN FRONT RANK IN SCHOLARSHIP, ORATORY, AND AND ATHLETICS. THE PRESENT PLAN CONTEMPLATES THE COMPLETION OF A \$10,000 BOYS' INDUSTRIAL BUILDING WITHIN THE NEXT TWO YEARS AND THEN A GLORIOUS CELEBRATION OF THE MARVELOUS GROWTH OF THE SCHOOL AT ITS TENTH ANNIVERSARY IN 1910.

THE GROWTH OF THIS INSTITUTION HAS BEEN DUE TO THE SACRIFICES OF THE MEMBERSHIP OF THE WEST TEXAS CONFERENCES, TO THE DEVOTION OF THE FACULTY AND STUDENTS, TO THE HELP OF FRIENDS IN THE NORTH AND IN THE SOUTH, AND TO THE PUSH AND WISE LEADERSHIP OF ITS PRESIDENT, R. S. LOVINGGOOD.

Southwestern Christian Advocate

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THE PERSONAL CONCLUSIONS OF RAY STANNARD BAKER

What has been a most remarkable series of articles bearing on the race question by Ray Stannard Baker is concluded in the September number of the *American Magazine*. Mr. Baker tells "what to do about the Negro" and gives his "personal conclusions." Permit us to reiterate what we have stated heretofore that Mr. Baker has rendered the country a patriotic service in submitting for the enlightenment of the public these articles, which have been notable for their thorough study of conditions, their grasp on the difficulties involved and the marked fairness to all parties concerned.

Mr. Baker reaches the conclusion that must ultimately be reached by all students of the race question of this country—that the question is simply baffling. He says: "The deeper one delves into the problem of the race the humbler he becomes concerning his own views. . . . The best he can do then is to present his latest and clearest thought, knowing that newer, higher and deeper knowledge may modify his conclusions."

Mr. Baker observes that many of the vexations and troubles which are catalogued under the "race problem" properly belong to the "labor problem." That is to say, difficulties will arise between man and man. And there is no doubt but that many of the difficulties that arise between the races are just such as will and do arise between men. Subtract from the total of this aggregate of the difficulties this percentage the total charged to the race problem would be considerably reduced.

Mr. Baker contends that one of the two elements which appear in the problem is the "discernable physical differences." He shows that this element is inherent not only in the race problem as it confronts us in this country, but in the race problem of other countries, and that the more marked the racial physical differences the more acute the racial antipathy. Upon this point he says:

"This leads us to the most sinister phase of the race problem. As I have shown, we have the two elements of conflict: instinctive race prejudice and competitive jealousy. What is easier for the race in power, the white race in this country (the yellow race in Asia), to play upon race instinct in order to serve selfish ends? How shrewdly the labor union, whether in San Francisco or Atlanta, seizes upon that race hatred to keep the black or yellow man out of the union and thereby control all the work for its members! Race prejudice, played upon, becomes a tool in clinching the power of the labor monopoly."

Under the heading of "The Chief Danger of Race Prejudice," Mr. Baker calls attention to a very significant and often-ignored fact, that of the transformation of the Negro from a docile, confiding, gentle, controllable element in our national life to a element that is at once distrustful and full of hatred. And this comes not of the Negro's will but by the force of circumstances. Like begets like; meanness begets meanness; hatred begets hatred. So that harshness on the part of the white man instead of curbing the Negro, has had just the opposite effect, but just such an effect as is always inevitable, according to the law that is fixed and eternal. On this point Mr. Baker observes:

"The Negro, on his part, as I have shown repeatedly in former articles, employs exactly the same methods as the white man, for Negro nature is not different from human nature. He argues: 'The white man hates you; hate him. Trade with Negro storekeepers; employ Negro doctors; don't go to white dentists and lawyers.'

"Now the Negro by nature is not revengeful, does

not cherish animosities: he is good-humored, friendly, loyal. His faithfulness toward his white masters and their wives and children during the war is well known. He admires and imitates the white man. And he develops fear, prejudice, and hatred only in response to that of the white man. The white politician or merchant who thrives because he preaches race prejudice produces many Negro leaders who thrive by the same means. Hatred, distrust, contempt breed hatred, distrust, and contempt."

Referring to the remedy the author says:

"Down at the bottom—it will seem trite, but it is eternally true—the cause of the race 'problem' and most other social problems is simply lack of understanding and sympathy between man and man. And the remedy is equally simple—a gradual substitution of understanding and sympathy for blind repulsion and hatred. Democracy, after all, is not equality, for there is no such thing as equality between men, but sympathy."

This statement is so significant and of such far-reaching consequence to the alleviation of all our difficulties that we reserve adequate comment upon this paragraph for a later issue. But let it be said that this is the keynote, and if recognized by all parties concerned much of our difficulties will fade away.

In approaching his conclusions Mr. Baker refers to the part the future is to play in the final outcome and the ultimate triumph of that which is "absolutely right," fighting against which will avail nothing to the Negro on one hand and the whites on the other hand. There is a wrong and a right side to every phase of the question, and likely enough all of us have something both of the right and the wrong sides, but the right will ultimately triumph in spite of traditional sentiments, in spite of racial prejudice, in spite of predominance of power, in spite of constitutional enactments, in spite of likes and dislikes. This world yet belongs to God. He has decreed that right must prevail and all the efforts of man to the contrary notwithstanding will be as a baby's breath in the face of a raging tornado. Right, in this question as in all questions, must ultimately triumph. The formidable elements in the solution of the problem, Mr. Baker contends, will be time and patience—time for the eternal laws to find their own grooving, and patience on the part of all concerned in giving Providence and His method a fair and adequate chance.

Mr. Baker concludes his splendid article of "Personal Conclusions," and his long series of articles on the general question, with this very significant paragraph:

"For good comes to men, not as they work alone, but as they work together with that sympathy and understanding which is the only true Democracy. The Great Teacher never preached the flat equality of men, social or otherwise. He gave mankind a working principle by means of which, being so different, some white, some black, some yellow, some old, some young, some men, some women, some accomplished, some stupid—mankind could, after all, live together in harmony and develop itself to the utmost possibility. And that principle was the Golden Rule. It is the least sentimental, the most profoundly practical teaching known to men."

"A PLEA FOR THE DECENT NEGRO"

Will the Springfield race riot or any half dozen occurrences bring this country to its senses with a realization that the decent, innocent and law-abiding Negro deserves and should have at the hand of the white population of America a square deal and noth-

ing less? If this be the price, though costly, is it worth the while? We cannot longer endure the misapprehension, the misunderstanding, and the indiscriminate judging of the Negro that now prevail. Such a procedure is intolerable. In the clearing of the Springfield outrage one may gather here and there a firm intention on the part of the American people positively expressed to grant the Negro a fair chance, and in so doing make good American principles which were established at so great a price. The *Los Angeles Daily Times*, Los Angeles, California, recently gave vent editorially to a plea in behalf of the Negro under the heading of this article. The editorial is a timely one and because of the strength of the *Daily Times*, deserves a wide reading. We are glad to reproduce it in this connection in full:

"Will the white population of America ever progress so far on the road to real civilization and Christianity as to acknowledge the fact that there are decent Negroes who are not responsible or to blame for the crimes committed by the brutish and lawless members of their race? The little hope there seems to be for an affirmative answer to this question makes the heart sick.

"The Springfield race riots have caused the deepest gloom to settle over the Negro people of the United States. Similar outrages against the black man, occurring regularly in the South, are expected, but that Northern States, and particularly the State that gave Abraham Lincoln to the nation, should be guilty of such fierce and inhuman savagery is almost beyond belief.

"Let us grant that a Negro in Springfield assaulted a white woman, and let us grant that lynching was justifiable under the circumstances—which it was not, because lynching cannot be justified—what defense can be made for the mobbing and killing of innocent Negroes?

"Is the Negro who assaults white women the rule or the exception? That's the first question to answer.

"That he is most emphatically the exception is as true as that God made him. Count the Negroes who have assaulted white women, and out of 10,000,000 of the black race in this country, the number is infinitesimal. The record of the Negro in the United States as a law-abiding citizen is excellent.

"Are we, then, to condemn the whole Negro population for the crimes that isolated members of their race commit?

"Are we to forget—are especially Southerners to forget—that, during the war, Confederate soldiers in the field entrusted the lives and the honor of their wives and daughters into Negro hands and, returning, found that trust kept holy and inviolate? Are we dishonest enough to refuse to recognize the fact that to-day it is as safe to entrust the honor of a woman, white or black, to a Negro as it is to a white man? Are there no assaults made on white women by white men, or on black women by white men? These are questions that, if we do not answer them to ourselves, we must answer them to the living God who made white and black men both.

"There are millions of black men and black women in this country who are moral, honest, decent and as thorough in their Christianity as any same number of white persons.

"It is for the decent Negro, then, that we appeal to the American sense of honor and fair play. It is heinous and unforgivable that we subject him to such indignities and outrages as have been heaped upon him in Springfield.

"The American Negro, as a present day type, is a good citizen. He loves life and his family. He

(Continued on Page Eight.)

The Connectional Fund and the Board of Conference Claimants

By the Rev. Joseph B. Hingeley, D. D., Corresponding Secretary

The most important legislation of the recent General Conference was that which established the Board of Conference Claimants and ordered the Connectional Fund. The plan in the Discipline of 1908 will appear under the head of "Ministerial Support," and also among the Boards, while that part which concerns the local church, will appear under the "Duties of Stewards." The whole plan will repay careful study and commend itself to the judgment of the Church as thorough, practical and just. The statement of principles involved reads like a new Magna Charta of the rights of the Superannuate Ministry.

AN INHERENT CLAIM.

"The claim of a comfortable support inheres in the Gospel Ministry and rightfully inures to the benefit of the preacher in the Methodist Episcopal Church, when he is admitted to membership in an Annual Conference. Such preacher may voluntarily relinquish this claim, but it can neither be justly questioned during his active service, nor invalidated by his being superannuated; and at his death it rightfully passes to the dependent members of his family.

"Superannuated preachers, the widows of deceased preachers and their children under sixteen years of age, are Conference claimants; and, recognized by the Annual Conference, become the beneficiaries of the fund hereinafter provided. No such claimant shall be deprived of his claim except by action of the Annual Conference, taken after opportunity to be heard has been given."

ANNUAL CONFERENCE FUNDS.

Annuity Fund and the Special Fund. The Annuity Fund administers the Book Concern and the Charter Fund dividends; also other dividends from invested funds belonging to the Annual Conference and such parts of the collection from the churches as the Annual Conference may determine. The amount thus derived is distributed to the Conference Claimants wholly on the basis of service, on the principle that thirty-five years make full service for a Methodist preacher; after the performance of which he may be "retired on half pay," which is reckoned to be one-half of the average salary of effective preachers in his own Conference, not counting house rent. This principle also gives the basis of claim of anyone whose effective service is less than thirty-five years. If thirty-five years entitles the preacher to "half-pay," then one year's service would entitle him to one-thirty-fifth of "half-pay," or one-seventieth of full pay; ten years would make ten times one-seventieth, or one-seventh of full pay, etc.

Every Conference Claimant shares in the distribution of this Annuity Fund, but the Annual Conference may disallow exceptional cases.

The Annual Conference Special Fund consists of whatever portion of the collections from the churches the Annual Conference may determine, the income of the Connectional Fund and Special Gifts. This Special Gift is distributed by the Conference Stewards wholly on the basis of need as determined in view of all the facts. Only those share in this Special Fund who are declared to be beneficiaries by the vote of the Annual Conference. In this particular lies an essential difference between the Annual Conference Annuity Fund and the Annual Conference Special Fund. In the first you are "in till put out"; in the latter you are "out till put in." It requires the vote of the Annual Conference to make a Claimant a beneficiary of the Special Fund. The Annual Conference by vote may disallow claims to the Annuity Fund.

It is well to remember that the Conference Claimants' Connectional Fund is distributed as a part of the Annual Conference Special Fund, and thus only those cases which the Annual Conference determines to be "special" will receive aid from the Connectional Fund. At the same time the Connectional Fund makes it possible to set apart a larger portion, or even all of its collections, for the Annuity Fund.

THE CONFERENCE CLAIMANTS PERMANENT FUND.

The General Conference has ordered also the es-

tablishment of a Permanent Connectional Fund, and has made the raising of such a Fund a part of the work of the Board. This Permanent Fund is for the entire Church and is raised by the entire Church. It appeals to all and has been urged upon the Church during its entire period of existence. The Chartered Fund and funds held by the Trustees of the Methodist Episcopal Church are suggestive land marks pointing the way to the present legislation. Their inadequacy has been largely due to the fact that no Board was ever established whose sole duty it was to push them or to improve the plan and so the attention of the Church has been continually directed toward the other great connectional agencies. The Church, which has been willing to spend money in order that the great benevolent causes might succeed, has hesitated about incurring expenses for any connectional fund for the benefit of the Conference Claimant. The Chartered Fund has the soul of a great motive, but a very imperfect body and no provision for the directing mind; and the method of the Chartered Fund of equal distribution among all the Annual Conferences, without any reference to the size or condition, has never appealed to the Church as being just. Hence while it is the oldest incorporated institution in Methodism, older than the General Conference itself, it has accumulated less than \$50,000 and will continue to give its draft for \$22.00 a year to the Annual Conferences.

But the new "Permanent Connectional Fund" appeals to all, and the Board confidently expects that, with the help of the Methodists of large means, the Methodist people of smaller means will, during the quadrennium, create a permanent fund of one million dollars, the income of which will go to the Conference Claimants Fund for distribution to the old preacher through the Annual Conference Special Fund.

THE CONFERENCE CLAIMANTS CONNECTIONAL FUND.

The plan involves a Connectional Fund for immediate distribution. This is Annual Conference Connectionalism and its purpose is thus stated. The Connectional Fund for the Conference Claimants is established that the preachers and the people of the stronger Annual Conference may be united with those of the weaker in one connectional plan in order that, by this co-operation, a more equitable and general support may be secured for superannuated preachers and other Conference claimants, especially for those in the more needy Conferences.

The Annual Conference sets apart five per cent. of the amount raised by the churches for Conference Claimants to form a Connectional Fund, to be distributed annually by the Board of Conference Claimants to all Conferences, fixing first the basis of greatest need, and then the ratio of deficits in the apportionments for Conference Claimants. After the Conference Stewards have determined what amount is needed for the Conference Claimants of any Annual Conference, the amounts from dividends of all sorts are subtracted and to the remainder five per cent. is added. For example: If the total amount needed was \$5,000 and the dividends, from the Book Concern and other funds were \$2,000, then \$3,000 plus five per cent., a total of \$3,150.00, would be apportioned to the churches, and when paid the Conference Treasurer would send draft payable to the Treasurer of the Board of Conference Claimants. These amounts, together with the gifts provided for this purpose and the income of the Permanent Connectional Fund, will be distributed to the several Annual Conferences.

The amount apportioned to the several charges becomes a prorata claim for ministerial support, sharing proportionately and justly with these three claims for pastor, district superintendent and bishop. Should there be a deficiency therein, the deficits would be charged to all, for example, should the total ministerial estimate be \$1,000 distributed as follows:

For pastor, \$800.00, equals eighty percent.

For district superintendent, \$100.00, equals ten per cent.

For conference claimants, \$60.00, equals six per cent.

For bishops, \$40.00, equals four percent.

and should there be, by any contingency, but \$900.00 raised, then the four classes of ministers would each share in the deficiency of \$100.00, or ten per cent. as follows:

Pastor, \$80.00; District Superintendent, \$10.00; Conference Claimants, \$6.00; Bishops, \$4.00, and each would receive as follows:

Pastor, \$720.00; District Superintendent, \$90.00; Conference Claimants, \$54.00; Bishops, \$36.00.

DISTRIBUTION OF THE CONFERENCE CLAIMANTS CONNECTIONAL FUND.

The five percent received from the Treasurers of the Annual Conferences is not invested, but is distributed annually among the several Annual Conferences. No part of the five percent can be used for expenses of any kind. All must go back to the Annual Conferences. At the close of the year the total amount so received is divided into two parts; the first to be distributed to the particularly needy conferences as indicated by the reports of the Conference stewards. Very much on the same basis that the Annual Conference Special Fund is distributed, except that the Board of Conference Claimants does not deal with individuals, but only with Annual Conferences. The other part is distributed among all the other Conferences in the ratio of the several deficits in the collections for Conference Claimants as shown in their reports. The result of the entire plan will be that the strong will bear up the weak. To illustrate: Last year \$332.00 was raised by the churches for Conference Claimants. Five percent of this would be \$17,600. Of this amount \$7,600 more or less would go to thirty or forty most needy conferences; and the other \$10,000 would be distributed among the remainder of the conferences according to the proportion of deficiencies in the claims of Conference Claimants as indicated by the reports. Each Conference both pays into and receives from this Fund. Together with this five percent from the Annual Conferences would be distributed also the income from the Permanent Fund; and the time would soon come when all Annual Conferences would receive more than they give, and the duty of the Board will be largely that of equalization of claims.

COLLECTIONS FOR CONFERENCE CLAIMANTS.

The most important duty of the Board is to increase in every possible way what has been up to the present time the most important asset of Conference Claimants, namely: the collections taken in last year was equal to the income on seven million dollars. If in view of the information imparted and the efforts of the Board, \$50,000 could be added to the Conference Claimants Collection in 1909, it would be the same as adding a million dollars to a Permanent Fund. The \$350,000 realized at present should become at least \$500,000 in 1910. There ought to be some increase in the Fall Conferences of 1908, although the plan has just begun operation. The requirement of the law relating to ministerial deficiencies would have its influence at once on Bishops, District Superintendents and pastors will see to it that this requirement is conscientiously observed. The Board offers abundance of literature to help the pastors to raise the apportionment.

RELATION TO ANNUAL CONFERENCE FUNDS.

The Board of Conference Claimants places itself and all its resources of information to help in advancing the local conference funds and societies of every kind. The Board will collect statistics, furnish information, give to the Annual Conference Boards the advantage of everything that comes to their notice and handle an abundance of proper literature for use in the churches. Most of the Annual Conferences have so organized their Conference Funds and societies that the distribution through the Annual Conference Annuity Fund would be easy, but there is nothing in the legislation of the General Conference to interfere with the various societies using their own legal methods of distribution.

THE PERMANENT CONNECTIONAL FUND.

To create a Permanent Connectional Fund has been assigned to the Board of Conference Claimants as a special duty. Those who have had to do with

Annual Conference Funds know that men of means are constantly insisting that a connectional Church should have a Connectional Fund. They remember lovingly the pastors of their childhood and want their gifts to reach the old home Conference. They call for a Connectional Fund for the entire church and would like the money to go where it is most needed and that the small frontier conferences should share in the funds. This generation of Methodist preachers will be the heirs of the wise planning of the General Conference of 1908 in behalf of the Conference Claimants. It was a historic Conference, like that of 1908.

REQUESTS: GIFTS FOR IMMEDIATE USE.

The Board requests special consideration during the year 1908; the consideration that is always due to a child taking its first steps. We ask that every friend of the old preacher will send us at once a *gift for immediate use*, in order that the Board may have means to carry on its work and to open a campaign of education among the people. The Board is now and without funds and the five percent which comes from the Conferences can never be used for expenses. We confidently expect that at least one hundred prompt and willing friends of the old preachers will send \$10, \$5 or some other amount, that the Lord's treasury may be filled. Become a charter subscriber to this great fund.

SPECIAL COLLECTION FOR THE FUND.

We further request that every church in Methodism will give one Sunday in 1908, preferably in October, to the Connectional Fund, properly representing it, urging its needs and securing special subscriptions and collections. This is to be a *special gift* and does not have to do with the annual collection for the Conference Claimants. It does not seem too much to ask that every church in Methodism, recognizing the circumstances attending the organization of the Board and its importance, should hold a special service, or at least take a special collection for the benefit of the Connectional Fund. It will be a great educational factor in the cause to get the Plan in the minds and hearts of the people and will produce an immediate income; and besides that it will have a wholesome effect on the collections for Conference Claimants and the observance of Veterans Day on May 16th, 1909. There has been no opportunity to ask for such collections before and no such collection will be again needed. Preachers and laymen both realize the value and necessity of such a gift for this Board.

The payment and distribution of the five percent which will come from the Annual Conferences will be in the calendar year 1909, but the Special Fund is for this present year.

As to the new Plan: If you doubt it, study it. The Commission has met almost every difficulty and has maintained a perfect balance between the Connectional Funds and the rights and duties of the Annual Conference.

Forms of Gambling

BY C. H. WETHERBE.

There are many of them. A great number of people suppose that gambling is confined almost entirely to betting on card-playing and various kinds of racing; but the fact is, a good deal of gambling is done at church fairs and sociables, where games of chance and guessing contests are held. The *Christian Standard* says: "One of our district courts has decided that grab-bags at church fairs are gambling devices. But who of our 'sociable' brethren and sisters will believe it unless they are summoned to attend court? And so the law is interpreting our gospel for us. Our courts are telling the churches that they are violating not only human law, but also the spirit and letter of their Bibles. It is not only the 'sanctimonious' pulpit that is thundering away at these church gamblers, but our grave, deliberate judges on the bench." I presume that many of my readers never considered the question in this light. It is probable that they think that the schemes which they resort to for the purpose of obtaining money are all right, because they are in behalf of the Lord's work and worship. But the Bible says that God is not pleased with those offerings which are obtained in wrong ways. Paul was inspired to write that one should not do evil that

good may come from it. What is the object in having certain entertainments in which various devices are employed? You say that it is for helping the financial interests of your church. Yes, but back of that is the desire to get money from those who do not belong to any church, and thus save that amount

to the members themselves. And there are very many members of churches who will consent to the use of gambling schemes, in small ways, just for the sake of getting money for church support. Do they care whether or not the young people are led thereby to become professional gamblers?

Facing a Crisis

Dear Brother: The Board of Foreign Missions faces a situation that is at once perilous and alarming. The financial crisis of October, 1907, which seriously damaged the business interests of the entire country, and threw out of employment multitudes of wage-earners, caused a slump in the collections for Foreign Missions in the Spring Conferences of the current year, amounting to about \$20,000. The collections for the Fall Conferences for the current year were mainly taken before the business revival now happily prevailing had set in, and the indications are that there will be a serious falling off when the reports are made at the Conference sessions.

The General Committee at its annual session, November, 1907, to avoid a cut in the appropriations carried into the current year a debt of \$60,000. To meet emergencies that have occurred in our missions that could not be foreseen, caused by health failures, furloughs, deaths on the field, the filling of vacancies caused by health failures and deaths, and damage to property by fire and other causes, the Board has expended \$40,000, making \$100,000, to which must be added the slump in the Spring Conferences of \$20,000, making \$120,000, which must be provided for out of the current year's income before the appropriations for 1909 are made. If there is a slump in the collections from the Fall Conferences in proportion to that of the Spring Conferences, the total deficit will probably reach \$150,000.

To provide against the disaster of a cut on the work of Foreign Missions, we are asking ten thousand pastors to collect fifteen dollars each, more or

less (more if possible), and send the same to Homer Eaton, Treasurer, 150 Fifth Avenue, New York, previous to October 15th of the current year. This sum can be raised by private solicitation, by Epworth Leagues, or by public collection, and vouchers will be returned to pastors which can be used as regular credits at ensuing sessions of Conferences.

We are sure the whole Church would condemn us if, foreseeing this crisis, we should fail to make it known. When, in 1896, the country was suffering from great and prolonged financial depression, we appealed for \$246,000 to provide for a debt which had accrued during the three previous years, the response was prompt and the entire debt was wiped out. Then pastors and people came to the rescue to *pay a debt*, and we now have confidence that in this crisis they will respond as promptly to *prevent a cut* and save our foreign work from disaster. Just at this time, when the whole world is open to the Gospel message, and when our work is more prosperous than ever before, shall we beat a retreat or order an advance? We await with confidence your response. Act with promptness and the day will be won.

You are requested to read this appeal to your congregation and receive whatever offering may be made. Yours very sincerely,

A. B. LEONARD,

Corresponding Secretary.

HOMER C. STUNTZ,

First Assistant Corresponding Secretary.

HOMER EATON,

Treasurer.

Meeting of the Board of Sunday Schools

By the Rev. B. Mack Hubbard, D. D.

In the Assembly Room, 57 Washington St., Chicago, Ill., July 29, at 9:30 a. m., Bishop William F. McDowell called the Board to order. Bishop Henry Spellmeyer conducted the devotional services.

The Board organized by electing Bishop William F. McDowell, President; Bishops Spellmeyer and McIntyre, Vice-Presidents. Dr. W. O. Shepherd was elected Recording Secretary; Mr. E. R. Graham, Treasurer. Nearly every member of the Board was present, and manifested the keenest interest in the workings of the Board. The greatest harmony and unanimity of action prevailed. The entire situation was carefully surveyed and the most perfect plans effected looking towards the greatest possible good to be accomplished throughout our beloved Methodism.

Dr. Downey, the efficient Corresponding Secretary, presented a masterly report, giving the Board in detail a comprehensive view of the work that is to be done under the direction of the Board. The report was received and the Secretary commended for his great effort.

Bishop Spellmeyer was very active as to the business that came before the Board. Bishop McDowell presided with becoming grace and dignity.

The impression was current that the Board has a great task assigned it—the looking after the youth of the Church. Save the children, and intemperance becomes a thing of the past.

Dr. E. Blake was unanimously elected Assistant Secretary. Dr. Blake became very popular at the last General Conference as a debater of no mean ability. With such a strong team as Drs. Downey and Blake, great things will certainly be accomplished. The Church has no doubt honored herself in selecting such men as her standard-bearers. Dr. Downey is no stranger in the Church. He received a strong vote for Bishop at the last General Conference.

The Charter of the Board of Sunday Schools of the Methodist Episcopal Church, drafted by Messrs.

Miller and Little, according to the laws of the State of Illinois, was presented for the signatures of the Board. The work was a donation to the Board by these two prominent attorneys, high in Methodist circles.

Methodism in Chicago is unique, because of its greatness in civic as well as in Church life. Mr. Gascoin, a distinguished member of the Methodist Union League Club, appeared before the Board for the purpose of inviting that body to dine with the Executive Committee of said club. I need not say that the invitation was heartily accepted.

The spread was all that could be hoped. Dr. Moorehead became toastmaster and introduced several distinguished members of the club and two officials of the International Sunday School Union. But it was left for Bishop McDowell to extend the hearty welcome to the Board of Sunday Schools, having made Chicago its headquarters. He is a prince in the midst of Chicago Methodism. Drs. Jacobs and Jones were continued as field workers. The Board indorsed Dr. Downey's call for \$100,000. His action in securing Miss Chamberlain as chief clerk was also approved. Miss Barnes, now adjunct editor to Dr. McFarland, was present and addressed the Board.

The next meeting will be held the third Wednesday in January, 1909.

The body is a precious possession given us by God, a blessed helpmate for the spirit. Every single power which the body enjoys is holy and divine; but it is holy and divine only, in its proper place, as servant and not as master. It is not that we honor the body too much. We honor it far too little. Giving way without stint to its greedy desires is not honoring it. Then only do we begin to honor it, indeed, when we learn to thank God for the manifold blessings which we enjoy by its means, and pray daily that He will keep it and all that is within us under the guidance of His Holy Spirit, which is the spirit of power and of love and of a sound mind.—F. J. A. Hort.

THE CHRISTIAN LIFE

God's Verdict

BY SAMUEL S. TAYLOR

Man measures by a human standard man,
The latest inquisition of the day,
The strongest yet in story or in lay,
The pressure of man's judgment upon man,
Before the autocratic monarch's ban;
Before the falsehood's unresisted sway,
A trembling people crouch and tribute pay,
And dare not trust in truth's eternal plan.
But I no human inquisition fear—
A question, age-old, rings within my ear.
When Time shall halt his steps at Christ's command
When men before the bar of Heav'n shall stand,
When nations to the flaming throne shall roll,
What shall God's verdict be upon the Soul?

Yes, He Fails

It is well to recall pretty often and to ponder much those wise words of Dean Farrar: "There is only one real failure in life possible, and that is not to be true to the best one knows." Yes, he fails, and he alone, who is false to his ideal, who comes short of that which God has made possible to him. He who deliberately lowers his moral standard for the sake of so-called success, worldly success, makes the most fatal of all mistakes. He may not do any very bad things, he may be quite as good as the average of his class, but the one act remains—he has turned his back upon the light, he has not been true to his own particular revelation. He has lost something out of his life for which no amount of self or human praise can be any compensation. The high aroma of genuine goodness is gone. "Failure" is written across his soul.—*Selected.*

I am sure it is a great mistake always to know enough to go in when it rains. One may keep snug and dry by such knowledge, but one misses a world of loveliness.—*Adeline Knapp.*

Do we know ourselves or what good or evil circumstances may bring from us? Thrice fortunate is he to whom circumstances are made easy, whom fate visits with gentle trial, and heaven keeps out of temptation.—*Thackeray.*

Life's Grandeur

BY THE REV. J. G. SCHAIPLY.

"It is a grand thing to live, be it the insect of an hour, or the eagle of a century—the flower of a day, or the tree of a thousand years—the babe of a week, or the man of threescore years and ten, life is a glorious fact."

The short period from the cradle to the grave is but its beginning. In this brief span knowledge is acquired, tastes developed, habits fixed, and friendships engendered. Each new day we reap the fruit of yesterday and sow the seed for to-morrow. Upon the plastic lives of those about us we leave an impress for good; as for evil, let us be careful that the stamp used be that of a refining character.

The mother in the home through prayer, thought, and tender love can make that the happiest place in the world for her child. The smile of a mother's face has enticed many into the right path, and the fear of bringing a tear to her eye has called many a man from evil ways. It is Spurgeon who says: "The devil never reckons a man lost so long as he has a good mother alive." A Jewish saying runs like this: "God could not be everywhere, and therefore He made mothers."

Next to a mother's influence stands that of the teacher. In the schoolroom the molding process is continued, and year by year the little lives are changed until at last they are strong enough to withstand the evils of the day.

Hand in hand with mother and teacher we find the pastor of the church guiding and directing the little life in the channels of truth.

God bless this triune power and may its influence go on to the end of time!—In *Western Christian Advocate.*

God in the World

BY JOHN L. BRANDT, LL. D.

God is in the hearts of His people. He dwelleth in the high and holy place, and in the humble and contrite heart. "The word was made flesh and dwelt among us, and of its fullness have we all received and grace for grace." "He that believeth hath the witness in himself." "The kingdom of heaven is within you." "Ye are the temple of the Holy Ghost." "Behold, I stand at the door and knock. If any man hear my voice and open the door I will come in unto him and sup with him and he with me." "If any man have not the Spirit of Christ he is none of his." "Let this mind be in you that was in Christ Jesus." "Repent, and be baptized in the name of Jesus unto remission of sins, and ye shall receive the gift of the Holy Spirit." "Christ within, the hope of glory."

With these ideas of God we have a sure foundation for moral distinctions. A world without God would be an immoral world. Man without God would be a debased criminal. With these ideas of God we have the assurance of immortality. God is; therefore, we are. God exists; therefore we can hope for eternal existence. Christ, the same yesterday, to-day, and forever. Our immortality is derived from Him. With these ideas of God there is a great goal toward which we are moving. Without God the universe would be without purpose. Without God there would be no plan in creation, but with the right conception of God, the plan for which all things were created, is redemption, and it is with that end in view that God is in the world in Christ, reconciling men unto Himself. With these ideas of God men are constrained to draw near unto Him in all confidence and love. He is no longer the "unknown" God. He has spoken to us in Christ. He has manifested Himself in a human life. He has unveiled His love for man through His dear Son. As a result, men have a better understanding of Him. He is not less powerful, but more lovable, because men know him better, and the more they know Him the more they love Him. With these ideas of God our faith is strengthened; we are comforted in our sorrows, and reconciled to our lot—be it one of disappointment or joy. With this idea of God there is hope for all. Have you forsaken the path of rectitude and honor and lost your self-respect? Have you felt the hardness and cruelty of men, and at times felt like an outcast upon the earth? Have you felt the pangs of poverty and the bondage and inconvenience of destitution? Have you ever felt that you are in the bonds of iniquity and gall of bitterness, and unworthy of recognition on the part of your Creator? Remember that God is your Father and Christ is your Saviour. Have you been called to enter the shadow of affliction—have the loved ones whose hearts were entwined about yours, been taken to the Green Lawns, the Forest Homes, and the Mount Hopes? Have you felt age whitening your locks and enfeebling your limbs and the earth slipping from you? Has the companion who walked by your side, upon whom you lavished the treasures of your love, and who pillowed your head and stroked your temple, been placed beneath the white stones of the cemetery? Remember in your loneliness and yearning for companionship, that God is your Father and Christ is your Saviour. Are heaven's gates swinging open for you and the summons calling for you? Remember that God is your Father and Christ is your Saviour, and hear Him say: "In my Father's house are many mansions." "I am the Resurrection and the Life." Thank God that you possess the true knowledge of Him, and that you believe on Him; that He is in the creation, in the preservation, in the history, and in the salvation of man.—*From "Soul-Saving."*

"A wise old German said: 'I likes to give villingly; ven I gives villingly, it enjoys me so much, I gives it again.'"

There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self.—*Hindoo Sayings.*

"He Testeth Me"

Through days and nights bitter with grief and pain,
He testeth me.
But still my trials bring me nearer Him,
His cross I see,
And comfort gain.

Each throbbing pulse, each shortened breath,
Numbers my days.
My earthly loss is heavenly gain.
He in appointed ways
Gives life for death.

Gazing through eyes tea-blind and dim,
Trusting, I wait,
Knowing that He who placed me here
Shall bring me through Death's gate
To heaven and Him. —*M. L. Murdock*

Danger in Criticizing

Criticizing other people is a thing that reacts dangerously. To doubt others' motives, to blame their actions, is to lose belief in good, little by little; and he who loses belief in good, loses his own goodness in exactly that measure. The gossip, the censor, the cynic, the soul that sits in judgment, are never good Christians or good men and women. Goodness and nobility cannot live in such atmospheres.

Melody of the Heart

Heart melody is a kind of music which every one can make if he will. It does not depend on some special gift, or upon the external art of training possessed at most by a few, and which we may have or be without, but it does depend upon the state of the sympathies, of the imagination, of the whole inner contents and order of this spiritual world of ours, made to bring forth melody, and provided, in the spirit of God and the word of Christ, with the remedy, in case it needs healing. Because it is spiritual, it is something which nothing external can affect. It is not a matter of our surroundings. It cannot be drowned by the noises of the marketplace, as it has not been by the cries of the wild beasts at Ephesus, nor by the roaring of the flames at Rome. Prison walls cannot smother it, nor the clanking chains break it up; for at midnight Paul and Silas sang in their stocks and the prisoners heard them.—*C. O. Day.*

Forgiving

We should always be ready to forgive those who offend us. Even if we are frequently offended by the same person we are to forgive each time. Our own offenses against God are so numerous and so great that those of others against us are in any case few and small by comparison. Since God is willing to forgive us, we ought also to forgive one another. Unless we forgive others, God will charge up our own sins against us again. The servant who was forgiven by his lord a debt of ten thousand talents, and who then refused to forgive his fellow-servant a debt of two hundred pence, was again called to account for his own debt and punished. We are taught to pray in the Lord's Prayer, "Forgive us our trespasses as we forgive those who trespass against us." If we do not forgive others, we virtually pray that God should not forgive us. And the Saviour expressly assures us, "If ye forgive not men their trespass, neither will your Father forgive you your trespasses." Our forgiveness must be from the heart. It is often difficult for us to forgive thus; but we should pray for grace and strength to do so. *Selected.*

I saw a delicate flower had grown up two feet high between the horses' path and the wheel-track. One inch more to right or left had sealed its fate, or an inch higher, and yet it lived to flourish as much as if it had a thousand acres of untrodden space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it.—*Thoreau.*

INTERNATIONAL LESSON

Third Quarter.—Lesson X September 6, 1908.—Title: "Saul and Jonathan Slain in Battle."—(1 Sam. 31.)—Golden Text: "Prepare to meet thy God."—(Amos 4:12).—Hymn No. 248.

- (Read 1 Sam. 27; 2 Sam. 1.)
- DAILY HOME READINGS.
- August 31, Monday—1 Sam. 31.
- September 1, Tuesday—1 Sam. 27:1-28; 2.
- " 2, Wednesday—1 Sam. 28:3-25.
- " 3, Thursday—1 Sam. 29.
- " 4, Friday—1 Sam. 30.
- " 5, Saturday—Rom. 2:1-11.
- " 6, Sunday—Eccles. 8:5-13.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

That death does not end all and that there is a future for which we should prepare, few will deny. The question of man's moral and spiritual accountability is no longer debated. The fact that there is another life and that what we shall be in that life depends upon what we have been in this life is no longer questioned. It is also a fact that the God who made and gave us our being; who endowed us with faculties capable of the highest development—talents to be employed in the destruction of evil and in the cultivation of the good, the beautiful, and the true—will one day require of us an accounting of our stewardship. These facts being settled, it becomes the duty of every intelligent being to make preparation for the coming of that day, the day when, stripped of all things earthly, he shall stand before the Judge of all the earth. Yes, the end will surely come. All things will then be set right, for then will appear the true character of all that is earthly. God does not square all His accounts in this world. Of this we need no proof. But there is a day of accounting coming when every man's work will be tested. To the righteous will be meted out the reward of his righteousness; while the wicked will reap the harvest he has sown. Then shall we see that righteousness does pay, and that evil does not go unpunished. Let us not forget then that what we sow we shall reap, that the garment we weave in time we shall wear in eternity.

The time that elapsed between that of our last lesson and the one we are to study to-day was about five years. To David it was a period of great trial and activity. Deeming it to be unwise to remain in the kingdom of Saul, he went into the land of the Philistines. During this time he saw Jonathan but once. Nevertheless Jonathan was true to him and, doubtless, kept him informed of all that transpired at his father's court. As was to be expected, Saul sought his life, but he was, by Divine guidance, enabled to keep out of his way. While among the Philistines, David and his men made many attacks against other enemies of Israel. He was able to do this by reason of the fact that he assured Achish, the King of Gath, that he had attacked his own countrymen. After two or three years the Philistines determined to again attack Israel. It was a formidable array. Naturally the king commanded David and his band to become a part thereof. In the meantime Saul was in great straits. God had forsaken him and Samuel was dead. He knew not what to do. As a last resort, he betakes himself to the "Witch of Endor" for information. The result is too well known for repetition here. The next morning the battle was fought and Saul and Jonathan were slain.

LIGHT ON THE TEXT.

1. The Philistines fought against Israel. The Philistines were old enemies of Israel and constantly waged war against them. The object of this invasion was to get possession of the main trading route leading from the East. Obtaining this they would come into a position by which they would be able to subjugate the whole land. The Israelites encamped on the northern slopes of Mount Gilboa, while the Philistine army encamped at Shunem. The battle took place in the valley of Jezreel, which lay between them. The men of Israel fled. The battle was hardly on before the Israelites, becoming dis-

heartened before the attacks of the fierce Philistine warriors, betook themselves to flight. Fell down slain in Mount Gilboa. Not content to fight in the valley, and taking advantage of the cowardice of the Israelites, the Philistines carried the contest to the camping ground of the former.

2. The Philistines followed hard upon Saul and his sons. The death of the leader of the opposing army generally determined the result of the battle in those days. Hence the persistency and fierceness of their attacks upon the king and his sons. The Philistines slew Jonathan, and Abinadab, and Mutchi-shua, Saul's sons. Thus all of the king's sons, except the youngest, Ishbosheth, were killed. The death of Jonathan, while lamentable, probably prevented many complications and difficulties.

3. The battle went sore against Saul. The death of his three sons, the thinning out of his soldiers, and the special attacks made against him were disheartening and discouraging. Moreover, the archers, those who handled the bow and the arrow, "got him in range" and made him the special object of their attacks. He was sore wounded by the archers. Not being able to defend himself against them, he was pierced by their arrows in many places. He saw no way of escape and was, consequently, in great despair.

4. Said unto his armour-bearer. The man who carried his armor. Draw thy sword, and thrust me through therewith. Slay me. Lest these uncircumcised come and thrust me through. He did not want to die at the hands of the Philistines. And abuse me. The margin has it: "Make a mock at me." In other words, torture and make sport of before killing me. But his armour-bearer would not. Refused to comply with his request. For he was sore-afraid. He dared not stretch forth his hand against the anointed of the Lord lest in doing so he should forfeit his own life. Saul took a sword, and fell upon it. "Placed the hilt on the ground and the point at his heart." Doing this, he committed suicide.

5-6. These verses tell us that, seeing that the king and his sons were dead, the armour-bearer followed the example of the king and likewise put an end to his own life. We learn, also, that a had example never fails to have its effect. Had Saul

fought on and died at the hands of the Philistines, his armour-bearer would probably have done the same.

7. The men of Israel that were on the other side. That were beyond the Jordan. Perhaps between the battlefield and the river. Saw that the men of Israel fled. That the survivors had taken to flight. They forsook the cities, and fled. Left all they had and sought refuge elsewhere. And the Philistines came and dwelt in them. Took possession of and made them their places of abode.

8. When the Philistines came to strip the slain. The battle having been prolonged after nightfall, they could not carry this cruel and barbarous practice into effect until the next day. But when the morning came they went out and secured what booty they could. This consisted of the weapons of war, jewels, garments, etc., of the slain.

9. Cut off his head. They cut off the king's head and sent it onward as a trophy and proof of victory. To publish it in the house of their idols. Having carried it around the country, they hung it in the temple of Dagon at Ashdod.

10. And they put his armour in the house of Ashtorath. Having "stripped off his armour," they deposited it in the temple of this, their goddess of love and war. And they fastened his body to the wall of Boshan. They took, not only his headless body, but also the bodies of his three sons, and fastened them to the walls of this Canaanitish city.

11. The inhabitants of Jabesh-gilead. The town which Saul, at the beginning of his reign, had wrested from Nahash. Heard of that which the Philistines had done to Saul. When informed of the great indignity that had befallen the dead bodies of the king and his three sons.

12. All the valiant men arose, and went all night. Those who were able to bear arms. Boshan was ten miles away and what they contemplated doing would have to be done while the enemy was asleep, hence their going by night. And took the body of Saul and the bodies of his sons from the wall of Boshan. Would not permit them to remain in such an ignominious position longer. And burnt them there. Did this to prevent them from again falling into the hands of the Philistines.

13. And they took their bows and buried them. Gave them proper interment "under the tamarick tree." And fasted seven days. As a token of their great sorrow of the sad end to which Saul and his sons had come. They took all of this risk as an evidence of their gratitude for what Saul had previously done for them.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE
DEVOTIONAL TOPICS

September 6:
Epworth League Rally Day—Our Charge
(1 Tim. 4:6-16; Matt. 24:45-51.)

BY MERTON S. RICE.

The Theme and the Scripture.

1 Tim. 4:6-16. The special strength of this passage for our young people may be found in the last five verses. They contain vital exhortation. The first part of the passage is a stroke of Paul's at a foolish custom many times popular in religious exercises, so called, wherein the body was subjected to severe discipline, believing that therein lay great virtue. Paul says to discipline the body may be good for something; but it is not very profitable. After all, the chief thing is godliness. If I can make sure of godliness, the physical exercises of restraint must recognize in it at once that there can be no limit set to its power.

Then appears the principle theme of the passage, in the tremendous claims which are made for the practical application of godliness when once made active and evident in the life of the Christian. And the conclusion which none can possibly escape if he starts this scripture with Paul is, that we should meditate and give ourselves wholly to this truth and present to the cause the profit which is possible in our espousal, which means not only our own salvation but also that of them that hear us.

Matt. 24:45-51. A very serious passage. "Who then is a faithful and wise servant?" How that searches us! My service to those to whom I can come in blessing is to spring from my appreciation of the genius of a servant. The warning that here runs so seriously into the bitter judgment at the end is for those who dare to risk their duty upon the Lord's delay, as though more time would justify anything less than sincere service every hour from a servant. Our service to God and his cause is in no manner related to the length of its privilege; but only to the fact that we are servants with a charge and dare not even be false or negligent thereto.

The Meaning of the Theme.

This is Rally Day among us. We are face to face with two passages of Scripture that simply drive our general topic, "Our Charge," into our deepest hearts. Jesus and Paul have given us these words. We might easily spend hours together upon the exposition of the Scripture. But the general theme is so vital, that under the burning sense which the mere reading of the passages produces in every one of us, we must face our duty.

The serving Christian is one of the important elements in the great plan of God in a prepared and delivered message of his great salvation. Once let this fact with all its significance sink into the hearts of our Epworthians, and they will not only respond with service, but will yearn to serve. There is no

compulsion like the compulsion springing from the dictation of the appreciation of my duty.

Paul once elsewhere said, "Whose I am and whom I serve." As to whose the world may be now I am not to worry over, I know *my* Captain and I see *my* orders. As to whose the world must be to-morrow, I am all interested, I have my orders, I must obey. Upon these plain dynamics of the gospel we can all always agree. Upon many minor things men have for many years been confused. Upon the great ground principle of my service to the King, there is no confusion.

Paul makes it very clear in this passage from his letter to Timothy that the power of godliness which we are to use in our service cannot be mistaken, and therein in proper exercise we are to bring the message of salvation to others. We know the power of Jesus Christ does still save men from their sins, and that is all we need for primary evangelism. This is the great catholic creed for a world's salvation. It is time for all the servants to take their stand boldly there and expect a world's salvation.

And this rally day among us as a splendid army in God's church should be made a day when we should open the gates, gird on our swords and march out to our work. We have spent enough time on the theory. We have drilled and drilled, and know the tactics. Our charge to-day is to save the world.

The religion of our blessed Lord is committed to our hands.

There never was a day when the unselfish service of a Christian was so effectual as to-day. We want in our League to raise us a new generation of servants of the kingdom. The Church anxiously looks on at a service concerning a theme like this among its youth, with most earnest heart. If just once the great work of lifting this world would fall as a passion upon our League! If we could but awaken an active interest in the men and women among us who have strength commensurate to the task, and youth fit for the service, we would free the quick thrill of advance, and this old world would leap heavenward in mighty bounds. When once this charge shall seize you like a passion, life will never be the same again.

The clear call upon us is right here. And those of us who are willing to accept it, even though we may not live to see the millennial dawn break upon our world, shall at least be soothed with the consciousness, as we cross the lines of real need, that we have consecrated our lives to the cause that must win out at last. I know it means struggle severe, but who would dare expect the life-work of any man or woman to be so weak a thing as to cost any less? —From *Notes on the Epworth League Devotional Meeting Topics*.

tramway through the streets of Beirut, and will furnish electric lights. These railways are increasing business.—*Exchange*.

Adeline Smith Industrial School

BY MRS. H. WASMYTH, SUPERINTENDENT OF HOME.

It will, no doubt, please the readers of the SOUTHWESTERN to hear a word from Adeline Smith Home. We closed a magnificent session this year, with five young women to graduate. Bishop Wilson S. Lewis was the commencement orator. Just as soon as commencement was over, we took our departure for the General Conference, and after its adjournment we spent four weeks in the Central, North and East Ohio Conferences in the interest of our work.

As most of our friends know, our Home is located right in the heart of the City, and we are built up on every available plot of ground. For that reason it has been very hard to give the girls proper exercise. Now, however, that difficulty is obviated, for our good friends, Mr. and Mrs. E. L. Knostman, of Manhattan, Ky., have come to our help and bought the lot next door to us, so next year we shall have an outlet for our girls. I know as they read this they will feel very happy, but now it devolves upon you girls and all of our friends to help improve this property, to make it really beautiful as well as beneficial and healthful to the body. For that reason I hope that every one of our girls who have ever been here to receive benefits and training from the Home will collect or send out of their own earnings \$1.00 at least. Do not wait until you come to school next year, but get it and send it now, and that will help us put it in shape before opening of school. If our white friends will give us \$2,200, which is the worth of the property, we ought to try to give at least \$200 at one time. It is but right that we do so. I hope my appeal to you will not be in vain in this respect. School opens the fourth Wednesday in September, and we expect to see you all back for another year's hard work.

Little Rock, Ark.

The First Secretarial Institute of the Young Men's Christian Association

During the latter half of July there was held at Asheville, North Carolina, a very important meeting of Christian workers. It was the first institute for the training of young-colored men who desire to enter the work of the Young Men's Christian Association. Several courses of lectures on various topics, such as the History of the Young Men's Christian Association, Religious Work, Bible Study, Educational Work of the Young Men's Christian Association, Social Problems of City Men, Business Management, Physical Culture, etc., were given by experienced men. The lecturers were both white and colored, and included International Secretaries J. E. Moorland, W. A. Hunton and S. B. Barnes; Secretaries L. E. Johnson, of Washington, D. C.; T. J. Bell, of New York City; R. T. Weatherby, of Atlanta, Georgia, and Mr. R. R. Wright, Jr., Research Fellow in Sociology in the University of Pennsylvania. Special lectures were given by Mr. W. D. Weatherford, of Atlanta, Ga., International Secretary in charge of the student work among whites in the South, and Mr. G. C. Huntington, of Charlotte, N. C., Secretary of the Young Men's Christian Association for the States of North and South Carolina.

The students included graduates from many of our leading universities and colleges, such as Atlanta University, Fisk University, Lincoln University, Shaw University, Livingston College, Talladega College, Oberlin College, Dartmouth College, Knoxville College, etc., and are an index of the type of men who are entering the work of the Young Men's Christian Association.

The institute was regarded by all who attended, both students and teachers, as a very good beginning with great possibilities for development. It was pointed out that there is no permanent institute held at a convenient place where young Negro men of the South especially can secure the combination of intellectual, physical and religious instruction such as the Young Men's Christian Association Institute offers; and there is no reason why it should not do service to hundreds of intelligent young men who desire to do Christian work, not only as Y. M. C. A. Secretaries, but as Y. M. C. A. members, as ministers, and as Sunday-school teachers, class leaders, and other officers of the Church.

Young Friends

Waiting for Dinner

When one is very hungry,
It's hard to wait, I know,
For minutes seem like hours
And the clock is always slow.

There isn't time to play a game,
You just sit down and wait,
While mother says, "Be patient,
Our cook is never late."

It's best when one is hungry
To think of other things,
For then, before you know it,
The bell for dinner rings.
—Alden Arthur Knipe in *St. Nicholas*.

Little I-Don't-Like-You

"I don't like you! I don't like you!" It was a little bit of a girl who sang out these naughty words and pouted her lips and frowned.

"I don't like you either, then," said Joe, getting cross.

"And I don't like you, missy," said Frank.

"Peoples who come visitin' ought to be polite," said Mary Sue.

"I don't like you! I don't like you! I don't like you!" And the little bit of a girl frowned at each one of her small cousins.

The little bit of a girl's real name was Anna, and she had just begun to be cross. For a whole week she had been a dear child, so gentle that her Aunt Sophie called her Pussy.

"I don't like you!" She was frowning at Aunt Sophie, and Joe and Frank and Mary Sue felt very much ashamed, for Aunt Sophie was a visitor, too.

"I-Don't-Like-You?" questioned Aunt Sophie.

"O, is that your name? I thought it was Anna!"

Now, the naughty little girl had fully expected Aunt Sophie to say, "O, you must like me, Pussy!" She loved to be called Pussy. But when Aunt Sophie gave her another look, she cried out again, "I don't like you!"

"If whenever I look at that little nephew he would cry out 'Joe!' I would know for sure and certain that his name is Joe, which it is. If whenever I look at this little nephew he would scream, 'Frank!' then I would know his name is Frank; and so with Mary Sue. Therefore, sure and certain, we have here Little I-Don't-Like-You."

"It isn't like a Christian name, is it?" asked Joe.

"Cause Christians like people," said Frank.

"She must be an old Chinaman," declared Mary Sue.

"Little I-Don't-Like-You," said Aunt Sophie, "didn't I hear you calling your name to a man in the public road? Is it true that you have told it to the cook?"

"I'm afraid she screamed it to the iceman," said Joe.

"Then it is all around the place," said Aunt Sophie. "I am very sorry, for it is not a pretty name; not near as pretty as Pussy."

"I-Don't-Like-You is an old Chinaman, so she is," sobbed the little bit of a girl; "I—I—I'm Pussy now."

Aunt Sophie sat down on the porch steps, opened her arms, called "Pussy," and something soft and fluffy was in them.

"I wish that Joe and Frank and Mary Sue would tell the cook and the iceman and everybody that I do like peoples," said the little bit of a girl, wiping her eyes.

"Cause you feel better when you like peoples, don't you?" asked Mary Sue.

Then Joe and Frank, as well as Mary Sue, promised to tell the cook and the iceman and everybody what Pussy had said, and after that there was never again a little I-Don't-Like-You around disturbing the peace.—*Unidentified*.

The Boy Who Says "We"

Don't laugh at a boy who magnifies his place. You may see him coming from the postoffice with a big bundle of his employer's letters, which he displays with as much pride as though they were his own. He feels important and looks it, but he is proud of his place. He is attending to business. He likes to have the world know that he is at work for a busy concern. The boy who says "we" identifies himself with the concern. Its interests are his. He sticks up for its credit and reputation. He takes pleasure in his work and hopes to say we are in earnest. The boy will reap what he sows if he keeps his grit and sticks to his job. You may take off your hat to him as one of the future solid men of the town. Let his employer do the right thing by him. Check him kindly if he shows signs of being too big for his place, counsel him as to his habits and associates and occasionally show him a pleasant prospect of advancement. A little pride does an honest boy a heap of good. Good luck to the boy who says "we."—*Berkeley Reporter*.

Steam and Trolley in Palestine

Steam and electricity have laid hold on Syria and are compelling the land to move and be enlightened. Railroads are now completed between Jaca and Jerusalem, between Haifa, Tiberias and Damascus, between Beirut and Damascus, between Beirut, Baalbek, Hamath and Aleppo, and between Damascus and Tibok and Medaen, on the Mecca Hejaz Railroad, some six hundred miles on the way to Mecca.

An electric trolley road runs through the streets of Damascus, and the city is lighted by electricity. Iron pipes are being laid to bring the crystal cold water of Ain Fyi fifteen miles to Damascus. A Belgium company is building an electric trolley

Recent District Conferences and Conventions

BIRMINGHAM DISTRICT.

The twenty-ninth session of the Birmingham District Conference convened in Mount Sinai Methodist Episcopal Church at Mantua, Ala., July 29 to August 1, the Rev. R. J. Buckner, district superintendent, in the chair. The Rev. William Leewood, Dr. H. N. Brown, district superintendent of the Marlton District, and the Rev. B. G. Smith conducted the devotional service. The district superintendent gave a short but very instructive address. The conference roll was called and a goodly number answered to their names. The Rev. A. L. Boyd was elected secretary; assistants, the Rev. J. H. Bynum and Mr. H. H. Glover. Reports of the pastors showed that each had made marked success, and nearly every charge had had a revival with quite a number of conversions and accessions to the church. Also the reports from other departments of the church showed that much good work had been done. During the session the Woman's Home Missionary Society had a very inspiring meeting. Mrs. R. J. Buckner, president, and Mrs. M. K. Jackson, vice-president, made very earnest pleas to all present to help the society to get a model home for our girls at Mason City College. The committee on home missions reported thirteen new places where the prospects are bright for new churches. Each place was supplied with a local minister. The literary program, in charge of Dr. Palmer, was well rendered by the students of Mason City College and the young people of Mantua. The Rev. H. N. Brown made a wonderful address on the Sunday-school. A rising vote of thanks was given him for the same. The Rev. Saunders of the Marlton District and Revs. J. P. Greggs, J. H. Bynum, N. H. Redrick, Dr. William R. A. Palmer and R. J. Buckner of the Birmingham District preached splendid sermons. The conference was nicely carried for, and too much praise cannot be given to the Rev. William Storrs, pastor, and the good people of Mantua. Enon Ridge was chosen as the next seat of the conference.—Secretary.

RALEIGH DISTRICT.

The Raleigh District Conference convened at Madison, N. C., in St. Stephen's Church, July 15, and remained in regular session until July 19. At 8:30 o'clock Wednesday evening, the 15th, Dr. M. M. Jones, superintendent of the district, opened the conference in due form. Prayer was offered by the Rev. R. Smith, superintendent of the Winston District. Miss Addie Franklin of Madison rendered a beautiful solo. The Rev. J. C. Robbins, pastor, delivered the welcome address in behalf of the ministry, and Miss Jessie Foust in behalf of the laity. Response was made by the Rev. J. C. Prince; after a few remarks by the district superintendent the benediction was pronounced by the Rev. R. Smith.

On Thursday morning reports from the district superintendents and pastors indicated quite an advancement along all lines. In the afternoon, at three o'clock, the Rev. S. P. West preached, from John 7:37, a very effective sermon. On Friday at 2:30 o'clock the missionary sermon was preached by the Rev. W. M. Crawford. It was a source of spiritual joy. We were delighted with short talks made by Superintendents Smith and Ashe of the

Winston and Western districts, respectively, and with speeches and sermons by Drs. Thomas and Jacobs, field secretary of the Board of Home Missions and Church Extension and Sunday School Union, respectively. The Rev. Mr. Robbins is the pastor and has his work well in hand. The music rendered by the choir was in every respect delightful. Miss May Bell Ophelia, the sixteen-year-old daughter of Brother Robbins, gave efficient service at the organ. Money raised for all purposes at the conference amounted to \$74.85. The conference closed, to meet at Withers' Chapel, Madison Circuit for the year 1909.—Reporter.

JACKSON DISTRICT.

The Jackson District Conference met at Pratt's Chapel, West Jackson, Miss., on July 22, 1908, Rev. A. J. McNair, D. D., district superintendent, in the chair. The Rev. R. L. Tate was elected secretary and C. H. Johnson assistant; the Rev. H. May statistical secretary, D. F. Dudley assistant. Report of the district superintendent showed that he had been a busy man since conference and that the pastors of the district had not slept at their posts of duty. Dr. G. G. Logans and Mr. M. S. Davage were at the conference and made touching speeches, representing their respective causes. Pastors reported \$685 collected on benevolence since conference, which is a high average and clearly indicates that the collections will be carried above those of last year by next annual conference. Prof. J. B. F. Shaw of Meridian Academy was in attendance and made a fine plea for Negro education. The indefatigable labors of Prof. Shaw in the interest of the school are beginning to operate with creditable effect in its favor, and if continued will give it a place among the leading educational institutions of the state. At the close of Prof. Shaw's speech a collection of \$43.25 was given by the conference brethren on the Annex to the academy, recently completed, this conference leading others in the amount paid for that purpose. The conference was thrilled by the eloquent speeches made by Superintendent J. C. Hibbler and Dr. W. W. Lucas, delegates to the recent General Conference, the General Conference being their theme. At the close of the speeches Dr. J. M. ShumPERT offered a resolution to the effect that we endorse the action of our delegates at the General Conference, which was unanimously adopted. The conference program was handled with much spiritual and intellectual profit. The preaching, as a rule, was of a high order, and no doubt its fruit will tend to give strength and glory to our little church in West Jackson. Dr. A. J. McNair, district superintendent, holds a conference with a steady hand, showing familiarity with the parliamentary rules by which such bodies are governed, as well as a thorough knowledge of the administrative law of the church. Pastor W. A. Oates, his people and friends gave the conference a royal reception. The Rev. Dr. F. Dudley was appointed to look after the SOUTHWESTERN and had a good list of subscribers when Business Manager M. S. Davage arrived.—J. C. Houston.

CHATTANOOGA DISTRICT.

The District Conference, Epworth League and Sunday School Convention which convened in Grace Memorial

Methodist Episcopal Church on July 8 to 12 was a complete success. Much business was done. Each department rendered most splendid reports, which showed increase. We were blessed with a downpour of the Holy Spirit, and five souls were added to the fold of Christ. Drs. G. G. Logans and I. L. Thomas were on hand, and did their work well indeed. We wish to thank the people for their kindness shown to the members and delegates of the conference and convention. Too much cannot be said in commendation of the fact that they were well taken care of. The choir, which was composed largely of the West Side young ladies, will ever have a warm welcome in the hearts of those who heard them for their splendid service rendered. Mrs. M. B. Coulter, the organist, furnished music for the conference and convention. She is now out of the city on a month's vacation. Grace Memorial will be at sea for music, for her place will be hard to fill indeed. She will visit relatives in McMinnville, Tenn. The Rev. W. R. Marbury has done much to improve this charge. He is due much credit for the splendid work done. The conference and convention closed on Sunday night. The seat of the next conference and convention is at South Pittsburg, Tenn.—Reporter.

GREENVILLE DISTRICT.

The fifteenth annual session of the Greenville District Conference, Sunday School Institute and Epworth League Convention was held at Seneca, S. C., with St. James Church, on July 23 to 26. The good people of Seneca hailed their coming with joy. The literary feature of the program was excellent. The spiritual fervor ran high and, according to the reports, the "panic" had but very little to do with the collections for all purposes. The district superintendent, the Rev. J. F. Page, B. D., called the meeting to order for organization. With much interest did the congregation listen to the reports of the pastors of the twenty-three charges on the district. Many important questions pertaining to the welfare of the church were discussed at length by the leading members and delegates. Those deserving of special mention were: "Is It Safe to Abolish the Present Disciplinary Requirements in Regard to Amusements," by Dr. D. M. Minus, president of Sterling College, who also rendered a good report of Sterling College, the leading college in the Piedmont belt, which is doing a great work in solving the "Negro problem" by training the youth how to use his hand as well as head and heart; the Rev. J. C. Martin, A. M., on "Who Constitute Probationers in the Methodist Episcopal Church and When Should They Be Received into Full Membership?" The paper by Miss Minnie C. Minus, Ph. B., on "Christian Education the Salvation of Our Nation" was clear in diction, sound in doctrine, full of good common sense and convincing in argument. The papers on "Intemperance" by Misses Hattie Boyd and A. E. Rosemoor were discussed at length by Drs. C. C. Scott, R. A. Cottingham and others. The subject that created a great deal of interest was "Hindrances to the Negro in the Business World," by Rev. Y. Goodlet. The Hon. Jacob Moorer, Esq., of Orangeburg, S. C., made a timely address on this subject. Mrs. L. A. J. Moorer was introduced to the conference and made an interesting talk referring to the book of which she is the author, entitled "Prejudice of the Negro Unveiled." Prof. E. B. Hollo-way made an instructive talk on the

work of the last General Conference. Dr. C. C. Jacobs, field secretary of the Sunday-school department, preached a powerful sermon and also delivered an earnest address presenting his work. Prof. Mrs. J. A. Starks of the Seneca Institute, Mrs. Ella J. Miller of Greenville, Mrs. L. G. Gregg of Early, S. C., were also introduced. Those who preached during the conference were as follows: The Revs. T. C. Frazier, T. J. Robinson, Drs. C. C. Scott, C. C. Jacobs, the Revs. D. F. Tilman, M. Mason, Dr. D. M. Minus, the Rev. Y. Goodlett and District Superintendent J. F. Page, B. D., who preached a powerful sermon from Matthew 25:10, on the subject of "Lost Opportunity."

The music was excellent and was furnished by the St. James choir and the Rev. R. L. Hickson. The conference had a larger attendance than any of the previous ones, and perfect order prevailed throughout. There was a good attendance throughout the entire session. Good reports were presented from all the Sunday-schools. Dr. C. C. Scott gave very interesting talks on current topics of Sunday-school work. Epworth League work, under the supervision of Dr. Hickson, was taken up. The reports were favorable; many timely suggestions were made for its advancement. Dr. R. A. Cottingham deserves much credit and commendation for the wise manner in which he handled the large delegation. Next district conference is to be held at Westminster, S. C.—John I. Miller.

CLOW DISTRICT.

The adjourned session of the Woman's Home Missionary Society met at Texarkana, Ark., on July 9, 1908, with Miss Alice A. Sampson presiding. Devotional exercise was conducted by Rev. C. G. Curtis. In the afternoon the regular program was taken up, which was indeed interesting. Among the many visitors present were Miss Bessie Garrison of Atlanta, Ga., our national organizer, and Mrs. G. N. Johnson of Cotton Plant. These great women were indeed an inspiration to the meeting, as they brought to us many good things concerning the work and how it should be carried on. Miss Garrison, though a very young woman, is fully prepared for the honored position which she now holds in the church. On Saturday evening there was a literary program conducted by the secretary. The meeting was indeed a success, both financially and spiritually. Bro. McIntosh and his good people of Texarkana spared no pains in caring for the delegates and visitors of the convention. Sunday at eleven o'clock the Rev. Mr. Ganse of the Texas Conference preached; at four o'clock, Rev. G. W. Thompson; and at night, Rev. P. Owens. All of these services were a divine feast to the souls of those who were present. Seven souls were added to the church. Dear sisters, we, the women of the Clow District, are striving to make the work of the Woman's Home Missionary Society a success, and with the help of our good pastors and friends we feel safe in saying that success is ours.—Lannie Wesson.

TUPELO DISTRICT.

The Epworth League convention was a success in every way. The Rev. Orsy Wright deserves much credit for the proficient manner in which he presided; he made an excellent report of the district League, which was corroborated by the reports of the local representatives. The young people, in League work, in the Tupelo District are real powers. They had some of

(Continued on page 10.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

The fund for the remodeling of the ADVOCATE Building makes a substantial advance this week by the contributions of the Marshall District Conference, of the Texas Conference, the Rev. Dr. J. O. Williams, District Superintendent. There are others also that help to swell the amount. All have our thanks. May we have your contribution next week? All monies should be in our office by September 30. Previously acknowledged \$259.00

MARSHALL (TEX.) DISTRICT CONFERENCE.

Dr. M. W. Dogan	\$5.00
Prof. S. S. Reid	5.00
Dr. J. O. Williams	3.00
Rev. J. E. Bryant	2.00
Rev. E. Michaux	1.00
Rev. G. E. Belcher	1.00
Rev. A. Taylor	1.00
Rev. E. H. Holden	1.00
Rev. J. E. Epperson	1.00
Ed. Ford	1.00
R. Hellon	1.00
B. Williams	1.00
Prof. H. B. Pemberton	1.00
M. Sandford	1.00
S. A. Andrews	1.00
J. C. Holman	1.00
A. R. Waits	1.00
Mrs. Clara Sanford	1.00
Miss Jennie Nichols	1.00
Miss Ethel Chavis	1.00
Mrs. M. A. Johnson	1.00
Rev. O. H. Hervey .....	.50
Rev. G. W. Gill .....	.50
H. Chavis .....	.50
A. C. Love .....	.50
W. H. Yarborough .....	.50
L. A. Beal .....	.50
Miss E. J. Brown .....	.50
Rev. Jesse Jones .....	.50
A. B. Bradley .....	.25
R. H. Holman .....	.25
36.50	
Rev. S. M. Bolden, Yarborough, Tex.	1.00
Mrs. S. M. Bolden, Yarborough, Tex.	1.00
Fernadina, Fla., R. E. Robinson, pastor	1.00
Mandeville, La., G. W. Kershaw.	1.00
Franklinton, La., M. J. Dyar	1.00
—, Tenn., J. H. Thompson ..	1.00
Phillip, Miss., E. M. Byrd	1.25
Total	\$302.75

"A PLEA FOR THE DECENT NEGRO"

(Continued from page 1.)

tries to do right. He has the same heart that the white man has.

"Let us treat the decent Negro as we would want to be treated were we in the minority and he in the majority. When the mob attacks him, let us stand at his shoulder, willing to defend him. Let us show him that there is no color line between him and us when it comes to a question of a square deal."

Deal Jackson, a prosperous Negro farmer of Dougherty county, Georgia, marketed the first bale of cotton in his State this year. This has been his record for seven consecutive years.

THE FIFTH CLIFTON CONFERENCE

The fifth Clifton Conference was held in the Dyke Cottage of Mr. W. N. Hartshorn, located on the seacoast of Massachusetts, August 18, 19 and 20. Mr. Hartshorn is chairman of the Executive Committee of the International Sunday School Association. The assembly was made up of presidents of institutions for the education of the Negro, pastors, leaders in the church, and Sunday School, business and professional men. The body as a whole was the guest of Mr. Hartshorn at Dyke Cottage. The purpose of the Conference is stated in three paragraphs:

1. To discover the present mental, moral and religious condition of the Negro—how this condition has been reached—its practical effect upon his daily life—what is needed—how obtained—how applied—the result.
2. To discover if it is practical for the International Sunday School Association to furnish instructors to universities, colleges, seminaries and secondary schools already established for the education of the Negro, to teach the students practical methods in organizing, conducting and teaching individual Sunday Schools of the Negro churches in the city, the town, the village, and the rural district.
3. To discover how the management and faculty of these institutions regard this plan, and what they will do to co-operate to make it successful.

The Rev. Dr. John E. White, pastor of the Second Baptist Church, Atlanta, Georgia, was chairman of the Conference. The program opened on Tuesday morning, August 18, with a "preparation service of praise and prayer," conducted by Bishop W. F. Mallalieu, D. D., LL. D. Mr. W. N. Hartshorn stated the purpose of the Conference. "The Negro in Slavery Days" was discussed in four fifteen-minute addresses delivered by General Robert D. Johnson, of Alabama; the Hon. N. B. Broughton, of North Carolina; Bishop Wesley J. Gaines, of the African Methodist Episcopal Church, and the Rev. Dr. M. C. B. Mason. In the afternoon "The Negro as a Freeman," was discussed by General O. O. Howard, of the United States Army (retired); the Rev. Dr. J. C. Massey, of the First Baptist Church, Chattanooga, Tennessee, and Bishop George W. Clinton, D. D. Dr. J. W. E. Bowen was also to have participated in this discussion, but was detained at his home on account of illness. Among others who participated in this Conference were: President L. M. Dunton, of Claflin University; President James T. Docking, of Cookman Institute; President Judson S. Hill, of Morristown Normal and Industrial College; President John Wier, of New Orleans University; Dr. Frederick H. Knight, former President of New Orleans University; the Rev. Dr. P. J. Maveety, Corresponding Secretary of the Freedmen's Aid Society; the Rev. Dr. Charles M. Melden, former president of Clark University; President J. O. Spencer, of Morgan College; President Wilbur P. Thirkield, of Howard University; the Rev. Dr. W. H. Brooks, pastor of St. Mark's Church, New York City; Prof. R. C. Childress, Little Rock, Arkansas; President John M. Cox, of Philander Smith College; Dr. W. A. C. Hughes, of Sharp Street Memorial Church, Baltimore, Maryland; Dr. Charles C. Jacobs, of Sumter, South Carolina; President S. G. Butcher, of Straight University, New Orleans. Dr. I. Garland Penn, who is a member of the Executive Committee of the International Sunday School Association, was also to have participated in the Conference, but was detained on account of urgent business in his office.

The wives of ex-presidents of the United States receive a pension of \$5,000 a year. Mrs. James A. Garfield is receiving this amount, as was also Mrs. McKinley up to the time of her death. Mrs. Benjamin Harrison does not receive a pension, as she was married to President Harrison after he left the White House. Mrs. Grover Cleveland is the third living widow of an ex-president.

The Afro-American Ledger, published in Baltimore, in honor of its sixteenth anniversary issued an interesting twelve-page journal last week.

The number of railroad employees in this country is said to be, by actual count, 1,672,074.

Of General Interest

AERIAL NAVIGATION.

To mount us with wings as eagles seems to be the deep desire of the nations. Popular interest in aeronautics has been manifested everywhere and promises to continue until the several problems and difficulties standing in the way of aerial navigation will have been mastered. It can not be denied though that the science of aeronautics commands the prominent place it does because of the use an airship might be put to in time of war. The war departments of Germany, England, France and the United States are encouraging the inventors of dirigible balloons and aeroplanes to produce practical machines that can be used in event of war for scouting purposes, etc. Captain Thomas Baldwin's military balloon having completed the tests prescribed by the Government was accepted and turned over to the signal corps of the United States Army. Captain Baldwin received \$6,750 for the balloon. The official test of the Wright brothers aeroplane at Fort Meyer, Va., is awaited with great interest.

THE LINCOLN-DOUGLAS DEBATES.

In commemoration of the semi-centennial of the debate between Abraham Lincoln and Stephen A. Douglass a celebration was held at Ottawa, Ill., Friday, August 21, under the auspices of the La Salle County Historical Association. The spot on which Lincoln and Douglas stood is marked by a twenty-four ton boulder which bears the following inscription:

"This boulder marks the site of the first Lincoln and Douglas debate held August 21, 1858. Erected by the Illinois Chapter, Daughters of the American Revolution, Ottawa, Ills., August 21, 1908.

Other Illinois towns in which these debates occurred will have their observances on the exact day of the fiftieth anniversary. This remarkable series of debates has been often referred to as the "Battle of the Giants." One of the results of these debates was the making of Abraham Lincoln, hitherto an unknown, humble country lawyer, a champion of national prominence, starting him on the road to the presidency.

So mighty an influence did these debates exert upon the history of our country that their partisan aspect has vanished and all the citizens of the towns in which these debates occurred now join heartily in celebrating their semi-centennial.

IRA D. SANKEY, THE SINGER.

Ira D. Sankey, born August 25, 1840, in Edinburgh, Lawrence County, Pa., died August 14, 1905, in Brooklyn, N. Y. His father, David Sankey, was for several years state senator in Pennsylvania, was afterwards a banker and an editor in turn, and was appointed a collector of internal revenues by Abraham Lincoln. Mr. David Sankey was an energetic member of the Methodist Episcopal Church. His son, Ira, at the age of fifteen years joined the Methodist Episcopal Church and soon became leader of the local choir, superintendent of the Sunday school and president of the Young Men's Christian Association. Six years ago he joined the Presbyterian Church. Young Sankey entered the army in 1861 and at the close of the war was appointed to a position in the United States Internal Revenue service. It was at an international Young Men's Christian Association held in Indianapolis, Ind., that Mr. Moody, the great evangelist, heard Mr. Sankey sing and urged him to cast in his lot with him, and this the singer, after consultation with his wife, decided to do. Their first tour abroad was made in 1871. Thousands greeted them wherever they went. Mr. Sankey possessed a strong baritone voice, of wonderful compass, but he could sing any of the four parts of music. His singing reached and impressed the hearts of thousands. Gypsy Smith, the evangelist, attributes his choice of a career to Sankey. Some fifty million copies of the books of Moody and Sankey have been sold. Mr. Sankey had been blind for a number of years.

The funeral services were held in Lafayette Avenue Presbyterian Church, Brooklyn, Saturday, the 15th. Dr. Charles E. Locke, pastor of Hanson Place Methodist Episcopal Church, New York, officiated,

according to the wish of Mr. Sankey, assisted by the Rev. Mr. Bailey, of the Lafayette Avenue Church. The following hymns, selected by Mr. Sankey, were sung: "The Ninety and Nine," "There'll Be No Dark Valley," "Good Night," and "Only Remembered By What I Have Done."

"FIGHTING BOB" RETIRES.

Rear Admiral Robley D. Evans, known as "Fighting Bob," retired from active service in the United States navy on Tuesday of this week, at the age of sixty-two years. Forty-five years ago young Evans entered the service of his country as an ensign, participating in the battle at Fort Fisher during the Civil War. Since he has served his country gallantly and successfully. His has been a brilliant career, and now the nation he served so faithfully and well willingly grant him the rest he deserves and it is the hope of his many admirers that Congress will honor him by creating him a Vice Admiral. Rear Admiral Evans was born in Floyd county, Virginia, August 18, 1846, going to Washington, when eleven years of age to live with an uncle, upon the death of his father, Dr. Samuel Andrew Jackson Evans. Receiving an appointment at the Naval Academy, he entered that institution September 15, 1860. When the war broke out between the States, his mother, assuming that he would take arms for his State against his country, sent in his resignation to Washington, and it was promptly accepted. Young Evans was determined, however, to stand by the Union even against his own family, and had himself reappointed, greatly to his mother's chagrin. He was graduated in 1863, and served with honor through the remainder of the conflict. He became a lieutenant in 1866, a lieutenant commander two years later and a Commander in 1878. He reached the grade of captain in 1893, and as such officer, served through the Spanish-American war, commanding the battleship Iowa at the battle of Santiago. He was promoted to the rank of Rear Admiral in 1901, thus reaching the highest rung in the ladder possible without the aid of a special act of Congress. When trouble with Chili was threatened, he was in command of the gunboat Yorktown at Valparaiso, and here he earned the sobriquet of "Fighting Bob." Rear Admiral Evans has had under his command the greatest fighting ships that ever assembled under the American flag, and his wise piloting brought that fleet to the end of one of the most notable cruises in naval history. This was the last act of his remarkable career. Though ill when the battleship fleet sailed from Hampton Roads in last December, he was in command and gratified his life's ambition to take the fleet around Cape Horn. He continued ill during the entire voyage and was relieved of command the ninth day of last May. Great credit is given him for the high state of efficiency of equipment and personnel of the navy today. His retirement was celebrated August 18 in the "Temple of Peace" at Lake Mohonk, New York, where he has been spending the summer.

The Negroes in Durham, North Carolina, are showing remarkable push in business enterprises. The *Durham Sun*, a Democratic paper of that city, says of the business block owned by Negroes in that city: "This one block shows that the Durham Negroes are leading the state in industry and in accumulating money. They have the kindest well wishes of their white friends." These Negroes have recently opened the Mechanics' and Farmers' Bank, with a capital stock paid up of \$10,000.00, every cent of which is owned by colored people. The officers of this new bank are: R. B. Fitzgerald, president; John Merrick, vice-president; and W. G. Pearson, cashier. Directors: R. B. Fitzgerald, Dr. A. M. Moore, John Merrick, C. C. Spaulding, W. G. Pearson, Dr. S. L. Warren, George Stephens, J. A. Dodson and J. E. Shepard. The Negroes of Durham operate what is said to be the largest Negro Insurance Company in the world, known as the North Carolina Mutual and Provident Association. This company recently opened up business in South Carolina and was required to put up a cash deposit of \$10,000.00. This they did at once without any inconvenience or embarrassment to their business. It is said that this company has in force 140,000 policies. The officers are, John Merrick, founder and president; Dr. A. M. Moore, secretary and treasurer; C. C. Spaulding, vice-president and general manager.

Personal and General

Miss Elvira Mason left the city recently for New Jersey, where she will continue the study of music.

Mr. Daniel R. Wilkins, former editor of the *Chicago Conservator*, died Wednesday, August 19, in Chicago.

Mr. Victor P. Thomas, the New Orleans correspondent to the *Chicago Conservator*, is spending a few days in Chicago.

Th Rev. Dr. B. F. Dimmick, who was pastor of the church in Cleveland, Ohio, at the time the Epworth League was organized, is dead.

Miss Sylvia Ward and Miss Lelia Johnson, graduates of Straight University, passed the recent examination of candidates for positions to teach in this city.

Rodman Wanamaker, son of John Wanamaker, of Philadelphia, carries an insurance of \$4,000,000, the heaviest life insurance carried by any man in the world.

Miss Effie Ella Gant, of Connecticut, was awarded the Lockwood scholarship for singing at the closing exercises of the Yale School of Music in New Haven, Conn.

The Rev. and Mrs. Elmer E. Count, Methodist missionaries in Bulgaria, after a few months' stay in the United States, left New York, Wednesday, August 19, for their field of service.

The Rev. D. E. Skelton, District Superintendent of the Indiana District will deliver the emancipation address in the Second Methodist Episcopal Church, Anderson, Indiana, on September 22.

A committee of which the Archbishop of Canterbury is president, has been organized in England for the purpose of raising sufficient funds to place in Westminster Abbey a memorial window to John Bunyan.

San Francisco and Coast cities tendered Bishop and Mrs. Hamilton a farewell reception at Wesley Church, which was but a faint idea of the esteem and love for the Bishop. Japanese children took part in the exercises.

The Rev. W. S. Sherrill, A. M., District Superintendent of the Little Rock District, Little Rock Conference, has had the degree of Doctor of Divinity conferred upon him by the Morris Brown College of South Atlanta.

Wiley University has lost none of its favor with the people. At three district conferences recently held President Dogan has been able to raise \$1301.80, which came from the districts as follows: Huntsville, \$435; Palestine, \$426.25; Paris, \$440.55.

The *Christian Advocate* in commenting upon the re-election of Dr. I. Garland Penn to the assistant secretaryship of the Epworth League, says: "His work among the young people of the colored conferences since 1897 has been marked by zeal, common sense and great efficiency."

Bishop and Mrs. John W. Hamilton were presented with a chest of silver containing 140 pieces by the Methodists of San Francisco at the farewell reception given the bishop and his family. Mrs. Hamilton was presented with a gold necklace by the ladies of the Woman's Foreign Missionary Society.

The second and latest edition of the manual of The Methodist Brotherhood is being translated into the German language, under the supervision of the Rev. Dr. Friedrich Munz, of Cincinnati, editor of German publications of the Methodist Episcopal Church. The Rev. Bishop John L. Nuelsen is to write the introduction.

At Baton Rouge, recently, District Judge Bruno imposed a fine upon the St. Louis Iron Mountain Southern Railway of \$2,000.00 for failure to provide for Negro passengers equal accommodation as is furnished white people. Some other companies ought to be fined and they would be if we would take the matter up with force.

We have received a copy of the journal of the last session of the Louisiana Annual Conference, through the kindness of the Rev. Walter Scott Chinn, secretary. We have also received, through the kindness of the Rev. J. C. Houston, secretary at the last session of the Mississippi Conference, a copy of the journal of that session.

From Lima, Penn., comes the intelligence that Miss Annie S. Peck, of Providence, R. I., a noted mountain climber, had on August 14, reached an al-

titude of 25,000 feet on Mount Huascaran, the summit of which is covered with perpetual snow. This is an altitude higher than has been attained by any other man or woman in the world.

Mrs. Elizabeth M. Stewart, well known all over the country as a temperance advocate, died at Hicksville, Ohio, August 7, at the ripe age of ninety-two years. "Mother" Stewart established the first Woman's Christian Temperance Union in Osborn, O., in 1873, and she organized also the first Woman's Christian Temperance Union in England in 1876.

Zion's Herald says: "Prof. L. T. Townsend is generously distributing portions of his extensive library among the Freedmen's Aid Schools of the South. He has recently given five hundred volumes, including the Encyclopedia Britannica, to the Samuel Huston College, Austin, Texas. The faculty express their gratitude in a series of finely-phrased resolutions."

Bishop Robert McIntyre and family left Los Angeles, August 13, for St. Paul, Minn., his Episcopal residence. His last official act was the dedicating of the New Trinity Church at Pomona, Cal.

Mr. Eugene W. Chafin, the Prohibition presidential candidate, was tendered a banquet by the Methodist Episcopal Church of Waukesha, Wis., Aug. 13, his old home church.

The members of the Japanese and Hawaiian Bureau of the Women's Home Missionary Society presented to Mrs. Hamilton, secretary of the bureau, a handsome necklace. The Bishop and Mrs. Hamilton were presented a beautiful case of silver by San Francisco Methodist. Bishop Warren was also present. The prayers and good will of the people will follow the Bishop and his wife.

Word has reached the Mission Rooms in New York that the Rev. Arthur C. Parker, of Baroda, India, died of typhoid fever Saturday, July 25. Mr. Parker and his wife left for India a little more than a year and a half ago. From the time of his arrival on the field Mr. Parker had charge of the Boys' Orphanage and High School in Baroda, and preached to the large native congregation that gathered in that mission center.

The *California Christian Advocate* says: "Bishop I. B. Scott, missionary bishop of Africa, has been spending some weeks in Southern California. He has rendered most excellent services to Wesley and other churches in Los Angeles. He has also preached at First church, Pasadena, First Church, Long Beach, Boyle Heights and First church, Los Angeles. In all these churches he was greeted with large congregations. He has returned to Nashville, Tenn., bearing with him the good will of Southern California Methodism."

The Rev. A. S. Watson, for the past seven years a missionary in Chile, arrived in New York Tuesday, August 11, on the steamer Prinz August Wilhelm. The first three and a half years of his missionary service were spent in Concepcion, where he taught in the Methodist College and preached in the English Church. Since February, 1905, he has been connected with the English College, and later with the Theological Seminary in Iquique. After a brief stay in New York City, he proceeded to O'Neill, Nebraska, where Mrs. Watson has been since her return to the United States a year ago.

The September issue of *Methodist Men*, the official monthly magazine of The Methodist Brotherhood, presents the greetings of twelve of the Bishops of the Methodist Episcopal Church to the men of the Brotherhood. Dr. Christian F. Reisner, of Denver, writes on "The Fitness of the Brotherhood"; President Herbert Welch, of Ohio Wesleyan University, contributes an illuminating article on "The Methodist Federation for Social Service," with which the Brotherhood has many points of contact; Mr. John R. Pepper, of the Methodist Episcopal Church, South, sets forth the plan and scope of the Laymen's Missionary Movement, of which he is president, in his church; the Executive Committee of the General Lay Association, organized at the last General Conference, furnishes a statement of its plan and purpose; the Rev. George W. Osmun, of the New York East Conference, reviews Prof. Shailer Mathews' "The Church and the Changing Order" in an interesting manner; and the General Secretary of the Brotherhood, William B. Patterson, issues an "Open Letter" to the old chapters of the former St. Paul and Wesley Brotherhood. Workable plans for Brotherhood chapters are also indicated.

Recent District Conferences and Conventions

(Continued from Page 7.)

the best papers it was possible to get up by young minds; they deserve much credit for the interest they have taken in the home Leagues. We were highly favored with the presence of Mrs. M. A. R. Camphor, a missionary of twelve years in Africa. Dr. Clay in a fitting way presented her to the League, whereupon she began to describe the dark continent and its advantages and disadvantages in a most pathetic manner. We pledged ourselves to stand by this foreign missionary cause; God bless this great woman and her cause. Another distinguished visitor was Dr. F. H. Henry, district superintendent of Aberdeen District. We were blessed with some wholesome information and advice from the Doctor. The League elected for the ensuing year almost an entire staff of new officers. Prof. Miller, who is now president of the Epworth League of Rust University, was elected district president. We believe the district will take on new life with such an astute, energetic and wide-awake young man at the head of the League. The officers were installed by the district superintendent, who virtually carried them through a service of consecration. Thus ended the League session.

Friday morning, July 23, the district conference organized, with Dr. Clay in the chair. At roll call all of the effective ministers responded except the Revs. R. B. Buchanan, J. W. Johnson and T. U. Cooper. The Rev. J. M. Walton was elected secretary. The Rev. W. C. Conwell was elected statistical secretary. The district superintendent made a very gratifying report of the district. It showed faithfulness and loyalty in the brethren as well as his untiring energy in urging and advising them on to success. Dr. Clay has steadily grown in the favor and respect of the district. The reports of the pastors showed some old debts paid; new church built at Varderman by the Rev. E. D. Turman; churches repaired; benevolences nearly all raised by most of the charges. The district had lost twenty-six members by death; baptized fifteen children and twenty-five adults; had 202 subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE; \$200 for missions, \$175 for Rust University; cash raised in the district conference while in session, \$345.80; ministerial support, \$2719.17; new subscribers to SOUTHWESTERN CHRISTIAN ADVOCATE, thirteen. The Revs. Davis, presiding elder of Methodist Episcopal Church, Houston District, was introduced and made remarks, as did also Brother Horton of the Baptist Church. The following brethren preached acceptable sermons: E. T. Compton, E. D. Reid, J. McGee Pullum, R. Sewell and J. M. Thompson. This body adjourned to meet next fall at Pontotoc, Miss.—J. M. Thompson.

GREENWOOD DISTRICT.

The district Epworth League met in annual session at Carrollton, Miss., on July 22, 1908, in Jones' Chapel. President Johnson convened the League at 9:15 a. m. The Rev. Mr. J. Ayers conducted the devotions. A nice representative delegation was enrolled. Reports of the presidents from the local chapters showed some success and progress in most of the chapters in the district during the past year. The committee on division brought in a report favoring a separation of the District League and the District Sunday School, the District League to

hold its annual session with the spring district conference and the District Sunday School to hold its annual session with the fall district conference. The house voted the report down. So the District League and the District Sunday School will continue to meet in joint session. Several splendid and instructive papers were read by some of the delegates. Mrs. A. S. Gray of Greenwood, Miss., read a most excellent paper on "The Influence of the Epworth League on the Young People." The Rev. J. T. Simpson of Carrollton, Miss., read a well-prepared paper. Quite a number of the ministers were present from the different charges, and they took an active part in the election of the district officers. In the midst of a lively election Mrs. Dr. G. G. Logan appeared on the scene to represent the Woman's Home Missionary Society. Mr. G. H. Hubbard was elected president, and Mrs. A. S. Gray was elected secretary.—A. G.

HOLLY SPRINGS DISTRICT.

The Epworth League Convention convened at Alesville, Miss., on July 21 to 23, in connection with the Holly Springs District Conference, of which the Rev. Dr. N. R. Clay is district superintendent. The Rev. William Lester preached to a highly appreciative audience on Tuesday night. On Wednesday morning the convention opened, with the first vice-president, J. C. Jackson in the chair. Quite a number of delegates were present. Every subject was discussed. The papers read showed thorough study of the subjects. The reports from the local chapters on the district were good. Among the visitors were the Rev. Mr. Blake and Mr. Henry Brothers, who fluently spoke to us. Prof. J. H. Phillips and the Oxford Chapter were to the convention what sunshine is after rain. Glorious sermons were preached by the Rev. J. H. Wesley, the Rev. D. P. Shaw, the Rev. D. Vanderford and the Rev. J. H. Talbot. Thursday at 2:30 o'clock the Rev. Mr. Butler preached, taking for his text Genesis 22:8. The manner and ease with which this sermon was implanted in the hearts of the people will endure. Officers elected for the ensuing year: President, J. C. Jackson; first vice-president, Miss Daisy Graham; third vice-president, Mr. R. D. McLean; fourth vice-president, Mrs. Hattie Parker; secretary, Miss Margie Marmon; treasurer, Mrs. S. B. Ross; corresponding secretary, Mr. W. S. Rogers. The officers were installed by Dr. N. R. Clay. This service was very impressive. The welcome address by Mrs. Mattie Pegues was ably responded to by the Rev. Marsh. It can be said of the services that they were ever enthusiastic but always religious.—Margie E. Marmon.

ATHENS DISTRICT.

The District Conference convened in Athens Methodist Episcopal Church on the Athens Circuit on August 4 to 9; also the Epworth League, Sunday School Convention. It was conceded by all to have been one of the best conferences ever held on the Aberdeen District. All pastors were present except the Rev. W. M. Chappel, who was hindered by sickness. From the opening to the close there was not a dull service, no unbrotherly feeling manifested. The presence of the Holy Ghost was with us. Our district superintendent, the Rev. F. H. Henry, presided with dignity and grace. The speeches by Dr. Jones, Mrs. Camphor, Mrs. M. A. Furgerson and the Rev. Dr. W. C. Clay were very much appreciated. The preaching and debat-

ing were good and had the right ring. L. F. Jones, H. A. Robinson, G. W. Baker, H. N. Cox, J. W. Byrd, B. T. McEwen, W. H. Whitlock and Dr. C. W. Walton preached with power. Athens dispensed a lavish hospitality, and all felt in the hands of friends. Brother A. E. Franklin is held in high repute, and his uniform kindness and courtesy were refreshing to us all. By unanimous vote the next conference will be held at Baldwin Church, on the Brooksville Circuit. Those who visited us were Dr. R. E. Jones, Mrs. A. R. Camphor, our missionary from Africa, the Revs. D. W. Calvert of the Starkville District, O. Gillespie, Dr. W. C. Clay, district superintendent of the Tupelo District, Prof. Billups of the Aberdeen high school. Editor R. E. Jones of the SOUTHWESTERN CHRISTIAN ADVOCATE delivered his lecture, after which he made such an appeal for the paper that he secured quite thirty subscribers. Dr. W. C. Clay, it is needless to say, well represented Rust University. There is a great opportunity before the Methodist boys and girls of the Upper Mississippi Conference. Brethren, there is also corresponding responsibility on our part for Rust. Let us rally as never before for our school. Our own heroine, Mrs. B. H. S. Ferguson, always has a great message for the work which she represents, the Home Mission Society. Her appeal for the work greatly moved men and women to pledge that they would go back to their homes and go to work for E. L. Rust Home. Mrs. Camphor made an everlasting impression upon the great congregation in her lecture on Africa. God bless Mrs. Camphor and God bless her husband, who is doing so much for Africa.—George W. Baker.

CLARKSDALE DISTRICT

The Clarksdale District Epworth League and Sunday School Convention convened on July 28 to August 2, 1908, at Bedford, Miss., in Hopewell Methodist Episcopal Church, in connection with the District Conference. Introductory sermons were preached by the Rev. E. M. Byrd, Presidents, the Rev. C. W. Butler and W. H. Golden. Quite a large number of delegates were present and read excellent papers. The reports of the presidents showed that the League and Sunday School are wonderfully progressing along all lines. On July 31, at nine o'clock a. m., reorganization and business of the conference was transacted, with Dr. B. F. Woolfolk, district superintendent in the chair. Pastors' reports showed a large increase in the benevolent collections, \$451.80 having been raised for this cause since the annual conference. Reports of the district stewards showed that the financial condition of the work was encouraging. The different departments all had excellent reports. Among the visitors during the conference were Dr. S. H. Nevills, district superintendent of Greenwood District, and Rr. N. R. Clay, district superintendent of Holly Springs District. Dr. Clay on Thursday evening made a strong speech in the interest of Rust University and the need of good Christian education. The pastors of the Clarksdale District have signed a pledge to stand by Rust in its great work. Mrs. B. H. S. Ferguson, president of the Woman's Home and Foreign Missionary Society, was with us. On Thursday, in the afternoon, she made brief but effective remarks touching the work of this noble society. Dr. E. M. Jones, field agent of the Sunday School Union, also made a brief talk in behalf of his cause and the wonderful work that is being done. Sermons

during the conference were by N. P. Orr, E. D. Reid, G. W. Weatherly, C. W. Butler, W. H. Golden, P. H. Jackson and J. S. Pleasant. Sunday at eleven o'clock Dr. E. M. Jones delivered before a crowded house a strong sermon on the text, "Have faith in God." Sunday night sixty-nine partook of the Lord's Supper. The total amount raised during the district conference for all purposes was \$254. The district superintendent's report showed that wonderful progress has been made on the district and that all the pastors had done excellent work on their charges. The pastor, A. B. Blewett, and his hospitable people spared no pains in caring for the delegations. Too much cannot be said in praise of Brother Blewett and his officials. This was one of the best district conferences ever held in the Clarksdale District.—J. V. Bowman.

BENNETTSVILLE DISTRICT MEETING.

The Bennettsville District Preachers' Meeting, Sunday School Institute and Epworth League Convention was held in Mount Tabor Methodist Episcopal Church, Chesterfield, S. C., on July 22 to 26, by the district superintendent, the Rev. J. S. Thomas, A. B. The program was well gotten up, the subjects were timely and practical and the speakers were forceful and earnest. The attendance at the business sessions each day was above the average. The mid-day dinner was served on the grounds by the three churches of the charge in turn, and each day was an elaborate feast day. Too much praise cannot be given Pastor C. C. Robertson and his members for their marked hospitality and uniform courtesy. The Mount Tabor Church had been completely renovated, a new set of pews put in, and a neat and commodious parsonage had been erected next to the church—all done this year—to make our welcome the more hearty and to contribute to the new Chesterfield of to-day. For we found here prosperous farms, a fertile country and a happy people. Interesting and helpful sermons were delivered by the Revs. W. McWillie, B. C. Jackson, J. W. Moultrie, J. P. Robinson, and the district superintendent, the Rev. J. S. Thomas, climaxed the series with a soul-stirring sermon on the Sabbath morning of the conference. In connection with the Sabbath services the conference love feast was conducted by Brothers Allen Stoney and the Rev. M. V. Gray. Mr. J. W. Allman conducted a Sunday-school institute in the afternoon, and the Rev. J. P. Robinson preached an able sermon at night, when appropriate resolutions of thanks were presented and read by Miss Laura B. Myers. At the preachers' meeting instructive papers and sketches were presented. The district superintendent's report, as usual, was entertaining and instructive, and he won a victory for our Zion and Methodism.

Sunday School District Institute.—Prof. E. J. Sawyer, A. M., district superintendent, preached. Miss Mamie Robertson presided at the organ. Welcome address was delivered by Miss Willie R. Redfearn, with response by Mr. J. M. Cash. Prof. Sawyer has conducted the institute work of this district for eleven years, but at no session has there been more practical work done than at this. He is a genius in Sunday-school work, and from the character of the papers read and the round-table conferences, this work has made considerable advance. The Epworth League District Convention was conducted by J. W. Moultrie, district

president; Miss A. B. McLeod, organist. Carefully prepared papers were read. Messrs. B. C. Jackson and R. F. Harrington were the efficient secretaries of preachers' meeting, and Mr. J. M. Cash served both the Sunday School Institute and Epworth League in this capacity. The Rev. W. McWillie says that he will present a resolution at the next preachers' meeting to renege the district conference on the Bennettsville District. The conference believes in the SOUTHWESTERN CHRISTIAN ADVOCATE, and decided to aid the editor and business manager in furnishing their new quarters. The next preachers' meeting will be held in the bustling town of Dillon. The Rev. J. McLeod is the wide-awake pastor.

Something new, something unique—but something good for the ministry: A laymen's meeting was held during the convention, with Mr. J. W. Allman presiding. Resolutions urging the laity to give better support to the ministers and conference claimants were read by Prof. E. J. Sawyer and were adopted. The resolutions asked for a committee of three men from this district to work with a like member of every district in the conference—all to be appointed by the district superintendent of the respective districts—to meet at the ensuing annual conference at Spartanburg, when a laymen's conference is to be held to inaugurate plans in harmony with the laymen's action at the Baltimore General Conference. District Superintendent Thomas announced the following laymen from this district: Prof. E. J. Sawyer, A. M., Prof. J. L. Cain, A. M., and A. W. Bethea.—J. W. Moultrie.

VICKSBURG DISTRICT.

The District Conference of the Vicksburg District met at Kingsley Chapel, Edwards, Miss., Wednesday morning, July 22, 1908. The Rev. R. P. Threlkeld, D. D., District Superintendent, officiating. Many of the ministers were on hand at the opening; all making their arrival shortly after. All are loyal ministers for Christ, as evidenced by their reports and excellent work in the convention. With such men, the motto, "America for Christ," will be fulfilled. The able minister of Kingsley Chapel, M. E. Church, Rev. W. L. Mills, had spared no pains in securing ideal homes for the comfort of all and each delegate left singing praise for those representative people. The Rev. Mr. Mills is an up-to-date minister and worthy of any appointment to which it is his good fortune to be assigned. After appropriate devotional exercises the chairman announced the organization of the conference. The Rev. R. P. Threlkeld, D. D., Superintendent of the Vicksburg District, is a veteran whose good work is known throughout the Mississippi Conference. His spotless record through all the trying years of his pastorate and superintendency is a better eulogy than words can form. L. A. Moore, of Cary, Miss., was elected secretary, Rev. Geo. W. May of Blanton, assistant; Rev. S. H. Glenn was elected statistical secretary, Revs. A. H. Lathan and C. H. Brown, assistants. The Rev. C. H. Brown, of Bolton, reported the largest number of conversions, 46. Rev. L. W. Price, of Vicksburg, second, 28. The reports of pastors having been completed, Prof. J. Beverly F. Shaw, A. M., Ph. D., Principal of Meridian Academy, was introduced, and delivered a forceful and instructive address relative to the educational laxity of the young colored people of the present as compared with 30 years ago. He urged self-help and education for the general

uplift of the race. With Prof. Shaw at the masthead of Meridian Academy, no fears need be entertained as to the success of the school. A donation of \$20.75 was given Meridian Academy by the pastors.

The secretary, L. A. Moore, was elected reporter to the SOUTHWESTERN CHRISTIAN ADVOCATE. The Rev. R. P. Threlkeld, D. D., made his official report as District Superintendent during the morning session of the second day, which proved very satisfactory. At the conclusion, the Rev. J. E. Thompson read a resolution commending the faithful performance of his duties as District Superintendent, manly, fatherly and religiously to the general satisfaction of all pastors under his superintendence. It was resolved that the pastors of the Vicksburg District present him with a gold watch as a token of their appreciation of his efficient services. The reports of the local preachers, twenty-three in number, were read and satisfactorily disposed of. Also reports of Sunday School Superintendents. Dr. G. G. Logan, Field Secretary of Board of Foreign Missions, addressed the conference in behalf of Foreign Missions. He received for the cause he represented \$41.25. The Rev. A. Howze delivered a splendid sermon. Prof. M. S. Love, of Canton, Miss., gave timely advice to the ministers. Profs. J. H. Powell and D. A. Cook gave words of encouragement to the assembled brotherhood. The literary program was presented Thursday evening, July 23. The Hon. W. E. Perkins and P. M. Edwards delivered the welcome address; response by the Rev. W. M. G. Lipscomb. Prof. D. A. Cook delivered a welcome address in behalf of the town, which was noted for brilliant oratorical effect. Response by the Rev. L. W. Price of Vicksburg. The third day the Rev. I. S. Thompson made report for his circuit, Liberty and Gloster. Reports from exhorters and district stewards. Mr. M. S. Davage, Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, delivered an address in favor of the grand old paper. The Rev. A. H. Lathan had made a thorough canvass for subscriptions. On Sunday, July 26, the Rev. Mr. Davage delivered an able sermon. Long will the genial hospitality on the part of the citizens of Edwards be remembered. We feel that all returned home benefitted.

L. A. MOORE.

LITTLE ROCK CONFERENCE, WOMAN'S HOME MISSIONARY SOCIETY.

The seventh annual meeting of the Woman's Home Missionary Society of the Little Rock Conference of the Methodist Episcopal Church opened Thursday morning, July 2-5, at 9:30 a. m., in Taylor's Chapel Methodist Episcopal Church, Cotton Plant, Ark. The beautiful church was handsomely decorated with beautiful flags of our country and flowers. The hearty welcome accorded to all by the pastor, Rev. G. N. Johnson, and the ladies, on entering the beautiful hall of Mr. N. Darby on Wednesday night, all expressed joy in the reception because of the privilege of meeting again on such occasion. The communion services were conducted by Rev. L. G. Hodges, Superintendent of the Forrest City District, and the pastor, Rev. G. N. Johnson. The much esteemed president, Mrs. A. T. Strickland, having previously resigned and the vice-president absent, Mrs. G. N. Johnson was elected president pro tem. She then announced with regret the absence of the president, Mrs. A. T. Strickland,

who had served the society so ably and faithfully since 1902. Mrs. G. N. Johnson has served the society as corresponding secretary since December, 1889, except the while she was absent from the conference with her husband at Gammon Theological Seminary. Mrs. Johnson is the founder of the Woman's Home Missionary Society, with its various departments in the Little Rock Conference. After the timely remarks made by Mrs. G. N. Johnson, the following visitors and also delegates were introduced to the convention: Miss Bessie M. Garrison, of South Atlanta, Ga., National Organizer; Mrs. Dr. G. G. Logan, Corresponding Secretary of the Upper Mississippi Conference, and Miss Ada Taft. Rev. L. G. Hodges, the District Superintendent, and Rev. G. N. Johnson, pastor, addressed the convention, commanding the effectual work of the Woman's Home Missionary Society throughout the State of Arkansas. The number of delegates and visitors present was a large increase over last year. Thursday, 7:30 p. m., devotional services by Mrs. Bettie Brinker, of Cotton Plant, Mrs. Dr. Logan, Miss Bessie M. Garrison, Prof. W. A. Byrd, Prof. B. S. Humphries, Mrs. Dr. G. H. F. Morris, Conference Secretary of the Temperance White Shield League, Dr. G. F. H. Morris, Mrs. Maranda Crumpton, Mrs. A. D. Melton, South Atlanta, Ga., Prof. R. B. Hayes, Philander Smith College, were among those who made excellent addresses. The annual reports from the district officers, Mrs. W. S. Sherrill, Little Rock District; Mrs. Rachel Baker, Pine Bluff District; Mrs. Victoria Gates, Forrest City District; Miss Alice Sampson, Clow District, showed a decrease financially. The death of Rev. D. B. Harston, Superintendent of the Clow District, the absence of Rev. W. S. Sherrill to the General Conference, the resignation of president and other unavoidable causes prevented full reports. Mrs. H. P. Coulter, president of the Ft. Smith District, being absent, there was no report. The writer, as Conference Treasurer, reported the financial condition. Friday morning the devotional exercises were conducted by Rev. R. B. Fligens. Mrs. G. N. Johnson strongly advocated the financial needs of our industrial homes and especially our own Adeline Smith Home. The district officers pledged as follows: Mrs. W. S. Sherrill, Little Rock District, \$15; Mrs. Rachel Baker, Pine Bluff District, \$10; Mrs. Victoria Gates, Forrest City District, \$15; Miss Susie A. Pettigrew, Fort Smith, \$10; Miss Alice Sampson, Clow District, \$10. At 10:30 a. m. Mrs. Dr. Morris, president of State Temperance White Shield League, then occupied the chair and rendered a very interesting program on the subject of Temperance. Prof. B. Jones, of Cotton Plant, Rev. L. G. Hodges, Mrs. G. G. Logan, Miss Bessie M. Garrison, and others delivered able addresses. Papers were read by the young people. Miss Minnie Darby's solo and songs were suitable for the occasion. By the suggestion of Rev. L. G. Hodges, the sisters prayed fervently for Mrs. Emma Kizer, of Crawfordville, Ark., who through false accusation is incarcerated in prison and not allowed to make bond. Friday, 2:30 p. m. devotional exercises by Mrs. G. N. Johnson. Papers were read by Mrs. G. A. Gray, Mrs. Nancy Burrow, Mrs. Victoria Gates. Rev. L. G. Hodges spoke forcibly in behalf of Adeline Smith Home and why the Woman's Home Missionary Society should stand by it and support it. Friday, 8 p. m. devotional services were conducted by Mrs. N. Darby. The addresses on Tem-

perance by Mrs. Amanda Davis Brinkley, Prof. B. S. Humphries and Mrs. Dr. Morris showed the evil effects of Intemperance. Saturday morning at 10:30 devotional services conducted by Mrs. Gates. After a lengthy report of work done in the conference by Mrs. G. N. Johnson, Corresponding Secretary, and the report of monies that had been received during the year by the conference treasurer, Mrs. G. A. Gray, and the report of the Conference Organizer, Mrs. Amanda Davis. The following officers were elected: President, Mrs. Nellie B. Eden, Hot Springs, Vice-president, Mrs. E. Thornton, Forrest City; Corresponding Secretary, Mrs. G. N. Johnson; Recording Secretary, Mrs. Nancy Greer; Treasurer, Mrs. Geo. A. Gray; Temperance Secretary, Mrs. G. H. F. Morris; Young People's Secretary, Mrs. G. T. Saxton; Secretary of Literature, Mrs. Victoria Gates; Mite Box Secretary, Mrs. M. J. Williams. District Officers: Forrest City District: President, Mrs. Bettie Brinker; Secretary, Victoria Gates; Temperance Secretary Mrs. John Blunt. Little Rock District—President, Mrs. W. S. Sherrill; Secretary, Mrs. W. R. Duncan; Temperance Secretary, Mrs. Della Ingram. Clow District—President, Miss Alice Sampson; Secretary, Miss Ada Young; Temperance Secretary, Miss Sarah Neal. Ft. Smith District—President, Mrs. H. P. Coulter; Secretary, Miss S. Pettigrew; Temperance Secretary, Mrs. A. T. Stevens. After prayer by Prof. R. B. Hayes, Miss Bessie M. Garrison delivered an address. A concert was also given. The music conducted by Mrs. Dr. G. G. Logan was of the highest type and highly enjoyed by all. The papers read by Miss R. C. Childress, of Little Rock, and the greetings of Miss Viola Brinker, of Cotton Plant, were truly creditable. The next meeting will be held at Fayetteville, Ark. The delegate elected to the National meeting, Mrs. Victoria Gates. Let each auxiliary raise \$2.00 on traveling expenses, and the Young People's Circles all they can; send all monies to Conference Treasurer. The annual sermon was preached on Sunday morning by the Rev. G. N. Johnson. Thus closed the best annual convention of the Woman's Home Missionary Society of the Little Rock Conference.

MRS. G. A. GRAY, Reporter.

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Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
Aug. 25-30—West Tenn.		Kenton, Tenn.
Aug. 26-30—Ohio		Troy, Ohio
Aug. 26-30—Sedalla		Greenfield, Mo.
Aug. 26-31—Staunton		
		Harrisonburg, Va.
Aug. 27—Guthrie		Shawnee, Okla.
Aug. 27-30—Marion		Gainesville, Ala.
Sept. 2-6—Starkeville		
		Near Sturgis, Miss.
Sept. 2-8—Houston		Richmond, Tex.
Sept. 23-27—Jacksonville		
		St. Augustine, Fla.
Oct. 1-4—Pine Bluff		Dumas

CONVENTIONS.

Sept. 9-13—Lincoln Conference Epworth League Convention, Independence, Kans.
Sept. 10—Fort Smith S. S. and E. L. Convention, Van Buren, Ark.
The Epworth League State Convention will convene at Sweet Home, Ark., October 1-4.
Oct. 20-22—Shubuta District Group Meeting for the Board of Foreign Missions, Ellisville, Miss.

Special Notices

LINCOLN CONFERENCE

The Epworth League Convention of the Lincoln Conference, as previously announced to convene September 9-13, is recalled. This convention was to be held in Independence, Kansas. There will be no convention this season. D. Bruce, President. Rosedale, Kansas, 106 S. Shawnee St.

HOLLY SPRINGS DISTRICT.

Pastors and Presidents of Epworth League Chapters: At our last convention, which convened on the Aleville work in July you resolved to do greater work for the coming year. I hope the pastors and presidents will push every interest of this work. Let us start now that we may make our forthcoming session in 1908 a great success. I want to visit every charge on the District, beginning with September, as soon as the revivals are over.—J. C. JACKSON, District Epworth League President.

District Rounds

GAINESVILLE DISTRICT FOURTH ROUND

Suwanee, September 19-20; Duluth, 26-27; Norcross and Roswell, 25-27; Lawrenceville, October 3-4; St. Luke, 1-4; Union Grove, 10-11; Elberton, 16-18; Elberton Circuit, 17-18; Covington, 23-25; Oxford, 25-26; Laveria, 31-Nov. 1; Commerce, November 6-8; Gillsville, 7-8; Nicholson, 5-8; Hoschton, 14-15; New Bethel and F. Branch, 15-16; Gainesville, 20-22; Fort Street, 22-23; Leo, 29-30. Brethren: Wind up your work with honor to yourself, making no excuses. Raise every dollar of your benevolence by 4th Quarterly Conference. Don't beg your reputation, make it.—Z. K. GOWEN, District Superintendent.

HOUSTON DISTRICT FOURTH ROUND

Wesley Tabernacle, Sept. 11-13; St. Paul, 13-14; Trinity, 20-21; St. James, 20-23; Mallaleu, 20-22; Mt. Vernon,

24-27; Sloan Street, 27-28; St. Mark, 27-29; Boynton, Oct. 4-5; Harrisburg, 3-4; Hamilton Chapel, 3-6; Beaumont, St. James, 9-11; Beaumont, McCahe, 10-11; Liberty, 17-18; Wallisville, 24-25; Orange, Nov. 1-2; Kendleton, 7-8; Anchor and Columbia, 14-15; Thompson, 21-22; Richmond, 28-29; Roeville, Dec. 5-6; Laport, Batson, Hitchcock, Kountze, 10. Brethren: These are the very last days of the conference year. Now make from now until Dec. 10 strenuous efforts along all lines and most especially ministerial support and benevolences. Do your very, very best. Meet at Paris with round reports.—J. MERCER JOHNSON, District Superintendent.

SPARTANBURG DISTRICT FOURTH ROUND

Newberry, September, 3-4; Ninety-Six, 5-6; Saluda and Trinity, 6-6; Hodges, 8; Greenwood, 10-13; Bradley, 12-13; Rock Hill, 17-18; Chester, 19-20; McConnellsville, 21; York Ct., 22; Yorkville, 20-23; St. James, 25; Clover, 26-27; Blacksburg, October 3-4; Reidville, 10-11; Wellford, 11-12; Jambobello, 12-13; Gaffney, 16-18; Pacolet, 17-18; Spartanburg, 19-25; East Spartanburg, 19; Gaffney Ct., 23; Cowpens, 23-25; Spartanburg Ct., 26; Greer, October 31-November 1. Brethren: The conference year is fast hastening to its close, and there is still so much work to be done. Look after each benevolent claim and strive to raise the full apportionment. You cannot afford to neglect the Episcopal and the Conference Claimants' Fund. The Board of Sunday Schools and the Freedmen's Aid Society have each new and greater claims upon us. Fail not to do your full duty in presenting the SOUTHWESTERN CHRISTIAN ADVOCATE as "the assistant pastor" on every charge.—B. F. WITHERSPOON, District Superintendent.

SAN ANTONIO DISTRICT FOURTH ROUND

San Antonio, East End, September 16-17; Floresville Cir., 19-20; Yorktown Cir., 21-22; Cologne Cir., 23-24; Cuero, 27-28; Gonzales and Shiny, October 3-4; Gonzales Cir., 6-7; St. Paul, 10-11; Ben Allen Cir., 14-15; Belmont Cir., 17-18; Gollad and Beeville, 24-25; Seguin and Olmos, October 31-November 1; Kerrville Cir., 3-4; Lavernia Cir., 7-8; Pleasanton Cir., 14-15; Hundo Cir., 21-22; El Paso, 21-22. J. W. WEAKLEY, District Superintendent.

GREENWOOD DISTRICT FOURTH ROUND

N. Carrollton, September 19-20; Kilmichael, 26-27; Carrollton, October 3-4; Winona, 9-11; Valden, 17-18; Valden Cir., 24-25; Hesslerville, 28-29; Goodman, October 30-November 1; Sallis, November 7-8; Durant, 13-15; Greenwood, 20-22; Pickens, 28-29; Ebenezer, December 5-6; Lexington, 12-13; Owens, 19-20; Tchula, 26-27. Brethren, the Missionary Convention and the Woman's Home Missionary Convention will meet in Pickens with the second district conference, convening November 23 at 2 p. m., closing the 24th at 10 p. m. The Missionary Convention and Woman's Home Missionary Convention will meet on the 25th at 9 a. m., closing at 10 p. m. Conference November 26-29. All come with full reports. Now, brethren, I must tell you from the pastor's report, Pickens is the only charge in the District which has 100 subscribers. I have the promise of one more; may get three more at once. And if the eleven charges do the best they can, that would give us a thousand for the Dis-



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trict. Now, each of you have your assessment for General Conference expenses. Please collect and send to Dr. Miller at once. Please add 5 per cent to your apportionment for Conference Claimants. The pastor in this district who has the largest number of subscribers at Conference will get the paper free for 1909. Now collect \$2 from each local preacher and \$1 from exhorters; each delegate brings \$2. I shall expect many of the general officers.—S. H. NEVILS, District Superintendent.

GRIFFIN DISTRICT FOURTH ROUND

Decatur Circuit, September 13-14; East Point, 18-20; Edwardville, 19-20; Oake Hill, 26-27; Stockbridge, October 3-4; McDonough, 9-11; McDonough Cir., 10-11; Williamson, 17-18; Jonesboro, 24-25; Hampton, 31-November 1; East Atlanta, November 6-8; South Atlanta, 8-9; Brook Station, 14-15; Griffin, 20-22; Griffin Circuit, 21-22; Fayetteville, 28-29. Brethren: This brings us up to our fourth and last quarterly conference for this year; let us work and pray for the Lord to help us in our work. The revival season is on; a thousand souls for Christ is the battle cry. Let the stewards plan for the pas-

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tor's rally, and so to it that the full assessment is paid. Let the pastors plan to make a good report at conference, we cannot afford to fall behind our last year's report.—P. H. TRAVIS, District Superintendent.

ROME DISTRICT

FOURTH ROUND

Aragon, September 5-6; Tallapoosa, 12-13; Cave Spring, 19-20; Robertsville, 20-21; Cartersville and Acworth, 26-27; Marietta, 27-28; Austell, 4-5; Douglasville, 3-4; Villa Rica, 10-11; River-town, 17-18; Bowdon, 24-25; Carrollton, 25-26; Cedartown, 21-November 1; South Rome, November 1-2; Floyd Circuit, 7-8; Rome, First Church, 8-9; Summerville, 14-15; Chickamauga, 15-16; Temple, 21-22; Adairsville, 28-29; Cohutta, 29-30. Brethren: This round brings us to the close of this conference year. Let us be careful to raise all of the assessment for the benevolent collections of the church. We have made great gains over last year. \$1,000 for benevolence is our watchword. Will you hear your part of this responsibility? Remember the Layman's Association will meet at Carrollton, Ga., September 10. Let each charge be represented. The Atlanta Conference has been changed from December 10 to December 3; this means that we are to hustle if we meet the demands of our church. I stand with you for the success of the Christian ministry.—C. W. ADAMS, District Superintendent.

REQUEST

Will the secretaries of the Annual Conferences composing the Seventh General Conference District, furnish me with a copy of the journal of proceedings of their respective conferences, 1907, 1908, and oblige

B. MACK HUBBARD,
District Representative, 1110 Dublin St., New Orleans, La.

Doings of the Workmen

ARKANSAS

Horatio.—Children's Day was all that could be expected. The program was well rendered and all were delighted with it. The collection was \$20.34. On June 14 the program was rendered at DeQueen with great success. Collection \$10. Holly Grove broke the record. Not only was the program good, but the collection also. We raised \$25. The pastor and members at these charges love each other.—David Hall, pastor.

Little Rock Circuit.—This circuit is doing a good work under the present pastor, the Rev. C. E. Banks. He certainly is the right man in the right place. He built two churches on this work and received thirty-eight new members. We hope to be able to keep this good man.—C. C. Cotton.

COLORADO

Canon City.—Sunday, August 9, was rally day at the Second Methodist Episcopal Church. We are striving to raise seven hundred dollars by the 25th of this month. We have organized four clubs in the church and we have first and second prize for the president of the club raising the most money above \$10.00. The names of the presidents are Richard A. Anderson, Mrs. Jessie Hoard, Sallie Walton and Miss Lou Ada Moore. We raised altogether at our rally Sunday \$67.35. The Rev. G. E. Trower, of Pueblo, was with us Sunday, preaching two able and convincing sermons. At 3 o'clock p. m. the pastor, the Rev. J. E. Williams, conducted a platform meeting. The following pastors were present and

made five minute addresses: The Revs. F. R. Hollenback, First Methodist Episcopal Church, G. W. Hatcher, First Baptist Church, H. M. Jamison, United Presbyterian Church, C. E. Sparks, Trinity Lutheran Church, and L. W. Harris, of Mount Olive Baptist Church, our city, Mayor Seely and Mr. W. H. Rector, Post Commander of the G. A. R., this city. They gave us kindly advice and their coming will not be forgotten soon. Our present pastor, the Rev. J. E. Williams, was sent to us from the Lincoln Conference one year ago last March. We had no place in which to call the people together to meet the pastor, not even a Sunday School. The church building that we did use had been torn down to give place to a new postoffice, so we were as sheep having no shepherd. But the Rev. J. E. Williams and his good wife came to labor among us; they have shunned no burdens and no sacrifice is too great for them to make for the cause of Methodism in this place. The result was after their coming that in three months everything was ready to begin our new church by the first of July, 1907, and by the last of August, same year, the building was nearly enough completed for us to hold in it our first rally to raise money to send our pastor to the Annual Conference at Grand Junction, Colo., to which conference he had been transferred. The panic came on just about that time, the smelters closed down and hard times in general prevailed, and too a number of our young people left some to attend school and some to teach in Kansas and Oklahoma, so there were only a few of us to carry out the work. But now our congregations are increasing with every service and we have a splendid choir; everything is looking up in spite of the hard times.

Lou Ada Moore.

GEORGIA

Sylvania.—Our third quarterly conference was held at St. Andrew's Church on June 18-19. Our District Superintendent was present and preached to the delight of all. Paid pastor during quarter \$83.10; paid Superintendent \$36.98; total, \$120.08. We are in the midst of a great revival. About thirty souls have already been converted.—E. P. Cannou, pastor.

Sparks.—Our third quarterly conference was held June 20-21, with the District Superintendent, the Rev. F. R. Bridges, as president. The reports of the pastor and officers were gratifying. The Superintendent preached two able sermons. The work is moving on nicely.—Sallie L. Farmer.

INDIANA

Evansville.—We began our work on the first of April, upon our pastor's return from conference. His esteemed wife, Mrs. J. O. Carson, was taken ill three days after his return and died on the sixteenth of April, leaving an infant son of twelve days old, who is now cared for by his grandmother. The death of Mrs. Carson was a stroke of such magnitude to both the pastor and the church that it cannot be expressed. However, we are glad to say that the light of hope is yet shining upon us from above. We have paid our pastor up to date \$116.12. We have carpeted our church at the cost of \$43.27, and have raised \$164.25 on our new church lot. Our second quarterly conference has just closed. The Rev. D. E. Skelton, D. D., preached two able sermons. Our own pastor preached an able sermon to the delight of his audience in the afternoon. Superintendent Skelton was paid in

full, \$15.00. Collection for the day, \$26. The Rev. Mr. Skelton encouraged us by saying that our work is in the best condition it has ever been. We are praying for the erection of our new church in order that we may be able to save a greater number of souls for Christ. Have had four accessions in the last quarter.—Ethel Lambert.

North Vernon.—June 14 Children's Day was observed at the Second Methodist Episcopal Church of this city. Exercises held at night. The church was crowded with both white and colored. Bro. Levie Colbert had charge of the exercises. He had taken up much time in training the children with the aid of his wife, Misses Ethel Mitchell, Goldie Barton and others. We think it one of the best Children's Day programs ever had at this church. Collection, \$2.70. We have a fine Sunday School attended by a noble set of young girls and boys. Superintendent George Hargge is also a local preacher; we have one exhorter, J. H. Smith, and one supernumerary, the Rev. Parls Fisher. North Vernon is a fine though small city of about 4,000 inhabitants, with but one colored church, six white churches, one colored school, with Prof. James Deameron, teacher; 48 railroad trains a day. I am serving my third year as pastor here.—W. S. Rollins.

KANSAS

Kansas City.—Of the Ninth Street Methodist Episcopal Church the Rev. D. Smith is pastor. We have just ended a great rally, and as given in Exodus concerning the erection of the Tabernacle: "And they came, every one whose heart stirred him up, and every one whose spirit made willing and brought the Lord's offering for the work of the tent of meeting and for all the service thereof." We began the rally Sunday, June 7, continuing it until July 19. We had the pleasure of having several noted ministers with us. Sunday at 11 a. m., the Rev. C. H. Holmes of Denver, Colo., preached an excellent sermon; at 3 p. m. the Rev. O. A. Johnson, of Independence, Mo., preached a grand sermon. He also preached again on the 19th. We were greatly delighted to have with us the Rev. J. A. Simpson, B. D., Missionary to Africa. He preached a noble sermon Sunday, July 19, at 11 a. m.; the Rev. Mr. Bruce, of Rosedale, Kas., preached at 8 p. m. That most excellent choir of Macedonia Baptist Church, Independence, Mo., came over and rendered some of their most beautiful selections. We raised \$179.35. The Ladies' Aid Society, with Mrs. M. Winn president, is doing a grand and noble work. The Parsonage Committee, with Mrs. M. E. Goins president, is doing great work. They have taken special interest in improving the outward and inward appearance of the parsonage. Our Sunday school is gradually coming to the front. With Mr. W. R. Johnson, Superintendent, and his corps of teachers and officers, we hope to have in the near future one of the best Sunday schools in the state. We are trusting in the Lord for the best and the beautiful thing about this is that "the poorest and humblest of God's dear children are entitled to strive for these best things."—Mrs. Cora E. Isaacs.

MISSISSIPPI

Vicksburg Circuit.—The second quarterly conference was held at Lynchos Chapel, June 6-7, by the Rev. R. P. Threlkeld, and found the work spiritually alive. Reports showed marked improvements along all lines. Paid

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the District Superintendent \$16.20; paid pastor during the quarter \$53.10. The Rev. R. P. Threlkeld preached a noble sermon. The claims of the conference were well cared for. King's invites the next session of the conference.—J. E. Thompson, Pastor.

Crystal Springs.—Our third quarterly conference convened July 25-26, with Dr. G. W. Smith in the chair. All officers presented good reports. Paid the District Superintendent in full, \$21. On Sunday Dr. Smith preached three powerful sermons. Raised for the pastor, \$137; total for the quarter \$358. We have remodeled and painted our church. It is now a thing of beauty. We are getting along nicely with our church work.—L. L. ShumPERT, Pastor.

Ackerman.—My third quarterly conference was held August 1-2 at Rockport. The District Superintendent came to us full of life. He lectured along all lines of church work. We had a full attendance of the members of the quarter. The Superintendent urged the members to take the good old SOUTHWESTERN. He preached and administered the Sacrament to a large number. The District Superintendent is held in high esteem by the members of this district. We raised for all purposes this quarter \$375. The work is moving along nicely. We want at least 100 conversions and we are praying to that end.—J. Burton.

Duck Hill Circuit.—At Blinford Church our third quarterly conference was held August 1-2. District Superintendent N. R. Clay was at his post. The reports presented by the various officers showed the work to be in a growing condition, and the Superintendent expressed himself as being highly pleased with the same. Paid the Rev. N. R. Clay in full. Paid Pastor D. Vanditord \$36. Sunday was a great day in Zion. Too much praise cannot be given the sisters of Duck Hill for the nice dinner served on Saturday.—G. N. Frazier.

Revival Notes

The Rev. J. H. Kelly, our pastor at Corrigan, Tex., writes: "We have just closed a very successful revival at Laurelia (Corrigan Circuit), with thirty precious souls happily converted and twenty-eight of whom joined our church. The Rev. D. A. Runnels, the little giant pastor of Fostoria, Tex., was with us, and rendered valuable service, which proved a benediction to many. Brother Runnels is quite a revivalist and a coming preacher."

Sunday night, July 26, marked the close of the great Tabernacle meeting that has been in progress at the Bethlehem Methodist Episcopal Church in Hempstead, Texas. The meeting was productive of great good and far-reaching in its effects. For fifteen nights the Rev. Wm. Bartley, and the true and tried of his congregation, stormed the strongholds of Satan. For fifteen nights the Christian army rained down shot and shell upon the camps of the enemy to the cause of Christ. When the smoke had cleared away, thirty-eight happy souls joined the church and took a decided stand for God and the right. The Rev. Mr. Bartley is a strong preacher, so forceful in logic, so clear in reasoning until sinners tremble and fall under the power of the Gospel. His sermons drew large crowds each night of men, women and children, white as well as colored. Brother G. Rhodes, of Galveston, the sweet singer in Israel, deserves special mention because of his incalculable service in the meeting. The choir was at its best and under the management of Mrs. Pauline Collins, rendered helpful service. The songs were sweet and captivating and had much to do with leading the thirty-eight souls to Christ. The financial feature of the meeting reflected credit upon the church and also showed the respect which Hempstead's people have for the pastor. The influence of this meeting will live to bless mankind long after we will have been gathered to other shores. Thus closes one of the greatest meetings ever witnessed by the people of our little city.—W. L. Davis, Principal City School.

The meeting at Lottle, La., was quite a success. The Rev. Samuel Green of Melville rendered valuable service all during the meeting. The Rev. Mr. Baldwin of Opelousas preached two instructive sermons. The Rev. A. B. Venable of Muson was present, also the Rev. H. Crump and the Rev. J. B. Williams of the Baptist Church. Collected during the meeting, \$62.11.

On the Denmark, S. C. charge the revival meeting is still in progress, and many have confessed Jesus as their personal Savior. Backsliders are being reclaimed, and the outlook for the charge, spiritually, is bright.

Mr. Jas. A. Connelly was busily engaged on the 29th and 30th of July in helping the Rev. G. W. Moore of North, S. C., in a revival meeting at St. James Methodist Episcopal Church. On the 29th he preached to a very large audience, text, Rev. 21-10 vs.; subject, "The City of God." Several knelt for prayer and two were truly converted to God. On the night of the 30th he preached again to a very large crowd. Seemingly the people were anxious about their souls. After preaching several came to the altar for prayer. The result was great. Eight souls found Jesus. The Rev. Mr. Moore is a gentleman of high standing and the

PROF. GEO. P. CHILDRRESS

George P. Childress was born April 10, 1878, near the town of Ackerman, Miss. His early life was spent on the farm, where he received the careful training of a Christian mother and father until the years of 1889 and 1892, respectively, when they passed into the great beyond and this boy was left to work out his own destiny. He attended the schools of Choctaw County, Miss., until able to make a third-grade license; then he began to teach. Soon he was able to enter Rust University



at Holly Springs, Miss., where he stayed until he finished the college preparatory course in 1898, since which time he has been principal of the city colored schools of Ackerman, Miss. Prof. Childress connected himself to the Methodist Episcopal Church at Ackerman, of which church he has been Sunday-school superintendent for ten years and is also a trustee and steward, a great church worker and a faithful Christian. In 1900 Prof. Childress was married to Miss Bethage Campbell, daughter of the Rev. William Campbell. She has been an earnest and helpful companion. The Professor is in the forefront of his people of this section, stands very high in the esteem of the white residents and has represented his county for sixteen years in district and state Republican conventions and has served as petit and grand juror in federal court for eight years. He has state license for life in this state. He has accumulated some nice residence property to the value of \$2000, besides having some good personal property. Prof. Childress has been recently elected principal of the city colored school at Durant, Miss., where he will no doubt "make good."

people of North, S. C., admire him very much. He is doing great good and says that he wants 100 souls for Christ by the time South Carolina Annual Conference meets.

"The Rocky Ford, Georgia, charge is now spiritually alive. We have just closed one of the greatest revivals in the history of the church. In this revival eighty-four souls were added to the church. There were others converted who went to other churches. Yet we are glad to know that we can have a hand increasing the membership of churches. We look for more." —C. W. Prothro, Pastor.

The Rev. J. M. Moody has just closed a very successful revival at Pleasant Grove and Atoka, Tenn. Thirteen conversions and ten added to the church. The circuit is in a very prosperous condition and will be able to raise all assessments and current expenses. The Rev. Mr. Moody is a worker; in fact, he is a pastor of unusual ability. The membership is this early asking the conference for his return, that they may be able to accomplish their aims the ensuing year.

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The Rev. M. S. Jorden, of Columbus, Texas, has returned home from San Antonio, where he was engaged in a revival, assisting the Rev. Harry Swann. Bro. Jorden reports good success at San Antonio. On his own work he found his local preachers engaged in a revival. The meeting continued for three weeks. The success was forty-four conversions. A few of that number join the African Methodist Episcopal Church and the Baptist Church. At the close there were 700 people on the ground—white and colored.

On July 31 the Rev. Robert A. Taylor, pastor, Lowell Methodist Episcopal Church, Jeanerette, La., reported twenty-nine conversions and twenty accessions, with the revival fire still burning.

The Rev. Geo. W. Rogers has had a very successful revival service at Lake City, S. C. Sixteen souls were brought to Christ. The Rev. F. E. McDonald, of the South Carolina Conference, who is a power in the pulpit, was an able assistant. The church was spiritually revived and the membership increased.

Since the last conference this charge, Ronceverte, W. Va., has had a glorious revival. White Sulphur was cast off and Ronceverte made a station with 80 members. A revival was started here in June, resulting in 25 conversions. Three were immersed and fifteen baptized at the altar. The meeting was continued at Alderson for two weeks. In this meeting twenty souls were born anew. The membership was 80; but it is now one hundred and twenty-six. Six were immersed and one, a man of eighty-one years, was baptized at the altar. The Rev. A. Becks is pastor.

Doings of the Workmen

MISSISSIPPI

Coahoma.—Our second Quarterly Conference convened June 27-28, with Dr. B. F. Woolfolk in the chair. Nearly all of the officers were present with written reports. Every interest of the church was looked after and the Doctor preached to the delight of all who heard him. A large number communed. I have raised for all purposes this quarter, \$193.90.—D. D. Shelly, Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. LOUIS C. HARRIS.
The Rev. Louis C. Harris was born in Virginia September 27, 1860. He passed peacefully to his reward on July 11, 1908, at Hardinsburg, Ky. He had been a patient sufferer for seven months, but even during his illness he labored for the Master in exhortation and prayer. His most earnest desire was to serve the people so as to meet their convenience at a great sacrifice to himself. He was admitted into the Lexington Conference in 1890. Since that time he has served the following charges: Cloverport, Princeton, Vine Grove, Shelbyville and, lastly, at Hardinsburg—all of which were in Kentucky. At the last place he was stricken down with the fatal disease that finally caused his death. He was married to Miss Mary Davis of Georgetown, Ky., and to them one daughter was born, who preceded her father to the better world some years ago. The deceased was a successful pastor in all the churches he served, and he endeared himself to all who knew him. His translation, which occurred on the Saturday before the Louisville District Conference convened on his work, cast a great sadness over the conference. The writer assumed charge and carried out his plans, previously arranged by him, and a splendid session was enjoyed, under the circumstances. Brother Harris loved his brethren of our conference, and he always was pleased to have him with them. A wife, three brothers and one sister, a grieved congregation and his brethren mourn his death.—H. W. Tate.

MRS. LOIZIE DAUGHTRY.
Loizie Daughtry, wife of the Rev. W. V. Daughtry, the pastor of St. Mark Methodist Episcopal Church, Augusta, Ga., entered into the fullness of life on July 12, 1908, at the age of thirty-three years, nearly twenty-five of which she spent in the service of Christ. She was a faithful companion to her husband from August 13, 1892, till July 12, when she was promoted to a higher life. For a little more than seven years in the ministry with her husband she endured hardships as a good soldier. In the absence of her husband the family altar and the Bible always had a friend in her. In her neighborhood has lost a peaceable associate, the church a Christian character and the Sunday-school and Epworth League a warm friend. She leaves a husband and three children to mourn their loss. Her body was carried to Rock Ford, her home, and there at Horse Creek Church her most glorious life was reviewed. Officiating in the funeral services were Rev. C. W. Pratho, pastor at Rocky Ford, and Rev. S. P. Bryant of Charlestown. A host of friends followed her remains to Horse Creek Cemetery, where her body was conveyed to rest till the final day.

WYN.—Mary Wyn, daughter of Mr. Louis Wyn of New Orleans, died at Pineville, La., on August 7, aged sixteen years, seven months and four

Do You Open Your Mouth
Like a young bird and gulp down whatever food or medicine may be offered you? Or, do you want to know something of the composition and character of that which you take into your stomach whether as food or medicine?
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A host of medical authorities of all the several schools of practice, recommend each of the several ingredients of which "Favorite Prescription" is made for the cure of the diseases for which it is claimed to be a cure. You may read what they say for yourself by sending a postal card request for a free booklet of extracts from the leading authorities, to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and it will come to you by return post.

days. The funeral was conducted by the pastor, the Rev. J. A. Vincent, and the Rev. G. W. Holmes.—J. A. Vincent.

KENDALL.—Annie Kendall died in peace at Carrollton, Miss., in August, 1908. The funeral on the second Sunday in August was conducted by the Rev. S. D. Troupe, pastor, in Tillman Methodist Episcopal Church. She is survived by her husband, three children, mother, father, brothers and sisters.—S. D. Troupe.

FLUKER.—Lucy Fluker of Vniden, Miss., died without Christ on August 10, 1908, at the ripe age of eighty years.—W. S. Leake, Pastor.

RICHARD.—Alice Richard, a faithful member of Martin Grove Methodist Episcopal Church, Vniden, Miss., fell asleep in Jesus on August 10, 1908, aged twenty-eight years. She is survived by one brother and a host of friends.—W. S. Leake, Pastor.

COLMON.—Mrs. John Colman died at Natchitoches, La., on August 16, 1908. The funeral service was conducted by the Rev. D. Garnet.

WAASHINGTON.—Nellie Washington, one of the founders of Thomson Chapel, New Orleans, died in the full triumph of the Christian faith at the ripe age of one hundred and eight years. She leaves a daughter, twenty-eight grandchildren and a host of friends to mourn her departure. The remains were laid to rest in Louis Street Cemetery. The Rev. M. Smith of Spain Street Congregational Church assisted in the service.—D. M. Seals, Pastor.

EVINS.—Sophia Evina, a faithful member of the Methodist Episcopal Church on the Vicksburg, Miss., Circuit, was born in 1844 and died on March 8, 1908, aged sixty-four years. She was converted when twenty-seven years old, and lived a Christian for thirty-seven years. She was one of the founders of Lynch's Chapel on the Vicksburg Circuit. The funeral was preached by the Rev. R. P. Threlkeld,

Marriages

HINES-MADDOX.—At the home of the bride in Alexandria, La., Mr. John Hines and Miss Mary Maddox, Thursday evening, August 6, 1908, the Rev. R. C. Worsham reading the ceremony.

VAUGHN-JOHNSON.—At Litcher, La., on July 23, 1908, Mr. Phillip Vaughn and Miss Ora Johnson, in the Methodist Episcopal Church, the Rev. H. A. Sorrell officiating.

KEMP-ELLIOTT.—Mr. Eugene V. Kemp of Key West, Fla., and Miss Edith M. Elliott, formerly of Jacksonville, on Wednesday, August 12, 1908, at the home of Mr. and Mrs. James Jones, 907 Thomas Street. The parlor was tastefully decorated. Promptly at eight p. m. the groom and his best man entered; Miss Maxie A. Jones, the bridesmaid, followed; then came the bride, leaning on the arm of her father, the Rev. J. F. Elliott. Rev. W. T. Collier, the pastor of Newman Methodist Episcopal Church, officiated. The bride wore a beautiful dress of white silk taffeta and carried a bouquet of white roses. The bridesmaid was prettily attired in a dress of white silk taffeta. The presents were numerous, beautiful and useful, and came from friends in Key West and other parts of the state. After the serving of refreshments the couple left for the beautiful home of the groom at 405 Julia Street.

district superintendent, and J. E. Thompson. The deceased leaves a host of friends.—J. E. Thompson, Pastor.

JACKSON.—On June 17, 1908, death claimed the infant son of Mr. and Mrs. Edward Jackson of Litcher, La.—H. A. Sorrell, Pastor.

HACK.—On July 2, 1908, at Litcher, La., death visited the home of Mr. and Mrs. Oscar Hack and took to the home beyond their little son, Oscar.—H. A. Sorrell, Pastor.

CARR.—Death entered the home of Mr. and Mrs. Henry Carr, at Litcher, La., on July 23, 1908, and claimed for its own their infant son, Leander.—H. A. Sorrell, Pastor.

MELVILLE.—Isalah Melville, the eight-year-old son of Nellie Melville, died on July 11, 1908, and was buried in the Fair Oaks Cemetery, Louisiana, on July 12.—T. A. Hampton, Pastor.

BOWEN.—At Atlanta, Ga., on July 17, 1908, occurred the death of Lizzie Bowen. The funeral was attended on July 19 by District Superintendents Johnson of the Atlanta District, Travis of the Griffin District, Dr. Rush, pastor of Central Avenue Church, and the pastor, Dr. E. H. Oliver. Mrs. Bowen was thirty-eight years of age. She was a loyal member of Warren Church, being a member of the Methodist Episcopal Church since childhood days. She was a faithful worker in the Woman's Home Mission Society and was also president of the Ladies' Aid Society of this church. Always doing her duty, our sister was loved by the many who knew her. She leaves a husband and one daughter, Mrs. Essie Greir, an aged mother and several sisters and brothers.—Mrs. Minnie E. Sims.

FACEN.—Mattie Facen, a faithful member of St. Peter Church, Lake Providence, La., died in full triumph of faith on July 24, 1908.—William S. Harris.

SIMPSON.—Carry Simpson died on

GRATEFUL THANKS

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August 13, 1908, aged thirty-six years. She leaves a husband, six children, two brothers, two sisters, father and mother to mourn their loss. She was a member of Solomon Methodist Episcopal Church, and was faithful and loyal. She died in the triumph of the Christian faith. The funeral gathering was the largest ever assembled in Solomon Methodist Episcopal Church. The deceased was buried with the honors of the Eastern Star Lodge. The services were conducted by the pastor, the Rev. A. H. Lathan, assisted by the Revs. B. J. and George N. Jones.—A. H. Lathan.

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Southwestern Christian Advocate

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Doings of the Workmen

LOUISIANA

Mandeville.—I take this method to thank the young ladies and gentlemen of Mandeville for giving me a grand pound donation on Tuesday night, August 4, and on the 6th a grand cake feast was given. The amount raised was \$6.65. God bless the young people of Mandeville. The prime movers were Mesdames Cecile Cologne, Christie Williams and Misses Ophelia Brown and Lucy Lewis.—C. W. Kershaw, Pastor.

Recently District Superintendent P. W. Clark of the Lake Charles District and others planned a delightful pleasure trip to Vermillion Bay. The start was made from the beautiful and thriving town of Abbeville, on the gasoline boat "Vow," with a distance of from thirty-five to forty miles before us. Among those on the trip were: District Superintendent Clark, the Rev. Mr. Herrod of the Congregational Church and the Rev. Mr. Oville of Abbeville and Dr. J. T. Marshall, pastor Union Methodist Episcopal Church, New Orleans. On the way the Revs. J. B. Johnson and P. Bihbs, with a number of others joined us. One must take a trip on Bayou Vermillion to get a real conception of its picturesque beauty. As we glided down the stream Dr. Marshall identified many scenes of his boyhood and pointed out the old homestead of his youth. Through the courtesy of Captain Porter Walker, he took the wheel and piloted the boat a distance of ten or twelve miles. We passed Devil's Elbow, went to Shell Island, Rat Island and Onoin Lake. Those having the outing in hand had planned wisely and well, and they have our lasting gratitude. Two men had preceded us to Shell Island, where they had caught and fried fish, holding it in waiting for our arrival. It would be hard to calculate how many fish and crabs, with other edibles, were consumed by the crowd. Bathing along the sea-shore was also a delightful feature of the trip. A vote of thanks is hereby extended to the promoters of this day of pleasure and recreation.—A Participant.

NORTH CAROLINA

High Point, J. H. Lovell, Pastor.—Sunday, July 12, 1908, was formal opening day at the Morris Chapel Methodist Episcopal Church, High Point, N.

Crescent City Notes

Gertrude, the little daughter of District Superintendent J. J. Obee, paid our office a pleasant visit last week.

A "Poverty Soshul" at Central Church, Monday evening, September 7, will be the "lafable" event of the season. All must wear their poorest clothing or be subject to a fine. Don't miss it.

MALLALIEU.—The third quarterly conference held Friday, August 21, was an excellent one, District Superintendent W. J. M. Price presiding. Reports were good and showed marked improvement along all lines. Ten were received into the church from probation. Services good all day Sunday, the District Superintendent preached at 11 a. m., the pastor at 7:30 p. m. The Rev. A. Luster and Mr. J. D. Pool were present and assisted in the services. Pastor W. S. Chinn will begin the fall revival at an early date and plans are being put forth for the furtherance of the church work in general. The several auxiliaries are working well. Women's Day observed at 3 p. m., was quite an affair. Mrs. Lucy Kay, Aungella Young and Alice Jackson conducted their several departments with great credit to themselves. Collection for the day, good.

LAFON OLD FOLKS' HOME.

A club of young men, led by Mr. R. D. Clark, L. Lee, E. J. Magruder, A. A. Dunbar, John Williams, Mr. T. A. Carr and J. A. Moton, brought to the Lafon Old Folks' Home August 22 a wagon load of groceries, ice cream and cake, etc. Mr. R. D. Clark made the presentation speech, response by the Rev. C. W. Reeves on behalf of the Home. God put it into the hearts of these young men to do this kind deed for suffering humanity and for this institution which is in need of friends. The old people in this institution are happy to know that there are a few of the young, who care for and think of the aged. If more such young men could be found our old people would be better cared for. Also a company of ladies led by Mmes. N. J. Dennis, E. J. Anderson and Mrs. Lemmons presented the Lafon Old Folks' Home a number of bars for the beds. This kind act cannot be too highly appreciated. These ladies have our sincerest thanks. May God prosper them in their every undertaking.

C. At 10:30 Sunday morning the members of the church and the Sunday-school children, together with friends and visitors, met in the Normal School Chapel, their former place of meeting, and forming a procession marched to the new church. On nearing the building they began to sing, "We are marching to Zion." Then when the little children reached the door, they halted and formed an aisle and continued to sing while the older members of the church marched into the building. Ere these youthful voices had ceased on the outside, the choir which had been detached ahead struck up the enthusiastic strains, "Onward, Christian Soldiers." Finally, when all were on the inside the whole congregation stood and joined heartily in singing twice over, "Praise God from Whom all Blessings Flow." The opening sermon was preached by Dr. I. L. Thomas. It was

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Indeed a great sermon, full of consolation, inspiration and enthusiasm. When Dr. Thomas had finished it seemed that every one felt like thanking God and praising Him for past blessings and at the same time greatly inspired to put forth the noblest effort possible to aid in the work immediately at hand. Some of the most representative white citizens of the town were present, and were heard afterwards to express themselves in highest terms with regard to Dr. Thomas and his sermon. One of them also left his check for \$25 with which to start the collection. At 3 o'clock p. m. Dr. J. E. Thompson, pastor of the Washington Street Methodist Episcopal Church, South, preached a most appropriate and effective sermon. It was highly appreciated and much enjoyed. Dr. Thompson is our friend and shows himself ever ready to help us in our struggles. Special music was rendered by the choir of the Methodist Episcopal Church of Trinity, N. C. At night Dr. Thomas preached another great sermon to an appreciative audience. Monday night there were held presentation exercises. Mr. Henry Davis, representing the Building Committee, in a very fitting address presented the keys to the trustees, and Prof. P. L. Eccles, representing the latter Board, responded appropriately. Dr. J. P. Morris, who was to deliver the address of the evening, was unable to be present, but Dr. Thomas served us again to a very great advantage by giving us some practical information on the mission and workings of our great church. Tuesday night, there was the Sunday School celebration. Dr. J. Lott Bullock, of Greensboro, delivered an address. Wednesday night, general praise and testimonial service. Thursday night the Woman's Home Missionary Society rendered a very interesting program. Friday night the program was in charge of the Epworth League.

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The address was delivered by Prof. J. A. McRae, of Thomasville, N. C. On Tuesday, Thursday and Friday nights able representatives from the sister churches of the city were present and took part in the exercises. Collections for the opening amounted to \$192.47. The following ministers were present during the opening, to whom we extend especial thanks: Dr. I. L. Thomas, Dr. J. E. Thompson, Dr. J. D. Chavis, Revs. Daniel Brooks, David Connell, O. S. Bullock, (First Baptist Church), B. F. Jordan (Mt. Vernon Baptist), S. L. May, Kelly (Congregational Church); Dr. M. M. Jones, Revs. M. J. Bullock, P. J. Cook and D. S. Saulters. We are also very thankful to all of our friends who aided us in any way. On Sunday, July 19, when it seemed that the members had paid out all of their money in the opening rally, they came forward and put \$20 on the table for the pastor; and yet not being satisfied, they swept into the parsonage with a large storm of provisions on Monday night. Our people are elated over their new building, enthusiastic for the interests of the church, and anxious for the welfare and happiness of the pastor and family, for which the latter are glad and thankful.

Southwestern Christian Advocate



ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

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AN APPEAL WITH A MORAL TO IT

WE have no right to bequeath to the future problems that can be solved today. We have no right to burden posterity. We live within the present and should act within the present. One of the issues that faces our membership in the South, and one that reveals weakness more than anything else is the failure on the part of our ministry and membership to bring the Southwestern Christian Advocate to the point where it will be of the largest service to our people and at the same time in justice to our superannuates and widows and orphans of our deceased preachers to pay its own bills. Did we say reveals weakness? But the task is not beyond our strength and the placing of the Southwestern on a self-sustaining basis would be a most encouraging event and a prophecy of a brighter day in the Church. Principles of high living are involved in this undertaking. Self-respect, duty, loyalty to the Church, and large returns in the spiritual and mental development of our membership demand heroic effort. An excellent record was made last year. The past is dead and the living present summons us in clarion tones to action. It was General Grant's continual pounding that brought glorious victories. We have done well and are to be congratulated, but we have not done all that is to be done. The task of putting the Southwestern squarely on its feet for the accomplishment of the largest possible good and for the returning to the worn-out preachers, widows and orphans their just dues should demand our prayerful and serious attention.

OUR RESOURCES.---We have the machinery, we have the men and measures. All that is needed is the application of our resources in a united effort. We have 100 District Superintendents, 1,800 pastors, 4,000 local preachers, 300,000 members. This is a formidable host. That we do not accomplish the undertaking at once is because of the lack of interest or the lack of united effort. We are more than able.

If the District Superintendents and pastors would get on their jobs and without equivocation or excuses present the claims of the Southwestern to the people in a vigorous fashion we would settle for all time the plea of the Southwestern for self-support.

OUR TASK.---The cry is, "THE SOUTHWESTERN IN EVERY HOME." This would give

us a subscription list of at least 20,000, and with the increased advertising that we could command our paper would not only be self-sustaining, but would yield a revenue. The claim of the Southwestern is not a side line. Pastors and District Superintendents are required by the discipline of the Church to circulate our literature. Bishop Warren, our senior effective Bishop, says, "No one should be an official member who does not take an Advocate." The preacher is really not on his job who is not thoroughly interested in pushing the claims of the Church papers, and when he refuses to do so he curtails the resources for the development of his own Church and refuses the aid of the medium that will largely help in raising his Church claims. We should have 5,000 new subscriptions at once and ultimately 20,000. Why not?

LEST WE FORGET.---REMEMBER 42 years frown upon us in our effort to bring the Southwestern Christian Advocate to a self-sustaining basis. If the undertaking is a man's job, we are twice grown. REMEMBER that the Church has during all these years made liberal donations for the continuance of this paper. REMEMBER that the Church has recently given \$12,000 in a lump for a building. If we appreciate the generosity of the Church we will roll up within a few months at least \$12,000 worth of new subscriptions. REMEMBER that the Southwestern Christian Advocate is an indispensable force in the life of our membership in the South and its usefulness would be more than doubled by the doubling of its subscription list.

DO IT NOW.---The world is putting a large premium on men who can do things, and the Church is also. We are to be doers of the Word. We should have a Southwestern Day in every Church. If you will not hold a Southwestern Day, why not? You ask "When?" We answer, "Any Sunday between now and January 1, 1909." You set the day and we will tell you how to observe it. We will send you a supply of specially prepared Southwestern Day programs, with the responsive readings and songs adapted for the occasion. We will also send wall posters, leaflets, receipt pads and sample copies. If you will observe Southwestern Day, tell us so and tell us now. Get busy, brethren; fix the day and inform us at once.

The National Negro Business League

By R. W. Thompson

The ninth annual session of the National Negro Business League was held in Baltimore, Md., August 18-21. Its three days of strenuous activity attracted more attention and received a larger degree of earnest consideration than any other organization of our people that ever gathered in the city of Baltimore. The welcome accorded the 1,500 delegates and visitors was ardent in character and city-wide in scope, and white and colored citizens vied with one another in extending the "glad hand." Much had been expected, because of the reputation of Baltimore for open-handed hospitality and generous hearts, but the cordiality of the reception of the League and the magnitude of the preparations that were made and carried out with clock-like precision, more than realized the hopes of the most sanguine and established a new record in the matter of municipal entertainment. The personnel of the gathering was up to its usual lofty standard, and the multifarious callings were represented as heretofore by acknowledged authorities in their several lines. Some of the old faces were unavoidably absent, but there was an unprecedented influx of new ones that showed forcibly the healthy growth of the organization into truly national proportions. The program was more symmetrical and of spicier ingredients than at any previous meeting and the discussions seemed snappier, without detracting in the slightest from the proper dignity of the subject in hand. The vitalizing influence and tireless energy, vast experience and unassuming diligence of Emmett J. Scott were brought conspicuously into evidence by this remarkable mirror of the material advancement of this promising race of ours.

Taking one consideration with another, the ninth annual session was the most elaborate, most interesting and most profitable of the entire series that began in Boston in 1900.

For the first time in the history of the League's convention itinerary, the city made a special appropriation for its benefit. Through the thoughtful kindness and personal influence of Mr. Harry S. Cummings, the city council, of which he is an esteemed member, set apart \$400 for the illumination of several blocks of Druid Hill Avenue, from Biddle to Lanvale streets, with a Court of Honor at Hoffman street. The latter comprised six massive snow-white doric columns, entwined with a myriad of electric lights, with vari-colored lights forming an arch above, and the whole making the surroundings almost as light as day. The city also donated the use of the great Richmond Market Armory and tendered the steamer Latrobe for a delightful sail down Chesapeake Bay. The courtesies thus extended by the council represented an expense of not less than \$1,000. In addition to this, every business house on Druid Hill Avenue from Eutaw street to the strictly residential section was lavishly decorated with flags and bunting, and many beautiful homes were similarly adorned in honor of the occasion. Yellow and black, the colors of the commonwealth of Maryland, and the national colors were festooned in artistic fashion and large portraits of Dr. Booker T. Washington were in evidence in the scheme of decoration on all sides. The city was in gala attire throughout the League season, and from start to finish, the race's most constructive organization pursued its way amid a blaze of glory. The weather was ideal, host and guest were in sympathetic accord at all points, not a single discordant note was sounded, no accidents were reported and the event came to end with "everybody happy" in the joy of giving liberally and receiving graciously.

THE LEAGUE IN ACTION

The regular proceedings began Wednesday morning shortly after 10 o'clock, in the beautiful, spacious and well appointed Sharp Street Memorial Methodist Episcopal Church, corner of Dolphin and Euting streets. The officers of the League were escorted to the platform by Mr. Harry T. Pratt, fourth vice-president of the body, who presided throughout the preliminary period of the convention. Music was furnished by a choir of twenty-five selected voices, under the direction of Mr. James F. Fessenden. The Rev. A. L. Gaines, pastor of Trinity A. M. E. Church, delivered the opening prayer.

J. L. H. Smith, Grand Master of Masons of the State of Maryland, in a felicitous speech, welcomed the League on behalf of the citizens. Dr. J. H. N. Waring, principal of the High and Training School, welcomed the organization in the name of the teachers of Baltimore. The Rev. M. J. Naylor then spoke for the ministers and the religious denominations, and Secretary William L. Fitzgerald extended the hand of fellowship in behalf of the local League.

After a solo and chorus, "Pray of the Peace of Jerusalem," by the choir, Vice-President Pratt turned over the meeting to Dr. Booker T. Washington, handing him a richly carved gavel made from the wood of a tree that had lived for 100 years in San Domingo and had come into the possession of the Grand Lodge of Masons of Maryland, in whose name he presented it. Dr. Washington received an ovation rivaling that of Mayor Mahool as he stepped to the front of the rostrum.

James C. Napier, President of the One-Cent Savings Bank at Nashville, Tenn., was the first speaker to respond to the welcome addresses on behalf of the League.

The next response was from Isaiah T. Montgomery, founder of the thriving town of Mound Bayou, Miss., and who served as its first mayor. He was a slave of Jefferson Davis, and now owns the plantation of his former master. He was the only colored member of the Constitutional Convention of Mississippi and lent his powerful influence to prevent much legislation that would have been exceptionally detrimental to the Negro race. Mr. Montgomery is one of the South's most successful cotton planters and his possessions rank well with those of any citizen of his State, regardless of color. His address also was practical and met with hearty approval.

Before entering upon the business section of the program, Dr. Washington made a statement which set the pace for the three days' proceedings. He declared that the convention was not made up of orators. It was a gathering of strong, thoughtful and active men, plain of speech, who had really done something worth while, and who are here to recite the simple facts touching their achievements—what they have done and how they did it. They are here to tell what had actually been accomplished, not what they are planning to do. Little attention would be paid to resolutions, and parliamentary quibbles would be scrupulously avoided. In the nine years of the organization no one had yet risen to a "point of order," and he hoped that the record would remain unbroken at Baltimore. The delegates would be inspired by hearing of the struggles and triumphs of men who had the courage, tenacity of purpose and patience to stick to their business until they made good.

The program got a fine start at the morning session and the discussions which followed were vigorous, illuminating and informing. C. F. D. Fayerweather, of Newport, R. I., opened on "100 Years of Blacksmithing," followed by "Truck Farming in Maryland," by Jeremiah Caither, of Anne Arundel County, Md., and "The Livery Business," by Thomas Harris, of Larchmont, N. Y., each of whom sustained himself well in the rapid cross-fire of questions from the members of the body.

DR. WASHINGTON'S MESSAGE OF HOPE

At night the great Richmond Market Armory was crowded to the doors, notwithstanding the fact that tickets were required and a fee exacted, in order to handle the throng with more system than had heretofore been employed. The main floor, gallery and stage were filled early, and many were compelled to stand. The attendance was conservatively estimated at 6,000, and the message of hope that they came to hear from Dr. Washington's lips was given rapt attention. The "Wizard" was in excellent voice and fairly bubbled over with good humor, yet the thread of his story was along lines of the most serious character. He so happily intermingled witty illustrations with sage advice that the hour and a quarter which he spoke passed all too rapidly for his absorbed listeners. Booker Washington's latest speech is always his "masterpiece," and this was no exception. The annual address of

the president is the feature of each year's convention. It is the keynote of the organization's deliberations, and it seemed that this year it hit the mark with a clearer ring and a greater degree of confidence than ever before. The League is no longer an experiment, the cumulative force of repeated meetings, with its constant acquisition of new and valuable material, together with the increasing warmth of its receptions in the great cities of the country, has bred in its official head an assurance of popular support that makes his task of leading proportionately easier year by year. Dr. Washington and the League and the masses have all grown along together, and after nine years of anxious labor, the trinity seems to be established on such a firm basis that no fear can now be felt as to the permanency of the combination.

COUNCILMAN CUMMINGS STRONG IN HIS OWN HOME

First Vice-President Charles Banks presided during the evening, but the duty of introducing Dr. Washington, by common consent, fell upon the shoulders of that energetic, resourceful and indefatigable son of Baltimore, and acknowledged tribune of his people, Harry S. Cummings, for so many years member of the city council and who will be re-elected for many years to come. The mention of Mr. Cummings' name was a signal for a wave of applause that lasted for several minutes and scarcely died away until new memories of his achievements for the race started the cheering again. The ovation was one of the most gratifying episodes of the week. Not only was it a high personal compliment to a gallant and faithful leader, but it indicated that hard work and sheer merit are appreciated by the rank and file of our people, that character and ability do win respect and confidence, and such demonstrations serve as an inspiration to others who may be faltering between the straight road of duty and the by-path of doubtful expediency. The great reception accorded Mr. Cummings proved beyond cavil that some prophets are honored in their own country, despite the contrary view of the Psalmist.

Mr. Cummings' introduction of the "Wizard" was worthy of the man and the occasion.

As the closing attraction of Thursday evening, Dr. Washington presented Hon. William T. Vernon, Register of the United States Treasury, who was received with such hearty acclaim that at the conclusion of his extraordinarily eloquent and well-worded ten-minute address, he was compelled to make repeated acknowledgements of the applause. Register Vernon praised the labors of Dr. Washington and announced himself in thorough sympathy with the purposes of the Negro Business League and subscribed \$25 for a life membership.

In the afternoon a pleasant excursion was taken to the park, where the fresh air camp is located, and the delegates were agreeably surprised with the perfect arrangements made for the little folks and invalid adults.

Friday was "get-away" day and Dr. Washington crowded two days' work into one and finished the essentials in good order. The star event of the morning was an exhaustive address on "Negro Life Insurance," by William S. Dodd, special attorney for the Mutual Life Association, with headquarters at Hampton, Va. Mr. Dodd is a white man who has made a deep study of Negro life and mortality tables and showed himself a master of every phase of the insurance business. J. C. Rapier's address on "Business Failures" was one of the best of the meeting, and will probably be published in pamphlet form. William H. Dodd, of Baltimore, on "Furniture Business," and S. G. Craig, of Brooklyn, N. Y., on "Succeeding as a Purchasing Agent," rounded out a highly interesting symposium.

The Undertakers' Association, affiliated with the League, held a business session, made reports showing a greater degree of prosperity than existed last year, and re-elected G. W. Franklin, of Chattanooga, Tenn., president; James N. Shelton, of Indianapolis, Ind., secretary, and W. M. Porter, of Cincinnati, O., treasurer. The Bankers' Association met informally and continued the organization so auspiciously started two years ago at Atlanta.

ELECTION OF OFFICERS

The committee reported the following list of officers and all were elected by acclamation, amid loud cheers for each as his name was called:

President, Booker T. Washington; First Vice-President, Charles Banks; Second Vice-President, S. G. Elbert; Third Vice-President, Harry T. Pratt; Fourth Vice-President, J. A. Lankford; Corresponding Secretary, Emmett J. Scott; Treasurer, Gilbert E. Harris; Compiler, S. Laing Williams; Registrar, I. H. Gilbert; Assistant Registrar, R. C. Harrison; Transportation Agent, Cyrus Field Adams; Official Stenographer, William H. Davis. The Executive Committee elected J. C. Napier as chairman to succeed T. Thomas Fortune, and the remaining members were announced as follows: Dr. S. E. Courtney, Massachusetts; J. C. Jackson, Kentucky; W. L. Taylor, Virginia; E. P. Booze, Colorado; J. E. Bush, Arkansas; Dr. S. A. Furniss, Indiana; N. M. Lewey, Florida; N. T. Velar, Pennsylvania; F. T. Andrews, South Carolina; F. D. Patterson, Ohio; J. E. Bell, Texas.

The resolutions, read by Charles Banks, re-affirm-

ed the faith of the League in the principles of industry, economy and fidelity to business obligations, plead for a suppression of the lawless element of the race, and urged the acquisition of homes and the useful occupations as the greatest enemies of crime and shiftlessness. The mayor and city council of Baltimore were thanked for their great services in making the meeting a success; the officials of the Sharp Street Memorial Church were given a grateful appreciation for the use of their magnificent edifice, and the press and citizens were well remembered for their countless courtesies and openhanded hospitality. Dr. S. A. Furniss, from the Executive Committee, reported Louisville, Ky., as the next place of meeting, and the choice was ratified with many expressions of satisfaction. The audience was treated to a surprise by Dr. Washington in introducing Henry O. Tanner, of Paris, the famous artist. Dr. Purdy had his Orphan Glee Club sing some pathetic ballads, and the Hampton Quartette, made up of F. W. Crawley, J. H. Wainwright, S. A. Thomas and A. H. Scott, so captivated the League that the hoat ride down the bay was postponed until all souls got their fill of the charming music.

under such conditions, hut from the Negroes themselves. The Board of Education was appealed to, and it erected a separate building, a small frame structure, which it permitted the occupants to name "The Sherman School," where the "invaders" might find instruction at the hands of one of their own race for their offspring. It now has an average daily attendance of twenty. Though the two buildings are in close proximity, there is never any trouble among the pupils. Both races mingle at play during the recess hour, and all meet upon that common plane of comradeship known only to childhood. Prof. C. B. Jones, the Negro principal of Lovejoy School, is also local superintendent of instruction and has complete control over the white teacher. There are no truancy officers in Brooklyn, for the children attend school punctually and are in bed at nine.

Brooklyn has three Negro churches, two of the Baptist faith and one of the Methodist, but there are no religious advantages for the whites unless they choose to affiliate with the colored brethren. Most of the whites who are devout enough after a week's hard toil to travel the distance on Sundays, go either to East St. Louis or one of the tri-cities—Madison, Granite City or Venice—a few miles away, where they may find sanctuaries of their choice.

Notwithstanding that there are eight saloons in the place, each of which pays an annual revenue of \$500 into the treasury, the morals of the town do not appear to be seriously affected by their presence, so perfect is the police control. There are no restrictions as to the opening or closing hours, but they are held under complete subjection and summarily deprived of license at the first justifiable charge of disorderly conduct.

Justice is meted out swiftly in Brooklyn. There is no tardy delay incident to the absence of a police magistrate or other presiding official. One can spend an entire day on the streets of the town without hearing a profane word or seeing a drunken man. The conduct is not tolerated under the existing administration. The populace seems to realize that the eyes of the world are upon its demeanor and recognizes the grave responsibility of its self-colonized government. When an offender is arrested for some petty offense he is given quick trial before a magistrate, is sentenced and assigned to the rockpile, which is termed "workhouse," where he is compelled to pound out macadam at the allowance of fifty cents per day and his board. The result of this practical method of keeping up the town's thoroughfares has a salutary effect upon those of evil tendencies who are acquainted with Brooklyn justice. The jail records show that not more than ten arrests on an average are made each month, and the majority of these are said to be transient offenders. The big steel cell where the unruly are incarcerated is often unoccupied for weeks at a time. You can always see a Brooklyn policeman, because he is proud of his "harness." His trappings of gilt and blue are in conformity with the metropolitan style, and there is quick response to every call for protection.

The local tendency is to educate the young, inculcate the spirit of industry, and to improve every opportunity for advancement that is offered. Secret societies abound here in profusion, the principal ones being the Masons, Odd Fellows, Knights of Pythias, Ladies' Court, Ladies' Chapter, Tabernacle Society; debating organization, which meets weekly to discuss current national topics; several church auxiliaries, and last, but not least, the True Reformers, whose object is to establish in Negro communities co-operative banking, industrial and merchandising institutions. The future work of this society is watched with great anticipation by the inhabitants of Brooklyn, as it is expected to produce many solid business enterprises for the town. At various times a local dramatic and minstrel company, composed of the younger set, gives entertainments in the town hall, which as a rule net handsome returns, with which costumes and scenic accessories are purchased for subsequent events.

Business is conducted by the Negro merchants in Brooklyn much the same as in any other place of like population, where the inhabitants depend upon their weekly or monthly wage to provide for their families. Accounts are run at the different stores and payments met with remarkable promptness. The majority of all other current personal transactions is conducted upon a credit basis, and there is not a

(Continued on Page Five.)

A Negro Town in Illinois

By Iverson B. Summers

Situated in the northwest corner of St. Clair County, Ill., within a half hour's trolley ride of St. Louis, Mo., is a prosperous, growing town, governed solely by Negroes, and populated almost exclusively by members of that race, who believe that a higher degree of civilization is attainable for them through isolation from the whites. It bears the pretentious name of Brooklyn, and is just a span from the great national stock yards, that hive of human industry, where the inhabitants find profitable employment while building up their community to greater proportions.

This municipal colonization of Afro-Americans apparently affords a striking refutation of the oft-repeated claim that Negroes are born to follow and never lead—for it seems to have progressed to a degree of unusual prosperity, and its possibilities are yet only to be estimated. The executive heads boast, and county officials have been heard to say, that there is less crime, even fewer violations of the "city code," within the confines of this little corporation than in many of the larger towns of mixed population of contiguous territory.

In these days of race-question agitation, when clash and clamor come from the colored clans, and speculation is rife as to what the eventual outcome will be, Brooklyn must prove a source of interesting study to advocates of the colonization scheme as the final means of satisfactory adjustment.

Whites, as well as blacks, who have watched the place grow to its present population of 1,900, agree that a spirit of perfect harmony prevails there in every business walk; that the Negroes are law-abiding to an extreme, self-supporting, honest, and proud of their achievements—characteristics which Booker T. Washington and other stellar lights of the race have tried to implant and impress ever since slavery was abolished.

The town has an annual income, from all sources, amounting to more than \$10,000, and may levy additional assessments for needed improvements. The present policy is not to incur needless expense. Cash is paid or warrants issued for every investment of public necessity, and the municipal debt is not of sufficient proportions to depreciate the value of property. The heaviest taxpayers are the Wiggins Ferry Company and Terminal Railroad Association, two giant corporations, which have roundhouses, plants and stations in the town.

The mere handful of whites—probably fifty in number—who have habitation in the place live in evident peace with their colored brothers. There is never any race riot or even discord, but they have no voice in the municipal government other than to walk up to the polls each succeeding year and cast their ballots for chosen leaders. Only once in the history of Brooklyn, 'tis said, was a white man ever chosen to town office. That was several years ago, when an unpopular Negro was nominated to represent his ward. The citizens banded together and elected his opponent by an overwhelming majority. Prior to and since that time the dusky denizens have

held a tight clutch upon the governmental reins. The council meets in regular sessions and drafts ordinances in proper form to suit existing conditions. Civic improvement ideas have recently been taken up with a great deal of enthusiasm and will probably be incorporated into town laws to insure more systematic consummation.

Two principal business streets, lined with well-kept shops owned by prosperous Negroes, mark the merchandising avenues of the place. The town, covering an area of nearly two miles square, is laid off in blocks that are filled with little houses, many of them tidy homes provided with lawns and gardens. It is said that a majority of the citizens own their property, and they apparently vie with one another in adding to its value. The streets are graded and the sidewalks before every building are maintained at public expense, a system differing from that observed in most municipalities.

The chief public structure, costing \$5,000, is the City Hall, a somewhat pretentious two-story frame building that serves for many purposes. It occupies a conspicuous corner and is surmounted by a 1,000-pound fire gong, which calls out the citizens when their services are needed to assist the volunteer fire department. The lower floor of the building is divided into a handsomely appointed council chamber, office of the mayor and headquarters of the chief of police, where the latter resides with his family and transacts official business. The second story is a large public hall, where dramatic and social functions are held, features which are by no means of minor importance in the community. Back of the hall building are the two fire stations, in which are kept ready for immediate use three hose reels and other modern equipment of like character that cost the town \$1,500. A system of fire alarm boxes connects the stations and arouses Chief Daniel Lucas and his twelve volunteers to speedy action when needed. The water supply is adequate, the service being obtained from East St. Louis, three miles distant. Hydrants are plentiful, and there has never been a serious loss of property by fire within the recent history of the town. The department chief draws a stipulated salary and his men are allowed \$1.50 each for every fire.

Strange conditions exist here. The relative proportions of school buildings as regards the races, invariably characteristic in other towns, are exactly reversed. The educational abode of the Brooklyn Negro is an imposing brick building, two stories in height, surmounted by cupola and flagstaff, and attended daily by 150 to 200 children. It was built in the fall of 1878 at a cost of \$5,000 and christened in memory of Elijah Lovejoy, a martyr for the race. Three teachers are required and the work in all departments is considered thorough.

Time was, in the early history of Brooklyn, when the half-dozen white families then living there sent their children to the Negro school, but there arose objections to the commingling of the colors, it is said, not from the whites, as is usually the case

THE CHRISTIAN LIFE

A Thread of God

Spin cheerfully,
Not tearfully,
Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread to God.
The shuttles of his purpose move
To carry out his own design;
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when, with silent dread,
You view each somber fold;
For, lo, within each darker thread
There gleams a thread of gold.
Spin cheerfully,
Not tearfully,
He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread to God.

—Pittsburg Christian Advocate.

The Highest Faith

The highest faith is faith in God. This does not forbid—it produces—faith in others. The man who does not trust God cannot be utterly trusted and cannot know what trust in men is. Sometimes poets or orators exalt the faith in men as though it were the greater thing, but it is not. Mr. McKinley, in a speech upon Lincoln, justly praised his trustful faith in the people, in these words:

"What were the traits of character which made Abraham Lincoln prophet and master, without a rival, in the greatest crisis in our history? What gave him such a mighty power? To me the answer is simple: Lincoln had sublime faith in the people. He walked with and among them. He recognized the importance and power of an enlightened public sentiment and was guided by it. . . . In all he did, he invited rather than evaded examination and criticism. He submitted his plans and purposes, as far as practicable, to public consideration, with perfect frankness and sincerity. There was such homely sincerity in his character that it could not be hedged in by the pomp of place, nor the ceremonials of high official station. He was so accessible to the public, that he seemed to take the whole people into his confidence. Here, perhaps, was the one secret of his power. The people never lost their confidence in him, however much they unconsciously added to his personal discomfort and trials."

All this is true, but Lincoln's faith was in the people only so far as he felt their best judgments and impulses were really the product of the quiet guidance of God. He did trust men, but God more.

This is the highest faith, a faith that leans on God alone, but knows that God is guiding His world and that He is leading the hearts of men towards His own holy purposes and perfect will. But often our trust in God will lead us to refuse and to resist the plans of men which are opposed to His plans. It is faith in Him which is the highest faith, and which alone can correct and secure all other faith.

—Wellspring.

Nuggets

BY HENRY F. COPE.

Friends are life's greatest fortune.
Love never knows how much it costs to love.
Friendship for profit soon loses all principle.
The self-centered heart is always sin-controlled.
Give your heart and all giving takes care of itself.
We can all understand religion in terms of friendship.

There is no faith in God where there is no friendship for men.

The way to have friends is to pay the price of friendly service.

He who has friends only to use them has them only to lose them.

Many a man lacks friends because his heart has no soil for friendship.

There is nothing mightier than the love of God to link together the hearts of men.

—In the Sunday School Times.

When Is Life Stale?

Is it true that the Christian life is dull and stale? Is it a fact that to be a follower of Christ is to take all of the zest and interest out of life? How often we have heard this very charge made against religion! It is this, perhaps, as much as anything else that keeps many young people away from Christianity. Sometimes this charge is made openly by friends who say: "You do not want to join the church yet. Get all the fun you can out of life, and by and by when you are ready to settle down, why, then you can become a Christian." Sometimes the charge is made in a more subtle way, by insinuation, as novelists when they represent their religious heroes as dull, prosaic, uninteresting, while those who are sinful are full of attractiveness. To them sin is the Tabasco sauce of life.

Now, there never was a greater mistake of judgment. Sin is the dull part of life. There is a picture somewhere representing sinners, spending all eternity practicing their favorite sin. Just think of how stale it would become to spend eternity in anger, or drunk, or doing any other sin! But an eternity practicing the virtues of Christianity—which are all summed up in love—that would be a source of constant joy. Of course much of this false idea comes through a lack of Christianity. One's taste for the highest and best must always be cultivated. The best music, the best art—these appeal to the educated taste. Certain it is that every young person wants the best that there is in life, and it is that that is the charm of the religion of Jesus. It offers the best for time and eternity. About that there is nothing stale or dull.—In *The Classmate*.

The Will and the Service of Christ

"If any man will come after me, let him deny himself and take up his cross daily and follow me." "Whosoever will may come." "Ye will not come unto me that ye might have life." Said the prodigal: "I will arise and go to my father." The surrender of the will is the crucial test in conversion. It is not easy to say, "I am ignorant," or "I have sinned." It is hard to confess. It requires humility. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

There is an old fresco in Florence by one of the Italian masters representing in one view the church militant and the church triumphant. Long processions of wayfarers wind across the lower part of the scene in ascending lines to the center of the canvas where stands a platform supporting the gate of heaven. As the grown men and women step upon this threshold they suddenly become of very small stature and are now the little children whose is the kingdom of heaven. The guardian genius of the upper world, standing outside the heavenly portal, crowns each with a garland and hands him through the archway, where he is received by celestial companions with angels and archangels, who cluster in still rising ranks and fill the picture until their serried legions at last surround the throne at the very summit of the scene.

Surely this is a most correct and striking illustration of our text and of true conversion. Children are often discouraged by their elders because they do not have the experience that older people sometimes have. They cannot have such experiences because they have not fallen into such depths of sin. Children as well as adults "must be born again," for "all have sinned and come short of the glory of God." But it is not necessary that a youth should feel as many reformed drunkards and vulgar outcasts have felt, and have the remorse and bitter memory that, alas, many must experience. It is ten thousand times better never to wander from the paths that lead to happiness and peace than to go far astray and be brought back from dangerous experiences that leave scars upon the body and soul alike. Wounds may be healed, but men are always weaker for the wounding.—*Selected*.

"Live an indifferent life, and what you will have to say to the world at the end will probably be not worth hearing."

The Hill Path the Best

I would not have my life go on,
A level stretch from sun to sun,
With nothing for my gaze to meet
But pleasant places for the feet;
No glorious fill for me to mount,
No obstacle by which to count
My progress on the path I tread,
And naught but sunshine overhead.

If life ran on so smooth a plane,
With more of bliss, and less of pain;
If here we never suffered loss,
But held the gold without the dross,
And found the treasures in our trust
Untarnished by a grain of rust—
If unto us such bliss were given,
O! would we have one thought of heaven?

—Josephine Pollard

Is Your Ship In?

BY EDGAR L. VINCENT.

"When my ship comes in I'll do that! I think I see her sails now peeping over the horizon!"

"But your ship is in now, dearest! It lies down at anchor this minute! You may not know it, but just go down to the wharf and help yourself to some of the good things that have come to you from that far country."

Your ship is in.

Is not that true of more of us than know it? God has sent the precious cargo from the other side. It has been consigned just to us alone; no one else can ever unload it or enjoy it for us. If it ever makes any one happier or better, it must be the one to whom it was sent. And there it lies anchored in the bay, waiting to be taken on shore and made a thing of joy and blessing.

But how many times do we recognize the white sails of our ship when we see them swelling in the breeze!

"Why, all these good things cannot be for me! My ship has not yet reached shore. It is coming. When, I do not know. But when it does come I shall be happy. Then I will do something to make the world happier. I shall be so happy myself! I shall have more of blessing and more of privilege than I know what to do with, so that I can afford to share with the whole world!"

So we wait and ait. Our eyes grow dim watching away out in the distance. Our hearts become faint with disappointment. Nothing that looks just as we fancied our ship would have ever hailed us.

And while we wait our ship is swinging at her moorings in the harbor. Great stores are in its hold, but they will grow poor and worthless mayhap before we ever come to claim them.

That is a touching story they tell of the beautiful jewels of one of the old monarchs across the sea. No one claims them. They lie hidden away in a casket, put down in the dark somewhere, and those lovely gems are losing their lustre. Day by day they become a little more dim. They need the light of the sunshine to bring back their beauty.

How like that is to the cargo our ship has brought us! If we would only unload her precious freightage to-day and use the good things God has sent us, our happiness might begin now, and we surely would be a blessing to everyone about us, instead of bringing a shadow, as we so often do, by our complaining that God has not given us the things we thought He would.

Come with me now down to the wharf of heaven's landing and let us see if your ship and mine be not already in, ready for the unloading.

Bereft

The way is dark, O God!
Let Thy light shine
About my path, for Thou
Hast taken mine.
Give me with clearer eyes
Thy grace to see;
And keep, until I come,
My own for me.

—Sue Fite Ramsey, in July *Everybody's*.

A Negro Town in Illinois

(Continued from page 3.)

"bad debt" collection agent in the town. Most of the inhabitants are married, and there is only one instance of miscegenation, the Negro husband being worth \$12,000.

The labor element find employment at \$1.50 to \$2 a day, and, as the larger proportion own their homes, where they raise vegetables and poultry, their lot is far from a hard one.

At the head of the administration is Burton Franklin Washington, who, although confessing to the age of thirty-six, looks scarcely more than a youth. He is a well-groomed, polished Negro and assistant teacher in the Lovejoy School. Washington is single, living with his aged mother in a comfortable cottage near the town hall. He bears his honors modestly, but predicts a bright future for his town. It is the one ambition of his life to see it grow into a population of many thousands, and he believes that it will yet become the Mecca of the Negro race, when once its existence has become generally known. Mr. Washington believes in colonization of a municipal character, where Negroes can be brought together, thrown upon their own resources under equal and fair conditions, and left to work out the race problem themselves. He is sanguine that Negro colonies in the form of incorporated towns and villages will be common settlements within the next twenty-five years, and hopes to make Brooklyn the metropolis of them all. While, in his opinion, it would be better to have complete isolation from the white race, he realizes that there will always be an element to invade the towns, and says there should never be any prejudice of the blacks against the minority. "There is none here," he said, "and there never will be. As an instance of the perfect harmony which has always existed in Brooklyn, a white man here shot and seriously wounded a respectable colored citizen without apparent cause. The assailant was locked up in our town jail, and, although the injured man hovered between life and death for many days, there was no attempt at violence upon the prisoner. We give the few whites that are here the same show that we have ourselves, if they are determined to stay with us. We pay their school teacher \$80 a month, furnish them adequate police protection, and look after their interests as well as it can be done with our means."

Mr. Washington was elected mayor two years ago by the largest majority ever given a candidate for the office, it is claimed—nearly all the whites voting for him. His views upon civic improvement matters, coupled with his personal popularity, was the reason assigned. He is a prominent factor in Republican politics and mixes with men high up in the party. He arises early every morning and goes to his office, where he transacts city business before entering upon his day's duties as teacher. His salary as mayor is \$250 per year, together, as he puts it, "with expenses, which often foot up as much more." His "cabinet" consists of a town clerk and treasurer, who receive respectively \$200 and \$100 per annum, and two aldermen from each of the three wards, whose compensation is fixed at \$1.50 a meeting. These have never been known to demur at called sessions. The police department, under command of Chief C. S. Dorman and Sergeant Hicks, would do credit to places of greater pretensions. The chief is paid \$60 and the patrolmen \$50 per month. The town is lighted by electricity from the plants at Madison and Granite City. There is no sewerage system, but it is the chief improvement planned for the town at an early date, when the revenue shall admit.

Brooklyn within the last two years, it is claimed, has increased 25 per cent. in population, and the ratio is growing as the colonization idea expands. There are not enough houses to accommodate the increasing influx, and efforts are being made to have a syndicate build others.

The busiest man in the place is Dr. W. R. Arthur, Negro physician and surgeon, the only local practitioner, who attends white families as well as those of his own color. He is also postmaster and justice of the peace. His wife conducts a drug store that is noted for its neatness and completeness, and a Negro prescription clerk compounds for the entire town.

Among the business establishments noted along

the leading thoroughfares are five groceries, three harbor shops, one dry goods store, two shoe shops, one furniture store, fish and meat market, poultry stall, two restaurants, drug store, and other establishments to meet the public needs. The biggest Negro merchant in the place is James A. Beasley, whose stock is valued at \$4,000, and which is looked after by two octoroon clerks. A Negro lawyer attends to the local litigation and a Negro undertaker buries the dead in a cemetery where only Negroes lie.

The picture is simply a case of the bottom rail being on the top, where fate, fortune or whatever it may be termed has brought Afro-Americans together in complete civic organization, and placed the whites under their control in a peaceable, satisfactory manner of living.

Why do the whites reside in Brooklyn? you ask. Simply because of its accessibility to their places of employment—the big steel mills at Granite City and Madison, a stone's throw away; the stock yards in the northern part of East St. Louis, the Wiggins plant or the Terminal shops. It is presumably not a matter of choice that directed their footsteps here. The Negroes, too, find paying work in these great industries; their wives look after the housework

and raise chickens; while the boys and girls earn wages in the packing houses.

There is much wealth among the Negroes of the place. Principal C. B. Jones, of Lovejoy School, is accredited with being worth \$25,000; James Rollins, a retired merchant, is figured at \$15,000, with an income of \$200 a month; James A. Beasley is believed to have at least \$12,000 and George B. Ray \$18,000. A bank, real estate firm and newspaper are among the enterprises most needed by the population, according to their opinion.

Stites Township, in which Brooklyn is located, is governed almost exclusively by Negroes, and the organization works in harmony with the town.

The records of the founding of Brooklyn have been destroyed, but it is believed to have first seen the light of existence in 1858, when a band of fugitive slaves from Missouri crossed the Mississippi River and built huts on the present site of the town. Later they were joined by fleeing freedmen. For years the settlement was one of direst poverty and squalidness, but destined to become the modern Mecca of colonizing Negroes. The place was incorporated in the year 1867 and ever since has been under complete dominance of the race.—In the *Independent*.

A Plea for Justice

By Dr. Booker T. Washington

(Addressed to the American people through the columns of the *New York World*.)

Within the past sixty days twenty-five Negroes have been lynched in different parts of the United States. Of this number only four were even charged with criminal assault upon women. Nine were lynched in one day on the charge of being connected with murder. Four were lynched in one day on the charge that they passed resolutions in a lodge approving the murder of an individual. Three were lynched in one day on the charge that they had taken part in the burning of a gin house. The others were lynched for miscellaneous reasons.

One was publicly burned in open daylight in the presence of women and children, after he had been poured upon his body, at Greenville, Tex., and reports state that a thousand people witnessed the spectacle in the open square of the town. One other victim was eighty years of age. How long can our Christian civilization stand this? I am making no special plea for the Negro, innocent or guilty, but I am calling attention to the danger that threatens our civilization.

For the Negro criminal, and especially for the Negro loafer, gambler and drunkard, I have nothing but the severest condemnation, and no legal punishment is too severe for the brute that assaults a woman.

It requires no courage for 500 men to tie the hands of an individual to the stake or to hang or shoot him. But young men and boys who have once witnessed or who have read in the papers of these exciting scenes of burnings and lynchings often get the idea that there is something heroic in attacking some individual in the community who is at least able to defend himself.

No doubt the people who engage in lynchings, and excuse them, believe that they will have the effect of striking terror to the guilty. But who shall say whether the persons lynched are guilty? There is no way of distinguishing the innocent from the guilty except by due process of law. That is what courts are for. Those who have examined into the facts know only too well that in the wild justice of the mob it is frequently the innocent man who is executed.

These lynchings terrify the innocent, but they embolden the criminal. The criminal knows it is much easier to escape the mad fury of the mob than the deliberate vengeance of the law. But no man is so innocent that he can be safe at all times from the frenzy of the mob.

Statistics show that during the past ten years an average of thirty-two Negroes a year have been lynched on the charge of assaulting women. Granting that thirty-two per year are guilty, is that a just reason for condemning over 3,000,000 adult Negro men who have no part in such crimes? Are we as a nation to allow thirty-two criminals a year out of a race of 10,000,000 of people to throw us into a

frenzy and change the complexion of our civilization so that we are held up to foreign nations as an uncivilized people not governed by law or order? Again I would say, I am not making any special plea for the Negro, but because I feel that lynching is not only wrong, but a mistake—an awful mistake.

Mob justice undermines the very foundation upon which our civilization rests, viz., respect for the law and confidence of its security. There are, in my opinion, two remedies—First of all, let us unite in a determined effort everywhere to see that the law is enforced, that all people at all times and all places see that the man charged with crime is given a fair trial.

Secondly, let all good citizens unite in an effort to rid the communities, especially the large cities, of the idle, vicious and gambling element. And in this connection I would not be just and would not be frank unless I stated that the better of the black race could use their influence, especially in the cities, to see that the idle element that lives by its wits, without permanent or reliable occupation or place of abode, is either reformed or gotten rid of in some manner. In most cases it is this element that furnishes the powder for these explosions.

God's Answer to Prayer

I think you must have often noticed that God's answers to prayer come like beautiful messengers from heaven, all veiled and concealed, and sometimes we do not know their faces until years after, when we give them their right name—"Answers to Prayer." For let us observe, it is never God's purpose that prayer should rest upon a basis of inductive science: he never means us to pray because we have collected a number of incidents which prove that he answers prayer.

He means us to pray always in the exercise of faith, not because we see, but because we cannot see; and if an unbeliever comes to us, as now and again he does, with a cold sneer upon his face, and says, "Give me the proofs that God answers prayer, and I will pray," we answer him, "Not so; we have no intention of proving it; we shall give you no evidence, for prayer must be the prayer of faith, and it is only by testing it that you know it is answered." Personally, it may be, and indeed it is, I have so many proofs of answered prayer, that the faith which was once a bold venture in the unseen now seems to rest upon the solid granite of experience. But I will tell it to no unbeliever; I will ask no unbeliever to believe in prayer because God has answered me. His purpose is that you should believe in him, and prove that he hears, and then believe in prayer because he has answered you.—Selected.

It is always a mistake to plan a single detail of another's life; the more entirely one avoids this the safer is the relationship.—Edward Howard Griggs.

INTERNATIONAL LESSON

Third Quarter.—Lesson XI—September 13, 1908—Title: "Daniel Made King over Judah and Israel."—(2 Sam. 1:7; 5:1-5.)—Golden Text: "David went on and grew great, and the Lord of hosts was with him."—(2 Sam. 5:10.)—Hymn No. 461.

(Read 2 Sam. 2:2-5.)

DAILY HOME READINGS.

September 7, Monday—2 Sam 1:17-2:11.
" 8, Tuesday—2 Sam. 2:12-3:1.
" 9, Wednesday—2 Sam. 3:12-39.
" 10, Thursday—2 Sam. 4.
" 11, Friday—Job 21:17-26.
" 12, Saturday—2 Sam. 5:1-12.
" 13, Saturday—Psalm 89:19-37.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

No man can become truly great without Divine assistance. Neither can any man become truly great without being faithful and true to the trust reposed in him by the Almighty. Herein, then, lies the secret of the growing greatness of David. As a youth he was faithful, and did the very best he could, and in every instance of advancement the stepping-stone to it was his faithfulness before he came to it. He turned everything to account to help him to do good. Conscious of the greatness of the unsought honor that came to him when Samuel anointed him to be king, he seemed to determine to so conduct himself as to merit the good-will of his fellows and the favor of God. It is no wonder, then, that "he went on, and grew great," and that "the Lord God of hosts was with him." With God behind him and his life, up to this time, without spot or blemish, we are not surprised that the shepherd lad became king of all Israel. But greatness is a relative term. All men cannot become kings, presidents, rulers; neither can all become great in wealth, scholarship, nor in great military achievements. But all may achieve the greatness that comes from the living of a good life. After all, this is the greatness that counts with God. If we love God, if we serve Him faithfully, if we are true to our trust, we will grow great in good deeds, great in character, and at last have Him say unto us: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Immediately after the death of Saul, David went to his own tribe, Judah. This tribe anointed him king at Hebron. But for various reasons the other tribes delayed in recognizing him as king. Nevertheless David ruled his little kingdom wisely and well. He was willing to patiently wait, for he knew that, in course of time, he would be recognized as king over Israel as well as over Judah. Thus he took no unjust measures to compel Israel to submit, but rather learned to govern well, and thus prepared himself for the greater responsibilities yet to come. After a period of seven years the other tribes also received him as king. Our lesson to-day is an account of that auspicious event.

LIGHT ON THE TEXT.

1. *It came to pass after this.* After the death of Saul and Jonathan. This information was brought to him by an Amalekite who, thinking to please David, told him of how he had put Saul to death. But David was angered, rather than pleased, and took vengeance upon the self-confessed murderer by putting him to death. His grief over the death of Saul and Jonathan was genuine, and his elegy over their death as found in the first chapter of 2 Samuel, is "one of the most beautiful pieces of poetic art" known. *Inquired of the Lord.* Years before Samuel had anointed him king, but he would not venture to do anything without first consulting the Lord. He wanted to know at this trying time what course to take, and he went to the only source from which he could get the right direction. *Shall I go up into any of the cities of Judah?* He was still at Ziklag. Now that Saul

had been slain in battle he wants to know whether or not it would be safe for him to return to his native land. *The Lord said unto him, Go up.* God gives him an affirmative answer, thus implying that he would be safe. *Whither shall I go up?* To what place? *Unto Hebron.* The natural capital of Judah. Being on friendly terms with the inhabitants of this place, they would receive him graciously.

2. *So David went up thither.* Followed the advice of the Lord.

3. *And the men that were with him did David bring up.* His faithful band of six hundred. *And they dwelt in the cities of Hebron.* Every man having brought "his household," it was natural that they would not all dwell in one place, but rather take up their abode in the surrounding villages.

4. *And the men of Judah came.* Representatives of David's own tribe. *And there.* In Hebron. *They anointed David king over Judah.* Gave him a public and formal inauguration as king, by the choice of the people, as well as by divine appointment.

4, 5. *David sent messengers unto the men of Jabesh-gilead.* Having been told that these men had buried Saul, he sends them a message of thanks and gratitude for their kindness. This message also assured them that because of their kindness they need fear no harm from him. It was also, perhaps, intended to conciliate them, for these men would not desert the house of Saul.

6. *The Lord shew kindness and truth unto you.* He invokes the Divine favor upon them, also, that, in time, they would be brought to see that he was divinely chosen to be king in the room of Saul. *I will requite you this kindness.* Whenever an opportunity presents itself in which I may show you kindness or reward you for what you have done I shall do so.

7. *Let your hands be strengthened, and be ye valiant.* He here intimates to them that the times before them would be dark and full of trouble, and

that they would need to be strong and courageous. *For your master Saul is dead.* You are now without a king. *And also the house of Judah have anointed me king over them.* In other words: "Your former protector is gone, but I am king of Judah now, and you may look to me also for protection."

For seven and a half years David ruled in Hebron. After the death of Saul and his three sons, Abner, Saul's chief general, sets up Ish-bosheth as king in his father's place. This brought about a period of internecine war between the two kingdoms. Finally Abner and Ish-bosheth were foully murdered without David's consent, and the conflict ceased.

5:1. *Then came all the tribes of Israel to David unto Hebron.* The war having ended, and David having no rival, the elders of the tribes of Israel now wait upon him. *Behold, we are thy bone and thy flesh.* They here recognized him as being descended with them from the same parent stock, and, therefore, related to them.

2. *Thou wast he that leddest out and broughtest in Israel.* Though Saul was king at the time of which they here speak, David had been the one who had led them to victory. *And the Lord said to thee.* Had made known his will unto thee. *Thou shalt feed my people Israel.* Shall be unto us as a shepherd, leading, providing for, and protecting us. *And thou shalt be a captain over Israel.* Shall go before us as a leader.

3. *David made a league with them.* A compact, or, perhaps, some kind of charter defining the king's rights and duties, for the kingship of Israel was never absolute, the king, to a certain extent, being accountable to the people for whatever he did. *And they anointed David king over Israel.* Set him apart, not only as king over Judah, but over Israel as well. Thus he became king over the united kingdom. The details of this coronation may be found in 1 Chron. 12:23-40.

4. *David was thirty years old when he began to reign, and he reigned forty years.* His age when crowned king and the length of time he served as king.

5. *In Hebron he reigned * * * * seven years and six months.* The five years of anarchy in the eleven tribes, and two years of Ish-bosheth's reign. *In Jerusalem.* Jerusalem was later made the capital, being more central, and more easily defended.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

September 13:

The Christian's Path to Fame

(Mark 10:35-45; Phil. 2:1-7.)

BY MORTON CULVER HARTZELL.

Mark 10:35-45. The natural love of self appears very clearly in James and John, and for that matter, in the other ten disciples as well. But these two brothers are so naive and earnest about their reward that we cannot help but sympathize. They were full of zeal, had risked their lives and sacrificed their worldly positions for the sake of Jesus and the kingdom. Brothers, they were willing to share the best place with each other, but they wanted the best place, and that, too, by special favor, irrespective of the rights of others.

But fame and place are very uncertain things. One thing is sure—he who is in Christ's company is certain of Christ's baptism at last. All the fame in the world will not pay for a Garden of Gethsemane. All the place men can give of public recognition will never pay for Calvary. There is but one ambition that is worth the price, and that ambition is not fame. It is the longing to help men be better, nobler, more like God. That ambition makes a man forget himself as he remembers the struggles of the poor, the moans of the sick, the anguish of the bereaved, and the despair of the sinful. But in proportion as a man forgets himself, men remember him. The world will never forget Jesus. And this is the Christian's path to

fame—the way of ministering, the gift of one's self as a ransom for others.

Phil. 2:1-8. The most beautiful thing in the life of Paul is the struggle for righteousness which the love of Christ kept ever in his breast. He had an unquenchable desire to be worthy of the gospel of Christ. There was but one way then, and there is but one way now to be thus worthy. Listen to the exhortation of these verses. If the Christian religion has meant anything to you of comfort and companionship with God or man, if you have benefited in any way from Christ's sufferings and the self-sacrifice of Christians, then add to the world's joy and perfect your own eternal character, make the heart of the Son of God rejoice by being humble and serviceable yourselves. There is no fame for the coward. There is naught but infamy for the selfish and sinful. But for the Man of Sorrows and Humiliation there shall be worship and glory forever and ever. Follow his path to fame.

The Meaning of the Theme.

No man can say, "Go to! I will now be famous!"—not even a good man. Anyone that rises above the mediocre achievement and ordinary intellectual treadmill of the crowd in which he lives will have some recognition. And the fact should be hammered into the young people of our churches that a little hard work on some good books, a little persistence in good society, a little earnestness in developing the talents God has given most of his

(Continued on Page 7.)

Southwestern Days

PASTOR	CHARGE.	DATE.	PASTOR	CHARGE.	DATE.
T. P. Norris, Glenco, La.		Aug. 30	J. F. Neal, Friendship, Tenn.		Sept. 27
W. McIntosh, Texarkana, Ark.		"	William R. Marbury, Chattanooga, Tenn.		"
E. F. Douglass, Nashville, Tenn.		"	D. F. Vance, Austin, Texas.		"
F. Parker, Huntsville, Texas.		"	F. F. Owens, Castleberry, Ala.		"
J. B. Webb, Huntsville, Ala.		"	W. E. Smith, Lennox, Ala.		"
Robert E. Romans, Oxford, Ala.		"	L. D. Williams, Huntsville, Ala.		"
J. H. Taylor, Independence, Knn.		"	J. H. Harmon, McDaniel, Md.		"
A. P. Gilliard, Savannah, Ga.		"	W. M. Bellinger, Pulaski, Ga.		"
E. J. Kimball, St. Marys, Ga.		"	O. C. Collins, Mullen, Ga.		"
D. J. Greer, Mount Vernon, Ga.		"	James Allen, Snelbyville, Ind.		"
A. J. Noland, Suwanee, Ga.		"	H. C. Dunlap, Sweethome, Ark.		"
W. B. Scales, Madison, N. C.		"	T. J. Thompson, Batesville, Ark.		"
W. R. Zeigler, Asheville, N. C.		"	C. W. Whitehead, ———, Ark.		"
S. F. B. Peace, Charlotte, N. C.		"	E. Milliam, Hague, Fla.		Oct. 4
G. W. Mann, Alabama		"	J. W. Hardy, Cowpeas, S. C.		"
H. R. Turner, Queen City, Texas.		"	H. T. Hampton, Boley, Okla.		"
D. P. Murphy, Starr City, S. C.		Sept. 6	W. F. Smith, D. S., Shawnee, Okla.		"
E. A. Boyd, Weir, Miss.		"	L. G. Hodges, D. S., Forrest City District.		"
W. N. G. Lipscomb, Clinton, Miss.		"	W. J. London, Athens, Ala.		Oct. 4
A. C. Smith, McHenry, Miss.		"	James Martin, Newberne, Ala.		"
J. C. Coleman, Bonami, La.		"	J. H. Swann, D. S., Calvert, Texas.		"
J. W. Wormly, Flatonia, Texas.		"	S. C. Green, Gainesville, Fla.		"
W. H. Johns, Smyrna, Del.		"	E. Micheaux, Jefferson, Texas		"
J. A. Smith, Algood, Tenn.		"	R. P. Threlkeld, D. C., Vicksburg District.		"
R. R. Woodson, Murfreesboro, Tenn.		Sept. 13	J. C. Houston, ———, Miss.		"
J. W. Burns, Brinkley, Ark.		"	J. H. Fulton, D. S., Florence District.		"
A. M. Wright, Bamberg, S. C.		"	S. Dargins, Waterproof Circuit		Oct. 4
G. H. Beckham, Walhalla, S. C.		"	J. L. Nelson, Greenville, Miss.		"
L. L. Shumpert, Crystal Springs, Miss.		"	F. H. Henry, D. S., Aberdeen District.		"
I. S. Thomas, Liberty, Miss.		"	L. C. Dowkins, Morelle, Ark.		Oct. 4
N. S. Blackman, Bradley, Miss.		"	Y. N. Goodlet, Anderson, S. C.		"
L. V. Kinord, Long View, Miss.		"	J. Burton, Ackerman, Miss.		"
D. Shelby, Dennis Mills, La.		"	T. B. Cooper, Baton Rouge, La.		"
N. Ford, Oliver, La.		"	F. T. Chinn, Baton Rouge, La.		"
A. M. Mason, Hubbard City, Texas.		"	L. C. Allen, Fort Scott, Kan.		"
J. T. Magruder, Livingston, Tenn.		"	A. M. Trotter, Handsboro, Miss.		"
D. Scott, Cookerville, Tenn.		"	J. D. H. Frazier, Gilead, La.		"
E. H. Forrest, Briston, Tenn.		"	J. A. Brown, Pineville Circuit		"
C. C. Smith, Farmington, Mo.		"	J. Winkfield, Union Springs, Ala.		"
J. H. McAllister, Fulton, Mo.		"	C. G. Curtis, Stamp, Ark.		"
G. S. Helm, Dodge, Texas		"	J. R. Townsend, Marsbluff, S. C.		"
G. Triggie, Castlebury, Ala.		"	B. C. Jackson, Benneteville, S. C.		"
S. D. Davis, Selma, Ala.		"	D. Vanderford, Duck Hill, Miss.		"
O. Nelson, Alabama		"	J. M. Nevils, Hesterville, Miss.		"
A. Taylor, Daingerfield, Texas		"	P. H. Davis, Pelahatchie, Miss.		"
E. R. Miller, Atlanta, Ga.		"	W. P. C. Morrison, Moss Point, Miss.		"
G. H. Lennon, Savannah, Ga.		"	A. H. Lathan, Cary, Miss.		"
W. L. Mills, Edwards, Miss.		"	W. H. Faulkner, Capleville, Tenn.		"
W. J. Hamilton, ———, Ga.		"	F. A. Hatcher, Sunny Chapel		"
R. N. Jones, Ellisville, Miss.		Sept. 20	Lewis S. Price, Sylacauga, Ala.		"
L. L. Estavan, Boyce, La.		"	G. W. Reeve, Talladega, Ala.		"
J. W. Isable, Meridian, Miss.		"	J. R. Holland, Chestertown, Md.		"
I. B. Henderson, Grand Bayou, La.		"	J. H. Pinckney, Statesboro, Ga.		"
J. B. Henderson, Grand Bayou, La.		"	J. E. Sapp, Harris, Ga.		"
R. L. Hickson, Greenville, S. C.		"	W. L. Lomax, Randleman, N. C.		"
Moses Smith, Austin, Texas		"	W. B. Romans, Lamar, S. C.		"
G. W. Gill, Pittsburg, Texas		"	J. A. State, Greenville, Miss.		"
V. E. Johnson, Buchanan, Va.		"	W. H. Golden, Minter City, Miss.		"
J. H. Blake, Chester, Pa.		"	Jesse E. Holmes, Bay St. Louis, Miss.		Oct. 11
J. H. Thompson, Mason, Tenn.		"	W. H. Jones, Franklin, La.		"
E. A. Grahams, Cairo, Ill.		"	D. F. Dudley, Couparie, Miss.		"
K. W. McMillan, Orange, Texas.		"	H. H. Qualls, Belton, Miss.		"
A. T. Jackson, Pilot Point, Texas.		"	P. L. Jackson, Livingston, Texas.		"
I. T. Sanford, Austin, Texas		"	B. S. Kirk, Roanoke, Ala.		"
I. L. Sanford, Austin, Texas.		"	T. L. Ferguson, Cincinnati, Ohio.		"
W. O. Pearson, Opelika, Ala.		"	J. C. Williams, Waycross, Ga.		"
J. A. Harris, Stevenson, Ala.		"	D. D. Williams, Laplace, La.		Oct. 15
A. G. Glenn, Mobile, Ala.		"	B. W. Robinson, Heidelberg, Miss.		Oct. 18
W. W. Clemmons, Jessup, Ga.		"	H. E. Morgan, Lake, Miss.		"
B. W. Kirtley, Princetion, Ind.		"	A. B. Venable, Maringouin, La.		"
S. L. Maye, Thomasville, N. C.		"	W. H. Redfield, Florence, S. C.		"
G. B. McLau, Laurinberg, N. C.		"	William Bell, Beverly, Miss.		"
G. B. McLan, Laurinberg, N. C.		"	S. A. Pryor, Vandalla, Texas		Oct. 18
R. B. Phyne, Stanly, N. C.		"	F. R. Morton, Oakwood, Texas.		"
J. A. W. Usher, ———, Ala.		"	Thomas S. Sanders, West Green, Ala.		"
J. A. Laughlin, Greensboro, N. C.		Sept. 27	L. M. Hagood, Indianapolis, Ind.		Oct. 25
S. J. Brown, Wheeltd, Ark.		"	J. M. Thompson, Corinth, Miss.		"
S. McDonald, ———		"	J. T. Martin, Greelyville, S. C.		"
J. C. Burch, Darlington, S. C.		"	E. C. F. Troupe, Starkville, Miss.		"
C. R. Brown, Camden, S. C.		"	S. H. Lightner, St. Paul, Dallas, Texas.		"
G. J. Dobson, Winona, Miss.		"	J. B. Bradford, Cookeville, Tenn.		"
B. F. Branch, Springfield, La.		"	A. M. Todd, Sedalia, Mo.		"
J. I. Garret, Florence, Miss.		"	J. A. C. Wade, New Florence, Mo.		"
Q. J. Harvey, Baldwin, La.		"	A. H. Higgs, Marshall, Mo.		"
E. V. Taylor, Comite, La.		"	J. F. Barnes, Beaumont, Texas		"
S. A. Davis, Colfax, La.		"	L. T. Rohbins, Wetipquin, Md.		"
W. D. Lewis, Bagwells, Texas		"	L. N. Richardson, Waco, Texas		Nov. 1
W. B. Perry, Worcester, Mass.		"	W. T. Brantley, Rome, Ga.		"
P. T. Scott, Deal Island, Md.		"	I. L. Pratt, Hattiesburg, Miss.		Nov. 3
J. H. Nutter, Chester, Pa.		"	J. W. Jefferson, Galena, Md.		"

PASTOR	CHARGE.	DATE.
N. H. Ison, Sardis, Miss.		Nov. 15
G. Orange, Itta Bena, La.		"
A. Jackson, Barlow, Miss.		Nov. 22
A. Parkham, Onalaska, Texas		Nov. 23
W. B. Smith, Little Rock, Ark.		"
D. W. Nelson, Aitheimer, Ark.		"
H. Bright, Clow, Ark.		"
S. D. Davis, Lebanon, Mo.		"
R. B. Reid, Madisonville, Texas.		"
A. C. Cheerless, Palmetto, Ga.		"

Notes on Epworth League
(Continued from Page Six.)

human creatures will certainly give a young man or woman some proper recognition among folks.

Now, there are lots of ways of becoming famous, and some are very startling and some are very selfish. And there are many ways for a Christian to become famous, for there are many things to do and quite a number of people for whom they must be done. But from the standpoint of conscience and of character there is but one way for a Christian to be famous. He must use his brain and his ability to work in an application of the second great commandment. This is the only pathway to fame in which he can keep his Christianity.

And, after all, is this the abiding basis of all true fame. The man who is busy piling up kind deeds in love for others will find himself some day standing on a pyramid high above all the glittering accumulations of selfishness. Sometimes one single deed of perfect love and sacrifice will reveal to the world the self-forgetful soul that all men reverence. A man's work must be seen to be good, for the man himself to be visible for long. The only abiding basis for fame is a human heart that has been helped, a human life hat has been enriched. The fame of loving-kindness rohs no man of his due reward, but only adds a premium to all decent living.

Prayer in the Meeting.

Pray that our fame may begin at home, in the hearts whose love and respect we ought first to win.

Pray that we may be willing to have a small amount of fame provided we have a genuine chance to be of some real use in the world.

Pray for a spontaneous heart, quick to hear and answer the call of God in the presence of human need.

Pray that if fame ever does come, that it may be to us only a greater incentive to humility and sacrifice.

Pray that we may once in a while at least forget all about our own condition and ambitions and all consequences to ourselves, in our wholesouled effort to meet another's needs.—From Notes on the Epworth League Devotional Meeting Topics.

The Kindness of God's Cruelty

It is easy to see the purpose of some of the suffering that God lets his children bear. His love breathes all through it. It is terribly hard to see any helpful or loving purpose in certain other forms of suffering that have to be endured. They seem only cruel, and lacking in any element of love or any possibility for good. So felt one who was racked in mind and nerves by an affliction that seemed as purposeless and unnecessary as it was uncontrollable. But when the very desperateness of the suffering had driven that one to God in a covenant of complete surrender to his will, and when peace of mind came with the surrender of the will, the n it was possible to see God's loving hand even in the cruelty of the experience. If the only way that God can give perfect spiritual health to a child of his is by the use of surgery that cuts and tears, he is not so unloving as to withhold his greatest blessing simply because it can come only through seeming cruelty. How we must make the Heavenly Father suffer by our cruelty in misjudging him!—In The Sunday School Times.

There is no way for showing our appreciation of Christ's sacrifice for our sins that means so much as our sacrifice of ourselves for the sake of winning others. "The Lord loveth a cheerful giver."—Pearl F. Ankrom.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND GROWS

Just thirty days remain before we are to begin work on the repair of the ADVOCATE building. By the close of this month our building fund should be increased from a few hundred dollars to several thousand. Whether the brethren appreciate the gift of the church and are anxious to have the SOUTHWESTERN located in comfortable and attractive quarters yet remains to be seen. Only a small amount is asked of each church and if the churches would respond at once this movement would be brought to a successful close. The indications are that our brethren are thoroughly in sympathy with this movement and there is no doubt that during the month many cash donations will come in. Let us have yours next week.

Previously acknowledged	\$302.75
A. Reed, Quitman, Miss.	1.00
J. C. Martin, Greenville, S. C.	1.50
L. G. Gregg, Easley, S. C.	2.00
E. B. Burroughs, Charleston, S. C.	2.00
Forrest City District Conference, L. G.	
Hodges, District Superintendent	7.00
E. C. F. Troupe, Starkville, Miss.	4.00
Total	\$320.25

FIVE DOLLARS FOR A PROGRAM

One of the most popular gatherings among our church membership in the South is the District Conference. The local preachers, the exhorters, the Sunday school superintendent, the Epworth League presidents, and in many cases a host of our loyal and intelligent young people attend this annual gathering. Here is a rare opportunity for doing good. This host remains together for a week, during which time much good could be accomplished if an educational phase were given to these District Conferences. Without attempting to offer any criticism, many of the District Conference programs are built, apparently, without any definite purpose. At times there is a lack of interest because inappropriate subjects are discussed and for the lack of variety in program. While the District Conferences are fresh upon our minds the SOUTHWESTERN CHRISTIAN ADVOCATE has decided to offer a prize of \$5.00 in gold to any person, District Superintendent, pastor or laymen, who will submit the best model District Conference program covering five days, including Sunday. This model program may be one that was actually used during the past District Conference season, or it may be a modification and a combination of others, or it may be original from the start. What we desire is a model District Conference program which may be submitted next year as a suggestion to our brethren. This contest will be closed November 1. Competent judges will be announced later and upon their decision the \$5.00 in gold will be awarded. Enter your name at once and set to work on your program.

Have you determined to enter upon a big subscription campaign which will culminate in a big Southwestern Rally Day? If not, wake up! Your loyal brethren are marching. Get in line.

President Roosevelt expresses satisfaction with the progress of work on the Panama Canal, and says he doubts if there is any public work of recent years of which the people have greater reason to be proud. He says also that the treatment of hygienic conditions has been such as to make the canal zone at present one of the healthiest places on the globe.

WHO SHALL LEAD?

Judging from the tendency of some of our ministers to acquiesce to very wish of the people one is led to ask the question, "Who is the leader, the minister or the people?"

"Give the people what they want" is often the advice of the older to the younger ministers of our people. There is meant by this advice the pleasing of the people, particularly in the form of a sermon, the subject matter and especially the manner of delivery. Whether one is able to "waken the people up," "carry them over," "take them up," "shake 'em up," is a serious question with us and many a time the preacher enters into this performance not really from choice or because he thinks the people are benefitted thereby, but more so because he knows it pleases the people. "They will pay for what they want and they should have it," he says. In this instance the people lead, not the preacher. Instead of the preacher lifting the people he comes down to them. Again, often at public gatherings the people demand preaching not so much for the ethics that will be preached or because of any special illumination that will come from a discussion of a passage of scripture, but in order that they may have the hair-raising and soul-stirring ending that is sure to come, and that the people may feel good. This is all well enough, perhaps, but this sort of preaching is had when the people need simple instruction—instruction in the arts of living, in the laws and doctrine of the church. They need information concerning our great benevolences, information on the laws of hygiene, etc. This information is often withheld when there are those present who are competent to give information. Shall we give these people what they want? That depends as to whether they want the right thing. Many a time they do not want what they need and what they need is that which should be given them. We say nothing that must be taken by inference or suggestion against the preaching of the Gospel, for the preaching of the Gospel is that for which we plead—the Gospel of holy living. But our people do not need so much arousalment as they need plain, practical, everyday talking on the common problems of life. No, brother preacher, don't you come down to the people, you build the people up to you. It is your business to lead and if you have not the moral courage and the ability to lead then you are entirely unfit for the job to which God has called you.

THE CAMPAIGN ON

Thomas L. Hisgen, of Massachusetts, was formally notified at the headquarters of the Independence League in New York, August 31, that he was the choice of that party to head its ticket and lead its forces to victory. This is no doubt the last of the notifications of any importance to take place. The campaign is now on. Prospective voters may sit upon their veranda or swing in their hammocks and listen to phonographic debates between Mr. Taft and Mr. Bryan.

Those who live in the West may journey to the nearest railroad station to Deb's "Red Special" go by and to receive a supply of Socialist literature. There will doubtless be other novel features in the campaign that have not been announced as yet.

"If you don't mind, that horse will throw you," is an expression that is current among our people, and particularly when a preacher is running cross-grain to some common sentiment or to some common sin. The sentence is a note of warning to the speaker lest by his attack he'll lose the favor of his parishioners or of his audience. A note of warning—as though a man called to preach is not called upon at times to oppose to the bitterest end some of the popular follies and besetting sins of those whom he is to serve by leading! The minister should advise, maybe, with his flock on reform measures to be touched upon and, for that matter, occasionally will confer with some of his members upon the themes that will likely be preached upon. But in the final analysis the minister must follow the leading of his own better judgment and of the Holy Spirit, even though in doing so he must run counter to his entire audience. If he preaches against a popular sin and is made to suffer therefor, he is not the real sufferer; the people suffer.

Of General Interest

FIRE LOSSES IN NEW ORLEANS

During the fiscal year which closed August 31 there have been 675 fires in the city of New Orleans. The most destructive fire of the year occurred Sunday, August 30, in the heart of the manufacturing and jobbing district. The losses sustained were in excess of \$1,000,000. The cause of the fire has not yet been ascertained and a thorough investigation is being made. If it was of incendiary origin the time was well chosen as many of the firemen were absent from their posts of duty attending the celebration of their annual festival which occurred on that day. The Mayor is making a strict inquiry as to the number of firemen that were left on duty that day. What, however, is generally accepted as the real reason for the fire obtaining such headway is the deficiency of the city's water supply. Many hundreds who went out to see the fire watched the frantic but for a long time vain efforts of the firemen to obtain water. This was not the first time that the same condition of affairs has prevailed.

The public and the insurance companies are aroused over the situation and will doubtless start an agitation that will not cease until there is marked improvement in the quantity of water furnished the city. The subject of fire losses is now attracting the attention of economists throughout the country.

VICTORIOUS OLYMPIC CONTESTANTS RECEIVED

New York in gala attire received with joyous acclaim the victorious athletes who brought honor to themselves and to their country in the international Olympic Games in London. There was a monster parade in which it is estimated that 20,000 persons took part. The great crowd which had assembled to view the procession was in good humor. Enthusiasm and jollity prevailed. The procession made its way to the City Hall where Acting Mayor McGowan and the members of the Board of Aldermen received the athletes and presented beautiful gold medals to them. Among those who received medals was J. B. Taylor, the noted colored runner. In making the presentation speech, after having remarked the fittingness of this demonstration and the effect it would have in encouraging amateur athletics "to the end that a manly race be developed" in this country, Mr. McGowan said to the athletes themselves:

"Your trip to England to compete with the athletes of the world must have broadened your mind, must have made you more or less familiar with the method of conducting sports in other countries than your own. It has given to you an opportunity to select the good and discard that which might interfere with your future success. It has given you a chance to measure your strength, your courage, and endurance against the very best in the world, and even if you failed, it would have been a lesson of doing better in future contests. But you won! You won! And all the people of the United States are proud of you."

On Monday, August 31, members of the Olympia team were received by President Roosevelt at Oyster Bay. The President had a cheering word and a hearty handshake for each athlete.

FLOODS CAUSE DAMAGE

Certain sections of the Carolinas and Georgia have suffered from devastating floods. Augusta, one of Georgia's most flourishing cities appears to have been the greatest sufferer. The immediate cause of the flood in Augusta was the breaking of the big dam about six miles from that city which diverts the Savannah river into the canal at that point. For a while the city was under from 3 to 6 feet of water. Stores were flooded, telegraph and telephone wires were down, trains were stopped and business completely paralyzed. A number of lives were lost, the exact number not being so far ascertained. The property loss is estimated from \$500,000 to \$1,000,000. Relief is being given the Augusta sufferers by citizens of Atlanta, Savannah and other neighboring towns. Capt. Huguet of the United States army has gone to Augusta to look over the situation and provide whatever may be necessary in the way of tents, provisions, etc.

Strange as it may seem the chief necessity is reported to be water. The water which now flows through the mains is not fit for drinking purposes.

Personal and General

Bishop Bashford is en route to China.

The postoffice department is to establish a post-office on every ship in the navy.

Henry O. Tanner, the noted Negro artist, of Paris, France, is in this country.

Have you sent in a card announcing date of your Southwestern Day? Do it now.

The Montana Deaconess Hospital at Great Falls, Montana, was dedicated August 18.

Bishop Mallalieu was one of the preachers on the program of the Winnepesaukee Camp meeting.

Bishop Oldham was recently entertained by The Hon. William J. Bryan at his home in Lincoln.

Have you planned a Southwestern Rally Day? Now is the time. Fix the date and let us know.

"The Life of Chaplain McCabe" has just been published. Bishop Frank M. Bristol is the author.

Bishop Vincent preached the graduating sermon to the class at Chautauqua, N. Y., the morning of August 16.

Join the loyal Southwestern Legion. Name the day and lay your plans. Get in earnest. Let us do something!

"The Fullness of the Blessing of the Gospel of Christ," by Bishop Mallalieu has just passed its fifteen thousandth mark.

Be an Advocate for the Southwestern among your members and friends. Become enthused over the Southwestern Day idea!

E. M. Foxworth, of Tylertown, Miss., sold the first bale of cotton for this season in Mississippi. Mr. Foxworth is a member of our church.

Dr. I. L. Lowe, president of George R. Smith College, Sedalia, Missouri, has resigned, to take charge of Cooper College, at Moundville, Mo.

Bishop I. B. Scott will preach at the First Methodist Episcopal Church, Anniston, Alabama, the Rev. J. T. Martin, pastor, the first Sunday in this month.

Dr. C. C. Jacobs was among those to attend the Clifton Conference. The Doctor preached at St. Mark's Church, New York City, on a recent Sunday.

The mayor of Cleveland, Ohio, recently signed an ordinance passed by the council, prohibiting the use, sale or keeping of fireworks within the city limits.

The occasion of Bishop and Mrs. B. T. Tanner's golden wedding, August 19-21, was also the fiftieth anniversary of the honored Bishop's ministerial career.

Bishop Hoss, of the Methodist Episcopal Church, South, has returned from South America, where he has been visiting officially the mission work of his church.

"The Presiding Elders' and Pastors' Conference" which was to have been held in Nashville, Tenn., this fall has been postponed by the officials of that organization.

The Rev. Dr. J. F. Marshall, pastor of Union Methodist Episcopal Church, this city, has been visiting his daughter, Mr. Liattiah C. Crolley, of Chicago, Ill.

The Northfield School for Bible Study established by Moody and Sankey is said to have been given every penny the late Mr. Sankey received from the sale of his music.

The study of Esperanto has been added to a number of schools in Ohio and Massachusetts. The *Christian Endeavor World* has a department devoted to Esperanto.

The World's Sunday School Association invites all evangelical churches to observe Sunday, October 18, as a day of prayer for a special blessing upon Sunday Schools in all lands.

The Rev. C. H. Rembert, of Fayette, Miss., spent awhile in Cincinnati, Ohio, recently. The trip was a substantial evidence of the appreciation of his members and friends at Fayette.

Bishop Mallalieu preached the opening sermon of the fiftieth annual meeting and semi-centennial celebration of the Asbury Grove Camp meeting at Hamilton, Massachusetts, August 30.

The Rev. S. R. Reno, of the First Methodist Episcopal Church, Manchester, Ill., won the first prize of \$500, offered by the *Delineator Magazine* for a sermon on "The First Rescue Mission."

Mr. Carter Wilson, a well known resident of

New Orleans, together with a number of comrades of his post are with the Grand Army boys this week in their annual reunion at Toledo, Ohio.

Mrs. Turner, wife of District Superintendent J. W. Turner, of the Louisiana Conference, and Mrs. Louisa Williams, of this city are spending sometime in Washington, D. C., and Baltimore.

Bishop M. C. Harris has been selected as the representative of the Board of Foreign Missions at the celebration of the twenty-fifth anniversary of the founding of Christian Missions in Korea, September 21, 1909.

Omaha Methodism, under the auspices of the Methodist Union, of Omaha, tendered a reception to Bishop Nuelsen and family, Thursday evening, September 3. Governor Sheldon made the address of welcome.

Saint James Church at Shreveport, Louisiana, the Rev. T. A. Brown, pastor, celebrated on a recent Sunday its forty-second anniversary. The Rev. H. T. O. Abbott, who was pastor in 1869, preached the morning sermon.

The Christian Republic is of the opinion that since we are to have thirty representatives from the General Conference Districts it would have been better if the Church had been divided into thirty districts with one representative from each.

The Rev. A. J. Smith, our pastor at Crowley, La., is visiting his brother, Mr. James Smith, of Beaumont, Texas. Mr. Smith addressed the congregation of St. James Methodist Episcopal Church recently, and received a cordial welcome.

The Rev. J. H. Stanley, a member of the Lexington Conference and pastor of the Methodist Episcopal Church at Flemingsburg, Ky., died Saturday August 22. The funeral services were held Monday, August 24, in Asbury Church, Lexington, Ky.

The Rev. D. DeWitt Turpeau is seeking to establish at Orange, New Jersey, a Sanitarium and Rest Home. The Advisory Board of Directors consists of the Rev. Dr. W. H. Brooks, Dr. S. S. Jolley, the Rev. S. P. Hood, the Rev. F. H. Butler and the Rev. F. J. Handy.

The Rev. S. M. Bolden, of the Texas Conference, and Miss Callie V. Grimes were married Aug. 9. Mrs. Bolden is a young woman of splendid training being for several years a teacher in her native state. We offer our congratulations and best wishes for happiness.

Bishop Walden is well informed on every line pertaining to the growth of Methodism, being identified with everyone of the great movements of the Church. He was a member of the Topeka Legislature in 1857, when there was not a church building nearer than Lawrence, Kans.

Doctor E. R. Miller, of Fort Street Methodist Episcopal Church, Atlanta, Georgia, is having a splendid year. His congregation has raised for all purposes so far \$1,101.50, leading his entire district. There have been also one hundred and fifteen conversions and accessions to the church.

Mr. Frank J. Loper, of Colorado Springs, Colorado, is forging to the front and is one of the most representative men of his community. Brother Loper is not only intensely interested in the development of his church, but is wide awake to all movements that look toward the development of his people.

The South Carolina Colored Interdenominational Sunday School and Educational Rally was held at Newberry, South Carolina, August 27-30. The arrangements of the Convention were under the direction of the Rev. J. W. Moultrie, who until recently was the General Secretary of the State of South Carolina.

Referring to the number of times the new bishops spoke at the last General Conference, *The Central Christian Advocate* says: "Bishop Smith spoke twenty-two times, Bishop Bristol twice, Bishop Nuelsen once, Bishop Hughes once, Bishop McIntyre once, Bishop Quayle none, Bishop Lewis none, Bishop Anderson none."

Upon the occasion of the quarter-centennial of the Rev. C. T. Walker, a Negro minister of Augusta, Ga., last week, he was presented a purse of \$700, as a token of the esteem in which he is held by the people, black and white. Mr. John D. Rockefeller who once attended a service in the church of which the Rev. Mr. Walker is pastor, contributed \$100 to the purse.

Mrs. Mary Church Terrell spoke before the National Medical Association of colored physicians sur-

geons, dentists, and pharmacists, during its recent session in New York City, on the sympathetic relations existing between woman and the medical profession. Mrs. Terrell is honorary president of the Women's Federation, which was then in session in Brooklyn.

The Christian Advocate says: "The death of Murat Halstead, the journalist, leaves Bishop Walden the sole survivor of four lads who were fellow-students in the Farmers' College, O., from 1849 to 1851. The other two were William C. Gray, afterward the distinguished editor of *The Interior* of Chicago, and Benjamin Harrison, President of the United States."

Mr. Charles Banks, of Mound Bayou, Miss., announces that Dr. Booker T. Washington will make the following places and dates in Mississippi: Holly Springs, October 5th, Jackson, October 6th, Natchez, October 7th, Vicksburg, October 8th, Greenville, October 9th, Mound Bayou, October 10th. Mr. Banks adds: "This is authentic and can be relied upon."

Bishop Robert McIntyre has announced that he has canceled all outstanding lecture engagements and will hereafter confine himself to one lecture at each conference which he holds and that both the lecturer and all who hear will be charged one dollar admittance, and that the net proceeds shall be for the benefit of the conference claimants' fund of that particular conference.

Cards are out announcing the marriage of Miss Bessie Lee Scott to the Rev. Norris J. Pass, A. M., B. D., of the North Carolina Conference, the ceremony to take place Wednesday morning, September 9, in Augusta Street Methodist Episcopal Church, Staunton, Virginia. Mr. and Mrs. Pass will be at home in the Methodist Episcopal parsonage at Gaston, N. C., after September 14.

The Rev. Dr. D. G. Franklin, District Superintendent of the Muskogee District, Lincoln Conference, delivered recently a popular lecture on the General Conference in Spencer Methodist Episcopal Church, Muskogee, Oklahoma. Those who heard the lecture were delighted and refer to it as a masterly effort. Doctor Franklin was tendered a reception at the close of the lecture.

World Wide Missions says: "The Methodist Episcopal Church spends for all Church purposes, home and foreign, about \$30,000,000 annually. In the United States we are supposed to be responsible for about 15,000,000 of our population of 85,000,000. In the foreign field we are estimated to be responsible for 150,000,000 of the 1,000,000,000 pagan and Mohammedan people. Of the total expenditure of \$30,000,000 we apply \$28,000,000 at home and \$2,000,000 abroad; that is to say, upon the \$15,000,000 people at home we expend \$28,000,000, and upon the 150,000,000 abroad about \$2,000,000. And yet there are Methodists who say that we are sending too much money abroad."

At the session of the National Medical Association of colored physicians, surgeons, dentists, and pharmacists held the fourth week in August in New York City, the report of Dr. John A. Kenney, of Tuskegee, Ala., showed that there are 1,017 Negro physicians in sixteen states, 168 drug stores, and 36 hospitals operated by and for colored people. Wednesday, August 26, was "clinic" day with the Association and the entire body gathered at Lincoln Hospital. A new system of abdominal surgery was performed by Dr. A. M. Curtis, of Washington, D. C., a notable operation was performed on the breast by Dr. Daniel W. Williams, of Chicago. Dr. George C. Hall, of Chicago, and Dr. John E. Hunter, of Lexington, Ky., gave valuable experiments in major surgery.

The National Commission of the Colored Knights of Pythias met in Hot Springs, Ark., Saturday, August 29, and closed a deal for the purchase of Crystal Bath House, at Hot Springs, consisting of the bath house and two cottages, for \$22,000, cash. The Commission's first purchase was of property at Chicago for the erection of a National Pythian Temple, for which was paid \$48,000. The members of the Commission are: S. W. Green, of New Orleans; C. K. Robinson and A. W. Lloyd, of St. Louis; C. D. Creswell, of Macon, Ga.; John W. Strather, Greenville, Miss.; J. M. Hazelwood, Charleston, W. Va.; Dr. C. M. Wade, Hot Springs, Ark.; W. J. I. Reed, Indianapolis, Ind.; Joseph L. Jones, Cincinnati, Ohio; R. A. Blount, Birmingham, Ala.; and Edward D. Green, of Chicago, Ill.

Personals

The Rev. and Mrs. S. Jorden, of Columbus, Texas, are the happy parents of a baby girl, born July 22.

The camp meeting at Fairfield, La., was in August, under the management of the Rev. H. J. Wright, Rev. T. F. Robinson, Rev. E. E. Matthews and Rev. S. Sims.

The Rev. D. C. Hally has closed a glorious revival at Willis, Texas, with one hundred and fifteen conversions. The entire number, except one, joined our church at Willis.

Mrs. Dessida Partlow, of Nettleton, Miss., is bereaved in the death of her only daughter. The little one passed to be with its heavenly parent after an illness of seven months.

The Rev. R. C. Worsham was appointed by the Rev. Dr. John Weir to represent New Orleans University at the Alexandria District Conference, which convened at Bunkie, La.

Mrs. Worsham, wife of the Rev. R. C. Worsham of Alexandria, accompanied by her daughters, Naomi and Althonet, left for Clinton, La., August 17, to visit relatives and friends.

Rev. B. F. Butler of the Center Circuit reports the following deaths on his charge during this year: R. W. Woodward, Henry Elder, Nancy Jackson. These persons were faithful members of the church.

The Rev. I. H. Fulton, District Superintendent of the Florence District, plans, with the help of his brethren, to raise on his district two hundred new subscribers for the Southwestern by the 25th of November.

Mr. Murphy J. Allen delivered a lecture recently at Butler, Texas, on "Christian Purposes in Life." Mr. Allen is a student of Wiley University, and it is said that his lecture made a splendid impression for good.

Our church at Casper, Louisiana, is prospering under the pastorate of the Rev. M. C. Wilson, who is well liked by his membership, and is highly respected by the entire community. Several souls have been converted under his preaching.

The Rev. A. H. Latham desires to thank the members of Solomon Methodist Episcopal Church, Smeedes, for a good supply of pounds sent to the parsonage at Camp, Miss., by the members of Class No. 2, of which Mr. S. L. Brinson is leader.

Prof. S. E. Shannon, the teacher at Pearlinton, Miss., has been appointed principal of the Moss Point Public School. The people of Pearlinton are sorry to lose Prof. and Mrs. Shannon, whom they admire and respect as Christian educators.

Programs are out of the 32nd Annual Session of the Jacksonville District, Florida Conference, to convene in Trinity Methodist Episcopal Church, St. Augustine, Florida, September 23-27, 1908. The Rev. Dr. Jas. S. Todd, District Superintendent.

Pastor W. J. Hampton was wearing a nice looking suit at the recent session of his District Conference. The same was the gift of the ladies of Clar-

ence, Louisiana, and Mt. Zion. The Ladies' Aid Society contributed \$10.35 and the Willing Workers, \$5.05.

A host of friends visited the parsonage of St. Luke Methodist Episcopal Church, the Rev. D. V. Taylor, pastor, the evening of August 17. A number of pounds and a neat purse were presented to the pastor. Mrs. Mary Cotton led this kindly host.

The Epworth League and Sunday-school conventions of the Starkville district will convene in the Liberty Hill Church, near Sturgis, Miss., on September 2 to 6. District Superintendent J. H. Everett requests each League to bring \$1 for expenses.

The group meeting of Sunday-schools and Epworth Leagues will convene at McLain Methodist Episcopal Church, McLain, Miss., September 25-27. This convention will be composed of four charges, McLain, Augusta, Merrill and Ragland. D. Ray, F. L. Woods, C. H. Linsey.

The church picnic given by the Board of Stewardesses of our church at Wright City, Missouri, was a pleasant affair. Under the management of Mr. Benjamin Gipson, \$33.33 was realized. This church proposes to celebrate the Emancipation Proclamation on September 22.

The class rally on July 12 at the Methodist Episcopal Church of Wright City, Missouri, was a success. The three classes and their leaders raised: No. 1, Charlie Edwards, \$17; No. 2, Mrs. Vina, \$5.45; No. 3, Mrs. B. Edwards, \$4.65; public collection, \$8.05; total amount raised, \$25.15.

There will be a great Camp Meeting held at Wesley Methodist Episcopal Church, Greenwood, Miss., August 23 to September 6, 1908. Preaching every Sunday at 11 a. m. and 8 p. m. During the week there will be preaching every day at 2:30 p. m. and 8:15 p. m. The Rev. H. B. Hart, Pastor.

The Steward sisters at Pineville, La., raised on a recent Sunday \$8.80, which they gave to their pastor, the Rev. J. A. Vincent. Brother Vincent is grateful to those sisters for their interest in the work of the church. Mrs. Julia Robinson is president; Mrs. Sarah Belleguarde is vice-president; Mary White, secretary; and Jane Page, treasurer of the Pineville Stewardess Board.

A grand District Missionary Convention for the Maysville and Lexington Districts of the Lexington Conference will be held at Scott Methodist Episcopal Church, Maysville, Kentucky, the Rev. R. F. Broadbush, pastor, September 24 and 25, 1908. The convention will be in charge of the Rev. G. G. Logan of Holly Springs, Miss., the Field Secretary of Foreign Missions, and the Rev. G. W. Zeigler, District Superintendent.

At the session of the Palestine District Conference, July 28-August 2, held at Madisonville, Texas, the following charges contributed in the Wiley University rally: Holiday Mission, \$10.05; Palestine Circuit, \$6; Hempbill, \$18; San Augustine, \$8.90; Jewett and Buffalo, \$22; Bryan Circuit, \$30; Hearne and Sutton, \$20; Jacksonville, \$24; East Calvert, \$34; Mad-

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Do you know whether you are inclined to, or have kidney trouble?

Have you ever tried the simple test of setting aside your urine in a bottle or vessel for twenty-four hours?

A sediment or settling in the urine indicates a diseased condition.

Science has today furnished proofs that all the purifying that your blood needs; in fact, all that can be done, must be done by your kidneys.

They are the most important organs, because they filter and purify the blood.

The kidneys strain or filter out the impurities in the blood—that is their work.

When your blood is impure, nothing can purify it but your kidneys.

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If you mention our paper and write Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, they will send it free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys.

isonville, \$53; Leona, \$53.75; Bryan, \$22.05; Oakwood and Butler, \$35; East Mexis, \$27; Fairfield, \$12.70; Winkler, \$9; Wortham, \$1; Rev. M. Q. A. Fuller, D. S., \$5; Mrs. M. Q. A. Fuller, \$5; total, \$426.45.

The Rev. W. J. M. Price called attention to the omission of the name of the Rev. Dr. A. E. P. Albert from the program of the North New Orleans District. District Superintendent Price says: "Dr. Albert is an effective elder in the Louisiana Annual Conference. He was appointed by Bishop Wilson to a chair in Flint Medical College and is thereby entitled to a seat in the North New Orleans District Conference. Dr. Albert commands the respect of all the brethren in the Louisiana Conference and is honored by the church. We regret that his name was omitted from the program."

A Bible cantata was held in Jackson Street Methodist Episcopal Church, Lynchburg, Va., June 2, entitled "Joseph's Bondage." The cantata was given by request for the opening of the church. The leading characters were: Mr. R. C. Carter, Mrs. Frances Cox, Mr. Cyrus M. Morton, Mr. W. H. Russell, Mr. James Waller, Mrs. M. V. Morton, Mrs. L. A. Carter, Miss Geneva Branch, Miss Mamie Johnson, Mr. W. H. Russell, Mr. Ed Mitchell, Prof. U. S. G. Patterson, Mr. J. Walker Branch, C. M. Morton, J. W. Branch, Mrs. Frances Cox and Miss Elizabeth Branch. Rev. D. W. Shaw, pastor, was the manager and Robert Irvin assistant manager. The entertainment was a success.

The Rev. W. J. Smith, who was secretary of the Bennettsville District Conference, was instructed on behalf of his conference to send greetings to the Orangeburg and Greenville district conferences. The secretary states that the party by whom the letters of greetings were sent to the post office did not mail them, hence the failure of the greeting; and the secretary takes this method of expressing the greetings of the Bennettsville District to the districts referred to. The greeting to the Orangeburg District was Jude 1:24-25: "Now to Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, the only wise God, our Saviour, be glory and majesty, do-

minion and power, both now and ever. Amen." The greeting to the Greenville District Conference was Acts 28:31: "We are preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding."

Revival Notes

There were twenty converted and nine reclaimed in the revival at Splder, La., which closed August 16, the Rev. N. R. Randolph, pastor.

The Rev. M. C. Cavines has been conducting a revival at Lockhart, Texas. There were forty-three conversions. It is said that there were at times twenty-five hundred people present.

The Rev. A. Reid at Quitman, Miss., has closed his revival with 12 precious souls converted to God and added to the church. The Rev. B. W. Robinson and M. Anderson rendered good service. The outlook for the future bids fair for great success.

District Superintendent I. H. Fulton says: "I rejoice that our Heavenly Father has rewarded our labors with a revival of religion throughout the district, which has resulted in the conversion of more than five hundred precious souls, and still the good work goes on."

The revival closed August 24, on the Kilnicheal Circuit, Mississippi. The first meeting was held at Shady Grove Church, which resulted in 13 conversions. The second was held at Mt. Zion Church, which resulted in 24 conversions, and my third and last was held at Columbiana church. The result was 36 conversions. For the 17 days and nights there were added to the church 101 members. Baptized 21 infants. The Rev. M. C. McElwen is pastor.

The Rev. R. H. Duncan began the war against sin and for the salvation of souls on July 12 at Shady Grove; and a very hard fight was fought with five conversions at the close of one week. This victory helped wonderfully and soon the revival wave seemed to sweep the community and there were many remarkable conversions. In all there were forty-two conversions and thirty-six of this number have already joined the church at Shady Grove. The young men, as a token of appreciation, presented to Pastor Duncan \$4.00 at the close of the service.

Very successful was the recent revival service at Mansfield, La., conducted by the Rev. G. W. Forest. There were added to the church 37 converts and 4 accessions, making a total of 41. May the Lord bless Brother Forest in this good work. The Rev. J. Landry, pastor, says: "We thank our officers and members for the hospitality shown him. Our people paid his round fare, also gave to him a purse of \$20. My people would be glad to welcome him again. Our church is alive, both spiritually and financially. Our District Superintendent also assisted us at every opportunity."

"We have just closed a glorious revival at this place (Marthaville, La.), and the spiritual tide ran high and the church membership was greatly uplifted. Brother Claiborne Gant, a local preacher of this church, rendered valuable service during the meeting. Several persons were added to the church, among whom were three young men of

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Miracles don't happen now, but listen—there's no more wash day troubles—now dead, wiped out, forgotten. There's new invented device for cleaning clothes—nothing like it. Good-bye to wash boards, washing machines, troubles, etc.—Their day is passed. "Easy Way" of cleaning clothes is here to bless our dear women. Invention that killed wash day is small—called "Easy Way," not human. If it had life it would have a stomach. It's claimed a stomach has millions of small tissues, each with a kind of suction. This apparatus has no stomach, yet there's things inside, things that move—a place for dirt—has awful appetite for dirt—goes after all the dirt in all clothes at same time. Small, but mighty—silent, but powerful.

Operated on stove—water inside, then soap, then clothes—move knob occasionally. Dirt lets go as hot water, suds, scalding steam and vapor begin movements. 8 to 10 minutes—clothes clean—rinse, dry, that's all. Next batch same operation—same water—30 to 50 minutes family washing clean. You just wait between batches—child can do it. Laundries clean clothes without rubbing, the "Easy Way" does the same at your home. Does the combined work of wash boiler, wash board and washing machine. When through, set away on shelf—that's all—no more attention. No wood, all metal, sanitary, should last lifetime, light, easy handled. Woman's God-send. Cleans laces, white goods, bed clothes, woollens, colored clothes, etc., without injury—no rubbing, no chemicals. Saves drudgery, clothes, labor, fuel, health and looks. No experiment—going on daily—you can do it. Customers everywhere delighted and praise it. **LAURETTA MITCHELL**, O., writes:—"Done big washing with 'Easy Way' in 45 minutes. Sold 3 already." **J. W. MEYERS**, Ga., orders 12 more, says:—"Easy Way" greatest invention for womanhood, forever abolishing miserable wash day." **F. E. POST**, Pa., "Done 2 weeks' washing in 45 minutes. Clothes cleaned without rubbing." **J. H. BARRETT**, of Ark., after ordering 30, says:—"Grandest invention I ever heard of."

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considerable influence in this community. Too much credit cannot be given to Brother M. V. Buren, recording steward, the steward sisters and members of the Baptist and African Methodist Episcopal Churches, for their earnest and effective assistance."—J. B. Brightop, Pastor.

Doings of the Workmen

INDIANA

Greenfield.—The Greenfield Methodist Episcopal Church is having success along spiritual, financial and moral lines. Four persons were baptized recently and four have joined the church since the first quarter, held in May. Our pastor, the Rev. S. H. Furguson, is doing everything in his power to build up the work. The Rev. A. W. Bird, who has been sick ever since our last annual conference, is now out again.—A. W. B.

Terre Haute.—Our League is in a prosperous condition. It is growing in interest and in attendance. Our membership roll is larger than ever before. We must make this year a record-breaking one in the bringing of young souls to God.—George Ward is the president of the League.—J. T. Franklin, Pastor.

FILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

LOUISIANA

Big Cane.—Messrs. L. Goudchaux, T. A. Howard, C. Burdione, H. Smith, W. L. Parker, I. Clark, Bednor and Keller hauled one load of lumber for the new church, which will soon be completed. The white friends are standing by me in this good cause. The Alexandria District Preachers' Meeting met recently at Big Cane, La., the Rev. M. P. Franklin, D. D., presiding. The Revs. M. L. Baldwin, S. A. Mason, S. Greer, D. A. Anderson, D. D., preached excellent sermons. Big Cane is the place for Methodism. We all hope for the

return of the Rev. D. S. Smith.—Jos Smith.

Morgan City.—The second quarterly conference was held at Union Methodist Episcopal Church. Our district superintendent was in the chair. He was pleased to see the charge in such good shape, and the work is moving along all lines. Fourteen members have been added to the church. We had a rally July 19 and raised \$131.30.—M. S. Goins, Pastor.

Shreveport.—Sunday, August 6, at Johnson Chapel, Shreveport, was a high day. The Bible presented the church by Mrs. M. E. Higgins of New Orleans and the hymn-book by Mr. Higgins was presented. The Bible was presented by Mrs. T. J. Johnson, wife of the district superintendent, in behalf of Mrs. Higgins. The hymn-book was presented by the district superintendent in behalf of Mr. Higgins. They were received and placed on the stand by Brother Owens, one of the oldest members of the church. The pastor responded in behalf of the church; and the district superintendent responded in behalf of Mr. and Mrs. Higgins. Then followed a song by the choir, and the Chautauqua a salute. Our rally followed this service and we raised \$46.25. At night the district superintendent preached to a packed house, and every earnest soul present was encouraged to do more for the Master and His cause.—C. C. Smith, Pastor.

Alexandria.—On Sunday, August 9, at Newman Memorial Chapel, the early Sunday morning prayer meeting was led by Brother Joseph Johnson, and at 6:30 a. m. Brother Thomas Cokley was baptized by immersion in the presence of a large crowd. We also had a splendid Sunday-school service, conducted by Brother R. A. Warmley at 3 p. m. Our pastor, the Rev. R. C. Worsham, preached a good sermon, and at 8 o'clock p. m. our district superintendent, the Rev. J. J. Obee, preached a stirring sermon before a large congregation, after which he extended an invitation to the sinners, and five came forward to be prayed for. This charge is spiritually alive. Collections good.—James L. Smith.

Union.—At St. James Methodist Episcopal Church our third quarterly conference convened on August 11. The

superintendent being sick, the Rev. M. Baptiste, pastor at Plaquemine, presided. The officers presented good reports, which showed some increase. The people here were glad to see the Rev. Mr. Baptiste, this being his old home. He preached an eloquent sermon from Deuteronomy 32:11. We raised this quarter for pastor, \$56.30; paid superintendent in full, \$9; raised for the trustees, \$37.—Eva Dugan.

St. Martinville.—The Rev. E. Hutchinson of St. Martinville, La., desires to thank the good members and friends of the church for the pound party given him on the night of August 18. The energetic leaders of the affair were Mr. Alexander Charles, Mrs. Laura Charles and Mrs. Matilda Tyler. A purse was also presented to the pastor. Following the surprise, Sunday, August 23, found us in the midst of a grand rally meeting for the benefit of our new church. The captains acquitted themselves like men. Raised by captains: V. B. Drake, \$14.05; Walter Drake, \$6.25; A. Colston, \$17.60; Scott Tyler, \$9.75; C. Phillips, \$3.25; J. James, \$6.25; William Livingston, \$12.55; W. G. Drake, \$15.25; J. Fuzle, \$6; A. Charles, \$15.30; the Rev. E. Hutchinson, \$34.15—making a total of \$141.70; after collection, \$4.50; grand total, \$146.20.—Maud Hutchinson.

Fordoch.—The concert at this place August 8 was very successful. The same was under the management of the Sunday-school, led by Mrs. M. G. Smith. She knows how to make things go. Mrs. Bugg was one of her assistants; also Mrs. Deubre. A creditable sum was realized.—T. A. Hampton, Pastor.

Jackson.—Sunday, August 9, was a great day with us. The Ladies' Aid Society is doing splendid work. Under the leadership of Mrs. Lula Watkins, an excellent program was rendered. The Rev. C. Stull, who was visiting his sister, Miss L. B. Stull, who has been very ill for over six weeks, was with us, and he preached a rousing sermon. Collection, \$11.—Mrs. Lulu Watkins, President.

MISSISSIPPI

Fayette.—Mrs. M. Butler gave an entertainment in honor of Rev. P. H. Rembert and wife a few days before he

left for Cincinnati. Among the distinguished guests present were Mrs. M. C. Rosler, grand matron of Eastern Star; Mrs. A. E. Howard, wife of Prof. M. Howard, principal of the high school; Mrs. E. White; Misses Katie M. Howard, Angie Hutcherson and Clara F. Drayden.

Winona.—I arrived in Winona, my present charge, immediately after the close of the Upper Mississippi Conference. I found a few loyal members, most of whom are women, struggling under an indebtedness of \$450.00. The church has burned since and has been twice blown down by storm. We began to pray and work to raise money to remodel the church and pay the claims against the same. Thank God, we have succeeded. We have remodeled the church at a cost of \$500, added three pulpit chairs, carpeted the aisle and rostrum, put in electric lights, paid all indebtedness, and we are now happy and are engaged in our revival. Our third quarterly conference was held Friday, August 7, with Rev. S. H. Nevils, the district superintendent, in the chair. All of the officials were present with written reports, which showed that the work was in a prosperous condition. The district superintendent preached two strong sermons on Sunday. Assisted by the Rev. B. F. Penny and the pastor, he administered the sacrament to 113 communicants. We raised in the quarter, \$27.50; total raised during this quarter, \$377.50.—G. J. Dobson, Pastor.

Pearlington.—The members of Holmes Chapel Methodist Episcopal Church have taken on new life. On the evening of August 1 the leading ladies of Pearlinton met at the church and organized what is known as the Ladies' Progress Christian Society and elected the following officers: Mrs. E. L. Daniel, president; Mrs. M. L. A. McCoy, vice-president; Mrs. Mary Deedroix, treasurer; Mrs. Mary Magee, secretary. This is a set of ladies who are worthy of leading both in church and in social affairs. The object of this society is to see to it that the pastor is paid up in full, all of the mission money is raised and the sick members of the church are cared for. Too much cannot be said for this band of thirty-six ladies of both churches of this town.—H. W. Wooch, Pastor.

MADE FROM GRAPES.

Of all the fruits that grow to give sustenance and nourishment to mankind, the grape is the most famous. A favorite subject of the poet, this healthful, luscious fruit has from the beginning of time been celebrated in song and story. Therefore it is a pleasure to know that to the grape we are indebted for some of the finest foods that go to our table, for from the grape is derived Royal Grape Cream of Tartar, the chief ingredient and active principle of the world-renowned Royal Baking Powder.

While the connection between baking powder and grapes may seem remote, it is evident to those who know that cream of tartar exists in all ripe grapes, from which it is directly produced in the following manner:

Flowing with the juice of the grape from the press in the manufacture of wine, the cream of tartar gradually separates therefrom and settles upon and adheres to the sides of the casks. After the wine is drawn off the tartar is scraped away, hulled and purified with water. Crystals of cream of tartar, white and very pure, are collected, specially refined, and ground into an impalpable powder. This forms the Royal Grape Cream of Tartar from which Royal Baking Powder is made. The exclusive employment of this pure fruit acid has aided in rendering Royal unique in the baking powder world, adding as it does the delicious flavor and wholesome properties which are characteristic of all food made with it.

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
Sept. 2-6—Starkeville		
.....Near Sturgis, Miss.		
Sept. 2-8—Houston....	Richmond, Tex.	
Sept. 23-27—Jacksonville.....		
.....St. Augustine, Fla.		
Oct. 1-4—Pine Bluff.....	Dumas	
Nov. 25-29—Clarksdale.....		
.....Clarksdale, Miss.		

CONVENTIONS.

- Sept. 9-13—Lincoln Conference Epworth League Convention, Independence, Kans.
- Sept. 10—Fort Smith S. S. and E. L. Convention, Van Buren, Ark.
- Oct. 9-11—Waycross District Missionary Convention, Valdosta, Ga.
- The Epworth League State Convention will convene at Sweet Home, Ark., October 15-18.
- Oct. 19-20—Vicksburg District Missionary Convention, Bolton, Miss.
- Oct. 20-22—Shubuta District Group Meeting for the Board of Foreign Missions, Ellisville, Miss.

Special Notices

DISTRICT PREACHERS' MEETINGS

SOUTH NEW ORLEANS.

The Preachers' Meeting of the South New Orleans District will meet at Houma, La., September 17, 1908. Subject for discussion, "David Made King Over Judah and Israel," led by the Rev. S. Carrol. All preachers are requested to attend.—W. H. Jones, President; Thomas Williams, Secretary.

LAKE CHARLES.

The Preachers' Meeting of the Lake Charles District will convene at St. Peters Methodist Church on Thursday, September 10. Let's have a great meeting.—B. J. Reddix, President; P. W. Clark, Superintendent.

VICKSBURG DISTRICT MISSIONARY CONVENTION.

Pastors and Laymen: Dr. G. G. Logan will hold a missionary convention at Bolton on October 19 and 20. Each pastor is expected to be present with full report for missions; also bring one or two delegates from your charges. Let us make this a great meeting, both spiritually and financially. R. P. Trelkeld, District Superintendent.

WAYCROSS DISTRICT.

To the members and the auxiliaries in the charges on the Waycross District: We will hold a missionary convention at Valdosta, Ga., on October 9 to 11, 1908. All the pastors and one delegate from each charge are requested to be present. The programs will be out in time. Brothers, be ready to report your full assessment raised and in hand for the annual conference at Greenville, December 3.—F. R. Bridges, District Superintendent.

LITTLE ROCK CONFERENCE.

The Little Rock Conference, Epworth League and Sunday School Convention, to be held at Sweet Home, Ark., is changed from October 1 to 4 to October 15 to 18.—C. W. Whitehead, State President.

District Rounds

DALLAS DISTRICT. FOURTH ROUND.

Mexia Circuit, September 19-20; Hubbard and Dawson, 24; Pelham Circuit, 26-27; Corsicana, October 3-4; Milford and Italy, 10-11; Waxahachie and Ferris, 14; Fort Worth (St. Andrew's Chapel), 17-18; Ennis, 22; Fort Worth Circuit, 24-26; North Fort Worth and Abeline, 24-26; Pilot Point and Denton, 28; Sherman, 31 and November 1; Denison, November 7-8; Dallas (St. Paul), 14-15; Lancaster, 18; Hillsboro, 21.

Brethren, be sure to come to conference with round reports. Finish your benevolence now. Don't wait.

J. S. WYATT,
District Superintendent.

LEXINGTON DISTRICT. THIRD ROUND.

New Zion, September 19-20; Leesburg, 22-23; North Middletown, 23; Pleasant Point, 24; Asbury, October 3-5; Warrentown Circuit, 6-7; Monterey Circuit, 8-9; Gunn Tabernacle, 10-12; Versailles, 17-19; Frankfort, 20; Smithfield, 21; Owenton, 22; Worthville Circuit, 23; Lagrange, 24-25; Pewee Valley, 26; Dorsie Chapel, 27-28; Jefferson-town, 29-30; Anchorage, 30-November 1; Paris, November 7-9; Simpsonville, 10; Wilsonville Circuit, 11-12; Chaplin, 13; Shelbyville, 14-16; College Hill Circuit, 17-18; Cleveland, 19; Richmond, 20; Winchester, 21-22; Georgetown, 28-29.

L. M. HAGOOD,
District Superintendent.

LAGRANGE DISTRICT. FOURTH ROUND.

Culloden, September 5-6; Odessdale, 12-13; LaGrange Station, 20-21; LaGrange Circuit, 19-20; Whitesville, 26-27; Chipley, October 3-4; Concord, 10-11; Yatesville, 18-19; West Point, 24-25; Lovelace, 31-November 1; Greenville and Columbus, November 7-8; Knot and Manchester, 14-15; Woodbury and Warm Springs, 21-22; Harris, 28-29. Dear Brothers: This brings us up to the annual conference. Whatever claims are yet outstanding, please get in. Let each pastor bring two cash subscriptions to the SOUTHWESTERN. Hold our revivals and come to the conference with something attempted and something done for Jesus. Our motto: "I must not fail." J. S. STRIPLING,

District Superintendent.

TOPEKA DISTRICT. THIRD ROUND.

Chetopa, September 12-13; Oswego Circuit, 13-14; Coffeyville, 19-20; Independence, 26-27; Fort Scott Circuit, 3-4; Rosedale, 3-4 (by D. Smith); Mound City, 6-7; Kansas City, Kan., 10-11; Bonner Springs, 12-13; Valley Falls, 15; Alma Circuit, 17-18; Burlingame Circuit, 19-20; Dunlap, 21; Salina Circuit, 22-23; Manhattan Circuit, 24-25; Topeka (Mount Olive), 31 and November 1; Asbury, 7-8; Clay Center, 14-15; Hastings, Neb., 17-18; Lincoln, Neb., 21-22; Caldwell, Kan., 28-29.

Brother Pastors: Let us pray and work for a great revival meeting at each charge this conference year, and that will help you to raise all the benevolent collections in full; then send it in to the general offices and get your vouchers. And do your best for the SOUTHWESTERN and the Central Christian Advocate. J. J. CABELL,

District Superintendent.

NAVASITA DISTRICT. FOURTH ROUND.

Anderson Circuit, September 12-13; Caldwell Circuit, 19-20; Somerville Circuit, 26-27; Clay Circuit, 29-30; Bren-



A VIEW OF RUST UNIVERSITY CAMPUS.

COLLEGE COURSES, College Preparatory and Normal Courses, Music, Industrial Work, Sewing and Dressmaking, Machinery Hall, New Industrial Hall. All Departments Enlarged. Large Faculty. Opens September 29, 1908. Address DR. WILLIAM W. FOSTER, JR., Holly Springs, Mississippi.

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Next session opens Sept. 28, 1908. For further information, write, J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

ham Station, October 2-4; Brenham Circuit, 3-4; Bellville Circuit, 10-11; Sealy Circuit (week), 14-16; Wallis Circuit, 16; Brookshire Circuit, 17-18; Hockley Circuit, 24-25; Waller Circuit, 31 and November 1; Hempstead Station, November 6-8; Hempstead Circuit, 7-8; Navasota Station, 14-15; Navasota Circuit, 13-15; Millican Circuit, 21-22; Yarbboro Circuit, 28-29.

Brethren: Allow me to thank you for the showing you have made. You accomplished a good deal, and yet we have not reached the full limit. As you know, the time is about up. In a few weeks we will be called to make report. Let us make the best use of the few remaining weeks.

B. M. TAYLOR,
District Superintendent.

BIRMINGHAM DISTRICT.

FOURTH ROUND.

Collegeville, September 4-6; Irondale, 5-6; Oneonta, 12-13; Lehigh, 17; Selfville and Holston, 18; Village Springs, 19-20; Warrior, 26-27; Cardiff and Horse Creek, 30; Brownville, October 3-4; Mantua, 10-11; Tuscaloosa and Murphy, 17-18; Bangor, 23; Blount Springs, 24-25; Pratt City, 28; Mason, 29 and November 1; St. Paul, October 30 and November 1; West Birmingham,

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November 5; Enon, 7-8; Avondale, 12-15; Bessemer, 14-15; Corona, 3.

Brethren: We are now on our last round. On November 19 we must make our report. Who will lead in the benevolence of the church? We are expecting round reports from every charge. Increased subscription to our SOUTHWESTERN CHRISTIAN ADVOCATE and at least one student from each charge to our Central College. We must and shall succeed. On Saturday, September 6, we want all of the Central College envelopes returned on each charge. I pray for each brother and charge continued success.

R. J. BUCKNER,
District Superintendent.

ANNISTON DISTRICT.
FOURTH ROUND.

Ashville, September 5-6; Collinsville, 8-9; Cedar Bluff, 12-13; Centre, 14-17; Gadsden, 18-20; Attalla, 19-20; Heflin, 26-27; Weaver, 29-30; Anniston (Second Church), October 1-4; Anniston (First Church), 2-4; Hobson City, 4-6; Talladega, 10-11; Alpine, 13-14; Sylacauga, 17-18; Ashland and Lineville, 24-25; Wedowee, 31-November 1; Lamar, November 7-8; Roanoke, 14-15.

Brethren: You must push every interest of the benevolent cause from now until November 19. Let every brother come to the conference with a round report. We are looking for you to do this and we believe you will. Our annual conference will convene November 19. We are compelled, therefore, to hold service of our quarterly conferences in the week. Please raise the quarterly assessment. Let the stewards' report for the pastor be round.

J. W. THOMAS,
District Superintendent.

FLORENCE DISTRICT.
FOURTH ROUND.

St. Mary, September 5-6; Wesley (Georgetown), 20; Brook Greene, 26-27; St. Paul (Georgetown), 28; McLellanville, October 3-4; Greelyville, 5; Laas, 6; Kingstree Circuit, 10-11; Turkey Creek, 12; Cades, 13; Kingstree, 17-18; Black River, 19; Lake City, 20; Timmons ville, 22; St. Luke, 23; St. Paul and Bulah, 24-25; Mars Bluff, 31-November 1; Marion, November 2; Latta, 3; Mullins, 4; Salem and Wesley, 6; Springville, 7-8; Florence, 9.

I. H. FULTON,
District Superintendent.

CLARKSDALE DISTRICT.
FOURTH ROUND.

Shelbourn, September 19-20; Mon-ey, 26-27; Townes Chapel, October 2-4; Philipp, 3-4; Bedford, 10-11; Minter City, 17-18; Webb, 24-25; Ruleville, 31-November 1; Scholater, 31-November 1; Drew, November 7-8; Clarksdale Circuit, 14-15; Coahoma, 21-22; Clarksdale, 28-29; Tunica, December 5-6.

The district conference will meet at Clarksville, Miss., on November 25 to 29. Brethren, come prepared to report your benevolence full. I trust that you have had success in your revivals and that you will report a goodly number of accessions to the church. I hope that each of you will raise the amount you have been assessed for the SOUTHWESTERN office; send it at once to Dr. Jones. God bless you.

B. F. WOOLFOLK,
District Superintendent.

PARIS DISTRICT.
FOURTH ROUND.

Brookston, September 26-27; Honey Grove and Brookston, 26-27; Bagwell Circuit, October 3-4; Red River Circuit, 3-4; Terrell and Red River, 10-11; Greenville, 11-12; Clarksville, 18-19; Free Hope Circuit, 17-18; Hinckley Cir-

Coddling the Stomach.

Do not pamper the children with hot-house methods; there is a common-sense method. If the children or the man or woman show a tendency to be "off their feed," if they begin to lose flesh, their stomach should be toned up with a harmless tonic which will increase the secretions of the digestive tract. A tonic made of native medicinal roots which will invigorate the stomach into greater activity and increase the secretion of the phosphates from the food—a remedy which will do this is one which has stood the test of public approval for nearly forty years, and contains no alcohol or narcotics. We refer to Dr. Pierce's Golden Medical Discovery. It can be given to the smallest child with perfect freedom. If the blood is impure, if pimples, boils, headaches occur, if the stomach is weak—first eradicate the poisons from the blood.

AN IMITATION OF NATURE'S METHOD of restoring waste of tissue and impoverishment of the blood and nervous force is used when you take an alternative extract of native roots, made without the use of alcohol, like Dr. Pierce's Golden Medical Discovery. This vegetable medicine coaxes the digestive functions and helps in the assimilation of food, or rather takes from the food just the nutriment the blood requires.

Along with its use one should take exercise in the outdoor air, get all one can of God's sunlight and air; practice a deep breathing exercise every day. This "Medical Discovery" gives no false stimulation, because it does not contain alcohol or a narcotic. It helps digestion and the assimilation of such elements in the food as are required for the blood. Unlike a cod liver oil, against which the already sensitive stomach will declare open rebellion, this tonic has a pacifying action upon the sensitive stomach and gives to the blood the food elements the tissues require. It maintains one's nutrition by enabling him to eat, retain, digest and assimilate nutritious food. It overcomes gastric irritability and symptoms of indigestion, and, in this way, fever, night-sweats, headaches, etc., are done away with.

Dr. Pierce's Golden Medical Discovery purifies the blood and entirely eradicates the poisons that breed and feed disease. It thus cures scrofula, eczema, erysipelas, boils, pimples, and other eruptions that mar and scar the skin. Pure blood is essential to good health. The weak, run-down, debilitated condition which so many people experience is commonly the effect of impure blood. Dr. Pierce's Golden Medical Discovery not only cleanses the blood of impurities, but it increases the activity of the blood-making glands, and it enriches the body with an abundant supply of pure, rich blood.

A consideration of first importance in deciding what medicine to take for the cure of blood or stomach disorders is as to its harmlessness.

Dr. Pierce is frank and open with the public for he tells just what is contained in Dr. Pierce's Golden Medical Discovery—its ingredients are Golden Seal root, Queen's root, Stone root, Black Cherry-bark, Bloodroot, Mandrake and pure triple-refined glycerine. Concerning Golden Seal the highest medical authorities agree with Prof. John M. Scudder who says, "It stimulates the digestive processes, and increases the assimilation of food. By this means the blood is enriched, and this blood feeds the muscular system. I mention the muscular system because I believe it first feels the increased power imparted by the stimulation of increased nutrition. The consequent improvement on the nervous and glandular systems are natural results."

"In relation to its general effects on the system, there is no medicine in use about which there is such general unanimity of opinion. It is universally regarded as the tonic useful in all debilitated states."

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Read all about yourself, your system, the physiology of life, anatomy, hygiene, simple home cures, etc., in The Common Sense Medical Adviser, a book of 100 pages. For cloth-bound copy send 3 cents in one-cent stamps, or for paper-covered 21 stamps. Address Dr. R. C. Pierce, Buffalo, N. Y.

cult, 24-25; Morgan's Chapel and B., 24-25; Medill Circuit, 31-November 1;

Paris Circuit, November 1-2; Clarks-ville Circuit, 8-9; DeKalb Circuit, 7-8; Sulphur Springs and W., 14-15; Chicota Circuit, 21-22; Wolfe City and L., 28-29; Paris Station, December 6-7; Giddings Chapel, 5-6.

Brethren: I am depending upon you to make full, round reports to the annual conference on December 10, at Paris. Endeavor to make good. The rate of appointment you get another year will be governed by what you do this year. If you cannot hold it another must. Succeed is the watchword. There are plentiful opportunities for successful men—men who do things.

JAMES I. GILMORE,
District Superintendent.

Letters of Inquiry

NEWMAN JONES.

I would like information as to the whereabouts of my son, Newman Jones. I haven't seen or heard of him for about five years. He was then in Birmingham, Ala. His mother's name is Susan Jones. He has seven sisters and brothers; his oldest brother is named Herbert Jones; his oldest sister, Emma Jones; and his father's name is Alfred Jones. Newman is brown skin, short and heavy set. Will the preachers make inquiry from every pulpit? If any one knowing anything concerning him will kindly address Alfred Jones, R. F. D. 20, Corinth Miss., their kindness will be greatly appreciated.

BROKS.

I am trying to find my brother's children; they are living, I am told, in Memphis, Tenn. There are two girls and one boy. The girls are named Mary Jane and Caroline Broks. I am told that Caroline Broks is principal of some high school, I do not know where. Their brother was named James Robert Broks; he belonged to old Doctor Jack Taylor of Pine Bluff, Ark. Our mother was named Caroline Polman. Address Mary Jane Metcalf, 718 Low-erline Street, New Orleans, La.

WATERS.

I was born in Somerset County, on the eastern shore of Maryland. My name is Lucy Waters; my father was named Nathan Waters, and mother's name was Leatie Waters. They belonged to Doctor Williams. The children were named Ira Bell Waters, Eliza Jane Waters, Charlotte Wesley Waters, Lewis Waters, Nathan Waters. Mother by name was Pleasant Waters. She belonged to a woman by the name of Peggy Colburn. The children were sold to Harris Croomsell, and he sold them to Negro traders by the name of John and Will Campbell. I was sold from the traders' yard in Baltimore and taken to New Orleans; sold there and taken to Sabine Town Texas. I am now living in Houston. Address 1116 Dallas Street, care Fritz Heighman. I am satisfied that some of the children of this family are living in Somerset County.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor. Absolutely harmless—used with splendid results even on the youngest children. Delicately perfumed, its use is a pleasure, as ladies of refinement everywhere declare. Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

Charles Ford Pres.

on every package.
If your druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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Doings of the Workmen

MISSISSIPPI

Columbia Valley.—The pastor of Columbia Valley Church takes this method of thanking the following named sisters for their kind and generous gift, on August 7, of a nice suit and several other dry-goods articles: Mattie Brown, Mary Woodson, Mahalia, Flora and Lettie Averett, Carrie and Annie Marshal and Angeline Woodson. May God bless you, sisters, and help you to keep and cherish the desire to do good deeds.—R. Smith, Pastor.

A Wholesome Tonic

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MISSOURI

Hannibal.—District Superintendent R.E. Gillum, D. D., held his second quarterly meeting July 26. He preached three inspiring sermons. The impression he made will always be remembered. The work is thriving and in a prosperous condition. He urged the Sunday School and Epworth League to put forth a greater impetus for good. A large crowd attended the communion service. The collection was \$10.45. August 2 was our great Trustee Rally Day for our church property. The church was divided into five clubs for the purpose of raising all the money. The reports are as follows: Club No. 1, Mr. James Porter, captain, \$6.90; Club No. 2, Mrs. Q. E. Whaley, captain, \$19.70; Club No. 3, Mrs. Nora Wilson, \$4; Club No. 4, Mr. Aaron Johnson, \$2.50; Club No. 5, Miss Nellie Johnson, \$2.25; collection for the day, \$8.45; total amount raised for rally, \$43.80.—Q. E. Whaley, Pastor.

Warrensburg.—Our church in this city is doing good work. The pastor and his officers organized the membership of about forty paying members into two clubs and placed them under captains. The Busy Bee Club, No. 1 Mrs. Lizzie Holmes, captain, reported \$84.70; Excelsior Club, No. 2, Miss Daisy Harris, captain, \$46; total, \$134.70. Much credit is due these Christian women for their arduous labor in the church at this place. This money is to be applied on the trustee debt. The church is in a prosperous condition. The Rev. W. A. Bohannon is pastor.

Fulton.—The Twentieth Century Club of the St. James Methodist Episcopal Church celebrated the 4th of August in great style. The Rev. R. E. Gillum, D. D., district superintendent of the St. Louis District, the distinguished pulpit and platform orator, was the principal speaker of the day. His address inspired the great audience to greater things for God, humanity and the church. The Rev. J. M. Harris of Mexico, Mo., Prof. A. J. Tompkins of Independence, Mo., and Prof. Howard of New York also delivered interesting addresses. We wish to thank Drs. Harris and Gillum for bringing the good Mexico people in such large numbers with them. Too much credit cannot be given to the ladies of the Twentieth Century Club for their heroic work in raising funds to build our much-needed new church. These consecrated women have raised and deposited to the credit of the church \$300. Our Sunday-school and League are doing nicely. The district superintendent, the Rev. W. C. Ellis, who held our second quarter not long since, preached three strong sermons and interested himself in all departments of the church work. T. J.

McAllister, D. D. S., and his pleasant and accomplished wife of St. Joseph, Mo., spent a few days visiting us. The Doctor delivered a timely address at the church during his stay in the city. We are never too busy to look after the interests of the SOUTHWESTERN. We shall do all we can to make the day a success—September 13.—Mrs. Kittie Jeffers, President; John H. McAllister, Pastor.

OKLAHOMA

Earlsboro and McLond.—Our second quarterly meeting was held August 8-9. Raised for pastor \$25; for District Superintendent \$10.50. Perry Ease, W. M. Tyler, T. P. Chambers, J. Edgington reported \$5.60 from their classes. Sunday School was presided over by Mrs. Hamilton, who is a bright and intelligent woman. The Rev. Dr. Smith preached an able sermon on "David's Greatness." This man of God swayed the people with spiritual inspiration. This is his second year on the district, and nearly every one is pleased with him. The entire circuit is alive. Five members of our church receive the SOUTHWESTERN. We are going to double that number. With the good information from Superintendent, we intend to send up a round report to the Annual Conference—J. C. McLure, W. M. Gross.

SOUTH CAROLINA

Denmark.—We have planned to sell the little church and property in Sato, S. C., buy a good lot in Denmark and build a church there. We are very much in need of a church in town. The officers and trustees are making every effort to begin the work in the early future. The Rev. C. H. Daingerfield is a good worker and a Christian gentleman. He is doing all he can to make this charge first-class.

Rock Mill Circuit.—Our camp-meeting held at Mt. Sinai, beginning August 5 and ending on the 13th, was a glorious success. Good order was observed. Eleven joined on probation; twenty professed faith in Jesus Christ. One hundred fifteen dollars and thirty-six cents was collected. There seemed to have been three or four thousand people on the ground Sunday and truly it was a spiritual feast. We were ably assisted by the following ministers: The Revs. I. B. Taylor, Abbeville Mission; H. C. Dennis, Nicholson Ct.; G. A. Rea, T. J. Robinson, Olao Ct.; District Superintendent J. F. Page, who preached at 11 o'clock on Sunday with great power; the Revs. J. C. Armstrong, Townville Ct., and C. R. Golphin, Colored Methodist Episcopal Church. These brethren labored hard, preached good sermons and went home happy. Many thanks to them for their very helpful service.—T. Goodlett, Pastor.

TENNESSEE

The Mission Work in Columbia.—Our last conference set Columbia aside as a mission field to be worked up so that some day, after hardships and suffering, it might be ranked among the acceptable charges. It is true the work is here, and plenty of it, in the county of Murry. They can only be reached by a skilled mission preacher who is willing to visit every poor home and back street and shake the hands of the mother, father and children and invite them to God's house. They will gladly receive such a one among them. But we acknowledge there is poor pay for such a God-sent man, and this is why these mission fields stand alone so long. This place has been waiting twenty years, and this conference year the church has just heard the cry. We

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had here nowhere to worship only such as we paid for. I succeeded in organizing the grand old Methodist Episcopal Church, with seventeen members, and we have now a nice Sunday-school. Every day I visit the old people, the sick and the crippled, for they are many. Our church is needed so many other places here. There is a great need of Mount Pleasant being added to Colum-

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hia Mission; these points are only twelve miles apart. The pay is too small for any preacher to take care of himself and family, for my family has suffered this year. The preacher must be better cared for if this work is ever what it can be with the proper care. But, thank God He has led us safely thus far.—C. L. Seward.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. W. A. WARNER.

Rev. W. A. Warner was born Sept. 8, 1850, in St. Thomas Island. He traveled extensively in Europe and thence to China and Japan, also to the West Indies; then came to America and lived in California, where he was sent from to Africa in 1887, as missionary. His chosen field was Liberia. Bishop Taylor gave him a station to develop; he patiently and persistently labored there for six years; during this period he established what is now known as Barak Mission, and also labored at Pleina Ses. The work was under control of the Methodist Episcopal Board, but was supported by Messrs. Leslie, Gay, Mackey, Porter and others who are well known in Los Angeles Methodism. In 1893 the Rev. Mr. Warner returned to America on account of the failing health of his wife. Here he spent three years lecturing and collecting funds for the work he so much loved. During this time his wife passed to her reward. He then turned his attention to evangelistic work. After three years of effective work he was married again, and, with his bride, in 1899 set sail for Africa, the field so dear to his heart. On his return he established El Bethel Mission, Independent Mission, at Wach-eka, Liberia. The funds for this enterprise were furnished by Mrs. E. A. Rowe of Pacific Grove, Cal., into whose hands another godly woman had placed the money for such work. In 1905 his health failed, but he continued to battle with the fever until October 21, 1906, being forced to set sail for America and leave the work to Bishop I. B. Scott. The children, young men and women sent letters for several months asking him to return, but alas! he went to his reward on May 16, 1907; then they sent letters to his wife and daughter and begged them to return to them, as they had had no teacher since they left. Thus you will see heaven's gain was Africa's loss. It was personally acquainted with Brother Warner and often had him to preach at my charge when I was in Africa. He was an earnest, zealous worker; he had great powers of endurance, was very courageous and a man of great faith. His life had been endangered many times by hostile natives, but through faith in God he escaped. His labor is finished, but we pray for others like him to be sent to the field. He leaves to mourn their loss a wife and daughter, Miss Nancy Warner, who now resides at 607 East Eighth Street, Los Angeles, Cal.—J. A. Foust, Boston, Mass.

MRS. NANCY JOHNSON.

Nancy Johnson, wife of the Rev. C. C. Johnson, pastor at Shepherdstown, Mississippi, is not, for God took her on July 21, 1908. She was a member of Vine Grove Church, Balrd (Miss.) Circuit. Her death was victorious. Mrs. Johnson had been a member of the Methodist Episcopal Church since 1882 and lived a consistent Christian ever since. According to her wish, the funeral service was held

The Farmer's Wife

Is very careful about her churn. She scalds it thoroughly after using, and gives it a sun bath to sweeten it. She knows that if her churn is sour it will taint the butter that is made in it. The stomach is a churn. In the stomach and digestive and nutritive tracts are performed processes which are almost exactly like the churning of butter. Is it not apparent then that if this stomach-churn is foul it makes foul all which is put into it?

The evil of a foul stomach is not alone the bad taste in the mouth and the foul breath caused by it, but the corruption of the pure current of blood and the dissemination of disease throughout the body. Dr. Pierce's Golden Medical Discovery makes the sour and foul stomach sweet. It does for the stomach what the washing and sun bath do for the churn—absolutely removes every tainting or corrupting element. In this way it cures blotches, pimples, eruptions, scrofulous swellings, sores, or open eating ulcers and all humors or diseases arising from bad blood.

If you have bitter, nasty, foul taste in your mouth, coated tongue, foul breath, are weak and easily tired, feel depressed and despondent, have frequent headaches, dizzy attacks, gnawing or distress in stomach, constipated or irregular bowels, sour or bitter risings after eating and poor appetite, these symptoms, or any considerable number of them, indicate that you are suffering from biliousness, torpid or lazy liver with the usual accompanying indigestion, or dyspepsia and their attendant derangements.

The best agents known to medical science for the cure of the above symptoms and conditions, as attested by the writings of leading teachers and practitioners of all the several schools of medical practice, have been skillfully and harmoniously combined in Dr. Pierce's Golden Medical Discovery. That this is absolutely true will be readily proven to your satisfaction if you will but mail a postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for a free copy of his booklet of extracts from the standard medical authorities, giving the names of all the ingredients entering into his world-famed medicines and showing what the most eminent medical men of the age say of them.

at St. Paul Church and the sermon preached by her pastor and brother, the Rev. E. H. Holmes. The last earthly honors were paid Sister Johnson in the presence of one of the largest gatherings ever assembled in this town on a similar occasion. The deceased is survived by her husband and seven children. She fought a good fight and has entered into rest.—G. H. Harvey.

SMARTT.—York Smartt, a faithful member, trustee, class leader and sexton of Finger Methodist Episcopal Church, died at his home near Smartt's Station, Tenn., on Friday, July 24, 1908. He had been a prominent member of the church for more than thirty-eight years and had set to ringing the bell which called the community to worship in the church for more than twenty years. He leaves a wife, four children and a host of friends. The funeral was preached by the pastor, the Rev. H. W. Rucker, and the Rev. W. R. Smith, district superintendent. A very large crowd was present.—W. R. Smith.

COLLINS.—George Collins, Jr., a resident of Minter City, Miss., died July 7, 1908. He was a faithful member of the Methodist Episcopal Church at Minter City for six years. He was a student in Rust University for five years, where he was loved by the faculty and students. The deceased is survived by mother, father, two sisters, three brothers and many friends to sorrow over his departure. The funeral service, which was largely attended, was conducted by the Rev. W. H. Golden.—S. H. Collins.

BANKS.—On July 25, 1908, death visited our band of workers, and Sister C. Banks was called to the reward of the faithful. She was a Christian woman and a loyal member of the Methodist Episcopal Church at Nettleton, Miss.—D. D. Reid.

Marriages

SYKES-CARTER.—Mr. John H. Sykes of Los Angeles, Cal., and Mrs. Rosa L. Carter of New Orleans were married July 14, at the home of the bride. A large number of friends witnessed the ceremony. Rev. S. Davage officiated and was assisted by Dr. J. F. Marshall and Rev. Valcour Chapman. Mr. and Mrs. Sykes left immediately for Los Angeles, where they will make their future home.

BRYANT-WIGGINS.—Mr. Franklyn Henry Bryant and Miss Lynna Anna Wiggins, on Sunday evening, August 23. The wedding came as the happy culmination of an engagement of eight and a half years' duration, during which time the young couple devoted their energies to preparation for lives of usefulness. The bride is the daughter of Mr. and Mrs. Harkless Wiggins, well known and respected residents of Hopewell Settlement, near Taylor, Miss. She was educated in Rust University, Morristown Normal and Industrial College, and took a supplemental course in the University of Indiana. She served as a teacher in her Alma Mater at Morristown, and as teacher for the past two years in the public schools of Asheville, N. C. The groom is an alumnus of Rust University, studied medicine in Meharry Medical College and the Illinois Medical College, began his law course in the University of Denver Law School in 1904 and achieved the honor and distinction of being the first Negro to graduate from the University of Colorado, at which he secured his degree in June, 1907. Mr. Bryant also is the first colored attorney to appear in the Supreme Court of Colorado, where he now has pending an important case involving constitutional law in its relation to the power of the State Medical Board to revoke a physician's license to practice. Dr. and Mrs. Wiggins will be at home at 55 Good Block, Denver, Colo., after October 11.

DOXIE-MOORE.—Mr. Joseph Doxie and Mrs. Mintha Moore, at the Methodist Episcopal parsonage, at Hattiesburg, Miss., August 16, 1908. Mr. Doxie is one among our best young men. Mrs. Moore was the widowed daughter of the Rev. J. K. Comfort. The Rev. I. L. Pratt officiated.

MILLER-GAIR.—Mr. Miller of Monroe, La., a graduate from Flint Medical College, class of 1908, and Miss Martha Gaier, a graduate from the Sarah Goodrich Nurse Training Hospital, New Orleans, class of 1908, at the bride's home in Willson, La., August 19, 1908. The bride is from one of the best families in Willson. They left the next day for Monroe, La., where they will make their home.—J. W. Turner.

RILEY-JOHNSON.—Mr. Edward J. Riley and Miss Frances Johnson, both of Pineville, La., at the home of the bride, August 24, 1908, the Rev. J. A. Vincent reading the ceremony.

HOPSON-SMITH.—Miss Louisa Smith to Mr. George Hopson, at Schriever, La., August 24, 1908. The bride is a member of Magnolia Methodist Episcopal Church, Schriever, and Mr. Hopson is of the Baptist Church. The ceremony was performed at the bride's home by the Rev. Frank Walker, pastor of Magnolia Church.

Do not put matter intended for these columns and business items on the same sheet.

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September Magazines

LIPPINCOTT'S.

The September issue has for its leading feature a stirring detective novel by Nevil Monroe Hopkins—"The Investigation at Holman Square." It is published complete.

Among the shorter stories is "The Great God News," the tale of a war correspondent by a war correspondent—Will Levington Comfort. "Memories," by Fannie Heaslip Lea, is a delightful love story with an unexpected denouement. "The Child of a Widow," by Lucy Copinger; "Deported," by H. C. Stickney, and "The Disaffection of Adelaide," by Laura Simmons, are also uncommonly good stories.

Of offerings other than fiction there are "Socrates," the story of a pet owl, by Jennie Brooks; "Zelphine in Warwickshire," a charming travel sketch, by Anne Hollingsworth Wharton, and others by Jane Belfield, Herman Schefauer and Robert Adger Bowen. There are also some excellent poems and the humorous department, "Walnuts and Wine."

WOMAN'S HOME COMPANION.

"The most beautiful queen on any throne"—this is what Kellogg Durland calls the Empress of Russia, in his great series of articles entitled "The Romance of an Empress," which begins in the Woman's Home Companion for September.

In this issue Irving Bacheller begins a new series of Cricket Tales, which bids fair to be even more popular than was his famous "Eben Holden."

Other stories are "The Golden Wedding," by Alice Brown; "The Derelict," by Juliet Wilbor Tompkins; "The Girl in the Mirror," by Hulbert Footner; "Dare You to Love Me!" by Annie Hamilton Donnell, and "The Minister's Barrels," by Hettie Bosley Goldrick.

Jack London on his trip around the world which he is making for the Woman's Home Companion in his little boat, the Snark, has stopped long enough to send to the magazine from far-off Tahiti a description of "The Nature Man" whom he ran across in that distant Pacific island.

Jean Webster, who wrote "When Patty Went to College," has been in Japan and tells in the September number how she, with three or four girl friends,

Crescent City Notes

Mr. and Mrs. Robert L. Carter of this city, are visiting the Eastern cities, and report a delightful trip.

Mrs. M. V. Walker, of Oscar, Louisiana, is visiting in New Orleans, her home city. She will spend a month here with relatives.

DORSEY.—Nicholas Dorsey, aged 104 years, a consistent Christian and a member of Boynton Methodist Episcopal Church, Gretna, for many years, passed away August 25, 1908, to enjoy the glories of the heavenly world and now peacefully sleeps in the arms of Jesus. He was laid to rest by the pastor, the Rev. Jno. A. Lindsay, assisted by the Rev. Messrs. Coleman and Budlow.

set up housekeeping in "The House of Wistaria Water."

Paderewski has selected for Companion readers the best program of modern Polish music, which is accompanied by the full music of one of the most beautiful of the numbers in the great pianist's program: "Stojowski's Folk Dance."

CENTURY.

The first of William H. Crook's reminiscences of Andrew Johnson in the White House will appear. Of more than common biographical interest should be the paper on "The Early Life of Robert Fulton," by Alice Crary Sutcliffe, a great-granddaughter of the inventor. Edward C. Parker of the University of Minnesota Agricultural Experiment Station has written of "The Future Supply of Wheat of the United States." Kate Greenleaf Locke has written of "The Gardens of Southern California"—gardens which "riot over the slopes in a wealth of bloom which out-rivals that of any other known spot on earth," and the article will have a number of illustrations from charming photographs made by Harold Parker of Los Angeles. An account of "The Building of Arts at Bar Harbor" and its work, carefully prepared by Owen Johnson, will be one of the interesting and timely features of the September Century. A full account of Wright Brothers' aeroplane, the first popular statement of their experiments and the results thereof, prepared by the inventors, will also appear.

NURSING MOTHERS AND MALARIA
The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Doings of the Workmen

TEXAS

Jacksonville.—The Jacksonville Circuit has taken on new life. We observed Easter and Children's Day, with much success which meant the raising of \$65. We have just built a beautiful four room cottage in the town of Jacksonville for a parsonage. The church has owned two lots in this town for twenty-two years in the most desirable place for a church. This parsonage has made our property worth \$1,200. Jacksonville is a growing town; it has a large colored population, many of whom own homes, and many others are buying homes; the relations be-

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tween the races is good. We do not own a church house in this town, but we have been, for two years, holding services in a hall. We are planning and working to build a church house here. We are anxious for our Texas Conference and the church at large to see us as they have never seen us before. We appreciate very much the help that our Texas Conference has given to the various appointments and even to us, but we hope to be among those that will receive additional help next year, such as will enable us to do a great work.—L. L. Neal.

Dalingerfield.—Our third quarterly conference was a success along all lines. Our District Superintendent was on hand as usual and he expedited business in a masterly way. He preached two sermons that lifted my people into a higher life and we had a regular Pentecostal meeting Sunday morning and night. Three precious souls joined the church. Collection, \$118.50. Paid the District Superintendent in full.—Anron Taylor, Pastor.

Goliad.—Goliad has been on a boom for the past week. District Superintendent J. W. Weakley of the San Antonio District, has just closed a successful conference at old "Historic Goliad," which will long be remembered by all who attended. There were about three hundred preachers, delegates and visitors in all. This conference was a record-breaker and will place "Goliad" where she once stood on the San Antonio District. It was a success intellectually, spiritually and financially. The Epworth League, Sunday School and other sources raised for Sam Houston College \$309.00. The grand total was \$529.70. We had several distinguished guests with us, viz., President R. S. Lovingsgood, Prof. J. W. Frazier, the Revs. D. C. Lacy, J. W. Warren and the Rev. Mr. Ledbetter, pastor Congregational Church of Goliad. Among the Victorians, Mrs. Kit-

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tie Wilkinson, an old time friend of ours; Mesdames Theo. Baughman, Virginia Andrews and little daughter Olivia, and several young ladies. Quite a number came from Beeville, and several from Mission Valley and the surrounding country; all reported a glorious time and so the people of Goliad feel that they have been well repaid. The success of this conference is due to the faithfulness, patience and untiring efforts of our excellent pastor and some of his faithful followers. May God bless our worthy leaders and crown their many efforts with success. We thank our many friends who so kindly assisted us in caring for our delegates and friends.—Mrs. A. E. Powell.

Fort Worth.—Andrews Chapel enjoyed the presence of the Rev. J. S. Wyatt, District Superintendent. The conference was a decided success. The Superintendent preached three splendid sermons. Three joined the church. Collection, \$37. We have raised \$99 for benevolence; \$25 for Sam Houston College; \$20 for the Woman's Home Missions. All collections taken in full.
A. Brown.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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THE MISUNDERSTANDING OF THE RACES

Some weeks ago we referred to Mr. Ray Stannard Baker's conclusions as to the race question. We promised at that time to consider later a very significant paragraph to which we then briefly referred.

In attempting to set our faces to the light and keep us trudging toward the true goal Mr. Baker says:

"Down at the bottom—it will seem trite, but it is eternally true—the cause of the race 'problem' and most other social problems is simply lack of understanding and sympathy between man and man. And the remedy is equally simple—a gradual substitution of understanding and sympathy for blind repulsion and hatred. Democracy, after all, is not equality, for there is no such thing as equality between men, but sympathy."

In arguing this proposition he adds:

"As a fundamental proposition, then, it will be found that the solution of the Negro problem lies in treating the Negro more and more as a human being, like ourselves. Treating the Negro as a human being, we must judge him, not by his color, or by any other outward symbol, but upon his worth as a man. Nothing that fails of that full honesty and fairness of judgment in the smallest particular will suffice. We disgrace and injure ourselves more than we do the Negro when we are not willing to admit virtue or learning or power in another human being because his face happens to be yellow or black."

"Of the soundness of this fundamental standard of judgment there can be no doubt: the difficulty lies in applying it practically to society as it is to-day. In the suggestions which I offer here I am trying to do two things: to outline the present program, and to keep open a clear view to the future goal."

Mr. Baker reaches the very core of the matter when he says that down at the bottom of the race problem is simply the lack of understanding between the races. And the lack of understanding comes because there is no attempt, in many instances, to find out the Negro's position on questions that affect him. In many instances, and particularly in the South, the Negro is not approached nor is his opinion sought. He is loath to make the advance for the reason that this very advance would be considered an affront. That the Negro is reticent and seeks not the council of the white man is because he desires peace. Let it be thoroughly understood that the Negro is a man and as such has rights that a man must respect. He is one of the principal factors in the race problem and no program made for its solution without the consent of the Negro can be permanent or feasible. He cannot be eliminated. He must be consulted. He demands a hearing. He has smoked the pipe of peace. He is willing to continue but sometimes peace comes at too great a price, too great a price for both parties.

Many of the troubles that arise between the races would be averted if there were some sort of a tribunal composed of the wisest white men and the wisest colored men in every community. The races are here side by side; they are going to live side by side; they can live side by side peaceably. The only way that this can be done is the recognition on the part of each of the rights of the other. There are meets and bounds that we all will respect. That which brought Atlanta out of chaos from the recent riot was the getting together of the sensible white men and of the sensible colored men. In the first place it was a revelation to each other to get together. The Negro did not know there were so many fair-minded, liberty-loving, justice-upholding white

men, and the white man did not know that there were so many broad-minded Negroes. They came to an understanding. And if the communities in the South would come to an understanding, if there were a sort of an un-official court or council before which the relations of the races could be discussed in open frankness a happier day would dawn upon the Southland. If this was good for Atlanta after the riot it was good before the riot. That it worked there so well commends it to the country in general.

We make bold to say "Let us get together." In the name of humanity, for the sake of our country, and the sacredness of our families, in the interest of peace we ought to come to an understanding; we can and we should. Let it be admitted to start with that each of us must concede points for which we now contend; but let us concede. Have we not learned enough from experience, has it not been told us repeatedly, have we not heard, do we not know that many of the clashes could be averted and peace could be established in many instances if we would but confer together. Why not?

INSTINCT VERSUS THE SCRIPTURES

The Southwestern Presbyterian, of this city, in referring to the declaration of the Lambeth Conference has this to say:

"The recent Lambeth Conference of the Anglican and Episcopal Churches adopted a resolution that 'all races and people, whatever their language and condition, must be welded into one body, and the organization of different races living side by side into separate or independent churches on the basis of race or color is inconsistent with the vital and essential principle of the unity of Christ's church. Happily this pronouncement of a body which is hardly familiar with anything but theories on the subject, and which knows nothing of the practical, hard facts of the case, is only advisory. God himself made the races and implanted the racial instinct. That instinct brings together people of like origin and makes the separation of unlike peoples more effective in the accomplishment of the great ends of the church.'"

The Lambeth Conference holds to unity of the races in the Church upon scriptural grounds. *The Southwestern Presbyterian* is opposed to unity of the races in the Church upon the ground of instinct. Who is correct? Shall we follow instinct or the Bible? The Church has one God, one Savior, one Holy Spirit, one Bible. In the Scriptures the Church is referred to as "one flock," "one body," "one spouse," "one vineyard." It's hard to make good an argument for church disintegration on the basis of racial instinct when we begin to quote the Scriptures. What has the *Southwestern Presbyterian* to say to the following passage? John 17: 11.—"Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are one." Quoted from the same chapter we have these words: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." In John also is this passage: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." In Romans we read: "So we, being many, are one body in Christ, and every one members one of another." Paul to the Corinthians exhorts: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that

there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." And to the Galatians the Apostle says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." "God himself made the races" and his dealing with them is not upon the basis of theories. He knows.

SIXTH GRADE TO BE RESTORED

We have learned from reliable sources that the School Board of the City of New Orleans has decided to restore the Sixth grade in the colored schools, provided the required number of pupils apply. The colored people of this city have been praying the School Board for some time for the restoration of the upper grades and this news is very welcome. It will mean our humiliation, however, if we do not see to it that a sufficient number of pupils make application for the sixth grade on the opening day. To delay in this matter will bring all the argument in favor of the restoration of these grades to naught. It will not do for these pupils to apply two or three weeks after the opening of school. By all means these grades should be reasonably well filled at the opening. It is incumbent, therefore, upon the teachers of the city schools and pastors of the city to make public this announcement and in every reasonable way urge upon our people to send their children at the opening, particularly those who are qualified for the sixth grade. It has been repeatedly stated that our people are too poor to pay the monthly tuition at the private schools for the children of the sixth grade and now that the city has offered the restoration of this grade it is up to us to see to it that a sufficient number of children enter upon the first day. Let the preachers urge this matter from the pulpits.

Another subject to which our people's attention is called is that of the necessity of medical examination. The Public School Board requires that all public school children shall be medically inspected and if necessary given free treatment. The sight, hearing, lungs, vaccination, and in fact the entire child is examined and treatment given free if required. But up to date only fifteen colored children have met the Medical Board. When the schools open the children will miss several weeks undergoing examination when this delay could be avoided. Colored children are received every Wednesday at the Boys' High School, Calliope street, between St. Charles and Prytanía.

THE BEST NEGRO COMMUNITY

The Outlook says "the best envired Negro community in the United States is to be found in Baltimore." *The Outlook* adds: "On Druid Hill Avenue are the houses of the more successful Negroes, and the houses of the less successful are on the tributary streets and avenues. This Negro community has within the past year suppressed thirteen of the forty-two saloons of the neighborhood, and has thus raised its own moral tone. In doing that, the Negroes secured the help of the white citizens by, first, a careful study of conditions, and, second, a presentation of facts by charts and plans, based on the records of the police and health departments. This action on the part of the Negro leaders in this community explains in large measure the attitude of the City Council in its welcome to the League."

Have you fixed your SOUTHWESTERN Day, or do you intend to have one?

By What Means May Negroes Be Induced to Remain in the Rural Districts

By the Rev. A. L. Brown

The importance of this subject is not confined to the 10,000,000 Negroes of this country, but extends to the 70,000,000 white people as well. For as long as the two races live together there is no weal or woe that comes to the Negro, that does not directly or indirectly effect his white neighbor. So we cannot well discuss the subject without an occasional reference to the opposite race.

Now the first question to be settled is whether or not the rural district is a better place for the masses of our people to live, than is that of the crowded cities. But we believe that all the students of ethnology, who have carefully studied the social, moral and intellectual status of our race have conceded that the moral and physical sanitary environments of the rural districts offer greater advantages and larger opportunities for the development of the peculiarly situated Negro race, than does the congested surroundings of the city life. And the great problem before us now is in getting the masses of our people to see these advantages and opportunities and induce them to accept them. We use the word *induce* instead of the word *force*, for we believe that it is easier to devise plans to induce the Negro to live in the rural districts than it is to make laws to force him to live there. But we make no attempt in this paper to build the necessary chain of inducements, to solve this perplexing problem. But we do believe that one link in that chain is the possession of a good country home.

The Negro who owns a good country home or farm, with corn in crib, meat in his "smoke house" milk and butter in his dairy, chickens and eggs in his poultry yard, vegetables in his garden, potatoes in his bank, melons in his field, delicious fruit in his orchard and vineyard, wood in his wood yard, good pure water in his well and a good comfortable house, with plenty of room to live in, good clean beds to sleep in, a good stove and stove room to cook in, a good dining room to eat in and an extra dollar in his pocket and a good horse and buggy to drive will find no trouble in keeping himself, his wife and his children away from town only when they go there on business.

But we have not overlooked the fact that the majority of our people, who live in the country and are requested to remain there, do not own homes and find it difficult to buy them. For here is where the rural district problem of the Negro comes in.

How can the Negro come into possession of a country home at the present high prices of farm lands? No one expects that all the members of the race shall ever become land owners any more than that all the individuals of any other race should become land owners, but we do assert that for those who desire to own country homes there are many ways by which they can do so. If we save up money and go to the white land owner with a good strong first payment on a home, that will be an inducement to him to sell and also give the purchaser a good chance to meet the other payments. But we sometimes fail in our efforts to buy land by making bargains for more than we can reasonably hope to be able to pay and thereby losing our first payments and still leaving ourselves without a home. It is better to buy on a small scale.

At other times we make the mistake of trying to buy lands that are already cleared and worked up to a high state of cultivation where the price is beyond our reach. It is better for us to go into the remote and poorly developed sections of the country and buy lands in the rough at a lower price and work it up to the desired state of cultivation. For we have more time to clear lands and build up new neighborhoods than we have money to pay for high priced lands in the old and more inviting neighborhoods. And after these settlements have been built up let them be made attractive by well laid out farms, cultivated after the modern and improved methods of farming with good roads running through them, with comfortable houses to live in, with nice clean yards and flower gardens to decorate them, with nice churches, built after the modern styles, good comfortable school houses, good halls for social gatherings and amusements. Then let the neighborhood

be surpassed by the chirp of the sparrow at the eve of the house and the voice of the song-bird as she warbles her notes in the lofty tree tops.

But it may be objected that such settlements cannot be made by colored people, but we answer that there are thousands of them already in existence, owned by our people, and only need to be rearranged and made more profitable and attractive. But we do not wish to convey the idea of the absolute segregation of the Negro land owner, by grouping them all off into neighborhoods by themselves, for we do not believe that to be to his best interest. But the idea is that wherever the Negro owns or can own a home in the country, whether it be in a settlement of his own people or in a settlement among white people let him make that home comfortable, profitable and attractive, so as to induce the rising generations to remain there, instead of going to town to live. But the majority of our people who live in the rural district do not and perhaps never will own the land on which they live. And will, for many generations at least, live and work on lands owned by white people. If they are kept from leaving the country and going into the city to live, some inducement will have to be thrown around them to make them contented and prosperous, so that they will want to stay. In this the white land owner will be called upon to do his part; for the Negro's remaining in the rural district is as important to the white man as it is to the Negro himself. The white man needs the Negro as a laborer, and without the Negro the white land owner can not utilize his land. So we call upon our white neighbor to assist us in inducing our people to remain in the rural districts, by giving them regular employment, and wages that will be commensurate with their services, and rent them lands upon terms that will insure them a comfortable living, and to build for them good, com-

fortable houses, with the necessary conveniences around them, and thereby remove the excuse for going to the city for employment had better home surroundings. And in this we believe that our white neighbors can go a long way in helping to solve the problem of inducing our people to remain in the rural districts. Although our people do not own the houses they live in, they can, by a little extra effort, help to keep the property in good repair, and be more than repaid for it by the extra comfort derived from it. There are many little ways in which a rented home may be beautified and made comfortable and convenient as a place of abode; which would aid materially in making our families happy, and contented with their country home surroundings.

We have already referred to the importance of good, comfortable school buildings. But, in addition to good buildings, we need to supplement the public school fund with private contributions from the patrons of the school, so as to give longer terms and better salaries to teachers. With the employment of first-class instructors in our rural schools, our people would no longer be under the necessity of going to the city to educate their children. We admit, however, that our rural people have a right to live in the city if they choose, but we believe that, with sufficient inducement along the lines that we have suggested, they will see that it is to their best interests to remain in the rural districts.

"How dear to my heart are the scenes of my childhood,

When fond recollection presents them to view!
The orchard, the meadow, the deep tangled wild-wood,

And every loved spot which my infancy knew:
The wide spreading pond, and the mill that stood by it,—

The bridge and the rock where the cataract fell;
The cot of my father, the dairy house nigh it,

And even the rude bucket that hung in the well.
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket that hung in the well."
Maysville, S. C.

The Clifton Conference

A Meeting of Large Significance

ring with vocal and instrumental music that can only

A remarkable conference of national significance, to consider problems relating to the religious education of the Negro, was held August 18, 19, 20, 1908, at Dyke Rock Cottage, Clifton, Massachusetts, by invitation and in the home of Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Sunday School Association.

The Conference was notable, considered from four viewpoints: (1) its personnel; (2) the number and character of the educational institutions represented; (3) the high standard of its discussions, and (4) its unanimous decision as to policy and plans for the future.

Thirty-four Southern institutions for the education of the Negro were represented by presidents, trustees, or members of the faculty, who came from seventeen States and the District of Columbia, and who represented twelve of the great religious denominations. Nine of the leading home missionary organizations of the country had official representatives present, and in the company of seventy who met as members of the Conference, there were educators, publicists, pastors, business men, officials of the International Sunday School Association, and other leaders in the religious world.

In accepting the presidency of the Conference, Dr. John E. White, of Atlanta, Georgia, declared it to be "the assembling of more intelligence and experience on the question of the Negro and his progress than was ever gathered in one place in this country." At the close of the first day, President W. P. Thirkield, of Howard University, for sixteen years President of Gammon Theological Seminary, Atlanta, declared the Conference to be "the most significant movement in the history of our work for the redemption of a race," and this thought was enforced, during the closing session, by Bishop George W. Clinton, of the African Methodist Episcopal Zion Church, who said, "I go away from this place more encouraged than I have ever been since I have come into manhood. I believe that a new era has set in,

and I am persuaded to believe that this is the best thing that has been done for us since Abraham Lincoln wrote his Emancipation Proclamation."

The sessions of the Conference were held in the parlors of Dyke Rock Cottage overlooking the blue waters of the broad Atlantic Ocean. In its personnel, North and South were alike represented by choice men, and more than one-third of the entire company were Negro presidents of colleges, pastors and other leaders of their race. Representative men of both races sat in conference for three days, and came to real understandings, and had keen concepts of privilege and duty.

The scope of the Conference was national, rather than sectional. The presence of four men, who were prominent in leadership during the Conference, typed and revealed the factors and forces of Christian sentiment and fellowship which prevailed during the entire gathering. The President of the Conference, Rev. Dr. John E. White, of Atlanta, Ga., is recognized as one of the best known leaders among the white men in the South, a high type of Christian citizen, and a man highly respected and honored by the colored people, as well as by the white people. By his side were two men of national reputation: one, General Robert D. Johnston, of Birmingham, Alabama,—at one time the owner of one hundred slaves,—during the Civil War a distinguished Confederate soldier, and since the war eminent as a Christian and a publicist; and Major General Oliver O. Howard, of Burlington, Vermont, a distinguished soldier of the Union Army, interested since the war in all things that make for the development of Christian civilization. Bishop Wesley J. Gaines, the fourth of the group, was born in slavery, and is today leader among the colored people of the nation, a man who has given forty years of his life to the betterment of the condition of the colored people.

It was a great object lesson to the remaining members of the Conference to see these four men—three of them having reached the allotted period of man's three score years and ten—sitting together, "in one

place, with one accord," seeking to serve the same Master, in the same cause.

The "Preparation Service," Tuesday morning, August 18, pitched the key of Christian fellowship and co-operation for all the sessions of the Conference. This service was conducted by Bishop Mallalieu, of the Methodist Episcopal Church, who was assisted by Rev. Dr. M. C. B. Mason, of Cincinnati, formerly a slave, now Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church; Gen. O. O. Howard; President R. M. McGranahan, Knoxville College, Knoxville, Tenn.; President George R. Hovey, of Virginia Union University, Richmond, Va.; President L. M. Dunton, for more than thirty years President of Claflin University, Orangeburg, S. C., and Bishop Gaines.

To close the interesting service, General Johnston arose and read the hymn, "My Country, 'Tis of Thee," the entire company joining heartily in the singing.

In opening the Conference, Mr. Hartshorn cordially welcomed the members, for himself and Mrs. Hartshorn, whose guests the entire company were during the three days of the Conference. The purpose of the gathering, as stated by Mr. Hartshorn, was in part as follows:

"To discover the present mental, moral and religious condition of the Negro—how this condition has been reached—its practical effect upon his daily life—what is needed—how obtained—how applied—the result.

"To discover if it is practicable for the International Sunday School Association to furnish instructors to universities, colleges, seminaries and secondary schools already established for the education of the Negro, to teach the students practical methods in organizing, conducting and teaching the individual Sunday Schools of the Negro churches in the city, the town, the village, and the rural district.

"To discover how the management and faculty of these institutions regard this plan, and what they will do to co-operate in making it successful."

President Booker T. Washington, of Tuskegee Institute, greatly desired to be present, but, owing to the fact that the Negro Business League, of which he is National President, was to be in session during the three days of the Conference, he was unable to attend. Tuskegee, however, was represented by Prof. John Stephenson, who is in charge of the Sunday School and Y. M. C. A. work of the Institute. President Washington sent a letter in which he said: "I wish to assure you, but for the fact that I have made definite engagements a good while ago, which I cannot break, that I would be present. I wish further to add that I am in hearty accord with your plans, and with your purposes, and stand ready to do anything I can to assist you in carrying them out."

Four general topics were ably and intelligently considered by the Conference. Each topic was first discussed by four speakers—two white and two Negro—and was then open for general consideration. The topics and speakers were as follows, (1) "The Negro in Slavery Days," Gen. Robert D. Johnston, Birmingham, Ala.; Hon. Needham B. Broughton, Raleigh, N. C.; Rev. M. C. B. Mason, Cincinnati, Ohio, and Bishop Gaines, Atlanta; (2) "The Negro as a Free Man," Gen. Oliver O. Howard; Rev. Jasper C. Massee, Chattanooga, Tenn.; Rev. W. H. Brooks, New York; Bishop George W. Clinton, Charlotte, N. C.; (3) "The Present Condition of the Negro in his Mental, Moral, Religious and Secular Life," Charles F. Meserve, Shaw University, Raleigh, N. C.; Judge Joseph Carthel, State Secretary Alabama State Sunday School Association; Rev. R. H. Boyd, Nashville, Tenn.; Prof. R. C. Childress, Little Rock, Ark.; (4) "The Present Needs of the Negro," Rev. George Sale, Educational Secretary Baptist Home Mission Society; President W. P. Thirkield, Howard University, Washington, D. C.; Prof. W. B. Matthews, Atlanta, Ga.; and Prof. R. T. Pollard, Selma University, Selma, Ala.

The discussion of these topics led to the consideration of the main purpose of the Conference, and a committee was appointed to formulate the opinion of the Conference, and to make declaration as to policy and plans for future work, with Mr. W. N. Hartshorn, President; W. P. Thirkield, Rev. George Sale, Dr. R. H. Boyd, Rev. M. C. B. Mason, Bishop W. J. Gaines, Supt. Jas. G. Snedecor, and Prof. W. B. Matthews.

After thoughtful and prayerful consideration, this

committee presented the following as the sentiment and expression of the Conference, and it was unanimously adopted, on motion of Dr. M. C. B. Mason, seconded by Gen. Johnston of Alabama:

A National Conference, consisting of the presidents of thirty-four institutions for the education of the Negro, representatives of nine missionary organizations, officials of the International Sunday School Association, Sunday School and church leaders, and business and professional men, assembled to consider the present moral and religious condition and needs of the Negro race, after a three days' session in Clifton, August 18, 19, 20, makes the following declaration:

(1) That we gratefully recognize the phenomenal progress of the Negro race since Emancipation, and the excellent work that is being done by the educational institutions for the Negro, in Bible instruction.

(2) That the fundamental need in the present condition of the Negro is the development of right moral motives, and high standards, in the mass of the race.

(3) That the permanent uplifting of the race must be through the moral and religious instruction of the children in their homes, schools and churches.

(4) That the Sunday School, when properly organized and conducted, is a great effective agency for imparting the principles of the Christian religion, and the saving knowledge of God's word.

In view of this declaration the Conference recommends:

That the International Sunday School Association be requested, through its Committee on Work Among Negroes, to co-operate with the committee appointed by this Conference, in carrying out plans for the inauguration of systematic and thorough courses of Sunday School training and instruction in colleges and schools for Negroes.

In accordance with the above "Declaration," the Conference appointed the following committee to co-operate with the committee already appointed by the International Sunday School Association, which has charge of the "Work Among and for the Negroes": John E. White, D. D., Atlanta, pastor Second Baptist Church; W. P. Thirkield, President Howard University, Washington, D. C.; Geo. Sale, D. D., Atlanta, Ga., Superintendent of Education, American Baptist Home Mission Society; Jas. E. Snedecor, Superintendent Stillman Institute, Tuscaloosa, Ala.; Frank F. Woodworth, President Tougaloo University, Tougaloo, Miss.; William Goodell Frost, President Berea College, Berea, Ky.; Bishop Geo. W. Clinton, African Methodist Episcopal Zion Church, Charlotte, N. C.; M. C. B. Mason, D. D., Secretary Freedmen's Aid Society of the Methodist Episcopal Church, Cincinnati, Ohio; R. T. Pollard, President Selma University, Selma, Ala.; H. L. McCrorey, President Biddle University, Charlotte, N. C.

The Committee on "Work Among the Negroes," representing the International Sunday School Association, is as follows: W. N. Hartshorn, Boston, Chairman; John Stites, Louisville, Ky.; E. K. Warren, Three Oaks, Mich.; John R. Pepper, Memphis, Tenn.; W. A. Eudaly, Cincinnati, Ohio; N. B. Broughton, Raleigh, N. C.; B. W. Green, Little Rock, Ark.; M. C. Bridges, Norwood, La.; Pres. H. B. Frissell, Hampton, Va.

The success of the Conference is exceedingly gratifying to those interested in the mental, moral and religious development and education of the Negro. For some time past all the emphasis in the matter of Negro education has been placed on the material and industrial side, and one great service rendered by the Clifton meeting was to bring back the emphasis to the paramount need of moral and religious training.

It was clearly demonstrated that the International Sunday School Association comes upon the field at an opportune time, as the great unifying agency to bring the various organizations together in endeavor for a common cause, and the development of the work in the future will be awaited with larger interest.

If we intend to go to heaven and have this as our one hope, why don't we live that way? What we are to-morrow is determined by what we are to-day, and what we are and do in the to-day of life will fix forever our place in the to-morrow of eternity.—*Pearl F. Ankrom.*

Conference Claimants

One happy result of the new plan for the support of Conference Claimants is that so many claimants who might legally receive help from the Annuity Fund are surrendering their claim from year to year in the interest of their brethren who are less fortunately situated. The Board has just received word from one of the fall conferences in which three superannuate preachers and one widow have formally surrendered their claim for the present year; and four members of the Preachers' Aid Society, which is of benefit only to its paying members, have consented to accept that dividend as a part of their annuity. This phase we think will go on in other conferences and it will have a very wholesome effect on the church at large when ministers, who are able to do so, thus voluntarily surrender their right to share in the dividends of the Book Concern and any other funds which go into the Annuity Fund. In the blanks which are being sent out to the Conference Board of Stewards provision is made for the report of the names of those who can thus surrender their claim. This surrender is made from year to year, as no one can tell what may be the developments of succeeding years. Will the Board of Stewards please report to Dr. J. B. Hingeley, Corresponding Secretary, the names of those who thus voluntarily surrender their claim on the Annuity? This is a most important and happy development of the new Board.

The Board of Conference Claimants desires the names and addresses of the superannuate preachers. Only the names are given in the General Minutes and it is not possible for the Board to supply the superannuates or other conference claimants with literature explaining its work until post-office addresses are furnished.

From information furnished the Board of Conference Claimants, it is clear that there will be considerable increase in the collections taken in the churches this fall.

Board of Home Missions and Church Extension

The assignments have been made for the visitation of the fall conferences in the interest of the Board of Home Missions and Church Extension.

Robert Forbes is closely confined to the office by the enormous correspondence of the Board and will visit only the following Conferences: Erie, Central Ohio, Pittsburg and Central New York.

Ward Platt is engaged in preparing the new book on "The Frontier," which is to be used in the Interdenominational Mission Study Classes, and will therefore visit a list of conferences which, with the exception of the Genesee Conference, will convene after the first of November. The list assigned to Dr. Platt comprises the Genesee, Austin, West Texas, Southern German, Alabama, Atlanta, Gulf and Georgia Conferences.

Charles M. Boswell will visit the Northwest Indiana, Cincinnati, California German, California, Southern California, Arizona Mission, Oklahoma, East Oklahoma Mission, and New Mexico English and Spanish Mission Conferences.

Alpha G. Kynett visits the Utah, North Montana, Montana, Idaho, Nevada Mission, Wyoming Mission, Colorado, North Ohio, Northwest Iowa, Northern Swedish, Northwest German, Wisconsin, Minnesota and Upper Iowa Conferences.

Thomas C. Iliff visits the West Norwegian and Danish, Puget Sound, Oregon, West Nebraska, Blue Ridge, Holston, West Virginia, North Carolina and Atlantic Mission Conferences.

George Elliott will visit the Black Hills Mission, Northwest Nebraska, Central Swedish, Iowa, West Wisconsin, Des Moines, Detroit, Indiana and Michigan Conferences.

James H. Fitzwater visits the Nebraska, Western Swedish, Illinois, Missouri, Northern German, Northern Minnesota, North Dakota and Dakota Conferences.

Henry J. Coker visits the St. Louis German, Central Illinois, Central German, East Ohio, Ohio, Southern Illinois, Kentucky and Rock River Conferences.

Isaac L. Thomas will visit the Tennessee, East Tennessee, South Carolina, Central Alabama, Savannah and Texas Conferences.

THE CHRISTIAN LIFE

"Lovest Thou Me?"

JAMES BUCKHAM.

How beautiful to be with God
When earth is fading like a dream,
And from this mist-encircled shore
We launch upon the unknown stream!
No doubt, no fear, no anxious care,
But comforted by staff and rod,
In the faith-brightened hour of death
How beautiful to be with God!

Beyond the partings and the pains,
Beyond the sighing and the tears,
Oh, beautiful to be with God
Through all the endless, blessed years;
To see His face, to hear His voice,
To know Him better day by day,
And love Him as the flowers love light,
And serve Him as immortals may.
—"A Wayside Altar."

"Lovest Thou Me?"

REV. GEORGE W. STROTHARD.

To-day the Master stands in your presence, and turns his eyes upon you. Can you meet their earnest gaze, and reply to their loving inquiry? Even now, while I speak to you, you hear the words of the Son of God, "Son, daughter, lovest thou me?" That voice is not one of anger; those tones are not those of wrath, but they fall upon your heart as they fell upon that of the impulsive Peter.

And what is your answer to this question of the Christ? What is your reply, O disciple of the Master? Can you say with Peter: "Lord, thou knowest all things; thou knowest that I love thee?" Or must you say: "Though I am thy disciple, I do not love thee as I ought. I fear there are many things I prize above thee. I confess my heart is often lukewarm in thy service. I have idols which I worship more than thee. I wish I loved thee more?" Ah, how few there are who could reply with the alacrity and the impetuosity of Peter, "Thou knowest that I love thee!" How many would have to confess that though they profess to love their Master, yet their affection for him is subordinate to that for other things. They could not bear the solemn gaze of the Christ upon their souls. They could not hear those tones of reproof that would penetrate their ears and vibrate upon their hearts. How many of us would have to say, to the Lord of glory: "We are not such disciples of thine as it is our privilege and our duty to be. We confess with shame how negligent we are with respect to advancing thy kingdom on earth. We admit that we are most unworthy servants in the vineyard of our Master. We can not say with Peter, 'Thou knowest that we love thee,' since our love for thee is not heartfelt. Our best affections are not centered in things which are approved of thee. Our highest aspirations seldom reach thy throne. We desire to be nearer to thee, and to stand more within the light and joy of thy presence. Forgive our coldness and our indifference in the past and grant us more of thy loving Spirit."

But we believe there are some among us whose answer would be like that of him mentioned in the gospel. There are some whose commission and whose fellowship with the Lord are as hallowed and as sincere as Peter's. We have followed the sacred footprints of the Master from day to day. We have accompanied him in spirit every hour. We have often held sweet intercourse with him. His sacred presence is ever near us. In our business and in our pleasures, the Son of God has been at our side cheering our hearts and strengthening our hands. In each pursuit we have enjoyed the presence of the Christ and felt the influence of his love upon our souls. He is the companion and friend of our life. Into his sacred bosom we pour all our sorrows and all our complaints. To him we reveal everything of moment to ourselves. We abide in his confidence and repose in his love. He is our fellow traveler by the wayside, and our guest at the table. The door

of our heart is ever open to his admission. He is welcome at all times and in all seasons.

And how precious to us have been those interchanges of feeling and of affection with the Lord of life! How delightful has been that companionship which we have experienced with Jesus! How it has lightened the burden of existence! How many tears it has transformed to smiles! How many sobs of anguish have been hushed in its presence! How many golden hours has it imparted to our experience! How lonesome were the spirit without a place of abode! How desolate the heart that might not rest in the bosom of its God! Surely, there is no season when we may dispense with the sympathy and with the companionship of Jesus. Surely, there are no occasions when we need not the smile and the recognition of the Master. Is he not our Elder Brother with whom we may walk by the way? Is he not our Redeemer and our Saviour from the curse and the evil of sin?

All this is he indeed to our souls. Give him then the first place in our thoughts and in our best affections. Let him occupy the "holy of holies" in the sacred temple of the heart. Let him be to us what he was to the fishermen of Galilee. If we would be contented and happy, if we would be humble, loving and sincere, we must live the same life of fidelity to God and his truth that characterized the early disciples. Thus shall the response of the soul to the question of Jesus, "Lovest thou me?" be readily and joyfully given the language of Peter: "Lord thou knowest all things; thou knowest that I love thee."
—From the *Pittsburg Christian Advocate*.

Tears often bring about a spiritual refraction. They bend down the divine light, from the mental perception, into the spiritual.—Rev. Arthur Bourne.

The Enduring Life

W. P. WHALEY.

The saddest sight in the world is a little, hard, puny, bad soul that will not feed and grow and rejoice amid a gracious environment. To fail to be a man is to fail in spite of an infinite outlay on God's part. Fed, clothed, taught; homed in a God-built world; sung to by a million stars; appealed to by the voice of wisdom; oft aroused by the goads of conscience; tugged at by strong, unseen hands; invited by a glorious and eternal destiny; warned of the wages of neglect and sin; with all shackles struck from him—will man come at last to his grave and to his judgment a poor, mean, wretched, lost soul? When he stands before God at last, will he be as lean and as naked as if he had trudged all his years through a barren, parched desolate waste?

It is unsatisfied, the hungry, the aspiring, the ambitious, the striving, the courageous, the heroic, the conquering, that shall attain high and enduring life. To get rid of all low ideals; to quit all mere time-serving; to keep under the flesh and cultivate the spirit; to forego the gratification of the present moment whenever it will make for the enrichment of eternal life; to use the utmost diligence to change environment into abundant and eternal life; to vindicate myself as a son of God and heir of immortality—these are the pledges a man should make, and die rather than unmake.

"I'm tired of sailing my little boat
Far inside of the harbor bar;
I want to be out where the big ships float—
Out on the deep where the great ones are!

"I can't be ever content to abide
Where only ripples come and go;
I must mount the crests of the waves outside,
And breathless plunge to the troughs below.

"And should my frail craft prove too slight
For storms that sweep those wide seas o'er,
Better go down in the stirring fight
Than drowse to death by the sheltered shore!"
—From "The Divinity Within Us."

A Prayer

Lord, purge my heart from inbred sin,
And bid thy Spirit reign within;
All my debasing follies cure;
Correct my faults, and make me pure.

Let no indulged infirmity
Become a trap to torture me;
Let no entangling sins ensnare
And drag me down to black despair.

Defiled by sin's unholy touch,
And fast in Satan's venomous clutch,
I cry to Grace to rescue me:
Stretch out thine hand and set me free!

—By "A Veteran Pastor" in *S. S. Times*

Life's Awakening

It is a merciful arrangement that we live by days, and are able to begin afresh every twenty-four hours. It is merciful in itself, for sleep "knits up the raveled sleeve of care"; and our worst troubles, which were menacing phantoms at bedtime, awake sometimes in the morning like the singing of birds. But the principal mercy of the arrangement is that it is a symbol. The Christian life is an awakening—a dressing; and each morning's waking and dressing may recall to us its nature.

But assuming that we are in the great cardinal sense awakened and reclothed, there still remains the daily renewal of it, the parable of our diurnal round. We do not lie in bed unless we are ill. If we are spiritually well we rise every day. If we are bathed in the laver of regeneration, yet each day we need a washing of the hands and feet. Christ is a perfect garment, but it is necessary to put Him on afresh, readjust, and with loving care put him on, as the mornings come round.—Selected.

Read This Slowly and Think

Does my life please God?
Am I studying by Bible daily?
Am I enjoying my Christian life?
Is there any one I can forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I cannot give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
Is the world being made better or worse by my living in it?
Have I ever tried giving one-tenth of my income to the Lord?
Am I doing anything I would condemn in others?
—Canadian Churchman.

"Oh for the Gift of Vision!"

Oh for the gift of vision, that we might behold the teeming marvels and delights of this fair earth, whose most modest shapes are rich in bloom and beauty! Oh for the gift of faith and love, that we might interpret truly the events of life, and find in each a theme for delectable song! Oh for the heavenly charity which can recognize in our brethren patience, kindness, and heroism, where a nagging intellect can see nothing but imperfection and failure! Oh that we might be hold with open face the goodness of God in Jesus Christ, and live in the spirit of adoring wonder and loving consecration! If we do not grow in grace, let us turn over a new leaf; let us try the focus of appreciation instead of that of criticism; let us be freer to see the beautiful, to appreciate the good, to praise the high; and if we are only humble, sympathetic, and pure, the glory and joy of life will stand freshly revealed in everything, the law of praise will be on our lips, and in the genial glow we shall grow as flowers and palms in the sun.—W. L. Watkinson.

HOME AND YOUNG PEOPLE

If

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done;

Should scatter smiles and kindly words,
Strong, helpful hands should lend;
And to each other's wants and cries
Attentive ears should bend;

If every man and woman, too,
Should join these workers small,
O, what a flood of happiness
Upon our earth would fall!

How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

But we, instead, must watch to see
If other folks are true.
And thus neglect so much that God
Intends for us to do. —Golden Days.

Small

An old Hidoo once said to his son: "Bring me a fruit of that tree and break it open, and tell me what is there."

The son did so, and replied: "Only some small seeds."

"Break one of them," continued the father, "and tell me what you see."

"Nothing, my lord," answered the boy.

"My child," said his father, "where you see nothing there dwells a mighty tree."

This story is to teach us how important may be the things which seem to us small and trivial.—Exchange.

Ready for the Dollar

Marjorie, aged nine, had not been having very satisfactory reports from school. Her father finally said, "Marjorie, for the first hundred you get I'll give you a dollar." Time went on and the reward could not be claimed. One day the child was taken violently ill. Her mother sent for the doctor. When he had gone, Marjorie said, "Mama, am I very ill?" "No, dear; your temperature is a little over a hundred, but the doctor thinks you will be all right in a day or so."

Smiles broke through Marjorie's tears. "Now, mama, I can have my dollar. Papa said he would give it to me if I could get a hundred in anything."—The Delinquent.

The Coldest City in the World

The coldest city in the world is Yakutsk, Eastern Siberia, in the empire of the Czar of the Russias. It is the great commercial center of Eastern Siberia and the capital of the province of Yakutsk, which, in most of its area of 1,517,063 square miles, is a bare desert, the soil of which is frozen to a great depth. Yakutsk consists of about 400 houses of European structure, standing apart.

The intervening spaces are occupied by winter yurts, or huts of the northern nomads, with earthen roofs, doors covered with hairy hides, and windows of ice. Caravans with Chinese and European goods collect the produce of the whole line of coast on the Polar Sea between the parallels of 70 degrees and 74 degrees, from the mouth of the river Lena to the farthest point inhabited by the Chookchees.

Last year a colporteur of the British and Foreign Bible Society made a tour of eleven weeks down the Lena, which is three thousand miles long, visiting Yakutsk and selling gospels in their own language to the Yakuts in the villages along the banks.—Leslie's Weekly.

How Teresa Found God

BY MRS. MAGGIE SHAW FULLILOVE.

Teresa was nine years old and had never been to church. It was no wonder that it was with trembling heart she at last slipped into the church. She took the very first seat just beneath the altar, for she wanted to hear the preacher and he singing which she had so often heard her aunt talking about. She went so early that none saw her as she slipped up the aisle clad in her every day dress. She had no shoes nor stockings on—just the long bare legs, which she had carefully washed in a stream as she came along to church.

During the sermon she sat there motionless, her eyes watching every movement of the preacher, her ears catching every sound, her young ignorant soul drinking in every word. She sat tense and excited when the preacher told about "a fiery hell prepared for the wicked." She nearly jumped off her seat, so great was her excitement when the preacher pointed a condemning finger right in her direction exclaiming in a thundering voice: "The wicked shall be turned into hell and all the nations that forget God!" She knew that she was wicked; for had not her aunt told her so that very morning when Teresa, in a fit of anger, had snatched up the hatchet and mercilessly cut off towler's tail, sending the poor dog off yelping in pain. She did not mean to do it but before she realized it the thing was done and she had been hurled headlong out of the door with: "You bad, wicked girl," hurled after her.

"Oh shall I be turned into hell?" she cried in her soul. For a long time she heard only those terrible words but she was awakened from this terror when the preacher said in a low hopeful tone: "Though your sins be as scarlet, God will blot them all out and make you as white as snow." Here, indeed, was hope. This hope was strengthened as she listened to the story of Christ blessing the little children. "But those were not wicked children," she thought.

Poor untaught neglected little soul. When the preacher finally said: "They that seek me early shall find me," to her it meant early in the morning. When the sermon ended it was with a face full of determination that Teresa arose and passed out with the rest.

The next morning was perfect in its beauty. It was one of those clear balmy May mornings when one feels most forcibly that God is everywhere. It was on this morning that Teresa set out to find God. Surely he could be found up in the wood beyond the pasture; for a more beautiful spot could not be found. Did not God's birds sing in the trees; did not God's flowers sing there.

As she went up the hill to the wood she wondered how he would show himself. Teresa was afraid, for this must be a terrible God who could cast people into the burning place. "Oh do not let me be afraid," she whispered, as she went bravely on. She knew she would find him for did not the preacher say it and surely the preacher knew all things.

At last she reached the wood. A great awe filled her as she looked around her expecting God to come out from among the great oak trees. The beauty of the wood did not escape her eye for she was a great lover of beauty. Especially did she love the great blue violets. "Oh God," she cried, lifting up her eyes to the green foliage above. "Oh, God, are you here?" There was no response save the rustling of the leaves stirred by the breeze.

Casting her eyes down upon the ground once more, she saw a great bed of her favorite blue violets. They were the first she had seen since Spring began and how diligently she had searched for them.

Overcome in her appreciation of their wonderful beauty she sank down on her knees among them crying out with all the intensity of her soul: "O, dear God, make me good and pure like the violets." Then a great peace came into the poor crushed little heart and she arose gazing about her in rapture. "I cannot see you, God," she said, "but I just know you are here!"
Tupelo, Miss.

A Suggested Woman's Alphabet

I now and here promise myself that I will try to learn and observe the following alphabet:

Amiable always.
Beautiful as possible.
Charitable to everybody.
Dutiful to myself.
Earnest in the right things.
Friendly in disposition.
Generous to all in need.
Hopeful in spite of everything.
Intelligent, but not pedantic.
Joyful as a bird.
Kind even in thought.
Long-suffering with the stupid.
Merry for the sake of others.
Necessary to a few.
Optimistic, though the sky fall.
Prudent in my pleasures.
Quixotic, rather than hard.
Ready to own up.
Self-respecting to the right limit.
True to my best.
Unselfish, short of martyrdom.
Valiant for the absent.
Willing to believe the best.
Exemplary in conduct.
Young and fresh in heart.
Zealous to make the best of life.

—Selected.

I wonder, O, I wonder where the little faces go,
That come and smile, and stay awhile, and pass like
flakes of snow—
The dear, wee baby faces that the world has never
known,
But mothers hide, so tender-eyed, deep in their
hearts alone.

—James Buckham.

How She Kept Her Youth

Some one asked a woman how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, and her energy as waning, but she never impressed one with her age, for her heart was still young in sympathy and interest. And this was her answer: "I know how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand and did not allow them to bore other people. I tried to find any work that came to hand congenial. I retained the illusions of my youth, and did not believe every man a liar, and every woman spiteful. I did my best to relieve the misery I came in contact with, and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me in consequence reaping the fruits of happiness and a peaceful old age."—Exchange.

Blessed

Blessed is the man who counts another's time as valuable as his own.
Blessed is the man who is generous to his neighbor in all things except the application.
Blessed is the man who has not found out that he is superior to other men.
Blessed is the man who leans forward instead of backward.
Blessed is the man who is gullible of the splendid vice of promptness.
Blessed is the man who sees nobility in being faithful on a committee.
Blessed is the man who looks while he listens.
Blessed is the man who knows not how to flatter, but knows how to appreciate.
Blessed is the man whose watch closes without a snap.
Blessed is the man who is afraid to leave his work undone.
Blessed is the man who has grace enough to give up the end seat in the pew.—Edgar W. Work.

INTERNATIONAL LESSON

Third Quarter.—Lesson XII September 29, 1908—
Title: "Review of the Third Quarter."—Golden
Text: "And David perceived that the Lord had es-
tablished him king over Israel and that he had ex-
alted his kingdom for his people Israel's sake."
(1 Sam. 5: 12).—Hymn No. 409.

(Read Psalm 18).

DAILY HOME READINGS.

Sept. 14	Monday	.....I Sam. 8: 10-22
15	Tuesday	.....I Sam. 10: 17-27
16	Wednesday	.....I Sam. 12: 13-25
17	Thursday	.....I Sam. 16: 1-13
18	Friday	.....I Sam. 17: 38-54
19	Saturday	.....I Sam. 20: 30-42
20	Sunday	.....I Sam. 26: 17-25

BY REV. E. B. BURROUGHS, LL. B., A. M.

Our golden text gives us the secret of David's success. The shepherd boy became king of Israel not so much because of his courage and skill as a warrior, but for the reason that the Lord was with him and exalted him above his fellows. And David recognized this fact. He realized that it was the hand of the Lord that had kept and preserved him in all of his ways. He further realized that in thus being chosen of God to be king in the place of Saul God had high purposes in mind—that his promotion and prosperity were means to ends yet to be accomplished. These realizations made him profoundly grateful; they also brought to him a consciousness of great obligations to God, and to those who had been instrumental in God's hands in helping him to attain the distinction which was now his. He also saw that the honors that had come to him were not for his sake only but for the sake of Israel; that he was, after all, God's servant. These convictions humbled him. They caused him to realize more and more the need of the Divine guidance and protection. Thus should it be with all who have been raised from comparative obscurity to places of honor and of trust. Instead of attributing their rise and preferment to their own skill and genius, they should perceive that the Lord has established them, and that He had done so, not for their personal good alone, but for the good of His people and His own glory.

In reviewing the lessons of this quarter we have found names that stand out most prominently. These are Samuel, Saul, David and Jonathan. The main facts in the life of each have been given and from them lessons of great profit have been derived. The faithfulness of Samuel as a judge and prophet stands out conspicuously. The selection of Saul as the first king of Israel, and his subsequent disobedience unto and rejection of the Lord are brought clearly before us. David's sudden rise, his courage in battle, his fidelity to his father-in-law in the face of the fact that in him he had his deadliest foe, his love for Jonathan, and his ultimate coronation as king, show that when a man's ways please the Lord no one shall be able to stand before him. The friendship of Jonathan for David demonstrates the beauty of true and genuine friendship, and is an evidence that it is possible for one to in honor prefer another.

LESSON I. Title: Israel asks for a king. (1 Sam. 8). Golden Text: "By me kings reign, and princes decree justice."—Prov. 8: 15. For quite awhile after Israel entered Canaan they were satisfied to be ruled by the Lord. Contact, however, with contiguous nations ruled by human kings caused them to become dissatisfied with the theocratic form of government under which they were and to desire a monarchical form. Accordingly they made their desire known unto Samuel, the prophet, and he, in turn, made such known unto the Lord.

LESSON II. Title: Saul chosen king. (1 Sam. 9, 10). Golden Text: "He that ruleth over men must be just, ruling in the fear of God."—2 Sam. 23: 3. Israel having made known her wishes unto the Lord, this lesson tells us how God granted her request, and the manner in which the first king was chosen. The choice fell upon Saul "who was higher than any of the people from his shoulders and upward." Naturally the people were pleased with him and shouted, "God save the king."

LESSON III. Title: Samuel names Saul and the people. (1 Sam. 12). Golden Text: "Only fear the Lord and serve him in truth with all your heart, for consider how great things he hath done for you."—1 Sam. 12: 24. Samuel, ever true to his trust, takes occasion, in this lesson, to tell the people of the great mistake they had made in desiring a change in the form of their government. Nevertheless, he assures them that if they will but heed the voice of the Lord it shall be well with them. He also tells them of the great calamities that will befall them should they forget the Lord and fail to hearken unto His voice.

LESSON IV. Title: Saul rejected by the Lord. (1 Sam. 15). Golden Text: "The Lord our God will we serve, and his voice will we obey."—Josh. 24: 24. This lesson teaches us that to obey is better than to sacrifice; that when God commands, He expects and must have obedience on our part if we would have his approval. This Saul failed to do. He disobeyed the Lord with the result that God rejected and turned away from him. Naturally Samuel was grieved, but the Lord assured him that His purposes were true and would ripen fast.

LESSON V. Title: David anointed at Bethlehem. (1 Sam. 16: 1-13). Golden Text: "Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16: 7. Another actor appeareth upon the stage. Saul having been rejected by the Lord, Samuel is sent unto the house of Jesse, the Bethlehemite, to anoint one of his sons king. Contrary to Samuel's expectations and, perhaps, wishes, the youngest of the family is chosen and set apart by Divine direction to be king in Saul's stead. Thus was David anointed.

LESSON VI. Title: David and Goliath. (1 Sam. 17: 1-18; 5). Golden Text: "In the Lord put I my trust."—Psalm 11: 1. That the man who puts his trust in the Lord shall prevail this lesson clearly demonstrates. David was such a man, and regardless of the fact that his opponent was a great man of war and skilled in the use of arms—the shepherd lad killed him and gained the victory for Israel. God was with him, hence his success.

LESSON VII. Title: Saul tries to kill David. (1 Sam. 18: 6-16). Golden Text: "The Lord God is a sun and shield."—Psalm 84: 11. One would think that gratitude to David for the way in which he had helped him would have filled the breast of Saul. But jealousy and envy prevailed in his heart instead. He

could not bear to hear the praises of the shepherd lad sung by a grateful people. He thought that there was but one thing more for David to have, namely, the throne. This thought filled him with anger and caused him, in a cowardly way, to put David to death. But the Lord delivered His servant from his hands.

LESSON VIII. Title: Friendship of David and Jonathan. (1 Sam. 20). Golden Text: "A friend loveth at all times; and a traitor is born for adversity."—Prov. 17: 17. Here we have a most beautiful lesson of genuine friendship. Jonathan was indeed a true and tried friend. Though he knew that he had been displaced by David he never allowed himself to waver and remained loyal and faithful. David was equally as true. His promotion did not change his feelings towards his friend. Rather did it cause him to love his friend more greatly. The friendship of David and Jonathan is well worthy of our emulation.

LESSON IX. Title: David spares Saul's life. (1 Sam. 26). Golden text: "Love your enemies, do good to them that hate you."—Luke 6: 27. Though David had fled from the court of Saul the latter continued to pursue and persecute him. He was determined upon David's destruction. Here we see how a truly great and magnanimous man may rise above prejudice and passion and show favor unto his enemy. This David did. Though it was within his power to slay Saul he, nevertheless, spares his life. He would not stain his hands with his enemy's blood, but leaves him to be dealt with by the Lord. Let us not avenge ourselves upon those who would do us harm.

LESSON X. Title: Saul and Jonathan slain in battle. (1 Sam. 31). Golden Text: "Prepare to meet thy God."—Amos 4: 12. Disobedience unto the Lord is sure to bring its own reward. This is shown in the death of Saul. Had he kept the ways of the Lord he would have had a glorious career and a peaceful end. But not only did his sin affect him. It affected his posterity with the result that the gentle and lovable Jonathan, together with his other sons, met an untimely and cruel death. Thus was the way made clear for David to ascend the throne.

LESSON XI. Title: David made king over Judah and Israel. (2 Sam. 2: 1-7). Golden Text: "David went on, and grew great, and the Lord God of hosts was with him."—2 Sam. 5: 10. After the death of Saul and Jonathan the kingdom was divided. David reigned in Judah only. This state of affairs continued for seven and a half years. Here we see how, in course of time, all obstacles having been removed, David is proclaimed king of all Israel. It was all because God was with him and kept him in all of his ways.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

September 20.

Christ the Lord of Our Intellect

(John 1. 1-17; Eph. 4. 17-24)

(Bible Study Sunday)

BY OSCAR L. JOSEPH.

The Theme and the Scripture.

John 1. 1-7. These opening verses of John's Gospel may be regarded as a Confession of Faith. The writer is describing the central doctrines of the book, in terms of current thought. He identifies the Jesus of history with the Logos of philosophy. He then proceeds to offer a series of illustrations in support of this claim.

The purpose of Christ's mission is clearly stated in verses 1-13. Christ brought to men the privilege of becoming the sons of God, whatever may be their ancestry or nationality. It was the incarnation of Christ which emphasized the sanctity of all human life and increased its value a hundredfold, wherever the light of his grace and truth shed its glory.

Eph. 4. 17-24. Paul has given in the first three chapters of this epistle an impressive description of the spiritual blessings which have come through Jesus Christ. What is the effect on the lives of those who have received them? He is suggesting some results

which might be expected. There is a great difference between one who has accepted Christ and another who has not.

The difference is seen in thought, speech, and practice. There is no "vanity of mind," that is, no illusion or beclouding of the reason; there is no "hardening of the heart," for one is sensitive to the noblest and best impressions in life; there is no walking in "lasciviousness," regardless of all moral restraint and spiritual requirement.

The reason for this notable change is that the appeal of Christ has been heard, and we have become learners in his school. The lesson will have been well learned if we give up the former life of deceitful desires and sinful habits, and are found walking in the new way, inspired by thoughts of truth and led into deeds of righteousness.

The Meaning of the Theme.

This is an unusual subject. And yet a few moments of thought will make it clear that if Christ is the Lord of our life, he must be supreme in every part of it, including the intellect. To be recognized as Lord over the realm of mind means several things. Our thoughts and purposes will be in harmony with him. We will rise to the heights of his great

(Continued on Page 10.)

Recent District Conferences and Conventions

PALESTINE DISTRICT

The District Conference, Sunday School, Epworth League and Woman's Home Missionary Conventions convened conjointly in Wilson Chapel, Madisonville, Tex., July 28-August 2. The District Conference was opened by devotional exercises, conducted by the District Superintendent. P. H. Jenkins was elected secretary; G. W. Carter, assistant secretary; H. R. Smith, treasurer; L. L. Neal, recording secretary; Mrs. J. A. Strain, assistant recorder; Jas. Clark, statistical secretary, Ed. Haye, assistant. The welcome addresses were delivered by the Rev. D. V. Byrd, pastor Baptist Church, Mrs. Mary Burrell and Prof. Pains. Prof. Pains is the Superintendent of city schools of Madisonville. He is one of the white men who know what to say, when to say it and where to say it. We believe he voiced the sentiments of the white people of Madisonville, for never were we more royally entertained anywhere in the South. The white people not only attended our sessions, but they assisted us financially and on Sunday gave us a public dinner. One white merchant furnished us 100 pounds of ice free every day during our session. The Revs. B. M. Taylor, District Superintendent, Navasota District, A. W. Carr, pastor Lee Tabernacle, Navasota, and others were present and contributed whatever aid they could to the success of our conference. Dr. M. W. Dogan, president of Wiley University, was present the first day and by his speeches and lectures rendered valuable aid to the various meetings. Thursday evening Dr. Dogan, assisted by the District Superintendent, put the needs of Wiley before the people, and the total contribution was \$426.45, which total surpasses last year's record. The Epworth League session of the League was the best held since we've been on the district. The pastors and delegates manifested deeper interest in our League work. Reorganization: Rev. P. H. Jenkins, president; Rev. W. R. Robertson, 1st vice; Mr. Jas. Gray, Jr., 2nd vice; Miss Effie Forester, 3rd vice; Mrs. I. B. Ratcliff, 4th vice; Miss Sallie Polk, corresponding secretary; Mrs. O. B. Benson, assistant; Miss Viola Perry, treasurer; Superintendent Epworth League Guards, Prof. Jno. Polk; Miss Arbella Morgan, organist; Prof. Ed. Mays, librarian; Mrs. Mary Burrell, Superintendent Junior League. Sunday School Officers; The Rev. F. R. Morton, president; Miss T. A. Grace, vice-president; Miss P. A. Washington, secretary; Miss Emma Ford, treasurer; Miss Arbella Morgan, organist. The Woman's Home Missionary District Auxiliary elected Mrs. M. D. Robertson, of Bryan, Texas, president. The District Conference passed resolutions commending their action and pledged loyal support to this sister in organizing and fostering local auxiliaries on the district. The Rev. M. Q. A. Fuller, District Superintendent, makes an impartial presiding officer. He adheres strictly to business and the law and looks carefully after every interest of our great church. The next annual session was voted to Chapel Hill, on the East Calvert Circuit.

P. H. Jenkins.

TOPEKA DISTRICT

The second annual session of the Topeka District Conference, Epworth League and Sunday School Convention was held at Ft. Scott, Kansas, Au-

gust 4-9. Wednesday, August 5, at 8:30 a. m. a large delegation had assembled from all parts of the district which comprises Kansas and Nebraska. Devotional services were conducted by the Rev. Littleton Thomas, of the Oswego Charge. At 9 o'clock the Rev. J. J. Cable, District Superintendent, opened the business of the conference. The Rev. H. T. S. Johnson was elected secretary; A. J. Taylor, assistant; the Rev. B. J. Donnel, treasurer; the Rev. L. C. Allen, reporter to Southwestern. The District Superintendent reported the work of the district to be in a good and prosperous condition. In his report was shown a shortage of \$3.00, which remains unpaid to the General Conference expenses on this district. The same was raised within three minutes. The pastors from the various charges reported good work being done along all lines of the various benevolences and expect to report them all collected in full at the next Annual Conference. At 2:15 p. m. Mrs. Davana Wilson, of Lincoln, Neb., District President of Epworth League, made a stirring address along the line of her work and enthusing all who heard her. She will make many annual visits yet which, owing to the high water and floods, she has been hindered from making over the district. In the organization Mrs. Davana Wilson, president, was re-elected to the office which she so ably filled the past year. A number of visitors were introduced who heartily encouraged the work of Methodism. A number of able sermons were preached during the session. The Rev. J. K. Anderson preached to a large audience Friday at 4 p. m. Bro. Anderson is a great preacher and a man of God. The Rev. A. J. Taylor, pastor of Independence charge, preached Sunday at 3 p. m. and those who heard him then want to hear him again. He also filled the pulpit of Shilo Baptist Church at 11 and found for our good brother pastor and church a member who had been out of the fold for years. The Revs. H. T. S. Johnson and W. W. Cowen were among those who filled the various pulpits of the city and lifted not only the spiritual banner but also the educational banner. The Rev. W. W. Cowen, of Omaha charge, has been granted a leave of absence from his work and is now engaged in an Industrial School project at Coffeyville, Kansas, where assisted by the Rev. H. T. S. Johnson, he has been able to interest some of the best business men of that place in the enterprise. God bless the young man in his great effort. All parts of the church work were well represented by the various preachers, each one made good his assignment on the anniversary of the benevolences. The Southwestern was well represented by the Rev. W. W. Cowen and the Rev. L. C. Allen. The latter succeeded in securing subscribers other than those who are members of the Methodist Episcopal Church. The District Superintendent held his second quarterly conference the evening of the 8th. The district stewards and pastor were able to report the Superintendent's claim paid in full. Sunday at 3 p. m. more than 75 persons partook of the Sacrament. The Rev. B. J. Donnel, pastor, who entertained the conference with the assistance of the Revs. L. C. Allen and J. O. C. Ward, whose homes are in this city, made a pleasing impression on all who visited the city of Ft. Scott. Rev. B. J. Donnel accomplished a great

work, in getting ready for the conference, in beautifying the church, which was much needed. The District Conference not only stirred the church but gave great prestige to the city churches and brother pastors. A resolution was passed and read from the conference to pastor and members and friends as a vote of thanks for their hospitality. L. C. Allen.

ABERDEEN DISTRICT

The Epworth League Convention convened in Athens Methodist Episcopal Church August 4-5. The president, Dr. H. B. Hart, being removed to the Greenwood District, Mrs. B. C. Golden was chosen chairman of the convention and she filled the chair with grace and dignity. Two sessions were held daily, each session from the first throughout the entire convention was full of interest and enthusiasm. A splendid programme was rendered at each session, which showed that the leaders of the convention had at heart the work of the League. Notable among the speeches were those of Dr. R. E. Jones, of New Orleans, Mrs. Dr. A. P. Camphor, of Africa, Mrs. B. H. S. Ferguson, of Columbus, the Rev. F. H. Henry, District Superintendent, and the Rev. Dr. W. C. Clay, District Superintendent of the Tupelo District. Their speeches were inspiring. The delegates of the convention gave to Rust building Fund quite \$80. It was considered by the members and friends of Aberdeen District Conference to have been one of the greatest League Conventions ever had on the Aberdeen District. The delegates from Aberdeen, Columbus, West Point, Shuqualak, Macon and Caledonia had splendid papers, in fact all of them were good. The officers elected are as follows: President, Rev. Thos. L. Iogham; vice-president, Mrs. B. C. Golden, 1st vice-president, Miss Mattie Gillespie; 2nd vice-pres., Mrs. P. Massengale; 3rd vice-pres., A. J. Kidd; 4th vice-pres., Callie Hill; secretary, Miss Julia Clay; treasurer, Mrs. M. L. Tate; corresponding secretary, Mrs. M. A. Ferguson; organist, Miss Augusta L. Wesley. Mrs. W. C. Weatherall delivered an able address upon "What Means Should the League Adopt for Reaching and Holding the Young People to the Church?" Bros. B. V. Clay and A. J. Kidd also spoke upon this subject.

George W. Baker.

DALLAS DISTRICT

The Dallas District Woman's Home Mission Society convened at Hubbard, Texas, July 28, in connection with the district conference. The reports of the district officers showed an increase over last year. The welcome address by Miss Thomas was responded to by Mrs. Burgess. The Dallas District so far has led the West Texas Conference in the Fifth Sunday Rally for Eliza Dee Home. Mrs. E. S. Spriggs was present and greatly encouraged the sisters. We are always glad to have Mrs. Spriggs with us. We have some very faithful sisters on this district. Sisters M. A. Mason deserves special mention for the interest she takes in the work, organizing an auxiliary everywhere she goes as the pastor's wife. Sister Lucy Wright of Fort Worth is an ideal president. This place leads the district, and there are others we might mention who are doing what they can. Collected for all causes, \$51.85; reported in all, \$87.50. The district officers are: President, Mrs. L. A. Richie, Pelham; superintendent, B. V. Halliway, Hubbard; corresponding secretary, S. H. Burgess, Milford; treasurer, M. E. Cottrell, Dawson; vice-president, R. Wat-

ers, Milford. Sisters, let us do more by the annual conference for love of Christ and in His name.—Mrs. Susie H. Burgess.

ANNISTON DISTRICT

The Anniston District Sunday School Convention was held at St. James Methodist Episcopal Church, with forty members present. On July 30 Dr. W. T. Foster preached a great sermon to an immense congregation. The Rev. M. A. Carmichael preached July 30 at eight; the Rev. C. Turner preached July 31 at night, and Mrs. C. V. Ramsey, A. B., made a great speech on the race and the people were made happy by her words of encouragement. The Rev. J. W. Thomas, D. D., was present and spoke on "The Future of the Negro." The next meeting goes to Talladega, 1909.—G. W. Reeves, president; S. E. Reeves, secretary.

BRISTOL DISTRICT

The Bristol District Conference convened in the beautiful little town of Marion, Va., August 6, District Superintendent I. R. Hill presiding. The Rev. J. G. Headricks was elected secretary. The attendance on the part of the pastors was good, only three absentees at roll call. Reports showed the work to be well in advance of what it was at this time last year and notwithstanding the "pale" has hit this section hard, at the Annual Conference this district hopes to be far in excess of what it was last year. One of the truly encouraging features revealed at this conference was that of the work being done by the Ladies' Aid Societies. This society is indeed showing itself to be a "workman that needeth not to be ashamed." So much was its worth impressed upon the conference, that it was unanimously voted to organize societies on every charge. After a year's experience, with one of the best Ladies' Aid Societies in the East Tennessee Conference, the writer unhesitatingly recommends this as one of the most feasible and fruitful church organizations. The spiritual tone of the conference was delightful. To begin with, the sweetness and consideration of the brethren was most charming and restful, indeed it was equivalent to a vacation just to breathe the atmosphere of the conference. The sermons were of an exceptionally thoughtful and spiritual order. While the love feast on Sunday was a miniature Pentecost. Prof. C. H. Broady, for the past ten years the highly honored and efficient principal of the public school of Marion, with most choice words welcomed us to the city, and the Rev. J. F. Prigmore responded as becometh a Methodist Episcopal pastor. The District Superintendent presented the claims of the Southwestern Christian Advocate upon the district, for help in beautifying the new office. The conference voted unanimously for the District Superintendent to make an additional assessment for that worthy cause. The brethren will present Bro. Jones with a handsome check soon. The beautiful little town of Marion is an ideal host for a conference. The hospitality of its hospitable people knew no bounds. Most of our people own beautiful and commodious homes, the doors of which swing invitingly open to worthy pilgrims. The Rev. Bro. Davis, the most excellent and highly appreciated pastor, is to be congratulated upon the excellence of his choir, the intelligence of his congregation and upon the large number of wide-awake young people who affiliate with his church. His is indeed an inspiring congregation. E. H. Forrest.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malone, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

EVERY LITTLE HELPS; THE ADVOCATE BUILDING FUND MOVES UP

On September 30 the leases of the present occupants of our Advocate home, 633 Baronne Street, expires and we hope to begin the repairs on the building the following day. The plans for the remodeling of the building have been drawn by Crosby & Henkel, architects, of this city. If the building is repaired according to the plans drawn we will have convenient and comfortable offices on the second and third floors for the SOUTHWESTERN, a Bishop's room and still at least one room to let. The plans provide for plenty of sunlight and ventilation in all rooms, as well as water and sewerage connections. Our patrons will have every reason to feel proud of the ADVOCATE home. Whether we will be able to carry out our plans depends upon the response from the brethren. Take an after collection next Sunday for the Advocate Building Fund and send it in at once. Don't delay. Texas and Mississippi furnish this week's increase in the fund. Watch next week's report.

Previously acknowledged	\$320.25
D. A. Runnells, Fostoria, Texas	1.00
W. S. Leake, Vaiden Circuit, Upper Mississippi Conference	3.00
W. P. C. Morrison, Moss Point, Miss.	3.00
R. L. Smith, Paris, Texas	2.00
Total	\$329.25

Elsewhere in this issue will be found a program of the Sunday School Conference of the Seventh General Conference district to be held in First Street Church, this City, October 6-7. Doctor B. M. Hubbard, who is a member of the Board of Sunday Schools, is acting under that Board in calling the District Superintendents together for a conference upon Sunday School matters, affecting the Church, in general, and the Districts, in particular. All ministers and Sunday School superintendents are cordially invited to participate. Dr. E. M. Jones will be present and the Conference promises to be of large success.

A faithful pastor is a subscriber getter.

He is a poor local preacher who will not take his church paper.

Would not 20,000 subscribers be a great thing for us and for our people?

Some pastors get subscriptions in the very charge where you failed. Why? Is it not a question of interest?

When you joined the Annual Conference you promised to be faithful in your job. Getting subscriptions is a part of your job.

If you appreciate the Church's gift of \$12,000 in purchasing a permanent home for the SOUTHWESTERN you will get some subscriptions at once.

Are we treating the Conference Claimant Fund right when we use a part of it to support the SOUTHWESTERN? Why not righten this wrong at once?

You can increase your list of subscriptions to the SOUTHWESTERN by canvassing among the leading people of your community, white and colored, whether they are members of your church or not.

A TRIP OUT

What an editor loses in leaving his office for a visit among the brethren is overbalanced in the gain for having come in contact with incarnate optimism and the inspiration that comes from seeing the brethren in action. It has been my good fortune to visit a number of the District Conferences and in so doing have been helped by the addresses and the sermons of the brethren as well as by the general spirit of the Conferences. The District Conference is a big meeting with us. While it may not fill such a large place in the program of Methodism in some sections of our country, the District Conference does have a very large place in the far South. Here the people gather from all parts of the District, pastors, local preachers, Epworth League presidents, Sunday school superintendents, with a large number of visitors for instruction and for inspiration.

The first District Conference it was my pleasure to visit was that of the Gulfport District at Pass Christian, Mississippi, under the leadership of the Rev. S. H. Cannon. Brother Cannon possesses some strong points of leadership. Well poised, cool, even in judgment, forceful in address, he is making good as a District Superintendent. The host was the Rev. J. K. Comfort. Under his leadership the church had been very materially enlarged, renovated throughout and presented a very attractive appearance. The SOUTHWESTERN had the right-of-way. A substantial collection was given for the ADVOCATE Building Fund and a goodly list of subscriptions secured for the paper.

The Aberdeen District Conference met at Athens, seven miles out from Aberdeen, Miss., a settlement where our people are doing exceedingly well. They own large farms that are well cultivated. They have plenty of good stock and substantial vehicles. A District Conference in a settlement like this does great good. The District Superintendent is the Rev. F. H. Henry, a man of few words, but effective in deeds. His brethren love him and follow him. Mrs. A. P. Canphor delighted the audience in her addresses concerning Africa. The people heard her gladly and responded to her appeal liberally. The pastor, the Rev. A. E. Franklin, deserves great credit for handling so large a District Conference at such a distance from a railway station.

My next visit was to the Atlanta District Conference, held at Grantville, Ga. The Rev. C. L. Johnson is the District Superintendent. Tall in body as well as tall in ideals, he is a man who is thoroughly in touch with the movements of the Church and is interested in every one. It is not surprising, therefore, that the SOUTHWESTERN was given a good hearing and that the Advocate Building Fund received the largest contribution so far from a single district. This Atlanta District Conference is a sort of headquarters and among its visitors were Dr. M. C. B. Mason, Dr. I. Garland Penn, Dr. G. G. Logan, Dr. I. L. Thomas, Dr. J. P. Wragg, Dr. C. C. Jacobs, President J. W. E. Bowen and President W. H. Crogman. Of course, the session was full of enthusiasm. There are a number of strong men upon this district. The influence of Gammon Theological Seminary and of Clark University is decidedly felt. The pastor, the Rev. N. J. Crolley, and his cultured wife entertained the Conference satisfactorily. The parsonage was a model of neatness.

The Brookhaven District Conference was held at Magnolia, Miss., the Rev. G. W. Smith, D. D., District Superintendent. Mrs. A. P. Canphor was also present at this Conference and again delighted a great audience in her romance of our mission work in Liberia. Dr. J. B. F. Shaw, principal of Meridian Academy, looked after the interest of the Church from an educational standpoint. Dr. Smith is a splendid specimen of what a man may do for himself by arduous and protracted study. He is a deep thinker, is thoroughly versed in Church laws and in Church doctrine. The pastor, the Rev. H. J. Jordan, handled the Conference with ease. His people were with him. The Conference was meeting in the church that had been constructed under his leadership. It is a credit to him as well as to his people. They love and honor Brother Jordan for his manly worth and for his fidelity to duty. This Conference was also in line with its contribution to the Advocate Building Fund as well as in subscriptions to the SOUTHWESTERN.

The entertainment of the Marshall District Con-

ference, of the Texas Conference, is getting to be a problem. It is so large that these brethren may finally have to consider the question of division. Not that there are too many pastors connected with the district, but the visitors come in large numbers, and there is great enthusiasm and a large audience from early morning until late at night. The District Superintendent, the Rev. Dr. J. O. Williams, knows thoroughly how to plan a District Conference. He has no trouble in getting the people to come, not even the local preachers. From some charges there were as many as from fifty to seventy-five representatives, but Jefferson was just the place to take care of them. The pastor, the Rev. C. S. Williams, a brother of the District Superintendent, complained because there were not more delegates, so as to accommodate the friends who had provided entertainment for the visitors. This district is alive, as well as the other districts of the Texas Conference, in its interest for Wiley University. More than \$700.00 was raised the night of the Wiley rally. There were college yells, college songs, and agreeable rivalry in collections. The quiet, unassuming President, Dr. M. W. Dogan, has won his way so thoroughly into the heart of the East Texas Methodism that at his very call the people responded liberally for the erection of the Boys' Dormitory. Be it remembered that these people have recently erected the main building, the Trades building, the President's home and the hospital, and, still undaunted, they have undertaken the task of erecting the five-story building of pressed brick—the Boys' Dormitory—and they say as soon as this building is completed they will undertake to erect a Girls' Dormitory, and later an Administration Building and a Music Hall. And then greater Wiley University will be a fact. Dr. Williams, the District Superintendent, attributes his success to his wife; and he is about right, but he deserves some credit as well. Considerate of his brothers' rights and privileges, intensely interested in the welfare of the district, solicitous for the comfort of the humblest minister in the district, he is a pronounced success as a leader among men.

R. E. JONES.

Of General Interest

CONCERNING GRAIN AND OTHER CROPS.

The estimated value of the grain crop for this year amounts to \$3,000,000,000. This is an increase of \$600,000,000 over last year. The *Portland Oregonian* says editorially: "Anarchists and other brands of jawsmiths may rant and rave over the inequalities of the system which gives wealth to those who work for it, and withholds it from the drones who will not work, but effort of this kind cannot retard prosperity so long as nature and honest labor collaborating can turn out \$3,000,000,000 grain crops."

Excessive rains in certain parts of the South have damaged the cotton crop. Compared with a month back there has been a slight deterioration in the crop prospects, but the favorable weather of the past week has helped greatly and with continued good weather a fine harvest is expected. Reports coming in show there is no reason to complain of the rice crop which is now being marketed while the cane crop is reported to be in a very flourishing condition and sugar planters are encouraged and cheerful.

These prospects are indeed pleasing. With good crops assured and the President appointing a commission in their interests, American farmers ought to be happy. One thing is certain though and that is that the prosperity resulting from abundant crops will be claimed as being due to the platform of the party victorious in the coming November elections.

LABOR DAY.

Labor day was generally observed throughout the United States Monday September 7. On this day the dignity and glory of honest toil and the rights of the working man are emphasized by the various speakers of the day.

In this city white laborers did not parade but more than 5,000 members of the various Colored unions formed in line and marched through the principal streets of the city. The line of march included the Cotton Exchange and the City Hall, where the procession was reviewed by the leading cotton merchants of the city and the Mayor.

Personal and General

Bishop Foss continues to improve.

Bishop Hamilton's address is 36 Bromfield St., Boston, Mass.

Bishop Oldham will reside in Manila, P. I., when he returns to his work.

The Belgian Chamber of Deputies adopted the Congo annexation treaty by 83 votes to 55.

The Rev. W. S. Harris, a member of the Louisiana Conference, was in the city last week.

At the farewell tendered Bishop Bristol at Washington, the G. A. R. presented him with a beautiful American flag.

Dr. Ward Platt is preparing a new Mission Study book entitled, "The Frontier," which is to be undenominational.

Mrs. Joseph Knapp, the composer of many familiar hymns, one of which is Blessed Assurance, has entered into rest.

Miss Mary Ellen, the seventeen year old daughter of the Rev. and Mrs. Thomas Ward, of Tennessee, died August 20 in Chicago.

Bishop Scott is busy addressing large gatherings and raising funds for his work in Africa. The Bishop is popular with the brethren.

The Goldfield Commercial Review, the first newspaper ever issued by Negroes in the state of Nevada, made its initial appearance August 19.

The next bi-ennial meeting of the National Association of Colored Women's Clubs will be held the second week in July, 1910, at Louisville, Ky.

Dr. M. W. Dogan attended the recent session of the Board of Education at New York City. Dr. Dogan represents the seventh General Conference district.

It is said that the Grand Army march at Toledo, Ohio, was over two hours in passing a given point, although 10,000 members had died within the last twelve months.

Andrew Carnegie comes to the relief of the families of the seventy miners who lost their lives in the Maypole (England) coal-mines on August 18, with a gift of \$7,000.

Mrs. Howard F. Bishop and her two children, and Mrs. Robert C. Ward, all belonging to the missionary family of the Bombay Conference, sailed from New York on the steamship Caronia, Saturday August 22.

Mr. Benjamin Stanley and Miss Alice Rozier were united in marriage on Wednesday night of this week at high noon in Saint Matthew Methodist Episcopal Church, Algiers, the Rev. Dr. Pierre Landry officiating.

The twenty-seventh annual meeting of the Board of managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in the Church of the Covenant, Philadelphia, Pa., Oct. 21-28, 1908.

The Rev. S. McDonald, District Superintendent of the Pine Bluff District, Little Rock Conference, is confined to his bed at his home in Pine Bluff, suffering with an attack of malaria fever. At the last writing Brother McDonald was improving.

A New Graduate School of Business Administration will open at Harvard University, October 1. The school will cover a two years' course and confer the degree of "Master in Business Administration." A college degree is necessary for admission.

Bishop Abraham Grant, of the African Methodist Episcopal Church, was honored by the African Methodists of Kansas City, August 25 and 26. The occasion was the tri-anniversary of Bishop Grant's 60th birthday, his 15th year as a minister, and his 20th year as a Bishop.

The Rev. and Mrs. Gerhard J. Schilling, and their three children, arrived in New York, Saturday, August 22, on the steamer Philadelphia, after sixty-six days of travel coming from Santiago, Chile, where Mr. Schilling has been the leader of the Methodist forces for the past two years.

A cable message received at the Board of Foreign Missions, New York City, announced the death of Mrs. Joseph H. Gill of Bijnor, India, on Saturday, August 29. Mr. and Mrs. Gill have served thirty-seven years as missionaries in Northern India, during which time Mrs. Gill visited the United States only four times.

Mr. William Mallalieu, son of Bishop and Mrs. Mallalieu, is critically ill, having undergone an ex-

tremely serious and delicate operation on the stomach at Charles Gate Hospital, Boston, Mass., on August 22. Bishop and Mrs. Mallalieu have the sympathy of their friends and their earnest prayers for the speedy recovery of their son.

Mr. Charles P. Ford, who graduated some time ago from the law school of Boston University, has moved his office from Oklahoma to Worcester, Massachusetts, and is engaged in law practice with his classmate, Attorney George T. Dominis. Mr. Ford was recently appointed Justice of Peace and Notary Public by Governor Gill of Massachusetts.

The Rev. Hu Chi Ping, a member of the Central China Mission Conference, passed through New York late in August on his way to his distant home, after three and a half years of student life in America. Mr. Hu hails from the vicinity of Kiukiang, China, and his stay in the United States is his second absence from his homeland in quest of learning.

Dr. E. M. Jones, Field Secretary of the Board of Sunday School, spent last Sabbath at Houston, Texas. After addressing the Sunday School of Trinity Church, he preached to the satisfaction of the large congregation. At 8 o'clock he delivered another sermon at Mt. Vernon Church and on Monday he addressed the Ladies' Aid Society and was given a reception which was led by Mrs. W. A. Fortson and Mrs. Dr. Childs.

The steamer Lusitania, sailing from New York, Wednesday, August 26, carried two missionary families bound for India. The Rev. and Mrs. Lewis E. Linzell, and their three sons, return to their work in the Bombay Conference after a furlough in the United States. Mr. and Mrs. Willard E. Graves, of Salina, Kansas, are new missionaries for Burma. Both are graduates of Kansas Wesleyan University, and Mr. Graves has been principal of the high school at Tescott, Kansas, for a year.

Mr. A. P. Bedou, photograph artist of this city, has been meeting with marked success in the East. He was cordially received by the National Negro Business League and the National Medical Association, which met in New York. Mr. Bedou has been doing splendid business throughout the East. He will return to New Orleans the latter part of September with a new line of artistic designs and will gladly serve his friends and patrons of this city. His local address is 1709 Bienville street.

The Negro workmen, of Huntsville, Alabama, have organized a Workmen's Union with the following officers: C. K. Brown, Deputy Organizer; J. H. Poe, Secretary-Treasurer; J. W. Smith, Senior Overseer; George Tillman, Junior Overseer; Ed. Bransford, Marshal; Dr. B. E. Scruggs, Medical Director. A committee of three consisting of the following was appointed to look around with a view of purchasing a lot on which to erect a hall: R. D. Dawson, D. S. Brandon, P. W. McDaniels.

The Star of Zion raps the Lily White State Republican Convention of North Carolina which was held recently in Charlotte. There are twenty-five thousand Negro Republicans in the state of North Carolina who are qualified to vote in spite of the suffrage laws. Notwithstanding they are affiliated with the Republican party and notwithstanding many of the difficulties that come to them come because of their long adherence to this party, not a Negro was in the Republican Convention. Lily Whittism for true!

A first-class colored doctor is wanted at Mexico, Missouri. The town is located half way between Kansas City and St. Louis, with a colored population, including the adjoining localities, of more than two thousand. There are four colored churches, grocery stores and other enterprises for our people. There is not a colored doctor within twenty-five miles of that city. For further information write the Rev. Dr. J. M. Harris, pastor of the Methodist Episcopal Church, 103 Southwestern Avenue, Mexico, Missouri.

The Clifton Conference in many ways was a remarkable gathering. Side by side in conference were General Robert D. Johnston, at one time an owner of slaves and an officer in the Federal Army, and General O. O. Howard, distinguished as an anti-slavery man and an officer of the Union Army. These two men are now standing side by side for the uplift of the Negro. They did not see alike in the sixties; they understand each other better now. *Zion's Herald* publishes on its front page pictures of these two distinguished gentlemen.

These Negro laboring men of stalwart physique and cheerful countenance keeping accurate step to the stirring music of the bands presented an imposing spectacle.

Labor Day observances were as a rule quiet and free from disturbances. New York City furnished the notable exception. An attempt was made by anarchists to turn a meeting of the unemployed in the city of New York at the large hall in Cooper Union into an anarchistic demonstration.

Incendiary speeches were made, the police denounced and red flags displayed. For a while there was great confusion but the police arrested two of the principals and the excitement was quelled.

Mr. Bryan delivered the principal speech of the day at Chicago.

Concerning Labor and Capital the immortal Lincoln uttered these profound and prophetic words forty-three years ago:

"It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else owning capital, somehow by the use of it, induces him to labor.

"Labor is prior to and independent of capital. Capital is only the fruit of labor, and could not have existed if labor had not first existed. Labor is the superior of capital and deserves higher consideration. I bid the laboring people beware of surrendering the power which they possess, and which, if surrendered, will surely be used to shut the door of advancement for such as they, and fix new disabilities and burdens upon them until all of liberty shall be lost.

"In the early days of our race the Almighty said to the first of mankind: 'In the sweat of thy face shalt thou eat bread,' and since then, if we expect the light and air of heaven, no good thing has been or can be enjoyed by us without first having cost labor. And inasmuch as most things have been produced by labor, it follows that all such things belong of right to those whose labor has produced them. But it has so happened in all ages of the world that some have labored and others have without labor enjoyed a large portion of the fruits. This is wrong and should not continue. To secure each laborer the whole product of his labor, as nearly as possible, is a worthy object of any government.

"It seems strange that any man should dare to ask a just God's assistance in wringing bread from the sweat of other men's faces."

THE REFORMATION OF SAN JUAN HILL.

There is in the City of New York a section lying west of Amsterdam Avenue, between 60th and 64th Streets known as "San Juan Hill." This district is inhabited almost exclusively by Negroes. As it is surrounded on three sides by blocks in which the Irish element prevails it has been the very storm centre of racial disturbances in New York. For years there was scarcely a Summer's evening that was not marked by a fight between white and colored persons. Sometimes it was a children's affair; at others it assumed more serious proportions. The most serious of these conflicts occurred four years ago, when a policeman was killed, several men dangerously wounded and a large number arrested. But now the dove of peace hovers over San Juan Hill and the races live together in harmony. The reformation which has been effected is due largely to the efforts of settlement workers, and to the organization of mothers clubs, missions and children's societies. Much of the good work is being done by the Negroes themselves; in fact, it is said that the Negro residents made the first step to bring about the reversal of racial feeling and antagonism which had before predominated. The good work which has been accomplished has encouraged sociologists in the belief that what has been brought about in New York can be accomplished anywhere else in the United States. The reformation of San Juan Hill being affected at a time when racial unfriendliness seems to be growing and the number of race conflicts seems to be increasing is, indeed, an encouraging sign and is an illustration of the fact that the practical application of the principles of Christianity will solve this as well as all other problems.

It is as much your duty to get subscriptions for the *SOUTHWESTERN* as it is to raise church benevolences. Don't neglect one for the other, do both,

Epworth League

(Continued from Page 6)

thoughts, and endeavor to understand, appreciate, and apply them in our daily life. We will determine to expel from our mind little thoughts, which are suggestive of meanness and sordidness. We will resolve to cultivate our mind, using all the possible advantages of education, and all the helps of literature. Thus the sphere of our intellect, over which Christ exercises his Lordship, will be free from the weeds of ignorance, so that goodly plants will grow and flourish therein.

The place of the intellect in the Christian life is of the greatest importance. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," means that our relations with God must be marked by the consecration of our entire being. If anything is withheld or ignored, our service of God must needs be defective. Do not for a moment suppose that a trained mind means a lukewarm spirit. Ignorance is of no advantage anywhere. Least of all is it a help in stirring our spiritual aspirations, and quickening our

perceptions, and leading us into all forms of worthy activity for Christ and his church. The intelligent Christian is an informed and inspired Christian, zealous in all good word and work.

How does all this apply to the study of the Bible? Remember that the Bible was written by men who were inspired of God. It is a collection of unsurpassed literature. Nothing produced by the best minds of other nations, ancient or modern, can begin to equal it. In dignity of diction, in clearness of spiritual vision, in grasp of moral distinctions, in intensity of moral demands, in largeness of sympathy, in fullness of knowledge of God, in provision for the needs of man, the scriptures of the Old and New Testaments are unique. How shall we study these remarkable records to our greatest advantage?

The phrase "devotional study of the Bible" needs to be defined. It is that sort of study which results in quickening of the conscience, which stimulates us to higher living, which encourages us in the path of duty. To receive such help from the Bible, we must come to it in a spirit of sympathy with its noble ideals, and with the express purpose of receiving a direct, personal message. True, we need the gra-

cious help of the Holy Spirit. But are the services of the intellect to be discounted in such study? Certainly not. As we read the great thoughts of God here recorded, our minds must be fully alert, and we must bring to the study of this Book the best equipped mind possible.

Let us be thankful that in this day there are so many valuable helps to a better understanding of the Bible. A good translation means that the finer shades of thought in the original languages are more impressively conveyed. Your sympathy is increased when you know the circumstances of a person. Get familiar, for instance, with the times in which the prophets of Israel lived, and your devotional study will be productive of greatly increasing helpfulness. The Bible is full of facts. Get them in their historical relations. Let the sense of reality which penetrates the entire book take possession of you. Try to secure the point of view of the Bible writers. Look on the world from their angle of vision. You will then breathe their atmosphere, and possess their spirit, and face your particular experiences in life with faith confirmed and trust renewed. —From *Notes on the Epworth League Devotional Meeting Topics*.

NEW CHAPEL FUND FOR WALDEN UNIVERSITY.

Miss M. E. Braden, dean of the musical department of Walden University, and daughter of the sainted Dr. John Braden, who was at the head of the above-named institution for more than a quarter of a century, was a delegate from the College Church to the recent district conference of the Nashville district, held at McMinnville, Tenn. Her papers read before the conference, as well as her talks and lectures, were timely and helpful. Miss Braden made an earnest appeal to the conference to help provide more room at the college for the accommodation of the hundreds of boys and girls women and men who are crowding to her doors yearly. At the conclusion of the appeal a new chapel fund was started and the sum of \$350 in cash and reliable subscriptions were taken, and an organization known as the New Chapel Forward Movement was perfected. — W. R. Smith, District Superintendent.

CORNER STONE LAYING.

The corner stone laying of the Bangor Methodist Episcopal Church at Warrrior, Ala., will take place Sunday, September 27 1908. We invite all our friends, both white and colored, to come and bring us one dollar each for this cause; each person giving us one dollar will receive a neat little certificate of such.

PROGRAMME FOR SUNDAY, SEPTEMBER 27

9:30 a. m., love feast; 11 a. m., corner stone laying sermon by the Rev. R. J. Buckner, District Superintendent; 3:00 p. m., sermon by the Rev. N. H. Redrick; 7:30 p. m., sermon by the Rev. J. S. Nelson.

SATURDAY, SEPTEMBER 26.

The ladies of the church will give a barbecue and picnic on Saturday, September 26. Let every one come and help us. Let every member of the church give two dollars on that day. Come and help us build up Zion.

S. T. ALLEN, Pastor.

R. L. ROBINSON, Char. Trustee.

R. J. BUCKNER, District Supt.

EXTENSIVE IMPROVEMENTS TO SILOAM METHODIST EPISCOPAL CHURCH.

Siloam Methodist Episcopal Church, on Upland street near Twelfth street, Cheater, Maryland, will undergo extensive repairs and improvements continuing through the month of August. The interior will be frescoed and the woodwork repainted, leaded glass memorial windows will be installed, and on the whole the place will be made to look like a new building. A new pulpit is to be placed where the old platform is, and there will be an au-

spicious time when the corner stone is laid on Sunday, August 16. The reopening will be held on Sunday, September 13. The pastor, the Rev. J. H. Blake, who has increased the congregation numerically to such an extent that the changes are a possibility, says the money has all been provided for the expense of the operation.

The corner stone laying on August 16 will be made a gala day. The church was purchased from the Third Presbyterianians about eight years ago and never was dedicated by Siloam people, so that Pastor Blake sees the necessity for this service. He has invited all the colored Masonic lodges in this city and county, also Pilgrim Progressive Lodge Knights of Pythias, and the uniform rank, also the Odd Fellows, to participate in the exercises of the afternoon. The sermon will be preached by the Rev. J. H. Nutter, of St. Daniel's church, the parent organization, and J. R. Watters, of Germantown, will also officiate and lay the stone. St. Daniel's choir will sing. The organizations will appear in their respective lodge uniforms. Upon the exterior of the corner stone will be the words "Siloam Memorial Methodist Episcopal Church, 1900." While the church is undergoing the changes the congregation will worship in the second floor of the Moyamensing building at the corner of Broad and Crosby streets. The place is being fitted up for that purpose.

ST. JAMES AND McCABE TEMPLE, BEAUMONT, TEXAS.

The Rev. J. Mercer Johnson, Houston district superintendent, recently spent a few days in Beaumont, holding the third quarterly conference with St. James and McCabe Memorial churches and taking a general look over their work. He was very much pleased with conditions and says that Methodism has a great future in this city. Special mention was made of the new St. James Church, which is now being erected on the corner of College and Nehces streets. The building is a frame structure with all the modern conveniences and will cost about \$7000. Dr. Johnson spoke in the highest terms of the Rev. J. F. Barnes, the noted champion church builder, his corps of efficient officers and faithful members, who in the midst of darkness, discouragement and strong opposition, have changed imaginary hinderances into helps as they go on their way erecting a magnificent edifice in which to worship God. The officials hope to have the building ready for use by September 1. The quarterly conference was one of the best ever held in this city. The district superintendent

left with a feeling that both the spiritual and financial sides had been properly cared for. The Rev. M. Fountain, pastor of the McCabe Memorial Church, is doing some very effective work in South Beaumont. Under his leadership the church continues to grow; hence it is being clearly demonstrated that the right man is at the helm. While in the city the Rev. Johnson preached three excellent sermons to large audiences and filled his last engagement on Monday night, the 3rd instant, at which time he delivered an address. He spoke of his recent trip to the general conference at Baltimore, Md., his pleasant visits to New York, Washington and other points where he filled appointments. The address was quite a treat.

THE SUNDAY SCHOOL.

I have visited one of the leading Sunday-schools of the Shreveport District and found it in splendid harness, working with head and brain, soul and strength, to raise the standard of the Sunday-schools to the summit of Christian duty. I reviewed the Sunday-school at Pleasant Valley Methodist Episcopal Church on Sunday, July 26. Over 200 questions were asked and 75 per cent were answered. Boys and grown men promised to lay aside ball playing on the Sabbath and come to Sunday-school. I pray God that the Sunday-school will be the motto of every home and that it will continue to bring them into this the ante-room of the church and save the idle boys and girls from parish and state prisons, and that the Sunday-school will play its part also in the capturing of old and young, rich and poor, and bring them to Christ.—A. Taylor Smith, President Methodist Episcopal Sunday-school, Shreveport District.

MUSKOGEE DISTRICT

To Sunday School Superintendents and Teachers of the Muskogee District.

Dear Co-workers: True it is—and much to our discredit—that the Sunday-school work in our district has been lagging, and to blame any special person or persons would be unbecomingly as well as unnecessary. So, forgetting the past, let us put our hearts and hands into the work to do the getting the past, let us put our hearts in this progressive age we, on the whole, place too small a value on the inculcating of divine truths into the young minds resting entirely upon the old excuse—there's time enough. As to what the Sunday-school has done, what more striking evidence have we than in the person of our beloved Prof. Lovinggood? At the district con-

ference held in Wewoka, as we listened to his narrative of his Sunday-school life, way back in the hills of North Carolina, where, in that little log church he was being led into the realities of life and truth through the channels of the blue-back apeller, under the tutorship of that good old antebellum Sunday-school teacher, your hearts, like mine, I am sure, were forced to beat in responsive chords as we exclaimed: "Would to God that in this day we had more of those good, zealous Sunday-school workers, that we might turn out more loving, good men and women to carry on this loving, good work. Let us work for the night is coming, when man's work is o'er; work, for the grain is ripe for harvest; work with a divine inspiration, work and prove a fitness for the task assigned. K. BOWER POLK, District Sunday School Supt.

SUNDAY SCHOOL CONVENTION.

The Sunday School Convention of Harleton (Texas) Circuit was held July 24-26. We had with us some of our distinguished friends, Profs. S. S. Reid, R. E. Brown and the Revs. Bear and Beaver. Prof. S. S. Reid acted as president of the Convention the first day, after which he was compelled to return home. He gave some encouraging remarks touching the work of the Sunday School which will be long remembered. Prof. R. E. Brown also gave interesting remarks touching the work of the Sunday School upon other lines, which were of great interest to us. On Saturday night he conducted one of the best concerts ever witnessed on Harleton Circuit. His quartet boys sang to the delight of all who heard them. Rev. Bear preached a soul-stirring sermon. The convention was a success, both spiritually and financially. On Sunday a model Sunday School was conducted by Prof. Brown, after which a Banner Rally took place between the four Sunday Schools: Macedonia against Cedar Grove; Lodwick against Harleton. The lucky contestants were Macedonia and Lodwick. Amount raised in this contest was \$30.40, from church and other collections, \$89.35; total, \$119.75. Our pastor, Rev. Hillary, is a strong preacher of the gospel and is laboring hard to raise higher the spiritual and financial condition of the church. This is his first year with us. His sermons are edifying and he is greatly loved by all. He spares no pains in looking after the different auxiliaries of the church. He does not forget the Southwestern and is trying to put it into every home. The present bespeaks a round report at the Annual Conference.—R. E. Matthews.

Recent District Conferences and Conventions

LAKE CHARLES DISTRICT

The Lake Charles District Conference convened in Trinity Methodist Episcopal Church, Crowley, La., August 6-10. The rains of the past few days kept down the attendance of delegates, but those who came found that the pastor, the Rev. A. J. Smith, and his loyal people had made careful preparations for our entertainment. The clouds fled and nature joined to make the conference a success. After devotional exercises the Holy Sacrament was administered. The Rev. J. B. Johnson was elected secretary; Miss Maud Hutchinson, statistical secretary; the Rev. E. Hutchinson, treasurer; A. D. Posey, reporter. Dr. T. L. Welch delivered a brilliant welcome address, response by the writer. The Rev. T. P. Norris brought fraternal greetings from the South New Orleans District; response by J. B. Johnson. The District Superintendent's report, which was not merely statistical, but a great illuminative exposition of the work of the district, was highly edifying and instructive and fired the delegates with new zeal to press on in the service of the Master. The reports of pastors showed marked improvement all along the line. Especially creditable was the work of Bros. Oville and Smith at Abbeville and Crowley, respectively. Well planned was the literary part of the conference and for once the program was carried out almost to the letter, proving one of the most enjoyable features of the conference. Quite a number of distinguished visitors were present, among them being the Rev. J. J. Obee, District Superintendent Alexandria District, who gave a very interesting lecture, "Side Lights on the General Conference;" Prof. M. S. Davage, who ably represented the SOUTHWESTERN, and Prof. J. M. Matthews, principal of Gilbert Academy, whose address on Gilbert College proved a treat. At the request of President Welr, the Rev. B. J. Reddix spoke in behalf of New Orleans University. The Revs. Messrs. Ross and Barker, of the Baptist Church, and the Rev. Hilton of the Colored Methodist Episcopal Church, visited the conference and delivered appreciative addresses. Saturday afternoon was field day for the ladies. Mrs. M. E. Pardo presided. A stranger on the district, she captivated the hearts of all by her brilliant address. Representation was made of women's work in the various auxiliaries and reports read from the various charges. Sad, sad indeed, would be the fate of some ministers were it not for the work of these bands of devoted women. Mrs. Leahy Eaton was elected District President of the Ladies' Aid and Mrs. C. V. Price, secretary. Stirring temperance resolutions were adopted, the conference placing itself in line with the aggressive spirit of world-wide Methodism. The District Epworth League was organized. A. D. Posey, president; Mrs. A. V. Ford, secretary. On Sunday District Superintendent P. W. Clark preached the Annual sermon in the forenoon and the Rev. B. J. Reddix swayed the congregation at night. A. D. Posey.

WAYCROSS DISTRICT

The tenth session of the Waycross District Conference of the Savannah Conference convened at Forsyth, Ga., August 5. The Rev. F. R. Bridges, District Superintendent, called the conference to order, and conducted the

devotional services, assisted by J. W. Lewis, pastor of Warren Chapel, Macon. The writer was elected secretary; assistant W. H. Kimble. The District Superintendent spoke interestingly touching the work of the district. This district covers quite a deal of territory, the distance and length is 250 miles or more. The district being so large that the District Superintendent and pastors saw fit to divide the District Conference, one portion being held at Blackshear, July 22, and the other at Forsyth August 5. In this vast territory is the largest population of Negroes to be found in Georgia. We have few self-supporting churches throughout the district. The District Superintendent is a wide-awake young man who is pushing things in southern Georgia for the organization and establishment of the Methodist Episcopal Church in this part of the state. His report was listened to with interest because he showed the true idea of the church in sending men to do work for the Master. New towns are being visited by him and in some new preaching places are carried on. We were delighted to have Drs. I. L. Thomas, J. C. Jacobs and G. G. Logan, general officers of the church. The conference showed its appreciation to each of these representative men by giving a collection to help in their work. The reports of most of the pastors showed an increase in membership and spiritual growth. The Sunday Schools, Epworth Leagues, Ladies' Aid Societies and the benevolences are receiving careful study as never before. I was truly delighted to see the brethren acquit themselves so nobly, to bring up this part of Methodism for a people who have waited so long for the light. The Rev. R. R. O'Neal, the pastor and ex-presiding elder, is indeed a wide-awake man. He spared no pains in caring for the delegation. It was splendid to see on Sunday the great host of peoples who came from all the surrounding country. They began to gather at an early hour for the love feast, in which the spirit was manifested. The District Superintendent preached an able sermon at eleven o'clock and baptized the writer's seven months' old baby. There were some accessions to the church during the conference for prayer. Forsyth charge is one of the largest appointments in the Savannah Conference, representing a membership of seven or eight hundred, with three great churches. Reported for benevolences over \$60. There was over \$160 collected during the conference. Thursday we had with us the Rev. J. A. Temmermon, the pastor at Forsyth of the Southern Methodist Church, who preached an able sermon at eleven o'clock to a crowded house. J. W. Lewis.

LAGRANGE DISTRICT

The LaGrange District Conference was held in Zebulon Methodist Episcopal Church July 22-26. The meeting was called to order by the District Superintendent, the Rev. J. S. Stripling, D. D., after which he conducted a short devotional exercise and at the close of the same made some very timely and helpful remarks. The Rev. I. T. Griner was elected secretary; the Rev. J. O. Murphy assistant. The reports showed great improvement on all lines. We had a love feast of good things. The Rev. I. T. Griner, J. T. King, A. D. McLen-

don, P. B. Gibson, W. H. Brown, S. L. Deas preached able sermons. The Rev. T. A. South spoke concerning the poorly paid minister. His words met the approval of every minister of the LaGrange District. We hope the time will come when our ministers will be paid better for their services. Prof. Parks of Clark University was introduced. The Rev. E. W. Moore and his good people deserve much credit for the hospitable way in which they entertained us. We meet next year at LaGrange, Ga. Ella Ogletree.

GREENVILLE DISTRICT

The first session of the Greenville District Sunday School and Epworth League Convention, Woman's Home Missionary Society, Ladies' Aid and the District Conference convened in its semi-annual session in Evans Chapel Methodist Episcopal Church at Belzoni, Miss., July 28 to August 2, 1908. The first day was given to the Epworth League, Prof. J. T. Strong of Itabena, Miss., presiding. The reports of President Strong and the delegates from the local Leagues were very encouraging. On Wednesday, the second day, Rev. C. W. Evans, president of the district Sunday-school, was in the chair. Reports showed that never in the history of the district has the Sunday-school been in as good condition. The third day was indeed a great day in the history of this district. Mrs. J. T. Strong, president of the Woman's Home Missionary Society, and Mrs. A. H. McCaully, president of the Ladies' Aid Society, held their business sessions jointly without friction. Their reports, as well as the delegates' reports, were interesting and inspiring. Many were the excellent papers and speeches made by the noble women from all parts of the district. Mesdames Ferguson and Logan, president and recording secretary, respectively, of the Woman's Home Missionary Society, Upper Mississippi Conference, graced the conference with their presence and made speeches in behalf of the cause they represent. The district will ever stand by them.

Mesdames Strong, McCaully, Pleasant, Williams, Murray, Humphries, Mathis, Fullilove, Allen, Walker and scores of others which space prevents mentioning are hard to surpass in pushing forward the work of the church. Nowhere can be found a more energetic, thorough-going set of loyal women to the church.

District Conference.—The district conference convened on Friday, Dr. J. W. Winbush, district superintendent, presiding. All pastors were present except J. R. Nevils, R. L. Lee and B. L. Roberts, who were reported sick. A number of local exhorters, district stewards and class representatives were present. The district superintendent read a good report, which showed that much work had been done over the entire district. The pastors' reports were excellent.

The Rev. C. W. Evans, who cared for the conference, has accomplished a good and great work. They have a nice church, erected since conference, and complete except tower. The Rev. Mr. Orange had a wreck at Itabena by the storm, but a more substantial track has been laid.

The conference rejoiced with the members and pastors of Greenville when it was reported that the debt of long standing was paid in full. Almost from every charge good results had crowned the efforts of the pastors.

Welcome visitors: Dr. E. M. Jones, field agent Sunday School Union, held a Sunday-school institute; the Rev. E. F. Scarboro in a very able way

represented Rust University; Dr. H. B. Hart very forcibly represented the claims of the SOUTHWESTERN. The addresses and sermons by Dr. R. Sewell and the Rev. J. W. Davis and the Rev. Mr. Green were well received. The following brothers preached acceptably: The Revs. Jordan, Jones, Sewell, Scarboro, Hart, Marsh, Davis and Orange. The pastors and delegates are pledged to stand by the Rev. Dr. Winbush to raise the banner higher than ever before on the district, and one can discern even now greater things for the remaining part of this conference year. The Rev. D. Evans and his good people of all denominations deserve great credit for the pleasant manner in which they entertained. Collections, \$175. J. A. SLATE.

CUMBERLAND RIVER

The Cumberland River District Conference of the Tennessee Conference, met at Hartsville, Tenn., August 4. The conference was called to order by District Superintendent J. B. Booth, with a large attendance. The Rev. G. R. Allen, pastor of Methodist Episcopal Church, South, delivered the welcome address. The Rev. Joseph Harrison, pastor at Gallatin, Tenn., gave a hearty response. On Wednesday evening the order of the service changed and Prof. W. D. Hawkins, A. B., of Walden University, lectured on the history and Needs of Walden University. An organization known as "The Braden Memorial Building Fund" was effected. The following officers were elected: R. R. Burnley, president; vice-president, Dr. I. C. Ramsey, Gallatin; secretary, Mrs. Ella Woods, Gallatin; treasurer, Chas. Crowder, Lebanon. Prof. Burnley made a rousing and touching appeal for Walden. Much enthusiasm and interest was created. A public collection of \$20 was taken, followed by a subscription of \$142.50. On Thursday the Rev. J. B. Meredith, District Superintendent of the West Nashville District, and W. F. Waters, now pastor at Lebanon, made great addresses that will forever live in the memory of every hearer. The Rev. A. W. White, of the African Methodist Episcopal Church, brought greeting to us from this church. We had a glorious time. Reporter.

STARKVILLE DISTRICT

The first session of the Starkville District Conference for 1908 convened in New Prospect Methodist Episcopal Church July 23, with the Rev. J. H. Everett, District Superintendent, in the chair. The writer was elected secretary; the Rev. F. G. Wilbon, D. D., elected statistical secretary. The following visitors addressed the conference in the interest of their causes: The Rev. E. M. Jones of the Sunday School Union; Mrs. Camphor, of the Liberia Conference; the Rev. F. H. Henry, Superintendent Aberdeen District, represented Rust University; Mrs. Ferguson, the Woman's Home Missionary Society. Among our visitors were: the Revs. C. W. Walton, of Columbus, Miss.; T. J. Tolbert, of West Point Ct.; G. W. Baker, of Shuqualak. The following preached good sermons: G. W. Hunt, E. A. Boyd, J. Bulton, A. Willson, E. D. Cameron, T. J. Tolbert, W. T. Wright and the Rev. F. G. Wilbon, D. D. Total benevolence \$967. Ten cash subscriptions for the SOUTHWESTERN. One conversion and twenty came forward for prayer during the meeting. The Rev. J. H. Everett appeared at home in the chair. The Starkville District is having another good year. W. T. Wright.

Conference Notices

DISTRICT CONFERENCES.

DATE.	DISTRICT.	PLACE.
Sept. 23-27	Jacksonville.....	St. Augustine, Fla.
Oct. 1-4	Pine Bluff.....	Dumas
Nov. 25-29	Clarksdale.....	Clarksdale, Miss.

CONVENTIONS.

Oct. 9-11—Waycross District Missionary Convention, Valdosta, Ga.

The Epworth League State Convention will convene at Sweet Home, Ark., October 15-18.

Oct. 19-20—Vicksburg District Missionary Convention, Bolton, Miss.

Oct. 20-22—Shubuta District Group Meeting for the Board of Foreign Missions, Ellisville, Miss.

Special Notices

MERIDIAN DISTRICT.

Pastors and Members: I have sent you your apportionment on the repairing, etc., of the SOUTHWESTERN CHRISTIAN ADVOCATE building. Please send in this money at once. You notice in the SOUTHWESTERN that our district is behind some others in this important matter. I am sure you are coming up in this as in all other worthy claims. I have assured the editor our district would stand by him. Send the money to the editor at New Orleans or myself.—William McMorris, District Superintendent.

SHREVEPORT DISTRICT PREACHERS' MEETING.

The Shreveport District Preachers' Meeting will convene at Shady Grove September 16, 1908. We are making preparation to entertain the same royally. All attendants upon the Preachers' Meeting should come on the Kansas City and Southern Railroad and get off at Trenton, La., where wagons and buggies will meet the train and convey them to the church.—N. R. Randolph, Pastor.

District Rounds

JACKSON DISTRICT.

FOURTH ROUND.

Pelahatchie, October 3-4; Central, 9-11; Brandon, 17-18; West Jackson, 24-25; Madison, 27; Couprie, 31-November 1; Carthage, November 3-4; Canton, 6-8; Canton Circuit, 7-8; Yazoo Circuit, 14-15; Benton, 21-22; St. Stephen, 27-29; Wiseton, December 3; Roseneath, 5-6; Silver City, 12-13; Greenhill, 19-20.

Brethren, let us pray that this our last and fourth round be the best in reporting in full our benevolent collections, the number of souls saved and added to the church, also the number of subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE.

A. J. McNAIR,
District Superintendent.

VICKSBURG DISTRICT.

FOURTH ROUND.

Hamburg, October 3-4; Harrison, 5-6; Newtonia, 7-8; Centerville, 9; Meadville, 10-11; Natchez, 15-16; Bonus, 17-18; Clarke, 19; Union Church, 24-25;

Fayette, October 31-November 1; Clinton, November 7-8; Liberty and Glosier, 10-11; Bolton, 14-15; Edwards, 21-22; Vicksburg, 28-29; Vicksburg Circuit, December 5-6; Anguilla, 12-13; Cary, 19-20.

Brothers: Please let us have great meetings at every place during the fourth round. Have your committees to report full benevolent claims. I hope every pastor has set a rally day for the SOUTHWESTERN. I want the district to send in 125 subscriptions during the fourth round. The Lord has wonderfully blessed our labors this year. Some of the pastors have had over 100 conversions on their charges. I kindly ask every pastor to take a collection and send to Dr. R. E. Jones, the editor, on the repair of the Advocate building. R. P. THRELKELD,
District Superintendent.

ATLANTA DISTRICT.

FOURTH ROUND.

Battle Hill, September 9-13; Newman Circuit, 19-20; Fairburn, 26-27; Grantville, October 3-4; Warren Chapel 25-26; Hogansville, 15-18; Hogansville Circuit, 17-18; North Atlanta, 20-25; Ariel Bowen, 21-25; College Park, 30-November 1; Palmetto, November 7-8; Central Avenue, 8-9; Enon Grove, 14-15; University, 11-15; Grantville Circuit, 21-22; Newman, 22-23; Lutherville, 28-29.

Dear Brother Pastors: We have just returned from a great district conference; you made it great. The Lord bless you in these last days of the year. Let us be there the first day of conference with well-paid pastors, all benevolence raised, many souls saved, church property improved, and many subscriptions for the SOUTHWESTERN.

C. L. JOHNSON,
District Superintendent.

SHUBUTA DISTRICT.

FOURTH ROUND.

State Line, October 3-4; Waynesboro, 6-7; Liberty Hill, 8; Ucutta Circuit, 9; Matthewsville, 10-11; De Soto, 13-14; Quitman, 15-16; Enterprise, 17-18; Shubuta, 12-18 (night); Shubuta Circuit, 17-18; Vossberg, 23; Mount Jordan, 24-25; Heidelberg, November 7-8; Vernon, 10-11; Laurel, 13; Richton, 12; Paulding, 14-15; Mount Rose, 17; Bay Springs, 18-19; Turnersville, 20; Ellisville, 21-22; Ellisville Circuit, 23; Hattiesburg, December 5-6; Magee, 7; Collins, 8-9; Bentley's Chapel, 12-13.

Brethren: The last round.

J. B. BROOKS,
District Superintendent.

LOUISVILLE DISTRICT.

THIRD ROUND.

Princeton, September 26; Dulaney, 11a. m. and 2 p. m., 27; Eddyville, 29-30; Grand Rivers, October 1; Paducah, 2; Smithland, 3-4; Graham (Rev. C. J. Nichols), 6; Greenville, 7; Taylor Mines, 8; Beaver Dam, 9; Hartford, 10-11; Morgantown, 13-14; Indian Camp, 15; Leitchfield, 17-18; Bowling Green, 24-25; Auhurn, 26; Bonnieville, 27; Sonora, 28; Lebanon Junction, 29; New Haven, 30; Louisville (Thirty-fifth Street), November 1; Louisville (Lloyd Street), 1; Boston (Rev. J. H. Boiling), 1; Louisville (Coke Chapel), 7-8; Vine Grove, 10; West Point, 11; Irvington, 12; Harned, 13; Hardinsburg, 14-15; Owensboro, 22-23; Fordsville, 24; Dundee, 25; Lewisport, 27; Hawesville, 11 a. m. and 2 p. m., 28-29; Cloverport, December 5-6; Mt. Washington, 7; Louisville (Jackson Street), 12-13.

Dear Brothers: Have all your ben-



A VIEW OF RUST UNIVERSITY CAMPUS.

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Crescent City Notes

First Street Methodist Episcopal Church and Sunday School, the Rev. C. W. Reeves, pastor, took one of the largest crowds of picnickers to Ramsey on Monday, August 31, that has gone out of the city this season. There were seven coaches and a baggage car. The large crowd was orderly and the day passed pleasantly.

The Colored Young Men's Christian Association will hold its meeting next Sunday in the Second Baptist Church on Magnolia street, the Rev. Mr. Acox, pastor. Pastor Acox and Professor T. W. J. Tohbas will deliver addresses. The annual sermon will be preached the third Sunday in Melpomene Baptist Church, the Rev. A. Hubbs, pastor. The meeting for the fourth Sunday will be held in Wesley Methodist Episcopal Church, on Liberty street. The services last Sunday were held in Union Bethel African Methodist Episcopal Church and a helpful address was delivered by Mr. M. S. Davage, Business Manager of the SOUTHWESTERN.

MALABIEU is enjoying an unusual season of prosperity, both spiritually and financially. Sunday the services were good from 5 n. m. General speaking meeting conducted by Rev. J. A. Lindsay to the night services, at which time the Sacrament of the Lord's Supper was administered by the pastor. Anxious ones came forward for prayers and two were received into the church. The Sunday school observed their usual Missionary Day and the children acted well their part. The members and friends are actively engaged in hearty co-operation with the pastor to make the work go. The trustees will give a Grand Tally-Ho Ride Monday night, September 14, and invite our friends to come and go with them. Collection for the day, good.

Doings of the Workmen

VIRGINIA

Pen Hook.—At old Mount Zion Methodist Episcopal Church on the 30th of August, we had our last grand rally

The Crown of Womanhood is Motherhood.

The crown of womanhood is motherhood. But uneasy lies the head that wears the crown or anticipates this coronation, when there is a lack of womanly strength to bear the burdens of maternal dignity and duty. And how few women come to this critical time with adequate strength. The reason why so many women sink under the strain of motherhood is because they are unprepared. Is preparation then required for motherhood? asks the young woman. And every experienced mother answers—"Yes." "I unhesitatingly advise expectant mothers to use Dr. Pierce's Favorite Prescription," writes Mrs. Stephens. The reason for this advice is that Dr. Pierce's Favorite Prescription is the best preparative for the maternal function. No matter how healthy and strong a woman may be, she cannot use "Favorite Prescription" as a preparative for maternity without gain of health and comfort. But it is the women who are not strong who best appreciate the great benefits received from the use of "Favorite Prescription." For one thing its use makes the baby's advent practically painless. It has in many cases reduced days of suffering to a few brief hours. It has changed the period of anxiety and struggle into a time of ease and comfort.

MOTHER OF THE FAMILY.

The anxious mother of the family oftentimes carries the whole burden of responsibility so far as the home medication of common ailments of the girls or boys is concerned. The cost of the doctor's visits is very often much too great. At such times the mother is invited to write to Dr. Pierce, of Buffalo, N. Y., for medical advice, which is given free. Correspondence is held strictly confidential. The ingredients of the "Favorite Prescription" is a matter of public knowledge, being printed on each separate bottle wrapper.

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Dr. John Fyfe, Editor of the Department of Therapeutics in THE ELECTRIC REVIEW says of Unicorn root (*Helonias Dioica*) one of the chief ingredients of Dr. Pierce's Favorite Prescription:

"A remedy which invariably acts as a uterine invigorator and always favors a condition which makes for normal activity of the entire system, cannot fail to be of great usefulness and of the utmost importance to the general practitioner of medicine. 'In Helonias we have a medicament which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent.'"

Of another important ingredient Prof. John Kling, M. D., says: "As a partus preparator, Blue Cohosh has enjoyed a well-merited reputation, for when used by delicate women, or those who experience painful labors, for several weeks previous, it gives tone and vigor to all the parts engaged, facilitating its progress, and relieving much suffering." Prof. Hale testifies of women who have taken Caulophyllum, all had very easy labors and made good recoveries. Blue Cohosh acts as an anti-abortive by relieving the irritation upon which the trouble depends. He continues, "It has been employed to relieve irritation of the reproductive organs dependent on congestion. It controls chronic inflammatory states of organs and gives tone in cases of debility."

The foregoing are only a few brief extracts taken from among the volumes of endorsements which the most eminent medical writers have given the ingredients entering into Dr. Pierce's Favorite Prescription.

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for the new church for this conference year. At eleven o'clock the Rev. C. E.

Coles of the Baptist Church preached to the delight of the people. At 3 o'clock the Rev. Dr. Hamilton preached an able sermon. At 8:30 p. m. the pastor preached. When all collections had been rounded up for the day we realized \$100. Our lumber is on the grounds and the work will soon start on the new church and God be praised for it! For if there was ever a place in all Methodism where the old church needed to be replaced by a new one, according to my mind this is the place; for here our people are densely settled and the majority of them are friends and members of our church. Now if there is a pastor, if there is a superintendent, whoever had charge of this church and work, will you kindly send us as much as \$1.00, expressing your best wishes to this people here in their effort to build a good, modern church. It will cost when completed between \$900 and \$1,000.—W. M. Crawford, pastor.

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GRIFFIN DISTRICT.

The twenty-second session of the Griffin District Annual Conference convened in Wesley Chapel, McDonough, Ga., July 29-August 3, 1908, with the Rev. P. H. Travis, District Superintendent, in the chair. Devotional services conducted by the District Superintendent, assisted by the Revs. J. P. Wragg, D. D., L. H. King, A. P. Melton, J. E. Watkins, L. F. Beek's, J. W. Queen and others. The Rev. J. A. Richle, pastor of Stockbridge Circuit, was re-elected secretary, with L. H. King and J. W. Queen assistants. The conference was organized at the hour appointed with 75 or more members responding to the roll call. The Rev. P. H. Travis, the much beloved District Superintendent, was at his best and business was dispatched with much ease. Indeed, it was said by many of the older members present that this was the best District Conference in the history of the district, for it looked more like an annual than a District Conference, with so many of our general officers present. Among them were Dr. M. C. B. Mason, who spoke of his work in happy tones; Dr. C. C. Jacob, representing his work; Dr. I. L. Thomas, who spoke encouragingly of his cause; Dr. J. W. C. Bowen, President of Gammon Theological Seminary, representing the school. Dr. W. H. Crogman, President Clark University, with much enthusiasm, spoke of the outlook of Clark and Prof. Parks, who gave a great lecture on farming and how to raise cows, etc.; Dr. J. P. Wragg, of the American Bible Society, spoke of his work; Dr. J. A. Rush, of Central Ave. Church, Atlanta; the Rev. Dr. C. L. Johnson, District Superintendent Atlanta District, brought greeting from his district; Dr. Z. K. Gowen, Gainesville District, and the Rev. C. W. Adams, Rome District, spoke encouragingly of their work. The reports of the District Stewards showed an increase in ministerial support, over any year in the history of the district, also an increase in the benevolence collection. With the leadership of such men as now at the head of the circuits and stations on the Griffin District, and a man like Dr. P. H. Travis at the head of the District, nothing but success need be expected. Notwithstanding the serious illness of the pastor's wife, Mrs. R. T. Adams, the Rev. R. T. Adams and his good people of McDonough spared no pains in making us comfortable. The delegates and visitors were well cared for. Strong sermons were preached during the conference by the Revs. N. J. Ross, J. H. Davis, Dr. J. A. Rush, Dr. I. L. Thomas, Dr. C. W. Adams, District Superintendent of the Rome District, and others. Sunday at -- a. m. at the Methodist Episcopal Church Dr. M. C. B. Mason preached and the people were greatly touched; at the Baptist Church Dr. P. H. Travis preached to a full house of white and black; 3 p. m. at Methodist Episcopal Church, the Rev. J. A. Richle preached; at the Baptist Church the Rev. J. H. Matthew preached. At 7:45 closing sermon by the Rev. J. E. Watkins at Methodist Episcopal Church. We meet next year at Jonesboro, Ga. J. A. Richle.

WACO DISTRICT

The Waco District Conference met at Chilton, Texas, July 22-26. Mr. A. C. Willson and Prof. E. W. Kelly were elected secretaries; Prof. McDonald looked after the statistics. Mayor Swann of Chilton delivered the welcome address; Prof. E. W. Kelly responded. The Rev. Mr. J. H. Swann, the District Superintendent of the Waco District, made a good report. The

SUNDAY SCHOOL CONFERENCE.

Of the Seventh General Conference District Methodist Episcopal Church at First Street Methodist Episcopal Church, New Orleans, October 7 and 8, 1908.

PROGRAMME.

10: a. m., devotional exercises, Mississippi, Texas.

Organization.

Remarks by District Superintendent Hubbard.

"The Place of the Bible in the Sunday-school," Texas.

"The Need of Sunday-school Field Workers," Atlanta.

"The Home Department and Its Works," Central Missouri.

"The Need of Efficient Sunday-school Workers and How to Secure Them," Central Alabama.

"The Model Sunday-school," Lexington.

"The Primary Department and Its Management," Florida.

"The Place of the Blackboard in the Sunday-school," Little Rock.

"The Missionary Department of the Sunday-school," Mississippi.

"The Relation of the Sunday-school to the Church," Tennessee.

"The Work of the Sunday-school Board," Upper Mississippi.

"What is the Sunday-school Doing Toward the Circulation of Our Sunday-school Literature?" Mobile.

"Benefits Derived from Sunday-school Conventions," West Texas.

"The Urgent Need of Sunday-school Institutes," Lincoln.

"The Advantages of the Sunday-school Teachers' Meeting," Savannah.

"The Duties of Parents Relative to the Sunday-school," Louisiana.

Dear Brethren: Please leave no stone unturned to be present. This is the first meeting of its kind in the history of the church. You can not afford to be absent from this history-making meeting. Your board and lodging will be free.

B. MACK HUBBARD,
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New Orleans, La.

Rev. Mr. Swann lives in the hearts of his men. His manner in ruling is of a high order. The Rev. Mr. John Bickham preached a noble sermon. The business session was well attended. The pastors came with good reports and a host of young people manifested great interest in the cause. The Epworth League of this district has for its leader Prof. E. W. Kelly; the leader in the Sunday School, A. C. Willson. These are great churchmen. Visitors to our conference: the Rev. D. C. Lacy, Profs. Chas. Eason and R. S. Lovinggood. Their addresses were grand and inspiring. The laymen of this district presented a timely resolution regarding the pastor's salary. The SOUTHWESTERN CHRISTIAN ADVOCATE was advocated by the Rev. T. S. Moore. Brother B. J. Goff and his good people know how to care for a conference. Our visiting friends and delegates made a splendid representation for Methodism. The good people of Chilton want to see us again.

J. S. Medlock.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Doings of the Workmen

TEXAS

Welles.—We are shouting happy over our work. The Texas conference made no mistake when they assigned the Rev. D. C. Hally to Willis. Our work is alive. Have raised for all purposes more than \$700. Bro. Hally is the man for the place. Our benevolence is all raised—L. C. Culpepper.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

"Now, boys, said the schoolmaster, 'what is the axis of the earth?'"

Johnny raised his hand promptly.

"Well, Johnny, how would you describe it?"

"The axis of the earth," said Johnny, proudly, "is an imaginary line which passes from one pole to the other, and on which the earth revolves."

"Very good," exclaimed the teacher. "Now, could you hang clothes on that line, Johnny?"

"Yes, sir," was the reply.

"Indeed?" said the examiner, disappointed, "and what sort of clothes?"

"Imaginary clothes, sir."—Journal of Education.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. OLIVIA ISOM.

Olivia Isom died in full triumph of the Christian faith, after nine months' sickness, on August 5, 1908. She was the wife of the Rev. N. H. Isom, pastor of the Sardis (Miss.) Circuit, and a member of Hammit Hill Methodist Episcopal Church. She leaves many relatives and friends to mourn their loss, which is Heaven's gain. The pure in heart shall see God.

HAMILTON.—Joe Hamilton, who was a faithful member of Merriell Methodist Episcopal Church, Jacksonport, Ark., died in August, 1908, after four years of suffering. He was fifty-eight years old, joined the church in Pickens, S. C., in 1865, under Elder Rosmon. A wife, five children, three brothers and a large host of friends mourn over his departure. The funeral was attended by the Rev. Mr. Phillips of the Baptist Church, the Rev. Mr. Gipson of the African Methodist Episcopal Church and the pastor, the Rev. R. B. Fagan.

DANSEREAU.—Elvina Williams Danseureau died at the family's residence, Bertrantville, La., on August 22, 1908. She was a faithful church worker, being at the time of her death president of the steward sister band of Wesley Methodist Episcopal Church, Napoleonville, La. Mrs. Danseureau bore her affliction heroically and died with a triumphant faith in Jesus. Her funeral took place at Wesley Chapel, Napoleonville, in the presence of a great congregation. The pastor, the Rev. J. L. Augustus, was assisted by the ex-pastor, the Rev. M. E. Goins of Morgan City, and the Rev. W. E. Hall of the African Methodist Episcopal Church. A husband, mother, father, three little children and a host of other relatives and friends are left to mourn their loss.—Carrie C. Brooks.

LOUD.—Samuel Loud was born in Onzo County, N. C., June 19, 1830. He was taken from North Carolina to Alabama, from there to Mississippi, from Mississippi to Louisiana, and from Louisiana, having been freed, he came to Anderson, Grimes County, Texas, where he was called from labor to reward on July 25, 1908. While in Louisiana he was married to Miss Marza McIntosh on November 4, 1859. Several children blessed this happy union, the most of whom, with their mother, survive the husband and father. The deceased attained the ripe old age of seventy-eight years before he made a confession of religion, on June 21, 1908. One month later, realizing that death was near, he called in his pastor, the Rev. S. A. Kelly, and received Christian baptism on his bed. He had but four days longer to live, but he spent that time rejoicing in the God of his salvation. He asked wife and children to join him in glory. Peace to his ashes.

GLADNEY.—Cearsy Gladney, a prominent member of Gates Chapel, Tupelo Miss., died in full triumph of faith August 27, 1908, aged seventy-five years.

—S. D. Hutson, Pastor.

PEALER.—O'Brien Pealer, a resident of Kosciusko, Miss., and a member of

A Woman's Back

Has many aches and pains caused by weaknesses and falling, or other displacement, of the pelvic organs. Other symptoms of female weakness are frequent headache, dizziness, imaginary specks or dark spots floating before the eyes, gnawing sensation in stomach, dragging or bearing down in lower abdominal or pelvic region, disagreeable drains from pelvic organs, faint spells with general weakness.

If any considerable number of the above symptoms are present there is no remedy that will give quicker relief or a more permanent cure than Dr. Pierce's Favorite Prescription. It has a record of over forty years of cures. It is the most potent purgative tonic and strengthening nerve known to medical science. It is made of the glyceric extracts of native medicinal roots found in our forests and contains not a drop of alcohol or harmful, or habit-forming drugs. Its ingredients are all printed on the bottle-wrapper and attested under oath as correct.

Every ingredient entering into "Favorite Prescription" has the written endorsement of the most eminent medical writers of all the several schools of practice—more valuable than any amount of non-professional testimonials—though the latter are not lacking, having been contributed voluntarily by grateful patients in numbers to exceed the endorsements given to any other medicine extant for the cure of woman's ills.

You cannot afford to accept any medicine of unknown composition as a substitute for this well proven remedy of known composition, even though the dealer may make a little more profit thereby. Your interest in regaining health is paramount to any selfish interest of his and it is an insult to your intelligence for him to try to palm off upon you a substitute. You know what you want and it is his business to supply the article called for.

Dr. Pierce's Pleasant Pellets are the original "Little Liver Pills" first put up by old Dr. Pierce over forty years ago, much imitated but never equalled. Little sugar-coated granules—easy to take as candy.

the Methodist Episcopal Church at that place, died August 11, 1908. He is survived by mother, father, three children and other relatives. Funeral services were conducted by the Rev. R. Hays.

DENNIS.—Death entered the home of Mr. and Mrs. H. A. Dennis at Alexandria, La., taking home their dear little daughter, Emily, on August 14, 1908. —R. C. Worsham.

ROSS.—Anna Ross, one of the oldest members of Mount Zion Methodist Episcopal Church, Edwards, Miss., fell asleep in Jesus on August 10. The funeral was preached by the Rev. Mr. Galaway of the Baptist Church and the writer. The deceased is survived by a son and a daughter.—W. L. Mills.

MAJOR.—Guss Major of Edwards, Miss., one of Kingly Chapel's oldest members, after a long illness, died in full triumph of faith on August 20, 1908. The funeral was preached by the Rev. Dr. Stamps of the Baptist Church and the writer. The Odd Fellows' Lodge, of which he was a member, attended the funeral in a body, and a host of people from all over the town and country were present to pay their last respects to the deceased. He leaves six children and a wife to mourn.—W. L. Mills.

ATER.—Ann Ater, a member of Union Chapel, Methodist Episcopal Church, Morgan City, La., died on July 16, 1908. She was a faithful Christian. The deceased leaves two sons, two brothers and a host of friends and the church to mourn. The funeral was attended by the Rev. F. Nelson of the African Methodist Episcopal Church, the Rev. William Murrel of the Baptist Church and the writer.—M. S. Goins, Pastor.

WHITE.—Adam White, who was well known in Baldwin, Louisiana, died at the home of his parents in Houma, August, 1908.

[Names of correspondents must accompany articles.]

Marriages

THOMAS-HICKS.—On the 20th day of August, 1908, at Washington, La., Mr. Israel Thomas and Miss Elizabeth Hicks, at the home of the bride. The pastor, the Rev. D. G. Taylor, performed the ceremony.

MOSS-WHALEY.—Mr. William Moss of Armstrong, Mo., and Mrs. Georgia A. Whaley, of Mexico, Mo., the Rev. W. R. Rivere, pastor of Lewis Methodist Episcopal Church, performing the ceremony at the parsonage. The bride is a highly cultured lady and has served two years as president of the Sunday School and Epworth League Convention of the St. Joseph District, Central Missouri Conference. She is the mother of the Rev. Q. E. Whaley, pastor of Methodist Episcopal Church, Hannibal, Mo. The groom is also a member of our church and a steward. He is one of the most prominent men of Armstrong, Mo., and stands high in the estimation of both races. The marriage took place July 19, 1908, at Glasgow. Beulah Rivere.

PITCHFORD-FERGUSON.—On the 22nd day of August, 1908, Mr. J. H. Pitchford, a member and local preacher of Mason Methodist Episcopal Church, Berwick, La., to Miss Pansy Ferguson, a member of St. John Baptist Church, at the parsonage. The Rev. D. Harrison officiated.

ALEXANDER-EATON.—Mr. B. F. Alexander, of Lake Providence, La., to Miss Minnie R. Eaton of New Iberia, La. the Rev. William S. Harris, of Lake Providence officiating, August 31, 1908.

COLLINS-JONES.—In Thomson Methodist Episcopal Church, New Orleans, on the night of September 1, 1908, at the residence of the bride, Mr. Laurence Collins and Mrs. Rosa Jones, nee Bowers, the Rev. D. M. Seals officiating.

RIGG-ROSER.—At Vinton, La., August 31, 1908, Mr. Norah Rigg and Miss Roser, the Rev. B. Carr officiating.

Literary Notes

BOOKS RECEIVED.

Publishers: Eaton & Mains, 150 Fifth Avenue, New York City.

"THE TRUE GOD" (A Modern Summary of the Relations of Theism to Naturalism, Monism, Pluralism and Pantheism), by Frank Ballard, D. D.; price, \$1 net.

"HULBUT'S TEACHER—TRAINING LESSONS FOR THE SUNDAY SCHOOL, by Jess. Lyman Hulbut; price, 40 cents, net.

"A PAWN IN THE GAME," by W. H. Fitchett; price, \$1.25.

"THE SHIP'S ENGINES (A Parable), by the late T. Campbell Finlayson, D. D.; price, 15 cents, net.

Publishers: Jennings & Graham, 220 West Fourth Street, Cincinnati, Ohio.

"HEROES OF THE EARLY CHURCH," by Emma A. Robinson; price, 50 cents net.

"HILDEBRAND THE BUILDER" (Men of the Kingdom Series), by Ernest Ashton Smith; price, \$1, net.

"The Resurrection Gospel," by the Rev. John Robinson, D. D.; price, \$1.25 net.

"The Life of Chaplain McCabe," by Bishop Frank Milton Bristol; price, \$1.50, net.

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Publishers: Moffat, Yard & Company, New York.

"RELIGION AND MEDICINE" (The Moral Control of Nervous Disorders), by Elwood Worcester, D. D., Ph. D., Samuel McComb, M. A., D. D., Isador H. Coviatt, M. D.; price, \$1.50, net.

Publishers: The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

"THE STORY OF THE REVISED NEW TESTAMENT," by Matthew Brown Riddle; price, 75 cents, net.

Vir Publishing Company, 200-214 North Fifteenth Street, Philadelphia, Pa.

"Talks to the King's Children" (five-minute object sermons), by Sylvanus Stall, D. D.; price, \$1, net.

"The Social Duty of Our Daughters," by Mrs. Adolphe Hoffman; price, 35 cents, net.

Publishers: The Orion Publishing Company, Nashville, Tenn.

"POINTING THE WAY," by Sutton E. Griggs; price, \$1.10, by mail.

Publishers: P. Anstadt & Sons, York, Pa.

"SERMONS" (Vol. II), by J. W. Hood, D. D., LL. D., Bishop of the African Methodist Episcopal Church.

Publishers: The Anti-Saloon League of America, 110 La Salle Avenue, Chicago, Ill.

"THE ANTI-SALOON LEAGUE YEAR BOOK," compiled by Ernest Hurst Cherrington; prices, manila bound 35 cents, cloth bound 60 cents.

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REV. M. W. DOGAN, A. M., Ph. D., President.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, SEPTEMBER 17, 1908

Vol. 42 No. 38

FACING A CRISIS

Some weeks ago we published an appeal from the Board of Foreign Missions calling attention to a falling off of the receipts of that Board and urging upon world-wide Methodism to respond before the first day of November with cash collections in a sufficient amount to save the Board from a debt that would be at once calamitous and embarrassing. The prospective debt happens because it is the custom of the Board of Foreign Missions, as it has been the custom of the Missionary Society from the beginning, to make its appropriations upon the basis of the receipts of the past year. But as a matter of fact at that time there is no money in the treasury; the appropriations are made absolutely upon faith; faith that the Church will give as much during the forthcoming year as it gave the past year. This the Church has never failed to do, except under extraordinary circumstances. Upon this principle we have operated for years without any serious disadvantage. We are facing an embarrassing situation now for the reason that not only have the collections for the Board of Foreign Missions fallen off, but collections in general have fallen off and there is a general depression throughout the country. The Board of Foreign Missions acted entirely within legitimate bounds in making the appropriations and it is not its fault that we are threatened with a debt.

If the Church fails to respond to this appeal there must be a cut of at least \$150,000 in the work as it now stands, and this will be a most serious and fatal retrenchment. This would be a diminishing of the force as it now stands and allowing nothing at all for the repair of the church and school property for which it is estimated that more than half a million dollars is needed. Home and Foreign Missions are relative expressions. Down at the bottom there is no such thing as Foreign Missions, it is all Home Missions for Christ commanded us to go unto all nations. If the Board of Foreign Missions fails in its collections this may paralyze our Home Missions. We cannot retrench. We must not go backward. This matter is imperative. If you have taken your Missionary collection and it has not been raised in full you should raise your apportionment at once, certainly, as much as possible and send it in to the Board of Foreign Missions. This should be done before the last day of October. For at the General Committee on Foreign Missions which will be held in the early part of November, the work for the coming year will be projected upon the basis of receipts for the present fiscal year which ends October 31.

THE METHODIST EPISCOPAL TEMPERANCE SOCIETY AND SPEAKER CANNON

On pages two and three in this issue we are reproducing from the *Northwestern Christian Advocate* its appeal to the Christian voters of this country to resent the insult offered by Speaker Cannon to the representative committee of Methodists that appeared before him during the recent session of the General Conference in behalf of the Littlefield bill. The appeal of the *Northwestern* is reinforced by statements from our chief pastors, the Bishops of the Methodist Episcopal Church. It is significant that the Bishops quoted are so pronounced in their attitude toward Speaker Cannon and the words of these men high in authority should and will carry great weight and no doubt be a potent factor in influencing the forthcoming election. But whether Mr. Cannon is safe in his own district or whether he is re-elected Speaker of the next Congress yet remains. This agitation on the part of the Temperance Society of the Methodist Episcopal Church is a manly and a Christian protest against an open defiance of the

temperance forces by one who should be square on the side of every reform that seeks the betterment of the American people.

Harper's Weekly objects, how-ever, to this intrusion into politics, as it claims, on the part of a Church and thinks that it is inexpedient of a Church to be in politics as an organization. "What church members may do," adds *Harper's Weekly*, "as individual voters is quite another matter." Let the press and the political forces of this country of all parties distinctly understand that the Church does not intend to remain supinely by and permit all sorts of irregularities and refuse to interfere simply because somebody says the Church should not enter into politics. The Church is a moral force and if the political forces of this country have become corrupt and because of corruptness are unable to voice the sentiment of an awakened American conscience, then the Church must intervene in behalf of good government and put unworthy politicians out of business if every Bishop and every minister of every Church must take the stump. The Church has been all too inactive to the extent that the political forces believe that they have absolute control of political affairs and that we are afraid on account of propriety or other reasons to interfere. The minister of the Gospel is no less a citizen because he is a minister and while he may not seek political office and political leadership, nevertheless his influence should be distinctly felt not only in the making up of issues which are to be submitted to the American people, but in the choosing of the men who are to represent these issues.

The Methodist Episcopal Church as an organization has not attempted any special political movement, but should it do so in the interest of righteousness, after careful consideration, it would be acting within legitimate bounds. The Bishops and the press of our Church are acting squarely within the bounds of propriety and their duty as American citizens when they enter a united protest against the insolence of Speaker Cannon. Let those chafe under it who will, the Methodist Episcopal Church has declared itself in the interest of temperance and purposes to further the movement by every legitimate means.

THE NEGRO'S GREAT BURDEN

The most un-American, unbrotherly, unreasonable, inexcusable, and overtaxing burden that the Negro has to bear is the unwarranted, illegitimate judging, for the most part, by the American people, of ALL Negroes by the acts of the lowest and vilest of the race. This it is that causes the best of us no little heart-ache and no little discouragement. If some Negro rapist from the dregs of our society disgraces humanity by an assault upon womanhood or some individual Negro steals, or lies, or murders the act is held up all too much as an instance of Negro life. Not only is this unfair, it is downright unjust and partial. As a matter of fact there are more cases of rape in the city of Chicago within a year among the white population than the entire Negro race furnishes during the same period. As for stealing, however much the Negro may steal he is not the only thief. Because others commit wrong there is no reason why we should be excused and there is not in this reference the least apology for the brutal inhuman and black crime of which members of the Negro race have been accused.

But there is a rift in the sky. *The Central Christian Advocate* is making a consistent study of this most aggravating race question and often declares itself with boldness and with good judgment upon the various issues that arise. The *Central* has both courage and wisdom in its utterances upon the race question. It has not been indifferent to the faults of

the black man, but it has been fair enough to see his virtues. While it has sought to encourage the Negro by commending his worthy enterprises and his notable achievements it has not failed to condemn his sins. The *Central* is thus found on the right side by its effort to be fair.

In a recent issue the *Central* takes up the point which we raised here as an introduction for the reproduction of an editorial which the *Central* publishes under the heading, "The right of the Negro to be Respectable and Respected." Personally, profoundly we are grateful to the *Central* for this expression and wish that it might have a wide reading. We are quite sure that the race at large will appreciate this notable utterance, which we herewith reproduce in full:

"It is a biting indictment of our day that there is a disposition to judge the white race by its best types and to lump the Negro race off with its worst.

"When a white man is guilty of some gross crime, we pay no attention to it at all, except as being the act of an individual degenerate. No one identifies him with decent people, or punishes them for his act. He wallows and surges alone at the bottom of the social abyss; there he is caught, punished and forgotten. His crime does not stigmatize a race.

"But in the case of a Negro there is a disposition to-day to brand the good with the bad. When a Negro or a group of them are degenerates, there is a disposition to despise the race as a race of degenerates. Like David, we say in our haste, 'All (Negro) men are liars,' and, unlike David, we stick to the libel. We have judged the whole orchard by some rotten apples. It is unfair; it is untrue; it is un-Christian; but is it not a fact?

"And who can picture the wrongs this has done; the unjust blows it has struck; the noble efforts it has despised; the aspirations it has frozen; the despair it has brought, on those entitled instead to a brother's hand or a brother's word of appreciation.

"This lumping Negroes generally off with the vicious amongst them is worse than making the innocent suffer for the guilty. We expect the innocent to do that. The pathway upward is ever up some Calvary. But the difficulty in this instance is that when the world persists in judging the race by its lowest specimens, and acting accordingly, it renders the life and the sufferings of the decent, the educated, the God-fearing, the high-minded men and women, who are living as pure and noble lives as mortals can live, of no avail, either as examples or as individuals.

"There are multitudes of such men and women in this land, Christian gentlemen and women, scholars, philanthropists, entitled, when everything is taken into account, to a world of praise, whereas they get icy indifference and doubt. And there would be many more if there was a little more encouragement. For we know all too well that all too often the gates of opportunity swing open on oiled hinges at the very approach of white youth, but are barred and bolted when it is a black hand that piteously knocks. And does not that take the heart out of a man? It ought to be different. It will be different if Christians stop to think.

"It would be a very wholesome thing if the Christian press of the country would print more matter about those noble men of African descent who have lived the white life, who have been daily martyrs, in the face of principle, who have struggled—and won. Whenever it is necessary to report the story of some friend, why not call attention to the multiplied multitudes who live the simple life of honesty, sobriety, piety and unspectacular honor. It would be well if attention were more often called to the philosophers who were slaves, Aesop, Epictetus, and Euclid; to Negro statesmen like Toussaint L'Ouverture and

(Continued on Page Eight.)

THE VOICE OF THE BISHOPS

Speaker Cannon's Arrogance

BISHOP HENRY W. WARREN

The man who arrogates to himself the functions of Congress, determining what it shall act upon and what it shall not, who assumes the prerogatives of the Supreme Court, deciding before enactment what is constitutional and what is not, in defiance of the opinion of able jurists, is the man who—

"Dressed in a little brief authority
Plays such fantastic tricks before high heaven
As makes the angels weep."

That authority should be made as brief as possible.

* * *

Stand in Favor of the Appeal

BISHOP JOHN H. VINCENT

I unqualifiedly endorse the attitude of the Methodist Temperance Society toward Speaker Cannon, and devoutly hope that our people will stand "to a man" in favor of the appeal it makes.

* * *

Speaker Not the Master of the House

BISHOP D. A. GOONSELL

My sympathy is wholly with the Littlefield bill. I hope our people will vote for anything or anybody who will do what he can to cripple the liquor traffic.

Independent of the present case, it has for years seemed to me a monstrous thing that the Speaker of the House should be able to say what the House should or should not act on. He was intended to be the servant and not the master of the House. If he refuses to permit action on the Littlefield bill, much as men may respect his service and ability there is nothing for individuals to do who wish to see that bill passed but to seek his defeat by all honorable means. It is not for any one man to decide what is constitutional.

* * *

Speaker Has Created a Grave Emergency

BISHOP J. M. THOBURN

The very thought of the supreme government nullifying the prohibitory laws of the state is intolerable. The Supreme Court can attend to its own business without assistance from any congressman. The emergency which the Speaker of the House of Representatives has precipitated is so grave that members of his political party have abundant cause for withholding their support from him at the organization of the next House.

* * *

Ballots Wisely Cast Will Help Answer Prayers

BISHOP WILLARD F. MALLALIEU

The time has come when no man, who in any way favors the saloon or the business it represents, has a right to expect the votes of philanthropists, patriots, or Christians for any public office whatever. This will especially apply to members of Congress, whether they are candidates for the Senate or House of Representatives.

And it may be said, with special emphasis, that no man should be supported as a candidate for the office of Speaker of the House of Representatives of the United States who, assuming to act under rules, or as a self-constituted dictator, obstructs and prevents the passage of a law that gives to each—or at least recognizes the right of each state to protect its citizens from the nefarious and villainous methods of the dealers in liquors by which they seek to override state laws in the prosecution of their infamous and death-dealing and soul-destroying business. May God save us from representatives and Speakers who are either the defenders of, or who in any way apologize for the unspeakable nuisance and curse of rum-selling. Ballots wisely cast will help answer our prayers.

* * *

That Rule of One

BISHOP EARL CRANSTON

Not even the General Conference would venture to dictate to any Methodist voter how he must vote. Our

people would be unfit for citizenship if they were not jealous of their political independence. But they were Americans before they were Methodists, most of them, and they know what constitutes representative government. And they know that any rule or order, even of the national Congress, which puts it within the power of any one man, or any committee appointed by one man, to deny them a hearing through their chosen representatives on the floor of Congress, concerning any proper subject of legislation, is anti-republican and anti-American.

Finally, they know enough of their government to know that it is the function of the Supreme Court to pass upon the constitutionality of legal questions concerning which good lawyers differ; and I do not believe they will assent by their votes to the proposition that a legislative committee, appointed by a party representative, with political expediency ever holding rein upon its conscience and judgment, is a safe substitute for the Supreme Court.

This involves questions vital to the republic, and overshadowing even the Littlefield bill in importance. Will the people be true to themselves in the face of this momentous issue? We shall see.

* * *

Should Not Be Permitted to Defeat Will of the People

BISHOP DAVID H. MOORE

No man or set of men should be suffered to defeat the will of the people on this supreme issue. Let every Methodist do his duty as he shall answer to God.

* * *

Should Be Defeated for Re-election to Congress

BISHOP JOSEPH F. BERRY

Our first concern should not be to prevent the re-election of Mr. Cannon to the Speakership of the House of Representatives, but to prevent his re-election to membership in that body. If he becomes a member of the House, and the Republicans should have a majority, he will almost certainly be re-elected Speaker. The machine will so ordain, and no campaign among the members of the House is likely to stop it.

A man who upon public occasions has expressed his sympathy with the liquor interests and his contempt for temperance and temperance advocates, and who has thrown all his personal and official influence against the passage of a bill which seeks to protect prohibition states in their declared determination to be rid of the anarchistic liquor oligarchy, ought not to be permitted to misrepresent that splendid Illinois district any longer. The audacity of Mr. Cannon in his whole attitude toward the interstate liquor shipment bill has been amazing, and should be rebuked by every Christian voter in his party. I cannot understand how any temperance man can possibly vote for him.

It may be well enough to pledge candidates to vote against the re-election of Mr. Cannon for Speaker, but a better thing would be to leave him at home and thus avoid the risk of a contest in the House.

* * *

Calls for Swift, Sure, and Severe Condemnation

BISHOP WILLIAM F. McDOWELL

I share with my brethren their feeling with reference to the Littlefield bill. I believe it ought to pass. It ought to have passed long before this. I think the action of those who have prevented Congress from voting upon this or some similar bill calls for the swift, sure, and severe condemnation and punishment by all people believing in temperance and right temperance laws. This is not a partisan question. The present temperance movement is not limited either to Republican or to Democratic states. It is a crime against civilization and a travesty upon the relations between the states and the national government that an evil which the states are earnestly trying to prevent should be fostered by national laws. The Speaker of the House of Congress has chosen to set himself in opposition to the desires of temperance people in this matter. It is for temperance people to set themselves in determined and unyielding opposition to the Speaker.

Blocks the Efforts to Enforce Laws

BISHOP JOHN L. NUELSEN

The states which by the votes of their citizens have barred from their territory "this foe of man and God," have a right to expect that their laws shall be respected. The Speaker of the House of Representatives, by his refusal to bring to a vote the Littlefield bill, blocks the efforts to enforce the laws. His attitude is detrimental, not only to the temperance cause, but also to the constitutional rights of the citizens of the prohibition states. Whatever the personal opinion of the Speaker concerning the temperance cause, or any other cause may be, it is his sacred duty to prevent the nullification of duly enacted laws. For this reason I am in full accord with the appeal of the Temperance Society of the Methodist Episcopal Church, and I especially approve of the last paragraph: that men should be supported for Congress who will not only vote for this measure, if they get a chance, but will, themselves, support for Speaker a man who will allow it to be voted upon. I trust that every Christian voter will heed this earnest appeal.

* * *

Profoundly Affects the Nation

BISHOP WILLIAM F. OLAHAM

It has always been the ruse of the liquor men and their allies to put off all real temperance reforms by pleading that any attempt to do this will imperil other issues. Well, perhaps the time has at last come when Methodists, at least, will perceive that the "temperance issue" profoundly affects the nation and is not a "secondary matter." All those who believe this will endeavor to make it impossible that a Speaker shall be elected who is obviously in league with the liquor traffic.

* * *

Not the Speaker's Office to Pass Upon Constitutionality of Bills

BISHOP WILLIAM A. QUAYLE

I consider the attitude of Speaker Cannon, as represented in his conversation with the committee from the Methodist General Conference, to be wholly inexplicable and wholly unjustifiable. His tone throughout was the tone of a special pleader.

Distinctly I think it ought to be said that it is not the office of Speaker Cannon to pass judgment on the constitutionality of proposed bills. We have a Supreme Court for this purpose, and such attitude would block all legislation.

Beside it is very evident that a great moral movement such as the temperance movement is here and here to stay, here and here to proceed, and not to retrace steps, and there must be national legislation in behalf of temperance. Communities must have their rights respected. That is a matter of equity as well as sanity and statesmanship. Speaker Cannon nor anybody else must stand in the way of the moral advantage in America.

* * *

Speaker's Attitude Unwarranted, Unfair, and Un-American

BISHOP W. S. LEWIS

The attitude of Speaker Joseph Cannon in the matter of the Littlefield bill is in my judgment unwarranted, unfair, and un-American. The Speaker's evident purpose to use the law-making power of the country to promote the liquor business deserves the righteous indignation of every lover of purity, virtue, and home. His attitude on this question invites and will receive the condemnation of that class of people in our nation whose support is necessary to the permanent success of any man or party.

* * *

Would Not Vote for Mr. Cannon

BISHOP EDWIN H. HUOHES

I confess that the Hon. Joseph G. Cannon has in many ways appealed to me, particularly in his sunny quality of humor and in that peculiar humanness which makes it easy to claim relationship by calling him "Uncle Joe."

None the less, in view of his attitude on the "Liquor Shipment" bill and his lack of attitude toward the

other phases of the temperance reform, I do not hesitate to write as follows:

If I were in the convention in his district I would not vote for his renomination.

If I were a voter in his district I would not vote for his return to Congress.

If I were a member of Congress I would not vote for his re-election as Speaker.

* * *

Speaker Cannon Is the "Key Log"

BISHOP ROBERT MCINTYRE

President Methodist Temperance Society.

When a jam occurs in a logging river of the Northwest a stalwart axman is sent out to cut the "key log," and break the obstruction which checks the flow of the tide. The mightiest reform of our time is halted by the interstate laws, and Cannon is the "key log." He nullifies the people's will by hindering legislation in the House. He must be dislodged, that the flood of moral indignation against the rum traffic may sweep it into the pit.

Thwarting of the People's Will

BISHOP FRANK M. BRISTOL

I am in most hearty sympathy with the appeal of the legislative committee of the Temperance Society of the Methodist Episcopal Church to the Methodist and Christian voters, and congratulate the *Northwestern Christian Advocate* on the attitude it assumes toward Speaker Cannon. I am amazed that so shrewd a politician as the Speaker does not see the rising of the tidal wave of universal temperance, but, Mother Partingtonlike, he imagines he can sweep back with his broom of obstruction the incoming sea. If such a thwarting of the people's will in temperance legislation is Republicanism, then, though I have always been a Republican, I confess I must always have been blind. The Speaker's assumption that he is the House of Representatives, and that as the House of Representatives he is the Supreme Court of the United States, is not Democratic, Republican, nor sane. The people will not stand for that spirit of obstruction to the great moral movements of the age.

Speaker Cannon and the Liquor Shipment Bill

APPEAL OF METHODIST TEMPERANCE SOCIETY

To Methodist and other Christian Temperance Voters:

The next Congress does not meet, unless called in special session, until December, 1909, but its members are to be elected on November 3 of this year. The new Congress will choose its own Speaker.

Perfect or even satisfactory enforcement of State and local prohibition laws will not be possible in the United States until the present interstate commerce laws are so amended as to prevent the valid enactments of the several States from being nullified with impunity by any brewer, distiller, or wholesaler in another State.

The remedy is what is known as the "Interstate Liquor Shipment Bill," which has been pending in Congress for at least five years and which will pass by an overwhelming majority on any day that it can be brought to a vote. This measure does not ask Congress to impose prohibition upon any locality, but simply aims to protect the several States in the enforcement of their own laws by providing that liquor shipped from one State to another shall immediately upon crossing the boundary become subject to the laws of the State into which it is consigned.

The Speaker of the National House of Representatives absolutely controls its procedure. He is opposed to this legislation. He has used the power of his office to hold it in the Judiciary Committee appointed by him, on the ground that it is unconstitutional. Our church, by action of the recent General Conference, "insists that congressional doubt as to the constitutionality of such legislation be resolved in the interests of the people and the public morals," and that General Conference unanimously adopted the report of Governor Hanly's special committee appointed to wait upon Speaker Cannon, which closes with the following words: "We submit to our people and to all good citizens the wisdom of electing men as members of Congress who believe in its validity and who are willing to enact it."

At least one member of the House Judiciary Committee has been defeated for the nomination on his record on this question, and we believe the time has come when our people who want to help secure this legislation must support for Congress candidates who will not only vote for this measure if they get a chance, but will themselves support for Speaker a man who will allow it to be voted upon, and that its present passage is improbable until Christian voters recognized the situation and cast their ballots accordingly.

WILLIAM H. ANDERSON, Chairman.

SAMUEL DICKIE.

ALLEN H. NORCROSS,

Legislative Committee of the Temperance Society of the Methodist Episcopal Church.

The Church and Materialism--I

By Mrs. Harriett Kelly

Your interest and mine in this topic depends largely, if not entirely, upon our definition, or our view of Christianity. Does the Church do its duty in following Jesus when it gives a little money to relieve extreme cases of want? Is it any sacrifice for a man or woman earning a good salary, after duly considering how small an amount he can give, to pinch off a small bit for some benevolent work? Possibly he has given enough to satisfy his own narrow, contracted conscience, but has he lived up to the example of the Master, who said, "Freely ye have received, freely give"? Is he not giving something that has cost him practically nothing so far as any personal suffering goes? Is it true to-day that the Christian disciples in most of our churches are living soft, easy, selfish lives, very far from any sacrifice that can truthfully be called sacrifice? We must remember that it is the *personal element*, and not money, that Christian discipleship needs most to emphasize, for "The gift without the giver is bare." So our gifts are given into the Church without even so much as a prayer for the good which they may in some small measure help to accomplish. As the collection basket has passed me, I have often sat and wickedly wondered, if for every ten coins dropped therein, even so much as one prayer ascended.

There is a great quantity of nominal Christianity to-day, but there is need of the real kind. We need a revival of the Christianity, not of our forefathers, as some would say, but a revival of the Christianity of Christ. We have unconsciously, lazily, selfishly, formally grown into a discipleship which Jesus himself would not acknowledge. He would say to many of us who cry, "Lord, Lord," "I never knew you." Is it possible for even one-fourth of the Christians here to sing, "Jesus, I my cross have taken, all to leave and follow thee"?

But if our definition of being a Christian is simply to enjoy the privileges of worship, be generous at no expense to ourselves, have a good, easy time, surrounded by pleasant friends and comfortable things; live respectably and at the same time avoid the world's greatest stress of sin and trouble because it is too much pain to bear it—if this is our definition of Christianity, surely we are a long, long way from Him who trod the way with groans and tears and sobs of anguish for a lost humanity.

If this is our view, it is not surprising that we hear from thinking men, who mean to be fair, such criticisms as these. I once heard a man of this character say: "I never found much difference between men of the world, as they are called, and church-members; when it comes to business and money-making, one is as bad as the other." During the same conversation his friend remarked: "The two great obstacles in the way of all true reform are the courts and the ecclesiastical machines."

On what were those statements based? Plainly on the assumption, or possibly the fact, that the Church contains, for the most part, men and women who think more of their own welfare and luxury than of the sufferings and sins of humanity.

Materialism as a philosophical system, or materialism as taught by men who noisily proclaim that "There is nothing in human nature which can not be accounted for by chemistry, and that vice and virtue are purely the products of physical forces"—this kind of materialism does not now have much weight in the world of careful thought. These men can do little harm except that which they do by distributing their poisonous literature to the unthinking public. Many of us who never come in contact with these teachings as they are given out, do not appreciate their danger. Yet we must feel their influence, for those about us who do not have trained persons to direct their reading are constantly reading these articles and are, perhaps, unconsciously living some of the ideas thus gained. We who know little of these articles and so can not suspect their danger, are in very much the same position as the ignorant crowd which knows nothing of carbon dioxide, yet becomes sleepy in an ill-ventilated room.

But good sense would certainly argue that, as the mother protects her child from a contagious disease whose danger the child is unable to appreciate, so should the Church, through its publishing houses, its pulpits and its Sunday Schools, protect its members from this unappreciated danger.

But this kind of materialism, aside from its indirect influence, does not seem to me to be the kind of materialism which is proving the most fatal enemy of Christ's church and its influence.

The kind which does very dangerously affect us just now is the materialism which might be defined as the tendency to give undue attention to the pursuit of wealth.

You might say that this spirit of commercialism is outside the realm of the Church, and that the Church has nothing to do with this. It would be well if this were true, but if you will reflect on the criticisms which you have heard passed and those which you yourself have passed, you will plainly see that instead of being outside the realm of the Church, it fills the Church almost to the exclusion of Jesus Christ himself. It controls and hinders the very object for which the Church was established.

But, you say, your economic life is as legitimate and as necessary as spiritual life. Truly it is, and more than that, I will add that ages of great commercial activity have always been themselves, or have prepared the way for eras of the highest culture. Poor nations have produced little art and less philosophy. The wealth of Athens made possible the glories of the Acropolis, just as the wealth of Florence and Venice made possible the art of Michael Angelo. On the other hand, because of our own experiences, we must confess that Jesus never said a truer thing than, "Ye cannot serve God and Mammon," or God and money. They can never be of equal rank in any one life; one must be master. Then why not let mammon take its proper place as an important servant in God's service?

Indianapolis, Ind.

People who love themselves aright, even as they ought to love their neighbor, bear charitably, though without flattery, with self as with another. They know what needs correction at home as well as elsewhere; they strive heartily and vigorously to correct it, but they deal with self as they would deal with someone else they wished to bring to God. They set to work patiently, not exacting more than is practicable under present circumstances from themselves any more than from others, and not being disheartened because perfection is not attainable in a day.—Fenelon.

Lord, let me not be astonished or quite overwhelmed if bitter affliction should come! Jesus went into the Garden of Gethsemane and to the cross of Calvary, and the disciple is not above his Master. Let me not think it strange, but rejoice rather, that I am a partaker of Christ's sufferings. May my moan of pain be never so loud as to drown the whisper of Thy blessed voice in my heart: "When thou passest through the waters I will be with thee; when thou walkest through the fire, thou shalt not be burned." Lord, may the trial of my faith, more precious than gold, be found unto praise and glory and honor when Christ shall be revealed in me; and though I see Him not now, yet even in the pain may I trust and rejoice.—Lucy Rider Meyer, in "Some Little Prayers."

THE CHRISTIAN LIFE

A Contradiction

An unsympathetic Christian is an un-Christian Christian. Can there be a more sorrowful contradiction in terms than that?—*Congregationalist*.

The Clasp of Christ's Hand

One of Wellington's officers, when commanded to go on some perilous duty, lingered a moment as if afraid, and then said: "Let me have one clasp of your all-conquering hand before I go; and then I can do it." Seek the clasp of Christ's hand before every bit of work, every hard task, every battle, every good deed.... They are hands of blessing. Their touch will inspire you for courage.—J. R. Miller.

The Art of Prayer

Prayer may be an art and yet not be artificial. I mean, of course, prayer in public, which includes the prayers of ministers and of endeavorers, as well as of church-members.

The halting sentence coming straight from the heart may be true prayer, loaded with blessing for those that hear it, and wonderful in its power to prevail; and yet, what added blessing might it not carry if the heart knew how to find proper expression!

I have thought that our prayers in public might be largely improved if we attended to a few simple items. To learn the art of prayer one must first pray much in private. Most of those that have the "gift of prayer" have it because they have developed it in their private devotions. If we speak to God unrestrainedly in the "secret place," we shall carry the habit with us into public, and our prayers will be the outpouring of the soul, free and natural and sincere.

Then, secondly, one learns how to pray by dwelling much upon the devotional literature of the Bible—the Psalms, the great prayers, the book of Isaiah. The inspirational tone of these devotional masterpieces is unconsciously imbibed, and our thoughts and feelings find a natural expression often in the very language of the Scriptures.

Thirdly, the best devotional literature outside the Bible should be read and assimilated. The mind should be saturated with the thought of the presence of God. We should look for Him everywhere, and our prayers would often be psalms of gratitude for His love and leading.

"Praying in the Holy Ghost" is probably a prayer inspired by the Spirit within. Why may not all our prayers be so? Why may not our minds always be so open to this Spirit of the Eternal that filleth all things, that our feelings and our intellect may be moved by Him?

The Spirit uses the instrument He finds. Peter, I presume, would pray differently from John—and well it is that it is so even now. We do not want uniform prayer. We do not want only rhapsody. We want the heart to speak its desire just as it feels it. But I believe that we have much to learn yet in the way of prayer, and I hope an impulse may be given to some to pray on higher levels and to better purpose than ever before.—Selected.

A Prayer

Give us Thy peace. Amid the wastes and shallows
Our frail ships fear the lure of treacherous tides.
Thy word alone life's restless ocean hallows—
Only Thy love abides.

Give us Thy peace. The waves that have no pity
Rise mountain high across the untraveled way;
And storm clouds loom between us and that city,
And that eternal day.

Give us Thy peace, Lord, not as passing strangers,
But as our Father's children on these deeps,
Our prayers arise, while, sharing all our dangers,
The pilot never sleeps.

—*Christian Endeavor World*.

The XIXth Psalm in Verse

The heav'ns, O God! Thy glory do declare,
The firmament Thy handiwork doth show;
These, day by day, Thy faithful teachers are,
And, night by night, true knowledge do bestow.

No speech nor language anywhere is heard
In all the continents or isles of earth,
Where the sublimer lessons of their Word
Teach not, Divine, their origin and worth.

Their line throughout the bounds of earth doth run,
Transcending far the view of human sight;
In them Thou'st set a tent for the great sun,
Which, like a bridegroom, fills it with delight.

Rejoicing as a mighty man to race,
His going forth is from the end of heav'n;
His circuit does the ends of earth embrace,
And from his glowing heat no shade is giv'n.

The Holy Law of God most perfect is,
Because it does convert the human soul—
Gives it new principles and strength, and this
Worketh to make the entire being whole.

The testimony of the Lord is sure,
His statutes right, and make the simple wise;
Rejoice the heart, for His command is pure,
And it enlightens darkened human eyes.

The fear of God forever lasts—is clean;
His judgments true and right are ever seen;
More precious are they than the finest gold,
And sweeter than the honeycomb of old.

By these thy servant is warned by the Lord,
And in keeping of them is great reward.
Who to know all his errors can begin?
Cleanse Thou my heart from every secret sin.

From sins presumptuous keep me fully free,
Let them not have domain over me;
Then I'll be upright in my soul's intent,
And from the great transgression innocent.

Let the thoughts of my heart and every word
Accepted be in Thy sight, O Lord!
Thou art my strength, on whom I humbly call;
Redeemer, Savior, Portion, and my All!

—The Rev. William H. Sutherland, D. D.

Faith, the Light of the Soul

Faith is truly a light in the soul, but it is a light which only shines upon duties, and not upon results or events. It tells us what is now to be done, but it does not tell us what is to follow, and accordingly it guides us but a single step at a time, and when we take that step under the guidance of faith, we advance directly into a land of surrounding shadows and darkness. Like the patriarch, Abraham, we go, not knowing whither we go, but only that God is with us. In man's darkness, we, nevertheless, walk and live in God's light. A way of living blessed and glorious, however mysterious it may be to human vision!—Thomas C. Upham.

A Life With God

A life with God is a life of His love. It is a life of gentleness and goodness. It is a life of peace and joy. How much of all this does the world see in us? What is it that is wrong with us that we do not draw more men unto Christ? Are we but half filled with God, or filled with some other presence that is antagonistic to His? There must be some reason why millions die every year without the gospel, and why those of our own household have not faith in our religion. O Christ, help us to find the reason ere thy patience is exhausted. Release us from any and all things that hinder the free flowing of thy Spirit in and out of our lives.

"Take our lives and let them be
Consecrated, Lord, to Thee."

—Ex.

Reason for Discipline

The reason why we have so many crosses, trials, wrongs and pains is here made evident. We have not one too many for the successful culture of our faith. The great thing, and that which it is most of all difficult to produce in us, is a participation of Christ's forgiving gentleness and patience. This, if we can learn it, is the most distinctly Christian of all attainments.—Bushnell.

Busy—At What?

It is a great mistake to be so busy that we have not time to do the things that we ought to do. No one needs to make this wrong choice; yet many a one does so. "The King's Business" is meant to be every one's chief business, and may be; "seek ye first the kingdom of God" was not an impossible command. But how many of us crowd life so full of the things that die the day they are done that there is no time or strength left for the things that live and that bring life to the doer! We may have to give the greater number of hours in the day to what we call our secular duties. But there never was a day in the life of any child in which God's Kingdom could not have been consciously sought as the chief interest in that day, and thereby some moments found for the advancing of that kingdom. When our days are busiest with the pressure of this world's cares, we most need to remember the kingdom that has first claim on our life.—*Sunday School Times*.

High Places of Spiritual Experience

Let us seek the high places of spiritual experience. And let us remember we are not wafted to them, we climb. "He maketh my feet like hinds' feet, and he will make me to walk upon mine high places." I once heard a sermon on Jacob's wrestling with God, and against it my soul rose in revolt. It left the impression that God was hard to be entreated; that He was a rock which might gush forth a spring of water, but only if one struck very hard and with unwearied persistence. Not so do I understand the experience of the saints or the teaching of the Bible. God gives easily; but we receive with difficulty. Spiritual taste is an acquired taste. We are to watch with all perseverance in prayer, not because God is reluctant to give, but because we are reluctant to receive. It requires resolution to pray, "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Christ prayed in an agony until the sweat fell as it were in great drops, not because His Father was unwilling to hear, but because His own flesh was unwilling to assent. His disciples were at ease—and slept; He was in agony—and walked in high places then and in the Passion which followed. The high place of Habakkuk was reached only through "sorrow's night and danger's path."

"For though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labor of the olives shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the Lord,
I will joy in the God of my salvation."

To rejoice when God drives us out of our resting place and compels us to walk in difficult heights where we can walk only as He walks with us—this is the supreme spiritual experience.

"I thank Thee more that all my joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be my guide
And not my chain."

—*Outlook*.

SOUTHWESTERN DAYS

PASTOR	CHARGE.	DATE.	PASTOR	CHARGE.	DATE.	PASTOR	CHARGE.	DATE.
R. N. Jones, Ellisville, Miss.		Sept. 20	W. J. London, Athens, Ala.		Oct. 4	M. M. Muldren, Bellville, Tex.		Oct. 18
L. L. Estavan, Boyce, La.		"	J. H. Swann, D. S., Calvert, Texas.		"	J. W. Williams, Helena, Ark.		"
J. W. Isable, Meridian, Miss.		"	S. C. Green, Galveston, Fla.		"	A. E. Franklin, Aberdeen, Miss.		"
I. B. Henderson, Grand Bayou, La.		"	E. Micheaux, Jefferson, Texas		"	G. W. Carter, Leona, Texas.		"
J. B. Henderson, Grand Bayou, La.		"	R. P. Threlkeld, D. C., Vicksburg District.		"	R. C. Worsham, Alexandria, La.		"
R. L. Hickson, Greenville, S. C.		"	J. C. Houston, —, Miss.		"	J. F. Page, Greenville, S. C.		"
Moses Smith, Austin, Texas		"	J. H. Fulton, D. S., Florence District.		"	G. A. Shanklin, Groesbeck, Tex.		"
G. W. Gill, Pittsburg, Texas		"	S. Dargins, Waterproof Circuit		Oct. 4	W. H. Simpson, Newport, Ark.		"
V. E. Johnson, Buchanan, Va.		"	J. L. Nelson, Greenville, Miss.		"	J. D. Evans, Auxvasse, Mo.		"
J. H. Blake, Chester, Pa.		"	F. H. Henry, D. S., Aberdeen District.		"	A. C. Mitchell, Bell Rose, La.		"
J. H. Thompson, Mason, Tenn.		"	L. C. Dowkins, Morelle, Ark.		Oct. 4	Samuel L. Hopewell, Pittsburg, Pa.		"
E. A. Grahams, Calro, Ill.		"	Y. N. Goodlet, Anderson, S. C.		"	J. H. Hackett, Augusta, Ark.		"
K. W. McMillan, Orange, Texas.		"	J. Burton, Ackerman, Miss.		"	Wm. Perry, Cedar Bluff, Ala.		Oct. —
A. T. Jackson, Pilot Point, Texas.		"	T. B. Cooper, Baton Rouge, La.		"	L. M. Hagood, Indianapolis, Ind.		Oct. 25
I. T. Sanford, Austin, Texas		"	F. T. Chinn, Baton Rouge, La.		"	J. M. Thompson, Corinth, Miss.		"
I. L. Sanford, Austin, Texas.		"	L. C. Allen, Fort Scott, Kan.		"	J. T. Martin, Greelyville, S. C.		"
W. O. Pearson, Opelika, Ala.		"	A. M. Trotter, Handsboro, Miss.		"	E. C. F. Troupe, Starkville, Miss.		"
J. A. Harris, Stevenson, Ala.		"	J. D. H. Frazier, Glead, La.		"	S. H. Lightner, St. Paul, Dallas, Texas.		"
A. G. Glenn, Mobile, Ala.		"	J. A. Brown, Pineville Circuit		"	J. B. Bradford, Cookeville, Tenn.		"
W. W. Clemmons, Jessup, Ga.		"	J. Winkfield, Union Springs, Ala.		"	A. M. Todd, Sedalla, Mo.		"
B. W. Kirtley, Princeton, Ind.		"	C. G. Curtis, Stamp, Ark.		"	J. A. C. Wade, New Florence, Mo.		"
S. L. Maye, Thomasville, N. C.		"	J. R. Townsend, Marsbluff, S. C.		"	A. H. Higgs, Marshall, Mo.		"
G. B. McLau, Laurinberg, N. C.		"	B. C. Jackson, Bennettsville, S. C.		"	J. F. Barnes, Beaumont, Texas		"
G. B. McLan, Laurinberg, N. C.		"	D. Vanderford, Duck Hill, Miss.		"	L. T. Robbins, Wetipquin, Md.		"
R. B. Phyne, Stanly, N. C.		"	J. M. Nevils, Hesterville, Miss.		"	J. K. Comfort, Pass Christian, Miss.		Oct. 25
J. A. W. Usher, —, Ala.		"	P. H. Davis, Pelahatchie, Miss.		"	C. E. Moody, Valden, Miss.		"
P. M. Carmicheal, Lytton Springs, Tex.		Sept. 20	W. P. C. Morrison, Moss Point, Miss.		"	Joseph Harrison, Gallatin, Tenn.		"
John W. Williams, Hahnville, La.		Sept. 20	A. H. Lathan, Cary, Miss.		"	Walton Brown, Muskogee Okla.		"
A. Callahan, Birmingham, Ala.		"	W. H. Faulkner, Capleville, Tenn.		"	E. E. Rogers, Parsonsburg, Md.		"
N. Toole, Enterprise, Miss.		"	F. A. Hatcher, Suuny Chapel		"	C. W. Ivy, Hattiesburg, Miss.		"
B. W. Kirtley, Princeton, Ind.		"	Lewis S. Price, Sylacauga, Ala.		"	E. H. Hall, Centerville, La.		"
S. W. Witherspoon, Texarkana, Ark.		"	G. W. Reeve, Talladega, Ala.		"	J. L. Augustus, Napoleonville, La.		"
M. Williams, Lawrenceburg, Tenn.		"	J. R. Holland, Chestertown, Md.		"	Jos. Courtney, Cincinnati, Ohio.		"
J. C. Martin, Greer, S. C.		"	J. H. Pinckney, Statesboro, Ga.		"	C. C. Clay, Egypt, Miss.		"
J. A. Laughlin, Greensboro, N. C.		Sept. 27	J. E. Sapp, Harris, Ga.		"	J. F. Marshall, New Orleans, La.		Oct. 25
S. J. Brown, Wheatied, Ark.		"	W. L. Lomax, Randleman, N. C.		"	B. L. Roberts, Gunnison, Miss.		"
S. McDonald, —		"	W. B. Romans, Lamar, S. C.		"	S. W. Johnson, Bryan, Texas.		"
J. C. Burch, Darlington, S. C.		"	J. A. State, Greenville, Miss.		"	B. F. Butler, Center, Ala.		"
C. R. Brown, Camden, S. C.		"	W. H. Golden, Minter City, Miss.		"	J. H. Ross, Louisville, Ky.		"
G. J. Dobson, Winona, Miss.		"	H. B. Hart, Greenwood, Miss.		Oct. 4	Thos. Williams, Goodman, Miss.		"
B. F. Branch, Springfield, La.		"	I. Rucker, Hazlehurst, Miss.		"	M. C. McEwen, Kilmichael, Miss.		"
J. I. Garret, Florence, Miss.		"	M. Mundy, Maxton, N. C.		"	M. J. Dyer, Franklinton, Miss.		"
O. J. Harvey, Baldwin, La.		"	T. P. Robinson, Georgetown, Ky.		"	Riley R. Powers, Guthrie, Okla.		"
E. V. Taylor, Comite, La.		"	F. J. Jacobs, Fayetteville, Ark.		Oct. 4	J. H. Hackett, Auvergne, Ark.		"
S. A. Davis, Colfax, La.		"	W. T. Marley, Knoxville, La.		"	W. H. Jordan, Montgomery, Ala.		"
W. D. Lewis, Bagwates, Texas		"	A. Davis, Marion, Va.		"	J. J. Harrison, LaFayette, Ala.		"
W. B. Perry, Worcester, Mass.		"	A. J. Lynch, Hondo, Texas.		"	W. L. Dyas, Keithville, La.		"
P. T. Scott, Deal Island, Md.		"	W. H. Nelson, Birmingham, Ala.		"	T. H. Munson, Monroe, La.		"
J. H. Nutter, Chester, Pa.		"	W. J. Donaldson, Lonoke, Ark.		Oct. 4	L. N. Richardson, Waco, Texas		Nov. 1
J. F. Neal, Friendshop, Tenn.		Sept. 27	June Williams, Lake, Miss.		"	W. T. Brantley, Rome, Ga.		"
William R. Marbury, Chattanooga, Tenn.		"	J. A. Richle, Stockbridge.		"	T. R. Fletcher, Troy, Ohio.		Nov. 1
D. F. Vance, Austin, Texas.		"	M. L. Baldwin, Opelousas, La.		Oct. 4	J. H. Grant, Millen, Ga.		Nov. 1
F. F. Owens, Castleberry, Ala.		"	Geo. Waters, Milford, Texas.		"	W. Singleton, Oberlin, Ohio.		"
W. E. Smith, Lennox, Ala.		"	James Robinson Collins, Miss.		"	J. H. Bynum, Tuscaloosa, Ala.		"
L. D. Williams, Huntsville, Ala.		"	D. C. Wilson, Fouche, La.		"	E. D. Petty, Oxford, Ga.		"
J. H. Harmon, McDaniel, Md.		"	W. P. C. Morrison, Moss Point, Miss.		"	A. G. Stephens, Hagan, Ga.		"
W. M. Bellinger, Pulaski, Ga.		"	L. G. Gregg, Easley, S. C.		Oct. 4, 11, 18, 25	F. J. Jacobs, Fayetteville, Ark.		"
O. C. Collins, Mullen, Ga.		"	Jesse E. Holmes, Bay St. Louis, Miss.		Oct. 11	Lewis S. Price, Sylacauga, Ala.		"
James Allen, Snelbyville, Ind.		"	W. H. Jones, Franklin, La.		"	I. L. Pratt, Hattiesburg, Miss.		Nov. 8
H. C. Dunlap, Sweethome, Ark.		"	D. F. Dudley, Couparie, Miss.		"	J. W. Jefferson, Galena, Md.		"
T. J. Thompson, Batesville, Ark.		"	H. H. Qualls, Belton, Miss.		"	Thomas A. Hampton, Fordoche, La.		Nov. 8
C. W. Whitehead, —, Ark.		"	P. L. Jackson, Livingston, Texas.		"	L. M. Moore, Nashville, Tenn.		"
Quinctius E. Whaley, Hannibal, Mo.		Sept. 27	B. S. Kirk, Roanoke, Ala.		"	Rev. Robt. Jones, Clinton, La.		Nov. 8
J. T. Carper, Cologne, Texas.		"	T. L. Ferguson, Cincinnati, Ohio.		"	A. Reid, Quiltman, Miss.		"
D. G. Toney, Gurley, Ala.		"	J. C. Williams, Waycross, Ga.		"	G. A. Deslandes, Galveston, Texas.		"
A. B. Harris, Slidell, La.		"	Thos. L. Inghram, Brooksville, Miss.		Oct. 11	G. W. White, Mexia, Texas.		"
W. Davis, Durant, Miss.		"	S. M. Haynes, Jeanerette, La.		"	M. B. A. Cain, Saratoga, Ark.		"
E. L. Gary, Woodlawn, Ala.		"	L. L. Greene, Baker, La.		"	N. H. Ison, Sardis, Miss.		Nov. 15
W. Scott Chinn, New Orleans.		"	T. B. Barnes, Heads, Miss.		Oct. 11	G. Orange, Itta Bena, La.		"
A. E. Gibbs, Navasota Ct.		"	B. R. Jackson, Slaughter, La.		"	H. W. Timmons, Lexington, Ky.		Nov. 15
D. J. Price, New Iberia, La.		"	W. L. Amos, Boyce, La.		"	T. B. Snowden, Staunton, Va.		"
Emmerson Hutchinson, St. Martinsville, La.		"	J. D. Evans, Sturgeon, Mo.		"	G. W. Covington, Jacksonville, Fla.		"
D. V. Vance, Giddings, La.		Sept. 27	J. J. Woolridge, Jackson, La.		"	W. A. Rogers, Hernando, Miss.		Nov. 15
N. F. Townsend, Seguin, Texas.		"	A. T. Stephens, Vanburen, Ark.		"	A. Jackson, Barlow, Miss.		Nov. 22
John McKee, New Orleans, La.		"	G. W. Weir, Damon, Ark.		"	J. H. Morrison, Franklin, N. C.		Nov. 22
Wm. McNeill, Lumberton, Miss.		"	B. J. Reddlx, Lake Charles, La.		Oct. 11	D. H. E. Harris, Clow, Ark.		"
E. B. Richards, Jeanerette, La.		"	D. D. Williams, Laplace, La.		Oct. 15	J. C. Clark, Lake Providence, La.		"
G. G. Taylor, Washington, La.		"	B. W. Robinson, Helderberg, Miss.		Oct. 18	L. A. Armstrong, Columbus, Miss.		Nov. 26
W. B. McKenzie, Eagle Lake, La.		"	H. E. Morgan, Lake, Miss.		"	A. Parkham, Onalaska, Texas		Nov. 29
B. Oville, Abbeville, La.		"	A. B. Venable, Maringouin, La.		"	W. B. Smith, Little Rock, Ark.		"
M. Lashington, Leesville, La.		"	W. H. Redfield, Florence, S. C.		"	D. W. Nelson, Althelmer, Ark.		"
W. Stone, Hallettsville, Tex.		"	William Bell, Beverly, Miss.		"	H. Bright, Clow, Ark.		"
E. Milliam, Hague, Fla.		Oct. 4	S. A. Pryor, Vandalia, Texas		Oct. 18	S. D. Davis, Lebanon, Mo.		"
W. Hardy, Cowpeas, S. C.		"	F. R. Morton, Oakwood, Texas.		"	R. B. Reid, Madisonville, Texas.		"
H. T. Hampton, Boley, Okla.		"	Thomas S. Sanders, West Green, Ala.		"	A. C. Cheerless, Palmetto, Ga.		"
V. F. Smith, D. S., Shawnee, Okla.		"	W. J. Moore, Magnolia, N. J.		Oct. 18	Lee Nelson Wabbaseka, Ark.		Nov. 29
G. Hodges, D. S., Forrest City District.		"	Frank Walker, Schriever, La.		"	C. Jones, New Castle, Ind.		Nov. 29
James Martin, Newberne, Ala.		"	R. M. Davis, LaFayette, Ala.		"	Thomas Judge, Exchange, S. C.		Nov. —
			R. L. Tate, Roseneath, Miss.		"			

INTERNATIONAL LESSON

Third Quarter.—Lesson XIII September 27, 1908—
Title: Temperance Lesson.—(Isa. 5:11-23) Golden
Text: "Wine is a mocker, strong drink is raging"
(Prov. 20:1).—Hymn No. 690.

DAILY HOME READINGS.

September 21, Monday—Isa. 5:11-23.
" 22, Tuesday—Luke 21:29-36.
" 23, Wednesday—Rom. 13:8-14:4.
" 24, Thursday—Amos 5:21-6:6.
" 25, Friday—Joel 1:2-12.
" 26, Saturday—Isa. 24:1-13.
" 27, Sunday—Phil. 3:13-4:1.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

That the evils consequent upon indulgence in strong drink are ruinous and many no sane mind will deny. Indeed, this fact is too patent to be refuted by those who advocate its use and sale. Hence it is that the Church has never ceased to raise its voice against it. This it has done in all ages of the world, and shall continue to do until the white flag of Temperance is seen waving over a land freed from its use and baneful effects. The habit of strong drink is one of the chief dangers to our country. Millions are ruined by it. Like a great deluge it sweeps away people and homes, ruins the virtues of the country, and breeds and propagates vice and crime. In its wake may be seen poverty, crime, disease, cruelty, homelessness. It murders family affection, fills the prison pen, and crowds insane asylums. Look at it from whatever viewpoint you may, you must concede that at the bottom of all the crime and vice and ignorance with which our fair land is cursed lies the use of alcoholic drinks. Nothing can be said in its defense. Its manufacture and sale should, therefore, be prohibited. The good people of this country should arise in their might and demand that their legislators should not simply "scotch" the use and sale of this hydra-headed monster of evil by palliating legislation, but destroy it by one fell blow.

The text of our lesson for to-day was written by Isaiah about 730 B. C. It was written at the time that Jotham and Ahaz reigned in Judah. That was a period of great prosperity, especially to the richer and more highly educated class. God blessed and prospered them greatly. Instead of causing them, however, to be more devout and sincere in their worship of God, to be more grateful for their prosperity, they turned away from His service and walked in paths of intemperance, vice and crime. The beautiful garden of the Lord did not bring forth the fruit expected, but was allowed to grow up in weeds of social, moral and religious evils. Drunkenness and its allies reigned supreme. It was against these iniquities that the prophet thundered the seven woes contained in our lesson.

LIGHT ON THE TEXT.

11. *Woe unto them that rise up early in the morning.* That is, those who begin to drink in the morning, thus unfitting them for the duties of the day. *That they may follow strong drink.* The supreme purpose of their early rising. *That continue until night, till wine inflames them.* Indulge in drink "late into the night" until they become intoxicated.

12. *And the harp and the viol, the tabret and pipe, and wine, are in their feasts.* These instruments of music were made use of at their feasts to enhance the enchanting and attractive power of alcoholic drinks. It is the same way to-day, and herein lies one of the greatest dangers to our social life. *They regard not the work of the Lord.* They are forgetful that their prosperity was not due to themselves, but to the Lord. *Neither consider the operations of his hands.* That while God was anxious for their salvation He would, nevertheless, punish them for their sins.

13. *My people are gone into captivity.* Have become slaves to strong drink. *Because they have no knowledge.* Their constant indulgence in wine deadened their conscience and dulled their intellect to the extent that they did not realize their true condition. *Their honorable men are punished.* Their

men of honor and high position had fallen into poverty and want. *And their multitude dried up with thirst.* That is, the common people had likewise become worse in this condition. Strong drink is no respecter of persons. Its effect upon the greatest and most highly honored is the same as upon the lowest and most greatly despised.

14. *Therefore hell.* The abode of departed souls. *Hath enlarged herself.* Increased her appetite. *And opened her mouth without measure.* In anticipation of the great number that should fall therein. *And their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.* Shame, destruction, and death, are the inevitable results of indulgence in strong drink. It takes away the glory of man, destroys the masses, humiliates the proud, deceives the inebriate, and finally casts into eternal darkness.

15. This verse tells how greatly changed shall be the condition of those who "tarry long at the wine," for every good is ruined by intemperance.

16. *But the Lord of hosts shall be exalted in judgment.* The "justice" of God shall be vindicated. He hath spoken and it shall come to pass. *And God that is holy shall be sanctified in righteousness.* Despite their simpleness and utter indifference to His law, the time would come when He would have a people that would exalt Him, and glorify Him in their day and generation.

17. *Then shall the lambs feed after their manner.* Here the prophet describes the downfall of Jerusalem, of the time when the beautiful city shall become as a pasture land. *The waste place of the fat ones shall strangers eat.* Foreigners shall come, take possession of the city, and "grow fat."

18. *Woe unto them that draw iniquity with*

cords of vanity. Those who by false reasoning deceive themselves. They will find, in the end, that strong drink, like a strong cord, binds and holds them fast. *And sin.* Continue to drink. *As it were with a cart rope.* Being so addicted thereto that they are bound as it were by the strong rope of a cart.

19. *They say.* The wicked and drunken. *Let him make speed.* If God wants to, let Him come. Yea, let Him speed and delay not, for who fears His coming? Surely no one but a man in his cups would express such utter unbelief in God's threats. *And hasten his work, that we may see it.* Do what He has threatened if He wants us to believe in Him. *And let the counsel of the Holy One of Israel draw nigh and come, that we may know it!* A defiant expression due wholly to intoxication.

20. *Woe unto them that call evil good.* Punished shall be he who purposely misleads another or deceives himself as to the consequences of intemperance. *And good evil.* Says that to do good is to do evil. *That put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter.* That say sorrow is joy, poverty is prosperity, death is life.

21. *Woe unto them that are wise in their own eyes, and provident in their own sight.* Punished shall the man be that, under the influence of liquor, thinks himself safe. He may be self-confident to the extent that he does not know how great is the hold that wine has upon him.

22. *Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.* Punished shall be he who persists in the use of alcoholic drinks, for the time shall come when he will awaken to a realization that he is bound with hooks of steel that cannot be broken.

23. *Which justify the wicked for reward.* Those who seek to perpetuate the evil of refraining from doing what is right. *And take away the righteousness of the righteous from him!* Lead astray the good.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

September 27:

The Lord of the Sabbath
(Matt. 12:1-7; Isa. 58:13, 14.)

BY J. S. LADD THOMAS.

The Theme and the Scripture.

Matt. 12:1-7. There is nothing in this passage to indicate that Christ did not teach perpetual obligation to the religious observance of one day in seven as a holy Sabbath. This Sabbath will be for all time under the direction of the fourth commandment, but not under the injunction of the Jewish elders.

Jesus and His disciples being in the grain fields, the disciples began to pluck the ears of grain and to eat. The act itself was in harmony with the law (Deut. 23:25). To the plucking of the grain itself, though it belonged to another, the Pharisee did not object; but the plucking and rubbing of ears of grain on the Sabbath day—this was forbidden by the tradition of the elders, because it was a kind of reaping.

Jesus justified His disciples in what they did by showing that works of necessity are lawful on the Sabbath day, and He proceeded to liberate them, not only from the corruptions of the Pharisees, but from their unscriptural impositions also. He reminds the critics of David who, in a case of necessity, did that which he otherwise would not have done (1 Sam. 21:6). His hunger justified him in eating the shew bread. "The greatest shall not have their lusts indulged, but the meanest shall have their wants supplied."

Jesus further reminds them of the priests in the temple who did servile work on the Sabbath day, killing the sacrificed beasts, which, in a common case, would have been profaning the Sabbath, yet it was never considered so, because the temple service required it. All this proves that Christ clearly taught that works of necessity on the Sabbath day are lawful. But at the same time, there is nothing in this incident to teach the lax observance of the Sabbath

as a divine institution. Christ justifies the disciples by several arguments.

1. Standing in their presence is One greater than the temple (verse 6). If the temple is greater than the Sabbath, and must be served by the Sabbath, how much more must the Sabbath serve the One who is greater than the temple.

2. The superiority of the moral law over the mere ceremonial duty. God will have mercy and not sacrifice.

3. The lordship of the Son of man over the Sabbath. He who is Lord of the Sabbath and Sovereign of mankind has power to use the day for the best interests of His creatures who are to be His chief glory.

Isa. 58:13, 14. The Old Testament prophets place special emphasis on the need of the Jews to observe the Sabbath as a day of rest and worship, in which they shall turn aside from pleasure and find their delight in the Lord. The appointment of the Sabbath is shown to be a special token of God's favor, and the observance of it is regarded as a special evidence of their righteous life and devotion to Jehovah.

How is the Sabbath to be observed? As a holy day, devoted to God and His service. It is the Lord's Day, so called, in the Old Testament, and in the New Testament specially made so by the Christ's resurrection from the dead. "This is the day which the Lord hath made; we will rejoice and be glad in it." We honor the day when we give honor to Him who instituted it and to whose honor it is dedicated. In such observance of the Sabbath there is to be comfort and honor and profit (verse 14).

The Meaning of the Theme.

There is no need for us to speculate concerning the origin of the Sabbath, or the transference of the Sabbath from the seventh to the first day of the week, in order to find a convincing argument for its

observance. God appointed the Sabbath, not merely because He wanted it, but, chiefly, because man needed it. "The Sabbath was made for man," and in this need, which is as old as the race and as new as modern life, we find the strongest argument for one day out of the seven being set apart for rest and meditation.

The body of man needs the Sabbath. Continuous labor of any kind would soon wear out the system; the vitality gradually runs down. Hence night is absolutely required for the recuperation of wasted energies, for the reaccumulation of force expended during the previous portion of the day. Sleep is not a mere habit, but it is required to restore that which has been consumed. But it is found that in the case of any person who is leading an active life the rest of the night does not completely make up for the waste of the day. When Saturday comes the vigor, the power of application, and the endurance are not so great as on the preceding Monday. A gradual depletion of energy has meantime taken place, and the rest of the Sabbath is required to restore that which has been lost.

The effect of continuous labor on the body is always deteriorating. He who willfully toils seven days of the week, when he could choose to toil only six, is guilty of slow suicide, and the employer who

endeavors to make his employees labor continuously is guilty, unconsciously it may be, but, nevertheless, guilty of murder.

What is true in reference to the labor of the hands is also true of the work of the mind. There is a great amount of testimony to show that success in any department of life requiring much brain work can only be most fully achieved by absolutely observing a Sabbatical rest. An eminent English jurist has declared that whenever he undertook any secular business on the Lord's Day, or even planned or forecasted it, it was sure to fail. So marked was this that he feared to think of worldly business on this day.

But relaxation from labor is not a complete fulfillment of the command to keep the Sabbath holy. This is only the negative side of the question. There must not only be a repairing force, but also a doing, a positive end to be sought. The purpose of God's injunction regarding the Sabbath, and the end sought through the Sabbath, is the perfection of character. A perfect character is God's chief glory, and the interest God has in the observance of the day, according to His Word, is the contribution which it makes toward the development of life and the perfection of character.—From *Notes on the Epworth League Devotional Meeting Topics*.

The Thirty-ninth Annual Meeting of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, will convene in Trinity Church, Ninth St., between Race and Elm, Cincinnati, Ohio, October 29th at 9 a. m. and will continue in session through November 5th.

All returned and out-going missionaries, Secretaries of the Home Department, and Superintendents of Young People's and Children's work, are cordially invited to be present. Persons expecting to attend will please notify, as soon as possible, the Chairman of the Hospitality Committee, Mrs. J. A. Johnson, 311 Wallace Avenue, Covington, Kentucky.

The meeting of the Reference Committee will open on Friday, October 23rd, at 9 a. m., also in Cincinnati.

MRS. C. W. BARNES,
Recording Secretary.

God weigheth more with how much love a man worketh, than how much he doeth. He doeth much that loveth much. He doeth much that doeth a thing well.—Thomas a Kempis.

Recent District Conferences and Conventions

SHUBUTA DISTRICT.

The Shubuta District Conference was held at Collins, Miss., on July 22 to 26, 1908, with J. B. Brooks, district superintendent, presiding. The session was very interesting in every way. On the first day all of the pastors answered at roll-call but four. Elder Brooks showed that he had the business of the conference in hand by the way he managed it. The reports on various lines showed prosperity in the district and that the church benevolences had been carefully looked after, though not as much benevolent money had been raised as was raised last year at the time of the district conference. Only two men were licensed to preach. Visitors were Drs. G. W. Smith, district superintendent Brookhaven District; G. G. Logan, field secretary of foreign missions; M. S. Davage, business manager of SOUTHWESTERN; Prof. J. B. Shaw, principal of Meridian Academy—each of whom represented their respective work in a very interesting manner. A good collection was taken for each cause as it was presented. Brother James Robinson and his people, assisted by the members of other churches, deserve much credit for the hospitable way they cared for the conference. The whole amount of collection was \$124.55 for all causes. N. TOOLE.

OCALA DISTRICT.

The Ocala District, Florida Conference, convened in the Methodist Episcopal Church at Lowell, Fla., adjourning Sunday night, July 26. The conference was filled with enthusiasm all throughout, and was a success from every point of view. The annual report of the Rev. J. P. Patterson, district superintendent, showed the district to be in advance of last year, and strong pledges have been made for the development of the district in the future. The pastors' reports showed that they had been faithful in the discharge of their duties. Special mention should be made of the highly spiritual services, which were a chief feature of the conference. Very able sermons were preached during the week by the Rev. J. A. Weatherspoon and the Rev. Z. D. Limbrick. The Sunday services reached the climax. Sunday morning the crowds began to gather from every

direction, and by 10 o'clock every seat in the church was occupied. At 11 o'clock the district superintendent preached a powerful sermon from the 27th chapter of Acts of the Apostles; subject, "Stay on Board." At 3:30 o'clock the Rev. A. R. Rutledge preached to the delight of all present, and at 8 o'clock the Rev. R. H. Debose filled the pulpit. MRS. ROSA V. HARVEY.

MONTGOMERY DISTRICT.

The Montgomery District Conference, Epworth League and Sunday School Convention met at Pensacola, Fla., with P. G. Goins, district superintendent, presiding in the district conference and Dr. W. R. A. Palmer, president of the Sunday School and Epworth League Convention. These services were well attended, there being a good delegation on hand. The first day was given to the Sunday School and League work. Papers were read by Misses Smith of Brewton, Davis of Evergreen, Doyle of Mobile, Nora Goins, daughter of the district superintendent, and others. Many of the pastors read excellent papers, among whom were V. J. Smith, J. C. Chuman, J. A. W. Usher, G. W. Wyman, F. F. Owen, O. Nelson, Autry and others. The discussions following each paper were the most helpful feature. The annual address of President Palmer was practical and helpful. Dr. Palmer put the Central College before his audiences with power, and the educational sermon which he preached was a master and made a lasting impression. Several subscriptions to the Central College were made and a splendid cash sum was given Dr. Palmer. Say what you will, the Montgomery District does more for the Central than any other district in the Central Alabama Conference. Dr. Palmer conducted a very helpful service for the young people the second night, and it was at this service that Miss Verna Moses, the daughter of a wealthy contractor and a student of the Atlanta University, made such a fine impression. The business of the district conference was nicely carried out. District Superintendent Goins handled the conference grandly, and his annual address, giving a summary of the work of each charge on the district, and his deep interest in the education and uplift

of our young people, made him a fit man for his position. Several were licensed to preach, some recommended for admission on trial into the conference, and some for recognition or orders. The SOUTHWESTERN was represented by G. W. Lewis and six subscribers were secured. Hon. M. M. Lewey spoke powerfully in the interest of the SOUTHWESTERN, saying that of all the exchanges that come to the office of the *Sentinel* the SOUTHWESTERN was the grandest. District Superintendent Goins looks carefully after every interest of the church. On some of the charges there had been splendid revivals. Resolutions of appreciation were extended to Superintendent Goins and the people of Pensacola. The next conference convenes at Brewton. REPORTER.

WAYNESBORO DISTRICT.

The Waynesboro District Conference convened in Brannon Methodist Episcopal Church on Thursday, August 26, 1908, with the Rev. James Jackson, district superintendent, in the chair. He is an excellent president. Reports from the pastors showed the district to be prosperous along all lines. The conference was graced with the presence of Dr. Lackie of the Mississippi Conference, who preached a strong sermon and lectured several times. Our much beloved friend, the Rev. E. D. Giddens, district superintendent of the Savannah district, was present, and District Superintendent Jackson yielded the chair to him. Dr. Giddens preached the 11 o'clock sermon on Sunday to over 500 people of both white and colored. The Rev. S. P. Bryant, at 3 p. m., preached, and at night the Rev. William Daniel preached. Both services were attended by very large crowds. The Rev. S. E. Mahrey preached Wednesday night; the Rev. C. W. Prothrow preached the annual sermon Thursday night, and Dr. Lackie Friday night, winding up with the Rev. J. S. Shuman on Saturday night. On Sunday night the Revs. J. H. Grant and A. M. H. Evens preached at St. John African Methodist Episcopal Church; the Rev. Mr. Belenger, Prothrow and the Rev. J. S. Shuman at the First African Baptist Church. Unity pervades throughout the entire district. The good people regretted much to see the close of the conference. The delegates were never cared for better. The Rev. J. H. Pinkney, the pastor, is much beloved by his people. J. H. GRANT.

SUNDAY SCHOOL CONFERENCE.

Of the Seventh General Conference District Methodist Episcopal Church at First Street Methodist Episcopal Church, New Orleans, October 7 and 8, 1908.

10: n. m., devotional exercises, Mississippi, Texas.

Organization.

Remarks by District Superintendent Hubbard.

"The Place of the Bible in the Sunday-school," Texas.

"The Need of Sunday-school Field Workers," Atlanta.

"The Home Department and Its Works," Central Missouri.

"The Need of Efficient Sunday-school Workers and How to Secure Them," Central Alabama.

"The Model Sunday-school," Lexington.

"The Primary Department and Its Management," Florida.

"The Place of the Blackboard in the Sunday-school," Little Rock.

"The Missionary Department of the Sunday-school, Mississippi.

"The Relation of the Sunday-school to the Church," Tennessee.

"The Work of the Sunday-school Board," Upper Mississippi.

"What Is the Sunday-school Doing Toward the Circulation of Our Sunday-school Literature?" Mobile.

"Benefits Derived from Sunday-school Conventions," West Texas.

"The Urgent Need of Sunday-school Institutes," Lincoln.

"The advantages of the Sunday-school Teachers' Meeting," Savannah.

"The Duties of Parents Relative to the Sunday-school," Louisiana.

Dear Brethren: Please leave no stone unturned to be present. This is the first meeting of its kind in the history of the church. You can not afford to be absent from this history-making meeting. Your board and lodging will be free. B. MACK HUBBARD,

1110 Dublin Street,
New Orleans, La.

VIRGINIA

Hinton and Ronceverte.—This is my sixth year on this work. When I came to it, it paid a pastor only \$450; now two stations have been made out of it—Hinton and Ronceverte, each paying \$600, besides White Sulphur Circuit, which pays a supply \$350.—A. BECKS, Pastor.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE ADVOCATE BUILDING FUND STILL GROWING

In less than fifteen days we will be at work on the remodelling of the ADVOCATE Home, 633 Baronne Street. We will be seriously handicapped, however, if our brethren do not respond immediately so that sufficient funds will be on hand when we begin so that we may push forward the work to completion without delay. The responses to our appeal have been many and encouraging. That is the brethren have promised hearty co-operation. If these promises can be realized in dollars and cents we will be able to substantially remodel our building and thus produce a permanent home for the SOUTHWESTERN of which Southern Methodism will be proud. There will be noticed in this week's issue acknowledgment of a contribution from the Hon. R. L. Smith, of Paris, Texas, one of the most distinguished laymen of Texas Methodism. Other laymen should follow his example. Brethren, you have promised to help us; do it now.

Previously acknowledged	\$329.25
T. H. Monson, Monroe, La.	4.00
C. C. Scott, Anderson, S. C.	2.00
R. A. Swann, Abingdon, Va.	2.00
Ladies Aid Society, Shreveport District Louisiana Conference	3.05
Total	\$340.30

The United Kingdom of Great Britain spent last year for naval purposes more than \$160,000,000. The United States comes second spending \$125,000,000; Germany follows spending more than \$90,000,000; France comes next with \$65,000,000; Japan spends \$40,000,000; Russia \$50,000,000; Italy more than \$30,000,000. The United Kingdom has under construction additions to its navy valued at \$45,000,000; Germany naval constructions show a little less than \$45,000,000 and the United States is a close third to Germany. This is a vast amount of money for the maintenance of peace, but if peace can be assured at such a price it is worth the cost. The status of the world's navy is always of interest and while we have given the navy's strength of the nation before because the relative strength of the navies of the nations constantly changes, we give here with some interesting figures relative to the completed vessels now under the flag of the different nations. Great Britain leads with 57 battleships, 34 armored cruisers and 142 destroyers; the United States has 25 battleships, 13 armored cruisers and 20 destroyers; France has 21 battleships, 19 armored cruisers and 48 destroyers; Germany has 22 battleships, 8 armored cruisers and 61 destroyers; Japan has 11 battleships, 11 armored cruisers and 54 destroyers.

The proposition to hold a joint encampment of the Veterans of the Grand Army of the Republic and the United Confederate Veterans is gaining favor. Indeed it is reported that such an encampment will take place in Atlanta, Ga., in 1910. While we can hardly anticipate such a gathering so soon it would be a consummation that would thrill the entire country. But sectional difficulties are not easily wiped out much less the differences and animosity occasioned by the Civil War.

A good way to secure subscriptions is to make subscriber getting a part of the pastoral visitation. If the pastor finds that the ADVOCATE does not go to a certain home it is profitable to the church and to the family to get that family to subscribe to the ADVOCATE. If some pastors find a family not taking the ADVOCATE they send the name and address in to the office and ask that a sample copy be sent. Suppose you try this. We will be glad to send sample copies.

THE NEGRO'S GREAT BURDEN

(Continued from page 1.)

Douglass; to writers like Alexander Dumas and Dunbar; to scholars like Scarborough and Du Bois; to ecclesiastics like Roberts and Burns and Abraham Grant; to leaders like Booker T. Washington and Mrs. Terrell (we purposely direct reference to the living leaders, scholars and ecclesiastics in our own church, since there are so many a limited mention would be invidious). We would then see how much reason there is for optimism; and we would go a long way in encouraging these men and women who, in the face of much disparagement and even subtle persecution, are living the noblest lives, and whose hearts must often have an icy chill almost of despair, not because they are ignored, but because they are bunched off with that scum which unfortunately disgraces every race, white, yellow, red and black."

THE PUBLIC SCHOOL

The season for the opening of the public school is upon us and with the opening of these schools patriotic and parental duty demands that every parent should see to it that every child of educable age shall be enrolled in some school. He who does not appreciate the place of the public school in the American life is truly unpatriotic. He who does not realize the necessity of the educational equipment of his child marks himself at once as an unworthy parent and it is unfortunate for the child to be so parentaged. In discussing the question of public schools Mr. Brierly says:

"The destiny of America lies in our schools. We shall be on the way to the greatest things when our teachers, 'our unordained ministry,' by study, by self discipline, by every physical, mental and, above all, by every spiritual reinforcement, seek to gain the fullest height of their own soul, that upon these little ones, who are the nation that is to be, they may pour forth the treasure of its secret life."

No frivolous excuses should bar the child from the opportunity of a public school education. The matter of a few dimes per week which the child may be able to add to the income of the family by labor is of all excuses the weakest. Any family that can live by the additional \$1.50 per week can live without it and it is purely criminal on the part of parents to rob the child of its legitimate rights which is theirs by birth—a right to an education without which they cannot discharge their duties as American citizens.

In last week's issue we referred to the forthcoming Sunday School Conference of the Seventh General Conference District. We gave the dates as October 6-7. This is incorrect. The correct dates are October 7-8. Dr. B. M. Hubbard, the representative of the Seventh General Conference District on the Board of Sunday Schools, is actively engaged in making preparations for this gathering. He is giving himself unreservedly in the preparation for the meeting. Remember the meeting is to be held in First Street Methodist Episcopal Church, this city, October 7-8.

Another way to secure subscriptions for the ADVOCATE is to seek to place it in the hands of every new member. When a person joins the church it would not be at all improper to ascertain if he takes the church paper. If he does not that's a good time to take his subscription. We understand this is the custom of the German Methodists and it is effective. The German Methodists lead all Methodists in their subscriptions to the official papers.

Dr. Jesse Bowman Young during the past eight years' pastorate of the Walnut Hills Methodist Episcopal Church has raised in collections for the various benevolent causes almost \$38,000, nearly \$10,000 more than in any previous period of eight years in the history of that church. Dr. Young removes this month to Jacksonville, Fla., where he has accepted the pastorate of our church there.

Would not 20,000 subscribers be a great thing for us and for our people?

Of General Interest

FOREST FIRES.

Fires of every distinction are becoming prevalent throughout the country. Besides the numerous conflagrations as a consequence of the burning of huge buildings and which more or less have disturbed the peace and prosperity of many there comes in now for some considerable reckoning what is known as forest fires or the incineration of great forests in several of the states. The Great Lakes States and especially Minnesota have been and are suffering severely from the flames fed and urged on by their dry and powder-like timbers. The towns of Grand Marais, Pigeon River, Chicago Bay, Big Bay, the Indian Reservation and other small towns are in imminent danger of being swept entirely away.

Minnesota, Wisconsin, New York and Pennsylvania are the states which are most greatly menaced. Others which are discommoded because of the fires are Michigan, Illinois and Ohio. The citizens of Grand Marais are gathered along the lake shore holding themselves in readiness for the worst that may come. Boats are at their disposal for an emergency. The city of Duluth, Minn., though yet free from any immediate danger is suffering some discomfort on account of the awful smoke; and the people are praying for a change in the wind or for rain. Detroit, Mich., is so infested with the pall of smoke that navigation was suspended for a time. Chicago, Ill., and Cleveland, O., also are molested by the terrible fumes. So thick is the smoke on the lakes that fog horns are kept constantly sounding to avoid serious accidents.

Men are continually busy fighting the flames; and unless rain relieves the situation very soon the damages that may be done can only be conjectured; for the forests are as dry as tinder. No rain has fallen in some parts for more than two months.

The fires have extended into the Dominion of Canada. In some sections of California forest fires are also doing damage.

Rawhide, Nevada, has been practically annihilated by fire.

RECENT POLITICAL EVENTS.

One of the most important political happenings of the past week was the notification of John Temple Graves that he had been selected by the Independence League to be its vice-presidential candidate. The notification occurred in Atlanta, Ga., and a large and enthusiastic crowd was in attendance. In his acceptance speech Mr. Graves declared that whatever debt the South of reconstruction owed to democracy had been fully paid because, "For thirty years its legions have marched to the polls, bearing two-thirds of the ballots which have borne its spoilsmen across the line to office, and never yet in National convention has a bone been flung to the faithful." He further stated that while conditions had been changed and new economic questions had arisen and while other sections had followed their convictions to new political expression the South had continued docile and obedient and followed in the wake of office-seekers and raised the same old cry and more than once had the men of the South voted for "The yellow dog that wore the party label." These statements were received with great applause. Mr. Hearst and Mr. Hisgen, the Presidential nominee, with other prominent men of the party were in attendance.

Mr. Bryan is now invading the East; having spoken in some of the principal cities of Illinois he is now in Maryland. His Eastern campaign will probably last two weeks.

Mr. Taft has seen fit to change his plan somewhat and having come out of his seclusion made a trip across Ohio on a special train. The keynote of his speeches was "Republican Party and prosperity against Democracy and doubt and possible destruction."

It appears that quite a war has developed upon Speaker Cannon. The temperance host and labor leaders are directing the fight against his re-election. Indeed the thought has occurred to many who are otherwise strong and staunch republicans that the time has come when Mr. Cannon because of the autocratic power which he assumes and the use he makes of it ought to be retired.



MOUNT SCOTT CHURCH,
Liberia, Africa

We are pleased to present in this issue a picture of Mount Scott Methodist Episcopal Church, Cape Palmas, Liberia, the Rev. J. C. Sherrill, D. D., pastor. This building was named for Bishop Levi Scott, the first Bishop of the Methodist Episcopal Church to have visited Liberia, and, according to the brethren who were on the ground, did a most excellent work for the cause. Bishop Scott made his visit to Liberia in 1853. Dr. Sherrill and his loyal

membership have remodeled this building at a cost of \$7,000 and it indeed presents an attractive appearance. It will be remembered that Dr. Sherrill served the First Church at Monrovia with remarkable success, doing a splendid work both for the native and the civilized people of Liberia. He is an indefatigable worker and has a consuming passion for Africa's redemption. The appearance of this church would lead one to conclude that our work in Africa is growing rapidly along the line of self-support.

Personal and General

There are 350,000 Methodists in Georgia. The semi-annual meeting of the Bishops will be held in Indianapolis, Indiana, October 28.

At our church in Krootown, Monrovia, Liberia, thirty-four persons were baptized one Sunday in July.

During the month of July eight thousand six hundred and forty-six retail liquor dealers went out of business.

A man at Cincinnati, recently, in a show window, made the record of playing a piano fifty-one hours uninterrupted.

It is said that about one-third of the male graduates of De Pauw University have become ministers or missionaries.

Miss Betsa A. Crawford and Professor A. D. Augustine were married Tuesday of this week at Cottonport, Louisiana.

General Mario Menocal has been nominated for President of Cuba and given the privilege of running on whatever platform he may think best.

Mr. John R. Lindgreen has added to the endowment of Northwestern University \$25,000, which increases that fund to about two million dollars.

Dr. Theodore S. Henderson, who succeeds Dr. Charles E. Locke at Hanson Place, Brooklyn, begins his pastorate in that church on September 27.

Mr. Andrew Carnegie will give ten million dollars additional for the completion of the Carnegie Technical School of Pittsburg. He plans to make this school the greatest in the world.

The Christian Church will hold a mammoth Missionary Convention in this city in October. There will be delegates from all parts of the world and it is estimated that 5,000 persons will be in attendance.

Miss Nannie L. Goode, for years a teacher in the city public schools of North Carolina, and Dr. E. E. Smith, principal of the State Normal at Fayetteville, N. C., were married in Greensboro, N. C., August 25.

According to a report of the Panama Canal Commission yellow fever has been driven from the Isthmus of Panama and malaria and pneumonia have been reduced, establishing thereby a high average of health.

Mrs. Anna Adams Henley, widow of the late Rev. H. A. Henley, in Central Missouri Conference, who was for many years a teacher in Kansas City public schools has accepted a position in the Sedalia public school.

During the forty-second encampment of the National Grand Army of the Republic held recently in Toledo, Ohio, the Fort Weigs monument at Perrisburg, twelve miles from Toledo, was dedicated in honor of the heroes of 1812.

The Discipline of 1908 will soon be from the press of the Methodist Book Concern. The pastors should canvass their congregations and especially their official boards at once so that orders may be sent in for the Discipline as soon as they appear.

At the recent reunion of the Spanish War Veterans held in Boston where the white and colored camps came together on equal footing, it was determined that the colored brother must meet in a camp of his own. The colored veterans, of course, opposed this but to no avail. They were shut out.

The French government acting on the belief that the notoriety given to criminals by the daily papers is a cause of a large portion of all the crime, has prohibited the publication of photographs of criminals in the newspapers and the press will be denied all material for sensational stories by the police.

Nineteen hundred and nine occurs the centenary anniversary of such men as Mendelssohn, Chopin, Darwin, Cyrus McCormick, General Joseph Johnson, General Raphael Semmes, Edgar Allan Poe, Alfred Tennyson, Edward Fitzgerald (translator of Omar Khayyam), Oliver Wendell Holmes, Kinglake (the historian of the Crimean War), Park Benjamin, Gladstone, and Lincoln.

The Honorable Eugene Chapin, candidate for the Prohibition party for the presidency, alone and unarmed, defied the mob which played havoc recently at Springfield, Ill. Mr. Chapin by his defiance saved the life of a colored man. In recognition of his services a number of Negro journals are supporting him for the presidency. But there are other reasons why the Negroes of this country might support Mr. Chapin.

Bishop David H. Greer, successor to the late Bishop Potter of the diocese of New York of the Protestant Episcopal Church, in stating his position on the divorce question says: "I am absolutely opposed to divorce on any ground. Let there be separation, perhaps—for drink or insanity or cruelty, and possibly for infidelity. But neither party should be allowed to marry again. That should be the position of the church."

Dr. I. Garland Penn's work as Assistant General Secretary of the Epworth League is especially commended in the *Pacific Christian Advocate* of August 12th by Mr. J. W. Efau, the member of the Board

of Control from the fifteenth General Conference District and a leading business man of Seattle. Brother Efau says: "No greater results are shown in all our work than that of Dr. Penn, our assistant secretary, who has charge of the League work among our colored conferences in the Southland. One who knows the peculiar needs of the young folks there, who goes about organizing, educating, inspiring, leading, and developing in such a way as to cause the whole church to appreciate and desire to emulate."

Some time ago we quoted from the *Central* a table showing how many times the leaders in debates in the last General Conference spoke before that body. There were other strong men besides those who appeared the most upon the platform. Bishops Quayle, Anderson and Lewis did not speak at all; Bishop McIntyre, Hughes and Nuelsen made only one speech each; Bishop Bristol, who is put down as one of the best debaters of the entire body, spoke only twice. Among the others who did not speak at all are, to be noted Geo. B. Addicks, C. M. Boswell, Chancellor Bradford, Levi Gilbert, D. D. Thompson, Edward J. Kern, Christian Golder, the Havighorsts, President W. F. King and President W. A. Shanklin.

A writer of an article which appeared in *The Era*, the official organ of the Epworth League of the Methodist Episcopal Church, South, referring to the passing of Blind Tom, says: "That such a being could discourse the sweetest symphonies of creative art, that he could throw the most cultured audiences into the wildest enthusiasm and ecstasy by his improvised rhapsodies, sounds almost like a story from fairyland. But this ebony-finished master of ivory is gone; his silver lute is silent and his golden harp is unstrung. His sightless eyes no longer strain after the vision and his storm-swept soul is free. Himself untaught, he taught America's millions the unread music of earth, sky, and sea, and tuned their ears for the masters who come after the dusky elf-child is gone."

The total valuation of taxable property in Mecklenburg County, North Carolina, is \$22,796,295. The Negroes of the county hold as their own, of the sum mentioned, real and personal property with a taxable valuation of \$631,330. The *Star of Zion* says: "In Charlotte township Negroes own 645 acres of land valued at \$17,090 and 922 town lots valued at \$356,920; personal property valued at \$72,760 and there are 990 Negro polls. In the other townships of the county Negroes own a total of 8,421 acres of land valued at \$56,894 and 54 town lots valued at \$5,752. Outside of Charlotte township there are 1,304 Negro polls. We have been informed that the real estate estimate is 1-2 or 50 per cent; so it is plain that Negroes own nearly a million and a half in this county."

Greenwood, Mississippi, the Rev. H. B. Hart, D. D., pastor, during the past two weeks has enjoyed a great revival. Dr. W. W. Lucas, known to all the readers of the *SOUTHWESTERN*, was present and conducted the meeting. It is the testimony of those who know that the town of Greenwood has never experienced such an awakening before. More than one hundred and four were converted during the meeting and enthusiasm has not abated. People came from ten miles around and the church was too small to accommodate the crowd. The methods were simple and effective. Circulars, personal cards, street meetings, cottage prayer meetings were some of the devices used. Some persons were converted during the street meetings. Doctor Hart reports one hundred and sixty-four added to this church during the year.

Dr. H. T. Kealing, editor of the *Quarterly Review* of the African Methodist Episcopal Church, lectured on a recent Wednesday night in St. James African Methodist Episcopal Church, this city, taking as his subject "How Much Should a Man Weigh." Doctor Kealing did not discuss particularly the weight of a man from a physical standpoint, but his moral, intellectual, spiritual, commercial and social weight were discussed with the vision of a statesman and the wisdom of a philosopher. Doctor Kealing really got out of the old groove and produced a lecture that was at once refreshing, and inspirational. He was eloquent and scholarly; his delivery was graceful and forceful; his conclusions were sane and sound. Doctor Kealing is one of the safest and most progressive leaders of our people in this country. It is a real delight to hear him. A representative audience greeted the Doctor on that occasion.

Personals

The Rev. Mrs. C. E. Bradford of Darrow is on the sick list.

Mr. and Mrs. Robert Oldham of Kosciusko, Miss., are bereaved in the death of their infant, who died June 10.

The little son of Mr. and Mrs. George Smith, of Kosciusko, Miss., was called to the care of its Heavenly Parent on June 9.

Mrs. Mary Shief of Pass Christian, Miss., is the guest of the Rev. and Mrs. P. F. Robinson, her daughter, at Laurel, Miss.

Miss Orella Williams of Sarah Goodrich Hospital, a promising young lady of Darrow, is spending her vacation with her relatives, Dr. and Mrs. E. A. Raymond.

The good people of Hernando and Loves, Miss., presented to the pastor and wife, on August 17, about 200 pounds. The many good things which they left at the parsonage were highly appreciated.

Our church at Spring Creek, La., is prospering under the pastorate of the Rev. J. D. McCain, who is well liked by his membership and is highly respected by the entire community. Several souls have been converted under his preaching.

The Willing Workers Club gave an excellent concert on Saturday night, August 29, at Spring Creek, La., under the auspices of Miss Louisa Kimpfen and Miss Lillian A. McCain. Miss M. L. Hays is secretary of the club of Willing Workers.

The Rev. and Mrs. D. J. Price, her nephew and niece, Master Eddie Thompson and Miss O. N. Bourgeois, have just returned from a vacation of several weeks, visiting relatives in St. Johns and Ascension parishes, Union and Donaldsonvills, La.

As a mark of esteem, the Rev. J. M. Harris, D. D., pastor of our church at Mexico, Mo., through the kindness of Mrs. Amanda Henderson and friends, was recently presented with a gold-headed umbrella. The Doctor and his wife are held in high esteem by the people of Mexico.

The tenth session of the Annapolis District Conference of the Washington Annual Conference, will convene in the Mount Hope Methodist Episcopal Church, Calvert County, Md., September 23, 1908. The Rev. T. H. Moten is pastor, and the Rev. W. H. Gaines is district superintendent.

Too much praise cannot be given to Mahala Jackson, who led a crowd of ladies and gentlemen to the parsonage of our church at Collins, Miss., on the night of August 22, bringing sixty-five packages or more of serviceable goods. A purse of \$2.85 was also presented to the pastor, James Robinson.

On the night of August 28 a great storm passed through the parsonage of the Scott Methodist Episcopal Church, North Birmingham, Ala., filling the table with money and good things. The Rev. and Mrs. N. H. Redrick are delighted over this evidence of appreciation on the part of their members and friends.

A token of appreciation of the good

people of Vinton, La., to their pastor, the Rev. B. Csrr, was their recent gift of a purse containing a neat sum and numerous pounds of groceries. Among the company were Mesdames Odeal White, Viola Galaway, Melinda Giviani, Matilda Polers, Messrs. Henry Lanear and S. Grant.

Madison County, Miss., gives a six months' free school, and the good people supplemented it with two months, making the term eight months the children of Cobbsville enjoy. What this vicinity has done every vicinity with similar school terms can do. This movement was brought about by R. S. Stovall, their teacher.

A great day in Griffin Methodist Episcopal Church, Starkville, Miss., was August 23, when Mrs. A. P. Camphor delivered two strong addresses on Africa, and all understood the conditions in Africa as never before. The generous people of Starkville gave to her for her special work \$25. The Rev. E. C. F. Trouper is pastor.

The Rev. R. A. Swann, our pastor at Abingdon, Va., sends to this office \$2 to be applied on the ADVOCATE Building Fund, and says the same was raised by a small boy of his church, namely, Master Arthur O. Williams. We are sincerely grateful for this substantial evidence of our young friends' interest in the SOUTHWESTERN. It is encouraging.

The kindly members of Magnolia Methodist Episcopal Church, Jackson, La., recently presented to their pastor, the Rev. J. J. Woolridges, and wife sixty pounds of choice groceries. Mrs. Julia Dunn, a member of Wesley Methodist Episcopal Church, Jackson, and Mr. Aaron Graham led the host, and in the midst was the Rev. J. C. Stull. A neat sum of money was also presented to the pastor.

The Woman's Home Missionary Society of Andrews Memorial Methodist Episcopal Church, Pratt City, Va., met on September 30, the fifth Sunday, at 2 o'clock and had a special sermon, preached by the pastor, the Rev. C. H. Brown. The little church was crowded. The pastor preached a good sermon. A nice collection was raised. Mrs. Mary Trambis is president, and Mrs. Frances Allen, secretary.

After the close of the meeting at Columhina Church, Miss., the following good brothers took their teams and brought their pastor a large supply of stove wood, sufficient for the entire winter: Joe Bush, Elie Saunders, Sidney Norwood, Richmond Draine, W. H. Harvey, James Norwood, Andrew Gregory, Luther Whitehead, Nathaniel Harrison, R. B. Maxwell, Isaac Davis, P. R. Saunders and brother. Pastor M. C. McEwen takes this method to thank them.

On August 25 a grand birthday reception was tendered the Rev. and Mrs. J. S. Vearn, in honor of his forty-fifth birthday, by the members and friends of Taylor's Chapel Methodist Episcopal Church, New Roads. A host of friends were present. A neat program was rendered. Dr. H. J. Yoist and S. S. Earls delivered suitable addresses. The Rev. and Mrs. J. S. Weaver were presented with many beautiful and useful gifts and a handsome purse of money, after which all enjoyed the refreshments that had been prepared by the following committee:

Mrs. F. H. Yoist, Susie Earls, M. Carney, R. Thompson and Messrs. S. Page, C. Brown, Dr. H. J. Yoist and S. S. Earls.

A grand reception was tendered the Rev. J. W. Turner, district superintendent of the Boston Roush District, in Jackson's Chapel, Zachary, La. The affair was under the auspices of Mesdames E. J. Harrison, Amelia Moor, Gilbert Moor, Bell Ridley and Martha Moor. The Rev. J. W. Turner is highly respected by all the people of Zachary. He closed up his third quarterly conference with great success. At the close of his sermon thirteen persons knelt at the altar for prayer. The pastor, the Rev. E. J. Harrison, is doing good work at this place.

The Ministerial Union of Greensboro, N. C., is proving a power for much good in the harmony and Christian fellowship among the various churches of the city. On Tuesday evening, August 11, the closing meeting for the summer was held in the church of the Rev. C. S. Brown. A neat program was carried out, and by the unanimous request of Union in a previous meeting Dr. J. D. Chavis, head of the Teachers' College in the state college here, preached to the Ministerial Union and a large congregation. Dr. Chavis selected as a theme "A Call to Leadership," and handled the subject in his own characteristic and powerful manner. At the close of the service the Rev. Mr. Brown and his church spread a banquet for the preachers and their wives. The meetings will open again the second Tuesday in September. The Rev. J. A. Laughlin is assistant secretary.

PITTSBURG, PA., METHODISM.

For more than twelve months the members of the Washington Conference and our many friends in the church have been anxious about the future of the Warren Methodist Episcopal Church. It is true we have had the time of our lives to protect our property and at the same time keep abreast with the advance of church life in this city; but by the help of God we have been able to secure to our Methodism both property and name. After a delay of twelve months the contractors were able to resume work on the contemplated new building. The delay was caused because of the Jews failing to carry out their agreement in the purchase of the old church, but through the careful management of the members of the trustee board, especially the very able assistance given by the president of said board, Mr. C. W. Posey, who is considered as one of the best financiers of the city, the property was made safe to us and we have nothing to fear. In all the transaction the Rev. S. A. Virgil has shown his ability and skill as one of the strongest leaders in our church. This is not only the expression of the membership but of the best citizens as well. He is spoken of as a safe and fearless leader. With all the trouble we have had, he has succeeded in keeping the membership together and even increasing the number on an average of ten each quarter. There is no Sunday morning that we haven't two or three hundred present out of a membership of three hundred and seventy on roll, and when we further consider that we now worship in a hall it is a great victory for us in Pittsburg. There was a time when we thought young preachers would be a failure, especially here, but the Rev. Mr. Virgil has fully convinced us that at the age of thirty-five he is a safe leader and a profound thinker. The dignity of our entire

Methodism has been preserved here as never before in all our history, and our future is safe in western Pennsylvania. The church when completed will be a pride to us and to the race; it will cost about \$45,000. It is situated on one of the main avenues and is easily reached from any part of the city. The members of Warren Church are very thankful to all who showed their interest during the days of their struggles.—Samuel Hopewell.

WOMAN'S HOME MISSIONARY SOCIETY, CENTRAL MISSOURI CONFERENCE.

The women in the Central Missouri Conference are quietly working "for the love of Christ and in His name." They had an enthusiastic conference meeting in St. Louis last March, and, after the conference was divided up into four districts, Mrs. Smalley and Mrs. Lawless were put in charge of the St. Louis District; Mrs. Smith and Mrs. B. F. Bateman, of the Sedalia District; Mrs. Bell, Mrs. Whaley and Mrs. Harris, of the Mexico District, while the St. Joseph District is to be provided for by the conference corresponding secretary. Lately Mrs. Smith organized an auxiliary at Clinton; Mrs. Henley organized an auxiliary, Queen Esther and Mother's Jewels at Fayette; Mrs. Harris reorganized at Mexico; Mrs. Bell has organized at Moberly, Mineola, Dawville, Sturgeon, Wellsville, Montgomery and Fulton. Mrs. Georgia Whaley-Moss at Armstrong is an enthusiastic treasurer, and, as the year's reports have just closed, we feel gratified that they are as good as they are. The women held good district meetings at Greenfield, especially in August. Plenty of literature was upon their table, and the Stars and Stripes were in evidence. Will each pastor please encourage the organization of an auxiliary and where it is impossible to organize please appoint some young woman to interest the women in your charge, and learn of another opportunity that God is giving to help humanity. We have thirty auxiliaries organized now, and if each of these auxiliaries could help to the extent of at least \$3 each we could send both the corresponding secretary and the delegate to Philadelphia in October to the national meeting. That we have been organized but little more than five years and to have auxiliaries in nearly half of the pastoral charges is no bad showing. We pray for more consecrated women in our conference.—Mrs. A. A. Henley, Corresponding Secretary.

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Revival Notes

The revival meeting closed out this year, with forty-two souls added to the Harris City, Ga., charge. The Rev. J. E. Sapp is pastor.

The Rev. S. D. Pryor has just closed a very successful revival at Frcehope, Vandalia, Texas. Nine conversions and eleven additions resulted.

At Godman (La.) Chapel the Rev. Thomas Williams, pastor, during the recent services there were fifteen conversions and twenty-six accessions.

The revival held by the pastor of Athens Circuit, the Rev. A. E. Franklin was very successful; eighty-three members were added to the circuit.

The Rev. A. J. Trice, our pastor at Hernando, Miss., closed a very successful revival meeting at that place September 6, with twenty-one converts.

The Rev. R. R. Williams has held a revival with telling effect at Dadeville, Ala. There were thirty conversions, and the church was generally revived.

The meeting closed at Ackerman, Miss., with forty-five conversions and fifty accessions. Pastor J. Burton was assisted by the Rev. E. C. F. Troupe of Starkville.

At Mason (Tenn.) Station the pastor, J. H. Thompson, has just closed a week's meeting, which resulted in nineteen converts; thirteen united with the church.

At Bossier City, Pastor William Emmett is in the midst of a great revival effort. Already eleven souls have acknowledged Christ, and there are others at the altar.

Five conversions and seven additions were reported at the close of the second quarter of our church at Truesdale, Mo., the Rev. H. T. Canady, pastor. Four persons received baptism.

On the Kennolia, (Miss.) Circuit a glorious revival was held, closing with the third quarter with ninety conversions and eighty-five accession. Forty were baptized. The Rev. J. E. Coleman is pastor.

The two churches on the Union charge closed a great revival meeting at Union, Miss. There were brought into the church of Christ 112 souls. Two-thirds of this number are men. The Rev. S. H. Glenn is pastor.

The Prairie Plains (Tenn.) Circuit has been blessed with a wonderful revival, with fifty-one accessions to the church and forty conversions. The Rev. D. A. Runnels assisted the Rev. R. V. Doakes, pastor, rendering valuable service.

The meetings at Piney Grove, S. C., and Allen Chapel, the Rev. A. D. Harris, pastor, resulted to the glory of God. In these protracted efforts twenty-five converts were taken into the church and thirteen received Christian baptism. The church is greatly revived.

The recent revival on the Caledonia (Miss.) Circuit has added to the church forty-eight members; forty-five of this number were converted during the meeting. The Rev. L. A. Armstrong, pastor, was assisted by his father-in-law, the Rev. P. H. Travis, district superintendent of the Griffin District.

"At the Bethel Methodist Episcopal Church, De Soto, Miss., in my revival meeting during August, I was assisted by the Revs. J. A. Alston, J. McBee, S. M. Poar and B. Poar. The meeting was a great success. Eight souls were added to the church.—The Rev. J. E. Webb, Pastor."

At Summit and Magnolia, Miss., the Rev. H. J. Jordan, pastor, the revival closed on August 27, with thirty-five conversions, making a total of forty-two conversions up to date. We had with us the Rev. T. W. Davis, who rendered great service to the church; he is a good preacher.

From Fayetteville, Ark., under date of August 28, the Rev. F. J. Jacob, pastor writes: "I have just closed a glorious revival, in which I was assisted by the Rev. F. Quick, our pastor at Bentonville, Ark. We were successful in having fourteen conversions and seventeen conversions."

St. Paul Church, Guthrie, Okla., the Rev. R. R. Powers, pastor is on a boom again. During two weeks' meeting the Rev. Wade Hamilton of Oklahoma City and the Rev. William White of Danville Ark., did a great deal of good in helping souls to Christ. There were thirty-five souls added to the church.

"We have just closed a very successful revival at Little Rock Church, on the Bridgeville (Miss.) Circuit, with fifty-one precious souls happily converted, and all joined our church. I baptized at the altar Sunday forty-five. We had with us the Revs. R. H. Patton and J. H. Cook, who preached very strong sermons."—M. White, Pastor.

The Leigh Street Methodist Episcopal Church, Richmond, Va., is enjoying one of the greatest gospel tent meetings in its history. To date (September 1) twenty-seven converts and eighteen at altar; eighteen accessions. The meeting has stirred this Baptist center as none other on Methodist grounds since the fall of Richmond, writes the Rev. W. H. Dean, pastor.

The revival at Ames Chapel of the Luther and Arcadia, Okla., churches has closed, with eighteen accessions to the church and twenty-two converted. The Rev. S. D. Brown of McAllister, Okla., rendered good service, as did also the Rev. L. Hardiman, the singer, and all of the local preachers gave excellent service. The Ames Church is revived. The Rev. C. A. Wallace is pastor.

The results of the ten days' meeting at Macedonia Church, Clinton, La., the Rev. A. J. Proctor, pastor, were 111 converts and two reclaimants, and on August 30 eight infants and twelve adults were baptized. The Revs. G. A. Payne and R. Jones preached glorious sermons. Read into full membership, seventeen. Under the pastorate of the Rev. A. J. Proctor, Macedonia is spiritually alive once more.

Assisted by Mr. E. C. Dobbs, teacher in the public school, on the Ripley (Miss.) Circuit, who by holding daily a short prayer service in his school room caught and directed the attention of the young people to the meeting, the Rev. J. W. Johnson, pastor, had large success. The people of the community say that such a revival was never before witnessed on the Ripley

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Circuit. Mr. Dobbs is a student in Rush University.

At Bresteau a small point seven miles from Hallettsville, Texas, was conducted recently a very successful revival. Eleven precious souls professed a hope in Christ; ten joined the church, and the church was greatly revived. Baptism was deferred until August 23, which proved to be the greatest day in the history of Methodism at that place. On August 23 six were baptized and three received into the church. The class leaders presented the pastor, J. W. Stone, with \$29.26.

On the East Mexia (Texas) Circuit, the Rev. G. W. White, pastor, revivals have been held at all three of our churches, the greatest in their history. The result was sixty conversions; of this number fifty-four joined our church. The churches were awakened as never before. The membership has as its watchword: "Seventy-five souls for Christ, every dollar of our benevolence, pastor and district superintendent paid in full, and fifty cash yearly subscribers to the SOUTHWESTERN."

"Our membership on the Leona (Texas) Circuit have been blessed with three weeks' revival meeting. Beginning at Spring Creek Church, we had a splendid ten days' meeting, and five precious souls were saved. At the Two Mile Church, when we arrived, an effective prayer meeting was in progress. On Saturday came District Superintendent M. Q. A. Fuller to hold our third quarterly conference. He rendered excellent help in our revival. His sermon on Sunday was a spiritual treat; subject, "Follow Me." The Rev. A. H. Crawford, pastor of the African Methodist Episcopal Church, Navasota, deserves special mention, for he spent several days in assisting us. On Wednesday night of the second week we closed with ten souls added to the

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church and the membership generally revived.—G. W. Carter, Pastor."

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.

must come to the front. Don't fail to bring up all of the assessments for both Sunday-schools and Epworth League. Brethren, let us be on time at the district conference with round reports. Let each bring three cash subscriptions to the SOUTHWESTERN. Don't fail in any of our obligations.—G. T. Saxton, President; S. McDonald, District Superintendent; D. W. Nelson, Secretary.

LADIES' AID CONVENTION, ALEXANDRIA DISTRICT.

The Ladies' Aid Convention this year at St. Peters Methodist Episcopal Church, Maringouin, La., the Rev. A. B. Venable, pastor, on October 15 and 16. All pastors of the Alexandria District are requested to see to it that their charges are represented. Reduced rates will be had on the Texas and Pacific Railroad and all branches from New Orleans to Maringouin and from Shreveport to Maringouin. Mrs. E. A. Young, the president of the district, with her cabinet of officers, have a fine program. All pastors, district superintendents and lay workers are respectfully invited to attend. Special invitation has been extended to Bishop Neely. Prof. M. S. Davage promises to be present.—Joshua J. Obce.

Woman's Home Missionary Societies, Palestine District: Dear Sisters: I wish to call your attention to our pledges made at the district conference. You are aware that we raised only \$8 at said conference on our King Home apportionment. We were requested to raise \$1 from each church in the circuits and \$1 from each station. This money is now due. I wish to call the attention of each president of the local auxiliary to said request and ask that you will at once raise said amount. Where there are charges not having the auxiliary organized I kindly ask the pastors of said charges to raise said monies and forward the same to Mrs. M. A. Johnson, Marshall, Texas, who will receipt you for the same. I also wish that the secretaries furnish me the names of the officers with their post-office addresses, so that in making my rounds I can notify them of my coming. You know, sisters, that all of the auxiliaries did not

report at our district conference. Our annual dues are to be forwarded to Mrs. M. A. Johnson, Marshall, Texas. Now, sisters, let us bestir ourselves. Our annual conference will convene in the near future, and we wish to make a creditable showing.—Mrs. M. D. Robinson, president of the Woman's Home Missionary Society, Palestine District, Texas Conference, Box 45, Bryan, Texas; Miss T. A. Grace, Corresponding Secretary, Midway, Madison County, Texas.

Council of District Superintendents and pastors of the Negro Conferences: Dear Brethren: At the last council in Atlanta, Ga., last year, it was voted to hold the next council in the city of Nashville, Tenn., as the guest of Walden University, during the fall. But since this has been the general conference year, which has greatly taxed the financial condition of the church, and a depressing panic has rested upon us for a year, I have been instructed by the president and others in authority to call off the council for the present year altogether, and say that the call will be again next year, 1909, in the same city and place or elsewhere if not agreeable at the above place. The council is a recognized voice of the Negro in the church, in assembly, and since many grave things are developing toward the interests of the Negro in the church, it is wisdom to keep the council in force and as a watchtower.—W. H. Nelson, Corresponding Secretary.

District Rounds

SEDALIA DISTRICT.

THIS ROUND.

Beaman, September 19-20; Dresden, 22-24; Sweet Springs, 26-27; Otterville, 30-October 1-2; Houstonia, October 3-4; Centerville, October 10-11; Warrensburg, 17-18; Clinton, 24-25; Osceola, 27-29; Butler, 31-November 1; Joplin, November 7-8; Neosho, 10-12; Springfield, 14-15; Ozark, 18-19; Rolla, 21-22; Carthage, 21-22; Lebanon, 28-29; Mount Vernon, December 5-6; Sedalia, 12-13; Versailles, -9-20; California, 21-23. Brethren: We kindly request each pastor in the district to shoulder his part of the responsibility. Please see to it that every dollar of benevolence is raised this conference year. The charges that are behind with the general conference expenses last year we ask to collect it at once, or as soon as possible, and forward it to the proper place. This is splendid weather for revivals. Please see to it that you have one in your charge. Circulate as far as possible the SOUTHWESTERN in every family.—W. H. Smith, District Superintendent.

TUPELO DISTRICT.

FOURTH ROUND.

Amory, September 19-20; Tupelo, 25-27; Tupelo Circuit, 26-27; Ripley Circuit, October 3-4; Bell Circuit, 10-11; Amory Circuit, 14; Pontotoc Circuit, 17-18; Houston, 24-25; District Conference at Pontotoc, 27-November 1; Pontotoc, October 31-November 1; Union Grove, November 7-8; Houston Circuit, 14-15; Ripley, 21-22; Corinth, 27-29; Corinth Circuit, 28-29; Cotton Plant, December 5-6; Okolona, 11-13; Okolona Circuit, 12-13; New Albany, 18-20. Brethren: I trust that each of you will make this the fourth round the most successful of the year. I shall expect a full report of all benevolences at the district conference from each. Be sure and bring to the district conference your full apportionment for Rust University; this must be strictly seen after. I am very anxious that

each of you appoint a day as SOUTHWESTERN day, notifying Dr. Jones of the same. Let this come before the district conference if possible and bring your subscriptions to the district conference. Dr. Jones will be there to receive them. Also each pastor must bring what he has collected for the fitting up of the SOUTHWESTERN office.—W. C. Clay, District Superintendent.

MAYSVILLE DISTRICT.

THIRD ROUND.

Orangeburg, September 26-27; Tolesboro, 27; Holly, —; Germantown, 28; Millersburg, 29-30; Washington, October 3-4; North Fork, 5; Maysville, 10-11; Augusta, 7-8; Poplar Plains, 9; Sherburne, 12; Sharpsburg, 14-15; Clay City, 16; Portsmouth, 22-23; Louisa, 24-25; Flemingsburg, October 30-November 1; Tilton, November 10 (11 a. m.); Moorefield, 13; Mount Sterling, 15 (7:30 p. m.); Little Rock, —; Ironton, 23; Pikeville, —; Covington, December 6-7; Boyd, 12-13; Lair, —; Dover, —; Cynthia, 19-20; Falmouth, 13-14; Laurel, —. Brethren: Please have balance ready on your minute fund. Push! Push your benevolences; have no blanks.—G. W. Zeigler District Superintendent.

GULFPORT DISTRICT.

FOURTH ROUND.

McHenry, September 26-27; McLaurin, October 3-4; Sumrall, 5-6; Leaf (Merrill), 10-11; Augusta, 17-18; District Missionary Convention at Handsboro, 21-25; Basin, 24-25; Elder, 27; Picayune, 28; McNeal, 29-30; Lumberton, Poplarville, 31-November 1; Wiggins, November 3-4; Bond, 7-8; Delisle, 11; Bay St. Louis, 12-13; Pearlinton, 14-15; Biloxi, 17-18; Ocean Springs, 19-20; Pass Christian, 21-22; Handsboro, 28-29; Gulfport, December 5-6; Moss Point, 12-13; Escatawpa, 13-14. Brethren: This brings us to our fourth and last quarterly conference for this year. Some of you have had great revivals and have raised every cent of your benevolent apportionment and are now ready to make your annual report. Some have not done very much along either line as yet, but have plans on foot to raise their apportionment. We cannot afford to do otherwise. The battle is the Lord's. I know you have read the urgent appeal of Editor R. E. Jones of the SOUTHWESTERN for a united effort to secure 5000 new subscribers. Shall we heed this appeal? To not do so would be disloyal. Now, then, let each pastor send to the office for sample copies of the SOUTHWESTERN and make a canvass from house to house, and you would be surprised at the results. Let us send Dr. Jones 150 new subscriptions in thirty days—five from each circuit and station, which would make 110—and I shall secure forty at large, which will make it. On October 21 to 25 the District Sunday-school, Epworth League, Woman's Home Mission and Ladies' Aid Societies will hold their annual district convention at Handsboro, Miss. The Rev. G. G. Logan, D. D., our field secretary of the Foreign Missionary Society will be on hand the first day, Wednesday, October 21, to receive the full apportionment from your charge for Foreign Missions. Each pastor will receive vouchers for the same. Brethren, be on hand. You can't afford not to make a report. Each Sunday-school, Epworth League chapter, Women's Home Mission and Ladies' Aid Society is expected to send one delegate. Elect your delegate at once. What missionary money is raised and reported by each one of these organizations the charge or circuit they represent

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A reliable colored woman to cook and do housework for family of three. Country woman preferred and will furnish transportation from reasonable distance. Wages, \$14 per month. Good comfortable home and kind treatment. Family washing is sent out, but washing utensils will be furnished servant free. Must sleep on premises. Good reference required. Address L. C., care of SOUTHWESTERN CHRISTIAN ADVOCATE.

will get credit for it. Let each department make a round report. Mrs. L. J. Hall, our efficient president of the district Woman's Home Mission and Ladies' Aid Societies, will be on hand to hear the reports of the different auxiliaries. Prof. J. W. Randall, president of the District Sunday-school Convention, and the Rev. A. M. Tutter, president of the District Epworth League, will have charge of the Sunday-school and Epworth League program. The program for the occasion is now ready for the press and will be sent to each circuit and station for distribution in a few days. Let's have a great missionary rally.—Simon H. Connor, District Superintendent.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as The First and Original Tasteless Chill good for Grown People as for Children. Tonic. The Standard for 30 years. Price 50c.

Doings of the Workmen

ARKANSAS

Van Buren.—Sunday was a great day at Mount Olive Methodist Episcopal Church. Our rally was on for the completion of the church. The clubs raised: The Regulars, led by the men, \$37.50; Asbury, led by the married women, \$86.30; Beacon Light of single girls and boys, \$20; Morning Star, led by the younger boys and girls, \$20; Junior League Club, led by the children, \$11.22. The following brethren were with us and preached: the Revs. B. J. Griffin, of Fort Smith, J. E. Rodgers, of the Baptist Church, W. H. Kolhelm, of the African Methodist Episcopal Church and Deacon Jones of the Christian Church. Total collection for the day, \$175.02. All the departments of the church are alive. We are working quite hard trying to get our church ready for the District Conference, which will convene at Van Buren, Ark., September 10, 1908.

A. T. Stephens, Pastor.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, proof address Mrs. M. Sumner, South Bend, Ind.

COLORADO

Colorado Springs.—With a spontaneity seldom witnessed in this city, the people who are interested in saving the People's Methodist Episcopal Church (colored) from being sold under the auctioneer's hammer, came forward yesterday (August 16) and in small amounts contributed a total of \$844 toward paying off the mortgage of \$1,500 standing against the property. Dean A. C. Peck of Denver, who has been instrumental in aiding many similar causes in this city, spent the day here, and last night spoke in terms of high commendation of the unselfish character of the congregation that has made such an effort to pay off its own debt. Most of the contributions came from the colored people who belong to the church, showing that they are willing to help themselves to the utmost of their ability, though all are people of small means. The general and unanimous nature of the offering is seen in the fact that the only contribution of more than \$10 was one for \$25 from a prominent business man of this city, all the remainder being made up of small amounts, mostly by colored people. To-day Dean Peck will see several of the business men of Colorado Springs, and others will be waited on by a committee from the church headed by the pastor, the Rev. H. South, and Frank J. Loper, in an effort to raise the sum of \$656 that is still needed to pay off the mortgage. It is expected that the response made by the members of the congregation and other colored people of this city in aid of the church will be appreciated by the wealthy men of Colorado Springs and that there will be no great difficulty in raising the required amount to complete the payment of the debt.

GEORGIA

Lutherville.—This charge, which includes Mt. Zion, has just passed through a great spiritual experience. Our protracted meeting began on the 16th inst. and closed on the 29th. This

work has not had such an awakening for years. The officers and members entered into the meeting with zeal and their efforts were intensely earnest throughout. The pastor's every wish was acceded to and by judicious planning we were enabled to carry on meetings both at Lutherville and Mt. Zion last Sunday at the same time with surprising results. The third quarterly meeting was held during the meeting, presided over by the Rev. S. E. Jones. He preached to large congregations each night and swept everything before him by his eloquent and pathetic appeals. As a result thirty-four were added to the church, seventeen at each place. Sunday, the 29th, was a great day of spiritual feasting at Mt. Zion. Many were baptized; a great many partook of the Lord's Supper. The meeting was a financial success. The elder was paid in full, \$16.50 and a neat sum raised for the poor. The pastor was remembered and a substantial donation given the Rev. Mr. Jones. The people on this charge cannot be surpassed for Christian fervor and genuine fidelity.—W. B. Wood-Pastor.

Eastman.—My third quarterly conference was held at Eastman in Trinity Chapel by the Rev. R. Jones. The pastor's report was remarkable. Number of converts, 7; added to the church, 7. The people are well pleased with the Rev. Mr. Watkins at this place. Paid pastor this quarter, \$50; for missions, \$8; District Superintendent, \$7; total amount, \$65.—J. W. Watkins, Pastor.

Torturing Animals To Assist Science.

Is A Cruel Method to Follow, But It Has Saved Many Human Lives.

Prof. Pawlow, of Russia, was engaged for many years in experimental work, trying to learn the workings of digestion, especially the digestive glands.

He, with able assistants, operated upon dogs, cats, guinea pigs and other animals.

His methods were seemingly painful, but he gave to science a work which won the Nobel prize and made for him an undying fame.

Science penetrated the secrets of nature. Prof. Pawlow saw animals digest food. He analyzed juices from every part of the digestive canal and stomach under all conditions of digestion. He spent years of ceaseless study amid the howling and dying beasts, but he won, and science today looks upon him as a great man.

"To do a great right do a little wrong" Shakespeare said, and Prof. Pawlow obeyed this trite saying.

Stuart's Dyspeptic Tablets are prepared by the most scientific process. They are produced by modern appliances, and meet the demand of 20th century chemistry.

They give man the means to correct his infirmities of stomach and digestive organs.

They enrich the blood, give nature the juices and fluids she lacks, stop the formation of noxious gases and the fermentation of food. They neutralize powerful acids and alkalies, which irritate and devour the stomach. They prevent and relieve bowel and intestinal trouble and soothe the nerves.

They should be used after every meal whether one has dyspepsia and stomach trouble or the stomach be naturally healthy. By their use one may eat at all hours and whatever one desires and they help the system digest or throw off such food. They are thoroughly meritorious as their tremendous sale and popularity illustrate.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. JOHN H. STANLEY.

The Lexington Conference is called to mourn the loss of another of its members in the person of the Rev. John Henry Stanley, who died at his post in Flemingsburg, Ky., on Friday, August 21, 1908. He was born in Fayette County, Ky., October 20, 1852. He entered the Lexington Conference in 1880 and filled acceptably the following appointments: College Hill, Harrodsburg, Greenwich, North Middletown, Asbury, Lexington, St. Paul, Paris and Flemingsburg, from which his soul took its flight to the glory land. He also served the Lexington District as district superintendent for ten years with marked ability. Brother Stanley was much loved by his brethren and the people in general for his high Christian character and faithfulness to his calling. For more than two years his health had been failing, and at the last conference was asked by his wife and family to rest this year, but he said that he wanted to die in the ministerial harness. His request was granted, and with an unbroken chain of twenty-eight years' service in the ministry he laid down the cross at 7:15 p. m., Friday (August 21), and took up the crown in the heavenly land. The funeral proper was conducted in Flemingsburg on Sunday a. m. by the Rev. R. F. Broadbush, pastor at Maysville, and the Rev. G. W. Zeigler, D. D., district superintendent of the Maysville District. On Monday the body was shipped to Lexington and laid in state in Asbury until 2:30 p. m., when one of the largest gatherings of people ever seen there on such an occasion assembled to hear the eulogies by Drs. G. W. Zeigler and H. W. Simmons, the Rev. W. L. Muir and R. Hickman. Mrs. Marby of Flemingsburg and Miss Zoa Bloomer rendered beautiful solos. The U. B. F. Lodge, No. 51, and Hiram Lodge of F. A. M. of Paris, assisted by Lincoln Lodge of Lexington, held closing services in Cemetery No. 2. He leaves a wife, three sons, two daughters, three sisters and a host of loving friends to mourn their loss. Ministers of the Lexington Conference present were: The Revs. G. W. Zeigler, D. D., S. G. Turner, B. J. Strider, Willis L. Muir, G. F. Carr, D. R. Hickman, H. W. Simmons, D. D., Joseph Small, E. D. Miller, R. T. Gorham, F. P. Robinson, W. H. Bloomer, S. W. Duncan, C. E. Alexander, W. H. Stevenson. Other pastors: Revs. J. T. Frey, S. P. Young, R. Jackson of the Baptist Church, the Rev. Mr. Baskerville of the Episcopal Church and the Rev. J. M. Turner of the African Methodist Episcopal Church.

MRS. J. N. LIBURD.

Waynesville, Ga., lost one of its useful citizens, the church and husband a faithful member and wife, in the death of Mrs. J. B. Liburd, on July 21, 1908, at the age of thirty-eight years after a year's illness. She bore her affliction heroically. Her husband and his faithful members did all in their power

If You Read This

It will be to learn that the leading medical writers and teachers of all the several schools of practice recommend, in the strongest terms possible, each and every ingredient entering into the composition of Dr. Pierce's Golden Medical Discovery for the cure of weak stomach, dyspepsia, catarrh of stomach, "liver complaint," torpid liver, or biliousness, chronic bowel affections, and all catarrhal diseases of whatever region, name or nature. It is also a specific remedy for all such chronic or long standing cases of catarrhal affections and their resultants, as bronchial, throat and lung disease (except consumption) accompanied with severe coughs. It is not so good for acute colds and coughs, but for lingering, or chronic cases it is especially efficacious in producing perfect cures. It contains Black Cherrybark, Golden Seal root, Bloodroot, Stone root, Mandrake root and Queen's root—all of which are highly praised as remedies for all the above mentioned affections by such eminent medical writers and teachers as Prof. Bartholow, of Jefferson Med. College; Prof. Hare, of the Univ. of Pa.; Prof. Finley, of Howard, M. D., of Bennett Med. College, Chicago; Prof. John King, M. D., of Cincinnati; Prof. John M. Scudder, M. D., of Cincinnati; Prof. Edwin M. Hays, M. D., of Hahnemann Med. College, Chicago, and scores of others equally eminent in their several schools of practice.

The "Golden Medical Discovery" is the only medicine put up for sale through druggists for like purposes that has any such professional endorsement—worth more than any number of ordinary testimonials. Open publicity of its formula is the best possible guaranty of its merits. A glance at this published formula will show that "Golden Medical Discovery" contains no poisons, harmful or habit-forming drugs and no alcohol—chemically pure, triple-refined glycerine being used instead. Glycerine is entirely unobjectionable and besides is a most useful agent in the cure of all stomach as well as bronchial, throat and lung affections. There is the highest medical authority for its use in all such cases. The "Discovery" is a concentrated glyceric extract of native medicinal roots and is safe and reliable.

A booklet of extracts from eminent medical authorities, endorsing its ingredients mailed free on request. Address Dr. R. V. Pierce, Buffalo, N. Y.

er to prolong her life. She had been the helpmate of the Rev. J. B. Liburd for six years. The Rev. E. D. Giddens, district superintendent, conducted the funeral.

MRS. AMY EVINS.

Amy Evins, a faithful member of Shiloh Methodist Episcopal Church, Newberry, Ala., died September 1, 1908. She was the wife of the Rev. Jefferson Evins who went to his reward about twelve years ago. Her sweet Christian life and its influence have done much for the community, while she, through her death, gains the reward for the faithful. We lose much in our church here. She had been in feeble health for nearly a year, and was about eighty years old. The funeral was conducted by the Rev. J. W. Martin, the pastor.

QUINN.—Katie Quinn, daughter of the Rev. A. M. Quinn of Yazoo City, Miss., died July 7, 1908, in full triumph of faith. She leaves five brothers and one sister and a host of friends to mourn their loss.

MARSHALL.—One of the best men of our St. James Methodist Episcopal Church here (Sherman, Texas) has fallen. Jacob Marshall was born in the state of Virginia in 1841 and moved to Texas in the early days during the Civil War; was converted under the pastorate of the Rev. George E. Brooks at Milligan, Texas, in 1864, and joined the Methodist Episcopal Church. He was shortly afterward licensed by the Rev. Samuel Kingston (then presiding elder) in 1868. He has held every office in his church. He was a local preacher, but refused to enter the ranks as a pastor, saying he could help the pastor at home. More than once his brothers thought him worthy and expressed their desire to have him ordained a deacon; but he refused the honor, saying he could do the humble

work of a lay-helper in his church, which was all the honor he wanted. Brother Marshall was a man of considerable means, and was a member of several secret societies, but he always put his church in front of everything. He leaves a wife, other relatives and a host of friends. The funeral sermon was preached by the Rev. L. H. Richardson, ex-district superintendent of the Dallas District. Peace be to his ashes.—S. Hall, Pastor.

DONSON.—After suffering for more than three years with that dreaded disease, consumption Mr. Udie Dobson died at the home of his parents Mr. and Mrs. Taylor Dobson, Smithland, Ky., on Monday evening, August 17, 1908. Mr. Dobson was born November 27, 1872, near Salem, Ky., and was converted at Birdsville Ky. in 1891. Thirteen years ago he married Miss Buckner, a young lady of Elizabethtown, Ill. Five children were born to them, but only two survive him. A month ago he joined Mount Zion Methodist Episcopal Church in this place. There are left to mourn their loss a father, mother, wife, two sons, four sisters, one brother and a host of relatives and friends. Peace to his ashes.—G. C. Parker.

NICHOLS.—Thomas Nichols, a loyal member of the West Jackson, Miss., Methodist Episcopal Church, born 1867, converted in 1897, died June 15, 1908. A wife and son survive him.

RUFFIN.—On July 20, 1908, Zannus A. B. Ruffin died at the age of eighteen years and four months. He was a student of rare ability, having held many responsible positions. He had been a county school teacher and also a Sunday-school secretary several years; was a steward on the church board. He lived a model Christian life. The Rev. J. H. Thompson attended the funeral ceremonies, assisted by the Revs. Field, Moody and Peterson.

GREEN.—On August 10, 1908, Large Green, one of the sinners of Verdunville, La., departed this life, having been ill for several months. He died without a knowledge of Christ, and is survived by a wife and four children. The funeral was conducted by the Rev. E. H. Hall, assisted by the Rev. J. H. Leonard.

MILLER.—R. M. Miller a member of Butler Chapel, Centerville, La., died on July 28, 1908. For forty-two years he was connected with the Methodist Church. The Rev. E. H. Hall attended the funeral services.

LOUIS.—Death visited the home of Mr. and Mrs. Louis of West Point, Miss., and carried away their only child, Alma, who was almost the idol of the home. She was the organist of her church, was a teacher in the public school and one of the leading young ladies in the city. The funeral was attended by the pastor.

HARPER.—At the age of seventy-four years, sixty of which were spent in God's service, Mrs. Caroline Harper died at her home, in Star, Miss. She leaves a husband, three sons and three daughters friends and other relatives to mourn their loss. The Rev. A. D. Smith preached the funeral sermon.

BROWNFIELD.—Mrs. Patsy Brownfield, born in the year 1863, died at Mount Nebo Methodist Episcopal Church, at Bastrop, La., on August 27, 1908. She was converted just before her death. The Rev. C. L. Angram had charge of the funeral service.

BALLANSAW.—Henrietta Ballansaw of Verdunville, La., was summoned to her final resting place on August 18, 1908, at the age of forty-seven years. She was converted sixteen years ago, under the pastorate of the Rev. J. J. Parker. She prayed constantly. She

Marriages

BOLDEN-GAIMES.

The Rev. S. M. Bolden and Miss Callie V. Grimes, at five den and Miss Callie V. Grimes, at 5 o'clock p. m., August 9, in the Methodist Episcopal Church, of which he is the pastor, at Stoneham, Texas. The district superintendent of the Navasota District, with the assistance of the Rev. Thomas Cole, pastor at Hockley, officiated. Miss H. E. Harris was the bridesmaid, and the Rev. T. S. Pryor was best man. Miss Ernestine Constant of Navasota played the wedding march. The groom is a well-known, active and honored member of the Texas Conference. He has held some of the best charges in the Navasota District and Texas Conference; has served his present charge seven years and is highly respected among his people. His bride is a member of the Methodist Episcopal Church and a member of the staff of educators, being one of the teachers of the state. She is an accomplished lady of strong intellectuality and will be a great help to her husband. The good people of Stoneham, regardless of denomination, took part with the members of the Methodist Episcopal Church in doing honor to their pastor and his bride. Many valuable gifts were presented by the friends. A reception was held in the church immediately after the ceremony. Mr. and Mrs. Bolden took a trip to the district conference at Bellville, going from there to the district conference of the Marshall District at Jefferson, Texas. The Navasota District and the Texas Conference wish for the Rev. and Mrs. Bolden a happy, smooth and long life.—B. M. Taylor, District Superintendent.

BOLTON-ROBINSON.—August 30, 1908, at the parsonage in Robelline, La., Mr. Gust Bolton and Miss Nellita Robinson. The Rev. George Thomas officiated.

JOHNSON-HENDERSON. — Mr. Isaiah Johnson and Miss Luvenia Henderson, at Westfield, La., September 5, 1908, at the home of the bride. Mr. Johnson is a member of the Methodist Church. The ceremony was performed by the Rev. A. C. Mitchell.

BURLEY-SMITH.—At the parsonage of the St. James Methodist Episcopal Church, New Iberia, La., Mr. Felix Burley and Miss Ernestine B. Smith, both of Jeanerette, La. The bride is a member of Hurbertville Methodist Episcopal Church and a graduate of Gilbert Academy.

ANDERSON-DAVIS.—On the 6th of September the daughter of the Rev. Thomas Davis, a local preacher of Seven Springs, Miss., Miss M. B. Davis to Mr. Clarence Anderson of Vicksburg, Miss.—W. N. G. Lipscomb.

DUNN-MATTHEWS.—Mr. H. C. Dunn and Miss Ella Matthews, August 26, 1908, at the home of the bride's parents, Mr. and Mrs. Lee Matthews of Woodland La., the Rev. I. R. Scott, pastor, officiating.

is survived by a husband, mother and eight children. The Revs. E. H. Hall and J. H. Leonard officiated.

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Crescent City Notes

The Rev. C. E. Bradford, our pastor at Darrow, desires the prayers of his brethren for the recovery of his wife, who lies quite ill at her home.

Mr. Thomas Smith and wife, Mrs. Anna Smith, have returned from their trip to Chicago, where they were the

guests of Miss Maria Smith. Their stay was pleasant, and they have many good things to say of the enterprising pastor and members of our St. Marks Methodist Episcopal Church. They visited several of the suburban towns of Chicago, especially Evanston, as well as cities in Wisconsin and Minnesota.

The annual sermon of the Young Men's Christian Association will be preached next Sunday afternoon in the Melpomene Baptist Church, the Rev. A. Hubbs, pastor. The Rev. Mr. Hubbs will preach the sermon. The members of the Association are urgently requested to be present. The meeting of the Association for the fourth Sunday will be held in Wesley Methodist Episcopal Church, the Rev. Hubbard Daniels, pastor. The young men will be addressed by the Rev. John A. Rice, LL. D., pastor of the Rayne Memorial Methodist Episcopal Church, South. The public is most cordially invited.

The State officers of the Woman's Home Missionary Society of the Louisiana Conference are sending out letters, with an appeal to every auxiliary to help send the delegate from the society to the Annual Meeting of the Board of Managers in Philadelphia, Pa., October 21-26, 1908. Let each one respond and help the Society in its great work. A response is expected from each and every auxiliary and any amount given will be gratefully received and appreciated by them. The brethren of the Louisiana Conference must stand by the Woman's Home Missionary Society. They need your help.

MALLALIEU.—Services excellent all day Sunday. Rev. C. Smith preached for us at 11 a. m. to the delight of all.

At 7:30 the pastor preached the Installation Sermon of the Tramp Social Club and installed the officers for them. The welcome address was delivered by Miss Katie Williams of Morgan City, response by Mr. Edward Jones of the club. Rev. J. E. Edwards was present and assisted materially in the services. The Trolley ride given by the trustees on Monday night was a success in every particular, and greatly enjoyed by all. We are now preparing to go into our Fall Revival and visitors and strangers always welcome at Mallalieu. Collection for the day, good.

The grand picnic and outing which is the yearly feature of First Street Methodist Episcopal Sunday School was pulled off a few days ago. They went to Ramsey, La., this year, a suburban town of Covington. The outing consisted of eight carloads of cheerful Sunday-school children, their teachers and parents. A great day was spent in the woods. This was the largest Sunday-school outing of the season, and represents co-operation in all the departments of this great church. Much credit is due the several committees on refreshments, who helped to make it so pleasant. The pastor, the Rev. C. W. Reeves, is elated with the success; and the superintendent of the Sunday-school, Attorney F. B. Smith, is proud of his scholars.

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Doings of the Workmen

ALABAMA.

Opelika District.—Fourteen years ago I came to this part of the country, when not a Methodist Episcopal Church was to be found in Chilton County. I went to work the best I could to build up Methodism in this section. To-day we have four splendid churches. Lomax, under the administration of the Rev. J. W. Peter, is doing well. Smith's Mission, a new point just worked up, is not to be ashamed of. On Friday the Rev. J. A. Holliday, district superintendent, was present and preached to a crowded house. Eighteen came to the altar for prayer and eleven joined the church. Collection, good.—W. E. Smith, Pastor.

MISSISSIPPI

Bay St. Louis.—Our third quarterly conference was held Saturday and Sunday, September 5-6, by the Rev. S. H. Cannon, District Superintendent. The reports, as usual, showed that the work was still tending upward, while the spiritual feature of the occasion was marvelous indeed. We do not say that Superintendent Cannon preached "his best sermon," but we can say that the large audience went away satisfied. At the close of the sermon, many came forward for prayer and two were connected with the church. This was truly one of the greatest quarters in the history of our connection here. Collection, \$17.—Jesse E. Holmes, Pastor.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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THE STUPIDITY OF THE NEGRO

The Italian Colony of this city held on Friday and Saturday of this last week, its annual fiesta, celebrating the victory of Garibaldi and King Emanuel over the troops of Pope Pius in 1870. Various orders of the patriotic societies of the Italian colony held their parade; and addresses and music were indulged in at the city park. Canal Street, the main thoroughfare of the city, was elaborately decorated with Italian flags together with the stars and stripes in honor of this celebration; and the Italian Colony had the right of way; practically the keys of the city.

This incident serves as an introduction to the discussion of the subject which heads this article. The Italian immigrant comes to this country and seeks at once any sort of employment that is available. He buys a few bananas or cheap jewelry or merchandise of any sort and marches at once into commercial life, and by the most rigid economy manages to accumulate a competence. If he begins as a fruit dealer selling fruits from a basket, it will not be long before he will own a push cart and finally the push cart will evolve into a fruit wagon drawn by a sleek horse and the fruit wagon will eventually evolve into a large fruit establishment. He begins humbly as a merchant, dealing in dry goods, carried in packages, he will soon become a merchant prince; if he begins as a farmer it will not be long before his accumulations will warrant his leaving the farm and entering into commercial life. And thus by the sheer force of commercial strength the Italians have made themselves prominent in this community, as well as in other communities, and are permitted to enjoy, without intimidation or molestation the freedom of the city in celebrating an incident in the which the Government of the United States has no special interest.

The time was when the Negro of the South, and is not altogether passed, was invited to take absolute control of the industrial enterprises of the South. The different trades were opened to him. There was a time when he had almost exclusive control of the trades, especially carpentry, brick masonry, blacksmithing and the like. His commercial enterprises met with as much indorsements from the whites of the South as from his own people; and in some instances more than from the whites than the colored. The Negro was slow, however, to recognize the potency of these privileges. Indeed there were some who were prating upon the glories of higher education; and higher education has its place in the development of the life of the race. We must aspire to the highest in all things. Nothing that is said in this connection is to be taken as a derogatory reference to the claims of the higher education in the development of our people. But had we been quick to see the force of the opportunity offered to us in the industrial life of the South; had we held our absolute control of the farm and our unquestioned right to control every phase of carpentry, brick-masonry, blacksmithing and the like, we would have, at once developed a financial strength and ultimately a commercial strength that would have given us a rating upon the basis of which we would have been able to develop a larger and stronger civic and educational life. We were anxious, however, to run before we could walk; and in many instances would spurn the trades and opportunities of commercial life. We were stupid. We have permitted the Italians to come in and they are taking the places made vacant by the Negro. They are taking the barber shops, boot-black stands, the farm, and public work; and because they are seizing these opportunities they are making good, because they are making money.

The opportunity of the Negro is not altogether gone. Though it is not as inviting as it once was. We ought to right about face and take vigorous hold of the industrial life of the South as it is offered to us and upon the basis of our opportunity construct for ourselves a racial life that will at once put us beyond want and in a position to demand more for ourselves and posterity.

Is there no lesson in the incident referred to at the opening of this article concerning the Italian celebration?

For the most part Italians are foreign born and in many instances are not American citizens and do not feel the thrill of American life as the Negro does. They adhere to the Italian throne and they glory in the Italian flag. But, in spite of the disadvantages of being foreigners they are outstripping us on our own ground. Will not the Negro wake up and seize his opportunity? Let us hope that he will.

GETTING READY FOR CONFERENCE

The Fall conferences are near at hand. Already the brethren have begun to make preparations for this gathering that is so important in our Methodist economy and which determines in no small degree the comfort and happiness of so many Methodist preachers and the spiritual and moral growth of so many thousands of our people in our Methodist churches scattered through all parts of the earth.

With us, as it is with many other people, there are certain things to be done before the session of the Annual Conference. At this time we are particularly concerned as to those things with which the preacher has especially to do.

In the first place he should see that all the claims apportioned to his church are raised. There should be no blanks. The success of our missions at home and abroad depend upon the collections that he shall bring. The comfort of our worn-out preachers and the widows and orphans of our deceased ministers depend upon the collections.

The progressive pastor will make out his report before leaving for conference so that the session will not be delayed by unprepared statistical reports. The report to the treasurer should also be ready. It is often the case that the session is delayed for at least a day because men do not prepare their reports beforehand. These reports should be made out before the pastor leaves home. He has at hand the property estimates, the membership roll, and other items demanded in the statistical blanks. We might remark in this connection that the preacher should come to conference not with personal checks or the amount of his benevolence in small money; he should convert his benevolent monies into a New York draft or into a cashier's check on his local bank or a postal or express money order. This would facilitate the handling of the funds at the conference, would be a safe-guard against the losing or the stealing of the money and would save no little annoyance that has been embarrassing and humiliating at the conference session. Large bills are preferred by the conference treasurer to nickles and dimes. Bills are easier handled and counted.

The preacher should get ready, of course, in his personal appearance for the conference. Usually the church gives the preacher his conference suit. This suit he should wear the first day he is at the conference and not wear his old clothes all the week and make a bad impression on the community. Dressing up on Sunday when everybody else is dressed the people do not see the preacher but remember that during the week Brother B. or Elder

C. had on a poor pair of trousers and a coat that needed repairing. Now a suit that will not stand wear but one day at the Conference is not a good suit. It's poor economy to keep your clothes in a suit case during the conference week. Let the brethren look their best during the week days of the conference. This is a great occasion and oftentimes our personal appearance has a great deal to do with the success of the conference session. Indeed, we have known preachers being refused homes who would not have been refused if they had gone tidily attired. This reference to personal appearance includes also an ample supply of clean collars, ties and shirts. The conference is not the place for soiled linen, if, indeed, there is a place for it.

Get ready for conference. Now, don't wait until the day before the conference sets. Get ready and be there on time.

THE RACE PROBLEM AND THE SOLUTION

The *Christian Advocate*, published at Nashville, Tenn., in defining the race problem and giving the solution, says:

"The sum of the race problem is this: How can races that differ in all essentials as much as human beings can differ best live together? Christianity contains the only solution of the problem."

Yea, verily. The Gospel of Christ alone can unravel the perplexities of the race question. The only difficulty is the getting of men to waive their prejudices in favor of the teachings of the Great Master.

The Methodist Chinese in this country are evincing the spirit of Christianity by inaugurating schools and managing a Christian mission in China without the aid financially or otherwise of Americans. This is one of the unmistakable evidences of Christianity. Once a soul is alive with the love of Christ Jesus that soul has a passion to help others; these Chinese converts are no exception. The mission has three stations in South China from whence it is stated all of our immigrants come and where the Methodist Church has no other work. These stations are located at Canton, Hong Kong, and Liming. There are no foreigners connected with it. It has schools and chapels and from this mission our Church must look for workers to supply our work in this country with native Chinese pastors and teachers. This is a splendid showing and is in every way worthy and a justification of all that our Church has done for China in this country. It is said that the Methodist Chinese in this country have already contributed \$10,000 toward this enterprise. Bishop Warren appropriately remarks, "Truly the kingdom of heaven is like leaven."

He is a poor local preacher who will not take his church paper.

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The Church and Materialism--II

By Mrs. Harriett Kelly

(Concluded from last week.)

A competitive world certainly tends to produce strong characters, but it also lamentably succeeds in developing men whose ambitions do not rise above the standards of mere wealth. We have only too often noticed that a Christian business man has two codes of morals. One he prescribes for himself as an individual, the other for himself as a business man. Individually he may be a delightful companion, a generous citizen, a good father and a self-sacrificing neighbor interested in religion and culture. Indeed to know him simply as a private citizen or individual one would surely judge him a Christ follower. But as a member of a corporation or business firm, he lays all this aside and may be guilty of bribing voters, of diverting funds to illegal uses, of artfully managing the accounts of those in his power, of heartlessly underpaying poor girls, or children in his employ.

In the case of the woman, her codes of morals may differ as widely as his. Individually she may be as much a Christian woman as he is a man but in matters of business she may be as much, or more of a hypocrite than he. But, my friends, you must remember that in this she is loyally helping her father or her husband. Having saved the slick quarter which the grocer has refused, she passes it into the collection basket for the unsuspecting and helpless preacher. She jugs the dressmaker, underpays the washerwoman, and urges upon the benevolent public tickets for which she knows her program does not furnish an equivalent. The fact of the matter is that public opinion has become surcharged with the belief that success is in itself an answer to all criticism as to how it was attained. Indeed that there should be no criticism as to how it was attained.

We are so bent on reaching the top that we never stop to consider, or pity the poor writhing souls upon which we have trod in reaching that pinnacle. But with me the question is, why must we live three separate lives, a social life, a business life, and a religious life? Why can not the spirit of Christ become the controlling power in each?

We shall certainly have to take on the spirit of the young man who being invited by a friend to enter a saloon said, "No, I have with me a friend, who is wanting me to go with him."

"Bring the friend in," urged his companion.

"No, he will not come, nor will he await."

"I can make him come," said the confident friend. "Who is he?"

"My friend is Jesus Christ and neither you, nor I can bring him here, so I must go with him."

Neither can we who call ourselves Christians bring Christ into some of the things which we count pleasant, or necessary, so we leave him without, but I doubt if we find him on our return; for the Christ whom I honor is by no means a cloak to be laid on or off as convenience dictates.

We not only thus effectually silence our own consciences but we bid the minister do the same. He is made to understand that his teachings must confine themselves to the sort of sins of which those attendant upon his church are seldom guilty. If a number of his parishoners, especially those who furnish his financial support engage in amusements which his conscience and his God teach him are sinful, or at least not stepping stones toward the ideal character as presented by Christ, he is urged to preach upon the selling of liquor or some other subject which is not found in their category of pet sins.

It is easy to say that he should speak out bravely not regarding the face of man. But a study of most situations of the sort will show that for him so to speak would mean not only the end of his own usefulness, but also a crippling of the power of his church. But, you say, let him go to the place, where he can speak as he believes; but pray where will that place be, for the spirit of materialism is thus silencing ministers in the majority of places. For the minister in such a position we can only feel the deepest pity until his teaching is reinforced and disseminated by the lives of his laymen. There must be heroism in the pew, as well as in the pulpit. You can not treat a prophet like a hired man and expect him to prophecy.

The church that stands in terror of wealth will not be loyal to its God. It must often choose be-

tween God and large contributions. Until its membership is ready to say that in case the faithful preaching of the gospel of brotherliness results in the alienation of large contributions, it will practice self-sacrifice to make up for the resulting shortage; until a church will say this, it can not expect large spiritual influence. It has refused to take up its cross and to follow its Christ to Cavalry. Of course it is easy here to exaggerate, but a minister of ordinary judgment can be of profound assistance to the business men of his church by expounding great truths that shall arouse and direct their consciences.

Materialism also affects the influence of the minister in another way. It causes the minister to feel humiliated and degraded if he is not given one of the most lucrative charges. If he is removed to a church where there is even small reduction in salary, or church membership, he resents it, even though it is God's church.

Oftentimes the standards set by the church itself tend to encourage materialism. The church sometimes worships statics rather than spiritual influence. That church is counted the best church which can raise the largest collection, and show the longest membership roll. To occupy this place the church, the institution ordained by God, will stoop to almost any means. The public collection is taken with all the pomp and ceremony possible and made to please those who wish to glorify themselves rather than God's service. In fact, this part of the service by mutual consent becomes the regular time for visiting, gossiping and ticket selling. The members and the pastor need to be reminded that this is a part of the sacred hour and not the meeting of a mutual admiration society. To supplement the money raised in this ungodly manner, young girls, innocently exposing themselves to all manner of insult, are sent out upon the streets to sell tickets for entertainments which, contrary to God's law, are later to be given in his church.

"Such and such a member," I read in one of our church papers, "sent two dollars for the rally. She is one of our best members." Why? Because she sent two dollars?

I do not mean to minimize the importance of a large membership roll and large contributions, but the church which has only this to show has achieved no more than fanaticism for it also can point to its hordes of converts. The gospel must point not only to members, but to new souls and to a new social mind and conscience. It would very possibly be the best thing that could happen to some churches if their enormous roll of membership could be so thoroughly sifted that there would be left only those men and women who can be counted upon for service and for the support of the real mission of the church. I once heard an intelligent, conscientious minister say that he left the conference because the first question asked was never, "How many souls have you saved?" but "How many dollars have you raised?"

This conference had evidently lost sight of the fact that the church must emphasize its mission as the one institution that insists that material goods shall be used for spiritual ends. The church must teach the world that wealth is a servant and not a master, that it is not an end in itself, but a means to the development of brotherliness.

Charity covereth a multitude of sins but it can not be used as a cloak to cover the illegitimate methods of producing wealth. The distribution of ill-gotten wealth to spiritual ends may accomplish good in relieving the sufferings of others; but for the man who distributes it, it is the rankest hypocrisy, if it be not accompanied by the abandonment of the old methods of gaining wealth. This was the thought of several Christian institutions in refusing to accept money from Rockefeller. His money is as much blood money as were the twelve pieces of silver received by Judas for the betrayal of Christ. It was clearly and undoubtedly blood money. There is no credit due the seemingly charitable man, who steals in order that he may be charitable.

Materialism is not to be gauged by income, but applies as much to the wage-earner as to the millionaire. We must all be taught that a man's life does not consist in the abundance of the things he possesses, still the church should assist within all righteous limits labor's struggle for the good things of life.

The churches of our cities are, and should urge the barbers to stand firm in resistance to all efforts to induce or compel them to do Sunday work for sake of a few pennies added to the barbers' account. Further no Christian institution should encourage, as a leader, a man, who claiming to be a Christian, would urge upon men such desecration of the Lord's day.

The church and the trade unions should seek each other's help for the uplift of mankind, and the church should take the first step toward this mutual helpfulness; for, if we are Christ's followers, we are here not to be ministered unto, but to minister unto others.

Indianapolis, Ind.

A Square Deal

BY THE REV. T. S. MEMORRIS

The policy of the Methodist Episcopal Church from its beginning has been all men appointed to their work as they have qualified themselves for their fields of labor. But we are being told nowadays that a brother is not worthy to ascend from a lower plain of an average work to the city on the hill where his other brethren stand.

Is this a square deal for the old church to make with its ministers? The conferences are made up with the highways and hedges, and the people from the valleys are just as much a part and parcel as those who live in the cities. We are not progressing on the account of a few favorite men being appointed from time to time on the account of seniority in our conference. They held the best appointments forty years ago, and yet they are not satisfied to give their brethren a chance. The conference is a political scheme. Some men always up and never down, yet, they say to other men, wait until your time comes. When will our time come? Some men serve all of their lives in good appointments through favoritism and see their brethren in want and dare not come to their rescue.

What would Jesus do? He gave the man who came at the eleventh hour as much as the one who came earlier. Jesus would condescend to men of low estate and make the haughty scribes and Pharisees understand that every man ought to have a chance.

We will stand in the presence of men pretty soon who will hold the power in their hands and promising men while they are receiving the salaries. "I'll stand by you." Will they do it?

But Jesus will stand by us when they fail to do their duty toward us. God will direct all of us if our deceitful minds will let us make a square deal. Our appointments are said to be made considering our merits and pardoning our offenses.

Are men Divinely appointed to their work? No, a thousand times nay! If some so-called big men or women rise up in any community and say, "Our pastor is not doing to suit us and you must move him," nine times out of ten the District Superintendent will accept their statement and that pastor will feel the pang.

Favoritism appointed Saul as king of the clamoring people for a man after their own desire. And favoritism is killing the West Texas Annual Conference. Jesus would not do it. He told us to go out into the highways and hedges and compel men to come in. The church is expelling men instead of compelling men. Let us have a square deal. All men up and none down. Let the old Methodist Episcopal Church look for men.

Now, you may deny these assertions given by your humble servant, but the way to prove the pudding is by chewing the bag. You put some of your so-called big men in some of our places and see if they will serve twelve months.

What is the difference? Are we not all of God's ministrings sent to do His will? Why let me serve all of my appointed days and cause my family to suffer when you can divide jobs with me? Then why come out of a conference room and tell me you are doing all you can when your hearts are not right?

There are strength, repose of mind, and inspiration in fresh apparel. God gives nature new garments every season. You are a part of nature. The tree trusts, and grows, and takes storm and sun as divinely sent, and believes in its right to new apparel, and it comes. It will come to you if you do the same.—Ella Wheeler Wilcox.

Special Meeting of the Board of Education

The Board of Education met in special session at 150 Fifth Avenue, New York City, on Wednesday, September 2. It organized by the election of Bishop Goodsell as president, Dr. J. C. Nicholson, of Baltimore, as recording secretary, and J. Edgar Leaycraft, of New York, as treasurer.

By the action of the last General Conference the membership of the board was increased to thirty-six, and certain amendments to the charter, providing for an enlargement of the scope of the work of the board, were ordered.

WHITE SCHOOLS IN THE SOUTH.

Corresponding Secretary Nicholson read a report outlining the questions pressing for immediate solution. Chief among them was the matter of the support of certain schools for people of the white race in the South, committed to the care of this board by the action of the recent General Conference. A committee, consisting of Bishop Anderson, Bishop Goodsell, J. A. Patten, Dr. John H. Race and Corresponding Secretary Thomas Nicholson, was appointed on institutions. This committee was instructed to make a visitation of all the institutions thus committed to the care of the board, and to make a detailed report of the condition and needs of each to the regular annual meeting of the board in December. Meantime, the treasurer was instructed to pay, on the first of each month, the amounts appropriated by the former Board of Freedmen's Aid and Southern Education; these apportionments to hold good until the December meeting of the board. Such revision as is deemed wise will be made at that time. About ten per cent of the annual appropriation is paid each month. This action, therefore, authorized about thirty per cent of the regular annual appropriation, which is to be made in monthly installments; further grants to be considered after the visitation and report just indicated. As these payments begin with October, the treasurer of the board was authorized to borrow, temporarily, the amounts necessary to meet these obligations, as the Children's Day Fund cannot be used for the aid of institutions. It is distinctly for the aid of individual students in the way of loans. The corresponding secretary was requested to issue an appeal to the Church for a special collection to meet the needs of these white schools. Each pastor is urgently requested, at his earliest convenience, to take a collection which shall be forwarded to the Board of Education office in New York for the special support of these Southern schools. The Committee on Institutions was requested to give careful consideration to the future policy and to report to the December meeting.

Bishop Goodsell, H. C. M. Ingraham, J. Edgar Leaycraft, Dr. William V. Kelley and Charles E. Patterson were constituted a committee to prepare and secure the amendments to the charter, made necessary by the action of the recent General Conference.

STUDENT AID IN NON-METHODIST SCHOOLS.

The corresponding secretary called the attention of the board to urgent and pressing pleas which were constantly received at the office for the loaning of money to students in other than Methodist institutions. After a discussion and review of the action of the board, taken from time to time since 1889, it was decided to reaffirm the action of the former board which had been adopted in the following minute:

"Touching the question raised concerning special cases of young men going to other than Methodist schools, it was voted by the board to continue to administer its funds according to the policy hitherto followed. It was felt that every encouragement should be given to have students attend the institutions of the Church. The board thought it unwise, even in extreme cases, to grant aid to students attending other than Methodist institutions."

There is, however, in the former action a provision for the making of loans to students pursuing post-graduate and professional studies in other than Methodist institutions. This policy was also continued.

An urgent request came through Bishop Harris that loans to students who were members of the Japanese Methodist Church should be continued, notwithstanding the fact that it had become an independent church, and those who were formerly Methodists in Japan were no longer communicants of that

denomination. The board considered that under its charter and the original spirit and purpose of the Children's Day Fund, it did not have the authority to loan to other than members of the Methodist Episcopal Church in institutions under the supervision of the Methodist Episcopal Church, and it was therefore decided that the request could not be granted.

LOANS TO DEACONESS-STUDENTS.

A very important question was raised regarding the scope and limitations of the action of the General Conference at Baltimore authorizing loans to persons preparing for deaconess and missionary work, inasmuch as there is a provision for the possible cancellation of such loans after five years of acceptable service. The matter is one of difficulty and delicacy, and a committee, consisting of Bishop Goodsell, J. Edgar Leaycraft, J. W. Pearsall, Dr. Ezra S. Tipple and Secretary Thomas Nicholson, was appointed to consider the whole question in all its bearings for report at the annual meeting.

A request from the Commission on Evangelism, asking for an appropriation on the part of the Board of Education toward the salary of a college evangelist, after some consideration, was referred to the Committee on Institutions for careful deliberation and later report.

The meeting of the board was harmonious and

enthusiastic. Mr. J. A. Patten and others struck the keynote in an emphasis on the fact that the General Conference and the Church expected this board to develop a great connectional system of education and to make Children's Day a general educational day. Coming as it does just at the time of the college commencements and near the time of the closing of the public schools, it seemed a good day for the presentation of the interests of higher education throughout the entire Church. It was suggested that the Christian Student be made more and more a general educational magazine which would give information and inspiration and serve as a mine of knowledge for those desiring to present these educational matters to their congregations or Sunday schools. At least one Sunday in the year should be given in all the congregations to a presentation in the most forceful way of the interests of secondary and higher education. Our Church schools should be more liberally supported and the members of the board present seemed to commit themselves thoroughly to the policy of strengthening our denominational education and of building up a great connectional system which should give Methodist young people the very best scholarly training and general culture, while, at the same time, it emphasized the fundamental principles of Christian living.

The suggestion that the annual meeting of the board should be made of more public importance by the planning of an educational rally and the utilizing of the members of the board in pulpit and on platform at the time of the sessions of the board met with hearty approval.

The Model Church Member

By Miss S. A. Page

Few things are accomplished in this life without there being in the mind of the performer an ideal toward which he strives.

There is a mental picture, generally clear-cut and well defined, of what he wishes to create. To be sure, he sometimes falls short of what he intended, but by having this mental picture ever before him, he is enabled to arrive nearer the desired object than he otherwise could have done.

In like manner, the person who wishes to be a good church member will have in his mind an ideal of what model membership means, and if he has the steadfastness of purpose to hold his ideal, he will struggle onward and onward, ever upward and upward, till at last he has the satisfaction of knowing that he has surmounted difficulties and overridden obstacles and reached the longed-for end.

Most likely he will have his critics to encounter, and numerous hindrances to meet; but these will be as mere incidents to be utilized as stepping stones.

Let us note some of the traits which characterize the model church member.

First, he is loyal. This does not necessitate the narrowness which is sometimes mistaken for loyalty. Loyalty sees first to the upbuilding of its own church, but also does what it can for others. Narrowness says, "My church and no other." Loyalty makes one a good Samaritan, while narrowness makes the lofty-minded Levite who with averted face passes by on the other side.

The model church member is obedient to the rules of his church. When he unites with the church, the act is indicative of the fact that he considers the rules just and right, and, regardless of his promise to obey, he should consider it a lowering of his principles to do other than obey. If the rules are considered too stringent, then he is in the wrong church, and can never be a model member. He should have gone to some other body whose rules for membership were more lax.

To voluntarily unite with an organization and then criticize or violate its rulings, shows ignorance, or betrays a lack of moral strength;—ignorance, because the rules should have been familiarized before taking them on one's self; weakness, because, having taken them, there was lacking the courage to stand by one's convictions.

The model church member is progressive. He reaches out for ways of bettering his church. He is not content to stay in one channel and see others surpass him in their efforts for improvement. He wants the condition of his church, his membership, his pastor bettered. He endeavors to add to his membership; he tries, by doing his duty and urging

the same upon others, to lighten the load of responsibility resting upon the shoulders of his pastor. He is not a dead weight, to be carried by the other members, but a real live, active force, full of energy, and imparting its vitality to all with whom it comes in contact.

There is in the church to-day no feature more deplorable than that caused by the members who are so only in name—members who, like leeches, are drawing the life-blood from the church by their indifference and inactivity. There are those calling themselves "members" who can sit by contentedly and watch the struggles of a faithful few till some good work has reached completion, and who will be the first to exclaim to the world, "Look! See what we did!"

The model church member is strong. He can be depended upon in time of need. Weak ones look upon him and receive inspiration to be like him.

The model church member is the growing member. He does not blossom out into perfection instantaneously, but reaches his aim by a gradual process. He may once have been weak, but, knowing that there is a reservoir of strength which never faileth, he draws continuously from this source, till he has developed in himself those qualities which go to make up his mental picture or ideal.

And now, aside from the good accruing to such a member personally, there is the happiness of being able to help others by the life and influence. There is the consciousness of duty well done; there is the strength derived from judicious exercise; there is the incomparable satisfaction of returning to the Master, not with one talent, but with his gifts doubled—yea, trebled; and there is the supreme and infinite joy of receiving commendation from Him who will say: "Thou hast been faithful over few things, I will make thee ruler over many things."

Greenville, Miss.

Do not avoid and forget God all through your holiday. Keep that friendship in repair. Make appointments with Him, and He will keep them all with you. In the garden, by the river-side, in the wood, on the hill-top, enter into matters at some length and depth with Jesus Christ. And if there is any misunderstanding or any controversy between you and him, refuse to return home till it is all set right. Resolve to do that. Set out on your holiday with that in your heart, and you will have as good times in Scotland as the disciples ever had with Jesus Christ up in the highlands of Israel.—Alexander Whyte.

THE CHRISTIAN LIFE

Singing by the Way

Ho, comrades, heavenward faling,
Let's slug, in cheerful strain,
A song to lighten labor
And soothe the heart of pain.

A song so full of gladness,
So blithe with help and cheer,
That weary wayside pilgrims
Will gain new strength to hear.

Life holds for most, my comrades,
More happiness than pain.
God gives a week of sunshine
For every day of rain.
So, trusting in the wisdom
Of His eternal plan,
Let's face the rain or sunshine
And do the best we can.

Oh, let us sing, my comrades,
Of blessings by the way—
Each cloud a silver lining,
There's blue beyond the gray!
Ah, as we sing about it
The shadows break apart,
And all the world's in sunshine
Because we're light of heart!
—Eben E. Rexford, in *The Sunday School*.

Hour by Hour

Following Christ is a daily, hourly choice—deciding for the church service through the rain this morning instead of the quiet hour by the fireside; for the gentle silence this afternoon, instead of the sharp retort that may well be deserved; for the unwelcome task, instead of coveted leisure; for resolute routing of one's own care to sympathize with some other one's burden. In all these and a countless host of other little daily commonplaces, the choosing of the kingdom goes on. It is the selecting, day by day, of the threads we will weave into each day's loving-kindness, self-sacrifice and faithfulness.—Ex.

It is only when people begin to care for each other that the fineness of human nature is seen. As long as you don't love anybody much, your character is like a garden in winter, one virtue is under a glass shade, and another is covered over with straw, and all of them are pinched and sickly. Then love comes by, and it is summer; and your garden rejoices and blossoms like a rose without your bothering about it.—Ellen Thorneycroft Fowler.

The Inner Life

It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness and lovingness wherever we go. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy and suspicion on every path. If we go out among people in a combative spirit, we find combativeness in those we meet. But if we go forth in a charitable frame of mind, with good-will in our hearts toward all, we find brotherliness and cordiality in every man we come up to in our walks and associations.

"In ourselves the sunshines dwells;
In ourselves the music swells;
Everywhere the heart awake
Finds what pleasure it can make;
Everywhere the light and shade
By the gazer's eye is made."

This is the secret of that fine art which some people possess of always finding good and beauty in others. They have goodness and beauty in themselves. There are such people, and there is no reason why we should not set this ideal for our lives.—J. R. Miller.

Herein Is Love

Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth.—1 Cor. 13:4-6.

Herein is love,—to strip the shoulders bare,
If need be, that a frailer one may wear.
A mantle to protect it from the storm;
To bear the frost-king's breath so one be warm,
To crush the tears it would be sweet to shed,
And smile so others may have joy instead.

—Anon.

Faith Plus

We think much about faith. We talk about it and preach about it and write about it; and it is well we do, for it is made one of the conditions of our salvation. The Apostle Paul says: "For without faith it is impossible to please him"—that is, God; hence to please God we must have faith and exercise it.

Christ said to an earnest inquirer after the truth: "As is thy faith, so be it unto thee." The very thing that a man desires is to him in direct proportion to the faith he exercises. The condition longed for, be it spiritual or physical, cannot be realized without faith. Yet, notwithstanding all this, Paul says that if it were possible for a man to have "all faith, so that he could remove mountains," and have not the love of God, it would profit him nothing.

There is something else necessary to our salvation besides faith. Faith without love to give it potency and direction might be a dangerous thing. A faith that enables men to remove mountains and pluck up trees, and that does not move them to do these things for the glory of God, will profit them nothing so far as their own spiritual welfare is concerned.

It is the immeasurable, incomprehensible love of God that gives faith its intrinsic value. Faith introduces a man to God, but love enables him to know and please him. Faith reveals the certainty of God's promises; but love makes them bread and meat and drink and life to our hungering, famishing, dying souls.—*Methodist Recorder*.

Faith With Christ

There are two reasons why you should be faithful with Christ.

First: Because you need Him.

In a certain Austrian city they say there is a bridge which spans the river dividing the city, and on this bridge there are twelve statues of Christ: He is represented as a sower, and all the peasants passing over stop to worship Him here; he is pictured as a carpenter, and the artisans passing by bend the knee in adoration; he is a physician, and all the sick draw near if only He might heal them; again He is a sailor, and all the seamen going forth to sea come to receive His blessing. This may or may not be true, but we know that there is everything in Christ we need and we have but to claim it.

Second: He needs you to show forth His glory.

No one will really appreciate Christ until they see what He can do in a human life. He must show forth His patience, His gentleness, His forgiveness in your life and mine.

I went into the Sistine Chapel in Rome and with great difficulty studied the magnificent frescoing on the ceiling above me. When after an hour of this painful work I noticed a man by my side looking into a mirror which he held in his hand, the position of which he was constantly changing. I stepped near enough to see that the mirror reflected the picture on the ceiling, and so the study of it was comparatively easy.

It is absolutely essential in these days that we should reflect the beauty of Christ, and many a man will be blind to all that He is unless he can see Him in our everyday living.—Rev. J. Wilbur Chapman, D. D., in "Another Mile."

The Lily Pond's Evangel

REV. BENJAMIN COPELAND

Upon the water's quiet breast,
Suffused with light the lily lies,
Its lowly source unseen, unguessed—
To childhood's loving, wondering eyes
A bright and beautiful surprise.

No grace it had, no comeliness,
When the Good Gardener on high
Stooped from His stars its fate to bless
With dream of sun and cloud and sky,
And loveliness no art may vie.

Not in an hour such bloom was born;
Not in a day such wonder grew;
Full many a moon, full many a morn,
Faded to dawn and dusk and dew,
But faithfully, through hope and fear.

Ere it might blossom 'neath the blue,
Their friendliest aid the seasons lent,
The lily's eager heart to cheer—
Serving alike, with power unspent,
The slime and star-sown firmament.

Drawn by the law enthroned above,
That moves all life with dear desire
To seek God's face and share His love,
From unknown depths of murk and mire
To holiest heights our souls aspire.

Nor shall they yearn and strive in vain;
In bliss ineffable, above
Far, far beyond earth's grief and pain,
The child the Father's heart shall prove:
Eternal life, eternal love!

Buffalo, N. Y.

—E. E.

Alone With Jesus

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Frederick Whitfield.

What Wouldst Thou Have Me To Do?

For each one of us, whether on a bed of pain, in feebleness and uncertainty of purpose such as comes with ill-health or overstrained nerves, or whatever else may be our immediate condition, nothing is more urgent, nothing more behooves us then to ask, "What wouldst Thou have me to do?" For, whatever our state, however helpless and incapable, however little service to God or to our neighbor seems within our power, there is no doubt at all as to His willing us to do something. Not necessarily any great thing; it may be only some little message of sympathy and comfort to carry to one even more lonely than we are; it may be some tiny pleasure to a little child, or a kindly word or glance to one whose own fault has cut him off from general kindness and pity; it may be even only in humble patience to stand and wait till He makes His will plain, abstaining the while from murmur and fretfulness; but, in some shape or other, be certain that your Master and Lord hears and will answer your question, "What wouldst Thou have me to do?"—H. L. Sidney Lear.

HOME AND YOUNG PEOPLE

The Twins' Experiment

BY FAY STUART

Harold and Helen had come from Boston to spend a fortnight at Grandpa Major's farm. They never tired of following grandpa about the yard, asking questions about every new thing.

Perhaps the poultry house was the biggest attraction of all. It was great fun to gather the speckled eggs and feed the hens. Every night they watched with wide-open eyes while grandpa sprinkled and turned the eggs in the incubator.

"S'pose there'll be any chickens before we go home?" asked Harold.

"Oh, yes," said grandpa, "by Wednesday night there ought to be a hundred or more pretty, yellow chicks."

The next afternoon the twins came up through the orchard on their way from the brook, where they had been sailing boats and making waterfalls. Suddenly Harold stopped, his blue eyes fixed upon the cultivated willow tree.

"The pussy-willows are out, Helen! Only look! You just give me a boost and I'll shin up and get some."

"You'll fall and break your neck, Harold Brown-ing," said his sister.

"Won't, either. You help me up and when I get down I'll tell you the splendidest secret."

With many a push and scramble, Harold started slowly up, climbing from limb to limb until he reached the silvery pussies.

"Aren't they dandy and big?" he called, tossing down a handful of twigs to Helen. "But this willow is dreadful tough."

"Now, what's the secret?" asked Helen, eagerly, when the breathless, hatless little fellow stood safely upon the earth once more.

"You must promise not to tell, 'cause if they don't hatch folks might laugh."

"What don't hatch?"

"Why, the pussies. You know the brooder lamp is burning. Grandpa splaned to me that he was getting the heat ready for the chickens. Well, I'm going to put in some pussy-willows and before we go home you'll see some real, live kittens," he explained.

"Are you real sure, Harold?" asked Helen doubtfully. "How can they grow feet and eyes and tails?"

"Don't pollywogs turn into frogs? The lose off their tails and grow legs. These pussies look more like kittens than eggs do like chickens," argued Harold, growing more positive every minute.

"But they'll be white. I want a yellow kitten, just like Grace Hollis' Goldie. Isn't there any way to hatch out colored ones?"

Harold looked puzzled. He sat on the door-stone and scowled and thought. Then natural history came to his aid. He always asked questions and kept grandpa busy explaining things.

"Grandpa told me about a toad that is green on the grass and brown on the tree trunk. If you want a yellow kitten just find something yellow and put some pussy-willows on that. Get some black cloth; too, Helen," he called, as she darted indoors.

Soon the two curly heads were bent intently over the brooder.

"We mustn't put in many," advised Helen, "for what would we ever do with a hundred kittens?"

"That's so," agreed Harold. "Let's put two on the orange peel and two on the black, 'cause perhaps both won't hatch, and three white ones. We'll give away those we don't want."

"Grandma," asked Helen that evening, "is a toad the color of what he stands on?"

"You mean tree-toads, dearie? Yes, you can hardly find them; they look just as green as the leaves, or brown like the bark of the tree they are on. It is the way the good Lord took to make them safe from their enemies."

"And do those wiggly pollywogs swimming in the brook really and truly become frogs that hop?" continued Helen.

"Yes, dearie. Queer things happen in the country, you think?"

"Now you will believe me?" cried Harold.

"Look here, youngsters," said grandpa next morning, "do you think my brooder is a museum? What under the sun are you saving this trash for?"

Then grandpa had to be let into the secret.

"Well, well," he said, when his severe cough was relieved by a peppermint drop and the vigorous use of his handkerchief, "let 'em stay; they don't take up much room. Only you must take your cats out as soon as they hatch, for I can't have 'em eating up my chicks."

Then he hurried to the barn to finish the laugh he had choked back in the twins' presence.

"Bless 'em," he chuckled, "there are two kittens up in the barn this minute, but they'd love 'em to death. Better wait a day or so longer before they see 'em, I reckon."

There came a day when the twins had to admit that their experiment was a failure. The pussy-willows had shriveled and dried and there was no sign of even one lively kitten.

"And we turned and sprinkled them every day," sighed Helen.

"What do you think, grandpa?" asked Harold.

"Well, well, I must say I don't have much hope of your hatching out anything if you leave 'em there all summer. Better throw 'em away," advised grandpa, soberly. "Come with me and I'll show you something better than pussy-willows."

He led the way to the loft, and with little squeals of delight the twins tumbled into the hay after two of the softest, cutest kittens they had ever seen.

Harold claimed the black kitten with a long tail and double paws. Helen cuddled the tiny gray and white one, whose bob tail was just like its mother, for Topsy was a Manx cat.

"I say, youngsters," laughed grandpa, "old Topsy can beat you in raising kittens. They aren't the color of hay, either, you see."

"Just the same," argued Harold, stoutly, "I'm pretty sure that kittens can be hatched from pussy-willows if a fellow only finds out just how to do it. I'm going to try again if I come visiting next spring."—In *The Sunday School Times*.

Brookville, Mass.

Vegetable Immigrants

The quince came from Crete.
Celery originated in Germany.
The chestnut came from Italy.
The onion originated in Egypt.
Tobacco is a native of Virginia.
The nettle is a native of Europe.
The citron is a native of Greece.
Oats originated in North Africa.
The poppy originated in the East.
Rye came originally from Liberia.
Parsley was first known in Sardinia.
The pear and apple came from Europe.
Spinach came from Arabia.
The sunflower was brought from Peru.
The mulberry tree originated in Persia.
The gourd is probably an eastern plant.
Walnuts and peaches came from Persia.
The horse chestnut is a native of Thibet.
Cucumbers came from the East Indies.
The radish is a native of China and Japan.
Peas are of Egyptian origin.
Horse radish is from Southern Europe.—John Hancock Satchell.

Wesley's Rule

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

Sweet Temper Is The First Aid Toward Beauty

The woman who knows how to make the best of herself is never grouchy.

Beauty of grooming, correct poise and ability to make the most of one's good points count for more than a beautiful face. Any woman with a passable face may be attractive and even be considered beautiful, if she will cultivate the art of being well groomed.

"There are so many great things that go toward making a well-groomed woman," said a well-known beauty culturist. "The first thing we teach our patrons is the proper use of the mirror. We teach women to look hopeful, how to observe what a pleasing effect is obtained. After a time this becomes a habit, and the mirror watchfulness is no longer necessary. Good nature is an essential to a woman who would appear at her best. Grouchiness, or ill-temper, is her own worst enemy. Good nature depends, of course, very largely on being well dressed, and a well-groomed woman is nearly always sweet-tempered."—The September *Delineator*.

Gold Mottoes

A vain man's motto—win gold and wear it.
A generous man's motto—win gold, and share it.
A miser's motto—win gold and spare it.
A profligate's motto—win gold, and spend it.
A broker's motto—win gold, and lend it.
A fool's motto—win gold, and end it.
A gambler's motto—win gold, and lose it.
A wise man's motto—win gold, and use it.

Beautiful Patience

Singularly beautiful is the cheerfulness of work-wearied and worried folk. The cruelty and carelessness of loved ones have weighted their lives with crushing crosses, or sheer misfortune has smitten them pitilessly, stroke upon stroke. The beauty of their cheerfulness assumes a form of patience which is little less than divine.

Now and again, distinguished and strenuous men in the high places of activity, little suspected of silent heroisms, wear a face of cheerful courage which is manful and magnificent. In other spheres of life, less conspicuous perhaps, or it may be still more conspicuous, gifted and influential men and women rise above aching troubles that are not less real because unconfessed.

As representing the lowlier walks of life, take the testimony of "Mrs. Wiggs of the Cabbage Patch": "I've made it a practice to put all my worries down in the bottom of my heart, then sit on the lid and smile."

Thousands of people every day are chanting—

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear them inside out,
To show the lining."

It is quite true that, as Oliver Wendell Holmes has pointed out, that much of the noblest work in life is done by ill-dressed, awkward, ungainly persons. Their glory is that they have cheerful souls, whose beauty rags cannot hide, nor awkwardness disfigure, nor ungainliness distort.—J. E. Harlow.

A man ought to carry himself in the world as an orange tree would if it could walk up and down in the garden, swinging perfume from every little censer it holds up to the air.—Beecher.

The straight road out of narrow-mindedness is the practice of unselfishness. All you have to do if you don't like staying shut up in a little house is to open the doors and go outside. One grows "broad" by going abroad—looking on the things of others.—Wellspring.

INTERNATIONAL LESSON

Fourth Quarter.—Lesson 1 October 4, 1908.—Title: "David Brings the Ark to Jerusalem."—(II Sam. 6) Golden Text: "Enter into his gates with thanksgiving, and into his courts with praise"—(Psalm 100: 4).—Hymn No. 215.

(Verses 1-12 only are printed.)

DAILY HOME READINGS.

Sept. 28 Monday 2 Sam. 5: 17-25.
29 Tuesday 2 Sam. 6: 1-11.
30 Wednesday 2 Sam. 6: 12-23.
Oct. 1 Thursday 1 Chron. 16: 7-36.
2 Friday Exod. 25:8-22.
3 Saturday Psalm 132.
4 Sunday Heb. 9: 1-14.

BY REV. E. B. BURROUGHS, LL. B., A. M.

The song of thanksgiving and praise was ever in the heart of the Shepherd King of Israel. He never tired of expressing his gratitude to God. Conscious of the fact that his promotion from the pasture fields of his earthly factor to the kingship of Israel was not due to his own skill, genius, or training, but rather unto his Father in heaven, he was ever ready to break forth into songs of gratitude and vocal expressions of praise. In this he was right, for what he was due to God. Hence his cry, "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." Herein we see one of the secrets of David's success. He was ever grateful for the benefits he daily received and never failed to make public acknowledgement thereof. Thus should it be with all men, especially with those upon whom God has abundantly showered great and manifold blessings. Indeed the spirit of ingratitude should find no place in the heart of man. Rather should we ask: "What shall I render unto the Lord for all his benefits toward me?" Are not his benefits many? "Everything of value is the outflow of God's open hand: a beautiful and bountiful world, a physical nature capable of appreciating and enjoying the physical universe, a mental ability that makes one master of the material realm, and a spiritual capacity that makes one akin to the Divine!" All of these and thousands more of God's bestowments should cause men to be grateful and praise the One from whom they come. Doing this they will, in a measure, merit the Divine favor, and constantly enjoy His presence.

Having ascended the throne of Israel David showed his fitness therefor by the way in which he did things and the great and many victories that his armies won. One of the first things he did was to wrest Jerusalem from the hands of the Canaanites. This was in itself a great achievement for being strategically situated it was necessary that he should possess it. Coming into possession of it, he at once made it his capital. His most noticeable achievement was the alliance he made with Phoenicians. Reasons of state dictated the wisdom of this act, as the subsequent friendship of Hiram, king of Tyre, both to him and Solomon demonstrated. These things having been accomplished he next makes war with Israel's greatest and strongest enemies, the Philistines, and, after a series of brilliant victories expels them from the land. Thus was his kingdom strengthened within and without. It was but natural, therefore, that he should now turn his attention to the religious condition of his people and to direct them in the ways of the Lord.

LIGHT ON THE TEXT.

1. *Again David gathered together all the chosen men of Israel, thirty thousand.* As David was about to bring up the Ark of the Lord, it was befitting that a special escort should be chosen therefor. Hence the selection of thirty thousand of the most valiant of Israel's army.

2. *And David arose and went with all the people that were with him from Baali of Judah.* One of the causes of David's success in all of his enterprises was the fact that he invariably went with his army. In this instance he might have sent his representatives, but he preferred to accompany them and thus show his devotion to God and reverence for the Ark. *To bring up from thence the ark of God.* The

purpose of his going. The ark was the symbol of the Divine Presence. It was carried by the priests in front of the army of Israel during the time that the conquest of Palestine was in progress. It was captured by the Philistines in a war with Israel during the time of Samuel, but they were so plagued by the Lord that they did not keep it. (See 1 Sam. 5-8).

3. *And they set the ark of God upon a new cart.* Such was the king's reverence for the ark that he had a new cart built for its transfer from Baale to Jerusalem. *And brought it out of the house of Abin Adab.* Here it had been since the time that the Philistines sent it back into Israel as told in 1 Sam. 7-8. *And Uzzah and Ahio, the sons of Abinadab, drove the new cart.* Abinadab having taken care of the ark this special honor was conferred upon his sons.

4-5. These verses tell us of the formation of the procession and the manner in which the ark was brought up. David, full of zeal for the cause of the Lord, and with a heart full of gratitude and thanksgiving unto God for the many benefactions he had received at his hands, leads the way. The singers with *all manner of instruments* follow and make glad the hearts of the people as they play thereon. It was a jubilant procession, and happy were the people as they realized that once again the ark of the Lord was in their possession.

6. *And when they came to Nacheo's threshing floor.* Had reached a certain point in their triumphant journey. *Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.* The oxen becoming "restive" it occurred to Uzzah that the ark was probably in danger of falling to the ground. Not wishing that such should take place he naturally stretched forth his hand in order to steady it.

7. *And the anger of the Lord was kindled against Uzzah.* Though his intentions were doubtless the best, yet, his act displeased God. *And God smote him there for his error, and then he died by the ark of the Lord.* His rashness cost him his life. Not being a priest of the Lord he should not have presumed to touch it. His presumptuous act was a violation of the Levitical provision for handling the ark. See Num. 4: 5, 15, and 1 Chron. 15: 13. In

the light of this interpretation David and the rest were also guilty.

8. *And David was displeased, because the Lord had made a breach upon Uzzah.* He could not understand at the time, why such a manifestation of God's displeasure should have been made. *And he called the name of the place Perry-Uzzah.* That is, "The-Breach-of-Uzzah," or, the place where Uzzah displeased the Lord.

9. *And David was afraid of the Lord that day.* Such a manifestation of God he had never seen before, consequently he became fearful. He knew not what to do. *And said, How shall the ark of the Lord come to me?* A perfectly natural inquiry but one that should have been previously made.

10. *So David would not move the ark of the Lord unto him, into the city of David.* He gives up his intention of bringing the ark to Jerusalem. *But David carried it aside into the house of Obbededom the Gittite.* Being near by the house of Obbededom was thought to be a good place in which, for the time, to leave it.

11. *And the ark of the Lord continued in the house of Obbededom, the Gittite, three months; and the Lord blessed Obbededom, and all his household.* It was in the custody of Obbededom for three months and proved to him a source of great prosperity.

12. *And it was told David, saying, the Lord hath blessed the house of Obbededom.* The news of his prosperity was brought unto David. *And all that pertaineth unto him.* God had not only blessed Obbededom but all who were around him. *Because of the ark of God.* The source of Obbededom's prosperity. What had proved to David a source of sorrow and of fear, had proved to the Gittite a source of great blessing. *So David went and brought up the ark of God from the house of Obbededom.* He no longer feared to bring the ark to Jerusalem. *Into the city of David with gladness.* His capital now became the final resting place of the ark. Its coming caused great joy and gladness.

13-23. Here we have a recital of the manner in which the ark was brought from the house of Obbededom into the city of the king. Also of how David manifested the joy of his heart as the great procession accompanying the ark moved along. We are also told of how Michael, his wife, *despised him in her heart because of his leaping and dancing before the Lord.* But for this lack of sympathy on her part David cared not. His supreme desire had been met. The ark of the Lord was now safe in Jerusalem and he was happy and content. Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

October 4:

Acknowledging a Trust

(Gen. 28:20-22; Deut. 14:22-29; 26:12-15.)

BY EDMUND D. SOPER.

The Theme and the Scripture.

Gen. 28:20-22. Jacob had just deceived his old father Isaac and secured the coveted blessing which belonged by right to his brother Esau. He was compelled to leave home because of Esau's anger. During his first night away from home Jacob had the wonderful dream, with the vision of the stairs reaching from earth to heaven and the messengers of God ascending and descending on it. God there renews His promise made to Abraham and Isaac, that Jacob and his descendants should possess the land and become a great people. In return Jacob makes a vow that if God will keep His promise, he in turn will give back to God a tenth of all that God had originally given him. It was a bargain, and the whole thing sounds a little strange to us. We must be careful how we apply the lesson to ourselves, for we are not living in Jacob's time, and Jesus Christ has made many things different for us.

Deut. 14:22-29. The command of God is that His people should set aside a tenth of all the increase of their farms, both of their crops and of their livestock, and eat it at the temple as a kind of thank offering to God for what He had done for them. If

they lived so far away from the temple that they could not carry all the store of edibles with them, they were to sell it, and with the money go to the temple and buy all they needed for a feast before God and eat it. Hospitality is also commanded; they must share the feast with the Levites, the orphans, and the foreigners who lived with them. But every third year it was different. Instead of eating the food themselves, they were to make a feast for the Levites, foreigners, orphans, and widows among them because of their hospitality.

Deut. 26:12-15. This is but a repetition of the last part of the previous command, but to it there is added a prayer which was to be made to the hosts on this occasion. The prayer is a declaration that the command of God has been carried out, and concludes by asking His blessing upon them because of their obedience.

The Meaning of the Theme.

It is very difficult to tell exactly what the Old Testament teaches about tithing. It is hard to make the statements in various places harmonize. There seems to have been some development in the tithing system from time to time. We mark a difference in the passages chosen for this meeting. Jacob promised that he would devote or give back to God a tenth of all God had given him. In the passage from Deuteronomy the people are commanded to set aside the tenth and to have a big feast with it, at

which they themselves should eat and enjoy the food. Again, every third year the feast was to inculcate the spirit of hospitality toward all those who were in need.

Under all these and other differences which might be mentioned, there is a common element, an underlying thought, which we must grasp. This one thing that stands out is that the devoting of the tithe to God was an acknowledgment of God's sovereignty and ownership of ourselves and all we possess. This is the great lesson we must bring out clearly. God has made us and given us all that we have. We are stewards of a trust, and, in a very real sense, do not have a clear title to what we have in our possession. Though it is given us for the time being, and is in our control, God has what we may call the "right of eminent domain." He can do what He wills with us and our possessions in the carrying out of His own plans.

Tithing in the Old Testament was the acknowl-

edgment of God's claim to His creatures and all they had. It was a kind of rent the Hebrews paid for the use God gave them of His fields and rain and sunshine. All they had, both in their goods and in their persons, came from God, and it was due God to acknowledge His Lordship over them. This they did by paying the tithe.

How can we apply this lesson to-day? First, we must be just as careful as ever the Jews were to keep in mind that we are stewards of a great trust. This trust is many-sided. It includes our time, our influence, our opportunities, our whole lives, in fact, as well as our money. All these have been given us by God.

If this is true, and we realize it, a change must come over us. Our lives are a trust. We must live them for Him from whom they came and whose they are. But we are stewards, not only of a part, the part we give away or use directly in Christian work, but of all we have. It makes all life sacred

to look on it in this way. I must use all my time and spend all my money as in His sight.

But there is more than this. The tithe of the Old Testament was the particular part which the Hebrews paid God in acknowledgment of His claim upon them. What is our duty? We give a seventh of our time as an acknowledgment that God is master of our time, and, if we did not do this, in a short time the sacredness of belonging to God would be gone altogether. How much of our money must we give to make due acknowledgment to God of His Lordship over us?

It is not so much a matter of tenths as it is of motive. How much do we love God and His lost and helpless ones in the world? Our measure of love is our measure of sacrifice. "It is more blessed to give than to receive." We can prove it by giving until it means real sacrifice to do it. Then we begin to enter into the joy of our Lord.—From Notes on the Epworth League Devotional Meeting Topics.

Recent District Conferences and Conventions

GAINESVILLE DISTRICT.

The nineteenth session of the Sunday-school and Epworth League Convention and the District Conference of Gainesville District, Atlanta Conference, convened at Gillsville, Ga., on August 11 to 15, 1908. The first two days were devoted to Sunday-school and Epworth League work. Mrs. M. E. Hunt, the efficient and worthy district president, presided. The program was composed of a variety of fresh subjects covering various phases of the Sunday-school and Epworth League work. The papers were well prepared and evinced thought and investigation on the part of the participants. Thus closed one of the most interesting, instructive and profitable convention ever held on this district.

District officers for 1908-1909: President, Mrs. M. E. Hunt, Lovonia, Ga.; first vice-president, Miss Valoria Godfrey, Oxford, Ga.; second vice-president, Miss Annie L. Matis, Covington, Ga.; third vice-president, Miss Lavenia Russell, Covington, Ga.; fourth vice-president, Mrs. Sallie Dickerson, Atlanta, Ga.; Junior League superintendent, Mrs. Z. K. Gowen, Atlanta, Ga.; district treasurer, Miss Mittie Brown, Gainesville, Ga.; district secretary, J. J. Contrell, Santee, Ga.

GAINESVILLE DISTRICT.

Thursday, Aug. 13, the District Conference was opened by the Rev. Z. K. Gowen, B. S., district superintendent, who conducted a very profitable and helpful devotional service. The Rev. J. D. Lovejoy was re-elected secretary; assistants, the Revs. E. R. Miller, E. D. Petty and L. P. Kimball. E. R. Miller was elected reporter to the Southwestern. Hon. G. M. Garrison, mayor of Gillsville, was introduced and delivered a most inspiring welcome address to the conference. The mayor expressed himself as an unqualified believer in the Fatherhood of God and the brotherhood of man. He commended the race for the great progress it had made since emancipation. He further showed his interest by regularly attending the conference sessions and by contributing liberally to the support of the conference. The following responded in glowing terms to the mayor's address: The Revs. John Cooley, E. D. Petty, N. S. Stirling and Dr. J. N. C. Coggins.

The district superintendent read his report, showing the progress of the district in every department. The work of the district far surpassed the record of last year up to this time. Several new pastors of the district were introduced. Our worthy district super-

intendent rapidly and logically pushed the business of the conference to a finish, with credit to himself, the district and the great church he represents as well. The reports of the pastors were heard.

The local preachers, exhorters, district stewards, class leaders, Sunday-school superintendents, the Epworth League presidents and Ladies' Aid Societies were almost without exception present and read their reports. The deportment of each delegate was above reproach. The business interest of the conference was masterly handled. The discussions were pointed, but interesting throughout. The conference was a great intellectual and spiritual feast as well. The following general conference officers were present and most acceptably presented their cause, speaking both during the convention and the conference: Drs. I. L. Thomas of the Church Extension and G. G. Logan of the Board of Foreign Missions. The following educators were present: Dr. W. H. Crogman, president of Clark University; Dr. George W. Arnold, instructor in Gammon Theological Seminary and secretary Steward Foundation for Africa; and Prof. P. C. Parks, professor of Agriculture, Clark University, were the speakers. The Rev. P. H. Travis, district superintendent of the Griffin District, brought greetings from the said district. The Rev. C. W. Adams, district superintendent of the Rome District, brought words of cheer from the Rome District.

The following brothers preached most acceptable and able sermons during the conference: The Revs. A. G. Story of Union Grove Circuit; J. N. C. Coggins, D. D., of Union Grove, Ga.; John Crolley of Hoschtan charge; H. L. Philip of Duluth charge; H. C. Ednis of Nicholson charge and the writer.

The Woman's Home Missionary Society, under the direction of Mrs. Dr. George W. Arnold, presided over by Mrs. Dr. E. H. Oliver, held quite an enthusiastic and profitable session on Friday afternoon for Clark University building fund, realizing \$142. The Rev. D. C. Richardson and his good people desire unstinted praise for the comfortable provision made for the conference. District Superintendent Z. K. Gowen is a hard worker and a wise administrator, and well deserves our praise. Thus closed a great convention and conference. E. R. MILLER.

SOUTH FLORIDA MISSION.

With a number of ministers, superintendents, Epworth League presidents and delegates present, Superintendent J. Grant and Rev. S. Bartley conducted

the devotional exercises. The sacrament of the Lord's supper was administered by the superintendent, Elders Emanuel, Little and S. Bartley.

At 2:30 o'clock Rev. W. Pericles Pickens began devotional exercises. Miss Crawford Anderson, a very estimable young woman of St. Paul's Church, presided at the organ. The Sunday-school and Epworth League Convention organized as follows: Miss Crawford Anderson, secretary; Rev. Emanuel, assistant; Mrs. Lulu Jones of Daytona, treasurer; Rev. E. W. Garrison, assistant; Mrs. Pearlle Littles-Jones of New Smyrna, statistical secretary; Rev. W. T. Collier of Key West, assistant. The reports of superintendents and League presidents were very good. The afternoons were given to Sunday-school and Epworth League work. The conference organization resulted in the election of Rev. A. Emanuel as secretary; Rev. L. J. Littles, one of the pioneers of the conference, treasurer; Rev. S. Bartley, assistant; Rev. W. Pericles Pickens and Rev. E. W. Garrison of Hernando, reporters to the Jacksonville metropolis and the Southwestern Christian Advocate.

Pastors' reports all showed their work to have improved in almost all lines.

Night Session.—Song services were conducted by the choir. Welcome address on behalf of the church and citizens by Mrs. Ellen Paterson, a cultured lady of that town, was responded to by Rev. P. A. Daniels, St. Petersburg. This was followed by the superintendent's very able address, which virtually covered the entire mission, encouraging each pastor, superintendent and president. Rev. A. Emanuel preached the opening sermon, assisted by the Rev. Mr. Miller. This was followed by altar service, in which several anxious souls participated.

Devotional services conducted by the Rev. J. S. Miller followed. The literary program began. The Rev. Mr. Miller read a splendid paper, Revs. Daniels and Collier speaking also. This was and Collier speaking also. Mr. Pickens made a very interesting speech on the same subject.

Second Day.—Devotional services conducted by Rev. S. Bartley. Mrs. Pearlle Littles-Jones, the cultured daughter of Rev. and Mrs. L. J. Littles, read a very able paper, as did also Mrs. Lulu Jones. Mr. A. V. Keeling electrified the whole audience with his eloquent words. Mrs. Mamie Angum read a very interesting paper.

At night Mrs. M. M. Bethune, the one colored lady who is doing more for the colored girls than any other in the state, as principal and founder of the school for girls at Daytona, was introduced by the superintendent, and her earnest words of instruction, seasoned with so much wit and humor,

were very highly received by all. The Rev. W. T. Collier preached a very powerful sermon indeed.

Third Day.—The devotional exercises were conducted by the Rev. Mr. Garrison. Key West was selected as the seat of the next convention. Rev. and Mrs. L. J. Littles and friends had invited the convention to a banquet at their palatial home. This was the treat of the convention.

Sunday Morning.—The Sunday-school was taught by Rev. Emanuel, after which Revs. A. W. Williams and J. S. Miller conducted love-feast. Sermon by the superintendent; subject, "Preach the Gospel." This was a powerful effort.

There having been an addition put to this church by the Rev. O. S. Smith, the energetic pastor, it was decided to dedicate on this occasion. Rev. Bartley lined hymn 210; prayer by Rev. A. W. Williams, ex-pastor; first Scripture lesson by Rev. Pickens; second Scripture lesson by Rev. Smith, the pastor; hymn 208, lined by Rev. Littles, ex-pastor; sermon, Rev. P. A. Daniels. This was a splendid effort.

At the evening session Rev. S. Bartley preached a powerful sermon; one convert; subject, "Christ the Restorer."

The committee on resolutions made a report, through the secretary, Rev. Pickens, thanking the superintendent, citizens, choir, pastor and members.

Thus ended one of the best conventions of the South Florida Mission. God bless the people at New Smyrna.

W. PERICLES PICKENS.

MERIDIAN DISTRICT.

The Meridian District Conference convened at Forest, Miss., on August 5 to 9, inclusive, with the Rev. William McMorris, district superintendent, in the chair. The devotional services were conducted by Brothers E. G. Webb and H. H. Gales, Dr. McMorris and the Rev. N. E. Goodloe. The district superintendent tendered a few words of greeting to the conference. On nomination of W. H. Smith, D. L. Morgan was elected secretary, with C. G. Gavin, W. L. Marshall and N. E. Goodloe as assistants. The Revs. J. W. Isabel and R. L. Brooks were elected statistical secretaries; the Rev. W. H. Smith was elected agent for the Southwestern. This was quite a peaceful and harmonious session. The old district is proud to retain her reputation as the banner district of the conference. While our work now is like a travel in Wonderland, we are striving for the mastery, not only to do more than we did last year, but to do more and more each day. It has been thoroughly demonstrated that Dr. McMorris is a wise leader and manager, with splendid executive ability; thus he knows how to secure the co-operation of the pas-

(Continued on page 10.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malns, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE ADVOCATE BUILDING FUND SLOWLY BUT STEADILY INCREASING

The contributions for the ADVOCATE Building Fund during the past week came from Louisiana, Mississippi, Tennessee, North Carolina and South Carolina. The indications are that the brethren will make this fund a complete success. But it is necessary that they take hold of this matter and report at once. Let us hear from you.

Previously acknowledged	\$340.30
Rev. A. B. Harris, Slidell, La.	1.00
Rev. A. Robinson, Carrollton, Miss.	1.00
D. R. Bentley, Dekalb, Miss.	2.50
N. E. Goodloe, Philadelphia, Miss.	2.50
W. A. Webber, District Superintendent, East Tenn. Conference	1.00
Rev. D. M. Seals, New Orleans	4.00
Rev. R. L. Hickson, Greenville, S. C.	2.00
Rev. J. C. Gibbs, Pickens, S. C.	1.00
Rev. R. P. Hairston, Greensboro, N. C.	4.00

Total\$359.30

Bishop Scott will visit this city the first week in October. On Sunday morning, October 4, he will preach at Simpson Memorial; at 3:00 p. m. he will deliver the opening address of the Assembly Hall of the Colored Young Men's Christian Association; in the evening he will administer the communion at Mt. Zion. On the evening of October 5 at Wesley Church Bishop Scott will deliver an address on Missions. The brethren of this city, under direction of the Preacher's Meeting, are seeking to make this a Methodist outpouring. The District Superintendents of the Louisiana Conference, the pastors of the nearby stations and circuits, and especially the pastors of this city are urged to make this in every way an occasion worthy of our distinguished visitor as well as worthy of the great interest that he represents. Epworth Leagues, Sunday schools and members of the several churches will come under banners led by their pastors. We hope Wesley Church will have on this occasion just such an audience as filled this historic church on the evening of the close of the great Missionary Convention, held some time ago.

On next Sabbath afternoon in Wesley Chapel, this city, the Rev. Dr. J. A. Rice, pastor of Rayne Methodist Episcopal Church, South, this city, will deliver an address to the Colored Young Men's Christian Association. Doctor Rice is popular with our people, having spoken twice before to them, once in Simpson Church and again at St. James African Methodist Episcopal Church. The cultivation of the friendship of such broadminded and philanthropic white men as Dr. Rice, who stand for justice for all men and the Gospel for the last sinner in the world, should be our sincere aim. We sincerely trust that all the pastors, not only of our church, but of all denominations will give Doctor Rice a great hearing.

When you joined the Annual Conference you promised to be faithful in your job. Getting subscriptions is a part of your job.

If you appreciate the Church's gift of \$12,000 in purchasing a permanent home for the SOUTHWESTERN you will get some subscriptions at once.

Are we treating the Conference Claimant Fund right when we use a part of it to support the SOUTHWESTERN? Why not righten this wrong at once?

DR. J. H. STANLEY

The death of the Rev. John H. Stanley, M. D., of the Lexington Conference, removes from our midst one of our most representative, progressive and best beloved ministers. By careful preparation and hard study, a character unimpeached, a temperament that was at once gentle and persuasive, a personality that was quiet in demeanor and forceful when necessary, possessing always a positive conviction which was positively expressed as to moral issues and needed reforms, Doctor Stanley won his way to the front and was a recognized leader in the Lexington Conference. Quiet, unassuming, patient, modest, he was loved by all.

John H. Stanley was born about fifty-six years ago and passed to his reward after twenty-eight years' service as a minister of the Gospel from the scenes of his last labors, Flemingsburg, Kentucky, August 21. He professed saving faith in the blessed Christ when young and joined the Baptist church. A few years later, for reasons that were sufficient to him, he allied himself with the Methodist Episcopal Church. Possessing as he did studious habits he soon rose in the ranks of the Church, which he has faithfully served. He was blessed with the fostering care and the tender training of a Christian mother; 'twas she that gave his life the pious trend that



THE REV. J. H. STANLEY, M. D.

made him a conspicuous character among his people. His manly independence was shown in his heroic effort in securing an education. For seven years he labored and attended night school in Lexington, Kentucky. Subsequently he completed a three year's course in the Louisville National Medical College and was graduated with high honors from that institution in 1890. He served acceptably many of the leading charges of his Conference and was for ten years presiding elder. As a preacher of the Gospel he was forceful, as a counselor safe, as a man honest and upright.

In December, 1882, he was married to Miss Annie C. Williams, who survives him. This union was blessed with five children who also survive him. Doctor Stanley was a devoted husband and an affectionate father.

The funeral service took place at Asbury Methodist Episcopal Church, Lexington, Kentucky, under the direction of the Rev. Joseph Courtney, D. D., pastor. The service was largely attended by the members of the various churches, a large representation of his Conference, and a host of citizens of Lexington and vicinity. For the past few years Doctor Stanley has been failing in health, but was anxious that he should die in the harness, and this privilege his brethren granted him, assigning him at the last session of his Conference to Flemingsburg, Kentucky. Thus goes to his reward a faithful servant of the Christ whose example he followed.

The *California Christian Advocate* stating that the practical unification of the Book Concern has taken place refers to "Dr. Thomas Eaton," the senior agent of the House at New York. Will the *California Christian Advocate* be kind enough to tell us when "Dr. Thomas Eaton" entered upon his job? The Senior Agent that we have known all these years is Dr. Homer Eaton.

THE DEFICIENCY ON GENERAL CONFERENCE EXPENSE STILL UNRAISED

In spite of the frequent appeals that have appeared in the columns of the SOUTHWESTERN our brethren have thus far failed to raise their share of the deficiency in the General Conference expense and by so much this fund remains embarrassed. Let it be remembered that the bills of the last General Conference were legitimate and had to be paid; they were paid, however, by negotiating a loan for which the Church stands responsible. This loan was made upon faith in the brethren that they would raise their proportionate share of the deficiency and we cannot afford longer to permit this matter to stand against us. The new Discipline provides that in case this amount is not raised it will be carried over from year to year and re-apportioned until it is raised and we had as well raise our share and get rid of it at once.

The following is the new paragraph: "Paragraph 4. Section 420. At the beginning of each and every quadrennium the Book Committee shall estimate the amount of money necessary to meet the expenses of the next General Conference, of the Judicial Conferences, of fraternal delegates and the General Conference Commissions that do not relate to the publishing interests of the Church, and send the apportionments to the several Annual Conferences. The entire amount shall be divided by each of these Annual Conferences into three equal portions, and one-third of the full amount shall be raised in each of the three Conference years preceeding the session of the General Conference, in order that expenses occurring within the quadrennium may be promptly met. Any part of the apportionment unpaid at the close of the Annual Conference session preceding the General Conference shall be re-apportioned and raised within the coming Conference year. Should there remain any deficiency at the close of the first Annual Conference session succeeding the General Conference, it shall be added to the first of the three years' apportionments of the quadrennium and shall be collected with it. All sums collected shall be paid by the pastors to the Conference Treasurer at each Annual Conference session, unless otherwise ordered by the Book Committee, and said Treasurer shall immediately forward the same to the General Conference Treasurer."

DR. WILDER BECOMES PRESIDENT OF THE LUCY WEBB HAYES TRAINING SCHOOL

Rev. Dr. W. H. Wilder, of the Illinois Conference, has been appointed by the Board of Trustees of the Woman's Home Missionary Society as the President of the Lucy Webb Hayes National Training School for Missionaries and Deaconesses at Washington, D. C. Dr. Wilder is well known to Methodism, having been a delegate to five General Conferences; he was for ten years the President of the Illinois Wesleyan University at Bloomington, Ill. One of the Bishops of our Church says of him: "In character, ability, devotion to his tasks, the range and accuracy of scholarship, and power to achieve results, Dr. Wilder is easily to be classed as one of our foremost men."

Dr. Wilder was largely concerned with the new "Plan for the support of Superannuated Preachers," and is a member of the General Deaconess Board, appointed by the General Conference at Baltimore.

The Woman's Home Missionary Society realizes deeply the importance of having the young women of Methodism, who are trained in its Schools, under such supervision as shall provide the best workers for the Church, and this important Training School of the Society at our Nation's Capital is well equipped to give superior advantages to the young women of the Church who shall there secure training. We congratulate the Board of Trustees of the Lucy Webb Hayes National Training School upon the wise choice and predict for Dr. Wilder a brilliant career.

Dr. Wilder may be addressed at the National Training School, 1150 N. Capitol St., Washington, D. C.

You can increase your list of subscriptions to the SOUTHWESTERN by canvassing among the leading people of your community, white and colored, whether they are members of your church or not.

Of General Interest

THE NEGRO AN INVENTOR.

The oft repeated accusation against the Negro that he is an imitator and not an inventor does not stand the test when brought under the lime-light of investigation. Record shows that since the establishment of the Governmental Patent Office in 1790, something like 900,000 patent rights have been granted—a vast majority of which has come into but a limited state of usefulness; indeed some having never been of any use. But among the rest the share contributed by the Negro—which according to reliable statistics gotten together by Mr. Henry E. Baker, an assistant examiner in the Patent Office, is about 1000—has not only served to raise the standing of the inventors materially and socially but has greatly aided in increasing the facilities of civilization. For the sake of substantial proof it might be timely to cite a few notable instances here. As is well known—though a regrettable fact—patents were not granted to Negroes before the Civil War, they being slaves with no right of contract. So, only in exceptional cases—one of which perhaps may be mentioned—there is no record of inventions by Negroes beyond forty years back. The particular case referred to was one Harry Blair whose being granted a patent signifies that he must have been a free man. Another case: during the Civil War a Negro named Montgomery, whose son now holds a clerkship in the Treasury Department, Washington, D. C., was refused a patent upon a device for raising vessels over obstacles in shallow water. A Cuban Negro, J. E. Matzlinger, made the basic patent for sewing soles on shoes. The most noted Negro inventor of the country to-day is Grantville T. Woods, of New York, having patented more than forty devices, relating to the control of electricity. One was sold to the Bell Telephone for \$10,000. Next comes Elijah McCoy, of Detroit. Humphrey Reynolds, a pullman porter invented the main part of the ventilating machinery for Pullman cars. The women have done their share of originating. M. E. Benjamin, a teacher of Washington, D. C., invented a gong signal for use in schools. A Baltimore woman invented a machine for sewing braid on cloth without the thread showing on the outside. A Florida woman invented a bed for invalids and refused an offer of \$5,000 for it. And although the charter was secured by whites, John T. Farley constructed the telephone system which connects several counties with Ashland and Richmond, Va., and he is foreman of the company.

WRIGHT BROTHERS' AEROPLANE FALLS.

That the perfection of mechanical flight is not to be achieved by science without the sacrifice of human life and limb, as well as treasure, suddenly became a tragic realization to the thousands of people who were viewing exultantly the two passenger flight of the Wright aeroplane over the parade ground at Fort Meyer, Va., Thursday afternoon of last week. Lieut. Thos. E. Selfridge, accompanying the inventor and conductor of the craft, which had made so many new world's records within the last two weeks, Orville Wright. The two men had been borne upward in circles to a height of about 150 feet and were sailing along confidently at a speed of, say thirty miles an hour, expecting to make an endurance record, when suddenly one of the revolving propellers broke as they were rounding a curve. Instantly the craft began to lose its equilibrium, and, although Wright shut off the power and tried to glide to earth, the great framework tilted forward, and with the planes almost vertical, fell swiftly to the ground, the machinery and wires fastening the unfortunate riders where they struck with terrible force. Selfridge died from his injuries within two hours, but Wright, though suffering intensely from a broken thigh and three broken ribs, did not lose consciousness, and was thought to have good hopes of recovery. The opinions of the experts on the ground was that the accident did not mean a serious setback for the principle of the Wrights, but only that the propellers must be made of stronger material than spruce. During the week Wilbur Wright had twice beaten the endurance record of De Lagrange, at Lemans, France, first flying 39 minutes and again 32 minutes. The Wright brothers announce that they will resume their experi-

ments as soon as Orville Wright recovers. The mastery of the air will be no less a fact some day than the mastery of the sea.

A NOBLEMAN BEGS.

Charles E. Kilcoursie Lambart, an Englishman of good family, applied to the mayor of Cincinnati to assist him in getting work. He was well dressed but said he had been working at washing floors in a hotel to get bread and lodging. Ten years ago he says he had \$35,000. His people turned him off and he came to America, and for a time was on the stage. He says he is a cousin of the earl of Cavan, is an Oxford graduate and served as lieutenant in the Boer war.

THINGS POLITICAL.

The Republicans carried last week Maine by a plurality of 8,000, electing an entire State ticket and four Congressmen. This plurality is less than heretofore and the Democrats rejoice over this fact while the Republicans contend that only state issues were involved.

In spite of the machine opposition Governor Hughes was renominated by the Republicans of New York at Saratoga last week on the first ballot. His nomination was made unanimous on motion of those who were bitter in their opposition. President Roosevelt heartily endorsed the candidacy of Governor Hughes.

The sensation of the week has been the charges alleged against Senator Foraker in his relations with the Standard Oil Company by William R. Hearst, of the Independence Party. Mr. Hearst alleged and produced correspondence to show that Senator Foraker had received funds from the Standard Oil Company and that he represented them in important matters, notably in the securing an interest in an important Ohio newspaper. This expose has called forth a letter from President Roosevelt endorsing Mr. Taft and bitterly denouncing Senator Foraker, saying that he has been from the beginning opposed to the reform policies of the administration.

Mr. Bryan has been making a whirlwind campaign through the East, speaking in Ohio, West Virginia, Maryland, Pennsylvania and New York. Large crowds greeted him in all of these places.

Judge Taft begins next week an active campaign throughout the West, which is contrary to the first announcement that he would deliver his speeches from his residence in Cincinnati.

Personal and General

Seven out of every ten Protestants in the Philippine Islands are Methodists.

The Salvation Army manufactures all the musical instruments used by its volunteers.

"Gospel Hymns" edited by the late Ira K. Sankey, had a sale of more than 50,000,000 copies.

Mrs. E. S. Boyd, of New Orleans, is the guest of Mrs. E. Smith-McKoin, of St. Louis, Missouri.

Prof. J. A. Reddix, of Darrow, La., and a prominent laymen of the Louisiana Conference spent several days in the city recently.

Dr. A. D. Bush, of Flint Medical College, is busily arranging for what promises to be the best session of the medical college.

Bishop Burt was given a special audience by the King of Denmark on July 27, following the session of the Denmark Mission Conference at Copenhagen.

The Hon. J. P. Napier, cashier of the Savings Bank at Nashville, Tennessee, who was reported ill in Washington, is improving and will soon be able to return to his home at Nashville.

Central Avenue Church, Atlanta, Georgia, is to celebrate its thirty-third anniversary about the middle of November and the tenth anniversary of its pastor, the Rev. J. A. Rush, D. D.

In Scotland the percentage of birth of male babies is larger than the birth of females. Scotland is famous also for its twins; 1,625 Scotch mothers gave birth to twins within the last twelve months.

President John Weir, of New Orleans University, reached the city last week, and is busily engaged in preparations for the opening of the University. The outlook for a large attendance is bright.

President and Mrs. Wallace A. Battle report a successful and pleasant summer's work along the

shores of the Great Lakes in the interest of their institution. They plan to reach Okolona the first week in September.

Mrs. E. B. Ramsey, of Houston, Texas, after a pleasant visit with her daughter, Mrs. J. B. Randolph, at Pass Christian, Mississippi, has returned to her home. Mrs. Ramsey on her summer trip also visited Franklin and Nashville, Tennessee.

Mr. James S. Thomas, A. B., son of Dr. I. L. Thomas, has been elected one of the Instructors in the Baltimore High and Training School. Mr. Thomas has a bright future in the Educational World. We congratulate him upon the recognition thus given.

Mr. and Mrs. Isaiah T. Montgomery gave in marriage their daughter Ollie to Mr. William B. Mosby, Wednesday, September sixteenth, 1908, in the African Methodist Episcopal Church, of Mound Bayou, Mississippi. Mr. and Mrs. Mosby will make their home at 3023 Lawton Ave., St. Louis, Mo.

Prof. B. H. Hall, A. B., who for the past three years has been at the head of the Department of Mathematics at Philander Smith College, Little Rock, Ark., has resigned and goes to the George R. Smith College, Sedalia, Mo., to take the Chair of Mathematics there. Prof. Hall is making quite a record as a mathematician.

One of the new movements in educational circles is to provide for backward children. That is children who cannot do the work of the curriculum and who cannot keep up with the regular class. There are 116 cities in Germany that have opened these special schools for backward children, there being 31 alone in Berlin. The number of pupils enrolled in these schools is 13,110.

The citizens of Mound Bayou, Miss., will give a free barbecue Saturday, October 10, on the occasion of the visit of Booker T. Washington. The railroads have granted rates for one and one-third fare, round trip for points within fifty miles of Mound Bayou, and the authorities of the town invite visitors "to take advantage of this opportunity to see the greatest Negro and the greatest Negro town."

One of the most prosperous of our Negro physicians is Doctor T. E. Speed, of Jefferson, Texas. He has not only a large practice among his own people but is frequently called upon to serve some of the leading white people of his town and vicinity. It was the pleasure of the editor of the SOUTHWESTERN to stop recently in the home of Doctor Speed. He knows how to entertain and to make one comfortable.

The Rev. A. Wesley Mell, for four years minister in charge of the Bowen Memorial English-speaking Church of Bombay, India, has been appointed Agency Secretary of the American Bible Society for its Pacific Agency, which includes the States of California, Nevada, Washington, and Oregon. Mr. Mell will take charge of these interests October 1, 1908, succeeding the Rev. George A. Miller, who has been in the service of the Society in the Philippines and on the Pacific Coast.

The Rev. Dr. John R. Shannon, for the past five years pastor of the Centre Church, Malden, Massachusetts, has been unanimously invited and has agreed to accept the pastorate of Metropolitan Church, Washington, D. C., to succeed Bishop Bristol. Doctor Shannon will be in every way a worthy successor of President McKinley's last pastor, Doctor Bristol. Methodist interests at the Nation's capital will have a safe and worthy representative in Dr. Shannon—a scholar, a preacher of great force and a most acceptable platform speaker.

Dr. A. P. Camphor, who was for ten years connected with our Mission work in Liberia, Africa, during which time he was President of the College of West Africa at Monrovia, Liberia, has been appointed President of the Central Alabama College, located at Mason City, Ala., near Birmingham. His friends believe him thoroughly adapted to this class of work and bespeak for him an administration of the highest success. That it may be so he has the most hearty good wishes of the SOUTHWESTERN. The Doctor is a graduate of the New Orleans University, where he served as a teacher for some time after his graduation. Mrs. Camphor received her training at the same institution, and is highly spoken of a worker among young people.

Recent District Conferences and Conventions

(Continued from page 7.)

tors in marshalling his forces up the hill of success. The pastors' reports were made. The figures will show a little falling off in the benevolent collections this year to date of the conference. The total benevolence was \$981.22; eleven places had increased \$105, whereas fourteen places had fallen off \$234.88. If the fourteen places had raised as much as they did last year our collection would have been \$1321.90 as against \$1216.35. The decrease in benevolent collections has been attributed to the money stringency but after the superintendent's report was read he appealed to the brethren in such a business way and with so much emphasis that we all hurried home to make a benevolent collection, saying: "There is no panic where there are men." The literary program was better than usual. Each subject was intelligently discussed. One new feature was the question box, which sprung many questions of interest and importance. Several mission points have been established this year, a very promising one on the South Side of Meridian. The committee on memoirs reported that the death angel had passed through and broken our ranks by taking the Rev. F. Blue, one of the pioneers of the conference, and several of the local brethren. There were six before the committee for license to preach. Not a one of them passed, but one who had been licensed previously was unfortunate in losing the same; so we have less local preachers than we had a year ago. This means a better class of men, mentally, morally and spiritually, or none at all. The religious services were on the evangelistic order. The Revs. R. B. Anderson, J. W. Isabell, D. R. Bentley, V. Trotter and S. A. Cowan preached during the week; the Revs. D. R. Beatley and D. L. Morgan and William Morris preached on Sunday. All of the visitors rendered very acceptable service. Prof. M. S. Davoge, business manager of the SOUTHWESTERN, spoke to us and secured fifty-two subscriptions; four more were secured after he left, making fifty-six. The brethren pledged themselves to stand by the manager and editor and make SOUTHWESTERN Day a success. Dr. E. M. Jones made a wonderful impression in his speech on "The Sunday-school Work," issued receipts for all money received and sold some periodicals. Mrs. R. A. Camphor spoke to us on the condition and needs of Africa, which brought tears to our eyes. A collection was given for her special work, and she issued receipts for all money paid in for Dr. G. G. Logan's cause. Dr. W. W. Lucas spoke on his impression of the last General Conference to the delight of all present. Mr. M. L. Hill, colporteur of the American Bible Society, had splendid success in selling Bibles. Dr. Charles Nelson Grandison, the silver-tongued orator, preached a matchless sermon on Thursday night and delivered his famous lecture, "What's the Matter with Sambo?" to more than 300 people on Friday night. Dr. Grandison is one of the ablest pulpit and platform orators on the American platform. The Rev. N. W. Ross and the good people of Forest are to be commended for the royal entertainment which they gave the conference. The people continued to ask for more delegates, both Methodist and Baptist, until the conference closed. The next conference will be held at Scooba, Miss., just forty-four miles north of Meridian, on the Mobile and Ohio Railroad, where the Rev. P. R. Crump has been for seven years

preparing a place for us. The entire collection during the conference was \$230.

PARIS DISTRICT.

The twenty-second annual session of the Paris District Conference convened at St. Paul Methodist Episcopal Church at Clarksville, Texas, on Tuesday evening, August 4, 1908, at 8:30 p. m. We were treated to a lecture, "Four Fatal Steps," by Rev. W. G. Alston, pastor of our First Church in Paris, and right ably did he discuss the subject chosen.

Wednesday morning the conference re-assembled, and an organization was effected, District Superintendent J. I. Gilmore being in the chair. Rev. W. D. Lewis was chosen secretary, with the power to name his assistants; W. J. King, recording secretary. The welcome addresses and responses were of a very high order. The first one listened to was on behalf of the ministers of the city by Rev. Mr. F. H. Wilkins, pastor of the First Baptist Church. It was very strong and cordial; then came the eloquent response by that prince of laymen, Hon. R. L. Smith, United States deputy marshal. His address was an eloquent eulogy on the efforts our great old church is making for the uplift of humanity everywhere.

Wednesday night was had a great missionary concert, the proceeds of which went to the Board of Home Missions and Church Extension Society. On the program rendered at this time served some of the best talent on the district, and right well did they do their parts. Preaching was had at 11 o'clock each day. Revs. James Hants, W. J. King, B. Owens, District Superintendent Gilmore, W. D. Lewis, C. C. Sapp and M. C. Gillespie filled the pulpit. The conference sermon preached by Rev. W. D. Lewis will be long remembered by those whose privilege it was to hear him. As might be expected, this not being general conference year, there were not many visitors present. Bishop Quayle sent greetings, and at the same time his regrets that he could not be present. Dr. M. W. Dogan was present, representing Wiley University, and in the several addresses made during the conference laid the cause of this great school more heavily on the hearts of this conference than ever before. He also made an excellent address on the work of the last general conference. Mr. H. J. Mason represented the SOUTHWESTERN CHRISTIAN ADVOCATE, and a number of subscribers were secured. The one thing noticeable throughout the session of the conference was the excellent executive ability of District Superintendent Gilmore; he allowed no technicalities or parliamentary quibbles to come between him and a needed measure. The reports showed many appointments deprived of preaching places on account of the heavy rains, and overflow; despite this, however, the financial outlook was not so gloomy as it could have easily been. Raised for Wiley University \$440; for Home Missions and Church Extension, \$130; and the other causes have not been neglected. We were royally entertained by the good people of Clarksville. Sunday was a fitting climax for all the good things said and done during the week. The closing sermon Sunday night was preached by Rev. M. C. Gillespie. The officers of the district are: Rev. J. I. Gilmore, District Superintendent; Rev. W. D. Lewis, Epworth League president; Prof. J. W. Jamison, Sunday-school president; Mrs. E. N. Peoples, Junior League Superintendent; Mrs. J. P. Belcher, Woman's Home Mission Society president. The ladies of the

Woman's Home Mission Society pledged anew their loyalty to the cause and their faith in the work being done at King Home. After adopting fitting resolutions, the conference adjourned to meet at Greenville, Texas, next year.

W. J. King.

DALLAS DISTRICT

Dallas District Conference, Epworth League and Sunday School Convention was held at Hubbard City, Texas, July 28 to August 2. Thursday morning the Sunday School District Superintendent, Miss M. Anderson, was in the chair, and quite a number of officers were present. The District Superintendent's report showed in every way an increase over last year. Several interesting papers were read and discussed, and a query box formed a very important feature, conducted by Mrs. G. E. Echols. The devotional exercises of the afternoon were conducted by Mrs. S. H. Burgess. The following subjects were ably discussed: "How Best to Secure and Hold the Attention of the Primary Pupils?" "How to Increase the enrollment of the Sunday School." The Banner Contest seemed to be the center of attraction. One of the Sunday schools in South Dallas, Texas, was the successful winner. The Epworth League Convention was called to order with Prof. L. H. Lightner in the chair. The devotional exercises were conducted by Prof. N. D. Kirkpatrick and the reports from the various chapters were read and received. Mrs. N. B. Kirkpatrick's paper on the relation of the League to the church was listened to with much interest. "How best to keep the League in Operation" and "The Epworth League and Good Citizenship" were two papers which also attracted much attention. The Query Box, by Miss Permilla Kelley was interesting indeed. Thursday morning the 13th annual session of the Dallas District Conference was called with the Rev. J. S. Watt, District Superintendent, in the chair. The welcome address on behalf of the city was delivered by Mayor Hubbard, and responded to by Dr. N. S. Johnson. The welcome address on behalf of the religious institutions was delivered by the pastor of the Methodist Episcopal Church, South; response by Dr. C. P. Westbrook. Annual sermon preached by the Rev. J. L. Parker; Bible reading conducted by the Rev. Dr. N. J. Johnson, each of which was a treat to all. Quite a number of visitors were introduced, among whom were: Revs. D. C. Lacy, L. H. Richardson, F. L. Kirkpatrick, P. A. Morrow, H. H. Qualls and N. J. Moore. The Woman's Home Missionary Anniversary and the Sam Houston Anniversary were two great events of the occasion. The financial success was better than ever before.

R. H.

GAINESVILLE DISTRICT.

The Woman's Home Missionary Society of the Gainesville District, Atlanta Conference, held a meeting on Friday afternoon during the District Conference, presided over by Mrs. G. H. Oliver, Atlanta, Ga. The Superintendent of the Gainesville District kindly consented to let us use a part of the time to put our cause more fully before the conference and we did it with telling effect. A great deal of interest and enthusiasm was manifested in the meeting. This was the greatest meeting of its kind ever held on the district. The District Conference will be held at Gainesville, Ga., in 1909, at which place the Rev. Lovejoy, the pastor, promises us all of Wednesday evening for our work. We have done well this year; let us do

better next year. Let us make one united pull in one direction and all together. The following is some of the work done: Five cash subscribers to Woman's Home Mission paper; \$10.25 collected on membership dues. Two men became so enthused as to give \$1 each. The following charges pledge to give the new Thayer Home: Lavinia, \$5; Gainesville, \$15; Commerce, \$6; Elberton Ct., \$6; Gillesville, \$5; Oxford, \$5; Duluth, \$5; Fort St., \$7; Hoschton, \$5.

Mrs. Georgia J. Richardson.

MARION DISTRICT.

The Marion District Conference convened at Gainesville, Ala., in Clark's Chapel, on August 26 to 30, District Superintendent H. N. Browne, D. D., presiding. The Rev. J. W. Martin was elected secretary. The majority of the conference members and delegates were present. The Rev. William Jones read an important resolution relative to our SOUTHWESTERN CHRISTIAN ADVOCATE. The same was unanimously adopted. Attention was called to the fact that subscribers and cash are much more needed than sonorous resolutions ending in echo. We are satisfied that the just appeal made by our editor in behalf of our ADVOCATE to the Methodist constituency will meet with a hearty response. The Rev. Dr. H. N. Brown read his report for the district, showing much had been done to build up the district and the church. The district is slowly but permanently advancing. The reports of the pastors evidenced encouraging advance along all lines. There was not a general officer of the church present, yet their absence did not seem to make any appreciable difference in the interest manifested in the proceedings of the conference. The Rev. Parent, pastor of the Methodist Episcopal Church, South, preached an interesting sermon, exhorting the brethren to endeavor to attain to a higher experience in their spiritual life. He was well received. The Rev. J. M. Batte, pastor of the white Presbyterian Church, following Rev. Parent in the evening, preached upon life, its abundance and importance. The literary exercises were highly enjoyed by all. A collection was taken for Birmingham Central College. A considerable sum was raised as a portion of a much larger sum pledged by the district. The readiness with which the conference came to the aid of the school was very noticeable and significant. The conference closed on the Sabbath by three great sermons preached respectively by Dr. H. N. Brown, the Revs. R. E. L. Beasley and E. Frazier. The entire session was remarkable for its spiritual character, which brought forth the most favorable comment from the most critical citizens. The hospitality of Gainesville is too widely known to need any comment. The conference could not have been a success, we would not have been so happily received and entertained had there not been in Gainesville in the midst of the people a man, a pastor, a preacher—the Rev. J. W. Knox.

The Marion District Conference will hold its next session in Newbern, Ala.—Jamea W. Martin.

ROME DISTRICT.

The Rome District Conference of the Atlanta Annual Conference met at Summerville, Ga., on August 5, 1908. The Rev. C. W. Adams, district superintendent, was in the chair and conducted the devotional services. He was assisted by the following brethren: Revs. J. W. Swain, B. Boston, J. O. Smith, J. W. Thorp and Brothers Pinkard and C. C. Harrison.

work, and it was highly appreciated.

The welcome address was delivered by Miss Eva Bryant, daughter of Rev. W. C. Bryant, and a graduate of Clark University. It was responded to by Rev. F. M. Gordon. The introductory sermon was preached by Rev. J. W. Swain.

The benevolent collection from the different charges shows that they have raised \$160 more for benevolence than at this time last year, though times have been hard in the financial world. The conference raised \$103 during the session.

Too much cannot be said of the Rev. W. C. Bryant and the hospitable members and people of Summerville. They had everything in good shape to care for the conference. The Rev. W. C. Bryant has served these people five years. When you once know him you love him. The conference has one of the most able and loveable district superintendents, a man any one would wish to have on a district. His preachers honor him for the fatherly advice he gives them from time to time.

On nomination the Rev. F. M. Gordon was elected secretary, and the Rev. David Gray assistant.

The district superintendent read an interesting report of the different charges of the district. The report showed that the work on the charges are progressing on all lines.

The pastors' reports showed that there has been unusual revival and a great many conversions on the charges. They have raised since the annual conference for benevolences, \$800. This amount shows that more money has been raised for this cause at this time than any previous years. They are baptizing more children than they have for years.

The local preachers, exhorters, Sunday-school superintendents, class leaders, Epworth League and Ladies' Aid Society had good reports.

The following brethren were introduced as visitors: Rev. Dr. Bryant, pastor of the Methodist Episcopal Church, South; Rev. I. L. Thomas, D. D., field agent of the Board of Home Missions; Dr. C. C. Jacob, Sunday-school agent; Rev. M. C. B. Mason, D. D.; Dr. G. W. Arnold, secretary for the Stewart Missionary Foundation for Africa, and Rev. Jones of the African Methodist Episcopal Church. Each addressed the conference. The general officers of the church represented their

The music that was rendered by Mrs. A. S. Kane, organist of Rome First Church, assisted by Miss Abraham, a graduate of Talladega College, and Prof. W. H. Harper and others, made the session more entertaining than it would have been without it.

There were good sermons preached during the conference.

The Sunday-school and Epworth League Convention met in joint session with the district conference.—F. M. Gordon, Secretary.

HUNTSVILLE DISTRICT.

The Huntsville District Conference, Central Alabama Conference, met in Athens, Ala., the Rev. W. J. London, pastor, the Rev. Dr. H. S. Williams, district superintendent, presiding. J. A. Harris was elected secretary; Miss Mary Kinchlow, assistant. The Revs. L. H. Hundly and L. D. Williams represented the SOUTHWESTERN. All the pastors were present and made excellent reports. The report of the district superintendent showed that the district was in a prosperous condition, and progress had been made along all lines of religious endeavor. The Rev. W. R. A. Palmer, A. M., D. D., presi-

dent of the Central Alabama College at Mason City, was present and ably represented the cause of Christian education and the work of the college. Resolutions were adopted pledging to Dr. Palmer the support of the Huntsville District in all of his efforts in building up the cause of education in Alabama. The report of benevolence shows \$260 raised for all causes. Resolutions were adopted that the Huntsville District co-operate in the observance of a Sunday to be known as "SOUTHWESTERN Day" on each charge and that each pastor on the district and all officers in each charge make a house-to-house canvass that the SOUTHWESTERN may be put in the home of every family on the Huntsville District; also that apportionments be made to each charge and pastor for immediate collection, the same to be applied to the ADVOCATE Building Fund. The visitors: Dr. W. R. A. Palmer, the Rev. Mr. Brown of the Central Methodist Episcopal Church, the Rev. Mr. Terrentine of the Congregational Church, the Rev. Mr. Haines of the African Methodist Episcopal Church of Decatur and H. J. James of the Baptist Church. Mrs. Whitfield of Scottsboro was elected president of the Epworth League Convention, and Mrs. H. E. Douglas president of the Woman's Home Missionary Society of the Huntsville District. A number of excellent papers were read by Prof. W. L. Riley, Miss N. E. Williams (daughter of the district superintendent), Misses Lulu Jacobson, Allen, and Malen. Several of the ministers preached to the delight of all present. Sunday at 11 a. m., the Rev. A. W. McKinney preached, and at 3 p. m. the Rev. A. S. Williams, at 7:30 the Rev. L. D. Williams. The citizens of Athens gave the conference splendid entertainment. Too much cannot be said of the hospitality of the people of all denominations. The Rev. A. S. Williams presided with his usual grace, marked ability and brotherly kindness. Under his wise leadership the Huntsville District will meet the Central Alabama Conference on the 19th of November with flying colors.—L. D. Williams.

Revival Notes

The revival services following the third quarterly conference at Caddo Gap, Ark., resulted in twenty-two accessions to the church.

Word comes from the Rev. B. J. Brooks at Lineville, Ala., that during the recent meeting on the Ashland Circuit there were forty-two conversions and six accessions.

The Rev. N. R. Raulolph, pastor on the Shady Grove Circuit of the Louisiana Conference, reports twenty-eight conversions and twelve reclaimants during his recent meeting.

The revival closed at Clinton, Ala., with sixteen conversions and fourteen accessions to the church. A revival is now on at West Green; sixteen conversions is the result up to date. The Rev. T. S. Sanders is pastor.

Ten souls were converted during the meeting recently held in the Pine Grove (La.) Church. The Rev. J. D. H. Frazier, pastor, was assisted by the Revs. A. J. Proctor, F. C. Bowers and the Rev. Charles Robins of the Baptist Church.

The charge at North Carrollton, Miss., has just closed one of the greatest revivals in the history of the charge. Thirty-five conversions and sixty-one souls were added to the church, and

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The fire is still burning in North Carrollton. Old debts are being paid, and some improvements are being made on the church. The Rev. S. D. Troupe is pastor.

Pale, Delicate Women and Girls. The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

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Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
Sept. 23-27—	Jacksonville.....	St. Augustine, Fla.
Oct. 1-4—	Pine Bluff.....	Dumas
Oct. 27-Nov. 1—	Tupelo.....	Pontotoc, Miss.
Oct. 27-Nov. 1—	Tupelo.....	Pontotoc, Miss.
Nov. 20-21—	Starkville.....	Ackerman, Miss.
Nov. 25-29—	Starkville.....	Ackerman, Miss.
Nov. 25-29—	Clarksdale.....	Clarksdale, Miss.

CONVENTIONS.

Sept. 25-27—	Epworth League Group Meeting, McLain, Miss.
Oct. 9-11—	Waycross District Missionary Convention, Valdosta, Ga.

The Epworth League State Convention will convene at Sweet Home, Ark., October 15-18.

Oct. 19-20—Vicksburg District Missionary Convention, Bolton, Miss.

Oct. 20-22—Shubuta District Group Meeting for the Board of Foreign Missions, Ellisville, Miss.

Oct. 29-Nov. 5—Thirty-ninth annual meeting of the General Executive Committee, Woman's Foreign Missionary Society, Cincinnati, Ohio.

Special Notices

GULFPORT DISTRICT.

To the pastors of the Gulfport District: Dear Brethren: I have a letter before me from the treasurer of the Episcopal Fund. Dr. Homer Eaton urges us to raise our part of the \$603, which amount is apportioned to the Mississippi Conference. The following is the apportionment to each charge and circuit in our district, which is a lion's share of the whole when you consider the numerical strength of our district:

Augusta, \$4; Basin, \$5; Leaf, \$3; Ragland, \$3; Sumrall, \$3; Lumberton, \$4; McNeal, \$3; Bond, \$3; Wiggins, \$3; McHenry, \$3; Gulfport, \$4; DeLisle, \$3; Pass Christian, \$5; Bay St. Louis, \$4; Pearlinton, \$4; Handsboro, \$4; Biloxi, \$3; Ocean Springs, \$4; Moss Point, \$6; Escatawpa, \$4.

Now, brethren, this is not included with your benevolences. There is another very important matter that should be given careful consideration—the conference claimant collection. Write to Dr. J. B. Hingeley, 57 Washington Street, Chicago, Ill., and he will send you literature and any other information you may need; have a great rally for this great cause.—Simon H. Cannon, District Superintendent.

BATON ROUGE DISTRICT PREACHERS' MEETING.

The Rev. T. B. Cooper, president, met at New Roads, La., September 10. Quite a number of ministers were present. The Rev. F. T. Chinn, who is one of the foremost men of the Louisiana Conference, rendered valuable service; his words are always encouraging. The Revs. McNeal, C. Johnson, T. B. Cooper and F. T. Chinn preached interesting sermons. New Roads is a coming town, and the people know how to entertain strangers. Taylor's Chapel is on the up-grade. Two members were received into the church at St. Peter. The next meeting will be held on Thurs-

day, October 8.—The Rev. J. W. Turner, District Superintendent; the Rev. J. S. Weaver.

ALEXANDRIA DISTRICT PREACHERS' MEETING

Convened at Mount Zion Methodist Episcopal Church on September 9 and 10, with the Rev. J. C. Brown, vice-president, in the chair, and thirteen pastors present. Exegesis by the Rev. S. M. G. Taylor; subject discussed, "At What Age Are Children Eligible to Become Members of the Church?" The preachers resolved that, according to the Discipline of the Methodist Episcopal Church, to accept of infant baptism, believing that is in keeping with the spirit of Christ. Nine persons were received into the church, together with two others who returned to its shelter. The preachers met again at St. Mark's Church, Maringouin, on the 14th and 15th, in connection with the Ladies' Aid, on the 15th and 16th. All pastors and Ladies' Aid representatives are expected.—A. W. Goins.

District Rounds

MERIDIAN DISTRICT.

FOURTH ROUND.

Lauderdale, October 3-4; Scooba, 6; Chunksy, 10-11; St. Paul, 17-18; Lake, 24-25; Hickory, 27; Forest, 31-November 1; Morton, November 7-8; Lillian, 10; Morrison Circuit, 12; Rose Hill, 14-15; Garlandville, 19; Vale, 21-22; Spring Hill, 24; Neshoba, 28-29; Philadelphia, December 1; Fort Stevens, 3; Coy, 5-6; Trenton, 5-6; De Kalb, 8; Daleville, 12-13; Haven Chapel, 19-20; Meehan, 19-20; Valley Street, January —; South Side, —. Brethren: The Lord is greatly blessing our revivals throughout the district and souls are being added to the church. Bear in mind that each pastor is expected to report that all benevolences are raised to the missionary convention held on October 22-23, at Lauderdale. Please work all committees to this end. We fell behind nearly \$300 in our district reports. Send and get programs, envelopes, etc., and observe Home Mission and Church Extension Day in November. Please collect at once and send Dr. R. E. Jones or myself your apportionment for the SOUTHWESTERN Building or Repairing Fund. Remember other districts are ahead of us.—William McMorris, District Superintendent.

BROOKHAVEN DISTRICT.

FOURTH ROUND.

Bridgeville, October 3-4; Crystal Springs Circuit, 8; Crystal Springs, 10-11; Hazlehurst, 13-14; Barlow, 15; Bouerton, 17-18; Brookhaven, 24-25; Rockport, 27; Brookhaven, 29; Kennolia, October 31-November 1; Summit and Magnolia, November 7-8; Oak Grove, 11-12; China Grove, 14-15; King, 20; Florence, 21-22; Columbia, 28-29; Buford, December 2; Hub, 5-6; Zion Ridge, 12-13. Dear Brethren: We have had glorious revivals all over the district, and quite a number of precious souls added to the church during the year; but our benevolences are somewhat behind to date. Now, let every brother strive to bring up to the annual conference my dollar that has been apportioned to his charge for benevolence, and report the district up financially as well as spiritually. Yours fraternally, G. W. Smith, District Superintendent.

JACKSONVILLE DISTRICT.

FOURTH ROUND.

Cosmo and Mayport, October 3-4; Lone Star and Pottsburg, 4; Mandarin

Straight University.

The School Opens for Day and Boarding Students SEPTEMBER 29.

The NEW THOMY LAFON INDUSTRIAL BUILDING will be completed. This building was erected by the students.

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REV. S. G. BUTCHER, President.

an Fruit Cove Mission, 9; Sitzerland and Remington, 10-11; Middleburg Mission, 14; Hibernia and Green Cove Springs, 17-18; Fernandina (Trinity), 23-25; South Fernandina and Franklin-town, 24-25; Kings Ferry and Crandall 26; Simpson Memorial, 30-November 1; North Jacksonville Mission, November 2; Lincolnton Mission, 3; East Jacksonville (New Zion), 5; Ebenezer, 6-8; St. Joseph, 13-15; People's Chapel, 20-22; West Jacksonville and Marietta, 21-22; Wrightsville, 27-29; South Jacksonville, December 6; Bayard and Durbin Mission, 11; St. Augustine (Trinity), 12-13; New Augustine Mission, 13; Hastings and East Palatka, 14-15; Crescent City, Mission, 16; Palatka and Roy, 18-20. Brethren: Our district conference will meet, as you know, before this round begins. Please come to the district conference with the money for Southwestern Building Fund, and local preachers and exhorters prepared to renew their subscription to the SOUTHWESTERN CHRISTIAN ADVOCATE.—J. S. Todd, District Superintendent.

MONTGOMERY DISTRICT.

FOURTH ROUND.

Theodore, October 3-4; Wesley Chapel, 6-7; Evergreen, 10-11; Pine Grove, 13-14; Pollard, 17-18; Tensaw, 20-21; Warren Street, 24-25; Pensacola, 30-November 1; Montgomery, November 7-8; Booth, 10-11; Troy, 12-13; Union Springs and Aberfoyl, 14-15. Brothers, make full reports at the annual conference; raise all benevolences and do your best on the SOUTHWESTERN September 20.—P. G. Gains, District Superintendent.

SHUBUTA DISTRICT.

FOURTH ROUND.

State Line, October 3-4; Waynesboro, 6-7; Liberty Hill, 8; Ucutta Circuit, 9; Matthewsville, 10-11; De Soto, 13-14; Quitman, 15-16; Enterprise, 17-18; Shubuta, 12-18 (night); Shubuta Circuit, 17-18; Missionary Convention, 20-21; Vossburg, 23; Mount Jordan, 24-25; Heidelberg, Nov. 7-8; Vernon, 10-11; Richton, 12; Laurel, 13; Paulding, 14-15; Mount Rose, 17; Bay Springs, 18-19; Turnersville, 20; Ellisville, 21-22; Ellisville Circuit, 23; Hattiesburg, December 5-6; MaGee, 7; Collins, 8-9; Bentley's Chapel, 12-13.—J. B. Brooks, District Superintendent.

GUTHRIE DISTRICT.

THIRD ROUND.

Ardmore, October 3-4; Springer, 6-7; Sulphur and Davis, 10-11 (T. W. Terrell); Wynnewood, 10-11; Purcell, 12; Irvay Mission, 17-18; Shilob, 17-18; Chandler, 17-18 (night); Meeker, 17-18; Shawnee, 24-25; Earlsboro, 24-25; Oklahoma City, 31-November 1; Luther, November 7-8 (Wade Hamilton); Mount Zion, 14-15; Cleveland, 7-8; Chickasha, 14-15 (C. A. Brown); Guthrie, 15-16; Langston, 15-16 (Wade Hamilton); Hennessey, 14-15 (Dr. Cohorn). Let every minister push the benevolent collection and try to raise all the mission money. We are looking for you to do this, and I believe you will. I

am compelled to hold several of the conferences in the week. Raise the quarterly assessments; let the stewards' report for the pastor be round; make a canvass for the SOUTHWESTERN from house to house, and send the money to Dr. Jones.—W. F. Smith, District Superintendent.

ST. LOUIS DISTRICT.

THIRD ROUND.

Bowling Green, October 10-11; Curryville Circuit, 24-25; Hannibal, 24-25 (A. A. Tolson); Jacksonville and Pittsfield, 17-18 (J. M. Smalley); Springfield, 31-November 1; Louisiana, 31-November 1 (T. W. Fulghem); Clarks-ville Circuit, November 7-8; Elsherry Circuit, 14-15; Bridgeton, December 5-6 (R. H. Smith); St. Charles, November 21-22; Union Memorial, December 5-6; Cairo, 9-10; Poplar Bluff, 11; Iron-ton, 12-13; Farmington, 17-18; Fredericktown, 17-18 (A. J. Williams); De Soto, 12-13 (J. H. Boon); Baguacil Chapel, 27; St. James, 26-27. Brethren, do not allow anything to prevent you from reporting every dollar of your benevolences at the third quarterly conference; do not deceive yourself and put off raising it until the last moment and then plead the panic as an excuse. The only way to save our great cities and sustain our work in the foreign field is for the churches to raise their full apportionment.—R. E. Gillum, District Superintendent.

ALEXANDRIA DISTRICT.

FOURTH ROUND.

Clarence and Mount Zion, October 17-20; Compte, 18-21; Compti Circuit, 22-23; Cane River, 24-27; Natchitoches, 25-28; Newtown, 29-30; Old River, November 4-5; Colfax, 7-8; Kaleland and Regolets, 9-10; Rapides, 11-12; Boyce (St. Paul), 13-15; Boyce Village, 14-15; Alexandria Mission, 16-18; Pineville, 19-22; Alexandria (Newman Memorial), 20-22; Richland, 23-24; Lecompte, 25-26; Cheneyville, 27-29; Boonville, 28-30; Cottonport, December 1-3; Big Cane, 3-4; Eola, 5-7; Bunkie, 8-10; Wiley, 6-11; Melville, 12-14; Opelousas Circuit, 15; Teche, 16-17; Washington, 19-20; Opelousas, 18-21; Marengouin, 27-30. Brethren: Have your committees ready for nomination as well as all officers. Report your benevolences, converts and number of full members and probationers. Those who succeed will be first in all things in heaven and anywhere else.—Joshua J. Obec, District Superintendent.

STARKVILLE DISTRICT.

FOURTH ROUND.

Ackerman, November 28-29; Bell Circuit, October 3-4; Bradley, November 18-19; Bellfountain, October 24-25; Cedar Bluff, 10-11; Eupora, 30-November 1; Eupora Circuit, October 31-November 1; Hopewell, Nov. 14-15; Kosciusko, December 18-20; Kosciusko Circuit, October 14-15; Liberty Hill, November 7-8; Louisville, 21-22; Maple Springs, 12-13; Maben, 3-4; Rock Hill, October 17-18; Starkville, December 11-13; Starkville Circuit, October 3-4; Sand Creek, October 1-2; Weirs, November

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

21-22; Whites, December 5-6. My dear pastors, please push the work. We will soon go up to the annual conference, so let us make round reports. The Second District Conference will convene at Ackerman on November 20 and 21. The first day will be given to missionary work. If we will do the work of the church we have no need to fear.—J. H. Everett, District Superintendent.

Recent District Conferences and Conventions

SUMTER DISTRICT.

The fifth annual session of the Sumter District Conference, Sunday-school Institute and Epworth League Assembly met at Mount Zion Methodist Episcopal Church, Sumter, S. C., July 22, 1908 with the district superintendent, Rev. W. G. Valentine, in the chair. Mount Zion Church is situated about three miles from Sumter. The Rev. W. M. Baker is the faithful and successful pastor. The church has been renovated since the annual conference, at a cost of \$300. The Rev. I. E. Lowery, D. D., of Charleston, who visited our conference and wrote up its proceedings in the Sumter Item, in speaking of this church, said: "It is one of the neatest and cleanest Negro churches in Sumter County."

The exercises were opened at 10 o'clock with a prayer service. J. B. Thomas was elected secretary, and C. R. Brown, W. M. Hanna and A. S. J. Brown assistants. Reporters for the papers were elected as follows: The SOUTHWESTERN CHRISTIAN ADVOCATE, A. S. J. Browne; the Southern Reporter, J. B. Thomas; the Monitor, J. D. Mitchell; and the Sumter Daily Item, I. E. Lowery, D. D. The pastors' reports showed that the charges on the district were alive to every interest of the church, with a bright outlook for good, round reports at the coming annual conference. Reports from local preachers, exhorters and class leaders reflected credit upon them, as well as upon the high offices they hold. The introductory sermon was preached by the Rev. B. S. Cooper, and other able sermons were preached during the session by the Revs. R. A. Smith, A. B. Mur-

phy, A. S. J. Brown and Dr. I. E. Lowery. The annual sermon by the Rev. W. B. Romans, and missionary sermon by the Rev. J. B. Thomas, were presented with telling effect.

In addition to the spiritual power of the conference, it was the occasion of a literary feast from start to finish. The address of welcome by Miss Ethel McClary, a student of Claflin University, and the response by Miss Edna L. Lowery, a graduate of Claflin, were received with delight. A fine paper was read by Dr. C. R. Brown on the subject, "Why I Am a Methodist Episcopalian." Dr. W. M. Hanna read a paper on the subject, "Woman as a Factor in Our Church Life." Other well-prepared papers were presented, viz.: "What Can Be Done to Make Our Local Ministry More Acceptable and Effective?" by the Rev. J. H. Ham; "Claflin University and Its Influence on the District," by the Rev. R. A. Thomas; "By What Means May Our People Be Induced to Remain in the Rural Districts," A. S. J. Brown; "The Faith of Our Fathers," J. B. Thomas; "An Appeal for a More Rigid Enforcement of the Discipline on the Temperance Question," J. D. Mitchell; "The Duty of a Pastor to His Successor and Predecessor," J. F. Wilson; "The Progress of the Methodist Episcopal Church in the State of South Carolina," W. M. Baker; "The Demands for a Trained Ministry in the Rural Districts as Great as That of the Cities," S. J. McDonald. The business of the conference was dispatched by the Rev. W. G. Valentine, the district superintendent, with ease and grace. Brother Valentine is an admirable presiding officer and is much loved by the pastors and people of the district. The love of pastors was shown at one of the sessions of the conference when he was interrupted by the presentation of a beautiful panama hat by the pastors, through the Rev. W. B. Romans. Brother Valentine responded in a speech of acceptance filled with deep emotion and high appreciation of this welcome and unexpected gift. We were favored with the presence of visiting ministers, viz.: Revs. M. M. Mouzon, pastor of the Centenary Church, Charleston, S. C., and the Rev. I. H. Fulton. Dr. Fulton made an eloquent and forceful speech, which was responded to by Dr. W. M. Hanna of Sumter. Dr. M. M. Mouzon also delivered a forceful address. Dr. Thomas E. Miller, president of the State College, was introduced and made a strong speech in the interest of the college and Negro education in general. The Rev. F. E. McDonald, who was a member of this district conference, last year, returned and remained with us during the entire session. The Sunday-school Institute and Epworth League Assembly both gave interesting programs. Reports from this department of the church show what great power and influence the young people are wielding in the church, where they are well organized and given an opportunity to work. Mr. S. J. McDonald is district president of the Sunday-school Institute and has the work well in hand. Mr. E. E. Jones is the hustling district president of the Epworth League. He is popular with the young people and is doing a good work. The following persons took part on the program of these two departments: "The Importance of a Clean and Well-kept Home," Miss Mamie Williams; "The Proper Amusements for Christian Homes," Mrs. Hattie White; "How Can the Sunday-school Best Help to Check the Drink Habit?" Mr. C. C. Lowery; "Resolved, That Woman's Privilege in the Church Be Broadened to Equal That of Man's"—affirmative, Miss Eliza

A. Reed and Mr. George W. Boldea; negative, Miss Mary Anderson and Mr. J. C. Privlean. One of the speakers for the above discussion being absent, the place was filled by Miss Florence E. Bryan. Miss Bryan also spoke on the necessity of thorough preparation on the part of the young la domestic economy. "The Cradle Roll and Its Advantages" was discussed by Mrs. J. A. Valentine, the wife of the Rev. W. G. Valentine. Other papers read were: "The Importance of Reading Wholesome Literature in the Home," Miss Sallie Hall; "What Can the Epworth League Do to Uplift Young People Laboring Under Unfavorable Environments?" Miss Mattie Zon; "The Reasons Why Young People Should Practice Economy," Miss Hattie Smith; "Inter-League Debates a Help in Maintaining Interest in Epworth League Work," Benjamin Stuckey; "What Should Be the Attitude of the Negro Toward Crime and Criminals Among Themselves?" J. C. Privlean; "Resolved, That Foreign Immigration Will Prove Beneficial to the Negro in the South"—affirmative, Mr. E. E. Jones and I. T. Fleming; negative, Mr. E. J. McGirt and T. W. Williams; "How to Make Home Happy," Miss Nettie Hollema. The Sunday services were begun by an old-time love feast, conducted by Rev. J. W. Brown, one of the fathers of Negro Methodism in the State. The meeting was full of deep spiritual power and prepared the way for a great sermon by the Rev. W. G. Valentine. The sermon was on the Apostolic Church and was filled with logic and great spiritual power. In the afternoon the pulpit was filled by the Rev. C. R. Brown, D. D. At the close of the service seven persons joined the church. Dr. W. M. Hanna preached at night. Then followed the report of the committee on resolutions and the benediction, and the work of the Fifth District Conference on the Sumter District passed into history.—A. S. J. Browne.

ST. JOSEPH DISTRICT.

The St. Joseph District Central Missouri Conference convened in its fifteenth session in the North Street Church, Marshall, Missouri, August 19, by the Rev. H. H. Higgs, the district superintendent. After prayer Mrs. Lizzie Guthrie, of Blackburn, Missouri, was elected secretary, with the Rev. H. T. Reeves, of Armstrong, Missouri, assistant. About sixty delegates attended the conference. The Rev. A. H. Higgs, the district superintendent, seemed to be at his best. He ruled the conference with a steady hand, with fairness to all, and partially to none. The following brethren visited the conference: The Rev. R. E. Gillum, of the St. Louis District; the Rev. G. B. Abbott, of Columbia, Mo. The Sunday services were as follows: Love Feast at 10:00 o'clock, led by Christopher Tays and J. W. Payne. At 11 o'clock, sermon by the Rev. E. P. Gelger, of Des Moines, Ia. At 2:30 p. m., preaching by L. Woolrich, of Lexington, Mo. At 7:30 preaching by the Rev. O. A. Johnson, of Independence, Mo. Prof. J. H. Keaner, of Marshall, one of the greatest singers in the state led the singing. Every one said it was excellent. The collection was over \$100. The reports of the pastors showed that their work on the district was prospering.

GUTHRIE DISTRICT.

The District Conference of the Guthrie District, Lincoln Conference, convened in Shawnee, August 27-29, 1908. We had one of the best sessions in the

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If your druggist will not supply you with the genuine, send 50c, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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FORD'S HAIR POMADE is made only in Chicago by the above firm.
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WANTED

A reliable colored woman to cook and do housework for family of three. Country woman preferred and will furnish transportation from reasonable distance. Wages, \$14 per month. Good comfortable home and kind treatment. Family washing is sent out, but washing utensils will be furnished servant free. Must sleep on premises. Good reference required. Address L. C., care of SOUTHWESTERN CHRISTIAN ADVOCATE.

history of the Guthrie District. From the report of pastors \$180.00 had been raised for benevolences. During the session of the Conference \$70.00 was raised. Our beloved Dr. G. G. Logan was with us and inspired the conference with a very wise sermon on Sunday. He made all our hearts rejoice in the love of God. He delivered two lectures touching foreign missionary society. We gave him \$35.00. A. C. Maclin, president of George R. Smith College, presented his school to the conference. The earnestness that he put in his lecture won many students for his school on the account of his faithfulness and hard labor on the district. The ministers and lay members gave the district superintendent a vacation of one month. The district under the management of Dr. W. F. Smith is in a better condition than ever before. One hundred and eighty souls were born to the kingdom. The revival fire is still burning. The SOUTHWESTERN was looked after. Ladies' Aid and Woman's Home Missionary Society made some excellent reports.

R. D. SHUMPERT.

WANTED.

Four or five good printers are needed at once at the Tuskegee Normal & Industrial Institute, Tuskegee, Ala. For information apply to the Principal, Dr. Booker T. Washington, or R. R. Taylor, Director of Industries.

Doings of the Workmen

ALABAMA.

Dadeville.—Sunday, August 30, was rally day at the Methodist Episcopal Church. The Rev. W. R. A. Palmer was with us and preached an able sermon at 11 o'clock, and at 2:30 he gave a splendid lecture on "Education." His daughter, Miss Laura J. D. Palmer, and Miss Lewis of Huntsville were with us and gave excellent readings. Our church is moving along in high spirit. Our pastor, the Rev. R. R. Williams, is the right man for Dadeville. He is striving to bring the church to the front. We raised \$122.30 in our rally for the building of our new church. We are striving to get the church in readiness for conference. Pastor Williams has striven hard to get the old church down, and we are praying and trusting in the Lord that the conference will send him back to us the incoming year. This has been the year of jubilee. Our fourth quarterly conference was held here September 6 by District Superintendent J. A. Halliday; he was paid in full.—Mrs. Charlotte Clarke.

INDIANA

Rockport Circuit.—Our second quarterly conference was held the 4th and 5th of August. Our District Superintendent, the Rev. D. E. Skelton, gave a very interesting lecture on his trip to Baltimore and other cities. He also preached a very good sermon. We paid during the quarter, to the pastor \$48; paid District Superintendent, \$7. Also had a joint rally the 4th Sunday in August and raised \$29.52, which we will use for laying a concrete walk in front of church. We were also glad to have the Rev. Mr. Dewpee, our former pastor, with us.—Mary L. Lee.

MISSISSIPPI

The Willing Workers of our church at Vinton, La., are assisting the trustees in their effort to raise money for the purchase of a lot on which it is purposed to erect a house of worship. The trustees are: Ben Selar, W. Taylor, George Smith, Jesse Green and Will Davis.

Kenolia Circuit.—My third quarterly conference was held at Wesley Chapel by Dr. G. W. Smith, District Superintendent. Reports showed the work in good condition. Paid pastor this quarter, \$112; District Superintendent, \$15; benevolence, \$10; other purposes, \$30; total for this quarter, \$167. Subscribers for SOUTHWESTERN this quarter, 3. The sisters have put a nice table in the church and are planning to put in a good heater. We will soon finish ceiling Wesley Chapel. Have also a nice choir stand.

Winona.—I take this method of thanking the following brothers, who at the close of our great meeting at Columbiana Church brought their pastor a good load of stove wood, led by Brother Joe Bush: Ely Sanders, Sidney Norwood, Richardson Drane, W. H. Harny, James Norwood, Andrew Sanders, Anderson Gregory, Nathaniel Harris, Luther Whitehead, R. B. Maxwell, Oscar Davis, Richard Sanders and brothers. Thanking them one and all, M. C. McEwen, Pastor.

Beizant.—Our charge is in splendid condition spiritually as well as financially. Our third quarterly conference convened on August 29 and 30, and in the midst of our revival, during which there were eighteen accessions and conversions. The Rev. G. Orange held the quarter in place of the district superintendent, J. W. Wimbush, who could not

be present. Brother Orange preached an able sermon Sunday night, and one soul was happily converted. Our collection for the day was \$4.75. Our pastor, the Rev. C. W. Evans, is the right man for this place. Few, if any, have sacrificed for the church as he has done for us here. We love him and intend to stand by him. We want to notify every friend and brother of upper Mississippi and brother Masons of the Stringer jurisdiction that we, Lodge 116, Iota Beta, Miss., will lay the corner stone at Evans Chapel, October 3, and a large day will be Sunday, October 4. All are cordially invited to come and help us.—R. McDill.

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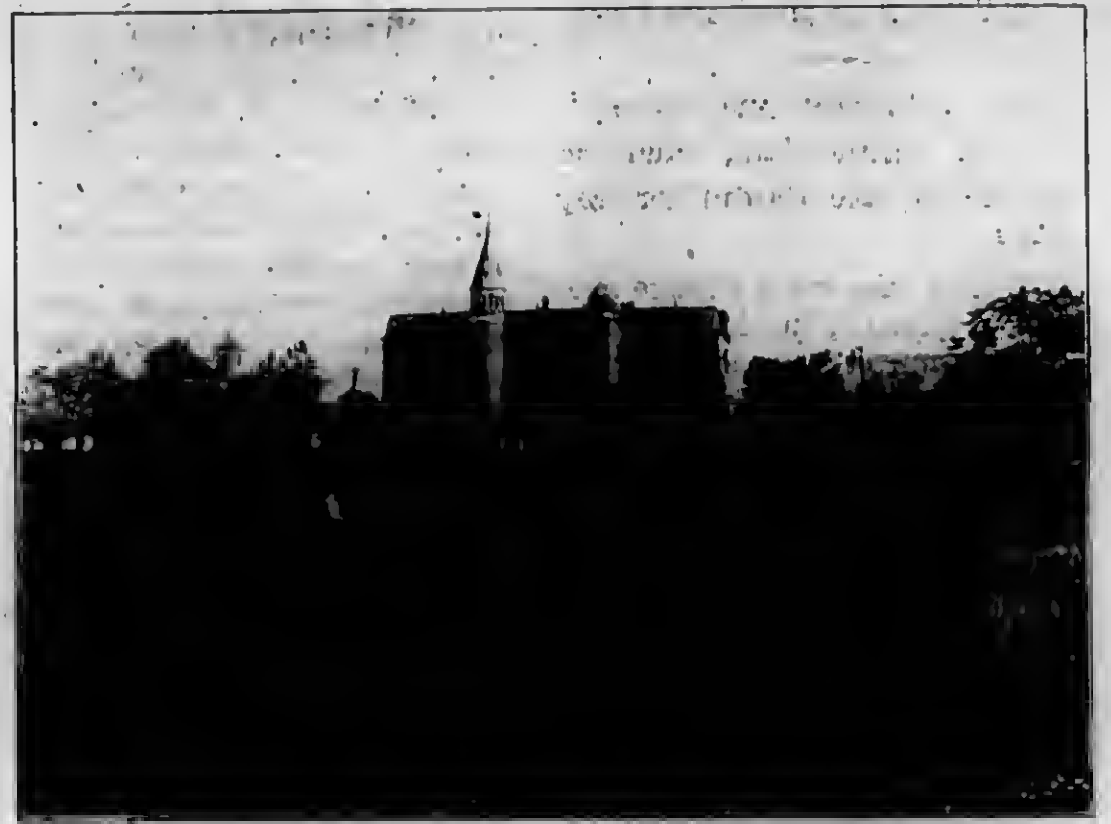
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OKLAHOMA.

Guthrie.—The district superintendent, Rev. W. F. Smith, held his quarter at the close of our revival. He preached



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several able sermons. The pastor, being sick, could not render but little service. Finance raised this quarter: Benevolence, \$21; pastors, \$89.30; district superintendent, \$11; total, \$121.30. For the Yangston Mission: Benevolence, \$2; pastor, \$32; district superintendent, \$10.30; on church insurance and delegates expenses to district conference, \$40; total \$84.30; grand total for both churches, \$205.60. Five souls were added to the church at this point. The officers of both church are true, loyal, faithful members.—Elnora A. Franklin.

TENNESSEE

Beech Grove.—The fourth Sunday in July was a great day with the people and members on Beech Grove charge, being a great rally day for the pastor and for missions. We raised \$4.81 for missions and \$20.18 for the pastor. Total collection for the day, \$24.91. Our third quarterly conference was held on July 11 and 12. Dr. S. M. Utley presided. He conducted affairs in a fatherly way. On Sunday he preached a glorious sermon which stirred the people, after which he administered the Lord's Supper to thirty-six persons. Raised this quarter for superintendent, \$13.50. The church is in good condition.—E. F. Carter, Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

HOWARD.—A zealous member of Mt. Zion Methodist Episcopal Church of Mars Bluff, S. C., fell asleep in Jesus on June 25, 1908. He joined the church in his youth, was converted and served as class leader, trustee, steward and superintendent of the Sunday-school with great acceptability for nearly forty years. He was the leading spirit in every movement for the good of the church, school and community. Two of his sons are honored graduates of our schools—the Rev. A. R. Howard, a graduate of Gammon Theological Seminary, and a member of the South Carolina Conference, Dr. Joseph H. Howard, for several years a prominent physician in Holly Springs, Miss., and now president of the first bank established for our people in Hattiesburg. Four consecutive terms he served as a representative from his county in the South Carolina legislature. Brother "Toney" Howard was a man of much energy, and, although his health was somewhat impaired for several years, he was always awake to the duties of his church, and conducted his large farming interests in a satisfactory manner. The new bell tower of the Mt. Zion Methodist Episcopal Church stands as a monument to his memory, he having planned and built it as his last piece of work as a carpenter. His was a triumphant death. A loving wife, seven daughters and four sons mourn the loss of a devoted husband and a kind and affectionate father. The church faithful member, the community a true friend. Dr. J. E. Wilson of Florence, S. C., preached the funeral sermon, assisted by the Revs. W. Littlejohn and W. H. Redfield. The True Reformers, of which he was a member, performed the last funeral rites.—J. R. Townsend.

KILGORE.—Robert H. Kilgore, a faithful member and local preacher of our Methodist Episcopal Church, died at his home in Troy, Ohio, on Sunday, September 6, 1908. Deceased was converted and joined the church under the pastorate of the Rev. I. B. Hocker, deceased, twenty-one years ago. It may be said for him: II Timothy 4:7.—T. R. Fletcher.

YEATES.—Mrs. Catherine Thomas Yeates, a faithful member of the Griffin Methodist Episcopal Church for thirty-six years, died August 21, 1908, at Starkville, Miss. She leaves a husband and six children.—E. C. F. Troupe, Pastor.

POPE.—Robert Pope, a faithful Methodist for forty years, died September 10, in the faith, and was buried with Masonic honors at Starkville, Miss. The funeral was conducted by the pastor, the Rev. E. C. F. Troupe.

MONTGOMERY.—Josie Montgomery, a faithful member of the Methodist Episcopal Church, Bowerton (Miss.), Clifton, departed this life in full triumph of faith September 16, 1908.—A. Davis, Pastor.

JACKSON.—Marlah Jackson, a faithful member of Bethel Methodist Episcopal Church on the King (Miss.) Circuit, died on September 2, 1908. She leaves a daughter and a host of grand-

Women Who Wear Well.

It is astonishing how great a change a few years of married life often make in the appearance and disposition of many women. The freshness, the charm, the brilliance vanish like the bloom from a peach which is rudely handled. The matron is only a dim shadow, a faint echo of the charming maiden. There are two reasons for this change, ignorance and neglect. Few young women appreciate the shock to the system through the change which comes with marriage and motherhood. Many neglect to deal with the unpleasant pelvic drsins and weaknesses which too often come with marriage and motherhood, not understanding that this secret drain is robbing the cheek of its freshness and the form of its fairness.

As surely as the general health suffers when there is derangement of the health of the delicate womanly organs, so surely when these organs are established in health the face and form at once witness to the fact in renewed comeliness. Nearly a million women have found health and happiness in the use of Dr. Pierce's Favorite Prescription. It makes weak women strong and sick women well. Ingredients on label—contains no alcohol or harmful habit-forming drugs. Made wholly of those native, American, medicinal roots most highly recommended by leading medical authorities of all the several schools of practice for the cure of women's peculiar ailments.

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children and friends to mourn her departure. She died in the full triumph of faith. The funeral gathering was the largest ever assembled in Bethel Methodist Episcopal Church. The deceased was buried with the honors of the K. P. Lodge. She was loved by the many who knew her. The funeral was preached by the pastor, the Rev. A. D. Smith.

WILLIAMS.—On September 1, 1908, Prof. C. S. Williams died at Bastrop, La. He was president of the Bastrop Academy. He attended both Gilbert Academy and New Orleans University. He was converted under the pastorate of the Rev. A. B. Venable. The deceased suffered for months, but never ceased to do work for the Master. The funeral was conducted by the Rev. C. L. Angram and the Rev. J. O. Brown. He leaves a father and mother, one brother and two sisters and a host of relatives and friends to mourn their loss.—C. L. Angram, Pastor.

JACKSON.—After an illness of eight months, Maria Jackson died of dropsy, at the age of fifty-seven years. She was the widow of Ex-Representative H. L. Jackson, whose death occurred several years ago. She was also a member of Bethel Methodist Episcopal Church of Star, Miss. She has been a member of the church for forty-five years, living a consistent Christian life. She was a devoted wife and a loving mother. One son and daughter survive her. The obsequies were conducted by the Rev. A. D. Smith.

BONNER.—Charity Bonner, born in North Carolina in 1837, died at Pass Christian, Miss., September 3, 1908, aged seventy-one years. She joined the Methodist Episcopal Church more than fifty years ago and lived a faithful Christian. The funeral services were held at St. Paul Church. The sermon was preached by the Rev. J. K. Comfort. She was a member of Golden Star Chapter, No. 25, and a member of Wesley's Daughters Benevolent Asso-

ciation. She leaves one son, a daughter-in-law and five grandsons. She fought a good fight and has entered the haven of rest.

MORGAN.—One of the old pillars in Wesley Chapel, Vicksburg, Miss., has gone Home. A little more than thirty-eight years ago, when the writer came to Vicksburg, her class of members numbered nearly 300 in Wesley Chapel. Now they are less than a dozen. Sister Nancy Morgan has gone to her reward. The funeral was preached by her beloved pastor, the Rev. L. W. Price, assisted by the Rev. J. C. Hibbler, pastor at Yazoo City, who was also her pastor at one time. She suffered a serious affliction two or three years, but endured it heroically and kept faith in God to the end, which came at 6 p. m. Thursday, September 2, 1908. Interment was made by the Good Samaritan, aided by Sisters Emma B. Woodson and M. M. Lee, who added a handsome sum to the amount furnished by the society. Sister Morgan was converted and joined the church while in charge of the Rev. Len Baker, in 1868, making her forty years a member of Wesley Methodist Episcopal Church. Her husband, the late James C. Morgan, was also a faithful member of Wesley Chapel. The deceased was about seventy-eight years old.—George W. Smith.

CARD OF THANKS.

To our dear friends who stood by us loyally and were so kind to us at the death of our dear mother we return our sincere thanks.—Mr. and Mrs. George Russell, Mesdames M. N. Peters, T. G. Brown and A. M. Quinn Magnolia, Miss.

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Doings of the Workmen

MISSISSIPPI

CLINTON.—The third quarterly Conference was held at Clinton, Lynch Methodist Episcopal Church, by the Rev. R. P. Threlkeld, district superintendent. Reports showed the work to be in fair condition. We had a good quarter. Paid the superintendent, \$15.60, and the pastor, \$0.85; raised for benevolence, \$36.60. Our revival at Seven Springs was not so good on account of a continued rain, but financially we did well. We have painted the church nicely inside and out, and paid all for the same except \$4.80; it cost us \$37.15. After the painting was done they paid the pastor \$21.60; and the waiters at Coopers Wells Hotel, seeing the church in its beauty, sent to Jackson and bought two handsome lamps, which cost \$8.40, and gave them to the church. During the week of the meeting we realized the sum of \$47.15.—W. N. G. Lipscomb, Pastor.

ACKERMAN.—I was assigned to this work by Bishop Wilson on January 6, 1908, and arrived at my work on January 11. We began planning for a new church and succeeded in arousing the people to the importance of building a new edifice. We went to work at once to build, completing the church by the first of July. Its valuation is \$200. We have been able to meet all payments up to date.—J. Burton, Pastor.

Marriages

LEE-WATSON.—At the residence of the bride, in Hazlehurst, Miss., Mr. Luther Lee and Miss Elenora Watson, September 6, 1908, the Rev. I. L. Rucker officiating.

DAVIS-ANDERSON.—On the 13th day of September, 1908, at St. James Baptist Church, Hazlehurst, Miss., Mr. Daniel Davis and Miss Anna Lee Anderson, the Rev. I. L. Rucker reading the ceremony.

LEWIS-PARSON.—Mr. Abraham Lewis of Bowling Green, Mo., and Miss Anna Parson of Corso, Mo., at the residence of Mr. Jefferson Green, September 2, 1908. The Rev. L. Woolrich of Lexington, Mo., performed the ceremony.

Athens Circuit.—The Lord has wonderfully blessed our efforts this year. Our benevolence is in advance of last year. This is our sixth year on this work, and the pastor and people are working in unison. Athens circuit is on a boom. The pastor has built two churches, and lumber is on the ground for the third. We are working to go to the annual conference with a round report.—A. E. Franklin, Pastor.

Vicksburg.—We of the Vicksburg District, Vicksburg charge, are yet alive to every interest of the work. We enjoyed the services last Sunday. It was the third quarter, and the district superintendent, the Rev. R. P. Threlkeld, preached at 11 a. m. One hundred and twenty-three communed at night. The collection amounted to \$26.70, of which \$22.20 was paid the superintendent. Among the welcome visitors present were the Rev. Lathan, our pastor at Cary, Miss., who assisted in the evening services, and Mrs. William McMorris, wife of the Meridian district superintendent.—G. W. Smith.

Valden.—Our rally which took place on the fifth Sunday in August the Rev. G. J. Dobson, our pastor, was with us and preached an able sermon at 11 o'clock to a large and appreciative congregation. At night Brother J. L. Cain, one of our local preachers, preached a very acceptable sermon to a crowded house. The collection was grand. The following paid: J. W. Mayfield, \$2.75; C. E. Moody, Sam Newman, Mesdames S. E. Spinks, Vina Fullilove and Susie May Bell, \$2.50 each; Mrs. Victoria Lond and Claude Cain, J. W. Cain, Sam Davis and Dallas Erves, \$2 each. The following sisters raised: Lela Codi, \$9.30; S. E. Spinks, \$5.40; Lizzie Erves, \$2; Carrie Hill, \$1.50. Quite a number paid \$1, but space will not allow us to mention their names. The total collection for the day was \$127. This rally was given for the benefit of the church. We have made great improvements on our church here in Valden, and we have graded the grounds in front of the building, which adds largely to its appearance. We have now the prettiest church in Valden for white or colored. Our people are in high spirits. We raised in the month of August \$207. This is the best year in the history of our ministry, all things considered.—C. E. Moody, Pastor.

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Cash Remittances

Subscriptions Received September 14-19.

Atlanta-Savannah.—J. S. Stripling, G. J. Jones, Nick Rutland, D. R. Rutland, George Lockhart.

Florida.—L. G. McLendon.

Lexington.—J. H. McCutcheon.

Little Rock.—L. G. Hodges, O. R. Robinson.

Louisiana.—M. O. Saulsby; N. R. Randolph, Hannah Simmons; Ed. Piert; E. H. Hall, Henry Richardson; D. G. Taylor, Hattie Boles.

Mississippi—Upper.—Grant Orange, J. J. Miller.

North Carolina.—Robt. Smith, Till Alexander, Sbedrack Gwin, Cornelia Taylor.

South Carolina.—J. A. Brown, L. A. Thomas, V. B. Bowman, P. J. Brine.

Tennessee—East.—W. A. Webber, Lizzie Buis.

Texas—West.—M. T. King; B. H. Hardeman; T. A. Moore, Peter Walls; Rev. J. H. Swann, Alice Gore, Andrew Gore, R. D. Murphy, S. Bradshaw, L. B. Brown, J. H. Knowles, William Alexander, Paul Downing.

Doings of the Workmen

MISSISSIPPI.

West Point.—Mrs. Camphor, our returned missionary to Africa, paid us a visit recently and lectured in St. Paul Church to the delight of all. She graphically portrayed her work and laid bare its needs, and we responded with \$11. Mr. Loney Mosely and his choir furnished excellent music. The Rev. F. H. Henry, superintendent of the Aberdeen District, Upper Mississippi Conference, introduced Mrs. Camphor in a few well-chosen words and called upon Dr. J. W. Holmes, who spoke highly of the work in which the lady was engaged. The writer conducted the opening exercises. At the conclusion of the church service the Ladies' Aid had other things in store at the hospitable home of Mrs. James Crowell, and to this latter place a number repaired, together with our esteemed guest, and partook of some of the delicacies of the season. Among the many attractions added to our church, are eleven incandescent lights—sixteen-candle power—the work of the Ladies' Aid. We are silently forging to the front. Many precious souls have been converted.—A. B. Coleman.

Crescent City Notes

Dr. John A. Rice, D. D., LL. D., pastor of Rayne Memorial Methodist Episcopal Church, South, will address the Colored Young Men's Christian Association next Sunday at Wesley Chapel on Liberty street. The public is invited.

HAVEN CHAPEL.—Early prayer meeting good. At eleven o'clock the spiritual tide ran high and everybody went nway having enjoyed a feast. The church is now clear of debt and plans are on foot for a complete renovation of the building. Collections for the day, more than \$30. Haven Chapel, under the direction of the Rev. Jno. McKee, pastor, is enjoying a steady and healthful growth.

MALDEN CHAPEL.—Our third quarterly conference was held August 28. All officers were present with written reports which showed marked improvements. Our District Superintendent, the Rev. J. W. M. Price, presided. Superintendent Price was paid in full. By his careful administration and amiable disposition he has won for himself a warm place in the hearts of the members and friends.

C. S. STANLEY, Pastor.

LAFON OLD FOLKS' HOME.—Mr. and Mrs. L. Lee donated to the Lafon Old Folks' Home, Delachaise and S. Robertson streets, forty barrels of stone coal, four loads of wood and a barrel of grits. On presenting these gifts, Mr. and Mrs. Lee, in company with Mr. and Mrs. R. D. Clark, Mr. Lewis, Mrs. Mandeville and Miss Robinson, surprised the inmates with refreshments, leaving the old folks happy, for all of which they have our sincerest thanks. Short addresses were made by Messrs. R. D. Clark, Lewis and Lee. The institution is in need of many such friends as Mr. and Mrs. Lee and those who were associated with them in this kindly act. May the choicest blessings of God ever rest upon them.

C. W. Reeves, Steward.

ST. MATTHEW.—The feast in the wilderness in the St. Matthew Methodist Episcopal Church Sunday, September 20, was a season of great spiritual uplift to those who braved the almost continual rains to be present. The Rev. Henry Taylor, pastor of Simpson Memorial Church, was master of ceremonies. The following pastors of our city churches preached acceptably: George H. DeVoe, Mt. Olive Baptist Church; Dr. J. F. Marshall, Union Chapel; John McKee, Haven Chapel; J. A. Lindsay, Boynton Church; J. E. Rolax, Scott Chinn Memorial; H. B. Williams, St. John African Methodist Episcopal Church, and the veteran minister, S. Field. The young people will entertain their friends Saturday evening in the "White City" from 7 to 11:30 p. m. Admission free. Sunday, the 27th, at 3 p. m., the final roll-call will be made by classes. The object of the "Feast"—ministerial support.

The literary department of Wesley Chapel's League, under the efficient management of its president, Mrs. L. G. Whittington, rendered an excellent program Sunday, September 13, at 3:30 p. m. We were pleased to have with us Mr. Roman, president of Union Chapel's League, also Mr. Kennedy, president of the literary department,

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with their members. The program was as follows: Selection by the choir. Scriptural reading by pastor; prayer by the Rev. Mr. Washington. A short talk on the duties of Leaguers by Mr. A. C. Johnson. Solo, Miss Norma Hickey; paper, Mr. John Watts, subject, "Work while it is yet day, for the Night Cometh." The address by Mr. Kennedy was forceful and to the point. Duet, Misses Anna and Rosa Willis. Short talk on "League Work and What it Takes to be a good Leaguer," by Mr. Richard Bolden. The State President, Prof. C. W. Dale, gave one of his masterly and scholarly addresses. Solo, Miss Irma Williams. Address by Union Chapel's president, Mr. Roman, who gave the Leaguers a new inspiration to do greater and nobler things for the upbuilding of Christ's kingdom. A short talk from our newly elected president, Mr. Walter Buchanan. Closing remarks by the pastor, the Rev. H. Daniels.—Mrs. M. L. Corbin, corresponding secretary.

MR. AND MRS. W. E. ROBERSON
HONORED.

The cozy little club rooms of the Oleander Club were filled to overflowing on Friday night last, September 11. The occasion being an impromptu joint surprise and reception tendered the club's efficient president, Mr. W. E. Roberson by the Oleander and Illinois Pleasure Clubs and the Coachmen's Benevolent Association, Mr. Roberson being in a way interested in each of the above institutions. The affair was arranged in honor of Mr. and Mrs. Roberson's return from an extended trip, which embraced visits to Detroit, Washington, D. C., Philadelphia, Boston, Baltimore, Atlantic City, New York and Canada. The evening opened at the club home by a prayer by the Rev. H. J. Pearl. Short welcome addresses made by members of the club. Then the guest of honor, Mr. W. E. Roberson, gave an instructive talk on his travels, the benefit derived

and the great progress being made by our people along commercial and other lines. Mr. Edward Johnson rendered several fine vocal numbers. The Seabury brothers and Prof. McDonald rendered excellent instrumental music. Mr. J. L. Austin, president of the Coachmen's Senior and Coachmen's Junior Benevolent Association, acted as master of ceremonies. Among those in attendance were Messrs. Wiley Knight, Chas. J. Ross, Geo. Reed, W. Winchester, Carter, Kenner, Cole, Scott, Theo. L. Miller, Jos. DeJole, Edw. Williams, J. W. Wright, S. Vanmeter, Richard Hunter, W. T. Harris and others. The Coachmen's Association attended in a body. The Oleander Club is a private social and literary organization with a limited membership, occupying the residence at 3417 Snr-toga street, near Louisiana avenue. The officers are: Messrs. W. E. Roberson, president; Edw. C. Ross, vice-president and chairman House Committee; Alcide Donovan, treasurer; Thos. A. Carr, secretary. Board of Directors: Zachary Taylor, Leonard Green, Jno. D. Smith, Alex. J. Ross, A. L. Martin and Mr. Peter Stokes.

Doings of the Workmen

SOUTH CAROLINA.

Darlington.—On the fifth Sunday in August the Sunday-school and Epworth League Convention was a decided success on the Darlington Circuit, the Rev. J. A. Birch, pastor. The program consisted of singing, essays, oral addresses and collections. It was the young people's rally day for educational causes; \$50 was raised. The educational sermon was preached by the Rev. A. J. Jefferson of the Presbyterian Church, to the great delight of all who heard it. The prize contest was decided in favor of the St. John Sunday-school. Shiloh Sunday-school was up to time on music, and little Alonza Jordan was the orator of the occasion. Claflin University and the SOUTHWESTERN are the pride of the Darlington Circuit.

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HAS THE PREACHER NO RIGHTS?

As the season for the Fall Annual Conferences approaches the laymen of the local churches are looking forward to the return of their present pastor or to the coming of a new pastor. Legally and technically the term of each Methodist Episcopal pastor expires with his Annual Conference. He is to be reappointed. But as a matter of fact, he may remain in any given appointment as long as his remaining is for the good of the work and peace and harmony prevail and his services are not more needed elsewhere.

At the Conferences which are to be held much will be said for and against this and that preacher. Petitions will be filed in some cases demanding the removal of the pastor and alleging his incapacity. In some cases desperate efforts will be made for the removal of the pastor, and if there were a chance to find out the real core of the opposition it would often be found that the preacher has simply done his righteous duty. Oft-times opposition comes because he must oppose some popular sin, or he must break up some of the old-time customs of his parishoners, which are a disgrace to civilized Christian worship. At any rate opposition arises and the laity seeks to get even by having him removed. Sometimes there are good reasons why a pastor should seek another appointment, and, as a rule, he sees this first; he sees it before the Quarterly Conference or the committee or any individual in his church. But there are times when the preacher should not be removed, even though there is opposition.

It is often the case that members desire the removal of the pastor for mere whims. They do not especially like him; they have no particular reasons to assign, but he does not just suit them. Do they think that they suit the pastor? Has the pastor no likes to be considered?

As a matter of fact, the pastor has some rights. When a man enters into the ministry of the Methodist Episcopal Church he promises to serve any appointment to which he may be assigned, and he places himself and his family in the hands of the appointing power. His social environments, the educational opportunities for his children, and the actual comforts of life, both for himself and family, depend upon what the presiding Bishop and the cabinet may say. And while the laity has a right to say what kind of a preacher it desires and how long he shall stay, has not the minister a certain right to declare the sort of a church that will be best pleasing to him? Has there not been all too much of intolerance simply because the appointing power may be influenced and because a preacher may have some trait that is not exactly pleasing? Is not the laity a little too intolerant in insisting upon the removal of the preacher because he is not the ideal? We know of charges where pastors move at the end of two or three years for no special reason whatever, but for the fact that the charge has never kept a preacher longer than three years. The man may be a good preacher, an excellent pastor, a safe leader of the spiritual forces of the community and a success in the ingathering of the young people, and he may have so established himself that it will be inconvenient for him to move, and yet simply for the sake of a change his removal is demanded; he knows that the people desire him to leave, and therefore concludes that it is better for him to do so rather than force op-

position. On behalf of the preacher who gives up no little to enter the ministry, we plead for tolerance. We solicit the wise judgment of the laity to the end that before a preacher is removed his case shall have a calm and dispassionate survey. Let the laity place itself in the position of the preacher

ion on the slightest provocation. He is held a strong man who, having found that he has erred in his judgment, is willing to announce and renounce his mistake.

A point in illustration is found in the recent address of Judge William H. Taft before the Ohio Annual Conference of the African Methodist Episcopal Church, which held its recent session in the city of Cincinnati. Mr. Taft has been an apostle for the industrial education of the Negro and has advocated the industrial education of the Negro to the practical exclusion of higher education. He says: "I have not always thought that higher education among the Afro-Americans should be encouraged, but after a full consideration of the needs of the race I am convinced that I was in error; and as I have had occasion to say before Fiske University, the proper educational system for the race must be likened to a pyramid in which the broad foundation is that of the primary education, and the next layer industrial, and the next secondary, and the next academic, and finally the capstone—professional."

This is an indication of what we have always thought Mr. Taft to be—an honest and frank man; honest with himself as well as with his neighbors. It is not our purpose to enter into a discussion of the position assumed formerly by Mr. Taft or as to the position that he now holds on the relative importance of industrial and higher education for our people, we simply desire to draw this lesson. And Mr. Taft's present position in the eye of the public and his candidacy for the most exalted office within the gift of the American people lends emphasis to the lesson of the hour, namely, that when one finds that a mistake has been made, the honorable and righteous thing to do is to seek at once a reversal of opinion. There is an inexcusable idea that to show a reversal of opinion manifests weakness and may be a giving down. These considerations should have no weight when we consider a man's duty to be frank with his own conscience and frank with those whom he seeks to lead. We commend Mr. Taft's action in this instance to the careful study of our readers.

We might add, parenthetically, that this reversal of opinion has ingratiated Mr. Taft all the more in the hearts of the Afro-Americans of this country, and we can only wish that he could reverse his opinion as to the suffrage amendments in the South.

AN EPISCOPAL YELL

The Texans never do things by halves; they are vigorous in whatever they attempt. Recently Bishop Key, of the Methodist Episcopal Church, South, visited an Epworth League assembly at Epworth, Texas. As the Bishop boarded his train for his home an enthusiastic company of Texas Epworthians gave the Bishop the following yell:

"Rah, rah, rah! Who is he?
Texas' Bishop, don't you see.
Do we love him? Well, I guess,
Bishop Key, yes, yes, yes."

Some pastors get subscriptions in the very charge where you failed. Why? Is it not a question of interest?

A faithful pastor is a subscriber getter.



THE REV. ALEXANDER P. CAMPHOR, D. D.
The New President of Central Alabama College
(See Article Page 8).

and ask the question, "What would you like to have done, if you were in the place of the preacher?" In other words, simply put the Golden Rule into actual practice in determining as to whether the pastor shall return or go. Has the preacher no rights? Is not he entitled to consideration as well as the congregation? Is it of no concern that his family must be moved?

A REVERSAL OF OPINION

What may be one's opinion to-day may be changed to-morrow. We have not yet reached the period of perfection in human conclusions and judgment. While this is true and while it is commonly understood that there are occasions for a reversal of opinion, the men are few who are willing to acknowledge publicly and above-board that the position that was held some time ago has been changed. Light has come, and, therefore, they have no hesitancy in forsaking a former position and declaring themselves to-day upon a new platform. This is no plea for vacillation. It is a different thing for a man to get a new vision from that of a man changing his opin-

The Future of the Black Man

By the Rev. E. M. Randall D. D.

The colored man realizes that there is a growing prejudice against his race. He is hated by the white man because he is a black man. He is gradually being consigned to the lower employments on account of his color. And because he is industrious and a strong competitor, he has been driven out of some communities, and efforts are being made by some labor organizations to drive him out of others. His future seems to be filled with mists and discouragements. He is not wanted in this country, and white men from America and different European countries are rushing into Africa, the country God gave to him, and are, for various reasons, taking possession of it, so he is not wanted there. The fact is, he is not wanted as a neighbor by the white man in any community or country in the world. The Northern white man hates him because he is a Negro, and the Southern white man hates him because he was a slave and because he is a Negro. What shall become of him? is the question that is troubling him at the present time. There is no place in the world where he receives a cordial welcome today. Now, either God made a mistake in creating the colored man, or this prejudice against him on account of his color is wicked.

The poor Negro is no more responsible for the color of his skin than the white man is responsible for the color of his hair or eyes. In the sight of God the black man is just as precious as the white man, and should have the chance of making all of himself that he can up to the limit of his possibilities. "Jesus Christ, by the grace of God, tasted death for every man." That Jesus Christ died for him is evidence that God loves him, and that God, somehow, will take care of him, and that the unkind treatment he is receiving in some communities from the hands of white men is displeasing to Him. He is entitled to "life, liberty and the pursuit of happiness," and God will see that he, in due time, enjoys these three inalienable rights. That the white man is superior to the Negro no intelligent man disputes; that the colored man is wicked when left to himself, without true religion and education, will not be questioned; but that he can not be saved by Jesus Christ, and transformed into a good citizen, no intelligent person believes. If all the white people were always good, and all the black people were always bad, then we might charge up goodness and badness to the color of the skin, instead of to the condition of the heart. But as some black people are good, and some white people are bad, we know that character is not a question of color, but a question that is determined by the moral condition of the heart. Instead of persecuting him on account of his color (which he can not help), we would better introduce him to the salvation of Jesus Christ, and give him a chance to receive a good Christian education. If these can not transform him into a good citizen, then we may justly conclude that God has made a mistake in creating him, and that, as he is not susceptible to moral and spiritual influences, he is incapable of progress and does not bear the Divine Image, but simply belongs to the brute creation, and not to the human race. But, first of all, let us give him a fair chance, and do something ourselves to apply to him the morally renovating and lifting power of the Gospel of God's dear Son.

When I remember that the white man in a state of barbarism would not be a valuable acquisition to a civilized people, I conclude that there is hope for the colored man, if we will only use on him the forces that God has placed in our hands for the transformation of human character. The highly intelligent and deeply pious black men we have seen indicate the possibilities of the race, and it may be true that when he has enjoyed, for the same length of time, the religious and educational advantages that the white man has enjoyed, in devotion and ability he may almost equal the white man. Jesus Christ is the Teacher of the whole human race, and He wants every human being on this globe to enjoy the opportunity of full and complete development. He does not know anything about color or previous condition of servitude. His command is, "Go ye into all the world and preach the Gospel to every creature," and that means to the black man as well as to the white man. As we are not to preach the Gospel to inanimate objects, or to the beasts of the field, the command implies that the creatures to whom the Gospel is to be preached are capable of

intellectual and moral progress. The Negro, as well as the white man, is a being composed of body, mind, and spirit, and these three natures should be educated and trained. Body, mind and spirit should receive due attention and training. "If the child grows in body, but not in mind, he becomes an idiot. If he develops physically and mentally, but not morally, he becomes a criminal." If he is educated and trained morally and spiritually, but not mentally, he becomes superstitious. Very few people are finished in all three natures. It is quite possible to develop the lower life at the expense of the higher life. The difference between man and the lower animals is a moral difference. Unless a man, white or black, is well developed in his moral nature, he is far from being a finished man. Emerson says: "Napoleon did all that in him lay to live and thrive without moral principle. His was an experiment under the most favorable conditions to test the power of intellect without conscience." This triune, symmetrical development is the only salvation for the people, white and black, of this country. When this kind of education prevails, there will be no race riots, and jails and prisons will be largely without occupants. With physical and mental culture alone we will have more criminals than ever, but with physical, mental, and moral culture, there will be few, if any, criminals, wars and rumors of wars will come to an end, saloons will disappear from the fair face of the Republic, and the millennium will indeed be here, and the world will be filled with peace. Instead of trying to destroy the colored race, let us administer to it this symmetrical culture which will transform it into a noble citizenship.

Ten millions of colored people are among us, not of their choice, but ours, and we must properly ed-

ucate them, or destroy them, or realize to our sorrow that they are the enemies, and not the friends, of our civilization. God will not let us destroy them, and if we would have them operate as a potent force in the preservation of our civilization, we must give them, not physical and mental education alone, but physical, mental and moral education. Everybody should be interested in this problem, and should aid in its solution. The Christian Church is doing much for this people, but when all realize the significance of the problem, all will be interested in helping to solve it.

The white man needs this threefold education so he will not interfere with the rights of the colored man, and the colored man needs it to prepare him for serviceable citizenship, and all need physical education to develop physical strength for work, they need mental education and training to enable them to work intelligently, and they need moral and spiritual education so that all will recognize the fact that every human being is entitled to "life, liberty and the pursuit of happiness," and also to make them honest, law-abiding, God-fearing, honest citizens.

Nothing will ruin the country if the people are given this threefold symmetrical culture, and nothing will save it if they are not given it. It is ordained in the eternal constitution of things that men without mental and moral training can not be free. It is useless to make laws with a view to reforming and saving bad people. It has been done time and again, but has always been a failure, and always will be a failure. Public sentiment is more than law, and good, wholesome public sentiment is created by mental and moral training. Law can do much in the way of restraining people, but the law never yet made a fool wise, or a coward brave, or a weakling strong. Men of thin intellects, the men who are only competent for intellectual emotion, and the men who have no fixed Christian Character are not the men who will make a great nation.—In the *Western Christian Advocate*.

Our Young Men and the Ministry

By the Rev. J. M. Harris, D. D.

Living as we do in an extreme materialistic and sociological age, it is not strange that there should be a tendency to divert our young men from the Christian ministry. Perhaps there is no one vocation or profession that is so much misrepresented to our young men as the Christian ministry.

It is often said: (1) The support is inadequate and the field is hard. (2) The people do not honor and respect the ministerial office as in former days. (3) The minister is no longer the leader of the people.

As a young man, having passed thirty odd summers, and having spent something over fourteen humble years in preparation and the active ministry of the Lord Jesus Christ—studying and coming in contact with our young men in some of the leading colleges and universities of the West and North, and having met our young men in the Y. M. C. A. rooms, and public libraries, addressing and conversing with them freely and frankly, I venture to say a word concerning our young men and the ministry.

I have said it is alleged that the support is inadequate and the field is hard.

For the sake of argument, let us grant this allegation to be true. Is that any good reason why our young men should not enter the Christian ministry? Is not this true of the other so-called learned professions? Do not the young doctor and lawyer have to start out on poor pay? And is not the field hard? The young doctor must wait for some one to get sick, and the young lawyer must wait for some one to get into trouble. For the young minister "the fields are white and harvest waiting." As for the hardness of the field, it is well for our young men to remember there is no royal road to success. In all the so-called learned professions, at first the field is hard and the pay is poor; but, after all, we must remember that money making is not, or should not, be the great object in the minister's life,—not so much money making, but soul saving and kingdom building is the great object of the ministerial office. "First seek the kingdom of God and its righteousness and all things shall be added unto thee."

The question should be, Where can I work best for God, and do the most for my fellowman? I am sure there is no field where a young man with

a trained intellect and a consecrated heart can do so much for God and his fellowman as in the Christian ministry.

(2) The people do not honor and respect the ministerial office as in former days. This depends largely upon who the minister is and how he conducts himself in public places, and his relation to his family.

A man of culture and Christian character is usually respected and honored by the people of the community in which he lives.

(3) The minister is no longer the leader of the people. Here again we are brought face to face with the personality of the minister. This depends almost solely upon the qualifications and general fitness for leadership. A minister should be able to rule by force of mind and weight of character.

Can one who has not kept abreast of the times, who does not read the best books and literature of his day, hope to be recognized as a leader? Some of our would-be up-to-date ministers, with large libraries, buy books and never open them, take papers and never unfold them. And yet they would be the leaders of the people.

To the young man whose soul is aflame with the love of God, and who has a passion for souls, there is nothing to fear in the Christian ministry.

Mexico, Mo.

It takes a whole lifetime to make a sermon. The life must be lived in manliness, in charity, in self-restraint, in purity from the beginning to the end; and there is your sermon—God's sermon preached to the men of to-day.—Rev. R. F. Horton.

Every man bears his own burden, fights his own battle, walks in the path which no other feet have trodden. God alone knows us through and through. And he loves us, as Keble says, better than he knows. He has isolated us from all sides that he alone may have our perfect confidence, and that we may acquire the habit of looking to him alone for perfect sympathy. He will come into the solitude in which the soul dwells, and make the darkness bright.—R. W. Dale.

Observe Sunday School Day

By the Rev. E. M. Jones, D. D.

The last General Conference took some advanced steps to improve our Sunday School department. It elected Dr. J. T. McFarland, one of the greatest religious writers of the age, as Editor of our Sunday School literature, and elected Dr. David G. Downey, one of the most capable and resourceful men in all the church, as Corresponding Secretary. The Board of Managers, in its recent meeting, added strength and power to our department by the election of Dr. Edgar Blake as Assistant Secretary. This gives us the *brain*, now let us have the *one hundred thousand dollars*, and the Sunday School Board will do a work that has never been done in the history of Methodism.

We need the money—we must have the money. Therefore we are appealing to all of our pastors to observe Sunday School Day, which is the *fourth Sunday in October*. There are several good and logical reasons why every pastor should observe this day.

1. *It is educative.* The Children who are in training in the Sunday Schools to-day will constitute the membership of the Church to-morrow. If they are educated in the doctrine, discipline, policy and in the liberality of Methodism to-day, they will be good, wise and liberal Methodists in the near to-morrow. The observance of this day gives the pastors, Sunday School Superintendents and teachers an ample opportunity of parading the facts, the history and the work of the Sunday School Department before the children and youth.

So many of our children and young people do not know all for which our Board stands. They should understand that the Sunday School is the greatest evangelistic field in the world. That more than three-fourths of all our church membership grows out of the Sunday School, and that more than fifty per

cent. of all our churches was born in the organization of a Sunday School; that the Sunday Schools of our Church gave to Missions alone last year more than half a million dollars. The Sunday School stands pre-eminently for the study of God's Word. Hence this should be made the red-letter day, because of its educational advantages.

2. *We need more money for our Board.* We should have one hundred thousand dollars per year. The way to raise it is that we plan for it. Set aside the fourth Sabbath in each October, to take collection both in the Sunday School and in the church, and thus raise it. The Discipline says that each pastor "shall take a collection to be devoted to the maintenance and advancement of our Sunday School work throughout the bounds of our Church." When the merits and achievements of our Sunday Schools are made known and all of our schools and churches have an opportunity to give, we will get the money we so much need for advanced and progressive Sunday School work.

3. Last, but not least, the *General Assembly made it obligatory.* Hear the voice of the Church: "It shall be the duty of every pastor to cause every church under his charge to observe the last Sunday in October, or such other Sunday as may be more convenient, as Sunday School Day, and upon said day, as a part of the service, he shall take a collection to be devoted to the maintenance and advancement of Sunday School work throughout the bounds of the Church."

It is not too much to expect that every faithful and loyal pastor will cause the day to be observed and the collection taken. May the voice of the Church be but the voice of God calling us to stand by this important benevolence of the Church.
Montgomery, Ala.

Prayer Requested for the Simultaneous Evangelistic Campaign in Southern Asia

The Commission on Aggressive Evangelism appointed by the Central Conference of Southern Asia, at its quadrennial session in February last, have planned for a simultaneous evangelistic campaign throughout all the conferences in that great Mission field, during the coming month of November. The call for this campaign has been already issued on the field, and eager response has been made by District Superintendents, missionaries and native ministers. It is proposed that, as far as possible, all merely routine mission work be suspended, so that preachers and teachers and people may throw themselves unitedly and heartily into this aggressive revival effort, from which great things lawfully may be expected.

In 1904, on their return to the field from the General Conference at Los Angeles, the Missionary Bishops of Southern Asia raised the note of aggressive evangelism and invited the Methodist people throughout their whole field to earnest prayer for the outpouring of the Spirit. Unprecedented blessing resulted. The Spirit of God wrought mightily and widespread revival ensued. Many local churches were graciously quickened, multitudes of young people in schools and orphanages were definitely converted, workers sought and found, the anointing of the Spirit for more fruitful service, wonderful transformations in life and character were witnessed, and large numbers of promising students definitely consecrated themselves to lifelong service of Christ. The increase in church membership in the quadrennium was 43 per cent.

Similar but greater proportionate results are expected from the proposed campaign in November. And to this end we earnestly invite the Lord's people in this land to unite with His children in Southern Asia in special and definite prayer that the glory of the Lord may be revealed among the people of that wide field, that Christ's disciples may be strengthened with might by the Spirit, that multitudes may be brought into the fold of Christ, and that great enlargement may come to the kingdom of our God.

Brothers and sisters of the Methodist Episcopal Church in America, we covet most earnestly your fellowship in this concert of prayer for Southern Asia. You have the largest possible practical interest in the prosperity of this work, which, we venture to remind you, is the direct outcome of your prayers

and gifts in the past, as it is also the result of the successful labors of your sons and daughters, your brothers and sisters, whom you have sent forth in the name of the Lord into the great harvest field. Unite, therefore, beloved, with us in earnest, believing supplication that "the exceeding greatness of His power" may be signally manifested in connection with the evangelistic campaign in November; looking forward in joyful hope to that day, which will surely come, when sowers and reapers, intercessors and givers, shall rejoice together in the presence of the King.

FRANK W. WARNE,
WILLIAM F. OLDHAM,
JOHN E. ROBINSON,
Missionary Bishops for Southern Asia.

The Board of Home Missions and Church Extension

At the regular meeting of the Board held on Wednesday, September 9th, it was voted unanimously to change the regular day of meeting from the second Wednesday in each month to the third Thursday of each month. And the hour was changed from 3 o'clock p. m. to 2:30 p. m.

The By-Laws were revised and provision made for the election of seven standing committees: Executive and Finance, 11 members; Loan Fund and Annuities, 9 members; Estimating and Auditing, 9 members; Home Missions, 9 members; Church Extension, 9 members; Publications, 9 members; Nominations, 7 members.

Each committee elects its own chairman and secretary, and the chairmen of the committees constitute the Committee on Nominations.

The Treasurer's report showed that the Board had borrowed \$225,000 from bank, after using all available resources on hand, in order that drafts could be sent to the District Superintendents, so that the four thousand home missionaries would receive their appropriations on time. Hopes are entertained that the receipts from the Fall Conferences will meet this obligation in the bank and replenish the treasury.

The expenses of members of the Board in attending the sessions here are to be paid after the January, April, July and October meetings.

Hereafter the committees shall be elected at the December meeting for the following calendar year.

Over eight hundred dollars was granted to needy and distressed pastors from the Contingent Fund.

There are applications on file for loans amounting to \$216,000, and applications on file beyond the ability of the Board to grant amounting to \$60,000.

"The Christian Republic" has reached a circulation of over four hundred thousand, and subscriptions are reaching the office by hundreds each week.

Robert Forbes, Corresponding Secretary, remains almost constantly in the office during business hours, having almost entire charge of the correspondence.

Ward Platt, Assistant Corresponding Secretary, has returned to the office, having written the book, "The Frontier," and is giving his attention to the publishing interests of the Board.

Charles M. Boswell, Assistant Corresponding Secretary, has been busy in the field, and is now on an extended trip to the Pacific Coast in the interests of the Board.

A. G. Kynett has returned from a trip among the Conferences in Montana, Wyoming and Colorado, and will make another trip to the Middle West to visit Conferences.

Considerable change is being made in the Home Missions and Church Extension building. The offices being arranged differently, one will be assigned to Bishop Wilson, one to the Corresponding Secretary, and one to each of the Assistant Corresponding Secretaries. A large room will be set apart on the same floor for the stenographers.

Robert Watt, of the Wilmington Conference, was elected a member of the Committee on Women's Home Mission Work in place of John F. Fox, resigned.

All matters relating to the California problem were referred to the Committee on Church Extension, to be considered at an early meeting.

A call has been issued for one hundred thousand subscriptions of one dollar each for California. The names of contributors will be published in *The Christian Republic*, beginning with the November number. Surely there are one hundred thousand people who will send to the Board one dollar each, to aid in rebuilding the ruined churches of San Francisco. While the Board appreciates every dollar sent for this cause, it must be remembered that we need several individuals to give us one thousand dollars each. The California churches must be rebuilt.

Pastors and Sunday School Superintendents should remember that, while the Sunday School collection for Missions is reported in the statistical table as "undivided," it is the report that is undivided; the cash should be divided and one-half sent to the Board of Home Missions and Church Extension and one-half to the Board of Foreign Missions. In cases where this matter is not clearly understood by pastors, Conference Treasurers should be instructed to make an equal division of the Sunday School contributions for Missions.

Individuality

BY HENRY SYLVESTER NASH.

The Christian's individuality grows upon the divine Being, is not absorbed by it. His relation to God is not a vague, though ecstatic, relation to the absolute, but a personal relation to the infinite, holy, and creative will which is at work within his nature, building him up in the divine likeness. His will to be his fullest self gains edge and temper from growing intimacy with the divine perfection. He refuses the tempting pathos of the view which regards him as "a bit of morning cloud in the infinite azure of the past." The pith and marrow of him is a strong and masterful will. He flinches from nothing that life can yield of terror and toil and pain. But through his friendship with the Eternal he joins sweetness to strength. His kinship to God is his title-deed to a radiant and heroic manhood, into which no touch of pathos can enter, and which at the same time kindles in him a cleansing fire of shame and longing, a fire that searches his nature and purpose through and through. While he lives, he lives mightily. And when he dies, he crosses the great divide with a serene and steadfast hope of closer intimacy with God.—*The Atoning Life.*

There are two kinds of trouble in this world—the kind that we find, and the kind that finds us. The former is by far the hardest to bear.—*Westminster.*

THE CHRISTIAN LIFE

Battle Cry

More than half beaten, but fearless,
Facing the storm and the night;
Breathless and reeling, but tearless,
Here in the lull of the fight,
I who how not but before Thee,
God of the fighting Clan,
Lifting my fists I implore Thee,
Give me the heart of a Man!

What though I live with the winners,
Or perish with those who fall?
Only the cowards are sinners,
Fighting the fight is all.
Strong is my Foe—he advances!
Snapt is my blade, O Lord!
See the proud banners and lances!
O spare me this stub of a sword!

Give me no pity, nor spare me;
Calm not the wrath of my Foe;
See where he beckons to dare me!
Bleeding, half beaten—I go.
Not for the glory of winning,
Not for the fear of the night;
Shunning the battle is sinning—
O spare me the heart to fight!

Red is the mist about me;
Deep is the wound in my side;
"Coward" thou erlest to flout me?
O terrible Foe, thou hast lied!
Here with my battle before me,
God of the fighting Clan,
Grant that the woman who bore me
Suffered to suckle a Man!
—John G. Neihardt, in the *Outing Magazine*.

I do wish that all the tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or ebb until Monday morning comes again.—Anna Warner.

Sentence Sermons

Happy is as the heart does.
Where no love is lost no life is found.
Piety does not prove itself by petulance.
It takes more than rust to win reverence.
The way to duplicate a fool is to argue with him.
Wrong rather enjoys the blows it gets from blowers.

For every real sorrow there are a hundred shadows.

No man ever became wise who feared to be called a fool.

Master your tools and your treasure will take care of itself.

Hard is the exit from Easy Street and many there be that find it.

Some people think they have peace when they are only petrified.

It's never hard to find a good argument to back up an inclination.

A gentleman would rather be taken for a servant than fail to be of service.

It will take more than an eight-hour day to make the twenty-four hours divine.

The man who always has the sins of others before him puts his own in his pocket.

It's hard keeping the heart healthy when you put your treasure into unclean places.

You never find truth by losing the temper.
Delight is never found in flight from duty.
Fruits of faith come from roots in character.

There are no riches where the heart can find rest.

Only through personal character comes permanent civilization.

He cannot control the output of his life who does not guard its inlets.

A man is often best known for the things he keeps to himself.

An imperfect deed of right is better than the most complete analysis of it.—*Chicago Tribune*.

The Gospel of Service

The universe is built upon the plan of service, and every creature was made to serve. The sun, moon and stars are evermore sending out their light to guide the steps of those who need light as far as their rays can reach. Oceans, lakes, rivers, mountains and plains are giving their wealth and strength for the service of man. The flowers are all unconscious of the delicate and beautiful service they render, filling the air with fragrance and cheering the sense with beauty and helping to make the world a delightful habitation for mortals. All sheep and oxen, all birds and fishes, all bees and insects, in many ways which we cannot altogether understand, are ministering to one another and to creatures that rise above them in the order of nature.

Little ants in leafy wood,
Bound by gentle brotherhood,
Ye are fraters in your hall,
Gay and chainless, great and small;
All are toilers in the field,
All are sharers in the yield.

The ants and bees preach a gospel of mutual help which mortals may well study. The poet seems to think that in this man is far beneath the ant, for he says:

But we mortals plot and plan,
How to grind a fellow man;
Glad to find him in the pit,
If we get some gain from it.

All human endowments mean service. Why has the Creator bestowed a talent for music on anyone? That he may make a living by it? We have heard it said concerning one who has a beautiful voice, "There is a fortune in that voice." It may be so; but that is the narrowest view to take of the gift. It does not mean fortune, but service. The talent of the poet, the brain power of the thinker, the genius of the inventor, the skill of the mechanic, the wisdom of the philosopher and the riches of the man of wealth are all so many equipments for the service of mankind.

What is the meaning of the principle of love? Why has the Creator planted it in the breast of man? Merely that he may rejoice in the sense of the sweet flame burning within? Nay, it is for service. Think of the labor of love, the sacrifice of love, the ingenuity of love, the patience of love, the omnipotence of love. If all the love of which men and women are capable were turned into channels of service, what a change would be wrought in the world in our time.

All social organizations and institutions mean service. What is the home for but service? What is the school for? The teacher has an opportunity to serve his generation and the generations following as few other persons have. The church exists for the service of man. The Sabbath is not an idol to be worshipped. It is not a cruel institution for the purposes of oppression. "The Sabbath was made for man." Government is for man. The trouble with Russia and Turkey to-day is that the old ideas of government are passing away. The idea that the people must be heavily burdened that a high and mighty sovereign may ride in a chariot of gold has been exploded. Government is for the people. That government which is not administered for the good of the people has no excuse for existing under the sun.

Let every Christian be swift to learn this lesson. The Master was a servant, and His disciples are not greater than He. The way to greatness is the way of service. "He that will be chief among you let him be your servant." Forget self. Self-pleasing, self-seeking, self-centered men are not Christians. "If any man will come after me, let him deny himself." "By love serve one another." "The Son of Man came not to be ministered unto, but to minister."

If boys will be firm in resisting temptation to use intoxicating drinks, they will be able to resist more easily when they become men.

An Evening Prayer

To-night I lay the burden by,
As one who rests beside the road,
And from his wearied back upbids
The whelming load.

I kneel by hidden pools of prayer—
Still waters, fraught with healing power;
In God's green pastures I abide
This longed-for hour.

I know that day must bid me face
Courageously my task again.
Serving with steady hand and heart
My fellow-men.

To hold my sorrow in the dark,
To fight my fear, to hide my pain,
And never for one hour to dream
The toll is vain—

This be to-morrow; now, to-night,
Great, pitying Father, I would be
Forgiven, uplifted, loved, renewed,
Alone with Thee.

—Grace Duffield Goodwin in the *Congregationalist*.

"No More Sea"

"The sea is the symbol of separation." When our loved ones have landed on a foreign shore, what a new meaning the sea has for us, how vast its expanse, how great its distances, how sure its separation! When John was on Patmos, how far away seemed the Christians, whom he loved in the land of his labors! But with the eye of faith he saw a time when "there shall be no more sea," and nothing to separate us from God and God's people. The friends who have fallen asleep are now divided from us by the narrow sea of death, but one day we shall awake to find there is no more sea—no separation.—Ex.

God's Guest

I think I could be a perfect Christian if I were always a visitor, as I have sometimes been, at the house of some hospitable friend. I can show a great deal of self-denial where the best of everything is urged upon me with kindly importunity. When I meditate upon the pains taken for our entertainment in this life, in the endless variety of seasons, of human character and fortune, on the costliness of the hangings and the furniture of our dwellings here, I sometimes feel a singular joy in looking upon myself as God's guest, and cannot but believe that we should be wiser and happier, because more grateful, if we were always mindful of our privilege in this regard. And should we not rate more cheaply any honor that men could pay us if we remember that every day we sat at the table of the Great King?—James Russell Lowell.

The Stilled Voice

Those voices of God heard, but not heeded, will soon cease to be heard at all, and we shall be left to ourselves and to the devices of our own hearts. Alas! that it should be so with any of us, for it needs no prophet's tongue to tell us the result. "My Spirit shall not always strive with man," was the declaration of a principle as true now as in the days of Noah. The soul which does not hear hardens itself. Not more surely does water freeze when exposed to severe cold and neglect than does the soul harden through carelessness and neglect. There are men to-day who can hear the Gospel, and be no more moved than the frozen surface of a lake is moved by the wind. But hear ye this: "To-day, if ye will hear His voice, harden not your heart: Believe in the Lord Jesus Christ, and thou shalt be saved." Do you feel that you ought to have accepted Christ long ago, and that you ought now to heed the voice again calling you? Do not allow yourself longer to ignore His voice. Christ by His Spirit stands at the door!

"Admit Him, for the hour's at hand
You'll at His door rejected stand."

Ex.

INTERNATIONAL LESSON

Fourth Quarter.—Lesson II October 11, 1908.—Title: "God's Promise to David."—(1 Chron. 17). Golden Text: "There hath not failed one word of all his good promise"—(Kings 8:56).—Hymn No. 92. (Verses 1-14 only are printed.)

DAILY HOME READINGS.

October 5, Monday—1 Chron. 17:1-15.
 " 6, Tuesday—1 Chron. 17:16-27.
 " 7, Wednesday—1 Chron. 28:1-10.
 " 8, Thursday—2 Chron. 6:1-17.
 " 9, Friday—Psalm 26.
 " 10, Saturday—Jer. 24:4-10.
 " 11, Sunday—Luke 1:26-35.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

That the promises of God are both sure and steadfast needs no demonstration. Men may fail, but the word of the Lord abideth forever. Having once promised, He will most surely fulfill. This is His record. His promises to Abraham, Moses, Joshua, David, and to the Apostles, were kept to the letter. There is no change with Him. He is the same to-day that He was yesterday and shall be forever. His faithfulness to David was the cause of the advancement and prominence that came to him. Not "one word of all his good promise" to him was allowed to go unredeemed. Amidst the shifting scene through which he passed, he found God faithful and true. Thus he was inspired to noble endeavor and to do with all his might the work to which he was called.

But God's promises were not made to David alone. They belong to us and to our children. As He was true to the Patriarchs, Prophets and Kings of Israel, likewise has He been, and ever shall be, true to all who put their trust in Him. "Ours is a covenant-keeping God." Being thus, we may rest assured that He will inspire, guide, and keep us in all of our ways. Standing upon His promises, we need have no fear as to the future. With His word as our sure support, we may go forth into life's battles with the assurance that victory shall be ours, and that our labors shall not be in vain. Knowing this to be true, there should be found in our hearts no place for fear or doubt. Rather let us remember that, "The eyes of the Lord run to and fro throughout the whole world, to show himself strong in the behalf of them whose heart is perfect toward him."

David, having brought the Ark up to Jerusalem, was now dwelling in peace and security. He had done much for Israel. He had extended its commerce, conquered its enemies, brought peace and prosperity, organized the government upon a sound basis, and built many palaces. But He was not satisfied. Having accomplished so much in a material way, he was anxious to do something in a spiritual way. Our last lesson told us how earnest he was for the cause of religion among his people. This lesson shows us that he was still anxious to do something along that line. Being thus, it occurred to him that he could do nothing better than build a magnificent temple as a place of worship for his people and as a permanent place of abode for the Ark. The Ark was, at that time, in a tent. David wanted a more befitting place for it. Hence his conception of a temple for its final resting place. His desire, however, was not to be realized. Our lesson to-day tells why.

LIGHT ON THE TEXT.

1. Now it came to pass, as David sat in his house. David was now in his new home, thinking, doubtless, of the way in which God had dealt with him. That David said to Nathan the prophet. This is the first mention we have of this prophet. Lo, I dwell in a house of cedars. He no longer dwelt in a tent as formerly. His dwelling place was now in keeping with his regal position. But the ark of the covenant of the Lord. The symbol of the Divine presence. Remaineth under curtains. When the Ark was brought up from the house of Obed-edom it was placed in a tent. Contrasting his dwelling place with that of the Ark, David felt that it deserved and should have a place far more in keeping with what it stood for.

2. Then Nathan said unto David. The prophet at once replies. Do all that is in thine heart. Recognizing David's plan or purpose to be right and worthy, the prophet encourages him in its performance. For God is with thee. Will be with thee.

3. And it came to pass the same night. The night following the day in which the above conversation took place. That the word of God came to Nathan. Probably in a dream, or in a peculiar impression upon the mind.

4. Tell David my servant, thus saith the Lord. Tell David that I am acquainted with his purpose. Thou shalt not build me a house to dwell in. That is, while his purpose is a good and worthy one, his way of carrying it out is not the wisest or best under present conditions.

5. For I have not dwelt in a house. The ground of God's refusal to endorse the king's purpose at that time. But have gone from tent to tent. That is, the Symbol of My Presence has dwelt in tents since the day that I brought up Israel unto this day. And from one tabernacle to another. A more elaborate form than the ordinary tent of camel's hair.

6. Wheresoever I have walked with all Israel. In all of my dealings with my chosen people. Spake I a word to any of the Judges of Israel. Those who ruled my people before you came to the throne. Whom I commanded to feed my people. Those whose duty it was to look after Israel as a shepherd would his sheep. Saying, why have ye not built me a house of cedars? Desired that they build Me a permanent and magnificent place of abode, such as you contemplate?

7. Now * * * * thus saith the Lord of hosts. The Lord commands me to also say unto you. I took thee from the sheep-cote, even from following the sheep. David was at the beginning a shepherd. That thou shouldst be ruler over my people. Exalted him from a humble place to one of great honor and responsibility.

8. And I have been with thee whithersoever thou hast walked. In all of your outgoings and incomings you have had My presence. And I have cut off all thine enemies from before thee. Your foes, both great and small, have been overcome. And hath made thee a name like the name of the

great men that are in the earth. Because of the greatness of your victories and the grandeur of your kingdom, your name has become known among other nations.

9. Also I will ordain a place for my people Israel. When the proper time comes. And will plant them. As a tree that is firmly rooted in the ground. And they shall be moved no more. Shall remain permanently in the land of promise. Neither shall the children of wickedness waste them any more, as at the beginning. Their enemies shall not prevail against them any more.

10. Moreover I will subdue their enemies. I shall fight their battles and put their enemies to flight. Furthermore * * * * the Lord will build thee a house. I will see that the house you proposed building is built.

11. When they days be expired. When thou hast served thy day and generation and in a good old age shall go to be with thy fathers then I will raise up thy seed after thee. The kingdom shall be transferred to one of thy sons. And I will establish his kingdom. Shall make it strong and abiding.

12. He shall build me a house. You have prepared the way and he shall develop your plans.

13. I will be his father. As I have been to you, so shall I be to him. And he shall be my son. He shall recognize in me his father. I will not take my mercy away from him, as I took it from him that was before thee. As I did in the case of Saul.

14. But * * * * his throne shall be established forever. Shall be permanent.

Two reasons are given for God's refusal for David to build the temple: First. The time was not yet ripe for such an innovation, as Israel was not at that time settled. Second. David was not the man to build it. He was a man of war, and, therefore, personally disqualified. (See 1 Chron. 28:3.) The builder of God's temple must be a man of peace, not of war. Hence Solomon should be the one to build it, being a man of peace.

And yet God answered David favorably. First. He was permitted to do much for the temple in the great preparations he made for it. Second. He was told that his son should build it. Third. God gave him great and precious promises, assuring him that his kingdom should become great and world-wide in its influence, and typical of the spiritual kingdom that should, in course of time, be established upon the earth by the Messiah, who would be one of his lineal descendants.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

October 11:

The Christian's Two Sufficient Guides

(John 16:1-16; Rev. 22:18-21.)

BY RALPH WAKEFIELD.

The Theme and the Scripture.

John 16:1-16. The opening words of this chapter carry us back to the preceding chapter, the 18th, and following verses. Jesus is admonishing His disciples regarding persecutions that would come upon them, and showing their source in the eternal conflict between the Spirit of Christ—"the Comforter, whom I will send you from the Father"—and the spirit of evil in the world, whose lines of antagonism were slowly drawing about the Master, seeking His death. And He tells them plainly, in verse 20, "If they persecuted me, they will also persecute you," "And these things they will do because they have not known the Father, nor me."

The words of the lesson are to hearten those who might waver in the hour of trial. They give promise of victory, both because being forewarned His disciples shall be forearmed, and because the departing Master promises the Paraclete, who shall supply the place made vacant by their separation from their Lord. The Holy Spirit shall minister unto them and "reveal the things of mine."

Here, then, is the promise of the future spiritual

leadership of Christ through the Holy Spirit. These facts are patent: "The Holy Spirit 'will convict the world in respect of sin, and of righteousness, and of judgment.'" As ambassadors on behalf of Christ, we labor not alone (verse 8). The Holy Spirit "shall guide into all the truth." He shall enlighten the disciples of Christ, and guide in the untrodden paths; he shall speak from God and shall reveal the future (verse 13). The Holy Spirit shall glorify Christ (verse 14). Clearly Christ teaches that this same Holy Spirit shall be with us until He comes again (verse 16).

Rev. 22:18-21. We have here the word of the Lord magnified. Doubtless the verses refer only to the book of Revelation in their injunction regarding adding to or subtracting from the record. But the Christian consciousness of the ages has applied the truth to the whole of revelation. God's record which we know as the Bible is a complete Word. As Methodists we believe that "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." With one full sweep we have done away with all "tradition," and all emendations to the adequate revelation of the Scriptures, for these are they, saith the Lord, which testify of me. The Holy Spirit and the Bible are the Christian's two sufficient Guides.

The Meaning of the Theme.

What a goodly heritage is ours! God our Father presents us with the solution to the enigma of life. There is no longer any darkness along our path. On one hand, we have a record so plain that "he who runs may read," and so enduring that "though heaven and earth pass away, this Word shall not pass away until all shall be fulfilled," and, on the other hand, we have an infallible Spiritual Director, a Dispenser of divine truth, grace, and comfort.

With these as guides, the genuine realities of life become manifest. Worldly honors, pleasures, emoluments, glories are recognized as secondary to true character; and life's persecutions, conflicts, adversities, sorrows, and even death itself, are freighted with rich spiritual blessing to the soul that sees, by faith, as through the eyes of God, and is submissive.

We speak of the Spirit and the Word as Guides in an eminently proper sense. They give divine direction by example, by precept, and by inspiration. Of a truth, as we submit our "ways unto the Lord, He directs our path." "Thy word is a lamp unto my feet, and a light unto my path."

Prayer in the Meeting.

Pray for the divine endowment with the Holy Spirit.

Pray for the opening of the channels by which the Holy Spirit may move through us to bless the world.

Pray for a deepening of the prayer-life of the individual Epworthians, that they may come into harmony with God.

Pray for the especial outpouring of the spirit of conviction upon the church.

Pray for a vision of the transfigured Lord, for mountain-peak experiences.

Pray for constancy in the Spirit's attendance upon the soul—for communion such as the disciples enjoyed with the Christ.

Pray for the spread of the Bible message to the ends of the earth, remembering that "the entrance of thy word giveth light."

Pray for the exemplification of the spirit and letter of the law of God in our lives, "that others may see our good works and glorify our Father, who is in heaven."—From *Notes on the Epworth League Devotional Meeting Topics*.

The passionate soul is unable to detect the movements of God's guiding pillar. Passion raises a storm which blurs the heavens and ruffles the calm waters of the lake. In the eagerness with which the many waters of the soul argue and advise, the still, small voice of the Divine Counselor is drowned.—Rev. F. B. Meyer.

Dedicated Free of Debt

Scott Chapel, at Pasadena, Cal., has had a unique history. For nearly ten years there has been a struggle to build up a Methodist Episcopal Church for our people. The pastors of Wesley Chapel, Los Angeles, had made many attempts, but with no effect. The idea had almost been abandoned, when the Rev. S. B. Danley, of the Tennessee Conference, undertook the responsibility, in July, 1904. The first appointment no one attended; at the second one met him out of four members of the early church. The years of experience in his own conference peculiarly fitted him for this task. He had served faithfully the following charges: Purdy Circuit, one year; Martin, three years; Lebanon, three years; Franklin, one year; Lawrenceburg, three years; Presiding Elder of Tennessee River District, six years; Nolensville, two years; Smyrna, one year; Sparta, six months. He resigned the latter charge to come West, thinking it would improve his wife's health, and the church made rapid progress from the first. In six months we had twenty-five members and probationers. While we have not kept this pace, we have done remarkably well, considering the obstacles we have surmounted. In 1905, we bought the Calvary Presbyterian Church, 35x55;

we had difficulty in getting a suitable location, but finally succeeded, and we are now situated on the main thoroughfare, between Pasadena and Los Angeles. The moving, lot and improvements cost \$2,500.00. The church is now valued at \$4,500.00. On July 19th, Bishop Scott dedicated the chapel, free of all debt. A large audience of both colored and whites, greeted the Bishop. Bishop Scott delivered a wonderful sermon, after which a collection of \$125 was taken. The Bishop lectured on "Africa," Monday evening, July 20th, when another large audience greeted him. He pictured the dark continent so vividly that none who heard him will ever forget, and there was a liberal contribution forthcoming. On Sunday evening, July 26th, the Bishop preached at the First Methodist Episcopal Church, the largest and finest Methodist church in this city. He was greeted by a packed house. He acquitted himself on this occasion as becometh a Bishop of the great Methodist Episcopal Church, and we have heard many favorable comments since concerning that evening. Bishop Scott's visit was a great blessing to the work here. This closes the pastor's four years and two months of earnest efforts, and he leaves the charge in fairly good shape for the future.



THE REV. S. B. DANLEY

SCOTT METHODIST EPISCOPAL CHURCH,
Pasadena, California**Recent District Conferences and Conventions****GREENVILLE DISTRICT**

The Greenville District Conference convened at Belzona, Miss., July 28 to August 2. In connection with the conference was held the annual meeting of the Woman's Home Missionary Society, the Sunday-school and Epworth League Convention. Each department was fully represented. Mrs. L. B. Strong, Itta Bena, Miss., the president of the Greensboro District Woman's Home Missionary Society, called the meeting to order. Most of the officers were present and a large number of delegates. Mrs. Strong presented a report of her year's work, which was very creditable indeed. The papers read by the delegates showed much thought and careful study of the subjects. We found the district increasing the number of its auxiliaries and more interest being taken in the work generally. A rousing collection was given for Rust Industrial Hall, a subscription of \$30 taken for E. L. Rust Home (some of which was paid), and \$5.50 given Mrs. M. E. Ferguson on her traveling expense. Mrs. M. E. Ferguson, the president of the Upper Mississippi

Conference Woman's Home Missionary Society, was present and addressed the conference; her words will always be remembered as words of wisdom by those who heard her. Very much praise is due, not only the faithful officers, but the zealous pastors and the patient, steadfast district superintendent, Dr. J. W. Winbush. It is a blessed, inspiring sight to see the pastors and delegates of this Greenville District, as they sit and listen to words of love and counsel from this great, good man. During one of their enthusiastic sessions the conference in a body rose and pledged that when the year's work was done the report of the Greenville District should show the very best year's work of all the years on this district, and that as the district superintendent leaves, it shall be with flying colors and with the love, esteem and confidence of every man, woman and child in the Greenville District.—Mrs. Griffin G. Logan.

INDIANA DISTRICT.

The Indiana District Meeting of the Lexington Conference convened at

Shelbyville, Ind., August 19 to 23. The meeting opened with devotional services conducted by Father C. H. Jones, one of the oldest pastors on the district, after which the district superintendent, Rev. David E. Skelton, took the chair. The following officers were elected: Secretary, Rev. H. H. Hinton; president of the Epworth League Institute, Dr. D. A. Bethea, Terre Haute; president of the Sunday-school Institute, R. A. Crolley, Chicago; musical director, A. M. Johnson, Chicago; treasurer, Rev. C. H. Jones; usher, Rev. I. F. White.

The report of the district superintendent was very encouraging and showed a thorough knowledge and insight on his part of the needs, workings, etc., of each one of the churches on the district. It showed marked advancement and much improvement and progress in many of the churches. The district superintendent seemed much inspired since the general conference. The conference made no mistake in his selection as one of her representatives was the general expression.

All the pastors who reported made excellent reports, showing progress and encouragement. The feeling seems to prevail that the Indiana District must be second to none in the Lexington Conference.

Communion services were read from the following general officers and pastors: Bishop Moore, Dr. Randall, I. G. Penn, G. G. Logan, R. E. Jones, Dr. Downey, Dr. Kingley, Dr. J. W. E. Bowen and Rev. J. B. Redmond. The following new pastors on the district were introduced: N. T. Ferguson, J. S. Leggett, J. W. Irving and P. Martin.

The communion sermon was preached by Rev. Paris Fisher, who has the honor of organizing our church at Shelbyville. He is a pioneer in the conference.

The anniversary service of the Woman's Home Missionary Society, held in the afternoon, was filled with good things. The meetings of this society, held each year in connection with the conference, are among the best. This meeting was no exception. Much praise and due credit to Mrs. Ross, the president, and other officers. Valuable and helpful papers were read, and reports showing much work done, not only in the district but in other parts of the country as well. Those taking part: Mrs. J. T. Leggett, conference president; Mrs. Ross, district president; Mrs. Bailey, Mrs. Skelton, Mrs. Griffin, Mrs. Curry, Mrs. Ramsey, Mrs. McCowin and Miss Ferguson. The installation services were very impressive.

Welcome addresses in behalf of the

citizens were made by Prof. Lewis and Miss Martha Duke; responses, Dr. D. A. Bethea for the League and Sunday-schools, Rev. H. H. Hinton for the ministers.

Dr. I. L. Thomas, secretary of the Board of Home Missions and Church Extension, spoke to a crowded house in the evening. He was at his best and made a great and lasting impression. He addressed the conference on two occasions.

After the business session, Thursday morning, Mrs. Harriette Kelley, a teacher in the public schools of Indianapolis, read an excellent paper on the "Church and Materialism."

The Sunday-school Institute met in the afternoon, R. A. Crolley presiding. The following charges responded with excellent papers on different subjects pertaining to Sunday-school work: Anderson, Miss Ada Montgomery; Indianapolis (Borneo), Miss Ora Skelton; Cannellton Circuit, Mrs. Griffin; Evansville, Mrs. Belle; Bloomington, Mrs. Wilson; Chicago (St. Marks), R. A. Crolley; New Castle, Miss H. Holland; Princeton, Hattie Kirtley; Shelbyville, Miss Butler; Rushville, Wilson Ramsey. A general discussion of the papers and other phases of Sunday-school work entered into with much eagerness and enthusiasm. All seemed anxious to grasp the opportunity to gain something that might be helpful in this great field of our church life.

We were privileged to have present Dr. George L. Knox of Indianapolis, editor of the *Freeman*. He is a hard-Sunday-school worker, having recently organized a new Sunday-school in Indianapolis. Some good things were uttered by him during the conference.

The following day the League Institute met, Dr. D. A. Bethea presiding. This was a continuation of the manifest interest shown in the Sunday-school Institute to get at helpful material to hold our young people to the church. Several papers were read and discussed. It was indeed encouraging the way the young men and women took hold of the work. The Leagues represented will no doubt be greatly benefited by what was done and the valuable material presented.

In the evening Dr. M. C. B. Mason delivered his famous lecture on "Africa and America" to a large and appreciative mixed audience. He was at his best and made his usual fine impression. He was invited back to fill the pulpit of the First Methodist Church Sunday morning and the West Street Methodist Church in the evening.

The choir, composed of members from over the district, organized at the conference, rendered excellent music under the leadership of Mr. A. M. Johnson.

The conference was well attended, and the good people spared no pains in trying to make all happy and welcome.

Much credit is due Rev. and Mrs. Allen for their untiring efforts in entertaining the conference so nicely.

The next meeting will be held at North Vernon, Ind., Rev. W. S. Rollins, pastor.—R. A. Crolley.

WASHINGTON DISTRICT.

The sixteenth session of the Epworth League Convention and District Conference of the Washington District, Washington Annual Conference, was held in Mt. Zion Methodist Episcopal Church, St. Ingoes, St. Mary's Co., Md., August 25-30, 1908. The Epworth League Convention was called to order on the morning of August 26 by the District Epworth League President, Rev. M. W. Clair, Ph. D. After the devotions, conducted by Rev. J. W. Hollins, welcome addresses in behalf

of the church and League were offered by Rev. J. W. Docket, pastor in charge, and Mr. Chas. Medley. Responses were made by Miss Ora Smith and the Rev. M. W. Clair. Rev. B. T. Perkins opened the subject, "The Benefits Derived from the Study of the Bible" and many Epworthians took part in the discussion. A paper delivered by Rev. J. W. Carroll, "Qualifications of Epworth League Officers," was full of inspiration. The chief feature of the convention was the "Departmental Conference," in which the practical League problems were discussed. The Spiritual Department was conducted by Miss Ollie Jackson; World-Wide Evangelism by Miss Grace Johnson; "Mercy and Help" by Virgie E. Stokes and "Literary and Social" by Mrs. Nellie Williams. The Junior League rally was conducted by Miss M. L. Beason, Junior League Superintendent. Reports from the President, Treasurer and Junior Superintendent, representing the entire League to be in a thrifty condition, were heard. Throughout the convention, large crowds were in attendance and a most helpful season was enjoyed by all; and delegates and friends left for their homes laden with enthusiasm. At the business meeting the following officers were elected for the ensuing year: President, Rev. M. W. Clair; first Vice-President, Rev. C. S. Briggs; second Vice-President, Mrs. Marie Johnson; third Vice-President, Virgie E. Stokes; fourth Vice-President, Mrs. Nellie Williams; Secretary, Mrs. Susie Addelle; Treasurer, Mrs. Elizabeth Martin; Junior Superintendent, Miss M. L. Beason. With devotions conducted by Rev. J. S. Cole and the Sacrament of the Lord's Supper administered to a large number of communicants by the District Superintendent, assisted by Revs. B. F. Myers, R. P. Lawson, Joshua Barnes, M. W. Clair and B. T. Perkins, the opening session of the District Conference was conducted with the District Superintendent, the Rev. E. S. Williams, presiding. Mrs. C. Holland read a paper on the "Cradle Roll," which was discussed at length by the conference. This gave an opportunity to magnify the importance of the Sunday-school work and the care of the children. On motion, Rev. M. W. Clair was chosen secretary and Rev. Chas. S. Briggs assistant. The District Superintendent read his report, in which he represented the district as being in a good condition and pledged his faithfulness and loyalty to every interest committed to his care throughout the district. Under the leadership of this vigorous young man, supported by faithful pastors and a loyal people, the district will accomplish much for Christ and our beloved Methodism. The interests of the SOUTHWESTERN CHRISTIAN ADVOCATE were considered at length and the conference unanimously agreed to raise throughout the district two hundred dollars for the permanent home for the ADVOCATE. The following papers were presented: The Rev. W. H. Barnes, "What the Methodist Episcopal Church Is and Stands For;" Rev. J. W. Hollins, "The Benevolences; their Importance." At the evening service Rev. A. H. Tilgman preached a sermon to a crowded house from Matt. 12:30. Virgie E. Stokes was appointed reporter to the SOUTHWESTERN.

The pastors presented their reports. Rev. B. J. Johnson died August 17, 1908. The local preachers also reported. A paper was read by Rev. A. A. Brown, "Revivals; How Best Conducted." The Rev. B. T. Perkins read a paper on "The Question that Must Be Answered." This was followed by evangelistic services conducted by the

Superintendent. Seven came forward to the altar for prayer. The conference was characterized throughout with a high tide of spirituality. At 8 p. m. an anniversary of the Board of Home Missions and Church Extension, Board of Foreign Missions and Board of Sunday Schools was held. Addresses by Revs. B. F. Myers, M. W. Clair, W. H. Barnes, Washington Murray and C. S. Briggs. Reports were received from exhorters, class-leaders, District Stewards, Sunday School Superintendents, Epworth League Presidents and Presidents of Ladies' Aid Societies. R. E. Thompson, Daniel Henson, Caleb Queen, J. A. Frederiek, R. F. Coates, Benj. Gault and C. E. Smallwood were licensed to preach. E. M. Dent, J. E. Roberts and Caleb Queen were recommended to the Annual Conference for admission on trial. C. Jackson and J. H. Conway were recommended for Local Deacons' Orders. A committee was appointed to devise ways and means for purchasing a district parsonage. On Sunday crowds came from all parts of the county. The church was insufficient to accommodate them. 9:30 a. m., Love Feast, conducted by Revs. Washington Murray and Joshua Barnes. 11 a. m., an able and inspiring sermon was preached by the District Superintendent. Text, Isa. 26:4. At this hour two souls were converted. At 3 p. m. sermon by Rev. B. T. Perkins, text Gen. 3:1-6. The final sermon of the conference was preached by the Rev. R. P. Lawson, text 1 Cor. 13:13. The next District Conference is to be held in Jerusalem Methodist Episcopal Church, Rockville, Md. Monday evening, 8 p. m., August 31, 1908, a reception was given the District Conference and Epworth League Convention by the ladies and gentlemen of this church, at which a large crowd was present. A program was prepared for the evening, in which Revs. M. W. Clair, Joshua Barnes took part. At this point a trio—Revs. B. T. Perkins, E. S. Williams and M. W. Clair—sang "Angels Get My Mansions Ready." Rev. B. T. Perkins made an address, after which Bro. Richard Medley made the closing remarks. A few parting words by the District Superintendent, following which the entire congregation sang "God Be With You 'Till We Meet Again," benediction by the District Superintendent, and the sixteenth session of the District Conference and Epworth League Convention closed.

VIRGIE E. STOKES, Reporter.

MEXICO DISTRICT

The first session of the Mexico District Conference, Epworth League and Sunday School Convention was held at Columbia, Missouri, August 12-16 inclusive, with the Rev. W. C. Ellis, District Superintendent, presiding. On Tuesday evening the Rev. M. L. Mackey preached a scholarly and instructive sermon to an appreciative audience. The Rev. Joseph Goslin, the veteran local preacher, conducted the devotional services Wednesday morning. The Rev. W. C. Ellis, District Superintendent, opened the conference with a devotional service, assisted by the Rev. W. J. DeBoe. J. H. McAllister was unanimously chosen secretary; assistants, F. D. Avant and M. L. Mackey; R. G. Williams was elected treasurer and J. M. Harris reporter. The District Superintendent read an interesting report, which showed that the work was progressing nicely under his supervision. The following persons read able papers during the session: M. L. Mackey, F. D. Avant, J. H. Cole, J. H. McAllister, A. Cravens and Mrs. Aggie Williams. The conference session was made memorable from a ser-

monic standpoint by the following distinguished divines: J. C. Guyton, M. L. Mackey, B. McCain, T. D. Huff and Rev. B. F. Abbott, pastor of Union Memorial, St. Louis. Too much praise cannot be given the Rev. and Mrs. G. B. Abbott, the kind pastor, and his loyal and devoted wife for the way in which they so highly entertained the conference, assisted by the faithful membership and friends of the church, among whom we wish to give special thanks to is the Rev. T. T. Ward, his officers and members for having granted us the privilege of holding our sessions in the Second Baptist Church, a magnificent structure. Notwithstanding Mexico is a new district, it has within its bounds intellectual, moral and religious material which under God can be used as a mighty power for God, humanity and the church. Prof. A. Craven was chosen president of the Sunday School and Epworth League Convention. The scholar, painter and orator, Prof. Emory, Principal of the Hannibal public school, delivered the welcome address. Our high appreciation to the speaker and citizens of Columbia were made known in well chosen words by the Rev. J. M. Harris of Mexico. We were favored during the session by addresses from the following distinguished visitors: The Rev. B. F. Abbott of St. Louis; Prof. Emory of Hannibal; Prof. Logan, editor of the *Professional World*; the Revs. T. T. Ward, G. W. Cross of Columbia and Prof. G. A. Gregg, of Western University, Gumdaro Kansas. The Rev. W. C. Ellis, District Superintendent, preached at 11 a. m.; The Rev. M. L. Mackey at 3 p. m. and the Rev. R. G. Williams at 8 p. m. Their sermons left a lasting impression upon Columbia for good. Thus passed into history the first but great District Conference, Sunday School and Epworth League Convention of the Mexico District.

JNO. H. McALLISTER.

NORTH N. O. DISTRICT

Sixty-two miles above the city of New Orleans, on the east bank of the Father of Waters, is the quiet settlement of Whitehall, where convened the twenty-first session of the North New Orleans District Conference, Wednesday, August 12, the Rev. W. J. M. Price, District Superintendent. Officers elected: Secretary, J. B. Cooper; statistical secretary, D. D. Williams; assistant secretaries, A. Robinson, L. Farrow, W. C. Lewis, B. F. Branch, C. S. Stanley and Jos. Zeno; reporters, A. B. Harris and the writer. Welcome addresses were delivered by Mr. Andrew Turner on behalf of St. James church, and Mrs. G. D. McGruder on behalf of the Baptists. The Revs. C. Stanley and J. A. Reddix responded. The introductory sermon was preached by the Rev. J. A. Lindsay. The report of the District Superintendent showed that each charge was well manned and "Progress" was the motto for the district. Dr. E. M. Jones, our Field Agent for the Sunday school, swayed the conference at his will. The literary part of the program was in safe hands. Dr. V. Chapman read a masterpiece on the "Systematic Employment of Local Preachers on the Sabbath." The missionary sermon was preached by the Revs. John McKee and C. E. Bradford. The Revs. J. E. Rolax and W. Scott Chinn occupied the pulpit on Friday night and Saturday night respectively. Both sustained their reputations. Love-feast was conducted by the Revs. Seals, A. B. Harris and J. A. Lindsay. D. D. Williams and D. G. Pharris preached acceptable sermons. Dr. Chapman preached Sunday at

(Continued on page 11.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

THE ADVOCATE BUILDING FUND GROWS VERY SLOWLY

While the Advocate Building Fund makes a slight advance this week, it is a disappointment that more of the brethren have not responded. We had hoped to begin repairs on the building this week; this we cannot do. We have a large number of promises from our brethren that they will remit in full their share for the repair of the Advocate building. Among those who have assured us of their hearty co-operation are the most representative District Superintendents and successful pastors of our constituency. We have no doubt but that their pledges will be realized in full, and while we regret very much the delay in entering our building, we must wait to hear from our brethren and see their promises converted into actual cash. It does seem, however, that united effort in any one week would accomplish all that we have asked and all that we desire as to funds for the repair and remodeling of the building. The purchase of the building was a necessity; the time was near at hand when we could no longer rent desirable quarters and the SOUTHWESTERN would soon have been relegated to some back street; this we did not desire and would not have been representative of Methodism. The purchase of the building was a necessity if we are to remain on one of the best streets of the city of New Orleans. After the Church had put up the purchase price it seems as little as our brethren could do to put this building in substantial and comfortable repair. We accept every word that has now come to us for its full value and believe that the building fund will grow, in the meantime we wait.

Previously acknowledged.....\$359.30
P. Swearinger, St. Augustine, Fla..... 2.00
G. W. Gant, Grantville, S. C..... 2.00

\$363.30

BISHOP SCOTT ENDORSES OUR APPEAL

Notwithstanding Bishop Scott's intense interest in the redemption of Africa and his constant effort to raise funds and to devise plans for the furtherance of the Gospel in the dark continent, he is thoroughly interested in all that concerns our common Methodism. He has not divorced his sympathetic interests from the problems that confront the SOUTHWESTERN CHRISTIAN ADVOCATE. Eight years' experience as editor on this paper makes him familiar with the difficulties that we face and competent to speak and to advise. The Bishop was kind enough to address us recently a note concerning the appeal that is being made for new subscriptions. His many friends and the thousands of readers of the SOUTHWESTERN will be glad to have this word to the editor. We are profoundly grateful to the Bishop for his interest. We give his letter in full:

NASHVILLE, TENN., September 11, 1908.

My Dear Dr. Jones: I have read with very great interest your appeal on behalf of the SOUTHWESTERN CHRISTIAN ADVOCATE, and I endorse it with all my heart. True, I have my own burdens, growing out of my effort to collect funds for my field in Africa, but my heart goes out to you and those associated with you, as you are pleading with our people to make the paper self-supporting. You are making a splendid paper and deserve the highest possible success. Then, too, I am sure that if the people will rally to you properly, they will place you in position to strengthen the SOUTHWESTERN, which is their mouthpiece, in every particular. I am anxious to see you accomplish your desire, both for your own sake and for the sake of the people

and the cause you represent. If there is any way I may serve you, you need only command me.

Yours very truly,

I. B. SCOTT.

THE NEW PRESIDENT OF CENTRAL ALABAMA COLLEGE

An announcement was made in last week's issue of the election of the Rev. Alexander P. Camphor, D. D., to the presidency of Central Alabama College. Dr. Camphor succeeds the Rev. William R. A. Palmer, D. D., resigned. Dr. Camphor's experiences as an educator warrant the hope that he will be a brilliant success at the head of our educational interests in the State of Alabama. Now that the Mobile and Central Alabama Conferences have reunited, Alabama Methodism will be behind this institution as never before. Dr. Camphor ascends to the presidency of Central Alabama College with the best wishes and hearty God-speed of his distinguished predecessor, Dr. Palmer. Upon Dr. Camphor's election Dr. Palmer wrote a letter of commendation and in order that the new administration may be set in the right light before its constituency, as it concerns Dr. Palmer. We publish herewith Dr. Palmer's letter to the new President:

CENTRAL ALABAMA COLLEGE, Birmingham, Ala.,
September 16, 1908.

To Whom It May Concern:

The Rev. Dr. Alexander P. Camphor, graduate of New Orleans University, A. B., Professor of Mathematics in the same institution, graduate of Gammon Theological Seminary, B. D., successful pastor and President of the College of West Africa, Monrovia, Liberia, is my eminent successor of the Central Alabama College, Mason City, Ala.

It gives me pleasure to write this testimonial and to say further that his strict integrity, long years of preparation, valuable experience, pre-eminently qualify him to gain at once the confidence of those who can help him and the patronage of parents and guardians who are seeking an institution for the Christian education of their children, with a President that teaches not only by precept but by example.

Practically the same thing may be said of his most excellent wife, who has nobly assisted him in all the work he has carried on for the Master.

I heartily and cheerfully commend them to my friends as worthy in every respect of their patronage and moral support, and to all the friends of Christian education.

Yours for Christian education,

WM. R. A. PALMER.

Speaker Cannon, in a reply that is unworthy of a Congressman and the Speaker of the House because of its lameness and weakness, answers the attack made upon him through the *Northwestern Christian Advocate* by the Temperance Society of the Methodist Episcopal Church and by the Bishops of our Church. The Bishops from an intellectual standpoint and from any other standpoint can measure arms with Mr. Cannon and he need have no fear as to their ability to take care of themselves. A man who can make no better defense of his position than Mr. Cannon has made of his position on the Littlefield bill convicts himself at once as to his unworthiness of the exalted position of Speaker of the House.

Bishop Scott will preach next Sunday morning at 11 o'clock in Simpson Memorial Church, this city, the Rev. H. Taylor, pastor, and in the afternoon, at 3:30, will deliver an address, and at opening exercises of the Colored Y. M. C. A. Building. In the evening the Bishop will administer communion at Mount Zion Church, the Rev. Valcour Chapman, pastor. On Monday evening, October 5, in Wesley Chapel, on Liberty Street, the Rev. H. Daniels, pastor, Bishop Scott will deliver an address on our work in Africa. This meeting will be under the auspices of the Methodist Preachers' Meeting of New Orleans, and a large gathering is expected.

Some soldiers in Georgia on their return from an encampment fired several volleys from the train at places enroute home and at least one person was wounded and many others were terror-stricken. Governor Smith immediately ordered a curfew martial. Mr. Roosevelt's friends would say that he would have dismissed the four companies without trial.

Of General Interest

POLITICAL EVENTS.

The unprecedented apathy which marked the opening weeks of the campaign has been broken. The activity of Mr. Bryan and the small Republican majority in Maine have awakened the Republican hosts to action. Again, Mr. Hearst has continued to produce letters which show that the Standard Oil Trust, the richest and at the same time the most hated corporation in America, has not confined its attention to the men of any one party, so that while week before last a distinguished Republican Senator was repudiated by the leaders of his party because of his alleged connection with this trust, last week the Governor of the State of Oklahoma and Treasurer of the Democratic campaign fund, has also been repudiated and caused to resign his position as Treasurer. It is to be deplored that candidates and those standing high in both parties are now indulging in criminations and recriminations. It has come to pass that men are being discussed rather than measures, and the battle is being fought on the low ground of personalities rather than on the high ground of principles.

It is said that Mr. Bryan entered into the personal controversy with President Roosevelt against the advice of his conservative managers, and that in doing so he has broken away from the control of his National committee men and completely upset the systematic organization of his campaign. The activity of President Roosevelt in the present campaign, while possibly giving strength to the Republican cause, is thought by many to be undignified and injudicious.

In his reply Governor Haskell has made accusations against the President and used language which, to say the least, is not at all complimentary to the head of this great nation.

During the past week there has been a sweeping change in the Republicans' favor. So far, the disclosures made by Mr. Hearst have strengthened the Republican cause; or rather it would be better to say that these disclosures have damaged the Democrats more than they have the Republicans. Mr. Hearst claims to have still other important letters; so it is impossible to tell just what accusations will be made next.

Beginning with this week, Mr. Taft will be engaged in a speaking tour which will begin at Minneapolis, Minn., and include Nebraska, Colorado and Kansas.

THE RAIN AND THE DROUGHT.

While the people in these parts have become seriously alarmed over the unusual precipitation of rain—which has been the cause of a large curtailment in crops and which no doubt will be the source of a deal of sickness, they are not the only ones who have suffered—though from an unlike cause. In New York, New Jersey, Pennsylvania, and other Northern States, where the lack of rainfall has been the occasion for much talk and uneasiness, the people have suffered severely, not only from the drought, but great forest fires have ravaged their country and industrial pursuits have been greatly hampered therefrom; in many instances being closed entirely.

The drought has held on for quite eight weeks, and an epidemic of disease is threatened as a consequence thereof. So serious did the conditions become that many of the people in churches resorted to prayer for final relief.

The rains of the last day or two throughout the affected districts have greatly lessened the anxiety and suffering.

THE TERRORS OF NIGHT RIDERS SPREAD.

The evils of these days seem to be super-contagious, for despite the earnest efforts upon the part of honest officials as well as the public to do away with these ever-present violent abuses, the outrages of the audacious Night Riders appear to be gaining headway. In Arkansas, Texas, Georgia and Mississippi their operations are becoming especially marked. In some towns in Texas placards are being posted on gin houses and other public businesses, ordering the suspension of these industries; and in Arkansas these mobs simply meet men on the highway and make them leave their conveyances and literally burn them to the ground. In one instance a man's wagon with four bales of cotton was

totally destroyed. The latest violence perpetrated by these dauntless law-breakers, however, is the burning of thirteen Negro churches and school-houses in the State of Georgia.

Certainly the continuance of these dastardly outrages is a menace to the prosperity of the country, to say nothing about the peace of its inhabitants, and every available means to wipe it out should be brought to bear.

Farmers' Unions, which have been slightly implicated, are inclined to disprove their connection with these mobs by passing condemnatory resolutions upon their actions. Resolutions are good, but resolutions alone will not remedy the evil. It is to be hoped that some steps will be taken to suppress these outrages.

FIGHTING THE FOE.

The sixth Triennial International Congress on Tuberculosis convened September 28th, in Washington, D. C., at the new National Museum. This is one of the most notable gatherings ever assembled in the national capital. There are present distinguished representatives of practically every civilized nation; philanthropists, diplomats and scientists of international fame. These men are enlisted in a fight for humanity against one of its most-dreaded foes—tuberculosis, commonly referred to as "the great White Plague." Some interesting figures were given, showing the ravages of this disease. It is well known what panics usually follow the discovery of yellow fever in any community; but it is remarkable that all deaths resulting from the many yellow fever panics in the past 115 years in the United States have not equaled the deaths from tuberculosis even last year. Again, statistics show that more people have died from consumption in the past four years than were killed in battle or died as a result of wounds received in battle during the entire Civil War.

Reports show that much progress had been made in the treatment of the disease. Dr. Robert Koch, the eminent discoverer of the tuberculosis bacilli, said that the situation in Germany was constantly improving and that the mortality from this disease in Prussia had been reduced practically one-half.

A most important feature of this Congress will be the inauguration of a great educational campaign concerning the prevention and rational treatment of tuberculosis. It is well that the nations of the earth have joined hands in this fight. May such discoveries and advances be made that the prophecy that tuberculosis will be practically banished within thirty years will become a blessed realization.

Personal and General

Frank P. Sargent, United States Commissioner of Immigration, is dead.

Bishop Goodsell is residing at 15 Saint Nicholas Place, New York City.

Prof. A. C. Maclin is the Acting President of George R. Smith College, Sedalia, Mo.

Bishop Goodsell is president of the Educational Society of the Church, recently organized.

Bishop Hughes will hold the presidency of De Pauw University until his successor is chosen.

Bishop Frank M. Bristol will hold the North Carolina Conference instead of Bishop Cranston.

Gypsy Smith, the evangelist, began his series of meetings in this country in Baltimore, September 26th.

Dr. W. R. A. Palmer, until recently President of the Central Alabama College, will enter the pastorate.

Bishop Luther B. Wilson led the love feast at Ocean Grove, on Sunday, October 15. There were 10,000 persons present.

President R. S. Lovinggood, of Samuel Huston College, addressed the teachers and trustees at Giddings, Texas, last week.

The Hon. William H. Taft, the Republican nominee for the Presidency of the United States, was fifty-one years of age September 15.

Dr. John F. Spence, of the Holston Conference, at the recent National Encampment, was elected chaplain-in-chief of the Grand Army of the Republic.

Bishop Moore was seventy years old September 4, at which time he was holding the Cincinnati Conference and was presented with seventy beautiful roses.

Bishop McDowell addressed the students at the opening of Garrett Biblical Institute, on keeping their faith, keeping their heads, and keeping their hearts.

Mrs. White, wife of the Rev. I. F. White, our pastor at Anderson, Ind., who has been seriously ill for the past two weeks, is now pronounced out of danger.

Mr. P. W. Kinchen, of Shreveport, was in the city last week on business matters affecting the revision of the rules and regulations of the Knights of Pythias.

"Seth Ward College," now being erected at Toren, Mexico, by the Methodist Episcopal Church, South, is named in honor of Bishop Ward, of that denomination.

Attorney Frank B. Smith, of this city, visited Mobile, Alabama, Friday of last week attending business pertaining to the Eureka Beach Association, of which he is president.

We learn that the Rev. J. W. Davis, pastor of the Methodist Episcopal Church at French Camp, Miss., is very ill and has been unable to be on his work for the past five weeks.

The Rev. A. W. Goins, a member of the Louisiana Conference, who has charge of the work at Mont Rose, was in the city last week, the guest of District Superintendent J. J. Obee.

Bishop Hartzell and Bishop Scott were in Cincinnati recently making preliminary arrangements for the African Diamond Jubilee. They will make a call for \$300,000 as the Church's contribution.

Dr. J. Benson Hamilton gives the story of the "Life of Jesus" in four illustrated lectures, which Bishop Fitzgerald strongly commends and has declared the illustrations the best he had ever seen.

Epworth Memorial Church in Cleveland, Ohio, is largely represented in the educational interests in that city—sixty-two of its members and attendants have important positions in the public educational work.

It is said that Bishop Berry's rule of reserving an hour each evening of his Conference session, except Sunday, to receive ministers and laymen who wish to speak with him regarding appointment or pastor, works well.

At the farewell reception tendered to Bishop Hamilton, at Los Angeles, he was presented with a certified check for \$150, in behalf of the people, whose desire it was that he should purchase in Boston a large hall clock.

From October 8 to 11 the one hundredth anniversary of Methodism in Mexico, N. Y., will be observed. Bishop J. M. Thoburn and Dr. G. P. Mains will be among the speakers, Dr. Mains having been brought up and educated in this village.

President Dogan of Wiley University on his recent trip North stopped at St. Louis, Chicago and Harrisburg, Pa. Returning homeward he stopped at Nashville, Tenn., and Ripley, New Albany and Pontotoc, Miss., visiting relatives and friends.

The Rev. J. M. Harris, D. D., pastor of our church at Mexico, Mo., recently delivered his popular lecture on "Education as a Fine Art," in the opera house of that city. The lecture is spoken of as being one of the best ever given in that city.

Mrs. Lucinda Hinsdale Stone is honored in that she is the first woman to have her portrait hung in the Michigan State capitol. It is said that the opening of the University of Michigan to women students is due more to the efforts of Mrs. Stone than to any other person.

Rev. and Mrs. D. W. Boatner gave in marriage their daughter, Sophia Mamie, to Mr. Albert Alexander Thomas, Wednesday evening September 16th, at Wesley Methodist Episcopal Church, Little Rock, Ark. Mr. and Mrs. Thomas are now domiciled in their home at Temple, Texas.

One hundred and twenty-seven cities of over 5,000 population maintained public play grounds this year. The cost of establishing and maintaining the same amounted to more than \$1,000,000 a month and over one-third of this amount has been met by voluntary contributions.

It is said that never before in the history of the Woman's Foreign Missionary Society have so many missionaries been home on a furlough. There are forty on the list of those who expect to attend the general executive committee meeting at Cincinnati, from October 29 to November 5.

The Rev. and Mrs. George W. Verity, of the North China Conference, sailed from New York by the steamer Adriatic, Wednesday, September 9,

returning via the trans-Siberian route, to their mission station at Taianfu, in the Shantung Province. Mr. and Mrs. Verity have just completed a furlough period spent in the United States.

Bishop Frank W. Warne sailed from New York City, Tuesday, September 8, by the steamer Kronprinz Wilhelm. Mrs. Warne and their daughter Edith had preceded him by several weeks as far as Europe. The Bishop and his family will spend several days at Rome, Italy, and will then proceed to India, expecting to reach that country about October 10.

The steamship Asia, arriving at San Francisco, Saturday, August 29, brought to the Pacific coast the Rev. and Mrs. James B. Thomas, missionaries of the Methodist Episcopal Church in India since 1889, first in the Bengal Conference, and later in the North India and Northwest India Conferences. Their homecoming at this time was necessitated because of Mr. Thomas' ill health. For the present they may be addressed at 1530 West 11th Street, Los Angeles, Cal.

Lewis H. Douglass, eldest son of the late Frederick Douglass, died recently at his home in Washington, D. C. He was the first colored compositor to enter the service of the Government Printing Office. Mr. Douglass was a veteran of the Civil War, having served as sergeant-major of the Fifty-fourth Massachusetts Infantry, and was at the front with Robert Gould Shaw, at Fort Wagner. He was associated with his father in the publication of the *New National Era* and became its editor-in-chief. For a number of years he was engaged in the real estate in Washington.

A large party of Methodist missionaries sailed from Seattle by the steamer Minnesota, August 30. Bishop Bashford and Mrs. Bashford return to China, where their episcopal residence is to be fixed at Peking. The following also go to Peking: Dr. Hiram H. Lowry, President of Peking University, and Mrs. Lowry, returning from furlough, with their daughter, Miss Mabel Lowry; Dr. John J. Mallowney, a native of England, and a graduate of the University of Pennsylvania Medical School, '08, and Mrs. Mallowney, of Easton, Pa., a graduate of the Woman's College of Baltimore; Miss Effie Young, of the Woman's Foreign Missionary Society, returning from furlough. Members of the party going to Mankang are the following: Dr. Jesse E. Gossard, a graduate of the Northwestern University Medical School, and Mrs. Gossard, both of Chicago, Ill.; Mr. William Millward, of Crafton, Pa., a graduate of Allegheny College, '09; Mr. William F. Hummel, of Nashville, Ill., a graduate of the University of Chicago, '08. Miss Edna Campbell goes to Hinghua City as a stenographer, to assist in the work of Mr. and Mrs. Brewster. The Rev. James D. Van Buskirk, M. D., of Kansas City, Mo., a graduate of the University Medical College, Kansas City, '06, and a member of the St. Louis Conference, '07, will enter upon work in Yengbyen, Korea.

Miss Irene Theodora Bowen, the eldest daughter of Dr. and Mrs. J. W. E. Bowen, is now a student of the New England Conservatory of Music, Boston, Mass. Their younger daughter, Mrs. E. Juanita Bowen, is in the Freshman Class of Syracuse University, Syracuse, N. Y. Their son, John, a local preacher, enters upon his sophomore class in Wesleyan University, Middletown, Conn. He did good service in Sunday Schools, Epworth Leagues and churches around Atlanta during his vacation.

The *New York Christian Advocate* says: "On Tuesday morning, August 25, a very beautiful memorial service for Bishop Andrews was held at Cliff House, Lake Minnewaska, New York. The Bishop and his family had spent their summers here for ten years, and nowhere has he been more missed or more sincerely mourned. Mr. and Mrs. Frank C. Harder, of Plainfield, N. J., presented a portrait of the Bishop, which was artistically framed by Mr. and Mrs. George H. Smiley, and was hung over the spot where he usually sat during the morning prayers. The service was conducted by Dr. Robert Bagnell, of Janes Church, Brooklyn, who made the principal address. Words of appreciation were spoken by Dr. Walter A. Brooks, Presbyterian, Dr. Frederick E. Taylor, of the First Baptist Church of Indianapolis, Ind., Dr. David M. Hunter, of the Dutch Reformed Church of Saugerties, N. Y.; Patterson Du Bois and George H. Smiley, the host, all of whom have been associated with the Bishop in the walks and pleasures of this beautiful place."

Personals

Mrs. M. V. Walker of Oscar, La., is visiting Mrs. Robinson of Pass Christian.

The Rev. A. W. Goins of Mont Rose sends two boys to New Orleans University this year.

Miss Mary Samuel of Leesville will leave home soon for Mansfield, where she will enter school.

Miss Mamie O. Armitage of Donaldsonville, La., teacher in the city public school, is in New Iberia visiting her aunt, Mrs. J. J. Price.

On September 20 the class leaders presented to our pastor of Bell's Chapel, Starkville, Miss., \$26.48, by classes: Class No. 1, Mrs. C. A. Moore, \$8.80; No. 2, C. A. Hardy, \$9.65; No. 3, John Sharps, \$8.03.

Quite a crowd of young people visited our parsonage at Clinton, La., the evening of September 15, and the many evidences of their good will and esteem gladdened the hearts of the Rev. and Mrs. W. A. G. Lipscomb.

Recently a band of energetic members of Warren Chapel, Lake Charles, La., led by Mrs. J. P. Lovan, came to the parsonage and made the inmates, the Rev. B. J. Reddix and family, happy by leaving seventy-five pounds.

Mrs. Sloan, wife of the Rev. Dudley S. Sloan, of Jeanerette, La., who has been ill, is again restored to health, and Mr. Sloan desires to thank the many members and friends who rendered very helpful services during that time.

A great fair and bazaar is to be held at Saint James Church, Huntsville, Ala., the Rev. Freeman Parker, pastor, commencing on Tuesday night, September 29, and closing on Saturday, October 3. Proceeds are to benefit stewards' and trustees' account.

Prof. and Mrs. R. C. Barrow of New Orleans have removed to New Iberia, where they will make their future home. They have joined Saint James Methodist Episcopal Church. Prof. Barrow is the principal of the New Iberia city public school, which, after some needed repairs upon the same, was opened on September 21. Mr. Barrow's assistants are Mr. R. C. Reyneau and Miss M. J. Waters. The parish superintendent is Mr. Dupuy.

A great camp meeting will be held at Basin Methodist Episcopal Church in Jackson County, commencing October 27 and continuing for ten days. Scranton, on the L. and N., and Lucedale, on the M. J. and K. C., are stations from which the camp grounds can be easily reached. Conveyances will be at the station to accommodate all who may attend the meeting. Many of our most distinguished ministers will be present to take a part in the meeting. Don't miss this grand meeting. Remember the date and place. Everybody is welcome.—Rev. D. Ray, Pastor, McLain, Miss.

Mrs. Jones, wife of the Rev. R. N. Jones, accompanied by their two daughters, Delia and Ethel, after spending five weeks in Ellisville and Laurel, Miss., have returned home, where their three children will attend Meridian Academy. Mrs. Jones while in Ellis-

ville and Laurel was of great help to the church. Through an entertainment conducted by her with the assistance of Mrs. Ida L. Reid, E. Kelley, L. Ahrams, R. Kenels, M. Jones, Evans McGey Jones, Beverly Cozman, Anderson and Curry and other members and friends, she raised \$111.60, for which the pastor and friends thank them.

From Natchitoches: "After closing the third quarterly conference of the Ashury charge on the evening of September 15, the writer was given a surprise at the home of Mr. and Mrs. George E. Wright, assisted by Mrs. Pearl Parson, Dr. Thaddeus Taylor, the cultured physician of the city, and the Misses Sadie, Mamie and Julia Williams, Ora Barlow and Isabella Parson. Many useful and valuable presents were given to the writer, after which refreshments were served. An impromptu program was heartily enjoyed by all. I take this method of thanking the friends, and wish to have them make a repetition at any time when we are in the city."—Joshua J. Ohé, District Superintendent.

"The corner stone laying at Auxvasse, Mo., September 12, was a success. The day was fine, and everything worked together for good. The good people of Fulton, New Bloomfield, Williamshurg, Pleasant Hill and Mexico were present and gave their help. Some of the sisters of Fulton could not be present, but sent their offering by their pastor. Brother C. H. Nichols of Fulton, Mo., had made and given to us the box for the corner stone, which held the Holy Bible, Hymn Book, SOUTHWESTERN CHRISTIAN ADVOCATE, *Central Christian Advocate* and the Discipline. Sister Nichols gave us the Hymn Book. We shall never forget the kindness of these dear friends. The Rev. J. H. McAllister, our beloved pastor at Fulton, in the absence of the district superintendent, with the Rev. R. G. Williams of New Bloomfield, Mo., assisted the pastor in laying the corner stone. Brother J. W. Galbreath was the builder. The Rev. J. H. McAllister made a very impressive address, to which a large congregation listened with great delight. The collection during the days Saturday and Sunday was \$146.81. This, the time of our second quarterly meeting on the Sabbath at 11 o'clock the Rev. McAllister took for his text the third and fourth verses of the twenty-fourth Psalm, from which he preached a sermon that will be long remembered by the people that heard him for the good and plain doctrine which he gave. At 2:30 p. m. the Sacrament of the Lord's Supper was observed. At this service Brother McAllister baptized two infants and one adult. After this service the pastor baptized two by immersion. I cannot find words to express my high opinion of this splendid people and church."—J. D. Evans.

Revival Notes

Wesley Church, Baton Rouge, La., the Rev. F. T. Chinn, pastor, has been blessed with a revival that brought into the church fifteen converted and reclaimed souls.

Pastor T. Moore has just closed a great revival at Sulphur Springs, Texas, during which eighteen precious souls found Christ, and became identified with our church.

The Rev. A. H. Lathan at Cary, Mississippi, has conducted two revivals on his work with good results; total number of conversions and accessions this quarter, twenty-seven.

The results of the revival held recently at Sylvania, Georgia, by the Rev. C. P. Cannon, pastor, makes the total number of accessions to our church there this year one hundred and thirty-six.

A series of revival meetings held on the Liberty Hill charge, Savannah Conference, resulted in the addition of forty persons to the church. The Rev. J. D. Jenkins is pastor. This is his second year on the charge.

During the month of August the Pleasant Valley (La.) Circuit had a revival meeting which resulted in thirteen conversions, six reclaimants and nineteen additions to the work. The Rev. D. S. Kilbourn is pastor.

The revival closed at Victoria, La., August 23 with eight souls added to the church. No set of Christians could have rendered more faithful service than did Mesdames L. J. Mohead, Masuah Montgomery, Ida Jenkins, Sallie Williams and Paul Moody.—S. P. Branch, Pastor.

Doings of the Workmen

ALABAMA

Clinton.—Our third quarterly conference was a success. The leaders met the district superintendent, Dr. H. N. Brown, with reports which showed the work to be in good condition. We raised for all causes during the quarter, \$85.55. Our pastor, the Rev. T. S. Sanders, has been with us four years, and he is the man for Clinton. His eyes are open to every interest of the church. On September 6 he preached an able sermon on Baptism and baptized twelve by sprinkling, two by immersion and seven infants. Through his administration our church has become the leading church of this part of the country. Both white and black attend our services, and we hope the conference will let us keep our present pastor for at least four more years. The third Sunday in October is set as SOUTHWESTERN day with us.—G. H. Cameron, Pastor.

ARKANSAS

Caddo Gap.—District Superintendent G. A. Hall held his third quarterly conference on August 29 and 30. He preached four excellent sermons. We raised for the district superintendent \$17; for pastor, \$28.10; for Sunday-school and Epworth League, \$5.50; for Freedmen's Aid and Southern Education, \$5; expenses of delegates, \$3.50; total amount raised, \$61.10. November 29 will be SOUTHWESTERN day.—G. W. Thompson, Pastor.

LOUISIANA

Glencoe.—A grand Old Folks' Concert was given Saturday, September 5, by the Sunday-school Committee of Mt. Zion Methodist Episcopal Church. N. J. Collins conducted the affair and played his part well. It was an enjoyable affair, but best of all it was a financial success, the neat sum of \$14.05 being realized. The pastor takes this way to render thanks to the entire committee of Class No. 6 and the Sunday-school Superintendent. The recent camp-meeting held at Glencoe, led by the Rev. T. P. Norris and the Rev. Allen Murray, on September 11-13, did great good. The program was not car-

ried out to the letter because of the failure of a good many brethren to attend; but those present did their work so well that the cause could not but be successful. Those deserving special mention are the Revs. George W. Williams, of the Baptist Church at Patoutville; W. H. Jones, pastor of the Methodist Episcopal Church at Franklin; Price Albert, Baptist Elder from Baldwin; L. P. LaBeaux, pastor of Baptist Church at Baldwin; the Rev. Mr. Benjamin, of Jeanerette, and Brother B. J. Dorsey of Mt. Zion. Collection, \$90.70.—T. P. Norris, Pastor.

Fairfield.—The camp-meeting at Fairfield was a spiritual feast and a great lift to this community, under the management of the Rev. H. J. Wright, the pastor, and the Rev. T. F. Robinson, assisted by the Revs. H. O. Ahbott, W. L. Dyas, C. D. C. Bryant, W. H. London, J. B. Williams, Willis and Hall, and some of our local preachers. To all we extend thanks for their labor. The camp was in front of the church in a nice grove of trees. The tent was covered with canvas loaned us by some of our white and colored friends, for which we here thank them. We baptized four young ladies last Sunday by immersion and one of the oldest citizens here. The Rev. Tennessee Jackson, of the African Methodist Episcopal Church, preached one night for us very acceptably. The leaders and stewards' meeting adopted resolutions expressive of their thanks for all who aided or assisted us in the meeting.

Alexandria.—On Sunday, September 6, at Newman Methodist Episcopal Church, the early Sunday morning prayer meeting was led by Bro. James L. Smith, and at 9:30 a. m. we had a splendid Sunday-school service conducted by our Superintendent, Dr. I. W. Young. At 3 p. m. we had our testimonial meeting; the spiritual tide ran high and at 8 p. m. our beloved pastor preached a splendid sermon, after which the Lord's Supper was administered to 85 communicants. Our revival began September 13. Collections good.—Jas. L. Smith.

Baton Rouge.—Wesley Chapel is on the upward grade. Four have gone to their heavenly home from Wesley; 15 have been added to the church. We have raised the sum of \$1,488.48 since the Annual Conference. In appreciation of the work done the officers, members and friends tendered one of the grandest surprises to their pastor and family ever given. Addresses and music were indulged in; gifts were presented and the table laden with groceries of various kinds. The Rev. J. W. Turner is the District Superintendent of this people, a man well qualified for the office, who is held in high esteem by all and we have pledged ourselves to stand by him in the furtherance of his work.—F. T. Chinn, pastor.

MISSISSIPPI

Gary.—Our third quarterly conference convened at Clark's Chapel September 12-13, with Dr. R. P. Threlkeld in the chair. All but a few of the conference members were present with good reports showed marked improvement on all lines of church work. Dr. Threlkeld dispatched the business of the conference with ease. Paid the District Superintendent \$13 in full; benevolence, \$20; total raised in the quarter, \$26; total for the whole quarter, \$90. Dr. Threlkeld preached to a crowded house. Our SOUTHWESTERN day is October 4, Sunday, all day. The District Superintendent is making this the best year on all lines of church work.—A. H. Lathan, pastor.

Recent District Conferences and Conventions

(Continued from page 7.)

ten o'clock. Dr. A. W. Brazier spoke on "Tuberculosis." Dr. D. J. Rice and O. J. Harvey brought greetings from their respective districts, which were responded to by J. A. Lindley and A. B. Harris. Dean P. Laney is a distinguished figure in any assembly. The following were introduced: The Revs. Dr. B. M. Hubbard, Spears, P. V. Colton, A. C. Mitchell, South District, Geo. Paynes, Nelson Burton, Baton Rouge District, N. Camille and Rev. Mrs. Green of the Baptist Church. New Orleans University was represented by W. S. Chinn, Board Home Missions by J. F. Marshall, the SOUTHWESTERN by D. M. Seals. Numerical strength: Members, 2,114; probationers, 240; Sunday-school scholars, 1,626; local preachers, 10; exhorters, 26. Raised on benevolence, \$265; current expense of Sunday-school, \$652. Paid pastors on salary, \$3,184; paid District Superintendent, \$495. The Rev. M. C. Harris has things well in hand. Through his genialship the spirit of fraternity exists among all of the churches. Though a novice, our District Superintendent was impressed the conference that a glorious mind was at the helm. His knowledge of church polity and Methodist jurisprudence gave him an abiding place in our hearts. It was substantially a new departure, as also a precedent, when he declined a purse presented by the conference, and requested that he be permitted to present to St. James Chapel for the purchase of a new Bible and hymnal. Each night the altar was crowded with many seekers, seeking life and salvation. Callen will be the seat of the next conference. Jos. A. Rendix.

SEDALIA DISTRICT.

The Sedalia District Conference convened for its twelfth session in Brook Chapel, Greenfield, Mo., August 26-30, 1908, with W. H. Smith, District Superintendent, presiding. Organization effected by the re-election of the Rev. B. F. Bateman as secretary. Miss V. Ford, Miss Beatrice Crowe and H. Wheeler were chosen assistant secretaries.

The Epworth League and Sunday School Conventions met conjointly with the District Conference, with Prof. A. Reynolds, of Warrensburg, District President, contributing time and talent to the success of session.

Rev. C. S. Webster was recommended the Annual Conference, and Rev. D. Davis for recognition of orders. The literary productions were of a high intellectual nature, and elicited much favorable comment. Among the distinguished visitors to visit and to address the Conference were Rev. C. E. Tarr, Mayor of the city; Rev. T. E. Prall, pastor of the First Methodist Episcopal Church, Hon. A. J. Young. Prof. A. C. Smith, acting President of G. R. Smith College, was a welcome visitor Friday morning Dr. G. G. Logan addressed the Conference and in his penetrating and characteristic manner, addressed an appreciative audience.

The Woman's Foreign and Home Missionary Societies held very interesting sessions. Mrs. H. G. Gibson, Mrs. B. F. Bateman presided. A. J. Young addressed both societies in an intensely interesting and impressive manner. Revs. T. H. Lockwood and Wheeler spoke in the

interest of the Woman's Home Missionary Society.

Revs. T. D. Davis, R. Rush, T. H. Lockwood, L. R. Grant, R. H. Young, C. S. Webster and others, including the District Superintendent, preached during the session.

Nearly \$100.00 was raised during the Conference. Prof. W. G. Smith superintended the singing and presided at the organ. The SOUTHWESTERN was not forgotten, hence several cash subscriptions were received. Otterville, Mo., was selected as the seat of the next session.—W. H. Wheeler.

WEST NASHVILLE DISTRICT.

The second District Conference for the West Nashville District, Tennessee Conference, met in Caldwell Chapel, Petersburg, Tenn., August 19, with the Rev. S. M. Utley, A. B., District Superintendent, in the chair, who conducted the opening devotions. R. A. Dowell was chosen secretary, with C. L. Seward and M. Williams, assistants. J. A. Hill and D. Kelly were chosen statistical secretaries to report the amount of benevolent money raised to date.

At 7:45 p. m. Miss Mattie Lee Davidson delivered the welcome address, and Rev. R. A. Dowell responded. There was preaching each day at 11 a. m. and at 8 p. m. The report of the District Superintendent showed progress along all lines of church work. Full reports were read by all the pastors and other members of the District Conference.

Visitors introduced: Rev. R. B. Ross, Mrs. S. M. Utley, wife of our District Superintendent, Misses Briggs and Morris, and Mrs. Dickerson, a returned missionary from Africa of the Presbyterian Church.

The Rev. R. B. Ross, Mrs. Dickerson and Miss Briggs addressed the District Conference.

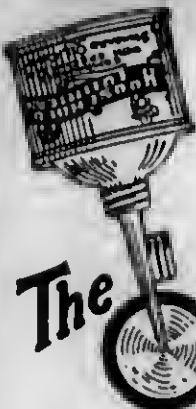
The Rev. W. D. Pettus is pastor here. Too much cannot be said in praise of him and his good people for their excellent work in getting ready for the District Conference. With the Ladies' Aid Society leading, they had newly painted the church on the outside and the overhead ceiling on the inside. The walls were newly papered and the rostrum and aisle were carpeted. The members of the District Conference and the visitors were royally entertained in the homes of this good people.

On Friday night the Walden University Memorial Building Association was organized, with the following officers: M. Williams, President; Mrs. Cassie Talley, Vice-President; Rev. A. L. Nelson and Mrs. Sallie Wilkes, Secretaries; Miss Mattie Lee Davidson, Corresponding Secretary, and Rev. D. J. Mitchell, Treasurer. A subscription of over \$350 was taken for the Association.

Columbia was chosen as the seat of the next Conference.

On the whole, this was a great District Conference. Harmony prevailed throughout the session. Rev. Mr. Utley makes a splendid presiding officer. Resolutions of thanks were tendered the good people of Petersburg for their hospitality. The District Superintendent, for his efficient work as presiding officer, and the secretary, for the faithful performance of his duties, received the thanks of the Conference. The Sunday School and Epworth League work were not forgotten. The SOUTHWESTERN came in for proper recognition. The district agreed to raise its subscription to the home of the SOUTHWESTERN.—M. Williams, reporter.

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Doings of the Workmen

MISSOURI

Truesdale.—The second quarter ended on August 30. In the absence of the district superintendent, the Rev. J. A. C. Wade of New Florence, Mo., held the quarter and preached three instructive sermons. Our church is on the up grade and is coming to the front spiritually. Our pastor, H. T. Canady, is an excellent preacher and is greatly beloved by our congregation. The dis-

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district superintendent was paid in full; pastor, \$89; raised for all purposes, \$118.84.—Ethel Howells.

Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
Oct. 1-4	Pine Bluff	Dumas
Oct. 27-Nov. 1	Tupelo	Pontotoc, Miss.
Oct. 27-Nov. 1	Tupelo	Pontotoc, Miss.
Nov. 20-21	Starkville	Ackerman, Miss.
Nov. 25-29	Starkville	Ackerman, Miss.
Nov. 25-29	Clarksdale	Clarksdale, Miss.

CONVENTIONS.

- Oct. 8-11—Atlanta Conference Woman's Home Missionary Society, So. Atlanta, Ga.
- Oct. 9-11—Waycross District Missionary Convention, Valdosta, Ga.
- The Epworth League State Convention will convene at Sweet Home, Ark., October 15-18.
- Oct. 19-20—Vicksburg District Missionary Convention, Bolton, Miss.
- Oct. 20-22—Shubuta District Group Meeting for the Board of Foreign Missions, Ellisville, Miss.
- Oct. 21-22—Monroe District Convention, Monro, La.
- Oct. 29-Nov. 5—Thirty-ninth annual meeting of the General Executive Committee, Woman's Foreign Missionary Society, Cincinnati, Ohio.

Special Notices

WEST TEXAS ANNUAL CONFERENCE

All ministers who are expecting to bring their wives to conference please notify the pastor at once. J. W. Warren, 405 South Wheeler St., Victoria, Texas.

LAKE CHARLES DISTRICT

According to an understanding in, and by order, of the Lake Charles District Conference at Crowley, La., August 9, 1908, the Epworth League and the Ladies' Aid Society of the district were requested to meet in joint session in New Iberia, La., at St. James church during the fall; therefore you are hereby notified to meet October 21-22, 1908, at 1 p. m. Ask for a certificate or a receipt when you buy your ticket to attend the double convention. —C. A. B. Price, C. V. H. Ford, Secretaries; Rev. P. W. Clark, District Superintendent.

SEDALIA DISTRICT

Pastors, Sunday-school Superintendents and Epworth League Presidents: Brethren—The Journal of the Proceedings and Minutes of the 12th annual session are ready. I can send them to you by mail for about one cent per copy; send to me as many cents as you desire copies and I will mail to you at once. The standing resolution of our district is that each pastor cause his Superintendent and Epworth League President to bring or send to our District Sessions 50 cents each for conference expenses, whether we have either Sunday School or League. All of the charges in the Sedalia District that have not paid up for 1907 and 1908, please send to the secretary at once as we are going to get out a bulletin and send to the SOUTHWESTERN, through which we hope to report ev-

ery charge paid up. We need \$7 more to finish paying for the printing of the Journal, and if you have not paid your part, please send it at once, also send for your Minutes. We are one-fourth part of the Central Missouri Conference, and must succeed in order to make the Central Missouri Conference succeed. Every loyal pastor in either of our four districts must do his own part of God's work, read Luke 19:16-24. Brethren, you have seven more days to send in your \$1 or \$2, whatever you are behind, so if you fail to send in, do not feel that we have taken advantage of you, because some of us always pay our part and we are going to see to it that every man pays his or let some one else have a chance that will at least try.—B. B. Bateman, Box 65.

VICKSBURG DISTRICT

The Missionary Meeting of the Vicksburg District will convene at Bolton October 19-20. Dr. G. G. Logan, Field Secretary of the Missionary Society, will conduct the convention. We invite all the pastors and delegates to attend this meeting and other friends are asked. Each pastor will bring one delegate. We are expecting our District Superintendent and wife to be present. Each pastor will please send to me the name of his delegate that will attend. Dr. Logan asks that all preachers come prepared to swell their collections for Foreign Missions. Come brethren, prepared to raise good collections. Each pastor will receive his subject for discussion by postal card.—C. H. Brown, Pastor.

MONROE DISTRICT

The Monroe District Convention will meet at St. Paul Methodist Episcopal Church, Monroe, La., October 21-22, 1908. Members, Pastors, Sunday-school Superintendents, Epworth League President, Superintendents Junior League, President of each Ladies' Aid Society and Presidents of each Woman's Home Missionary Society, including one additional delegate to each department, the Sunday School must raise the amount apportioned to the charge for the Sunday School Board and report the same. Each Epworth League must raise at least \$1.00 or 5 cents for each member of Senior and 2 cents for each Junior Chapter, and report the same. Each Ladies' Aid Society must raise the amount apportioned to the charge for conference claimants and report the same. Each Woman's Home Missionary Society must raise the amount apportioned for Peck's Home in New Orleans and report the same. Pastors must raise the amount apportioned for the SOUTHWESTERN office and report the same. Those who may not be able to come and, let no charge be blank. Each member will pay 10 cents whether they attend or not; the pastors will look after this matter. Subjects will be assigned by charges, subject to assignment by the pastor. The General and State and District officers of each department represented in this convention are invited to attend; an invitation is extended to the District Superintendent.—J. O. Brown, District Superintendent.

District Rounds

LAKKE CHARLES DISTRICT

FOURTH ROUND.

St. Peter, Oct. 10-11; Jeanerette, 11-12; Hubertville, 15-18; Oliver, 16-25; Camble, 19; Briggs, 20; New Iberia, 25-26; Dexter, Godman, 27; Pntoutville, 28; Cade, 29; St. Martinville, 30-

Straight University.

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REV. S. G. BUTCHER, President.

Nov. 1; Lafayette, Nov. 1-2; Rayne, 4-5; Crowley, 6-8; Jennings, 7; Welsh, 8-9; Lake Arthur, 10-11; Spring Creek, 14-15; Leesville, 17-18; Bon Ami, 19-20; Lake Charles, 29-30; Vinton, 25-26; Gueydan, Dec. 3-4; Abbeville, 5-6. Brethren: Announce the meeting of your conference; have your books in order; try to be able to report your benevolent collection in full. I hope you will have raised your part of the SOUTHWESTERN Building Fund and sent it in. The Ladies' Aid and Epworth League Convention meet with the St. James Church, New Iberia, October 21-22. Let us have a great meeting. Please allow the stewards a chance to meet the claims of the Superintendent. This time we shall not be able to double back on this round. If you can attend the Sunday School Convention at First St. Church October 7-8, do so. P. WELLINGTON CLARK, District Superintendent.

FORT SMITH DISTRICT

FOURTH ROUND.

Danville, Oct. 17-18; Roland, 24-25; Little Maumell, Oct. 31-Nov. 1; Marche, Nov. 7-8; Conway, 14-15; Springfield Cir., 21-22; Pleasant Hill, 28-29; Morrilton, Dec. 5-6; Vanburen, 13-14; Ft. Smith (Mal.), 20-21; (Eb.), 20-22; Bentonville, 26-27; Fayetteville Cir., Jan. 2-3; Fayetteville St., 9-10. Brethren: Keep the revival spirit in every church and gather in members. This is the last round for this conference year. Get every dollar of your benevolence and come to the quarter with your full assessment in hand; nothing will satisfy when coming to the conference but the benevolence raised, the church spiritually alive and the SOUTHWESTERN put into the homes of our people. H. P. COULTER, District Superintendent.

SOUTH N. O. DISTRICT

FOURTH ROUND.

Plaquemine, Oct. 17-18; Bayou Goula, 19; Virion, 20; Hahnville, St. John, 23-25; Union, Sorrell, 29-30; Crawford, 31-Nov. 1; Winsted, 2-3; Godman, 4-5; Franklin, 6-8; Centerville, Verdunville, 7-8; Patterson, 9; Beattieville, 12-13; Houma, 14-15; Berwick, 19; Morgan City, 20; Thibodaux, 21-22; Schriever, 22; Napoleonville, 27-29; Woodlawn, 28-29; First St., Dec. 2-6; Wesley, 3-6; Williams, 4-12-13. Brethren: The results thus far have been gratifying. May I urge you now to look well after each interest of the church, local and general. Collect your benevolent money, presenting every claim; send same to the respective treasurer and get their receipts. Do not wait to bring the money to conference. Remember the Annex Fund, the SOUTHWESTERN Building Fund, the circulation of the SOUTHWESTERN. Again, remember the two new Boards, Sunday School and Conference Claimants. Each claims your attention. Collect your minute money and come prepared to report in full at St. Mark. Fling again the old banner to the breeze. I have confidence in you.

B. MACK HUBBARD, District Superintendent.

BATON ROUGE DISTRICT

FOURTH ROUND.

Stoney Point Cir., Oct. 21; Pine and Beach Groves, 22-23; Mt. Comal, 24-25; Macedonia, 25-26; St. Paul and Vincent, 27-28; Asbury, 29; Clinton, Oct. 30-Nov. 1; Norwood, Nov. 3; Deerford, 4; Rylander, 5; St. Peter, 7-8; Mt. Zion, 11; Jackson, 12-13; Albert Cir., 14-15; Baker, 15-16; Jordan, 17; Wesley Cir., 21-22; St. Luke, 24-25; Jones Creek Cir., 26-27; Union, 28-29; Lettoworth, 29-30; Mason, Dec. 1; Batchelor, 2-3; New Roads Cir., 5-6; Lobdale Cir., 11; Rosedale, 13-14; Shilo, 12-13; Prairieville, 17; Conrad, 18; Port Allen, 19-20; Baton Rouge, Wesley, Jan. 10-11; Baton Rouge, St. Mark, 17-18; Baton Rouge, Mission, 12-13; Slaughter, 14-15. Dear Brethren: The conference year will soon close. Look after the benevolent collection; don't forget the SOUTHWESTERN Building Fund; let each pastor send in his amount to Dr. Jones at once. Remember the annex of the New Orleans University. I insist upon every pastor raising his full amount so this important work may be completed. I want to call your attention to the substitute offered by Dr. Albert about collecting the journal money. Let each pastor be ready to his assessment to me at the fourth quarterly conference. Organize the Woman's Home Missionary Society in every charge. Mrs. Turner will visit each charge in the interest of this important work. J. W. TURNER, District Superintendent.

Woman's Home Missionary Society

ATLANTA CONFERENCE.

The Woman's Home Missionary Society of the Atlanta Conference will hold their fifth annual meeting October 8-11, 1908, in the South Atlanta Church, South Atlanta, Ga. Miss Bessie M. Garrison, who has been employed as a general organizer during the past year, was unanimously invited to give the annual address. Program of this meeting will be sent to every auxiliary in the conference, and we urge that you send a delegate to this meeting. Where we are doubtful of an organization we shall send program to the pastor and invite him to ask his people to send a visitor to this meeting. We urge that all pledges made at the recent District Conferences be met at this meeting. Our strength as a society depends upon our membership. One dollar a year pays your membership dues.

Flora Mitchell, Cor. Secty. So. Atlanta, Ga.

ABERDEEN DISTRICT.

Dear Sisters—At our District Conference each society was requested to raise \$2 for E. L. Rust Home. This money is now due and we hope each president will at once raise the same amount and send to Mrs. M. E. Ferguson, Columbus, Miss., who will receipt you for the same. Where there are charges not having the society organized I kindly ask the pastors

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

Notify the District President or Mrs. Ferguson that we may effect an organization. Sisters, you know all the societies did not report at the District Conference, so let us bestir ourselves and make a creditable showing at our next meeting.

Mrs. B. C. Golden, District President, Brooksville, Miss., Box 34.

District Conferences and Conventions

MONTGOMERY DISTRICT.

The 22nd annual session of the Montgomery district conference and Epworth League, and Sunday School Convention were held in St. Paul, July 22-26, 1908, at Pensacola, Florida.

At 9:30 a. m., District Superintendent Rev. P. G. Goins, called the body to order and offered prayer. Mr. Nathaniel Norries was elected Secretary of the Epworth League convention. District Superintendent P. G. Goins stated that the Epworth League convention would convene at 2:30 p. m., and that the Rev. W. R. A. Palmer, D. D., president of the District League, would preside.

Misses Minnie Davis, Carry Palmer, Mary Doyle, Emma Lewis, Nora L. Goins, and Brother Ed Chancy and Floyd Thomas, read very instructive papers. Miss Howard, of Pensacola, read the message from the board of directors of the Epworth League.

President Palmer delivered his annual address which was good. The Sunday School Convention, which occupied Thursday, Friday and Saturday evenings, bespeaks the fact that the local churches as well as the General Church, has awakened to a knowledge of the importance of the Sunday school. Misses Estella Smith, Carry Cheatham, Mary Doyle, and the Revs. W. J. Smith, J. W. A. Usher, O. Nelson, J. C. Chuman, and G. W. Lewis read papers on the Sunday School and its work.

Thursday morning the District Conference was called to order by District Superintendent P. G. Goins. After de-
the conference was organized
W. H. Jordan as secretary. The
superintendent read his report
which showed that not a single phase

of the work, nor the smallest charge on the district had been neglected. On the other hand many of the charges had advanced in many points. The pastors' reports all showed progress. Every pastor was present.

The Reports of Local Preachers, Exhorters, Class Leaders, District Stewards, Sunday School Superintendents, Committees and Ladies Aid Societies verify the statement that progress is apparent a long all lines.

Among the distinguished visitors was the Rev. Silvester Weakes, a superannuate of the Cincinnati Conference. Brother Weakes preached at the seat of the conference Friday at 11 a. m. and Sunday at 3 p. m. Mr. M. M. Lewey, editor of the *Florida Sentinel* was also introduced to the conference. Among the many good sayings of Editor Lewey was noted the flattering statement: "There comes to my office, on exchange, copies of all the most important newspapers, edited by Negroes. The SOUTHWESTERN CHRISTIAN ADVOCATE is the best Negro paper, edited by the Negro anywhere. I don't say this because I am prejudiced against the other papers edited by Negroes; but because it is a fact. I don't except my own paper. The editorials of the SOUTHWESTERN are clear, clean, pure and well digested matter."

I need not say that the brief address given of Mr. Lewey helped Brother G. W. Lewis in securing six subscribers and five dollars and fifty cents for the SOUTHWESTERN. On Wednesday evening at 7:30 p. m. Miss Emma Lewis delivered the welcome address. A response was made by W. H. Jordan.

At 8 p. m. the Rev. W. R. A. Palmer, D. D., President of Central College, Mason City, Birmingham, Ala., preached an educational sermon. His text was, "Son of man, can these bones live?" Ez. 37: 3. Dr. Palmer was at his best.

At 11 a. m. and 8 p. m. each day sermons were preached by one of the various pastors or local preachers.

Most of the pulpits in the city were supplied with our preachers on the Sabbath. Eleven a. m. Sunday District Superintendent P. G. Goins preached a sermon to the delight of all. The Rev. Silvester Weakes preached at 3 p. m. The Rev. O. Nelson, one of the pioneer preachers, filled the pulpit at 8 p. m. Resolutions were offered by the Rev. O. Nelson, tendering a rising vote of thanks to the district superintendent, the conference secretaries, the church, citizens and pastor, the Rev. G. W. Lewis, respectively, for their services and entertainment and was adopted by the conference.

W. H. JORDAN, Secretary.

ALEXANDRIA DISTRICT

The eighteenth session of the Alexandria District, Louisiana Conference, convened in the Marshall Methodist Episcopal Church, Wednesday, August 12, the Rev. J. J. Obee, District Superintendent, the Rev. J. W. Pearce, pastor. Devotional exercises were conducted by the Revs. M. P. Franklin and Sam Green. The Sacrament of the Lord's Supper was administered by the District Superintendent, assisted by the Revs. E. C. Goins, L. L. Estavan and R. C. Worsham. The Rev. M. L. Baldwin was elected secretary; assistants, the Rev. D. A. Landry, R. A. Walmsley, A. W. Goins; the Rev. S. A. Mason, statistical secretary; assistants, S. M. G. Taylor, L. R. Jackson, Edner Decuir. The Rev. M. P. Franklin, conference treasurer and the Rev. J. W. Pearce, treasurer for the Board of Stewards; the Rev. R. C. Wersham,

railroad secretary; the Revs. W. L. Amos, Sr., and R. C. Worsham, reporters. Visitors introduced: The Rev. A. I. Castin, of the Baptist Church, S. H. Rentz of the Colored Methodist Episcopal Church, A. L. Haywood of the Baptist Church, Prof. Wm. Thomas of the Bunkle Academy. The District Superintendent made his report touching every charge, which the conference honored as a good report. Thea followed the pastors with their reports, showing that encouragement is just ahead of them. At night session the welcome address was delivered by Mrs. Florence Foster. The district stewards, the Ladies' Aid Society, the Sunday School Superintendents, class leaders, all reported. The local preachers and exhorters were examined and their characters passed. The general representatives of the churches were on hand. Prof. M. S. Davage, Business Manager of the SOUTHWESTERN, made a strong plea for the paper. Dr. E. M. Jones also for the grand cause he represents. Dr. I. W. Young made a strong plea to the conference relative to the sanitary conditions of the homes of our folks and urged that the pastors help to foster the matter of temperance among their members. Prof. Matthew, A. B., of Gilbert Academy, represented his school and made a strong plea for students. At 11 a. m. the District Superintendent preached to a vast number one of his masterly sermons, which was a delight to all who heard him. At night a short session and the seat of the next conference was fixed for Washington, La.; the next Preachers' Meeting for Mt. Zion, La. Closing sermon by the Rev. D. G. Taylor. The sermon was good and went home to the hearts of both saints and sinners and an invitation was extended and many came forward for prayer. After which a series of resolutions touching all concerns was read and adopted.—W. L. Amos and R. C. Worsham, reporters.

OPELIKA DISTRICT.

The Opelika District, Central Alabama Conference, the Rev. J. A. Holliday, District Superintendent, met July 15-21 at the Five Points Methodist Episcopal Church, Five Points, Ala., the Rev. J. J. Harrison, B. D., pastor. The District Superintendent gave a strong and impressive address, subject "Personal Responsibility." The Rev. R. M. Davis was re-elected secretary with Miss Luciel Toles assistant; the Rev. C. L. Dunn, statistical secretary; Miss Mary L. Smith, assistant. Dr. W. M. R. A. Palmer was made an honorary member. He was helpful in every way to the convention, being called several times to the chair. Thursday evening will ever be remembered by all present. The Rev. J. A. Holliday being called away to attend business touching the conference, Dr. Palmer presided. Nature for one hour asserted its power; Darkness covered the vicinity and night came almost to view. The president called off from the regular programme to a much more earnest and sacred one. There were prayers, appropriate songs and Scripture verses. We soon felt the force of the expression. Finally quiet came and no one was harmed. Friday Dr. Palmer preached a strong educational sermon, thus making new and lasting impression for the school which he represented. A good collection was taken for his cause and Dr. E. M. Jones was on hand calling for the claims of the Board of Sunday Schools. He rendered great service in answering questions touching the benevolence. On Saturday he delivered his famous address on behalf of his work and preached a strong sermon.

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If your druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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A reliable colored woman to cook and do housework for family of three. Country woman preferred and will furnish transportation from reasonable distance. Wages, \$14 per month. Good comfortable home and kind treatment. Family washing is sent out, but washing utensils will be furnished servant free. Must sleep on premises. Good reference required. Address L. C., care of SOUTHWESTERN CHRISTIAN ADVOCATE.

WANTED.

Four or five good printers are needed at once at the Tuskegee Normal & Industrial Institute, Tuskegee, Ala. For information apply to the Principal, Dr. Booker T. Washington, or R. R. Taylor, Director of Industries.

The papers read by each delegate evidenced care in preparation. The Rev. R. M. Davis, A. B., our pastor at Lafayette, preached an able missionary sermon to over 300 persons; subject, "Christ's Ideal of His Church." The Revs. J. W. Paul and R. R. Williams filled their places creditably. Sermons were preached during the session by the Revs. W. O. Pearson, S. R. Gibson, W. J. Jordan. The financial condition of the district far exceeded that of last year. The Revs. S. J. Jordan, our pastor at Lanet, C. L. Dunn, Bethel, and Tallassee, Ala., J. J. Harrison, Five Points, R. M. Davis, Lafayette, Ala., each raised over \$600. The Revs. S. R. Gibson and R. R. Williams were in the \$500 class for all causes, which means that the coming annual conference will find us leading our last year's report. Too much cannot be said in the way of commending pastor Harrison, Superintendent Holliday and the good people of Five Points, white and black, for their hospitality. The welcome address was delivered by the Rev. Dr. Francis, of the Methodist Episcopal Church, South. The SOUTHWESTERN received a large list of subscriptions.

Reporter.

Recent District Conferences and Conventions

JACKSON DISTRICT.

The Jackson District Mississippi Conference convened in Pratt's Chapel, Jackson, Miss., July 22-26, 1908. Dr. A. J. McNair, District Superintendent, conducted the devotional services. The roll call found many of the members present. R. L. Tate was elected secretary, and he chose for his assistants C. H. Johnson and W. R. Walker. H. May was elected statistical secretary, with C. Goodloe as assistant.

Reports from pastors, local preachers, exhorters, district stewards, class leaders, Epworth League President, Sunday School Superintendents and Ladies' Aid Presidents showed the work all over the district was in a flourishing condition and far in advance of last year.

The following divines were introduced to the Conference and made addresses: Dr. G. G. Lognn, Dr. J. B. F. Shaw, Dr. W. W. Lucas and Dr. J. C. Hibbler.

Dr. J. M. Shumpert offered a resolution commending the action of the General Conference. The resolution was received and adopted. Prof. M. S. Davage was also present. Drs. J. C. Hibbler and J. C. Houston preached during the week. Their sermons made lasting impressions upon all present.

Green Lumbert, A. B. Harris and H. Daniels were granted licenses to preach.

Sunday services: At 10 a. m., love feast, conducted by the Revs. D. F. Dudley and C. H. Johnson; at 11 a. m. Rev. W. R. Walker preached; text, Acts 14:22. At 3 p. m. Rev. R. L. Tate delivered a sermon from Jer. 29:13. Rev. D. F. Dudley preached the closing sermon at night. Total collection during Conference session, \$107.00. The Conference adjourned to meet in 1909 at Green Hill, Miss.

Three persons joined the church during the afternoon Sunday services, and one baptized.

The Conference passed resolutions tendering a vote of thanks to both the District Superintendent for his impartial ruling and to the Rev. Mr. Oats and his people for their generous hospitality.—R. L. Tate, Secretary.

SHREVEPORT DISTRICT.

The twenty-fifth session of the Shreveport District Conference convened in Taylor Church at Pleasant Hill, La., August 26, the Rev. T. J. Johnson, district superintendent, presiding. The Lord's Supper was administered by the district superintendent, assisted by the Revs. W. R. Butler, T. F. Robinson, T. A. Brown, J. A. Landry, H. T. O. Abbott, and W. L. Dyas. Prof. James Appleses was elected secretary by acclamation. Mrs. W. R. Butler and Mrs. L. F. Murry assisted. G. H. Huntly was elected statistical secretary, with Miss Ida Markham and Mr. Taylor Smith as assistants. The Rev. T. A. Brown, treasurer; the Rev. W. R. Butler, missionary treasurer; T. F. Robinson, reporter; C. D. C. Bryant, postmaster. The Rev. J. D. Brightop preached the opening sermon, after which "What Have the Colored Ministers of the Methodist Episcopal Church in the South done for Prohibition?" was discussed by the Rev. J. A. Landry and Prof. James Appleses. The Rev. D. M. Seals, fraternal delegate of the North New Orleans district, spoke to the delight of all who heard him. The Rev. J. O. Brown, district superintendent of Monroe District, address

to the conference was one that will not be forgotten soon. The Rev. J. J. Obee, district superintendent of the Alexander District, was present and addressed the conference. Both white and colored enjoyed his words. Dr. E. M. Jones, field secretary Sunday School Board, addressed the conference. Prof. Matthews, the principal of Gilbert Industrial School, was present and addressed the conference. Mr. H. J. Maison represented the SOUTHWESTERN. The district gave him fifty annual subscribers and the Ladies Aid Society of this district gave him \$3.00 to help fit up the office. The Rev. W. H. Long, the fraternal delegate brought greetings from the Alexander District. The Rev. M. S. Goins brought fraternal greetings from the South New Orleans District. The doctrinal sermon was preached by the Rev. W. R. Butler. The Rev. T. A. Brown preached the missionary sermon. It was said by the white people of Pleasant Hill that he was the second Sam Jones. The Revs. T. F. Robinson, D. H. Young, J. A. Landry, Wm. Emmett, W. L. Dyas, G. G. Priestly, S. P. Branch, J. R. Williams, Henry Henderson, H. B. F. Charles, all of whom preached to the delight of all. The Rev. M. M. Smith preached the eleven o'clock sermon for the district superintendent. The woman of this district played an important part in this conference. The district Ladies Aid Society was organized: Mrs. T. J. Johnson, president; Mrs. F. A. Clark, secretary; Mrs. G. F. Huntly, treasurer. The district superintendent left on Sunday to attend the funeral of the wife of the Rev. London. Too much praise cannot be given the Rev. Mr. Jones, his wife and good people. They deserve much credit. The white people attended this conference and give much to the support of it. Among the visitors were: Mrs. T. A. Brown, Mrs. Ida Harris, The Rev. Frank O'Neal, pastor A. M. E. Church; the Rev. E. W. Jackson. Each pastor has pledged to stand by this our new district superintendent and the grand old SOUTHWESTERN.

T. F. ROBINSON, Reporter.

HOUSTON DISTRICT.

The Woman's Home Missionary auxiliary of the Houston District held its annual district session at Richmond, Tex., September 11th. Mrs. M. J. Williams, of Wesley Tabernacle, Alveston, District President, presiding. At the roll call the following charges reported: Wesley Tabernacle, Galveston, full members, 12; associated members, 83; meetings held, 44; persons aided, 7; paid to King Home, Marshall, Tex., \$10.00. Membership dues \$12.00; sick, etc., \$5.00; delegates' expenses, \$6.75; aided the benevolent collection, \$2.50; Balance in treasury, \$7.25; total amount raised \$43.50. St. Paul, Galveston.—No. of visits 127, conversions, 2; amount aid to sick and poor, \$40.50; amount paid to King Home, \$5.00; membership dues, \$10.00; No. of members, 20; Mt. Vernon, Houston.—Dues, \$1.00. Trinity, Houston.—Dues, \$1.00. Beaumont.—Dues, 50 cents; public collection \$6.20. The following subjects were discussed: Best method for conducting an auxiliary, Mrs. A. D. Logan. This was an inspiring and interesting discussion and was well commented upon. The duette by Misses Viola Goodwin and Rosa Champ, was a delight to all. "The Relation of the

Malaria Makes Pale, Sickly Children.

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Next session opens Sept. 28, 1908. For further information, write, J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

Woman's Home Missionary Society to King Home," by Miss Matilda Austin. "What Relation Does the Woman's Home Missionary Society Bear to the Queen Esther Circle?", discussed by Miss G. St. Cyr. "Some of the Disadvantages, if Any, in Conducting an Auxiliary," Mesdames H. A. Jones, M. Brooks. Solo, by Mr. L. V. Gordon. "How May We Interest Our Young People More in Missionary Work?" Mrs. L. M. Deslandes, Mrs. H. A. Jones and Mrs. A. D. Logan made very interesting and inspiring addresses. Officers elected: Mrs. M. J. Williams, President; Mrs. H. B. Simmons, First Vice President; Mrs. Millie Brooks, Second Vice President; Mrs. Maria Brown, Secretary; Mrs. J. M. Johnson, Corresponding Secretary; Mrs. Freeman, Treasurer. Paid for printing of program, \$2.00. The balance of the public collection was sent to King Home.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Simmons, Box 176, South Bend, Ind.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

RIVIERE.—Willie Riviere, daughter of the Rev. and Mrs. W. R. Riviere, departed this life September 18, 1908, age 14 years 11 months. The remains were taken to Bowling Green for burial. Services were conducted by the Rev. L. Woolrich, of Lexington, Mo. During her illness of five weeks she was a wonderful example of patience and fortitude. She was a faithful member of the Sunday school, ever cheerful and happy and always ready to lend a helping hand. It could well be said, "None knew her but to love her." We weep that one so bright and youthful should be taken but God in his infinite wisdom knows best. May the sorrowing relatives and friends rest in the sweet consolation that although this beautiful little life has been taken, it has simply been transplanted in that brighter and better land where it can never more wither and fade.

Zenobia Z. Payne.

AMOS.—Rev. and Mrs. W. L. Amos of the Louisiana Conference, mourn the loss of their daughter, Miss Maria Amos, age 22 years, who died July 22, 1908. She leaves a mother, father, four sisters, four brothers and a host of friends. The funeral was conducted by the pastor, the Rev. M. P. Franklin.—J. H. Thompson.

SEALBY.—Arthur Sealby, the only child of Mrs. Hannah Sealby, born July 11, 1888, died at Glencoe, La., September 11, 1908, after an illness of seven months. He had professed a hope in Christ and was willing to go. The funeral was conducted by the writer, T. P. Norris.

MILES.—After an illness of six months, Lizzie Miles of Leona Methodist Episcopal Church, Leona, Texas, was called from labor to reward on August 9, 1908, at the ripe old age of sixty years. She was converted and joined the church twenty years ago under the pastorate of the Rev. L. S. Horn, and from that time until her death she enjoyed perfect peace with God and man. She was blessed with two sons and three daughters who, with their father, survive her. The oldest son is one of the leading teachers of Leona county. Quite a large crowd witnessed the funeral which was conducted by the pastor, assisted by the Revs. Carson, Brysby, Horn and Hains. G. W. Carter, Pastor.

HOWARD.—Corinne Howard, daughter of the Rev. C. R. Howard, died September 8, 1908. Corinne was born in Bloomingdale, S. C., October 11, 1889, and came to Florida with her father in 1902, when he was pastor at Hibernia, Fla. Miss Corinne was converted and joined the Methodist Episcopal Church.—C. R. Howard.

TYLER.—Jane Tyler died at Triana, Alabama, on the 20th of September, 1908, being at the time of her death more than a hundred years old. She was born en route from Virginia to this country. She was a member of the Methodist Episcopal Church for seventy-five years. Her husband, William Tyler, died thirty-nine years ago. She was the mother of eight children, all of whom are deceased. She has several grandchildren. Mr. William Kir-

A Lazy Liver

May be only a tired liver, or a starved liver. It would be a stupid as well as a savage thing to beat a weary or starved man because he lagged in his work. So in treating the lagging, torpid liver it is a great mistake to lash it with strong drastic drugs. A torpid liver is but an indication of an ill-nourished, enfeebled body whose organs are weary with overwork. Start with the stomach and allied organs of digestion and nutrition. Put them in working order and see how quickly your liver will become active. Dr. Pierce's Golden Medical Discovery has made many marvelous cures of "liver trouble" by its wonderful control of the organs of digestion and nutrition. It restores the normal activity of the stomach, increases the secretions of the blood-making glands, cleanses the system from poisonous accumulations, and so relieves the liver of the burdens imposed upon it by the defection of other organs.

If you have bitter or bad taste in the morning, poor or variable appetite, coated tongue, foul breath, constipated or irregular bowels, feel weak, easily tired, despondent, frequent headaches, pain or distress in "small of back," gnawing or distressed feeling in stomach, perhaps nausea, or a "rising" in throat after eating, and kindred symptoms of weak stomach and torpid liver, no medicine will relieve you more promptly or cure you more permanently than Doctor Pierce's Golden Medical Discovery. Perhaps only a part of the above symptoms will be present at one time and yet point to torpid liver or biliousness and weak stomach. Avoid all hot bread and biscuits, griddle cakes and other indigestible food and take the "Golden Medical Discovery" regularly and stick to its use until you are vigorous and strong.

The "Discovery" is non-secret, non-alcoholic, is a glyceric extract of native medicinal roots with a full list of its ingredients printed on each bottle-wrapper and attested under oath. Its ingredients are endorsed and extolled by the most eminent medical writers of the age and are recommended to cure the diseases for which it is advised.

Don't accept a substitute of unknown composition for this non-secret **MEDICINE OF KNOWN COMPOSITION.**

by her grandson, and his wife, most tenderly cared for her during her illness and laid her remains to rest.—A. W. McKinney, Pastor.

SPANN.—Annie J. Spann, daughter of Mr. and Mrs. Garner and wife of Prophet Spann, died September 12, 1908, burial September 13. The funeral was conducted by the Rev. L. F. White. She was a good and faithful member of Rock Hill Church, on the Macon, Mississippi, Circuit. Mrs. Spann was born in Foxtrap, Noxubee county, in 1877, age, 31 years. A large concourse of sorrowing friends followed the remains to the last resting place. The deceased leaves mother, husband, two sisters, five children and a host of friends. Mrs. Spann had been married seven years. Her presence is missed in the Methodist Episcopal Church. She was a true, devoted wife and a Christian lady. The church, Epworth League and Ladies' Aid Society have indeed lost a helper.—Callie B. Hill.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

MISSOURI

Troy.—Sunday, August 23, was a day of great rejoicing, the occasion being our second quarterly meeting. The Rev. W. C. Ellis, district superintendent of the Mexico District, was on hand and preached two strong and practical sermons to the delight of all. It is safe to say that the bishop made no mistake in appointing this able, painstaking and far-seeing man as superintendent of the Mexico District. In the afternoon Rev. C. S. Webster preached an able and powerful sermon. The Rev. Mr. Webster is one of our young men in the ministry, and there is a bright future for him.—F. D. Avant.

Marriages

PASS-SCOTT.

Doubtless a fairer day never dawned over the beautiful little city of Staunton, Va., than the marriage day of the Rev. Norris J. Pass and Miss Bessie Lee Scott, Wednesday, the ninth day of September, nineteen hundred eight. In one of the apartments of the Scott home on Caroline Street there was displayed a large number of beautiful, useful and valuable gifts, betokening in some degree the high esteem in which the happy contractors were held, and the wealth of friendship they possess. At half-past nine o'clock in the morning the bridal party, consisting of the bride and groom, the venerable father, Mr. Lee O. Scott, the devoted brothers and sisters, Mr. and Mrs. Chiles, Mr. and Mrs. R. P. Scott, Mr. James O. and Dr. S. L. Scott, a niece, Miss Leone Chiles, two young lady friends and the officiating minister, drove to the Augusta Street Methodist Episcopal Church, where, in the presence of a large audience the marriage was solemnized by the Rev. J. H. Lovell, B. D., pastor of Morris Methodist Episcopal Church, High Point, N. C., assisted by the Rev. Dr. Snowden, pastor of Augusta Street Methodist Episcopal Church. The bride was tastefully attired in an appropriate traveling costume, and immediately after the ceremony the party, with a host of friends, went to the C. and O. railway station and there, amid showers of congratulations, good wishes, sweet and sad good-byes, the bride and groom boarded the train at 10:34 for Greensboro, N. C., where they remained until the following Monday, being entertained in the elegant home of Dr. and Mrs. J. L. Bullock. During their stay in the "Gate City," receptions, dinners and tea parties were given in honor of the happy pair by Dr. and Mrs. Bullock, Dr. and Mrs. Chavis, Dr. and Mrs. Morris and Mr. and Mrs. Pass, the parents of the groom. Sunday afternoon the Rev. Mr. Pass preached at St. Matthews Methodist Episcopal Church and at night he spoke to an enthusiastic congregation at his old home church. The relatives and friends of his boyhood were happy to welcome him who has come out from amongst them into such bright prospects of a splendid career. On Monday they, Mr. and Mrs. Pass, went to Gastonia, N. C. A delegation of the parishioners met them at the station and carried them to the home of Mrs. Neely, where a grand reception of welcome was tendered the newly married pastor and his bride. They are now comfortably situated in their neatly furnished parsonage home. Mrs. Bessie Scott Pass comes of one of the oldest and most highly respected families of Staunton, Va. Her father, a veteran of the Civil War, has been an officer of the Methodist Episcopal Church for many years. She graduated from the High School of Staunton and finished her education in the V. N. and I. Institute, Petersburg, Va. She has had also several years experience as a teacher. She is industrious, cheerful and amiable in disposition, tactful, resourceful and congenial, holding every promise of doing honor to the position which she has chosen. The Rev. Norris J. Pass, A. M., B. D., was reared near Greensboro, N. C. In his boyhood he entered Bennett College and after nine years grad-

uated with the degree of Bachelor of Arts. Going thence to Gammon Theological Seminary, Atlanta, Ga., he graduated after two years with the degree of Bachelor of Divinity and is now identified with the North Carolina Conference. Mr. Pass is a charming speaker. He is unaffected, quite original in manner, and easily wins the attachment of old and young. He is meeting with flattering success in the pastorate at Gastonia and Bessemer City. The writer feels himself to have been highly honored in having the delightful trip to Staunton and in the distinguished privileges accorded him in connection with the occasion. J. H. L.

CARTER-OGLETTREE.—At the home of the bride in Pelican, Louisiana, Mr. Monroe Carter and Miss Leslie Ogletree, by the Rev. D. S. Kilbourne.

BAUNTON-SIM.—At the home of Mr. Tom Glen, Doyle Station, Tennessee, Mr. F. Baunton and Miss Cora Sim, by the Rev. J. H. Nelson, September 17, 1908.

A Summer Appetizer

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A teaspoonful in a glass of water stimulates appetite and quenches thirst. An excellent Tonic.

Doings of the Workmen

TENNESSEE

Morristown.—The corner stone of the new Methodist Episcopal Church was laid on August 23 by the pastor, the Rev. D. T. Turner, assisted by the Revs. J. W. Manning of Newport, W. E. Johnson of White Pine, Owen Hypsher and James A. Guthrie. These brethren rendered great service. The Revs. Messrs. Manning and Johnson were at their best in the pulpit. The congregation was large, and the collection good. The debt is being paid as the work progresses. The church will cost \$3000. It is situated on one of the principal streets, and commands the attention of all who pass it. When this church is completed it will be one of the neatest constructed churches in the East Tennessee Conference. We had hoped to move into our new church in September, but owing to the panic the work has been retarded.—D. T. Turner, Pastor.

Friendship.—This circuit is now enjoying a healthful growth under the pastorate of Rev. J. F. Neal. The people here are well disposed toward the pastor. One of the churches has been insured for \$500. We hope to have the same pastor again.—W. M. J. Pope.

Prof. G. M. Chisholm and wife of Holly Springs, Miss., will leave September 23 for Gammon Theological Seminary, Atlanta, Ga.

A grand district missionary convention for the Indiana District of the Lexington Conference will be held at Second Methodist Episcopal Church, Rushville, Ind., October 5 and 6, 1908. The Rev. Dr. G. G. Logan, A. M., D. D., field secretary of the Foreign Missionary Society, will have charge of the meeting. The Rev. D. E. Skelton, district superintendent; the Rev. J. T. Leggett, pastor, should be informed ten days before as to the number of delegates who will attend from each charge.

Dr. G. W. Arnold, D. D., secretary of the Steward Missionary foundation for Africa, and professor in Gammon Theological Seminary, was present at the Griffin District Conference, spent a part of two days and ably represented his work to the delight of all present.

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Cash Remittances

Subscriptions received September 21-26:

Atlanta—Savannah.—W. J. Hamilton, J. N. Nalls, S. L. Sharp, R. R. Tillman, P. D. Sharp.

Central Alabama—Mobile.—E. E. Clarke; J. A. W. Usher, Maria Joy; H. Roger Williams.

Central Missouri.—Chas. S. Webster.

Florida.—L. C. Foster, O. J. Nicholson; T. P. Page, Gordon Jones.

Little Rock.—David Hall, Mary Lowery.

Louisiana.—L. S. Smith, Victoria Parey; P. Bryant.

Mississippi—Upper.—S. H. Cannon, S. C. Stevens; R. S. Stovall; W. H. Jordan; Jackson Littles; J. W. Winbush, Nancy Hugel; L. P. May, B. C. Almond, A. B. Harris, Jr.; P. R. Crump, Geo. Carter; B. Preston; F. L. Woods, Carrie M. Bolton; L. F. White; W. Willingham, M. H. Patton; L. P. Brown, A. Wade.

New York.—W. H. Brooks, H. Winslow.

South Carolina.—J. H. Brown, S. Anthony Williams, J. W. Bruce.

Tennessee—East.—E. H. Forrest, E. M. Higgins, Mary Burdine, C. H. Brown, W. T. Henderson, J. J. Fowler, G. Walker, S. Franklin, M. M. Jefferson, M. Shepard, John E. Hogans; J. T. Maynard, L. Bates, W. J. Maynard, M. Polk, Cilla Jones, C. O. Cullom; Wm. Hill.

Texas—West.—Moses Smith, I. V. Simpson, R. S. Harrison; J. W. Armbrister.

Washington.—Wm. Hubbard, George Fields; I. R. Davis, Andy Clay.

Honor Roll.—E. H. Forrest, Robt. Smith, J. H. Swann, J. S. Stripling, W. H. Wheeler.

Doings of the Workmen

MISSOURI.

Mexico.—On Wednesday evening, August 27, the parsonage of St. Luke Church was struck by a storm, and when all was cleared away many good things were left on the tables and floors by the members of St. Luke Church and friends of the Rev. and Mrs. Harris. A short program was rendered. Mrs. Vina Isaac presided at the piano, Miss Ruby Lacke gave a reading, and the Hon. E. J. Cooker gave the principal address, which was responded to by the Rev. and Mrs. Harris. This is the

pastor's first year at this charge. In the past four months the church has been painted, and eighteen have been added to the church. The collections average about \$100 per month.—Mrs. Mc.

Curryville Circuit.—Sunday, August 29, was rally day at Curryville Methodist Episcopal Church. Our rally was to raise money to complete our parsonage. The Rev. George Grady was with us Sunday and preached two able sermons. The Rev. A. A. Tolton was also present and preached at 3 o'clock. Seven members were added to our roll. We have raised all together at this point up to date, \$102.—J. W. Parks, Pastor.

NEBRASKA

Lincoln.—The Rev. Mr. Haynes, who was assigned to the Newman Church last March by Bishop Warren, arrived in due time and soon set up house-keeping with his family in the parsonage. Along all lines of church work there has been considerable improvement. There exists now in Newman Church an era of good feeling—good because the Rev. Mr. Haynes has inspired in all new confidence and new hope; good because nearly all of the members who had left the church have returned to the fold; good because the financial condition of the church is much better than it has been for several years. Total collected up to date, \$206; amount paid the preacher, \$184. Substantial improvements have been made on the parsonage. The Sunday-school, the Epworth League and the classes have been rearranged put in good working order. The Epworth League literary department, under the presidency of Mrs. Harding, is progressing nicely. Pastor Haynes' wife has proven herself to be an efficient church worker. The Epworth League, with Mrs. Wilson as president; the Sunday-school, with Mrs. Harding as superintendent; the Ladies' Aid Society, with Mrs. Davis as president; and the classes, with Mrs. Curtis in the lead, are all showing signs of progress. Brother Haynes is fast gaining friends in the city, and the outlook for the future of Newman Church is hopeful.—G. A. Maston.

OHIO

Cleveland.—We have passed another quarterly conference. The Rev. E. A. White, our beloved District Superintendent, was well pleased with the spiritual and financial condition of our little church. We were highly elated over his fine report of the General Conference and of his visit to other Eastern cities, where he saw more extensive work in our larger churches such as we hope to be able to do some day in the near future. The Rev. Geo. A. Sissle, D. D., and his co-worker are doing all they can to keep up the building spirit in our congregation. The summer season is a hard time to do successful church work among any people; yet we are active. The pastor is putting on lectures and entertainments of various kinds to keep up inspiration among our people. We have a fine lecture on for September 4, 1908, by Dr. J. Biglow McClay, Ph. D., one of the finest lecturers of the day. In October next we hope to have our Dr. M. C. B. Mason, who, although a very busy man, knows we are under a great strain to build a new church and makes the sacrifice to come and give us one of his fine lectures. We feel quite sure if we do all we can among ourselves towards this great movement that

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others will come to our rescue. It is widely known that no place in the Lexington Conference is so much in need of an institutional church as Cleveland. There is no place for our young men and women to spend an evening, where young people should be found in industrial pursuits, consequently our young men are found in dens of vice and our young women are drawn into sin. May God help us all to see the circumstances as they exist.—A. M. Park.

TEXAS

Humble.—The fourth quarterly conference for Spring Circuit was held on September 5 and 6, Dr. W. Hartley Jackson, district superintendent, presiding. The Rev. S. D. Hackett, our unique pastor, and his officers, were on hand with good reports. The pastor's report showed that the circuit was in better condition, both spiritually and financially, than ever in its history. Many souls had been happily converted and added to the church, and the benevolent collections all raised. Dr. Jackson, gave a splendid lecture in the conference on "The Duties of Laymen," and we saw it as never before; he is an able divine. He preached two noble sermons while here and gave his "Git There" lecture. We raised \$43.77 on the 5th and 6th; paid the district superintendent in full for 1908, \$55, and paid him \$15 this circuit borrowed at the district conference. The whole congregation voted on Sunday night the return of the Rev. Mr. Hackett as pastor for 1909. All officials on the circuit were notified that they cannot hold office unless they take the Southwestern, and they promised the superintendent that they would give the pastor their subscription within thirty days. Humble is one of Texas' leading oil fields, and our church leads all others in the place. The following members deserve great credit for their

loyalty: Brothers Henry Reese, John Hall and Sisters Charity Klizzie, Mollie Allen and Eliza Wiley. We have twenty-eight members here.

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MOBOCRACY OR DEMOCRACY

To every patriot the ravages of mobs of recent weeks are cause for serious and prolonged consideration. The perpetuity of the American ideal of self-government is threatened. In making this statement we are not unmindful of the fact, envied as we are, that we must necessarily see the growth of mobocracy in its most emphatic and aggravating stage. Let it be admitted that our vision is somewhat influenced by the position that we occupy, being so near in part of the movements of mobocracy, nevertheless there still remains enough of clearness of sight to justify the statement that there is cause for alarm. The apathy with which the horrifying ravages of the mob is received by the press in general, and no less the Christian press in particular, is a cause of deep regret and for serious reflection.

The glory of our government inheres in our ability to preach and to exemplify in life the great doctrine of self-government. We profess a government in which the weakest, the meanest and the most ignorant man receives his full measure of justice—receiving this justice and "square deal" without any special strain upon our national conscience and moral standards. True democracy contemplates an atmosphere so free from all that is vile, and foul, and unfair and intolerant and tyrannical, that the humblest citizen, single-handed and alone may appeal to the American conscience and to American morality and receive his just deserts without the influence of money, political pull, family prestige, or force of arms.

But is not the American conscience becoming somewhat deadened? Are we not all too much unconcerned as to the threatenings of the counter government, (mobocracy), which has, to say the least, a vigorous beginning upon our free soil? Have we not grown so strong that we have educated ourselves to believe that we are impregnable? "Let him that thinketh he stands take heed lest he fall." Does not pride go before a fall?

It may be alleged that we are not justified in our conclusions, that we attach all too much importance to the strength of the mob, that we do not measure adequately the strength of Democracy. Let us see.

Seven of our largest cities are more foreign than American, and American institutions, therefore, are threatened at the very citadel of our strength. More than a million of aliens are admitted into our fold each year and they come so rapidly that we are unable to assimilate them into our American life and inoculate them with the patriotism upon which we rely for the defense of the flag. Add to this weakness the audacity, the virility, the persistency, the effrontery, the desperation of the mob.

Example one—We cannot forget the horrifying details of the rule of the mob at Springfield, Illinois. There were those who sought to excuse the sins of the mob on a cause which is repugnant to the heart of every decent man and woman. But the bubble of criminal assault in the Springfield case was punctured as in many other cases. (Permit us to remark, parenthetically, that criminal assault is the crime of crimes, and he who is guilty of the charge deserves not sympathy or mercy, and no form of punishment that a civilized community can inflict is too severe.) But here at Springfield the mob was led by a lewd woman and a Russian Jew. The innocent suffered with the guilty. The innocent suffered instead of the guilty. Several were killed, many were wounded, hundreds of thousands of dollars worth of property was destroyed.

Example two—The scene is at Oxford, Mississippi. A Negro was lynched. In this particular instance the victim is of little or no concern. It is

often alleged that the mob is composed of the rabble and hoodlum element, the uncontrollable element, they say, of all governments. But in this case at Oxford, Mississippi, the leader was an Ex-United States Senator, a man who had occupied the most responsible position, save one, within the gift of the government. Let us read his words upon the incident with fear and with trembling. He says: "I directed every movement of the mob, and did everything I could to see that he was lynched."

Example three—The night riders break loose in Georgia. Thirteen Negro churches and school houses are burned and there is no redress. School houses, the bulwarks of American civilization; churches, the temples of peace, phase not the mob in its desperation. The cause? There is none.

Example four—Mobocracy makes bold its hand on last Sunday at Hickman, Kentucky. A Negro accused of cursing a white woman was waited upon, ordered from his home that he might be whipped. He refused. The night riders coal-oiled and set fire around the house and as the inmates came out shot them down. The man was killed. A five-year old daughter was killed; a baby was killed in its mother's arms; the mother was shot and will die; and three other children were shot down and will die. The oldest boy is missing and it is supposed that he was burned.

Can the spirit of '76 remain quiet when the very fundamentals of American institutions are threatened? What if men are accused of crime? Do we not boast that we have the best courts known to the world for the conviction and punishment of criminals? What are our laws for? Why do we elect men as judges and why do we glorify the place of the jury in American life? Have we gotten to the point that the American ballot counts for so little that we are afraid to trust the men who are put in authority, and have we lost respect for the laws that have been placed upon our statue books by our suffrage?

That the Negro, in a large majority of instances, is the victim of the mob may count for little, except that he may be the thorn in the flesh to test the strength and perpetuity of the American institutions. The Negro is here in such large numbers, ten millions, as to prevent any indifference on our part. In the final analysis the rights of the Negro as a citizen is of little concern, except as he stands sponsor for American ideals and American institutions. Let patriots beware lest by the subtle influence of American race prejudice that is creeping upon us we forget to protect the principles for which the colonists died and triumphed in their death—the principles of a free government. The Negro to-day may be oppressed and burned and killed with impunity and to-morrow the very ramparts of our strength will be scaled and the flag will be traduced and the American government will be a farce. Happily for the Negro his future is wrapped inseparably with the success and perpetuity of the American government. If the American people sit quietly by and permit the ravages of the mob, simply because a Negro is the victim and his punishment is deserved, then America will become a by-word for the hisses and the scorn of the civilized nations of earth.

Let us not be too sure that our government is impregnable. Let us not be too sure that we are a Gibraltar. The attack is not from without, that would be of no avail. The threatenings are from within. The Gibraltar of American institutions has already been drilled, the dynamite placed, and all that is necessary for the blowing up of our great nation is the touching of the fuse. Let us not be too sure that we are impregnable. The enemy is within, and in many instances he holds the reins of

government. But worse still he is reinforced by public sentiment. Public sentiment is behind the mob and no law is stronger than public sentiment.

You say that we are alarmists; maybe so, the future will tell. We know, however, that the atmosphere that pervades our country to-day is not American in spirit, is not impartial and square in its dealing with all men; that, in many instances, our courts are farces, our laws are broken, our ideals shattered and the lowly are oppressed.

THE HIGHEST OFFICE ON EARTH

President Franklin Pierce is reported to have said, while he was a member of the United States Senate, having been profoundly impressed by a sermon, that "after all the man who preaches the Gospel and wins men to heaven has the highest office on earth." While there are those who would repudiate the ministry and look upon it with scorn and derision and refer to it as the most beggarly and the most humiliating calling of man, it is gratifying to bring out this statement from one of the Presidents of the United States. Had President Pierce never have uttered such words the fact unanswerably remains that the Christian ministry is the most exalted position within the gift of man. The minister, as the native African refers to him, is the "God-man." This is the crude way the native African has of saying that the minister is God's representative on earth. He bears a commission that comes directly from the King of all kings, Christ the Redeemer. He is to deal more particularly with the imperishable and eternal portion of man—his spiritual nature. While lawyers and statesmen are prating upon materialistic questions and discussing the guilt or innocence of some man accused of theft or murder; while in senate chamber or public forum as a statesman the senator is discussing the question of tariff, currency or trust, it is given always to the minister of the Gospel to discuss questions incomparable to those referred to; the nature and attributes of a God, Christ and holy living, redemption, eternal life, the future glory and the atonement of the Saviour. And while the physician is administering to the sick, coming in contact with loathsome and contagious diseases, the minister is effecting a cure that shall not only be effective here, but that shall be effective in the life eternal.

But not only is the preacher's office the highest on earth as to commission and themes, it still remains that he is revered and honored above all men. No man is more respected in any community than the man of sober life and pious tread, of holy living and devout conversation, the man who gives himself to the one work and who is concerned as to the affairs of earth only as they relate to the affairs of glory. The minister who in the atmosphere of his life as well as in his public and private deportment adheres to the eternal principles of Jesus Christ exalts himself in the eyes of the people who honor him and revere him as the representative of God on earth.

The SOUTHWESTERN in your charge will be your friend and helper in the raising of your church claims and a supporter of the pastor in all his plans for the uplift of the church.

Bishop Warren, our Senior effective Bishop, says: "No one should be an official member who does not take an Advocate." In the case of your officers it means the SOUTHWESTERN CHRISTIAN ADVOCATE. What about this?

Too Much Society and Too Little Church

By the Rev. Wm. McMorris

Using the above as my subject, I purpose to state some of my personal observations. Emphasis is placed upon *too much* rather than society.

My first observation is, that the spiritual life and interest of the Church of Christ are materially injured by the present operation of the multiplied secret societies. It is generally known that when and where too great prominence is given the secular life, it is given at the expense of the spiritual life. Our old-time blessed prayer and class meetings are fast becoming meetings of the past, because society meetings are held on the same nights. Members of the church *must* go to the society meetings. If they go to the church meetings at all, it is after the society meeting, and they are of little service, being more dead spiritually than alive.

Where society meetings and church meetings are held at the same time, it is needless to state which of these meetings the members of the church will attend. Some few, conscience-smitten, will try to attend both, going to the society first and afterwards call by the church meeting. All church meetings, largely, to succeed must meet so as not to conflict or interfere with society meetings. I know a church with a membership of over six hundred that had an attendance of twenty-five at class meeting, while at a society meeting only two hundred feet away, there were possibly three or four times as many members of this church.

Again, the church is being robbed of the use of its greatest and most blessed day of all the days—the Sabbath day, our Lord's day. This day is the Lord's day in a very peculiar sense. If His day, then His children's day, for worship and service.

Formerly this was day was scarcely ever used by societies, but now from early springtime till latter fall or winter time, the most popular society meetings and gatherings are on the Sabbath day. It is society anniversaries, society sermons, society installations, society excursions, and society funerals throughout the year. The church can scarcely plan and carry out any service, however important, upon the Sabbath without coming in conflict with special society meetings. Some unthoughtful ministers of the gospel, for either money or popularity, will give the use of their churches and themselves on such occasions, thereby teaching the superiority of the society to the church. When these kind of services are held by the societies, the other churches of the town or neighborhood had as well close their doors, with the following notice posted: "Gone to Society Sermon." In one case, a revival was going on, with many evidences of success, and a society closed it out on short notice. It is clear to my mind that this unheard-of society craze, now among our people—not even sparing women and children—has more to do with the cold and dead state of our churches spiritually (in many places) than anything else. Think of it: members go to church and talk more about society than religion. Officers even collect dues and assessments at the churches. Where is there any chance for the Holy Spirit?

My observation in the second place is that the present secret society interest is an enemy to the financial interest of the church. A recently emancipated poor people is taxed beyond their strength. Many are poor farmers, renting land and team and buying supplies on a credit. Some of these are members of four or five different societies, paying from three to six dollars admission fee; monthly dues and assessments from seventy-five cents to a dollar and twenty-five cents to each order. Add to this the cost of uniforms, special taxations, and the time used in attending the many meetings. It is impossible for people in our condition to carry such burdens and do our duty to the church. Those who persuade people into these organizations certainly know this. The different society books show that large sums of money have been paid in by those who started in and could not hold out, without receiving any benefit or anything in return. You can, and very often do, fail to support the ministry and church, and yet hang on as a member, but not so with the society. Money is what counts there. It is a shame that members of the church will put the society before the Church of Christ. If some owe both the church and society, and can pay only one, they will pay the society in preference to the church, and plead poverty as an excuse for not supporting the church. It has only

been since we have had these multiplied societies that the church must struggle so hard and resort often to questionable methods to raise money for ministerial support, for benevolent causes, and to repair and build churches. Houses of worship are rotting down. In the very shadow of these churches two-story society halls are built, by the same members of the church. Yet the people say they are too poor to build and repair churches. It takes a year or more, often, to build a church, but only one or two months to build a society hall by the same people. In almost any ordinary church you can find ten, twenty, and more, members who pay from twelve to fifteen dollars each per year to secret societies, and only fifty cents or a dollar each per year to the church. Some ministers who are members of these societies, and work in their interest, often are present and witness such humiliating scenes. The membership of the church in one circuit pay annually into societies the sum of \$2,150.00. The same members pay to the church an average of one dollar each annually. These kind say they are too poor to support the church, and the church wants too much money.

My observation in the third place is that the secret societies are taking from the church its most active and successful workers. Faithful men and women, active workers and helpers, especially in the financial matters of the church, are now becoming leaders and active workers in societies, and say they have no time to work for the church. Even the children who are active, and lead in the Sunday School and church work, are led from the church and school work into the children's department of the societies.

My observation in the fourth place is that the society is causing members of the church to lose sight of the importance of the church and its necessity. Some are saying that the society is as good or better than the church. Excuses for not attending church, etc., are often given, "I had to go to my society." The burial hymn and long prayers often heard at the opening and closing of societies are substituted for the church services. Some say, "We have good services at the society." Let me say, Remember that Christ established the church and is its Head. He is not so related to the society. God's first commandment is, "Thou shalt have no other gods before me." "Thou shalt not bow thyself down to them nor serve them."

My observation in the fifth place is that societies are destroying the Christian's sense of *Christian duty* and *Privilege*. Sick members of the church are neglected by their sisters and brethren. The dead is not respected, and little sympathy exhibited for the widows, orphans, and distressed, unless they are members of some society. Society obligations are put before Christian duties and privileges. I have known persons to die and you could scarcely get help to put the body in the hearse and grave, because they were not members of societies. In one case I had to help prepare the body for burial, act as pall-bearer, and officiate as minister, because the deceased did not belong to some society. It used to be asked at the death of a person, "How did he die?" Now the first question often is, "Did he belong to any society, and was he up with his dues?" More pity is expressed because he was not a member of some society or not up with his dues than is expressed because he died a sinner and his soul is lost in hell.

I observe in the sixth place that the main inducement offered to join and to work for these societies is the money to be made. This has brought about a bad state and condition of things. Speculation is going on to make money out of the death of members. Fathers', mothers', or children's *death benefits* are prized above all else. A few days ago a person in one of these societies with a policy died away from home. "The relatives sent word, 'You can send the body home if you will do so without using any of the policy money; if not, bury it there.' Make your own comment. Did you ever stop long enough to realize that members of societies get scarcely any benefit from the money they pay into these societies, to carry these policies? that others get all the benefit after they are dead? that some of these are very unworthy and did not as much as give you a drink of water? Is it wisdom, then, to neglect the church, even your soul, for naught? A stylish funeral after death, while the soul is suffering the torments of hell, is the reasoning of a fool. Evidently there is too

much society and too little church. In one small town of 150 of our people there are thirteen secret societies. In another of 200, there are fourteen societies. My honest opinion is that there is nothing in the societies for the good of the church, as they are now conducted. Traveling extensively through this section, I hear complaints on every hand that the societies are ruining the church. The whole tendency of the societies now is to lead the people from the church. Remember, I do not say that the societies teach any such thing, but that this is the effect of the societies, as now conducted, upon the churches. The Church of Christ must be supreme. It is divinely decreed. Nothing less will save the world. The church stands for all of man's good, for all time, temporal, spiritual, earthly, and eternally. To neglect or let the church suffer for earthly concerns is sinful and foolish.

The Christian minister who turns aside from his high and heavenly calling of preaching the Gospel of Christ, to work in the interest and for the promotion of societies and other causes that are not for the glory of God, but are actually against the interest of God's church and cause, can not justify himself before men or God. No amount of benefit, personal or otherwise realized, can justify a minister or Christian in working for that which is not for the glory of God. It is no credit to the Christian ministry that the colored ministers of the Gospel in the South are more largely responsible for the present existence of the host of secret society organizations than any other class of persons. "Woe be unto the pastors that destroy and scatter the sheep—the sheep of my pasture!" saith the Lord. Christ not only asked Peter did he love Him, but did he love Him *above* and *beyond* the world, enough to forsake the world and feed his sheep. Christ wanted to know of his disciples or apostles, not only that they loved Him, but whether they loved Him more than these (boats, nets, etc.). This supreme love of Christ was the secret of their success. These are my personal observations and honest convictions, written "with malice toward none and with charity to all." I stand for the supremacy of God's Church if I stand alone.

Meridian, Miss.

Make Yourself Worthy

BY C. H. WETHERBE.

A great many people complain of being despised and shunned by their acquaintances. Sometimes they say that it is because they are poor that they are thus treated. Many times I have heard poor people make such a remark. But I knew that it was not the real reason. They were unfavorably regarded by respectable people because their conduct was such that they were not worthy of the respect of good people. If you do not respect yourself enough to be honest, truthful and law-abiding, then you have no reason for complaining of being disrespected by honorable persons. A man cannot get drunk, lie and cheat, and then reasonably expect that he will have the esteem and support of upright people; and yet there are some persons who seem to think that they can pursue an evil course, and have the favorable opinion of respectable people at the same time. How very absurd that is! It is true that some rich people, living in fine houses and dressing fashionably, are respected by a considerable number of persons, although they themselves are morally corrupt. This shows the shallowness of such respecters. They are governed by the sight of riches and showy appearances. But people of strong mind and high principle have no true respect for a corrupt rich man. They are not influenced by fine clothes and pleasant manners. They look at the quality of one's moral character, and if he be honorable, they will respect and honor him, however poor he may be. This is a lesson which should be kept in mind by every young person, and even older ones. I say to my readers, make yourself worthy of the confidence and esteem of your fellows. You may have to struggle hard sometimes to do so, but it will largely pay you.

If thou art living a righteous and a useful life, doing thy duty orderly and cheerfully where God has put thee, then thou art making sweeter melody in the ears of the Lord Jesus Christ than if thou hadst the throat of a nightingale; for then thou in thy humble place art copying the everlasting harmony and melody which is in heaven.—Charles Kingsley.

The Italian vs. the Negro

By the Rev. M. C. Harrison

Allow me to call attention to your article of September 24th, relative to the *fiesta* celebrating the victory of Garibaldi and King Emanuel over the troops of Pope Pius, in 1876, by the Italian colony of the city of New Orleans.

Dear Doctor, you cited some striking facts relative to the march of the Italian in the commercial life in the United States. But, Doctor, there is another fact that is being observed relative to the "dusky" nation, and that is this: they do not hold out long on the farms. I have been for eight years, preaching on the farms among the Italians. I observe when the plowing and hoeing comes on, the Italian changes places. He makes a fine show on a parade and beside it, with his fruit basket, but he fails with the plow and hoe.

I am writing, from a country view, of the Negro *versus* the Italian. There has never been a time in all this Southland when the Negro was held in such high esteem as a farmer and blacksmith as he is to-day. Take, for example, the Miles Manufacturing Company, better known as "Burnside's" farms. They have eight farms, side by side, on the Mississippi Valley Railroad. My membership live on these farms. There are nearly two thousand Negroes on these farms. They all work for wages, 75 cents to 90 cents per day. All blacksmiths on these farms are Negroes. Fully three-fourths of the carpenters are Negroes. All the drivers are Negroes. The majority of the engineers are Negroes, and nine-tenths of the laborers are Negroes. This is one of the largest farms in the State. These Negroes plow daily seven hundred mules. They own fine horses, cows, buggies, and nearly every family a home in some town or parish. They buy their homes, rent them out, and still remain on the sugar farm. Water, wood and pasture for their stock are furnished free.

Now, there is another class of farmers in this State who own from two to one hundred acres of land. They work side by side with the poor white man. This class is the class that will "hold the fort," and there are thousands of them in this State alone. The Italian with his bananas never will supplant the Negro with his manual labor.

"There was a time when he had almost exclusive control of the trades, especially carpentry, brick masonry, blacksmithing, and the like." I agree with you, Doctor. These Negroes, who, at the time of which you speak, occupied the positions referred to, have moved up and taken the pulpit, professorship, editorialship and leadership which the white man held in days gone by. This naturally displeased the poor white man, who, deprived of his professorship and leadership among the Negroes, had to take up carpentry. Dear Doctor, if you were in the country and could see things as we see them, you would wonder what is going to become of the poor white man. The poor white man is in bad shape.

Here is a white man with five girl children and a delicate wife, all of whom he must support on a wage of \$1.25 per day. There are hundreds of such instances in this parish. All Negroes, male or female, can earn a "liven" when nine years of age.

The great *fiesta*, or annual celebration, of the Italians, to which you rang me up, is but to commemorate their escape from the plow and the hoe, to sell "bananas and cheap jewelry" to a like number of the black race. The frequent occurrence of "Black Hand" outrages among the Italians in your city is convincing evidence that they have reached the zenith of their progress along industrial lines, and retrogression has already begun.

There is not a nation in the history of all this world that has moved faster on all the lines to which you refer than the Negro, in forty-three years. The Negroes are on the farms of this Southland, and are there to stay. There are 800,000 Negroes in Louisiana—that's a very close estimate. There are not more than 115,000 in the seven cities of the State. Where are the other 685,000? Of course, they are on the farms and in the mills of the State. Three-fourths of the Negroes who live in the cities work on the farms. They live in the cities because of educational advantages available there for their children. "The Stupidity of the Negro." I don't think your subject has reference to the American Negro, as his great achievements, which stand out on the pages of history, and the

practical work that is being done, refute all imputations of stupidity or ignorance.

"The Rights of the Negro to be Respectable and Respected"

BY MRS. I. GARLAND PENN

Men and women everywhere are committing crimes of the vilest kinds, and we have often wondered why all Negroes are regarded as mean, low, degraded, good for nothing, because some degenerate, ignorant, shiftless Negro commits a crime which all sensible, right-thinking Negroes condemn, while white men commit similar or worse crimes, with no visible reflection upon the race or condemnation for any, save the individual himself. This state of affairs has brought to many of us restless days and sleepless nights. Often when the scenes were sickening, and there was seemingly no earthly refuge, we have fallen upon our knees, pleading earnestly for courage and Christian fortitude to bear the oppressions of man, which God, for some purpose best known to Himself, suffers us to endure for a while, perhaps that our lives may be brightened after passing through the crucible of fire. While we suffered and prayed, God put it into the heart of the kind, conscientious Editor of the *Central Christian Advocate* to send a message to the world, pleading for respect and consideration for deserving Negroes, those who would condemn crime wherever found, whether committed by a white, black or red man; Negroes who stand for justice and righteousness, whose home life is as pure and clean as that of any race; the Negro whose ability makes him the peer of any man when given the same advantages. We would style the article found in the *Central Christian Advocate* of September 9th, entitled "The Right of the Negro to Be Respectable and Respected," a reminder of man's duty to man. We wish that it might be read and carefully digested by every family in America, yea, every family in the world; that it might put certain men to thinking of their duty to their fellow men, and the divine relation of man to man; that it might turn the attention of the Negro to himself, causing him to so develop his mind and sweeten his character that he may be fully prepared to receive the best that can be given him. May the kind words of the editor in behalf of the deserving Negro sink deep into the hearts of other good men and women, springing up, bringing forth words of encouragement from them. May the fire run from heart to heart until the American Christian Negro may with a blessed assurance sing, "My country, 'tis of thee, Sweet land of liberty." South Atlanta, Ga.

How to Help Adeline Smith Home

Many of our friends not having much money to give feel that there is nothing they can do. For that reason I have asked the indulgence to drop this hint to our friends in the State of Arkansas and show them a way by which they may be truly helpful.

In our Northern States we have what are known as Deaconess' Homes. These Homes house from a dozen to two dozen consecrated women, who have given their lives to serve God in lowly places. When the rich and prosperous have forgotten how the other half live, these God-fearing women look after them and minister unto them in health, sickness, prosperity and death. These women and Homes are supported almost entirely by the free-will offerings of the people, not only by money, but they provide their milk, their butter, vegetables, meats, bedding, table-cloths, kitchen utensils, laundry utensils. Families in small towns in adjacent counties send barrels of fruit, barrels of potatoes, and boxes and barrels of everything. Now, our people could very easily, if properly managed, go to work and secure the co-operation of their friends, regardless of denomination, and thus send to us many things that would help us, and it would be just as valuable as money. Many of us raise more sweet potatoes in a year than we can possibly sell or dispose of. Why not pack them and send them by freight? You who live in fruit-growing countries, why not send a barrel or box of fruit? You who have cattle, why could you not send us some butter? And nearly all of our friends raise cattle and hogs. When you are slaugh-

tering for your own use, would it not be nice to think how you could serve God and help His cause along by including Adeline Smith Home, too, and sending some meats to us? In that way you would get in touch with the work, and you would feel you were ministering and helping your neighbor as well as yourself, thus helping to lift the pall of ignorance, superstition, jealousy, prejudice, self-centrism and self-bigotry.

Now, some one may say, "I have no children to send; it is not my duty." Ah, friend, you reason wrong. Some one made it possible for you to live; some one sacrificed for you when you could not help yourself. If God had reasoned from such a selfish viewpoint, we would not be enjoying the blessings of freedom or schools to-day. But He came to serve, and gave the best of His life, the best of Himself, that we in turn might be able to do the same. So stop reasoning that way, and say, I am going to help my people, for in helping them I help the whole wide world.

Suppose our friends who came to us just after the war, or our deliverance from slavery, had remained in their comfortable homes in the North, and argued as you presume to argue, we would not to-day have our schools nor industrial homes, nor magnificent array of splendid men and women. But they counted their lives not dear unto themselves; they were willing to sacrifice, asking for nothing in return. Who would plead our cause to-day and give intelligent information regarding the true progress of the Negro race, were it not for our friends who labor among us year by year right now? They are the live wires, keeping the people's hearts in touch with us. They share with us alike humiliations, and inasmuch as they are willing to live and labor for our benefit, let us look up into God's face and say, I, too, will put my shoulder under the burden and help in this good work. Kind friends, write to us and inquire what you can do toward helping our girls and boys to become better, and we will tell you very soon how you may help. Let us with one mind and one heart labor and toil day by day, ever looking for the happy time when all peoples shall be one in Christ Jesus.

Faithfully your co-laborer,

HILDA M. NASMYTH.

Annual Meeting Woman's Home Missionary Society

Twelve missionaries from their respective fields of labor are expected to deliver addresses at the Annual Meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church, to be held in the Church of the Covenant, Philadelphia, Pa., October 21-28.

Mrs. A. C. Clark will represent the East Boston Immigrant work; Miss Alma Mathews, the work at New York port of entry; the work for colored girls in the South will be represented by Miss Flora Mitchell, Thayer Home, Atlanta, Ga.; Mrs. Hilda M. Nasmyth, Adeline Smith Home, Little Rock, Ark., and Miss Ella Becker, E. L. Rust Home, Holly Springs, Miss., and the work for white girls in the South by Miss Emily Bartholomew, Mitchell Home, Lenoir, N. C., Mrs. C. H. Wertenberger, Bennet Home, Clarkson, Miss., and Mrs. Anna D. Elder, McCleskey Home, Boaz, Ala.; Spanish work by Miss Mathias, Superintendent of Frances De Pauw School, Los Angeles, Cal.; Alaskan work by Miss Mabel Benedict, Jesse Lee Home, Unalaska, Alaska; Japanese work, Miss Margarita Lake, Superintendent of Home in San Francisco, Ca., and the Chinese work by Miss Carrie Davis and eight children from the Chinese Home in San Francisco, Cal.

MRS. F. A. AIKEN,

Recording Secretary.

A book has yet to be written on the silent friends of great reformers, the men who stood behind the scenes and were content to be unknown.—Rev. W. J. Dawson.

I have known pious persons, rich in good works outside the home, who yet drive those with whom they live into various stages of indignation, revolt, and unbelief by their well-meant homilies. Generally speaking, our religion is best shown by words to strangers and chance acquaintances, but by our lies to those who are always with us. If we live aright in the home our words are unnecessary; if not, they are hurtful.—"On the Art of Living Together."

THE CHRISTIAN LIFE

Into Harbor

"If you reach heaven," says Dr. Cuyler, "you will come as I have often seen vessels come into the harbor at New York, with the anchor swinging proudly at the prow." "There are ships," said the eloquent Melville, "that never go down in life's tempest. They shall be in no peril when the last hurricane shall sweep the earth and sea and sky, and when its fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are the faithful ones whose souls were anchored to Jesus Christ.—Selected.

The Cross to Be Carried

Christ did not command His disciples to seek out a cross, or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was there, in their lives, ready for them. It remains so to-day. Each man or woman, ready to obey Christ, will find the cross at hand, in daily life, waiting to be taken up. Many Christians prefer to sing about the cross, to sentimentalize about it, rather than to life and carry it in the shape of a quarrelsome relative, or uncongenial work, or strict economy and self-denials in home life. The cross is not pleasant, never was, and never can be so. It means crucifixion, not talk. The reason that some Christianity is so unsubstantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more.—J. R. Miller.

The Real Happiness

A minister found that the members of his church were becoming sad and gloomy. He set them to working and giving and praying for the people of India, who worshipped idols, and did not know that God loved them. Soon he found his people becoming bright and happy again. God blessed them when they tried to be a blessing to others.

A London rector tells of two sisters whom he knew in early life. One of them married a lord and spent her days in entertaining company, dressing and seeking all the pleasures that wealth and high position could give. The other married a workingman, and, with a sick husband most of the time, had to work with her own hands for the support of her family. The rector visited them in their homes. He found the rich woman melancholy, critical, and sour, while the poor woman was joyful and contented, her heart full of song, and her face beaming with the light of peace and happiness within. The difference was to be found in the purpose of their lives. One had a serious purpose and lived for others; the other had little purpose above that of self-gratification. One with great burdens of poverty was rich in Christian graces and real enjoyment; the other, with no care for this world's goods, and no hope of the beyond, was discontented and miserable.—Selected.

Behind the Veil

Beneath the starlit blue
All nature sleeps,
The moon her vigil keeps—
Her vigil true.

Beyond the starry sky,
The moon so pale,
Sits Christ behind the veil
With watchful eye.

Behind the hidden veil!
O blessed thought
With benediction fraught—
Though all else fail.

—Sel. Russell Downie, in the Westminster.

"He Will Give Them Back"

Author Unknown.

We are quite sure
That He will give them back—bright, pure and beautiful.
We know he will but keep
Our own and his until we fall asleep.
We know he does not mean
To break the strands reaching between
The Here and There.
He does not mean—though Heaven be fair—
To change the spirits entering there, that they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.

He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us—you and me—and be so glad
To meet us that when most I would grow sad
I just begin to think about that gladness,
And the day
When they shall tell us all about the way
That they have learned to go—
Heaven's pathways show.

My lost, my own, and I
Shall have so much to see together by and by,
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.

I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that His Heaven will be
Most glad, most tided through with joy for you
and me,
As we have suffered most.

God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one, though separate, mystified—
And meant to break
The quivering threads between. When we shall wake,
I am quite sure, we will be very glad
That for a little while we were so sad.

—In The Sunday School Times.

Ministers would be shams and make-believes without the big, warm, throbbing human hearts which they saw in their own fathers and mothers; that divine spirit of love which in their souls they believed to be the sign, the earnest, the pledge, and seal of immortality.—Rev. Hugh Falconer.

As a Mother Comforteth

We know our best friends only when we walk with them through their Valley of the Shadow of Death, and they with us through our dark valley. We know God best only when He is our Companion in our tears; when we see Him in the darkness; when He is with us in the furnace of fire. "As one whom His mother comforteth, so will I comfort thee," says Jehovah. Did you ever notice how a mother comforts her sobbing child. The father stands by his side, brushes off the dirt which has come upon his clothes from the fall, and counsels him to be brave. The mother picks him up, holds him to her breast, stills his sobbing by her strange hypnotic power, pours her own life into his, and in a moment or two he is looking up into her sympathetic face with a smile through his tears. She has given to him strength to meet his trouble. So God comforts His child. He takes us to Himself, and we never see Him so plainly or understand Him so well as when He reveals Himself to us in the chamber of sorrow.—Dr. Lyman J. Abbott.

Personal Evangelism

When the duty and privilege of personal evangelism comes so forceful into the hearts and lives of God's people that they will go out, each and all, and bring their friends and neighbors and loved ones to Christ, there will be no difficulty in securing the salvation of the world. Christians must bring others to Christ. When the church is aroused and consecrated, it can take the world. If the world remains unsaved, it will be because the church is willing for it so to remain.

Happiness as a Test of Truth

"If your belief does not make you happy, it is not true," said a man the other day. The saying sounded well. The man had caught a part of a great truth, but the use he at once made of it showed that he had caught only a part, and was looking at that wrong end foremost. Plenty of persons are making the same mistake.

It is surely a very comfortable theory of life that only what makes one happy is true, and that whatever makes one happy is thereby proved to be true. If you find pleasure in doing anything, then that is what you ought to do. If anything costs a struggle, it is not for you to do. There can be no disagreeable duties, because what is disagreeable is not duty; there can be no hard truth, because what is hard is not true. It does not make me happy to know that I have a painful disease; therefore I have not. It does not make me happy to know that I have no money, therefore I must be rolling in wealth. But will the man with this pleasant theory accept it as a discharge of all debts due to him?

But is it not true that wisdom's ways are ways of pleasantness and all her paths are peace? Did not Christ give as a reason for declaring the truth to his followers the purpose that their joy might be full? Are we not right in claiming that discipleship is the door to the happiest life here and hereafter?

Part of the trouble is with the fact that the kind of happiness that comes to the Christian is one to which others are strangers. The coward does not know the happiness belonging to a patriot glad to yield his life for his country. The unbeliever can not imagine fullness of joy in one marching forward to a cross, nor understand how there can be a song in a heart that awaits a dungeon and a stake. The path that leads to blessedness passes through many an experience that in itself does not add to happiness, notwithstanding what it afterwards yields. There may be many a truth resting on Christ's word that is a baffling mystery and tries our faith. The whole test of a truth is not in the happiness it brings at the moment. A life is indeed wrong that has not learned the lesson of the Beatitudes, but its happiness rests on the sure basis of an unwavering faith that everything is in the hands of a loving Father, a faith unmoved by trials that may be severe and puzzles that our ignorance cannot solve.—Selected.

Nuggets

BY HENRY F. COPE.

If He leads we cannot be alone.
The truly kind never lack for kin.
The great heart never has room for enmity.
You cannot work for God without waiting on God.

He always wastes time who cannot wait God's time.

A capacity to admire is evidence of some right to be admired.

Great joys are the right of those who can bury their wrongs.

Sympathy with the hearts of men always strengthens their hands.

It's a great thing to do the right, but still greater to do it in the right way.

The tactful man is simply the one who feels the hearts of men, and not the one who tries to fool their heads.—Ex.

HOME AND YOUNG PEOPLE

Just Keep On Keepin' On

If the day looks kinder gloomy,
And your chances kinder slim;
If the situation's puzzlin',
An' the prospect's awful grim;
And perplexities keep pressin'
Till all hope is nearly gone,
Just hristle up and grit your teeth,
And keep on keepin' on.

Fumling never wins a fight,
And frettin' never pays;
There ain't no good in broodin' in
These pessimistic ways.
Smile just kinder cheerfully,
When hope is nearly gone,
And bristle up and grit your teeth,
And keep on keepin' on.

There ain't no use in growlin',
And grumblin' all the time;
When music's ringin' everywhere,
And everything's a rhyme.
Just keep on smilin' cheerfully,
If hope is nearly gone,
And hristle up and grit your teeth,
And keep on keepin' on.

—Selected.

"I believe in the sacredness of the human body, this transient dwelling place of a living soul, and so deem it the duty of every man and woman to keep his or her body beautiful through right thinking and right living."

No Room for Cowards

The world has no room for cowards. We must all be ready somehow to toil, to suffer, to die. And you are not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from your daily victory or defeat.—R. L. Stevenson.

Thought She Knew Him

A short time ago a surgeon had three leg amputations in a week. The unusual number caused talk in the surgeon's household, and his little daughter Dorothy was greatly interested. A few days after the last operation the surgeon's wife and little Dorothy were running in the attic. In a trunk was found a daguerreotype depicting a girl about eight years of age. The portrait, through a peculiarity of pose, showed only one leg of the subject, the other being doubled up under her.

"Whose picture is that, mama?" asked Dorothy.
"Mine. It was taken when I was a child not much older than you are now."
"Did you know papa then?"
"No, dear. Why do you ask?"
"I thought maybe you did, 'cause you've only got one leg."—Delineator.

Enjoying things which are pleasant—that is not the evil; it is the reducing of our mortal self to slavery by them that is.—Carlyle.

Building a Life

BY J. M. JACKSON.

"The artist is greater than the picture, the singer more than the song," but no one ever rose higher than their thoughts or their own ideals, "for as a man thinketh in his heart so is he." Do you wish to become a person of strong character? Do you wish to enjoy a life of usefulness? Then practice those qualities which build character; do those things which are useful and needful in a busy life. Do you dream of doing things? Then do not fail to do the little things of life as they come to you, "for we only learn to do by doing." You must be ready and willing to accept small responsibilities, for the lesser things prepare for the greater, and this brings to mind the well-known saying, "Despise not the day of small things."

"The smallest jewel will sparkle with light,
A blade of grass tells of God's might."

"The oak sleeps in the acorn; the bird waits in the egg, and in the highest vision of the soul a waking angel stirs." So it is in your life, for locked up in your heart are the seeds of a richer life; and your soul is being fanned into a flame which, some day, will burn up all the chaff and leave the glittering gems of a rich character. A character and life which will do and dare for God and humanity as none before have thought possible. You say life is hard; life is a task in which only a few are allowed to compete. If that were so, there would not be much use to try for the good and noble things which go to make up a successful life. But it is not so, for each one can compete and be successful in building a life of which the Master will give a blessing.

Some More Don'ts

Don't, if you are a young girl, allow your acquaintances to say anything in your presence that cannot be said in the presence of your parents.

Don't allow ridicule of sacred things to go unrebuked. Don't laugh at such ridicule and don't repeat it.

Don't be led into doing things harmful to others because those things are not harmful to you. "If meat make my brother to offend, I will eat no meat."

Don't dress in a very striking way, either on or off the street. Don't wear showy jewelry and cheap lace flounces and gaudy artificial flowers in profusion. Simplicity of dress is particularly becoming to girlhood and is an indication of refinement of character.

Don't dress for church or Sunday school as you would dress for a party. Many a poor girl has been kept from Sunday school because her clothes, the best she could afford, were in such marked contrast to those worn by the rest of the class. The Sunday school room is a poor and glaringly inappropriate place for the display of one's wardrobe.

Don't be affected in your manner or conversation. Affectation is never agreeable and it deceives no one. Be natural. It is one of the chief charms of girlhood.

Don't be led into thinking that a pert, flippant manner adds to your charms. It repels rather than attracts those whose friendship would be of value to you.

Don't allow a coarse word or a word of slang to escape your lips. It is simply painful to hear a young girl using such words and phrases. It is a positive injury to her character in the eyes of many, and it certainly indicates a lack of spirituality in young Christians.

Don't be afraid of being too strict in your views regarding the life of a Christian. There is far greater danger of your being too lax in your views. Have the courage of your most profound convictions and you will grow in grace as well as in the high respect of those whose eyes are upon you.

Don't fail to "show your colors" by speaking a word for the truth and for the right whenever the opportunity offers. You are failing in your duty to yourself and to your God if you keep silence when you should speak the right word at the right time.—*Round Table.*

Cinthy's Temptation

By Maggie Shaw Fullilove

It was a late November day. The snow fell continuously, while fierce gusts of wind swept it in eddying whirls through the village street. Trees, which but a few hours before had stood like sentinels, grim and tall, now bent and swayed as the blast went by. It was a study to watch the quivering and fluttering of a faded leaf, still battling for its place until forced to yield to superior might. Then, torn from its anchorage, it drifted hither and thither, sometimes finding short rest in some sheltered nook, then again pursuing its trackless course.

Little Cinthy, sitting with her face pressed against a cold and cheerless window, had been watching for an hour such a scene as I have just described. Suddenly she was aroused from her day-dreaming by a voice from the little bed in the corner saying, "Cinthy, are you there?" Quickly she sprang to the bedside of the little sufferer and, bending over him, caught the half-whispered words from the fevered lips: "Can you get the apples, Cinthy? Oh, I want one—just a big, red, juicy one, sister dear!"

"You shall have it, and more, too, little brother," said the girl, bending lower to stroke the thin little face till he was fast asleep. Then, slipping away, she gathered a bundle of sewing which she had just finished for Mrs. Nelson. She must take the money which she would get for the sewing and buy apples for the little one, in spite of the fact that it meant a few loaves of bread less. Slipping through back alleys and down dirty and cheerless streets, she reached Mrs. Nelson's. The lady herself met her at the door and took the sewing, without offering the child a cent for her trouble.

"Please, ma'am,—the voice began, but the door was closed, and poor Cinthy stood helpless in the cold wind.

Mrs. Nelson was not a mean woman at heart. There were a number of callers waiting for her, and in her eagerness to get back to them, she neglected to give the child her money.

She heard but did not heed the voice outside. Cinthy turned her steps toward the village store.

She could not return without the apples. On entering the store she found no one in the front part, but she could hear the keeper splitting kindling wood in the back yard.

Grasping a basket, she hastily filled it with large and beautiful apples, and, stealing noiselessly out, she sped homeward. Bounding up the steps, she soon stood beside the bed holding two great red apples before the boy, who eagerly seized one and ate it greedily, trembling in his weakness and hunger. Just then the door opened and a messenger boy from Mrs. Nelson slipped a shining quarter into Cinthy's hand, and was gone.

It was nearly night, and so cold! Something in Cinthy's heart kept telling her that she was a rogue. She was not yet old enough to know the awfulness of her crime. Not heeding the lateness of the hour, she slipped out once more and ran towards the village store, holding in one hand the shining quarter. All out of breath, she reached it just at dusk. Timidly she went up to the counter, saying, "Here's a quarter for your apples." Then in a brave little voice she told about the little one at home, left to her care, and of her stealing the apples to keep her promise. There were big tears in her eyes as she spoke of the apples, and, holding up the quarter, she asked: "Will the good Christ forgive me for stealing if I pay for them?"

"Yes, yes, child; certainly this time. But do not do it again. God bless you," he said.

With lighter heart Cinthy ran away home. Colder and colder grew the night. As she ran, with every step she prayed that the little one might live till she could reach him. There was no bright fire on the hearth to warm him, no good, warm blankets to protect him from the cold. Breathless, she reached the steps which led up to their room. She stopped, fearing, she knew not what. Just then she heard the voice, the poor little weak voice, sobbing, "Cinthy, are you there?"

A few moments later the kind-hearted storekeeper found her kneeling there beside the boy, pressing her face close to his and sobbing as if her heart would break. The apples lay scattered over the floor, as red and beautiful as ever.

INTERNATIONAL LESSON

Fourth Quarter.—Lesson III October 18, 1908.—Title: "David's Kindness to Jonathan's Son."—(1 Sam. 9) Golden Text: "And be ye kind one to another, tender-hearted, forgiving one another"—(Eph. 4:32)—Hymn No. 554.

DAILY HOME READINGS.

October 12, Monday—2 Sam. 9.
" 13, Tuesday—1 Sam. 19:1-18.
" 14, Wednesday—2 Sam. 16:1-14.
" 15, Thursday—2 Sam. 19:24-60.
" 16, Friday—Job. 29:11-25.
" 17, Saturday—Luke 6:27-38.
" 18, Sunday—Matt. 25:31-40.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

One of the greatest needs of the world to-day is more of the milk of human kindness. There are thousands of sufferers who would be more patient in their suffering if their fellows would show more kindness towards them. The cry, "No man cometh for my soul," may be heard all around us. This should not be. No one should permit himself to become so selfish and indifferent to the needs of his fellow man as to deny him the good cheer and comfort that come from the manifestation of a little kindness towards him. Gentleness and kindness characterized the lowly Nazarene. "He went about doing good." It was his joy and delight to sympathize with suffering humanity. We should emulate His example. The measure of our kindness, forgiveness, and forbearance should be that of His to us. He loved us and gave Himself for us. Regardless of sinfulness, He bears with us most patiently, and stands ever in readiness to forgive us our transgressions against Him. And then, how tenderhearted He is! All classes of humanity could, and even now can, approach Him. Thus it was the poor, the lowly and the outcast came unto Him. It should be the same with His followers now. Kindness and gentleness will win when all other means fail. "Men and women who will never be reached by denunciation and argument are ready to respond to the gentle and gracious touch of kindness, sympathy and genuine brotherly love." Let us seek more of that grace and thus be instrumental in the hands of the Master in bringing back the world unto God.

Though David was now king of all Israel, he did not forget his promise to his friend Jonathan. That covenant—the covenant of friendship—was still remembered and its fulfillment, as shown in our lesson to-day, forms "one of the brightest spots in the history of David." Many had been the trials through which David had passed since he parted with his friend, many the changes that had come to him, but he proved faithful to his word and, when the time came, showed kindness unto Mephibosheth, Jonathan's only living son. For a while David did not know of his existence, for at the time of his father's death, he was but five years of age. Twenty-two years had passed since then, during which time he dwelt in the home of Mochir. Learning of his dwelling place, David sent for him and told him that because of his friendship for his father, he would care for him all the rest of his life. This was certainly most welcome news to Mephibosheth, for he was lame and unable to provide for himself. So David gave him the estates that belonged unto his grandfather, and caused him to eat continuously at his table.

LIGHT ON THE TEXT.

1. *And David said.* Being now at peace and intent upon the establishment of a kingdom that should be permanent and renowned, David has time for reflection. It was while in this mood that he reverts to forgotten duties overlooked in the pressure of other business. *Is there yet any that is left of the house of Saul?* Isk-bosheth was dead, also the seven other sons of Saul, hence the inquiry. *That I may show him kindness for Jonathan's sake?* David had formed a compact of friendship with Jonathan which was intended to extend to his children. Hence his desire to know whether or not any of his friend's descendants were alive.

2. *And there was of the house of Saul.* Of Saul's household. *A servant whose name was Ziba.* Though a Jew, he was, nevertheless, a bond servant. *And when they had called him unto David.* Had informed him that the king wished to see him.

*The king said * * * Art thou Ziba? * * ** Thy servant is he. The oriental form of question and answer. Concerning Ziba little is known. The supposition is that he must have been highly regarded by Saul.

3. *The king said, is there not yet any of the house of Saul?* Knowing that he had been one of Saul's trusted servants, the king naturally supposed that he would know of the existence of any of Saul's and Jonathan's descendants. *That I may shew the kindness of God unto him?* His reason for making the inquiry. *And Ziba said * * * Jonathan hath yet a son which is lame on his feet.* Gives the king the desired information. The cause of Mephibosheth's lameness is given in 2 Sam. 4:4.

4. *Behold, he is in the house of Machir * * ** in Lodebor. Machir was, doubtless, a rich and influential man. He showed David kindness at the time he fled from Absalom. Lodebor was on the east side of Jordan, near Mahanaine.

5. *Then King David sent and fetched him.* Sent messengers for him.

6. *Now when Mephibosheth * * * * was come unto David.* Having been informed that the king desired to have him come unto him, Mephibosheth tarries not, but hastens into his presence. *He fell on his face, and did reverence.* The usual manner in which an inferior acted when he came into the presence of a superior. It may be, also, that he was fearful of personal harm and acted thus as an indication of submission. *And David said, Mephibosheth.* Addressed him directly. *And he said, Behold thy servant. I am he.*

7. *And David said unto him, Fear not.* Seeing that he was somewhat fearful, David promptly assures him that he need not be. *For I will shew thee kindness.* My reason for sending for you is not to harm, but to help you. *For Jonathan thy father's sake.* As your father was kind unto me, in my troubles, so shall I be kind unto you in your affliction. *Will restore thee all the land of Saul thy father.* Saul was, really, his grandfather. His

possessions were in Gibeah of Benjamin. (See 1 Sam 9:1-3.) Whatever these possessions were, they should now be his. *And thou shalt eat bread at my table continually.* This was regarded as a great distinction; yet, though a cripple, he was still a king's son, and should accordingly be honored. Thus did David show him "the kindness of God," for his father's sake.

8. *And he bowed himself.* "Did obeisance." His feelings were different now. He was no longer fearful, but grateful. *And said, what is thy servant?* Who am I, that I should thus be honored by the king? *That thou shouldst look upon such a dead dog as I am?* An oriental form of exaggeration, indicating abject humility. The king understood him, having previously made use of the same, or similar, expression. (See 1 Sam. 24:14.)

9. *The king called to Ziba.* The one from whom he had received information concerning Mephibosheth. *And said unto him, I have given unto thy Master's son all that pertained to Saul and to his house.* Informs him that the lands once belonging unto Saul were now transferred unto Mephibosheth.

10. *Thou, therefore, and thy sons and thy servants.* Ziba had fifteen sons and twenty servants. These, together with the women and children, formed a large company. But Saul's possessions, or lands, were large, and needed a large force to look after them. *Shall till the land for him.* It was no uncommon thing for king's to be tillers of the soil in those days. *That thy master's son may have food to eat.* Provisions for the maintenance of his household. *But Mephibosheth * * * shall eat bread always at my table.* Shall be a member of the royal family and abide with me.

11-13. These verses tell us of the willingness with which Ziba entered into the discharge of the new and unexpected responsibilities that had thus come upon him. Also of how Mephibosheth, although "lame on both his feet," became a member of David's household and ate bread continuously at his table. We also learn that he had a son called Micha, who dwelt in Jerusalem. Being the great-grandson of Saul, he, doubtless, was allowed to maintain a princely retinue on his father's estate. Thus David kept his pledge unto Jonathan and showed that he regarded a vow as being sacred and inviolable.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE DEVOTIONAL TOPICS

October 18:

The Value and Power of Missionary Information

(Acts 11:4, 15-21; 15:6-12.)

(Studies in Church Benevolence.)

BY GEORGE F. SUTHERLAND.

The Theme and the Scripture.

It seems strange to us that Peter should be compelled to stand up before a congregation of Christians and defend himself because he had preached the gospel to the Gentiles. And yet we are told that the apostles and brethren "contended with him" because he had fellowship with foreigners. Peter, however, "rehearsed the matter from the beginning," and they were soon convinced that he was right. Those who contended with Peter were prejudiced, and their prejudice had to be removed. This was done by information. As soon as he had made the matter plain, and had shown them how the Spirit had come upon the Gentiles, they not only ceased contending, but "glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." This did not settle all the questions between the Jews and Gentiles, but Christians could not long hesitate in the face of such an argument. They began almost at once to organize for missionary effort.

The Meaning of the Theme.

Prejudice and indifference concerning missions have existed in the Christian Church from the time of Peter until now. Information will remove it now as it did then. The church will never care whether the world is saved or not until it knows the need of the world. The missionary from the frontier and the far distant land who pleads for money

and help will find many Christians who will "contend" with him, and his pleadings will be in vain unless they are backed up by information.

In Peter's day an address was a sufficient means of spreading this information, but he had only a few people to inform and only one incident to relate. Now the campaign has broadened so as to take in every home and foreign problem, and millions of Christians must be informed. The missionary can not meet the entire church face to face, and the problems are so many and so varied that study is absolutely essential to a comprehensive understanding.

Prayer in the Meeting.

Pray for the spirit to guide in the organization of one or more Mission Study classes.

Pray for the general mission study movement, and that many classes may be organized at this time.

Pray for the Young People's Department, that the leaders may have wisdom in directing the campaign.

Pray for the home and foreign missionaries, especially those in whom you are directly interested.

Pray for converts in home and foreign fields, that they may be steadfast and immovable in their faith. —From Notes on the Epworth League Devotional Meeting Topics.

Nothing so hinders us in what we are doing as to be longing after something else; in so doing, we leave off tilling our own field, to drive the plough through our neighbor's land, where we must not look to reap a harvest; and this is mere waste of time. If our thoughts and hopes are elsewhere, it is impossible for us to set our faces steadily towards the work required of us.—St. Francis de Sales.

SOUTHWESTERN DAYS

PASTOR	CHARGE.	DATE.	PASTOR	CHARGE.	DATE.	PASTOR	CHARGE.	DATE.
L. G. Gregg, Easley, S. C.		Oct 11, 18, 25	A. Johnson, Florence, Miss.		Oct. 18	J. A. Tillory, Hempstead Clr., Tex.		Oct. 31-Nov. 1
Jesse E. Holmes, Bay St. Louis, Miss.		Oct. 11	P. H. Rembert, Fayette, Miss.		"	W. R. R. Duncan, Hot Springs, Ark.		Nov. 1
W. H. Jones, Franklin, La.		"	O. M. Richie, Decatur, Ga.		"	C. A. Wallace, Arcadia, Okla.		Nov. 1
D. F. Dudley, Couparie, Miss.		"	W. A. Holmes, Brunswick, Ga.		"	L. L. Neal, Jacksonville, Tex.		"
H. H. Qualls, Belton, Miss.		"	Wm. Mooney, LaGrange, Tex.		"	T. H. Woodley, Fordsville, N. J.		"
P. L. Jackson, Livingston, Texas.		"	A. D. Harris, Spartanburg, S. C.		"	Wm. R. Eddy, Orangeburg, S. C.		"
B. S. Kirk, Roanoke, Ala.		"	C. E. Bradford, Darrow, La.		"	John H. Cook, Crystal Springs, Miss.		"
T. L. Ferguson, Cincinnati, Ohio.		"	H. W. Woods, Pearlinton, Miss.		"	L. N. Richardson, Waco, Texas		Nov. 1
J. C. Williams, Waycross, Ga.		"	J. M. Shumpert, Jackson, Miss.		"	W. T. Brantley, Rome, Ga.		"
Thos. L. Inghram, Brooksville, Miss.		Oct. 11	J. W. Bowlin, So. Atlanta, Ga.		"	T. R. Fletcher, Troy, Ohio.		Nov. 1
S. M. Haynes, Jeanerette, La.		"	W. E. Blackson, Goliad, Tex.		"	J. H. Grant, Millen, Ga.		Nov. 1
L. L. Greene, Baker, La.		"	M. M. Muldren, Bellville, Tex.		Oct. 18	W. Singleton, Oberlin, Ohio.		"
T. B. Barnes, Heads, Miss.		Oct. 11	J. W. Williams, Helena, Ark.		"	J. H. Bynum, Tuscaloosa, Ala.		"
B. R. Jackson, Slaughter, La.		"	A. E. Franklin, Aberdeen, Miss.		"	E. D. Petty, Oxford, Ga.		"
W. L. Amos, Boyce, La.		"	G. W. Carter, Leona, Texas.		"	A. G. Stephens, Hagan, Ga.		"
J. D. Evans, Sturgeon, Mo.		"	R. C. Worsham, Alexandria, La.		"	F. J. Jacobs, Fayetteville, Ark.		"
J. J. Woolridge, Jackson, La.		"	J. F. Page, Greenville, S. C.		"	Lewis S. Price, Sylacauga, Ala.		"
A. T. Stephens, Vanburen, Ark.		"	G. A. Shanklin, Groesbeck, Tex.		"	L. L. Neal, Jacksonville, Tex.		Nov. 1
G. W. Welr, Damon, Ark.		"	W. H. Simpson, Newport, Ark.		"	A. A. Wright, Ripley, Miss.		"
B. J. Reddix, Lake Charles, La.		Oct. 11	J. D. Evans, Auxvasse, Mo.		"	W. W. Randall, Colmesneil, Tex.		"
H. A. Johnson, Corinth, Miss.		Oct. 11	A. C. Mitchell, Bell Rose, La.		"	J. W. Byrd, West Point, Miss.		"
M. C. Harrison, Union, La.		"	Samuel L. Hopewell, Pittsburg, Pa.		"	E. L. Powell, Bonita, La.		"
W. B. Crenshaw, Mitchellville, Tenn.		"	J. H. Hackett, Augusta, Ark.		"	E. M. Dukes, Columbia, Miss.		"
A. L. Gabriel, East Calvert, Tex.		Oct. 11	Wm. Perry, Cedar Bluff, Ala.		Oct. —	A. R. Howard, Bamberg, S. C.		Nov. 1-8
D. Harrison, Berwick, La.		"	R. L. Carpenter, Biloxi, Miss.		Oct. 25	J. W. Irvine, Shelbyville, Ind.		Nov. 8
J. H. Kemp, Valdosta, Ga.		"	David Hall, Horatio, Ark.		"	S. C. Crandall, Whitesville, —		"
D. H. Young, Longstreet, La.		"	H. Rountree, Meridian, Miss.		"	I. L. Pratt, Hattiesburg, Miss.		Nov. 8
W. B. Lott, Georgetown, Tex.		"	O. Gillespie, Goodman, Mo.		"	J. W. Jefferson, Galena, Md.		"
W. J. Hampton, Clarence, La.		Oct. 11	J. W. Moultrie, Bennettsville, S. C.		"	Thomas A. Hampton, Fordoche, La.		Nov. 8
Geo. A. Sissle, Cleveland, Ohio		"	J. D. Pool, Rosedale, La.		"	L. M. Moore, Nashville, Tenn.		"
P. C. Coulton, Gray, La.		"	Jno. Wise, McCreas, La.		Oct. 25	Rev. Robt. Jones, Clinton, La.		Nov. 8
Jos. M. Deas, Fernandina, Fla.		Oct. 11	J. T. Cannon, Okolona, Miss.		Oct. 25	A. Reld, Quitman, Miss.		"
T. R. Wamble, Clow, Ark.		"	A. B. Britton, Rosehill, Miss.		"	G. A. Deslandes, Galveston, Texas.		"
C. C. Scruggs, Yoakum, Tex.		Oct. 11	J. H. Ham, Timmons, S. C.		Oct. 25	G. W. White, Mexia, Texas.		"
G. A. Payne		"	F. L. Woods,		"	M. B. A. Cain, Saratoga, Ark.		"
D. Shelby, Dennis Mills, La.		"	Q. Austin, Haynesworth, Fla.		"	A. E. Quick, Orangeburg, S. C.		Nov. 8
J. H. C. Means, Capleville, Tenn.		Oct. 11	S. A. Kelley, Anderson, Tex.		"	W. D. Riggins, Jennings, La.		"
W. R. Jeroay, Summerville, S. C.		"	R. M. Phillips, Brandon, Miss.		"	E. J. Harrison, Zachary, La.		"
W. L. Lee, Oskaloosa, Ia.		"	M. S. Johnson, Leitchfield, Ky.		"	C. W. Walton, Pleasant Ridge and Norfolk, Va.		Nov. 8-15
R. J. Shipp, Catawba, N. C.		"	D. F. Branch, McMinnville, Tenn.		"	R. B. Anderson, Newton, Miss.		Nov. 15
J. H. Timmons, Maysville, Tex.		Oct. 11	R. L. Carpenter, Biloxi, Miss.		"	N. H. Ison, Sardis, Miss.		Nov. 15
A. C. Stephens, Van Buren, Ark.		"	E. J. Kight, Jonesboro, Ga.		"	G. Orange, Itta Bena, La.		"
J. H. Thompson, Mason, Tenn.		"	T. McFarlan, Central, S. C.		"	H. W. Timmons, Lexington, Ky.		Nov. 15
A. Martin, Mandeville, La.		"	B. J. Roberson, Crawford, Miss.		"	T. B. Snowden, Staunton, Va.		"
A. B. Evans, Lamar, Ala.		"	W. M. Stairs, Manton, Ala.		"	G. W. Covington, Jacksonville, Fla.		"
J. A. Patterson, Gulfport, Miss.		"	J. W. Queen, Hampton, Ga.		"	W. A. Rogers, Hernando, Miss.		Nov. 15
J. O. Lee, Atoka, Okla.		"	M. C. Cavines, Lockhart, Tex.		"	J. W. Winbush, Greenville District, Miss.		Nov. 15
M. Cooper, Covington, La.		"	E. Henderson, Groesbeck, Tex.		"	P. W. Harton, Blackstone, N. C.		"
F. S. Brown, Gray, La.		"	J. A. Vincent, Pineville, La.		"	D. Garner, Campti, La.		"
J. W. Watkins, Eastman, Ga.		"	D. H. Martin, Thomasville, Ga.		"	E. D. Chapman, Moss, Miss.		"
W. O. Pearson, Opelika, Ala.		"	W. H. Lang, Cheneyville, La.		"	J. W. Walter, —, Miss.		"
B. S. Cooper, Oswego, S. C.		Oct. 11-18	M. S. Goins, Morgan City, La.		"	J. D. McCain, Spring Creek, La.		"
D. D. Williams, Laplace, La.		Oct. 15	Wm. Jones, Eutaw Ala.		"	Joel C. Carson, Evansville, Ind.		"
S. T. Walker, Pontotoc Ct., Miss.		Oct. 15	L. M. Hagood, Indianapolis, Ind.		Oct. 25	D. H. Hargis, Centerville, Md.		Nov. 22
B. T. Young, Bledsoe, Ark.		"	J. M. Thompson, Corinth, Miss.		"	A. D. Smith, Star, Miss.		"
W. H. Perkins, Berry, Miss.		"	J. T. Martin, Greelyville, S. C.		"	E. H. Holmes, Indianola, Miss.		Nov. 22
N. Patton, Lamar, S. C.		"	E. C. F. Troupe, Starkville, Miss.		"	J. H. Hines, Tarry, Ark.		Nov. 22
J. T. Leggett, Rushville, Ind.		"	S. H. Lightner, St. Paul, Dallas, Texas.		"	Pompey Bibbs, Esther, La.		"
C. H. Harvey, Baird, Miss.		" 18	A. B. Bradford, Cookeville, Tenn.		"	A. Jackson, Barlow, Miss.		Nov. 22
J. S. Thomas, Orangeburg, S. C.		"	A. M. Todd, Sedalia, Mo.		"	J. H. Morrison, Franklin, N. C.		Nov. 22
G. B. Wilson, LaCrosse, Fla.		"	J. A. C. Wade, New Florence, Mo.		"	D. H. E. Harris, Clow, Ark.		"
P. H. Jackson, Beverly, Miss.		"	A. H. Higgs, Marshall, Mo.		"	J. C. Clark, Lake Providence, La.		"
T. S. Moore, Marlin, Tex.		"	J. F. Barnes, Beaumont, Texas		"	L. A. Armstrong, Columbus, Miss.		Nov. 26
M. J. Dyer, Hackly, La.		"	L. T. Robbins, Wetipquin, Md.		"	A. Parkham, Onalaska, Texas		Nov. 29
Thos. S. Sanders, W. Green, Ala.		Oct. 18	J. K. Comfort, Pass Christian, Miss.		Oct. 25	W. B. Smitu, Little Rock, Ark.		"
W. L. Lamh, Potosi, Miss.		"	C. E. Moody, Valden, Miss.		"	D. W. Nelson, Altheimer, Ark.		"
D. C. Richardson, Gilesville, Ga.		"	Joseph Harrison, Gallatin, Tenn.		"	H. Bright, Clow, Ark.		"
C. B. Melton, Ft. Worth (North), Tex.		"	Walton Brown, Muskogee Okla.		"	S. D. Davis, Lebanon, Mo.		"
C. H. Johnson, Carthage, Miss.		Oct. 18	E. E. Rogers, Parsonsburg, Md.		"	R. B. Reid, Madisonville, Texas.		"
W. J. King, Greenville, Tex.		Oct. 18	C. W. Ivy, Hattiesburg, Miss.		"	A. C. Cheerless, Palmetto, Ga.		"
B. W. Robinson, Heidelberg, Miss.		Oct. 18	E. H. Hall, Centerville, La.		"	Lee Nelson Wabbaseka, Ark.		Nov. 29
H. E. Morgan, Lake, Miss.		"	J. L. Augustus, Napoleonville, La.		"	C. Jones, New Castle, Ind.		Nov. 29
A. B. Venable, Maringouin, La.		"	Jos. Courtney, Cincinnati, Ohio.		"	Thomas Judge, Exchange, S. C.		Nov. —
W. H. Redfield, Florence, S. C.		"	C. C. Clay, Egypt, Miss.		"	J. W. Jewett, Preston, Ind.		Nov. 29
William Bell, Beverly, Miss.		"	J. F. Marshall, New Orleans, La.		Oct. 25	I. R. Scott, Woodland, La.		Nov. 29
S. A. Pryor, Vandalia, Texas		Oct. 18	B. L. Roberts, Gunnison, Miss.		"	D. Ray, Basin, Miss.		Nov. 29
F. R. Morton, Oakwood, Texas		"	S. W. Johnson, Bryan, Texas.		"	R. H. Warren, Thompson, Tex.		"
Thomas S. Sanders, West Green, Ala.		"	B. F. Butler, Center, Ala.		"	B. F. Bateman, Greenfield, Mo.		"
W. J. Moore, Magnolia, N. J.		Oct. 13	J. H. Ross, Louisville, Ky.		"	J. H. Rylander, Angle, La.		Nov. 29
Frank Walker, Schriever, La.		"	Thos. Williams, Goodman, Miss.		"	J. M. Marsh, Oxford, Miss.		"
R. M. Davis, LaFayette, Ala.		"	M. C. McEwen, Kilmichael, Miss.		"	W. A. White, State Line, Miss.		"
R. L. Tate, Roseneath, Miss.		"	M. J. Dyer, Franklin, Miss.		"	M. C. Gillespie, Medill, Tex.		"
M. C. Jennings, New Albany, N. J.		"	Riley R. Powers, Guthrie, Okla.		"	Jos. Small, Versailles, Ky.		"
C. Spears, Donaldsonville, La.		"	J. H. Hackett, Auvergne, Ark.		"	R. H. Patton, Zlon Ridge, Ga.		Dec. 6-13
W. McIntosh, Texarkana, Ark.		"	W. H. Jordan, Montgomery, Ala.		"	W. H. Gilliam, Grenada, Miss.		Dec. 13
C. E. Banks, Schiller, Ark.		"	J. J. Harrison, LaFayette, Ala.		"			
E. Baptiste, Plaquemine, La.		"	W. L. Dyas, Keithville, La.		"			
			T. H. Munson, Monroe, La.		"			

Southwestern Christian Advocate

- 1—All business letters should be addressed to Baton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE ADVOCATE BUILDING FUND

Previously acknowledged	\$363.30
Rev. C. E. Moody, Vaiden, Miss.	2.00
D. G. Toney, Ala.	1.00
Rev. W. J. M. Price, District Superintendent, Louisiana Conference	5.00
C. W. Walton, Buchanan, Va.	2.00
	\$373.30

Send at once your collection for the Board of Foreign Missions and the Board of Home Missions and Church Extension. When these monies are in hand they should be sent in to their respective offices at once. The missionary drafts from both the Home and Foreign Boards must be issued regularly and if the money is in your pocket rather than in the treasury of these boards then the Boards must borrow money in large sums and pay interest until you send in the money which is in your pocket. Whenever a collection is taken for missions or otherwise it should be forwarded at once to the headquarters; it is better for the Boards and it certainly is better for the pastor.

The following paragraph, clipped from *The Independent*, is worthy of the thoughtful consideration of parents and guardians: "At the late meeting in this city of the American Playground Congress, the purpose of which is to provide opportunities for decent and healthy exercise and play for children and youth, one of the speakers offered a sharp and just criticism of the comic sections of our Sunday newspapers. Of all their evils perhaps this is the greatest. They are the portion first picked up by children, and the lessons taught are deceit, cunning and disrespect for gray hairs. The stories told in coarse pictures are of rudeness and indecent tricks played on the old and the helpless. If the morals of these pictures were better, yet the art is usually insufferably vulgar. If the papers that offer such sections are admitted into a house where are children—or older folks for that matter—the comic section ought immediately to be committed to the flames. They fitly combine shocking art with corrupting morals."

The Colored Methodist Episcopal Church is demonstrating to the world a very satisfactory and commendable lesson in self-help. This Church is thoroughly interested in education and thereby hangs a prophecy of a glorious and substantial future for these sons of Wesley. An educational convocation held recently under the direction of Bishop R. S. Williams, D. D., in Birmingham, Alabama, made up of the forces of the Colored Methodist Episcopal Church in the State of Alabama, reported \$10,017.00 for educational purposes. This is but a duplicate of the amount reported last year. The largest sum given by any one man is \$150.00, the gift of Mr. Belton Gilbreth, of Birmingham, a member of the Methodist Episcopal Church, South. The remainder came in small sums from the poor colored people of Alabama, there being a small subscription here and there coming from the friends of Bishop Williams. This is magnificent! Really it is glorious. This is just what, however, Bishop Cottrell has done in Mississippi and Bishop Phillips in Texas, and Bishop Holsey in Georgia. We commend our brethren for their zeal and enthusiasm for Christian education. While Bishop Williams was raising ten thousand dollars, under the direction of Bishop Holsey at Cordele, Georgia, a rally in the interest of the Holsey Industrial Academy netted \$9,052.16.

Of General Interest

BOOKER T. WASHINGTON

The Principal of Tuskegee is making a tour of several important towns of Mississippi. He is accompanied by a party of twenty-five prominent men from various parts of the country. The party is escorted by Mr. Chas. Banks, of Mound Bayou, Mississippi. Mr. Banks is the cashier of the bank at Mound Bayou. He has great capacity for organization and is a rare genius along business lines. The Negroes of Mississippi are preparing to do themselves proud in honoring Mr. Washington and his party.

NEW RECORDS

On last Saturday there was a new motor record made at Brighton Beach, New York. Six motor cars contested in an effort to break the 24-hour world's record, which was 972 miles. The highest rate made of the six contesting motors was 1,117 miles. This was accomplished by the Simplex, Robertson-Lescault.

Undismayed by the terrible accident which befell his brother at Fort Meyer, Mr. Wilbur Wright continues to make sensational flights at Lemans, France.

Recently he beat all previous records for flight, with two occupants in the air-ship, by remaining in the air with one man as his companion 55 minutes and 37 seconds. The previous world's record was 11 minutes and 35 seconds and was held by himself.

FOUNDERS' WEEK IN PHILADELPHIA

The citizens of Philadelphia are now celebrating the 225th birthday anniversary of that city. Philadelphia is one of the greatest American cities and has played a large part in the history of the United States. It is the home of the Declaration of Independence and the city which gave birth to the Bill of Rights. Philadelphia is commonly referred to as the city of "Brotherly Love." The following items concerning this great city will doubtless be interesting: Philadelphia has 846 churches; 334 hospitals and asylums and 1,400 associations devoted to the relief of the suffering. It has 311 public schools; 1,800 miles of graded and paved streets; 16,000 manufacturing plants which employ 250,000 skilled laborers. During this week an elaborate program will be carried out consisting of religious services, great military and navy pageant and other interesting and spectacular features. The citizens of Philadelphia have great reason to be proud of the achievements of their city.

THINGS POLITICAL

Governor Hughes, of New York, is proving himself a most valuable asset to the Republicans in the present campaign. His services as a speaker are in great demand. His speech made at the opening of the Ohio campaign was probably the greatest and is being more quoted than any made during the campaign thus far.

There seems to have been some dissatisfaction among the Republicans as to the conduct of the campaign. It is said that Mr. Root has been quietly investigating and has found that the trouble probably lay with Mr. Sheldon, the treasurer of the campaign. Mr. Sheldon is a man of high business standing; but it is charged that he is connected with various corporations; and as the Republican party, following in the wake of the Democratic party has refused to receive contributions from trusts. Mr. Sheldon's hands are tied. Both parties seem to be suffering from lack of money.

Mr. Hearst has made public one or two more letters, but these did not excite nearly as much interest as the first ones read.

The report that President Roosevelt contemplates going on the stump, though repeatedly denied, will not down.

According to carefully compiled statistics, the number of Afro-Americans in the service of the Government, exclusive of the Army and Navy, has more than doubled in the last four years of the Roosevelt administration and their aggregate pay has increased from \$3,000,000 in 1904, to over \$8,000,000 in 1908.

Personal and General

Bishop Hamilton is to preach the opening sermon of the Masonic convention, numbering 3,000 delegates, in Tremont Temple, Boston.

Chung Men Yew, who was consul general of the Chinese Empire at Manila in 1904, succeeds Minister Wu Ting-fang, at Washington in November.

Professor Kelly Miller, of Howard University, has issued a book under the title of "Race Adjustment," which is a broad and fearless discussion of the race situation.

Bishop Scott has been in the city several days lecturing and preaching, receiving an ovation wherever he went. A more extended notice of his visit will appear next week.

Dr. E. M. Jones is in the city attending the Sunday School Conference of the Seventh General Conference District, which convenes this week at First Street Methodist Episcopal Church.

The benevolent collections of the Columbia River Conference, which closed its session recently, were advanced forty per cent over last year. Considering the cry of hard times this is remarkable.

All Negroes in Crockett county, Tennessee, have been warned by night riders to leave there by December 1st, or suffer the penalty, and the planters have been warned to rent no more land to Negroes.

John Witherspoon, the only clergyman who signed the Declaration of Independence is to have a monument erected to him in Washington. The site has been provided by congress, and the statue will be purchased by public subscription.

Mr. Andrew Carnegie, encouraged by the success of his hero fund in America, has decided to establish a similar fund in his native land—Scotland. He has selected as the administrators of this fund of \$1,250,000 the trustees of the Carnegie Dufferline fund.

According to the school census just completed, illiteracy has increased in Chicago in the last two years more than 200 per cent. Two years ago 102 illiterates between twelve and twenty-one years were found by the enumerators. This year 602 have been found.

The Bishops of the African Methodist Episcopal Church, the African Zion, Methodist Episcopal Church, and the Colored Methodist Episcopal Church, are planning for a new publication, *The Theological Institute*, which will represent the three churches.

Clarence Cameron White, whose violin recital in this city last winter was considered by the critical music lovers among our people a rare treat, is now studying in Europe. Mr. White left the United States last June, and has become the pupil of Zacharwitsch, the great Russian violinist.

The Houston District Conference, of the Texas Conference, held recently at Richmond, Texas, is one of the best sessions ever held on the District. This Conference reported \$709.00 for Wiley University leading the Texas Conference. Dr. J. M. Johnson is the District Superintendent.

The conference claimants of the Colorado Conference waived one-half of their claims. The names of those who thus waive their claim from year to year are printed in the Annual Conference Minutes. One-half of the Annuity demands were met. There is good work being done for conference claimants in that conference.

The Rev. T. J. Johnson, District Superintendent of the Shreveport District, Louisiana Conference, holds the banner for his conference for subscriptions to the SOUTHWESTERN this year. At the District Conferences of the Louisiana Conference Brother Johnson, with the aid of his brethren, reported fifty-six cash annual subscriptions.

The *Daily Bulletin* will be issued during the meeting of the General Executive Committee of the Woman's Foreign Missionary Society in Cincinnati, from October 28 to November 5. Miss Frances J. Baker will edit the *Bulletin*. Send the subscription price, fifteen cents, to Miss Pauline J. Walden, 36 Broomfield Street, Boston, Mass.

Liberia celebrated the sixty-first anniversary of its independence as a sovereign state, Monday, July 27. The day came, however, on Sunday, the 26, at which time services were held in Monrovia. Dr. Ernest Lyon preached a special sermon at the First Methodist Episcopal Church, and the same is reproduced in the August number of the *Liberia and West Africa*.

The first convention of the Methodist Federation for Social Service will be held in St. Louis, Tuesday to Thursday, November 17-19. The Executive Committee has decided to make it a workers' conference for the social workers of the Methodist Episcopal and Methodist Episcopal Church, South. The two churches will have joint representation on the program.

The new legislation for conference claimants makes it the duty of the stewards and the charge to raise the amount apportioned by the Annual Conference. It is the pastors' duty to observe one Sunday as 'Conference Claimants' Day and to assist the stewards in raising the amount. An increase of collections of \$50,000 would be equivalent to the income on a fund of a million dollars. Such increase is desired during the year 1909.

Margaret Davis, a young colored girl, has been sent to the German-American Teachers' Seminary in Milwaukee, Wis., to perfect herself for the teaching of German in the public schools of Cincinnati. Miss Davis has shown remarkable aptitude for the German language and it was principally through the efforts of the supervisor of German in the local schools, who had noticed her talent, that the arrangements mentioned were made.

Marie C. Bolden, the prize winner at the recent Spelling Bee contest held in Cleveland, was presented during the Emancipation Celebration held by the Cleveland Association of Colored Men September 22, a solid gold open face watch suspended from a beautiful brooch, set with a diamond. The inside case bears the inscription: "Presented to Marie C. Bolden by the colored citizens of Cleveland through The Cleveland Association of Colored Men."

The Rev. Herbert C. Withey sailed from New York on the steamer Oceanic, September 23. He will spend a month in England, and will then proceed to Angola, where he will resume his work in connection with the mission press at Quiongoa. Since leaving the field in November, 1905, by a special arrangement with our Board he has been employed by the British and Foreign Bible Society, of London, for the translation of the New Testament into Kimbundu.

The Laymen's Association of the Cincinnati Conference requested the Annual Conference to increase the apportionment for conference claimants by 110 per cent. The laymen welcomed the new legislation and believed the New Plan, which makes local stewards responsible for the support of conference claimants, just and reasonable. The laymen of the North Ohio Conference also expressed themselves in the same way, and gladly accepted the new and increased responsibilities.

The resignation of Mrs. H. C. Jennings, because of ill health, as Secretary of the Bureau for Mission Supplies, was accepted by the Board of Trustees with regret and a grateful sense of her acceptable and devoted service for seven years. Mrs. E. J. King, Richwood, Ohio, has been elected her worthy successor and friends throughout the Society are requested to address Mrs. King in the interest of this important department of work of the Woman's Home Missionary Society.

The annual meeting of the Woman's Home Missionary Society is to be held in the Church of the Covenant, Eighteenth and Spruce Streets, Philadelphia, beginning October 21st. This bids fair to be a meeting of unusual interest. A number of missionaries are to be present, and a great attraction will be eight tiny Chinese children under the care of Miss Davis, Superintendent of the Oriental Home, who will sing, led by a five-year-old boy, also a member of the Home.

The first meeting of the General Deaconess Board, held in Detroit, Mich., late in July, was one of importance and committees were appointed to consider and report upon matters of great interest at the next meeting, to be held in Philadelphia, January 6, 1909. Miss H. A. Bancroft and Mrs. Margaret Delight Moors, both of Detroit, represented the Deaconess work under the Woman's Home Mission Society of this Board. A most harmonious and delightful session was held.

The coming annual convention of the National American Woman's Suffrage Association, to be held at Buffalo, N. Y., October 15th to 21st, promises to be a most auspicious occasion. This meeting will mark the sixtieth anniversary of the first convention ever held in the world in the interests of equal civil and political rights for women. That first meeting occurred in 1848, at Seneca Falls, N. Y.,

and several women who participated in it still survive and will be honored figures in the Buffalo gathering.

We learn through the *Liberia and West Africa* that by "recent grant of President Barclay, and purchases of Dr. Ernest Lyon, our mission now has more than 40 acres of land at Battootown. This property has been deeded to the Board of Foreign Missions and comes through the benevolence of the American Minister, and this land will be utilized in building up the industrial department of our College, and also a good town of native Christians. The town will be named 'Clara Town' as a memorial to the late wife of Dr. Lyon."

The Columbia River Conference is vigorous in its stand for temperance and in its series of strong resolutions, which were unanimously passed, the Conference put itself on record, recommending "that no candidate for the legislature should receive the support of the Christian constituency of our church unless he has pledged himself to vote for the passage of a local option law." This is practical politics. It means that the Christian people are desperately in earnest for the emancipation of this government from the thralldom of the infamous saloon.

President Roosevelt in a letter to the New York Preachers' Meeting hopes that "the Methodists of this country realize the strength and comfort they have given me throughout my term as President. I have tried my best so to conduct myself, and so to manage the great office, that they would feel that this confidence was not misplaced. I believe in them with all my heart; and I have felt that when I stood for the sturdy righteousness in which they believe, I was rendering the best possible service I could render to the country that is so dear to all of us."

The majority of the Negro race in Georgia are tillers of the soil, and very successful ones at that, according to the Georgia records. Of the 224,300 farms in the State, our people own 82,822. Of this soil "seventy-two Negroes own more than one thousand acres each, 368 own between 500 and 1,000 acres, each, 1,475 own between 200 and 500 acres each, 3,540 own between 175 and 260 acres each, 10,372 own between 100 and 175 acres each, 19,076 own between 50 and 100 acres each, 39,652 own between 20 and 50 acres each." This is a creditable showing, indeed.

The Rev. George C. Cell, Ph. D., has been appointed instructor in Church History for the ensuing year in Boston University School of Theology. He takes up the class-room work of the late Assistant-Dean Rishell. Dr. Cell graduated from Baker University in 1901 and from the Boston University School of Theology in 1904. The latter institution awarded him the Jacob Sleeper Fellowship two years in succession, an honor never granted any other graduate. He returned but recently from Berlin University, where he spent three years in special study under Professor Harnack and others.

"The largest Bible class in the world," of which Bishop Luther D. Wilson, of the Methodist Episcopal Church, is president, and Dr. L. W. Munnhall, the evangelist, is teacher, has just closed the most successful season in its history. It is held in Ocean Grove, N. J., during the summer season. The attendance for the entire season of the past three months has been just about 2,000 per Sunday. One Sunday there were present 4,982. Quite one-half of those in attendance are Sabbath-school teachers. About 25 per cent of the other half are pastors. All denominations of Christians are represented, and almost all parts of this country and Canada, and many foreign lands.

The Rev. Dr. E. W. S. Hammond, dean of the Braden School of Theology, Nashville, Tenn., in an address before the Methodist ministers' meeting at Cincinnati, recently, said that of the twelve million colored population of the South, between four and five millions were either in the church or connected more or less loosely with the church organizations. Dr. Hammond said the seven millions remaining know scarcely anything of freedom, education or religion, but are held in a peonage which is almost as much a slavery as that which existed before the war. Through the schools, the Freedmen's Aid schools, the Doctor, says, lies our main chance of reaching these masses.

The call to the Woman's Home Missionary Society for the coming year, in addition to making a large advance in membership, is for an extra \$50,000 as a "Building and Improvement Fund." Forty thousand dollars of this will be looked for from

auxiliaries and \$10,000 from the Queen Esthers. This will be for the auxiliaries a nickel a month per member, and it is hoped that the Queen Esther Circles will raise an extra \$5,000 in their mite boxes and another \$5,000 in their Thank-offering. The need for this "extra" is pressing, as new buildings must be erected at Sinuk, Alaska; San Francisco, Calif.; Lenoir, N. C., and Tucson, Ariz. Helpful and beautiful leaflets will be furnished for postage only from offices of publication.

Rev. Glenn Flinn, Secretary of the American Bible Society in the Southwest, reports gratifying progress in his field of labor. He has inaugurated a line of Bible missionary work among the foreign speaking people of his territory and for the past several months has been using between six and eight men among the Italians, Mexicans, Indians, Bohemians and French. Some of these have met with opposition on the part of Catholicism, but in spite of difficulties, the work has gone forward and they have been distributing among these people on an average of about 700 copies of parts of the Bible monthly. Work similar to this is being carried on in all parts of our country by the American Bible Society, and it is proving by its enterprise in the matter that it is not asleep to one of the great problems of the hour—that of Immigration. Let our preachers and our churches not forget this great evangelization this year, for, if ever it stood in need of funds for the extension of its work, it is now.

The Young Men's Christian Association of Baltimore will open its \$500,000.00 Central Building October 15. In thirty days last fall this half million dollars was secured by an earnest canvass of the city of Baltimore by members and friends of the Young Men's Christian Association interested in the construction of the needed building. The building is seven stories, contains 123,323 square feet of floor space, and is planned to accommodate 4,000 men. There is every modern appliance for the successful operation of the Young Men's Christian Association. The fifth, sixth and seventh floors contain 124 sleeping rooms, handsomely furnished to be let to members of the Association at prices ranging from \$2.50 to \$5.00 per week. If the white young men of Baltimore with all the privileges of fine church and well equipped school and splendid homes need the Young Men's Christian Association, certainly our people in New Orleans need it more.

The National Association of Colored Women, though but three years old, has, it is said, in eight southern states alone 167 clubs. Its entire membership is estimated to be 50,000. At the meeting of this body, held recently in New York City, delegates were in evidence from nearly every state in the union. Its officers are: Mrs. Lucy Thurman, of Jackson, Michigan, President; Miss Elizabeth C. Carter, of New Bedford, Massachusetts, Vice-President-at-Large; Miss Josephine Holmes, of Alabama, Recording Secretary; Mrs. Wm. Stewart, of Kentucky and Mrs. E. B. Clark, Assistant Secretaries; Mrs. L. C. Anthony, of Jefferson City, Missouri, Treasurer; Miss Cornelia Bowen, of Alabama, Corresponding Secretary; Mrs. Addie W. Hunton, of Atlanta, Georgia, National Organizer; Mrs. I. J. Jackson, Chairman of Ways and Means Committee; Mrs. Booker T. Washington, Chairman of Executive Committee; Mrs. S. J. S. Garnet, of Brooklyn, National Superintendent of Suffrage Department; Mrs. M. C. Terrel and Mrs. Josephine Silone Yates, Honorary Presidents.

The Christian Index, the official organ of the colored Methodist Episcopal Church, gives the following splendid endorsement of our theological school at Atlanta: "Gammon Theological Seminary, of Atlanta, Ga., of which the Rev. J. W. E. Bowen, D. D., is President, is one of the leading institutions of theology for the Negro in the South. It has an able faculty and the very name of its president is a synonym of thoroughness and intellectual uplift. There are the fewest of white schools so well equipped as Gammon. Its work is to prepare young men for the ministry. It gives a thorough course in English theology, in Greek and Hebrew. Our young men would better prepare themselves for the ministry by taking a course in theology before entering the itinerancy. We need our best prepared men for the ministry. We know of no school that is better prepared to give the young minister a thorough training than Gammon Theological Seminary." Consecration to God's cause, and the dedication of one's life to His service as a messenger, calls for no less than the best possible preparation attainable.

Personals

Miss Z. Hogan of Leesville, La., has entered Wiley University.

Born to Mr. and Mrs. S. Brooks of Monroe, La., a daughter, August 24, who is now known as Gladie Vinetta.

Mrs. Eliza James of Jackson, Miss., after spending three weeks with her daughter, Mrs. J. A. Patterson of Gulfport, has returned home.

The wife and daughter of the Rev. J. E. Rolox of New Orleans have been spending a while at Woodside, La., with relatives and friends.

The Rev. S. Green, pastor at Woodside and Melville, La., has had a splendid year thus far, and much praise is due both pastor and people.

James H. Bradford of Darrow, La., son of the Rev. C. E. Bradford, and his wife are happy over the presence in their home of a fine boy, born September 15.

We regret to learn of the illness of Tarchanier, daughter of the Rev. Dan D. Dukes, at Brookhaven, Miss., where an operation was performed by Dr. Conner.

Mrs. A. E. Davis has organized the Woman's Home Missionary Society at Bledsoe, Arkansas, with 26 members. A vote of thanks was tendered her for the valuable service rendered.

Mr. and Mrs. Williams of Porter, Texas, are bereaved in the loss by death of their only child, which was born August 31, 1904, and died September 19, 1908. The Rev. B. T. Williams, pastor, conducted the funeral service.

The third session of the Woman's Home Missionary Convention of the Waycross District, Savannah Conference, will convene at Trinity Church, Valdosta, Ga., October 9 to 11, 1908. Mrs. E. D. Williams is district organizer.

The Rev. M. C. Harrison, pastor, and the members of the White Hall charge, Union, La., are deeply grateful to the Rev. W. J. M. Price, district superintendent, for his recent gift to the church of a handsome Bible and hymn book.

At Clinton, La., recently a contest for benefit of the church and pastor, the Rev. G. A. Payne, resulted as follows: Mr. A. S. Senseley, \$26.10; Mr. Hayward Davis, \$11.10; total, \$37.20—for which the pastor and members are grateful.

The pastor, Rev. J. A. Patterson, of Gulfport, Miss., on a recent evening was aroused by the arrival of many friends, led by Mesdames Ella Wilson, Eliza Mack, Georgia Pricbard, Frank Hall, James Gaddis and others. The tokens were numerous and serviceable.

The little one born to the Rev. and Mrs. L. V. Harrison on September 13 brightened the home but a few days. Its remains were committed to Mother Earth by the Rev. A. M. Porter of the Episcopal Church. The Rev. L. V. Harrison is pastor of Harrole Methodist Episcopal Church, Redlands, Cal.

The Rev. A. W. Talbert writes of the valuable acquisition to his membership at Boley, Okla., of Mr. D. G. Washington, proprietor of the Boley Bottling Works, and his bride, Mrs. L. V. Washington, who handed in their letters from Marshall, Texas, where they were united in marriage a few days ago.

The Rev. Father M. Adams of the Upper Mississippi Conference, well known to our constituency, is beginning his tour of Mississippi. His subject at the points designated will be "The Child's Rights": Okolona, October 4; Starkville, 11; Ackerman, 18; Rockport, 20; Kosciusko, 22; Durant, 25; Pickens, November 1; Goodman, 8; Lexington, 11; Yazoo City, 15; Siles, 22; Waco, 29; Liberty Hill, December 1; Caladonia, 6; Columbus Mission, 13.

Mrs. H. T. S. Johnson and her three children—Dan Hayes, Marie Louise and Thelma Boreta Johnson of Coffeyville, Kan.—left Bachelor, La., for their home Thursday, September 24, via Memphis. Mrs. Johnson has been South since April; she spent four weeks in Sarah Goodrich Hospital, under the treatment of Dr. Thomas. She goes back to Kansas well and praising the nurses and Dr. Thomas. Most of her time was spent in Point Coupee with her parents, Mr. and Mrs. Daniel Hayes, and her brother, Dr. W. C. Hayes of Randall, La.

Revival Notes

The Rev. P. M. Davis at Lafayette, Ala., closed his revival services, with forty-three additions to the membership.

The Rev. D. G. Toney has had a good revival at Gurley, Ala. There were three conversions and fifteen additions to the church membership.

The revival services closed on the charge at Jonesboro, Ga., with an addition to the membership of 127. The Rev. E. J. Kight is pastor.

The Rev. L. L. Greene, our pastor at Baker, La., has just closed out a glorious revival with fifty-eight conversions and fifty-three accessions.

Forty-five additions to the membership was the result of the revival which closed recently in our church at Owens, Miss., the Rev. H. Y. Sautter, pastor.

The Rev. T. A. Wamble is happy over the results of his recent revival at Center Point, Arkansas. There were 29 accessions to the church and 18 received baptism.

During the recent revival services on the Zion Ridge and New Zion charge (Miss.) the Rev. R. H. Patton, pastor, sixty-two persons were received into the church.

Very successful services were held on our work at Cedar Bluff, Iowa, the Rev. William Perry, pastor. Conversions, thirty-one; accessions to the church, twenty-two.

The revival meetings of the Grantville (Ga.) Circuit were very good. The number of new members added this year is thirty-five. The charge is growing, under the pastorate of the Rev. H. E. Burns.

Six souls were baptized anew during the recent meeting at Cedar Grove Methodist Episcopal Church; seven joined the church; six were baptized. The Rev. Mr. Hillry, pastor, was ably assisted by the Rev. Mr. Beal.

A glorious revival has just closed on the Clarksdale (Miss.) circuit. The result was 13 conversions and additions to the church and the community as well as church has felt its wonderful influence. The Rev. P. H. Jackson is the successful pastor.

While the revival service was on at Bledsoe, Arkansas, Mrs. A. E. Davis arrived for the purpose of organizing a Woman's Home Missionary Society, and entered heart and soul in the meeting. Three persons were added to the membership and four reclaimed.

A union revival, held at Binghampton, Tenn., closed with fourteen conversions. The Rev. Mr. Duke of the Central Methodist Episcopal Church the Rev. Mr. Vaughn of the African Methodist Episcopal Church and the Rev. William Neal of the Methodist Episcopal Church conducted the meeting.

In the recent revival at Union Grove, Miss., sixty-five precious souls were born anew and 116 united with the church. This was said to be the greatest meeting ever held on this work. The Rev. W. C. Conwell, pastor, was assisted by the Rev. M. C. Fullem, who preached strong, convincing sermons. Raised during the meeting \$87.

"My revival began at Clarksville, Texas, August 28 and lasted until September 12. We had grand success in our revival, and there were forty-four added to the church. Raised during the meeting, \$25.25. G. G. Gough, J. S. Beils and Joe Gilbert stood by their pastor, during this meeting.—H. Garrett, Pastor.

Revivals have been a great success on the Aberfoill and Brown Grove (Ala.) Circuit this year, under the administration of the pastor. Fifty souls have been converted, together with those that have been received from other churches, and sixty members have been added to the churches on the circuit this year. The Rev. L. W. Owens is pastor.

The revivals on the Sylacauga (Ala.) Circuit were very successful during the month of August. The number of converts and those reclaimed, sixty; also I am glad to say that the churches have been quickened and new life is evident throughout the circuit. The Rev. S. R. Gipson deserves great credit for his services rendered at Sylacauga. The Rev. Lewis S. Price is pastor.

From the Oxford charge, Oxford, Miss., the Rev. J. M. Marsh, pastor, writes: "We have just closed one of the greatest revivals ever held in Oxford. Dr. W. W. Lucas, our evangelist, was with us and led the meetings. He was here but ten days, during which time sin and blind tigers were fought in high places. The meeting closed on Sunday night with sixty conversions and \$168.80 on God's altar. The people are still rejoicing over their great victory. Dr. Lucas is truly a "fisher of men."

The Rev. J. E. Epperson has just closed a glorious revival at Lasater, Texas. The church membership was greatly uplifted. The Rev. C. S. Wil-

liams, of Jefferson, rendered valuable service during the meeting; also Miss Rosa Simpson, deaconess, through her influence several ladies joined our church. The pastor gave Miss Simpson a collection of \$5.00 and the following Sunday the young people made a voluntary gift of \$2.25. Collected for Superintendent J. O. Williams, \$15.85; pastor, \$10.00; total for the week, \$33.10.

Roanoke, Ala., Circuit has been wonderfully blessed with the outpouring of the Holy Spirit. At Hunter's Chapel eleven precious souls were happily converted and joined the church; at Rocky Mount, thirteen; Mount Olive, seven. The Rev. Paul of Lafayette Circuit assisted in carrying on the meeting at Bethel Methodist Episcopal Church, Roanoke. It was said that such a revival has not been witnessed in Roanoke for nine or ten years. Fifteen were converted, with ten accessions, making a total of twenty-five added to the church. Total number for circuit, fifty-six.

INQUIRY

Anna Murray, Bayou Goula, La., is desirous of finding her sister, Louise Kelley, who for more than 40 years was a resident of Martinsburg, W. Va., and who either still resides there or is with her niece whose maiden name was Anna Morgan, and who lives, or did reside, in Baltimore, Maryland. They are members of the Methodist Episcopal Church. Nothing has been learned of them for the past three or four years. Any information concerning Louise will be gratefully received by Anna Murray, Bayou Goula, La.

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Suffering Terribly Every Meal.

A rough estimate gives the enormous total above as the number of people who suffer in America from Dyspepsia. Add to this those who suffer occasional stomach trouble and you have the field which lies open for Stuart's Dyspepsia Tablets.

These wonderful little digesters are the most popular dyspepsia remedy sold in Canada and America.

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They will assist nature in digesting a meal no matter what the condition of the stomach. They are prepared scientifically and are made powerful so that nature restores the lost ingredients with which she manufactures her digestive fluids.

They soothe the tired and irritated nerves of the stomach. They prevent and relieve constipation and bowel trouble.

If you want to eat a dangerous meal at late hours take a tablet with you and fear no evil consequences or make up your mind that Stuart's Dyspepsia Tablets will reduce the ill effects of over eating.

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They have been tried for years and found to be not wanting. You don't buy a new thing in Stuart's Dyspepsia Tablets, you purchase a remedy for stomach trouble that has a record for cures by the thousand. Ask the druggist, then give him 50c for a package of Stuart's Dyspepsia Tablets, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

Doings of the Workmen

MISSISSIPPI

Ripley.—The Woman's Home Missionary Society of St. Paul Methodist Episcopal Church at this place had on the night of September 10 a marked District Conference, which was enjoyed by all present. We had with us the Rev. M. W. Dogan, who gave us words of encouragement, which seemed to cheer the hearts of all who heard him. His lecture was to the little town of Ripley what sunshine is after rain. We realized the small sum of \$8.05.—K. P. Knight, president; Almerth Cowan, secretary.

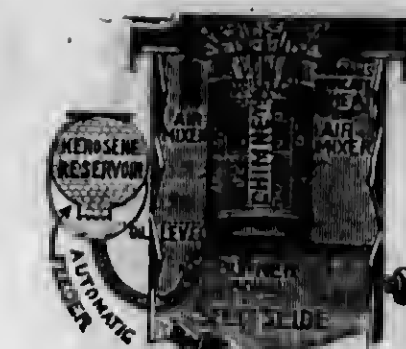
Greenville.—Our third quarterly conference convened at Revels Memorial Methodist Episcopal Church, September 11-12, with the Rev. J. W. Winbush, District Superintendent, in the chair. The reports of the brethren showed that the work was alive both spiritually and financially. The church has entered a new epoch. The Sunday School and Epworth League work is still alive at this place. On the 11th inst. Mrs. Dr. A. P. Camphor, from Africa, spoke to an attentive audience. Her very impressive remarks added great interest to the missionary cause. Two additions to the church this quarter. Raised during the quarter, \$300.12. Raised in the quarter, \$25. We have raised and paid every cent of indebtedness of our church and are able to say that we are free at last of debt.—W. E. Perry.

SOUTH CAROLINA.

Cheraw Circuit.—Our Children's Day was quite a success in every respect: Bethel, \$35.07; Mt. Zion, \$10; total, \$45.07. We have also enjoyed one of the best revivals of the season. Conversions, 81. The pastor and people are devoted to each other and are united in His service, therefore we know no failure.—J. P. Robinson, pastor. (Rec. Sept. 25.)

WASHINGTON

Seattle.—The church recently organized by our efficient pastor and District Superintendent, Dr. Harrington, is making notable progress along spiritual and financial lines. This society started with six members, now it has twelve and there is a likelihood of tripling its present number in no distant future. The progressive pastor the Rev. James N. Wallace, B. D., is using all his energies and ability in establishing our church here permanently. The membership recently reared and furnished a neat four-room house in which to domicile their pastor and his family. On August 11 a party of 15 members and friends stormed the parsonage, leaving the table laden with eatables. This storm party was led by Mr. I. I. Walker of the African Methodist Episcopal Zion Church. Refreshments were served and a short program was rendered. Recently the Mt. Zion Baptist Church tendered us the use of their church to give an entertainment for the benefit of our church. This is an evidence of the good spirit that prevails among our churches and people. Some of our members are so anxious to have church established here that they have made many sacrifices. Mr. and Mrs. C. J. Johns have subscribed \$10 per month on pastor's salary. Mr. and Mrs. J. G. Gayles, \$5; Mrs. B. Hol-



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MOST WONDERFUL COMBINATION STOVE EVER INVENTED—CAUSING GREAT EXCITEMENT WHEREVER EXHIBITED. Fuel drawn principally from atmosphere. Uses 600 barrels of air, while consuming one gallon of oil. Wood, coal and oil cost money. ONLY FREE FUEL IS AIR. Supply unlimited. No trust in control. Air belongs to rich and poor alike.

HARRISON'S VALVELESS OIL-GAS AND AIR BURNER STOVE
 Automatically generates gas from kerosene oil, mixing it with air. Burns like gas. Intense hot fire. Combustion perfect. To operate—Turn knob—oil runs into burner—touch a match, it generates gas which passes through air mixer, drawing same heat all day, or all night. For more or less heat, simply turn knob. That's all. It is self-regulating, no more attention. put fire out, turn knob, raising burner, oil runs back into can, fire's out. As near perfection as anything in this world. No dirt, soot or ashes. No leaks—nothing to clog or close up. No wick—not even a valve, yet heat is under perfect control.

D. CARN, IND., writes: "It costs me only 4¢ a day for fuel." L. MORRIS, VI., writes: "The Harrison Oil-Gas wood and coal." E. ARNOLD, NEB., writes: "Saved \$4.26 a month for fuel by using the Harrison Oil-Gas Stove. My range cost me \$5.50 per month, and the Harrison only \$1.26 per month." M. KINO, VA., writes: "Using one Burner and Radiator, I kept a 16x18 foot room at 70 degrees, when out doors 13 to 20 degrees were registered." REV. WM. TEARN, ME., writes: "This morning 16 below zero, and my library far below freezing point. Soon after lighting the Harrison Oil-Gas Stove temperature rose to summer heat." WM. BAERING, IND., writes: "We warmed a room 13x14 feet, when it was about 10 below zero with one Radiator." Objectionable features of all other stoves wiped out.

Not like those sold in stores. Ideal for heating houses, stores, rooms, etc., with Radiating Attachment; also cooking, roasting, baking, ironing, etc. No more carrying coal, kindling, ashes, soot and dirt. Absolutely safe from explosion. Not dangerous like gasoline. Simple, durable—last for years. Saves expense, drudgery and fuel bills. ALL SIZES. PRICES LOW—\$3.25 and up. Sent to any address. Send no money—only send your name and address. Write today for our 30 day trial offer—full description—thousands of testimonials. 1908 Proposition.

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SALESMEN—MANAGERS—MEN OR WOMEN at home or traveling, all or part time—showing—taking orders—appointing agents. MESSRS. HEAD & FRAZER, TEX., writes: "Enclose order for \$81.00. Rush. Sell like hot cakes. Sold 60 stoves in our own town." B. L. HUESTED, MICH., writes: "Been out one day and sold 11 stoves." This patent new. Nothing like it. Demand enormous. Agents reaping great harvest. Where operated people stop on street, leave their homes, place of business, miss trains to watch this generator—excites curiosity—watch it as though a thing of life. Show a dozen—sell ten. Write today for special agents now plan. Send no money. World unsupplied. Get in early for territory. Write today.

man, \$2. This is loyalty indeed, for they are people in just ordinary circumstances. The trustees propose to buy a lot soon and begin the erection of a temporary structure in which to worship as we are paying very dear rent for a hall. Mrs. Dora E. Wallace, the helpmate of the pastor, is an ideal pastor's wife. She is organist for the choir, teaches in the Sunday school and is superintendent of the Junior Epworth League. This is a difficult field for Christianity. Pray for us, Christians, that we may dethrone Satan in Seattle. Anyone contemplating visiting the Alaska-Yukon-Pacific Exposition next year should write to the Rev. James N. Wallace, 2208 E. Jefferson St.

WAYNESVILLE CIRCUIT

On August 22-23 our fourth quarterly conference was held by our eloquent and beloved District Superintendent, the Rev. E. D. Giddens. The elder preached two strong sermons at 11 a. m. and at 7 p. m. when every heart was strangely warmed. We raised in our collection, all told, \$18.90. We hope to carry a round report to the conference.—J. B. Liburd, Pastor.

Satilla Bluff, Rev. Peter W. Rock, Pastor.—The third quarterly conference was held with the Rev. Dr. E. D. Giddens in the chair. The reports made by the pastor and officers indicated a prosperous and growing work. On Sunday at 11 o'clock Dr. E. D. Giddens held the interested and undivided attention of his audience for sixty minutes. His text was 1st Samuel 17:29, subject "The Righteous Cause." Peace and harmony prevail throughout the charge.—Miss T. S. Tompkins.

Harris City.—The Rev. J. E. Sapp is a man who believes in works for the Lord. He is at the right place and we hope to keep with us this good man of God and his wife, who has done much toward bringing the young people into Sunday school and church. She has so won the confidence of our young people that they have entered into church work as never before. Mrs. Sapp with the Ladies' Aid Society, the young ladies have presented to the church two swinging lamps, a fine chair for the pulpit and other appropriate things to make our church attractive.—Miss Suttle Park.

Dundee Charge.—Our second quarterly meeting was held at Dundee, August 25. The District Superintendent preached an able sermon from Luke 16-24 and the church was greatly revived. The Sacrament was adminis-

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is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MRS. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use.

MRS. TURNER'S MYSTIC FACE REFINER will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

MRS. M. C. TURNER, 1408 Canal St. New Orleans, La.

tered. We paid our District Superintendent in full, all members paying their pro rata of 25 cents. Our rally on the 26th of July was fairly successful. Rain prevented our 11 o'clock service, but we had a very nice service in the afternoon. It also rained again at night. We raised \$23.35. A. Z. Kelley contributed \$1; Mark Acton, \$2.10; H. H. B. Hines, \$2; Bazzel Acton, \$2; Antny Burks, \$1; Robert

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Lockry, \$1.60; W. H. Acton, \$1.10, and others from fifty to seventy-five cents each. We are planning a rally for the 27th of September to pay our church out of debt and ask our friends to help us.—Mollie Kelley.

Conference Notices

DISTRICT CONFERENCES

DATE	DISTRICT	PLACE
Oct. 27-Nov. 1	Tupelo	Pontotoc, Miss.
Oct. 27-Nov. 1	Tupelo	Pontotoc, Miss.
Nov. 10-15	Greenville	Shelby, Miss.
Nov. 20-21	Starkville	Ackerman, Miss.
Nov. 25-29	Starkville	Ackerman, Miss.
Nov. 25-29	Clarksdale	Clarksdale, Miss.
Nov. 25-29	Clarksdale	Clarksdale, Miss.
Nov. 26-29	Greenwood	Pickens, Miss.

CONVENTIONS.

- Oct. 8-11—Atlanta Conference Woman's Home Missionary Society, So. Atlanta, Ga.
- Oct. 9-11—Waycross District Woman's Home Missionary Convention, Valdosta, Ga.
- Oct. 9-11—Waycross District Missionary Convention, Valdosta, Ga.
- The Epworth League State Convention will convene at Sweet Home, Ark., October 15-18.
- Oct. 19-20—Vicksburg District Missionary Convention, Bolton, Miss.
- Oct. 20-22—Shubuta District Group Meeting for the Board of Foreign Missions, Ellisville, Miss.
- Oct. 21-22—Monroe District Convention, Monroe, La.
- Oct. 29-Nov. 5—Thirty-ninth annual meeting of the General Executive Committee, Woman's Foreign Missionary Society, Cincinnati, Ohio.

Special Notices

LAKE CHARLES DISTRICT.

Pastors of the Lake Charles District: Your attention is called to the Epworth League and Ladies' Aid Convention of the Lake Charles District at New Iberia, La., October 21-22. Each pastor is earnestly requested to see that one delegate at least from each society is sent to said convention, that our work on the various charges may be more efficiently organized.—A. D. Posey, President District Epworth League; Mrs. Leathery Eaton, President District Ladies' Aid.

BATON ROUGE DISTRICT.

Pastors of the Baton Rouge District: I have been elected district manager of the Ladies' Aid Societies, and it is your duty to put special interest in and emphasis upon the work of the women. Every church that has not an auxiliary should organize at once. If each pastor will make preparation, fix dates and write me of the same I shall be glad to come and do my best in lecturing on this cause and organizing as many societies as possible. Now, let us put our hands and hearts into the work. The pastors certainly need our work, and most especially at this season of the year.—E. L. Jackson, District Manager, Box 41, Slaughter, La.

OPELIKA DISTRICT.

Pastors, Members and Friends of the Opelika District: You will please accept my heartfelt thanks for your most loyal support during the year in our attempt to lead our conference along

all lines. This is now October, and we find that there are some dropped stitches and some loose screws that must be caught up and tightened. My brethren, we must bestir ourselves for one full month. Let us give round reports on all of the causes; we can do so. We must make an advanced showing for Home Missions and Church Extension over that of last year. The most of us have our same charges that we represented last year; let us convince the church that we can successfully succeed ourselves. Our educational and publishing interests must go hand in hand; therefore our Mason City College and the SOUTHWESTERN CHRISTIAN ADVOCATE must be supported at any cost. They have both been given to us by our great church. Now, brethren, let us prove to the church that we are indeed worthy recipients of so great a gift. If you have not sent in your three dollars from your charge for the remodeling of our SOUTHWESTERN building in New Orleans, La., please take an after collection at once and send it in next week. Dr. Jones is very much in need of it. We are as anxious that he succeed as he is himself because his success is our success. We are proud of what you are doing for the Board of Sunday Schools and the Epworth League. It is through these mediums that we save our young people to our great old church. We will also make a creditable showing on Episcopal funds and conference claimants' funds if each brother will hut push his claims during the month of October. The Woman's Home Missionary Society is crying to you, my dear brethren, for her share of the assessment. This society is doing more real good for God and humanity now than ever in its history. Brethren, you know as I do that we can do all that we are asked to do if we will only consider in the true sense of the word that "we are laborers together with God." Write me often and freely and if there is anything that you think I can help you to do, call me and I shall come to your rescue if possible.

J. A. HOLIDAY,

District Superintendent.

THE LITTLE ROCK CONFERENCE MISSIONARY MEETING

Will be held in connection with the State Epworth League and Sunday School Convention at Sweet Home, Ark., October 15-18.

Program

"A Workable Missionary Plan for the Little Rock Conference," by the Rev. S. McDonald, District Superintendent. "The Spirit of Missions Among Our People," by the Rev. Waters McIntosh. "The History of Mission Work in the Little Rock Conference," by Dr. W. R. R. Duncan. "How Can We Awaken a Missionary Spirit among our People?" H. P. Coulter, District Superintendent. "The Origin of the Home and Foreign Missionary Society," D. H. E. Harris. "Our Duty as Ministers to the Missionary Society," G. A. Hall, District Superintendent. "Are We Returning to the Missionary Society in Proportion as We Have Received; if not Why Not?" Dr. J. L. Wilson. "How Can We Increase our Missionary Collections?" M. N. Lanston, B. D. "How to Maintain a Mission Study Class in our Churches," the Rev. D. W. Boatner. "The Sunday School as a Missionary Factor," Dr. G. N. Johnson. Missionary Address by Dr. G. G. Logan. "Our Foreign Mission Fields," G. T. Saxton. "Our Home Mission Fields," D. W. Nelson. The Rev. W. S. Sherrill, D. D., president; the Rev. C. A. Taylor, secretary.

Straight University.

The School Opens for Day and Boarding Students SEPTEMBER 29.

The NEW THOMY LAFON INDUSTRIAL BUILDING will be completed. This building was erected by the students.

The UNIVERSITY has the following Departments:

College, Normal, College Preparatory, Commercial, Manual Training, Printing, Domestic Science, Sewing and Dress Making, Music Bible, Grammar, Primary and Kindergarten.

Write for Illustrated Catalogue.

REV. S. G. BUTCHER, President.

District Rounds

MONROE DISTRICT

FOURTH ROUND

Wood, Oct. 1-4; Beulah, 3-4; Jones, 10-11; Winnsboro, 13-14; Florence, 15-18; Casper, 24-25; Merrouge, 27-28; Bonita, 29-Nov. 1; Minden, 5-6; Mt. Sinai, 7-8; Randolph, 10-11; St. Paul, 12-15; Washington, 19-22; Lake Providence, 27-29; Joyce, Dec. 1-2; Water Proof, 5-6; Wildsville, 8-9; Mt. Nebo, 11-13; St. James, 17-20; Bastrop, 26-28. Dear Brethren: Thus far you have run well. However, this race is not given to the swift nor the battle to the strong, but to the one who is at his best in the end. The conference year end is approaching fast; "be at your best always." Demand your support by faithful service. A collection for every cause, "Full apportionment the motto." Remember always there are others to win; therefore, keep the revival pressure on to the last hour. May the Lord bless you and the flock of Christ over which you are pastor.

J. O. Brown, District Superintendent.

GREENVILLE DISTRICT

FOURTH ROUND

Sheppardtown, Oct. 24-25; Stephensville, Nov. 7-8; Belzoni, 21-22; Greenville, Dec. 12-13; Dahomey, 4-6; Gun-nison, 5-6; Mattoon, 17; Arnold and Boyles, 3; Shelby and Bound Bayou, Nov. 14-15; Ittabena, Dec. 19-20; Heads and Holly Ridge, Oct. 31-Nov. 1; Doddsville, 17-18; Hollandale, 10-11. Finally, my brethren, I am quite sure that each of us is equally interested in raising our benevolent claims. We cannot afford to have a single blank in our reports. Our appointments next year depend largely upon what has been accomplished through our instrumentality this year. The SOUTHWESTERN Day is fixed for November 15. All local preachers, exhorters, Sunday-school Superintendents, Presidents Epworth Leagues and representatives must subscribe and pay for the paper and each pastor must bring five cash subscribers to the District Conference. We must push our special district missionary rally and report cash amounts collected at the District Conference in Simpson's Methodist Episcopal Church at Shelby, Miss. We must report our Rust Industrial Fund all collected in full with other claims.

J. W. Winbush,
District Superintendent.

FORREST CITY DISTRICT

FOURTH ROUND

Bledsoe, Oct. 24-25; Park Place, 25-26; Marianna, 31-Nov. 1; Lagrange, 4; Felton, 6; Oak Forest, 7-8; Gill, 8-9; Palestine, 14-15; Auvergne, 18-19; Augusta, 21-22; Cotton Plant Cir., 23-29; Cotton Plant, Dec. 5-6; Brinkley, 11-13; Brinkley Cir., 12-13; Crawfordville, 19-20; Marked Tree, 23-24; Haynes, 26-27; Caldwell, Jan. 2-3; Forrest City, 8-10. Now, brethren, on this round we want everything reported. Please raise every cent of your benevolence. The church needs it. Please do not forget the Episcopal Fund and

the Conference Claimant money. Put your committees to work. Let there be a great ingathering of souls and money for the Master's cause. Don't forget the resolution that was passed in the District Conferences to help Dr. R. E. Jones in repairing that building for the SOUTHWESTERN. Do what you said and it will be appreciated by him. We purpose to do our whole duty.

L. G. Hodges,
District Superintendent.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the bitterest tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Recent Preachers Meetings

The LAKE CHARLES DISTRICT PREACHERS' MEETING was held in the St. Peter Methodist Episcopal Church, Jeanerette, La., September 10, the vice-president, Dr. D. J. Price, presiding. Twelve members were present. The Sunday-school lesson was discussed, led by the Rev. S. M. Haines. The reports from the different pastors showed marked improvement along all lines. The Epworth League and Ladies Aid meeting will be held at New Iberia, in the St. James Church, October 21 and 22, by order of the district superintendent District Superintendent P. W. Clark was with us, and urges each pastor to plan well his part on the district, and for each charge to be represented at the Ladies' Aid meeting mentioned. We thank the Rev. E. B. Richard and his strong band of workers for their generous entertainment. The next meeting will be held at Welsh on October 8, 1908.—A. J. Smith, Secretary.

The South New Orleans District Preachers' Meeting met at Houma, Louisiana, September 17, with the president, W. H. Jones, in the chair. Devotional exercises conducted by the Rev. C. Spears; prayer by Rev. J. L. Augustus. Eight ministers were present, and each one made an encouraging report and are hopeful of bringing to the annual conference full benevolent reports. Attorney J. U. Lewis of Houston, Texas, was introduced and gave a splendid address; subject, "What Are We Doing? What Can We Do?" A resolution expressive of sympathy of this body for the Rev. H. H. Jones in the loss of his wife was offered and adopted, signed by F. Warke, J. S. Augustus, L. S. Smith, C. Spears, P. C. Colton, S. Carroll, T. Williams. The Rev. P. C. Colton and members made our stay pleasant. The preaching at night was by the Rev. S. Carroll and T. Williams. The next meeting will be at Napoleonville, October 15; subject for discussion, "Should Members Be Excluded from the Church?" led by L. S. Smith. We hope that all the ministers of the

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

district will be present.—Thomas Williams, Secretary.

The SHREVEPORT DISTRICT PREACHERS' MEETING convened at the Shady Grove Methodist Episcopal Church September 16, at 3 p. m., the Rev. H. T. O. Abbott presiding. Devotional exercises conducted by the Revs. Mr. Abbott and George Thomas. The Rev. T. A. Brown reviewed the Sunday-school lesson. Welcome address by Miss Hattie Walker; response by the Rev. T. A. Brown. The Rev. T. J. Johnson, district superintendent, addressed the meeting. We are all proud of him. The Rev. T. A. Brown spoke of the district superintendent's faithfulness to the church and to the district, and the Rev. J. A. Landry presented to him a fine hand-grip. This was the best preachers' meeting held on the district in years. The pastor, the Rev. N. R. Randolph, knows how to entertain. Shady Grove is a great place, and so are its people. We thank them for their hospitalities. Three great sermons were preached by the Revs. D. S. Killburn, T. A. Brown and J. A. Landry. Love feast conducted by the Rev. H. T. O. Abbott. The next session will convene at Mansfield, La., on November 11. This will be our last preachers' meeting this year. The district superintendent and president request every pastor's presence. Brethren, don't forget the date, November 17.—T. F. Robinson, Secretary.

Doings of the Workmen

ALABAMA.

Aberfoil and Brown Grove Circuit.—Our third quarterly conference convened September 26-27, at Owens Methodist Episcopal Church. The conference assembled Saturday at eleven o'clock a. m. The pastor, the Rev. J. C. Chuman, took the stand. He preached an excellent sermon. The members of the conference presented good reports. Paid the Superintendent in full on Saturday, \$31.00. And also two subscriptions for the SOUTHWESTERN were received by the pastor. Sunday we paid to the pastor \$12.25. Sunday at eleven a. m. and at night the superintendent preached able sermons which were highly enjoyed by the many that attended. Total amount paid to the

pastor this quarter, \$129.10; raised for missions, \$33.26; paid the Superintendent, \$31.00; total, for the quarter, \$193.36. The circuit is both financially and spiritually alive. And we are pressing on and upward to a higher mark.

L. W. OWENS.

Cedar Bluff.—Our fourth quarterly meeting convened at the New Hope Church, with the Rev. J. W. Thomas, our Superintendent, in the chair. The reports of the officers, the majority of whom were present, showed improvement on the circuit. Sunday was a great day with us. Our Superintendent preached two splendid sermons. We have been successful in finishing up our church at Cedar Bluff and it is a credit to our Methodism anywhere. Amount paid pastor, \$33.00; paid our Superintendent, \$19.20; total, \$52.20.

WM. PERRY, pastor.

Gurley.—We had no church here, but with this faithful little membership we have gone to work, raised \$100.00, and built a neat little church which when finished will do credit to Methodism. Raised up till now for pastor, \$65.00; District Superintendent, \$8.00; benevolence, \$5.00; total for all purposes up to date, \$178.00. We are doing what we can to go to conference with a round report.

D. G. TONEY.

Bangor.—On Sunday, September 27, at Bangor, we laid the corner stone of our new Smith Methodist Episcopal Church. The services were conducted by the District Superintendent, Dr. R. J. Buckner. The stone was laid by the pastor and officials of the church. At eleven o'clock the District Superintendent preached to a large and appreciative audience. All the services of the day were largely attended by both white and colored residents of the town and community. The total collection for the day was \$80.16. One of our good white friends, Mr. O. E. Smith, gave us a check for \$25.00 and others gave liberally in the collection. The rally continues and whatever any friend will give to help us will be appreciated.

S. T. ALLEN, pastor.

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LOUISIANA

Union.—Sunday, September 13, was a great day at White Hall. Bro. Isaac Badie preached a strong sermon. The communion was administered to 100. We are closing a great year's work. The good people at White Hall, are still applauding the District Conference. Its work has been a great inspiration for good, on this charge. We are planning to make the SOUTHWESTERN Day a great occasion. This gracious gift of the church of \$12,000 for a home for the SOUTHWESTERN ought to move every Negro preacher in the Methodist Episcopal Church to action. Tell the people what the old Church has done and they will do their part.

M. C. HARRISON, pastor.

Monroe.—On September 6, our third quarterly conference was held with the Rev. J. O. Brown in the chair and officers present with written reports. The District Superintendent made our hearts burn within us while he talked to us by the way. There was a pleasant surprise given the pastor one morning recently, which was much appreciated, led by Mr. Flen Wade and Mrs. Melure Wade, and their many friends of the Baptist Church, and others too numerous to mention. We thank them all.

W. C. TURNER.

Sildell.—Third quarterly closed Sunday. The District Superintendent was paid in full for the quarter, also we have just closed a very successful revival. Conversions, 8. The District Superintendent, the Rev. W. J. M. Price, was in time to take part in the Baptism services. A pound party was given the pastor last week. 143 pounds of choice groceries and \$4.66 in cash were presented. This is the sixth one given this year. Sildell is alive.

A. B. HARRIS, pastor.

Franklin.—Sunday, September 13, was a high day at Asbury Methodist Episcopal Church. The True Friendship No. 1, Knights of Honor and the Sunlight No. 4, Lady Knights, celebrated their annual anniversary. The Rev. W. H. Jones preached to the delight of a crowded house. This is one of the best organizations in Franklin. The choir was at its best, with Mrs. Lydia Collins, organist and Mr. Wm. Kennedy, chorist. Mrs. M. Carr read an excellent paper. God bless this band of men.—Robert Stewart.

Abbeville.—I take this method of thanking Dr. J. L. Johnson, M. D., and the 40 good people that he led to the parsonage on the night of September 23. They indeed surprised us. The table was laden with pounds until it seemed to groan under the burden. After making up a neat little purse of cash Dr. J. L. Johnson delivered the presentation speech in which he paid glowing tribute to the pastor and wife for their faithful work in this community. Prominent among those who participated in the party were Mr. N. Melton, Prof. E. Joiner, Mrs. Melton and daughters, and the Misses Turner. We had a delightful time. Pastor and family are happy and thankful.—T. B. Oville.

Abbeville.—The Old Folks' Concert given by the Steward Sisters of Briggs Chapel was a success in every particular. The program, which was rendered without a hitch, proved satisfactory to all present. The church and pastor are thankful to the ladies and gentlemen leaders of the affair: Mrs. Mary Jackson, leader of songs; Mrs. C. V. Mathews, program director; Mrs. Victoria Huntsherry, manager. Amount raised, \$31.10.—J. B. Johnson, pastor.

Grand Bayou.—I take this method to thank Mr. J. D. Begsly, section foreman of the above named station, and his body of men for a lot of choice groceries to the amount of 75 pounds, given recently, which was quite a treat to pastor and family. May the Lord bless these young men for their noble act of charity. It certainly came in due time, as we have suffered much on account of the overflow.—I. B. Henderson.

St. Peter's Charge.—On the 7th of September at a late hour a crowd came to the parsonage bearing 52 pounds of choice groceries. The District Superintendent, who was present, greeted our friends with encouraging words, as did also the pastor. The leaders were Misses Elizabeth Powell, Sella Farmere and Mamie Archle of the King's Daughters. The revival closed very successfully. The church is in good shape.—A. B. Venable, pastor.

Baker.—The third quarterly conference convened Monday night, September 14, the District Superintendent presiding. It was an excellent session. Reports were good and showed improvement on all lines. Services were good day and night. Sunday at 11 a. m. Brother Freeman preached and District Superintendent Turner at 7:30 p. m. preached an able sermon. The Steward Sisters and other members kept the parsonage well supplied with

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WANTED.

Four or five good printers are needed at once at the Tuskegee Normal & Industrial Institute, Tuskegee, Ala. For information apply to the Principal, Dr. Booker T. Washington, or R. R. Taylor, Director of Industries.

many good things. We all enjoyed the grand reception given by Mr. Geo. Washington and Steward Sisters. Our Rev. E. P. Harris and wife of Zachery were with us on September 14. The District Superintendent is elated over the work done here in less than 60 days since our arrival. We came here on the 18th of July determined to save our church and membership. The auxiliaries are working well. Monday night we were visited by the converts and many friends with full hands. The table was spread with food fit for the gods, which all present enjoyed. District Superintendent Turner and family boarded the train on the morning of the 15th for home.

L. L. Greene, Pastor.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You care yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, proof address Mrs. M. Snamen, South Bend, Ind.

Recent District Conferences and Conventions

LITTLE ROCK DISTRICT.

The Little Rock District Conference Sunday School and Epworth League met in Batesville, Ark., August 26. Devotional exercises conducted by Dr. W. S. Sherrill, District Superintendent. J. H. Greer was elected secretary and the Rev. W. H. Simpson, assistant; the Rev. P. W. Webb, statistical secretary, and the Rev. A. S. Miller, assistant. Committees: For each of the four years' course of studies: P. W. Webb, T. J. Thompson and C. E. Banks. For orders: Dr. J. L. Wilson A. S. Miller and W. J. S. Donaldson. For license to preach: The Revs. C. A. Taylor, W. H. Simpson and R. B. Fagou. For admission on trial: Dr. W. R. R. Duncan, P. W. Webb and J. H. Greer. An excellent literary program was rendered Tuesday night by the young people of the Rev. Thompson's church. Dr. I. M. Bourgon, of the African Methodist Episcopal Church, delivered the welcome address. Several other brethren of the different denominations were introduced. Dr. G. G. Logan spoke on Foreign Missions; amount collected, \$26. The Epworth League and Sunday School had their sessions each evening of the District Conference. The Rev. C. W. Whitehead spoke of the work of the State League of which he is president. Dr. J. M. Cox, President of Philander Smith College and Prof. A. Gray spoke of the needs of the Boys' Dormitory; the amount raised in cash was \$110. For Freedmen's Aid and Southern Education, \$60, cash. Mrs. Nasmyth, matron of the Adeline Smith Home, spoke of the home and its needs and collected \$16. Mrs. G. N. Johnson recording secretary of the Woman's Home Missionary Society, and Mrs. A. Davis, state organizer, were introduced and spoke of their work. Prof. Hays one of our teachers, spoke Saturday night. Preaching Sunday by Dr. Cox, C. W. Whitehead and W. J. S. Donaldson. Those that preached in the forenoon meetings: Rev. P. W. Webb, C. E. Banks; these were glorious meetings.

J. H. GREER, A. B.

BROOKHAVEN DISTRICT.

The Brookhaven District Conference met in St. James Church, Magnolia, Miss., August 12, 1908. The Rev. G. W. Smith, District Superintendent in the chair, I. C. Rucker was elected secretary, J. H. Cook, assistant; the Rev. J. E. Coleman, statistical secretary. The District Superintendent addressed the conference in a very interesting manner. J. L. Garret was appointed to look after the Southwestern. The District Superintendent read his report, which showed marked interest on all lines of church work on the District. The Rev. E. M. Cunnegan, pastor of the Baptist Church in Magnolia, was in regular attendance and took an active part in the discussion of topics. He and his members helped to entertain the conference. Prof. Shaw, of Meridian Academy, and Editor Jones of the Southwestern were present and plead earnestly for their respective causes. Amount raised for Meridian Academy, \$22.40; for Southwestern office, \$26.25. We were glad to have in our presence such distinguished men as Dr. Galloway, pastor of the Methodist Episcopal Church, South, who delivered the welcome address and Dr. Thompson, presiding elder of the district. Each made quite a favorable impression on the conference. The presence of Mrs. Camphor was

highly appreciated and her lecture on Africa was inspiring. The pastors' reports showed much improvement on all lines of church work as well as an increase in benevolence. Many glorious sermons were preached, and the people of Magnolia felt themselves well paid for their kindness. The Rev. H. J. Jordan and people spared no pains in making the session a pleasant one. China Grove was chosen as the next seat of the conference.

I. C. RUCKER.

ATLANTA DISTRICT.

The Atlanta District Epworth League and Sunday School Convention, held its annual session in John Wesley Church, Grantsville, Ga., August 5-9. All who attended received both pleasure and profit, and voted it a most successful meeting from every point of view. Wednesday morning Dr. C. T. Johnson, District Superintendent, called on the Rev. J. H. Rush, D. D., and S. B. Buford to open the meeting. Encouraging reports were read from the charges and their general trend seemed to indicate an advance in the benevolent collection for the year, and a general spirit of revival throughout the district. Dr. M. C. B. Mason spoke in the interest of the Freedmen's Aid cause. The conference gave him a scholarship of \$10. The afternoons were devoted to the discussions of various subjects: "The Place of the Epworth League in the Church," by the Rev. E. C. W. Cox; "The Ideal Sunday School Teacher," by the Rev. J. A. Rush, D. D.; "Should So-Called Harmless Games be Played in League Social Meetings?" by the Rev. M. M. Alston, D. D.; "The Kind of a Teacher Needed for a Primary Class in Sunday School"; "How to Build Up a Junior League," by the Rev. N. J. Crolley. Among the laymen who read able papers and took part in the discussions were E. E. Trammel, Thornton Greenwood, J. P. Perk, J. W. Clarke, Miss Beatrice Bohannon, Mary Mitchell, Irene Woodley, Mattie Stevens, Nellie Johnson, Miss Irlan Dowell. Editor R. E. Jones of the Southwestern arrived Friday and addressed the conference, which gave him \$40.00 on the Advocate Building Fund. Thursday morning the Rev. Dr. Bugg, pastor of the Methodist Episcopal Church, South, of Grantsville, delivered the welcome address on behalf of the citizens; Miss Miller spoke in behalf of the church. The writer responded. Dr. Crogman, president of Clark University, ably represented the institution and plead for more students. Dr. G. W. Arnold represented Gammon Theological Seminary and the Steward Foundation for Africa. Dr. J. P. Wragg spoke in the interest of the American Bible Society; Dr. G. G. Logan, of the missionary society. Dr. I. L. Thomas, of the Church Extension and Home Missions. Dr. C. C. Jacob represented the Sunday School Union. The District Conference was also honored with the presence and address of the Rev. P. H. Travis, and Z. K. Gowen, District Superintendent of Griffin and Gainsville Districts, respectively. Wednesday night the Rev. J. W. Wood preached the annual sermon; Thursday night sermon by the Rev. J. A. Rush, of Central Avenue Church, Atlanta, and Friday night the Rev. R. E. Jones, D. D. preached. Sunday at 11:30 a. m. the Rev. A. J. Willison, an old war horse of the District, once presiding elder on this district and now pastor at College Park Church, preached a



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strong sermon; 3 p. m., the Rev. J. W. Wood of Luthersville, filled the pulpit, and at night the Rev. H. E. Bearns. The Woman's Home Missionary Society, under the leadership of Mrs. E. H. Olives, president, and Mrs. J. A. Rush, treasurer, is moving along nicely. Saturday these ladies held their session and made a strong impression. A neat sum was raised for the new building at Thayer Home, Clark University. Among the new pastors on the district this year are the Revs. J. A. Wood, A. C. Cheerless and W. M. Wimes. They are strong young men. Prof. W. B. Woodall, principal of the Hogansville public school, was present and took great interest in the deliberations and in every cause. The pastor and the people of the Grantsville charge are to be congratulated on their hospitable entertainment. The District Superintendent is to be praised for the manly and brotherly way he cared for every interest of the church. The next District Conference meets with the Summerfield Church, Fairburn, Ga., of which the writer is pastor.

E. C. W. Cox.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

REID.—On Friday morning, September 11, 1908, the Death Angel visited my home at Madisonville, Texas, carrying hence my only daughter, Creddie Reid, aged thirteen years, one month and nine days. She was confined to her bed from about July 1 to September 11. She confessed faith in Christ and united with the church under my pastorate on Easter Sunday, 1907, from which time she served the church faithfully and never missed a prayer meeting, class meeting, Sunday-school or any of the preaching services, but took active part in them all.—R. B. Reid, Pastor.

SMALLEY.—Miss Nona Smalley, sister of the Rev. J. M. Smalley of Springfield, Ill., died at her home in Clarksville, Mo., September 20, 1908, aged twenty-three years, nine months and twenty days. She leaves to mourn her absence a father, two brothers and two sisters. She died in the full triumph of faith. The funeral services were conducted by the Rev. George Grady, pastor.

POOL.—Emma Pool, wife of R. B. Pool, a faithful member of the Rocky Mount Methodist Episcopal Church, Roanoke (Ala.) Circuit, died September 5, 1908, after suffering for more than two years. Her Christian life and its influence have done much for the cause of Christ. She bore her sickness with patience. The husband has lost a loving wife, the children, of whom there are nine, their best earthly friend and the church a faithful member, but heaven has gained a saint. The funeral was conducted by the Rev. B. Jackson and pastor, the Rev. B. S. Kirk.—Mrs. B. S. Kirk.

WILLIAMS.—Nelson Williams, a faithful member and friend of the Boonville (Ala.) Methodist Episcopal Church, has gone to his reward in heaven. He was very ill for over two years, but died with great hope in the Lord. The funeral was conducted by the pastor, the Rev. M. P. Franklin, the Revs. W. L. Amos, R. A. Burton of the Central Methodist Episcopal Church, A. Compton and J. S. Robinson. Brother Williams leaves a mother, his wife and child and a host of friends to mourn.—James H. Thompson.

THOMAS.—Matilda Thomas, a member of the Union Methodist Episcopal Church, Morgan City, La., aged fifty-six years, fell asleep in Jesus on the 24th of September, 1908. She was a faithful mother and a good Christian. She was converted in 1888 and was a kind and willing worker in the church. In the year 1889, when the Rev. T. A. Brown rebuilt the church, this good woman gave the corner stone. She leaves a good husband, five sons, one daughter and a host of grandchildren and friends. Her death was triumphant. She was a devoted mother. At the bedside of a very sick son the Messenger found her, and from a labor of love she went to meet her Pilot face to face. The funeral was conducted by the Rev. F. Nelson of the African Methodist Episcopal Church and the writer.—M. S. Goin, Pastor.

HOLLINWORTH.—Robert Hollinworth departed this life Monday morning,

Cures Woman's Weaknesses.

We refer to that boon to weak, nervous, suffering women known as Dr. Pierce's Favorite Prescription.

Dr. John Fyfe one of the Editorial Staff of THE ECLECTIC MEDICAL REVIEW says of Unicorn root (*Helonias Dilota*) which is one of the chief ingredients of the "Favorite Prescription":

"A remedy which invariably acts as a uterine invigorator... makes for normal activity of the entire reproductive system." He continues "in Helonias we have a medication which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent." Dr. Fyfe further says: "The following are among the leading indications for Helonias (Unicorn root). Pain or aching in the back, with leucorrhoea; stonic (weak) conditions of the reproductive organs of women, mental depression and irritability, associated with chronic diseases of the reproductive organs of women; constant sensation of heat in the region of the kidneys; menorrhagia (flooding), due to a weakened condition of the reproductive system; amenorrhoea (suppressed or absent monthly periods), arising from or accompanying an abnormal condition of the digestive organs and anemic (thin blood) habits dragging sensations in the extreme lower part of the abdomen."

"If more or less of the above symptoms are present, no invalid woman can do better than take Dr. Pierce's Favorite Prescription, one of the leading ingredients of which is Unicorn root, or Helonias, and the medicinal properties of which it most faithfully represents."

Of Golden Seal root, another prominent ingredient of "Favorite Prescription," Prof. Finley Ellingwood, M. D., of Bennett Medical College, Chicago, says:

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Dr. Pierce's Favorite Prescription faithfully represents all the above named ingredients and cures the diseases for which they are recommended.

September 14, 1908, aged ninety-five years. He had been a member of St. Peter Methodist Episcopal Church at Shuqualak, Miss., for a number of years and was a good man. Mr. Hollinworth had bought a home of forty acres of splendid land, and there was no incumbence on it. His request was that his remains be buried on his own land; this was done. The funeral was conducted by the pastor, G. W. Baker.

WILSON.—Martha Wilson, a loyal, trustful and beloved Christian member of Salem Methodist Episcopal Church, Winchester, Texas, passed triumphantly from the toils and pains of this life to the joys of a peaceful rest beyond September 7, 1908. A Christian mother, a true husband, nine children and a host of near relatives survive her. The Revs. Herford and Jefferson assisted the pastor.—D. F. Vance.

THOMAS.—Mary Thomas, a faithful member and Christian of the Boonville (La.) Methodist Episcopal Church, died in peace on July 14, 1908. She had spent thirty years in faithful service to the church. Death called her at the ripe age of seventy-eight. She leaves four sons and a host of friends to mourn. The funeral was conducted by the pastor, the Rev. M. P. Franklin.—J. H. Thompson.

MITCHELL.—On September 22, 1908, Luella Mitchell, aged nine months and six days, was taken from her mother's care, after eight days' suffering. The father, mother and other relatives mourn the loss of this bright jewel, but Jesus knows best. Brother Gabriel Harris, one of the local preachers of our church at Cane River, conducted the funeral.—E. H. Clark, Pastor.

MARSHALL.—Sarah Marshall, aged 18 years, eight months and nine days, a member of St. Paul Methodist Episcopal Church, Waxie, La., is no more. She is survived by mother, father and a host of other relatives and friends. In the absence of her pastor the remains were conveyed to Washington and there laid to rest. Memorial serv-

Marriages

SEYMOUR-FISHER.—On September 22, 1908, at the residence of the groom, in Biloxi, Miss., Mr. Eddie Seymour and Miss Rosa L. Fisher, by the Rev. R. L. Carpenter.

JACKSON-MAYFIELD.—September 25, 1908, at the residence of the bride, in Biloxi, Miss., Mr. James M. Jackson and Miss Lenora L. Mayfield. Mr. Jackson is a member of Wesley Chapel, New Orleans. His bride is a member of the Baptist Church. The Rev. R. L. Carpenter officiated.

ices were held in the Washington Church, conducted by the Revs. W. H. Lary and S. A. Masen, assisted by the pastor, the Rev. D. G. Taylor.

BAILEY.—Louisa C. Bailey, a faithful member of the Methodist Episcopal Church, Springfield, La., died August 12, 1908, after several weeks of suffering. She was a native of Alabama and was brought to Louisiana with her parents some time before the Civil War and taken to the plantation on which the Rev. Dr. M. C. B. Mason and the Rev. J. W. M. Price were born. Her father and mother were earnest and pious Christians, and so reared their daughter, who became a true, devoted and conscientious Christian woman. She loved the church of her choice and did all she could for its advancement and for the cause of Christ. Her religious life has led many a soul to a throne of grace. The Rev. J. W. M. Price, district superintendent of the North New Orleans District, said Sister Bailey was the first one to lead him to Sunday-school. Moving from the country to the city, she joined Wesley Chapel, under the pastorate of the Rev. Father Davage, where she served with much credit until she removed to Springfield, where they worked hard and purchased a home. Mrs. Bailey united with the church of this place and ever since has been earnestly working to push forward the work of the Master. She did not serve the church in presence alone, but in means. Her heart and hand were always open to every good cause. She lived here a spotless life, filling in our church a place that none other can fill. The funeral was conducted by a local preacher, H. Peoples, and the Rev. C. Claiton of the Baptist Church, as the pastor was attending at that time the session of his district conference.—B. F. Branch, Pastor.

GULLAGE.—Clausius Phillip Gullage, son of Prof. and Mrs. P. D. Gullage of Brookhaven, Miss., died September 9, 1908, in full triumph of faith. He was born January 20, 1885. Bible reading and prayer afforded him much joy. The funeral was largely attended.—C. G. Taylor.

LOKES.—Herbert Lokes, one of the oldest and most highly respected men of Wesley Methodist Episcopal Church, Brookshire (Texas) Circuit, died April 15, 1908, aged sixty-four years. He lived a faithful member for more than thirty years, true to the church and to his family. He leaves his widow with two sons and one daughter with a good home and comfortable support.—G. Todd.

MILLER.—B. J. Miller departed this life September 12, 1908. He was a member of the Methodist Episcopal Church and lived a faithful Christian twenty-three years. The funeral was held at Red Oak, of which he was a

member. He was for quite a while Sunday-school superintendent, and a trustee of the church for twelve years, always faithful to his duty. He leaves a wife, two sons, three daughters and many friends. The funeral was conducted by the Rev. J. W. Queen, pastor.—A. S. W. Elder.

WILSON.—Calbert Elmore Wilson, a son of Mrs. Lulsu Ratcliff of Hazlehurst, Miss., died August 24, 1908. He professed the Christian religion on his sick bed. He was formerly a member of the Mount Zion Sunday-school, New Orleans. The funeral was attended by I. C. Rucker, pastor of Mount Sinai Church, and the Rev. Mr. Bradley of the Baptist Church.—I. C. Rucker.

FLOURNOY.—Georgia A. Flournoy, one of the faithful pillars of the Ebenezer Methodist Episcopal Church, on the Fort Stephens (Miss.) Circuit, and a devout Christian, after an illness of three months and three weeks, has entered into rest. On Friday, September 11, 1908, the weary wheels of life stood still, and her sweet spirit returned to its Maker. Her husband and eleven children, together with her numerous friends, survive her. The burial service, attended by more than 400 people, was in charge of the Woodmen Circle. Interment was made in the Mount Pleasant Cemetery. The funeral service will be held later.—P. V. Holmes.

HARDY.—Lenora Hardy was born on May 19, 1888. She joined the church in August, 1902, and lived a consistent Christian life. She died September 16, 1908 at Montrose, Miss., leaving three brothers—W. A. Hardy, R. B. Hardy and A. J. Hardy—and a host of friends. The funeral was preached by Rev. A. B. Britton, pastor of Vale Circuit, assisted by L. Smiley, a local preacher.

MIXON.—On September 8, 1908, Mrs. Mixon, wife of Mr. Haygood Mixon of Denver, N. C. was called to the reward of the faithful. She was a Christian woman and a loyal member of St. James Methodist Episcopal Church. Her husband, two children, father step-mother, two sisters and three brothers, together with many friends, survive her.—O. Hamright.

INQUIRY.

Information is desired concerning the present whereabouts of certain relatives of Major Summerville of Conroe, Texas, formerly of Bridgeville, Ala. His people belonged to a Mr. Archie Hood. The mother's name was Harriet Hood. The children's names were: Elsie, Joe, Adam, Jacob and Mattie. My name was Acie Hood. I was afterward sold to one Mr. Algood, who sold me to a man named Summerville, in Georgia. My name was changed from Acie Hood to Major Summerville. This was during the first year of the Civil War. I lived in Augusta, Ga., until freedom was declared; then returned to Bridgeville, Ala., to find that my people had removed to Gainesville or Maples, Ala., to which place I went. Having signed a yearly contract with a Captain Gibbs, could not leave until the year was over. During the Christmas of the same year I went back from Mobile, Ala., to Gainesville, and found that my mother had married a discharged soldier and, together with the other children, had gone—no one seemingly knew where. Nothing has been seen or heard of them by me since. Please address any intelligence of their present location either to Major Summerville, Rev. W. E. Hutcherson or to Box 12, Conroe, Texas.

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Southwestern Christian Advocate

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Crescent City Notes

A Sacred Concert will be given at Union Methodist Episcopal Church, on Bienville street, the third Sunday in October, (the 18th) at 3:00 o'clock p. m. An excellent program is being planned. The public is cordially invited.

UNION CHURCH.—The work is progressing well; services are well attended, the Epworth League Chapter is constantly improving. It furnished the program for a recent festival which was greatly enjoyed. A drill between the boys and girls was an exciting feature. Dr. E. M. Jones, our Sunday school secretary, of Montgomery, Ala., addressed the Sunday school and preached to the delight of all, Sunday, the 4th inst.

October Magazines

Lippincott's.—A Jewel of the Seas; a complete novelette; Jessie Kaufman. October; a poem; Roscoe Gilmore Stott. About Good Health; a paper; Elbert Hubbard. The School-mother; a story; Owen Oliver. The Pin-head; a story; Caroline Lockhart. Defiance; a poem; Robert Hamilton Kelley. The Service of Fear; a paper; George L. Knapp. The Angel of Happy Hollow; a story; Luellen Cass Teters. A Memory of Pickett's Brigade; a sketch; La Smie Corbell Pickett. The Viol and Harp and the Reedy Bassoon; a poem; John Russell Hayes. Cupid—and a Call; a story; Edith Morgan Willett. Memorial; a poem; Sue Jausse Biebler. The Racial Pot-pourri on the Isthmus; a paper; Herbert Dunlap. Criticism; a poem; Helen Talbot Porter. The Lone Huntsman; a story; Joseph A. Atsheler. Ways of the Hour: "A Celebration of National Importance"; "Optimism," by Ellis O. Jones. Walnuts and Wine.

The Woman's Home Companion.—An important article is entitled "Seeking Shelter in New York." It is the beginning of the adventures in New York of Lucy Green. They are real adventures of a real girl. In fiction there are stories by Elizabeth Stuart

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Miracles don't happen now, but listen—there's no more wash day troubles—now dead, wiped out, forgotten. There's new invented device for cleaning clothes—nothing like it. Good-bye to wash boards, washing machines, troubles, etc.—Their day is passed. "Easy Way" of cleaning clothes is here to bless our dear women. Invention that killed wash day is small—called "Easy Way," not human. If it had life it would have a stomach. It's claimed a stomach has millions of small flaps, each with a kind of suction. This apparatus has no stomach, yet there's things inside, things that move—a place for dirt—has awful appetite for dirt—goes after all the dirt in all clothes at same time. Small, but mighty—silent, but powerful.

Operated on stove—water inside, then soap, then clothes—move knob occasionally. Dirt lets go as hot water, suds, scalding steam and vapor begin movements. 8 to 10 minutes—clothes clean—rinse, dry, that's all! Next batch same operation—same water—30 to 50 minutes family washing clean. You just wait between batches—child can do it. Laundries clean clothes without rubbing—the "Easy Way" does the same at your home. Does the combined work of wash boiler, wash board and washing machine. When through, set away on shelf—that's all—no more attention. No wood, all metal, sanitary, should last lifetime, light, easy handled. Woman's best friend. Cleans, whiten, white goods, bed clothes, woollens, colored clothes, etc., without injury—no rubbing, no chemicals. Saves drudgery, clothes, labor, fuel, health and looks. No experiment—going on daily—you can do it. Customers everywhere delighted and praise it. LAURETTA MITCHELL, O. writes: "Done big washing with 'Easy Way' in 45 minutes. Bold 8 already." J. W. MEYERS, Ga., orders 12 more, says: "Easy Way" greatest invention for womanhood, forever abolishing miserable wash day." F. E. POST, Pa., "Done 2 weeks' washing in 45 minutes. Clothes cleaned without rubbing." I. H. BARRETT, of Ark., after ordering 35, says: "Grandest invention I ever heard of!" Price, only \$6.00 complete—ready to use—sent anywhere—not sold in stores. Guaranteed satisfactory, or your money refunded. Send no money, simply your name and address. Circulars, testimonials, free. HARRISON MFG. CO., 767 Harrison Bldg., Cincinnati, O.



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Phelps, Harrison Rhodes, Octave Thonet, Nellie McClung, Margaret Sutton Briscoe and especially good stories by Irving Bacheller and Juliet Wilbor Tompkins. Of special interest are Kellogg Durland's intimate picture of the life of the Tsaritsa of Russia, and Dr. Woods Hutchinson's article, "Are Babies Moral?" The fashion department with the Latest Fall Fashions is full of valuable suggestions.

The Delineator.—Special features in this number: The first public statement ever made by Mrs. Astor, leader of the "400." Are the Dead Alive?, by Fremont Rider. What is the Matter With the Public Schools?, by Rheta Childe Dorr. More Bright Sayings of Children. They Loved Lincoln, by Mabel Potter Daggett. The Funny Side of Woman's Suffrage, by Ellis Meredith. Special Articles: Mrs. Osborn's Letter. The Joy I Find in My Home, by Helen Corinne Hamblidge. The Log of the "Easy Way" (Serial), by John L. Mathews. Adaptations of the New Styles, by Helen Berkeley-Loyd. What Paris is Wearing, by Edoard La Fontaine. The New-Born Child, by Leonard K. Hirschberg, M. D. Plant Your Waste Land With Trees, by George W. Wilder. Fiction: The Sin, by Anne Hamilton Donnell. Tom Hartigan's Julia, by John L. Mathews. The Butterfly's Wing, by Edwin L. Sablin. New Wine in Old Bottles, by Julia D. Mitchell. Stradella (Serial), by F. Marion Crawford.

The Century.—Of interest in the Century is the instalment of William H. Crook's memories of Andrew Johnson in the White House. A timely article is a comparison, by the Hon. Seth Low, member of the Civic Federation, of the Republican and Democratic platforms in their treatment of the labor question, under title of "The Writ of Injunction as a Party Issue." An interesting bit of "The Reminiscences of Lady Randolph Churchill" is her account of her efforts to secure from President McKinley an American flag to fly on the hospital ship Maine, sent to South Africa during the Boer War by American contributors in England. How Fulton invented the first panorama ever shown in Paris is part of Alice Cray Sneliff's record of "Rob-

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ert Fulton in France," largely the inventor's own writing. The last of Robert Hichens's paper with the color pictures by Jules Guerin treat of Philae, with a plea that the modern spirit of commercialism spare the "painted chambers of Philae and the silence that comes down from Isis." It is owing largely to Mrs. Roosevelt's active influence that the White House collection of presidential ware has come to be one of the most interesting historical collections to be found in the country. The story of the beginning, growth and aim of this collection is told by Mrs. Abby G. Baker, to whom Mrs. Roosevelt delegated the search for and the identification of the ware for the collection, which has now been placed under the Bureau of Public Buildings and Grounds.

American Boy.—The fine picture (in colors) of Halloween fun decorates the front cover of the October American Boy. The serials by Houston, Tomlinson, and Optic are continued, and Weir's story of Circus life is concluded. Short stories, delightful interesting: The Neophyte, an account of the trials and troubles undergone by a high school boy before being received into a secret society; The Deer Trailers, in three parts, is a fine story of a hunting expedition of three boys; One Good Turn tells of the gratitude of a boy and how he showed it; Obeying the Captain is a story of self-sacrifice, and The Secret of Success shows just how faithfulness and stick-to-itiveness bring their reward. Among many articles are: A Boy's Chances of Becoming President of the United States; Grammar Schoolboy Athletics; The Olympic Games; The New Football Rules;

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Rushing the College Freshman; What Can a Young Man Do; How to Celebrate Halloween; Some Secrets of Cleverness; Destroyers of Boys, and The Miniature Village of Fnyville. For the boys who like to do things, there are: For the Boy to Make; A Chemical Show for Boys, and Making and Fixing Electric Bells and Batteries. In addition there are about 90 illustrations. \$1.00 a year. The Sprngue Publishing Co., Detroit, Mich.

Alexander's Magazine for September, 1908, contains a thirty-six page article about the great Clifton Conference held August 18th, 19th and 20th at Clifton, Mass., to consider the religious education of the Negro race, accompanied with portraits of the men and women who attended. This conference is said to have been the most inspiring, helpful and important ever held in this country. Mr. W. N. Hartshorn, chairman of the International Sunday School Association, called together this conference. In addition to this splendid feature, is a story of the organization and development of Prince Hall Masonry in this country and other important articles. Send 10 cents to Charles Alexander, 714 Shawmut Avenue, Boston, Mass., for a copy of the September number of Alexander's Magazine.

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THE RACES CONFER AT OXFORD, MISS.

We read sometime ago of a lynching at Oxford, Mississippi. The mob which did the bloody work was led by an ex-United States Senator. Let it be said to the credit of this, one of the most representative towns, of the state of Mississippi, that the lynching did not take place without emphatic denunciation on the part of the Negroes and also many of the most representative white residents.

A meeting was called to discuss the situation, for the Negroes were generally excited and showed signs of restlessness. Our pastor, the Rev. J. M. Marsh took the initiative and called the meeting to be held in Burns Methodist Episcopal Church, the church being named in honor of one of our Negro Missionary Bishops for Africa. It is said that between eight hundred and one thousand people were present. Among them were some of the best and most representative white citizens of Oxford, namely: The Rev. W. D. Heddleston, D. D., pastor of the First Presbyterian Church, Professor Thomas Summerville, LL. D., Dean of the Law Department of the University of Mississippi, and the Hon. J. H. Kimmmons, one of the leading attorneys of the Oxford bar. These distinguished citizens addressed the meeting in brief, advising with our people in a most friendly and brotherly way, assuring them that they would have protection under the law and the good wishes of the better class of people of Oxford for their peace and happiness. Among other white citizens who were present were A. A. Young, M. D., and Professor Stuart Young, who expressed themselves fully pleased with the meeting. Be it remembered that this meeting was called to allay the excitement. Both races participated and a common understanding was easily reached. In this effort, as will be noted by those who were present, the representative colored men were met half way.

On the part of the colored citizens the principal address was delivered by the Rev. W. W. Lucas, D. D., Conference Evangelist of the Mississippi Conference of the Methodist Episcopal Church. Doctor Lucas' address on this occasion is said to have made a profound impression upon his hearers. He discussed the difficult situation and made friends and cemented the effort on the part of the white and colored citizens of Oxford for the peace and happiness of the races. Other addresses on behalf of the colored citizens of Oxford were delivered by the Rev. J. C. Leonard, of the Baptist Church and the Rev. A. S. Blake, of the African Methodist Episcopal Church.

The promoter of the meeting was the Rev. J. M. Marsh, and to him great credit is due for his ability to bring together at such a difficult time such a representative gathering, which no doubt will work good for our people.

The following resolutions were adopted unanimously by the meeting:

"Whereas, the evils of the past week culminating in double tragedy of a mob and lynching which has outraged our high standard of citizenship and disturbed the peace of our community,

"Therefore, Resolved that we, the colored citizens of Oxford, Mississippi, in mass meeting assembled do deprecate this lynching as subversive of law and order, and we hold in utter disgust and horror the crime which provoked such methods of meting out justice.

"And, Resolved, that we do all in our power to cultivate peace and harmony between the races and to rid ourselves of the criminal element and to make our city a safe abode of a law-abiding people."

The presence of these distinguished white citizens so soon after the horrifying occurrence, of course, bore fruit. The Negroes and the whites looked each other squarely in the face, the whites pledging the

maintenance of law and order, the Negroes pledging themselves to put down crime and to work for the best interest of the community. In other words, the races that were naturally estranged by the lynching came to a common understanding in this meeting.

We want to congratulate the Rev. J. M. Marsh on the moral courage demonstrated in this effort in the behalf of our people, and congratulate him also upon the evident high regard in which he is held by all citizens of Oxford. On the other hand we want to express our extreme gratification for the presence of the distinguished white citizens who did our people the honor to gather with them on this occasion. It is a pledge of interest not only to the citizens of Oxford, but a pledge to the Negroes everywhere that whereas the mob may triumph there is on the other hand a strong and growing class of Southerners who wish the Negro well and who desire and will see that they have an even chance in life.

RELIGIOUS ENTHUSIASM

Doctor Eugene M. Antrim attended the Democratic Convention at Denver as a spectator. He published in *Zion's Herald* a series of articles covering his observations. In referring to the enthusiasm of the convention as compared with the religious enthusiasm that has made Methodism famous, Dr. Parkhurst says:

"Now we know what must have happened in Ephesus when the idol-makers began to raise a tumult and cry in the theatre for the space of two hours: 'Great is Diana of the Ephesians.' For not once, but twice, did the Democrats and the populace assembled compete with this record, first when Bryan's name was first mentioned, and again when he was nominated. The whole 15,000 people rose to their feet. 'Great is William Jennings Bryan of Lincoln!' they yelled, tooted, roared, howled, shouted, pounded, and thundered. The reporters' section rose *en masse*, and mounted to the top of the desks to behold the scene. The State standards were torn up and grouped around Bryan's picture; several of the many mounted eagles were seized and waved aloft; groups of women gathered, tableau style, on the platform, waving flags; the banner with Bryan's portrait was carried by delegates clear up to the very ceiling, and placed, first beside the great picture of Washington that hung in front, then by the draped portrait of Cleveland in the rear—at which the pit thundered the louder. Talk about religious enthusiasm, Methodist shouts, and 'Amen's' over converts at revival meetings—they are as quietness itself, wee small voices, compared with this madness in which enthusiastic men and women engaged! Let religious people shout once like that in a meeting, and good men and women would hold up their hands in holy horror. Of course the Republican Convention at Chicago was just as bad, except in length of the demonstration, with the addition of the Teddy bears tossed among the delegates to lend picturesqueness to the scene."

An exchange calls attention to the fact that some pastors receive and dismiss members "by letter." The fact is the word "certificate" is used in the Discipline and not the word "letter." Our pastors should take note of this.

The Pacific Mission Conference contributes for the general benevolences of the Church \$1.88 per member, while the Pacific Japanese Mission Conference has given \$1.40 per member for Foreign and Home Missions alone.

RAILROAD DISCRIMINATION

Four Bishops of the African Methodist Episcopal Church appeared, recently, before the special agent of the Interstate Railroad Commission and testified as to the discrimination practiced by the railroads in the South as to the matter of accommodation for Negroes on the passenger trains. These four high churchmen were Bishops Gaines, Turner, Tyree and Lampton. We want to thank these brethren and urge upon them to push the case. Life for the Negroes would be more tolerable if the accommodations on the passenger trains were better. The Negroes will not long tolerate, if there is any way to prevent it, such unfair and unjust discrimination on the part of the railroads. The law calls for equal accommodation, and the fare paid anticipates comfortable and decent accommodation. But in many instances we do not have equal nor comfortable accommodation. It seems as though it is a case of "ride if you want to; if you don't, let it alone." We were very much surprised to read in the *Christian Index*, recently, that a car from Nashville to Indiana on the Louisville & Nashville railroad have only four seats for Negro passengers and the poorest accommodation, while a few white men who smoke have the largest portion of the car. The Louisville & Nashville railroad has been giving the best accommodation that we have seen this way for colored passengers and we sincerely trust that the officials of this road will see that the charges made by the *Christian Index* are no longer true.

Denominationalism enters all too much into the Negro's life; in fact it is sometimes alleged that he is more a denominationalist than he is a Christian; that he is allied and interested in the Baptist and the Methodist and the Congregational churches as such and that the interests of the Church as a Church organization take precedence over the interests of the general church, the church of Christ. The Negro is more of a Baptist or a Methodist or a Congregationalist than he is a Christian. But whether this phase of the subject holds good or not there is an accusation of denominationalism that concerns the Negro that may be proven by innumerable instances and which is very detrimental. The Negro has injected into the public school question his denominational alliances, the effort being in many cases to secure teachers for public schools who are members of certain branches of the Church rather than teachers who are competent. Indeed, instances have been known where competent teachers who happened to belong to the church that did not happen to predominate in a certain community were turned down and inferior teachers chosen because they happened to belong to the predominant church or churches in that community. This spirit of denominationalism has entered so far into the public school question as it relates to the Negro that our public schools are very seriously crippled. The effort should be to secure competent and qualified teachers, certainly teachers of strong, moral character and of deep religious life; but whether they belong to the Baptist, the Methodist or the Congregational church is of small import and should not figure at all in the final employment of a teacher.

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The Effect of Christianity on Society

By the Rev. B. C. Jackson

The new world began with the individual. The Christian was a new man. Regeneration, however difficult to explain as a process, is a fact of experience.

Since the preaching of the cross to the dying thief the Christian faith has saved those who were lost. Its cure is radical and complete.

Not only were men turned from their old life. They were turned to a new one. The old desires and affections were driven out by the expulsive power of a new and all controlling affection for the loftiest ideal. And the noblest and most winning personality which ever appealed to the human heart. The believer was not all the time striving by mortifications and weary, fruitless endeavors to arrive at moral purity. He received inward cleaning through God's unspeakable gift.

It is necessary, also that we should determine as nearly as possible the significance that is to be attached to the word Christianity. It must not be supposed Christianity is synonymous with the church. The church is too largely a human institution. Christianity is Divine. One of the most helpful tendencies of our times is the attempt to go back to the first principles.

The artists are attempting to go back to nature. The most popular school of novelists give us a picture of real life revealed by study of men and women as they live quietly in the shadowy glen or far out on the wide prairies. The student of Christianity also turns his attention to Christ.

There is a profound feeling that we must get back of any and every theologian. We must get back of John Wesley, John Knox, Martin Luther, John Calvin, Paul, Peter and John, and be able to see with clear vision Jesus Christ the Lord. The busy longing, fearing, doubting, hoping world is asking what think ye of Christ. And we cannot understand Christianity until we see that it finds full and only adequate explanation in the character, teachings, and life of Jesus of Nazareth. But if we look for the real birth hour of the effect of Christianity on society we shall find it not in the period of the Reformation but in the hour when the angels sang their carols above the little hamlet of Bethlehem. As we study the problem presented by this subject we shall become convinced that the inspiration of modern society has been Christianity. And it has effected in some degree all whom it has touched. It has been that of effect and cause.

It has frequently been said that four principal streams have united to form the mighty river of modern Society. These are designated as the Greek, the Roman, the German, and Christianity. From the Greek we inherited the love of the beautiful, a sublime philosophy, a glorious art, and a language the most subtle and expressive the world has ever known.

From Rome we received the fundamental principles of law, subjection to discipline, and martial spirit, which, when sanctified, inspires to glorious conflict for humanity and right.

From the German come respect for woman, personal devotion, all mastering love of liberty, which might be curbed, but never completely quenched. From Christianity, we are told, come the moral ideas and spiritual forces which differentiate modern civilization from all others.

So Christianity is the inspiring spirit of life that has taken all that has been given by Egypt and Babylon, Persia, and Israel, Norman and Saxon, Dane and Scandinavian. And the result is the ever-growing ever expanding, somewhat that we call the effect of Christianity on Society. Man has never fallen upward and he never marched upward, or climbed upward, except under the influence of a great religious truth.

Humanity has never made progress except under the influence and inspiration of a divine ideal.

The more deeply we go into this matter, the more carefully we study all factors in this subject the more certainly will we be convinced that the real inspiration of modern civilization has been Christianity; that it is and has been Christ.

An overruling Providence brought together in the glorious age of the Reformation a wealth of material and a great host of splendid men. The crisis in the world's history had come. God spoke to the

race. He sent prophets and seers, poets and artists, preachers and inventors, who were to grapple with the problem of the world's darkness. The eyes of men were opened. The living power of Divine life brooded over the faces of the past. The light of truth shone upon the world. Conscience was aroused. The horizon was broadened. The intellect was quickened. The winter had passed, springtime came. The race shook itself from the long sleep of a thousand years. God called again. Men heard, and humanity sprang forward on the path of progress, and the new day for the effect of Christianity on Society dawned. A rapid survey of the distinguishing characteristics of modern civilization will confirm us in the belief that Christianity is a religion which contains in itself the germs of all that is prized in civilization. And furnished not only the inspiration of, but the power to produce it.

Wherever Christianity has gone, it has been followed by rising tides of intellectual life.

Gibbon, the historian, was not a special friend of Christianity, yet he was compelled to give this significant testimony. He says Christianity, which opened the gates of heaven to the barbarians, introduced an important change in their moral and political condition. They received at the same time letters so essential to religion whose doctrines are contained in a sacred book, and while they studied the Divine truth, their minds were insensibly enlarged by the distant vein of history, of nature, of the arts, of society. Wherever Christianity has gone, it has created an intellectual life where none existed before. Wherever Christianity goes, you find schools, a written language, and ever expanding literature, printing presses. What does this signify, if not that the expanding intellectual modern civilization is consequent on the new intellectual life born of great truths to which Christ gave utterance? The effect of Christianity on Society rejoices in the emancipation of the masses.

The world was full of slaves when Jesus came. It has been estimated that there were not less than

sixty million slaves in the Roman empire at the beginning of our era.

Slavery is prehistoric and everywhere brought a curse. It was deep rooted and centuries have passed before the system could be overthrown.

But as the gospel has triumphed and as civilization has advanced, the slave has disappeared. Long and exceedingly bitter has been the struggle. For centuries it seemed that there was more of defeat than victory.

But the triumph of truth is certain. The thundering billows of the great sea that tell the story of the rising tide may be hurled back from the rock-bound shore, and broken into crests of foam and millions of liquid diamonds. But the tide rolled on and inspired Wilberforce for his life work. He was asked to write an essay for the school which he attended.

He took as his theme: "It is right to hold human Beings in Bondage?" That study led to convictions which resulted in a remarkable career. He toiled in faith and patience for forty-one years, and then came the bill ordering apprenticeship for the slaves, August 1, 1834, and freedom August 1, 1840. The passage of that bill did away with slavery in every land above which floats the flag of England. We have sketched the history of emancipation in our own land on the 22nd day of September, 1862. Abraham Lincoln published to the world the proclamation which struck the shackles from the wrists of our brothers in black who had suffered during two centuries and a half of bondage. Thus the effect of Christianity on Society reached our case and scattered blessings upon a dying world. We find it sending forth a clear supernatural light in the dark of German forest, blazing with more than imperial splendor among the ruins of empire, beaming soft and sweet in Africa, the land of waving palms, sparkling gems, and sunny fountains. We find it a beacon-light on rock-bound Iona, a sweet gleam of hope in the isle of living green, and at last shining everywhere, by sea and shore, by mountain and river, o'er dark morass and on gloomy steppe, in dismal forest and o'er limitless prairies, and a light to lighten the gentiles, and the glory of an ever-expanding civilization.

Bennettsville, S. C.

Present Demands of the Sunday School

By Prof. J. C. Pitts

The improvement in scholarship of pupils of Sunday Schools everywhere, due to the improvement in teaching force in the Public Schools, render the demands, for thorough work in the Sunday Schools surpassingly important; and because of the scope of the Sunday School work, these demands are far from being few in number.

CHARACTER OF OFFICERS AND TEACHERS.

With all the world clamorous for skilled labor and for preparedness, the Sunday School cannot be less urgent or less persistent in its demands for efficiency, intellectual and religious, on part of its officers and teachers.

The success of the Sunday School demands that there be strong co-operation among superintendent, other officers, and teachers to the extent that not only the superintendent but all, alike, shall consider themselves strictly responsible for the school and its interests. In Sunday School work, most especially, there seem flattering opportunities to drift and shirk responsibilities.

Board and Teachers' Meeting.—The Sunday School demands a Sunday School Board with regular sessions wherein must be discussed: (a) The financial condition of the Sunday School; (b) The supplying the school with proper literature; (c) The teaching force; (d) The advancement of pupils as offered by each teacher during student roll call; (e) Classification and promotion of pupils; (f) Punctuality of officers, teachers, and pupils; (g) How increase the attendance of the Sunday School? In truth, all matters that pertain to a steady improvement of the school must not only be discussed, but provided for.

Then follows a demand for the Teachers' Meeting to insure preparation by Superintendent and

teachers for proper presentation of the lesson on the next Sabbath.

I confess, just here, that it is easier, no doubt, to assign to paper the remarks in the last two paragraphs than to practically effect them, especially in most rural localities; but the success, sure to follow, is worth the attempt. Simply pay the price in stubborn effort.

Graduation.—A close observation of the scholarship found in our Sunday Schools to-day, even in the "tot," leads us to appreciate the necessity for doing other than simply saying, "You sit over here or there, little boy or girl, or Mr. or Mrs." as persons enroll in school for the first time. They must be graded.

Proper graduation now proves one of the most important demands for successful Sunday School work. The strongest appeal for graduation, perhaps, is due to the fact that there are marked differences in the receptivities, activities, and expressions of our pupils, due to age, experience, and environment.

In the early growing stage, we find a form of life, mode of thinking and of expression distinctly its own, and in a more noticeable degree for improvement, in the next higher stage, reaching higher and higher, still, in intelligence as the youth approaches manhood. With these marked differences distinct, tact must be used to reach the individual. The nearest road is gradation.

Promotion.—After graduation the success of the school demands periodical promotions of pupils found worthy. I say periodical promotions, in that expectancy and interest in the work will be created and the pupils incited to labor for promotion. He will feel that he is in the Sunday School with hope for some earthly commendation and reward. With our present system in most localities, perhaps, we give our pupils nothing to aspire to since only

the lowering of the skirt or the lengthening of the pantaloons makes possible a transition from Catechism to Bible Class.

CHARACTER OF THE WORK.

The work should be so planned that there will be a closer study and preparation of the lessons on part of the entire school. So well should the work be done that there is a growth in intellectual and religious strength from catechism or Primary Grade, through the Bible Class taking in the Superintendent.

This done, the transition from class to class by promotion, becomes easy and the vexing question of securing superintendent, other officers and teachers to succeed others, will be practically settled by choice from the Bible or Teachers' training class without impairment to the interests of the Sunday School.

ADAPTATION.

If you can recall what was just said on gradation, showing that there are marked differences in the receptive and retentive powers also in the judgment of our pupils, you can see that, although God's word contains the spiritual sustenance necessary to all, there must be choice in matter and in method of presentation to insure mental and spiritual growth in the child, the youth, the man.

APPLICATION.

Just here is seen that the present demands are far more than a mere reading of the lesson by scholars and teachers on the Sabbath; but they call for a personal application of these lessons to present life to

the extent and with the force that members of the class who are Christians, may be strengthened in the way and those in the paths of sin, be reclaimed to do work in the Master's vineyard.

SINGING.

The singing should be of those songs that interest and benefit and, as far as is possible, are in harmony with the lesson.

Music should be had when it is possible. Too much stress can never be placed on the music and the singing.

ORDER AND PUNCTUALITY.

Order in Sunday School should be perfect or the present corps of officers and teachers displaced and others that the pupils will respect, put in their places.

Punctuality should be a marked feature of the work, having a time to begin and a time to quit.

PERSONAL SERVICES.

Lastly, there is a great demand that our teachers and pupils consider themselves special committees to see that there be a constant growth in religious, financial, and numerical strength, reclaiming the boys from the corners. The greatest demand to-day, however, is that Pastor, Superintendent, officers, teachers, and pupils—all—put their heads together, even if by secret conference, in attempts at solving the perplexing question, How retain our young men active workers, even participants in our Sunday Schools?

Jefferson, Texas.

Board of Home Missions and Church Extension, 1026 Arch Street, Philadelphia, Pennsylvania, one dollar. I appeal to the members and friends of our great Church, to the friends of California and to my personal friends. Surely out of three millions of Methodist Episcopal people in this country one hundred thousand of them will respond within the next few weeks, sending us one dollar each.

Cordially,

ROBERT FORBES,
Corresponding Secretary.

Home Missions and Church Extension

We remind the readers of this paper that the General Committee of Home Missions and Church Extension will meet in First Church, Topeka, Kansas, on Thursday, November 12th, at 2 o'clock p. m.

The Bishops are ex-officio members. Thirty Representatives of the General Conference Districts and fifteen members of the Board, to be elected at the October meeting, and the officers of the Board constitute the General Committee. These men shall determine the amount that the Church shall be asked to raise in the next fiscal year for Home Missions and Church Extension, and shall apportion that amount among the Annual Conferences, Mission Conferences and Missions. They will also appropriate a certain sum to be used for Home Mission and Church Extension purposes during the same period and shall determine what amount shall be appropriated to each Annual Conference, Mission Conference and Mission. The General Committee shall also devise ways and means by which the offerings of the Church for Home Mission and Church Extension work shall be increased.

Our people should understand that the Sunday School collections for missionary purposes are to be divided equally between the Board of Home Missions and Church Extension and the Board of Foreign Missions. This division is to be made by the respective Sunday Schools.

ROBERT FORBES,
Corresponding Secretary.

The Duty of Parents in the Home and the Rearing of Children

By Mrs. Amanda Macshan

Above all things, it is the duty of parents to make the home a happy and attractive place—not for strangers, but for their children. Children of happy and attractive homes and kind and loving parents seldom go astray.

Do not get the idea that we mean the home in which there is no obedience or restraint. There can be no peace or comfort in the home where the children do not obey. Children, themselves, will cease to be happy or respect parents who cannot or will not make them obey.

In order to have prompt obedience, the parent must begin when the child is very young. Be patient and do not give too many commands, or commands that you are not able to have obeyed. Parents that are quiet and firm and that have control of their own tempers and tongues are the ones that children delight to obey.

Be kind and sympathetic with your children in their play. Make play-things for them and play with them. Time spent in play with children is not lost; children must play.

Take time to listen to the children's account of a day's experience in school or at work. Encourage them to confess if they have failed in their studies or done wrong in any way. Be kind and thoughtful in your reproof; listen to all the details in the story and patiently show where the sin comes in. Be sure to praise the children when they have done well. Do not scold; if the children have done wrong, take them alone, one by one, to reprove and punish.

To save your children from bad company, have them entertain their friends at home. Some children are afraid to have their friends visit them, because of angry words and quarrels between their parents.

Let love and peace brighten every room in the home or you will drive your children to ruin. Give birthday gifts, be they ever so cheap. Occasionally, let the children have a little entertainment and invite a few select friends. Surprise them by some little extra that you have provided for them. It does us all good to know that someone thought and planned for our comforts when we were absent. Teach the children to get little gifts for each other and for their parents. No home is happy where each cares only for number one.

Let the children be present and enjoy the conversation, when you have company. Do not invite people to your home who are not pleasant with your

children and who would engage in conversations that would not be proper for your children to hear. Let the children help entertain the company and in short, let each child feel that it is a part of the family and will be greatly missed if absent. Have a table large enough for all the children to sit together at meal times and let each little child have its own place at the family table. This is a good place to teach all not to be selfish and the pleasure of seeing others enjoy what they have not.

Have a fireside school in the home, which means daily reading. If you cannot read take time to listen to the children read and express their opinions of what is read. Be sure and have only good books and no others in the home.

Make the children's rooms as pleasant and attractive as possible and be sure to have separate rooms for the girls and boys. It is much more profitable to spend your money for a writing desk, book case, or easy chair for your boy or girl's room than for fine dresses with which to appear in public. The more you dress a child the more it desires to get away from home in order to display its fine dress and in many instances fine dress has been the means of leading children astray.

Above all things, accompany your children to the house of God, the Church and Sunday school. And in the language of one of old, "Train up a child in the way he should go; and when he is old, he will not depart from it."

Union, Ala.

\$100,000 For San Francisco in One Dollar Subscriptions

The readers of this paper will kindly hear my personal and official appeal. We must aid the Methodist Episcopal Churches in San Francisco in rebuilding. The story of the destruction of these churches is familiar to all. The money already contributed has only partially accomplished the work of restoration. We expect, through personal appeal and otherwise, to secure a number of large subscriptions. There are wealthy men in the Church who can and probably will give us hundreds and thousands of dollars, but the present call is for contributions of one dollar each. We have already received a number which will be published in the November issue of "The Christian Republic." I ask every person who reads this notice to send directly to the

A Bright Example

BY C. H. WETHERS.

I have often written articles for the express purpose of encouraging young people, whose material circumstances were very unfavorable, from a natural viewpoint, to do their utmost to make a true success in life. The editor of the *Epworth Herald*, Rev. S. J. Herben, recently gave a sketch of the career of a young Negro, Daniel W. Roberts, who is now a physician at St. Augustine, Florida. In 1892 he went from a little town in Kansas to Chicago for the purpose of obtaining a medical education. He had no friends there, and but very little money. Dr. Herben says of him: "He had been in Chicago only a short time when he obtained a situation in the Methodist Book Concern building. It fell to his lot to do some hard work there. The floors had to be scrubbed. He scrubbed them until they were clean! The windows had to be washed. He washed them until they shone! And many another hard job was given him. But no work was shirked; no task was too menial. He was not afraid to work hard, and he did toil most industriously, early and late, for he knew that he was working for the future. He entered a night medical college. The double burden was heavy enough to break almost any man; but though 'Dan' staggered under it, he never was crushed by it. In fact, the heavier the load, the more determined he became. It was a wonder that he did not quit. Many another fellow would have given up in discouragement, but he kept going, bravely making progress day by day, in spite of hardship, poverty and the many obstacles he met in the way." And now he has a large and very profitable practice, both among colored and white people. He is President of the State Medical Board of Colored Physicians, and everywhere he is highly esteemed. This is a bright example of what a poor lad can do, under great difficulties. You may not have as much talent, but you can succeed.

The black bag of care can no longer sit on the shoulder of the man whose cheerfulness is the child of reason, not of impulse; whose heart is light because he can trust, not because the sky is blue and the world smiling.—E. A. Walters, in "The Cheerful Life."

THE CHRISTIAN LIFE

Keep Holy the Sabbath Day

O what a blessing is Sunday, interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath day holy. I can truly declare that to me the Sabbath has been invaluable.—Wilberforce.

A Resting Place

It is a great thing to come to Christ, it is the turning point of life; and it is a great thing to abide in Him in the storm and conflicts and terrors of the world—

"Safe to the hidden house of Thine abiding
Carry the weak knees and the heart that faints,
Shield from the scorn and cover from the chiding,
Give the world joy, but patience to the saints."

It is a great thing to come to Christ; it is a great thing to abide in Him; but from his point of view the object of our coming and of our abiding is that we should go. He wants us as His messengers, as his fellow messengers; His purpose is that, abiding in Him, we should bear the fruit which is for the healing of the nations, that we should be the communicators of the light that shines upon the people that sit in darkness and in the shadow of death. If I do not go I am like an untimely birth of the womb, or I am like a seed which has rotted in the ground. He bade me come, He encouraged me to abide, in order that I might go.—"The Normal Christian."

Work

BY LOU BERTHA PRICE.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil room.
Let me but find it in my heart to say
When fragrant wishes beckon me astray,
"This is my work, my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great or small
To suit my spirit and to prove my powers
Then shall I cheerful turn to greet the laboring
hours,
And cheerful turn when the long shadows fall
At eventide, to play, and love, and rest,
Because I know, for me, my work is best.
Grenada Miss.

The Secret of Power

BY DR. DAVID J. BURRELL.

The Christian who neglects his Bible to feed on dreams and visions must expect to lament, "Oh, my leanness!" But he who shows himself in sympathetic accord with the Master's prayer, "Sanctify them by Thy word," becomes partaker of the divine nature and grows more and more unto the stature of the fullness of Christ. The Holy Ghost is called the Spirit of Power. His influence is the great moral dynamic. The Lord said to His disciples on His departure, "Tarry ye at Jerusalem until ye be endued with power." They waited ten days, with one accord, in prayer, until it came. It came from heaven with a sound like as of a rushing, mighty wind, and there appeared unto them cloven tongues, like as of fire, and they were all filled with the Holy Ghost (Acts 2:1-4). This was their qualification for the work of the kingdom. It seems to me that we have only slightly apprehended as yet the full significance of his manifestation of the tongues of fire. The kingdom is to come through the propagation of truth, and this will never be accomplished until the eloquence of the Church, not in preaching only, but in holy living, is a veritable gospel of flame. The time will come when men shall speak the Gospel, "the Spirit gives them utterance," in like manner; when the eloquence of truth shall be heated to the burning point; when they shall utter, as Milton said, "thoughts that breathe in words that burn." This is preaching; all else is empty speech.

Calvary

Burdened by grief, and tortured by sin,
I strove to find rest.
Nothing without, and nothing within
Answered my quest.
Then spoke the voice of Christ to me,
Rest comes only from Calvary.

Troubled by thought, and captive to care,
I labored for peace.
Naught I could do, and naught I could dare,
Brought me release.
Then came the voice of Christ to me,
Peace comes only from Calvary.

Sadly cast down, forsaken by hope,
I cried in despair:
God give me strength with trouble to cope;
This was my prayer.
Answered the voice of the Christ to me,
Strength comes only from Calvary.

Lifting my eyes and looking, I saw
That hill of despair.
Cross-topped it stood, and cursed by the law,
But Jesus hung there.
And His voice came clearer than rest to me,
Rest, Peace, Strength come from Calvary.
—Richard Still Holmes.

Christ, the Door of Our Faith

Through Christ our affections and sympathies go out into liberty. The love of Christ is the type of all true and noble love because it does not narrow the heart, but expands it and makes it overflow with blessed and generous feelings. When we enter through Him into the secret of what real love means—when we learn from Him that it is not getting but giving, and that the heart finds its deepest joy in bestowing happiness upon others, then the door is open and we may go out and find pasture.

Think how Christ lived in the world. How closely He was in touch with all sorts and conditions of men. How He understood the little children and rejoiced in their confidence. How He took part in all human joys and sorrows, from the wedding-feast to the funeral. How He entered into the trials and conflicts, the perplexities and aspirations, the weariness and hope, of human nature everywhere. Whose thoughts did He not read? Whose wishes did He not fathom? Whose real needs did He not minister unto?

He draws each one of us in by sympathy with us, in order that our hearts may go out in sympathy with Him. Through the lips of that disciple whom He loved He says to us, "Love not the world"—the sensuous, perishing order of existence which is separate from God—"neither the things that are in the world." But the people that are in the world—the suffering, struggling souls, ensnared by its evil, deceived by its follies, starved by its famine; all sorts of people that are weary and heavy laden; all sorts of people that are climbing upward and lending a hand to others; all sorts of people that need God's love and ours, Jesus would have us love, even as He loves us.

Faith in Christ rewrites the old motto. Not "Liberty, equality, fraternity." But first, fraternity, which lifts men into equality and so fits them for liberty. Faith in Christ makes us acknowledge brotherhood with all who are trying to cast out devils and heal the sick, whether they follow with us or not. Faith in Christ says, "He that is not against us is for us."—Henry Van Dyke, in "The Open Door," Jennings and Graham, Publishers.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

A Christian Duty

Joy is a Christian duty. God wants all His children to be happy. Do they never have any troubles? Yes, many. Still God wants us to rejoice. We must notice, however, what kind of joy it is which we are so earnestly urged to have. It is not the world's joy—"Be glad in the Lord." Those whose gladness depends only on earthly things have no assurance of its lasting long, for all earthly things are transitory. When it is the love of Christ that gives us gladness, our joy is sure beyond failure, for He loveth us to the end. To be glad in the Lord is to do day by day our simple duty, leaving to Him all the care, all providing, all protecting, never allowing a shadow of anxiety to cross our mind.

"And should the twilight darken into night,
And sorrow grow to anguish, be thou strong;
Thou art in God, and nothing can go wrong
Which a fresh life pulse cannot set aright."
—J. R. Miller, D. D.

A Sonnet

BY L. A. BEADLE.

What does it matter who the sceptre holds,
Who is the vassal, the lord, or the king,
Whether we laugh, or we weep, or we sing
Since destiny there is, which each of us holds
True to the forms of our own little molds;
It all depends on the sheaves that we bring,
From life's inception to the end of the thing,
And not on pedigrees, nor herds, nor folds;
Landed possessions, nor their golden tithes;
Glory of power, nor the might of mail;
A higher duty claims each of our lives;
'Tis blight to falter, it is death to fall:
Aid thou thy brother in his effort to rise
Or forfeit all thy claims to paradise.
Jackson, Miss.

Unity of Hearts in Christ

The dearest and most intimate home life of which we may know, that home where love binds together in the closest and most unclouded intimacy and confidence, where no angry word is ever heard, where no angry look is ever seen, where you breathe, as you cross the threshold, the atmosphere which you know to be of that other home, our Father's home—all this but symbolizes to us the relationship that should exist between us as members of Christ's Church. We ought to feel a great wave of love sweeping over us, carrying us out of our lives of jealousy, envy, malice, bitterness, and evil, and welding us together in one deep consciousness of family life, loving as one body in which we are members one of the other. We ought to feel that the Christian Church came into the world not to be a form or a guild for worship, but to be first of all a loving union of men and women bound one to another in a consuming, absorbing, unselfish love. Do we feel this in our hearts? Do we not feel it now as we think of the beauty of Christ's conception and ideal for His Church? Is there not a greater outgoing of our life toward those other lives round about us, a great desire to be more to them, to love them more unreservedly, to realize actually in our daily life what Paul meant when he said that we were all of us one body in Christ—suffering each of us with the rest, honored each of us with the rest, lacking each of us with the rest? We are one body and Jesus Christ is Head over all.—Robert E. Speer, in "The Master of the Heart," Published by Jennings & Graham.

One With Christ

LENA BLINN LEWIS.

"He was a man of sorrows and acquainted with grief."

Do we suffer with the Master—
Do we take the path he trod,
Through sorrow, grief, disaster?
Then we find the way to God.

—Exchange

EDUCATIONAL

Browning Home and Mather Academy, Camden, S. C.

The officers of the Woman's Home Missionary Society who have this work in charge take great pleasure in announcing Miss M. Ella Stewart, of Providence, R. I., as superintendent for the coming year. Miss Stewart may be remembered by some as the very efficient Superintendent who in the early days of the Home laid the foundation of its policy and established the precedents which have through all its history made it one of the most successful of the Industrial Training Schools for colored people in the South. Miss Stewart is an educated woman, a member of one of the leading churches of Providence, and a devoted Christian.

They would also announce Miss Mary E. Lough of the Domestic Science Training School of Boston as Matron and Miss Flora L. Sapp, of Ohio Wesleyan University as music teacher.

And it is with devout gratitude they further announce the return of Miss Frances V. Russell, the very successful principal of Mather Academy for several years. God has graciously raised her up from the very gates of death and restored her to her accustomed place.

We are sorry for the ruin the floods have wrought but trust the superior promise of the school for the coming year will encourage the former pupils to return and other parents to send their girls although at some sacrifice. The slight increase in cost for board and tuition from five to six dollars per month has been necessitated by the advanced cost in living. The school opens October 1, 1908.

MRS. E. L. ALBRIGHT,
Sec. of Bureau for East Central States.

From the Highlands of Alabama

The Birmingham District, under the aggressive leadership of Dr. R. J. Buckner, held on September 23rd, 24th and 25th an educational and benevolent mass meeting at Enon Methodist Episcopal Church. The sessions were well attended and enthusiasm for these benevolences ran high, as their claims were eloquently presented by various speakers. A program of wide range and appropriate topics was rendered. Both home and foreign missions received adequate consideration. A special feature of the meeting was the "Educational Camp Fires." Dr. W. H. Nelson, Prof. W. C. Davis, Rev. B. G. Smith, Dr. and Mrs. A. P. Camphor were speakers.

On Friday evening in the Tuggle Auditorium, a building that seats from 1,000 to 1,200 people, Bishop I. B. Scott impressively presented his great African cause, which was listened to with profound interest. The Tuggle Institute brass band discoursed inspiring music for the occasion. Collections were good. Dr. Buckner, the District Superintendent, plans to hold a series of such meetings at various points on the district.

The Central Alabama College opened on Wednesday, September 16th, with a splendid enrollment, which is daily increasing. Dr. Wm. R. A. Palmer, retires from the presidency of the college to re-enter the pastorate. He left for Newark, N. J., the home of Mrs. Palmer.

The musical department under the direction of Miss Wilmer Pettiford, a graduate of the Normal Department of the New England Conservatory of Music of Boston, is a feature of special attraction. Besides instruction in vocal, piano and organ music, voice culture, ear culture and hand culture are specialties.

Industrial features will be given emphasis and increased prominence as rapidly as funds are available. The new president, Dr. A. P. Camphor, and his faithful corps of teachers have entered upon the work with the enthusiasm of youth and with anticipations for an unprecedented year.

The Central Alabama College with its fine outlook and territory, its growing constituency deserves at least 300 students this year. With this number increased from year to year, the institution will soon become a "rallying center" of Christian learning and industrial life that shall do great credit to Methodism, the state of Alabama and the South.

Claflin University

The recent opening at Claflin University was an affair of more than ordinary interest. Because of the fact that many of the Trustees could not attend the Annual Meeting in May last the meeting was postponed until the opening of the school for the ensuing year. Dr. Dunton, the energetic and wide awake president, took advantage of the occasion by making it one of great advantage to the University and of great profit to those whose good fortune it was to be present. He did this by sending out invitations to the ministers of the South Carolina Conference to be present and take part in the open door meetings of the Board. A regular and interesting program was prepared and carried out to the letter. Quite a large number of the members of the Conference were present and took a part in the proceedings.

On Tuesday, September 29, at 11 a. m., the Trustees held their first session. The president submitted his annual report giving therein a clear and intelligent account of the work and progress of the University during the past year. The report showed the school to be in a good condition and better prepared for work than ever before. Quite to the satisfaction of the Board it was announced that the receipts of the year were nearly \$90,000, and that the debt had been reduced from \$11,000 to \$7,000. It was observed that many improvements had been made, and that the large, commodious, and beautiful Twigley Memorial Hall was nearing completion. Indeed this truly admirable building will be ready for dedication and use by November 25. This structure will meet a long felt and greatly needed want.

At 1 p. m., lunch was served in the University Dining Hall and greatly enjoyed by all present. At 3 p. m. an open door meeting was held. The following subjects were discussed: "How Can Claflin University Better Serve Those for Whom It Was Provided and Is Maintained?" and "Is It Practicable to Organize a Working Educational Committee in the Church?" The Revs. L. M. Dunton, G. W. Cooper, J. F. Page, C. R. Brown, W. H. Redfield, M. M. Murzon, C. C. Jacobs, E. B. Burroughs, J. B. Middleton, J. B. Taylor, J. S. Thomas, A. S. J. Brown, I. H. Fulton, A. E. Quick, T. J. Clarke, G. Davis, W. B. Romans, W. H. Jones, M. C. B. Mason, J. E. Wilson, N. T. Bowen, J. A. Brown, A. D. Brown, H. C. Asbury, J. L. Grice, S. S. Lawton, and others, took part in the discussion.

A pleasant incident of this session was the presence of the Rev. Dr. Dickerman, Financial Agent of the John F. Slater Fund. He was not only an interested listener, but also an interesting speaker.

At 8 p. m., the Rev. M. C. B. Mason, D. D., delivered, in Trinity Methodist Episcopal Church, his truly great and incomparable lecture on "Napoleon at Waterloo." His audience was composed of some of the best and most intelligent white and colored citizens of Orangeburg. It is almost needless to say that he measured up to the occasion and proved himself to be an orator of no mean ability.

On Wednesday, September 30, the Trustees met at 9 a. m. Reports from the standing and special committees were rendered. They were full and of an optimistic nature. Plans for the advancement of the University were suggested and discussed. At 11 a. m., an open door meeting was held. The following subjects were discussed: "What Can Be Done in the Way of University Extension Work?" "What Lines of Industrial Education are Likely to be Most Useful?" Practically all of the brethren mentioned above gave their views on these subjects and demonstrated that they had given them no little consideration before leaving their homes.

At 3 p. m., "Voluntary Addresses" were made on the question: "What can the Alumni do to advance the interests of the University?" Many of the graduates present expressed their views on the same.

At 7 p. m., the University tendered the Trustees and visiting brethren a banquet in the Student's Dining Hall. The occasion was greatly enjoyed. The Rev. C. C. Jacobs, D. D., acted as Chairman. Prof. J. E. Wallace, A. B., read a strong and able paper on "Education." Prof. Evans also made a few pleasant and happy remarks. Sentence speeches were made by Revs. M. M. Murzon, J. B. Middleton, W. H. Jones, E. B. Burroughs, W. H. Redfield, J.

H. Fulton, J. B. Taylor, and A. E. Quick. The Faculty and students spared no pains to make the occasion a success. That they succeeded all present gladly attest.

Thursday, October 1, the closing session of the Board was held. At 11 a. m., a public meeting took place. The following questions were ably discussed: "What can the South Carolina Conference do to advance the cause of Education in the conference and in the State?" "What encouragement should be given to High Schools and Preparatory Schools?"

This was also the opening day for the session of 1908-1909. The campus presented a busy scene. It was animation itself. Students and teachers were seen greeting each other on all sides. There was also a large number of new faces to be seen who seemingly entered into the spirit of the occasion with as much zest as those who had been there before. The enrollment was fully up to expectations. The outlook for a pleasant and successful year's work was all that could be desired.

E. B. BURROUGHS.

What is the Cultured Personality?

"What constitutes a cultivated personality?" asks one of my readers; and another: "What is it that uplifts character and beautifies conduct?"

The answer to both questions can be found in the advice Buddha gave his pupils five hundred years before Christ was born: "Do unto others as you would that they should do to you."

There is no higher phase of culture and there is nothing which beautifies conduct and character like the practical and perpetual use of the Golden Rule in daily life.

The majority of people regard the keeping of the Ten Commandments as a literal fulfillment of that rule's obligations; but one who comprehends its entire meaning realizes that it applies to every trivial act of daily life and necessitates culture as well as morality.

The loud, jarring voice, the uncontrolled temper, the neglect of bodily cleanliness and disregard of dress—all these things break the Golden Rule, because they are not what we would wish others to do; therefore we have no right to do them.

A "cultured personality" includes cleanliness, neatness, a certain conformation to the customs of the day, or of art, in dress; a well-modulated voice, an attentive manner in listening to others, a well-poised body, a direct and easy carriage and walk, and a pleasant, agreeable expression of countenance.

The haughty, disdainful, and cold demeanor is incompatible with culture.

Only the vulgarian, with an outward veneer or polish, "puts on airs." The really cultured, like the really great souls of earth, are always affable and simple and natural.

That quality which most uplifts and beautifies character is consideration of others and obedience of one's own highest instincts.

The man who is considerate of his fellow men pays his debts promptly, does not endeavor to "beat" his neighbor in a bargain, does not haggle over prices, and is tolerant of others' political and religious ideas.

He is kind and affectionate in his family, appreciative of his wife and children, and patient and thoughtful with those in his employ.

All these homely virtues "uplift and beautify character." Without them the most heroic and brilliant deeds cannot make an admirable human being.

The woman who wishes to possess a "cultivated personality" and a beautiful character must keep her engagements, pay her social and financial obligations, shun gossip and harsh criticism, suit her dress and her amusements to her income, keep her home orderly and attractive and herself a pleasure to the eye, ear, and heart.

The path to character building is a long one; there is no short cut.

It requires continual watchfulness, continual self-control, to travel that path.

But it is a way which grows more beautiful, and the world seems more interesting and life sweeter each year as we advance, when the goal of a beautiful character is our aim.—Ella Wheeler Wilcox in *Philadelphia Bulletin*.

Christ's work is not for the finger tips. It is not a pastime. It is a warfare that demands the grit and grip of all our strength.—Rev. S. Chadwick.

INTERNATIONAL LESSON

Fourth Quarter.—Lesson IV October 25, 1908.—Title: "The Joy of Forgiveness."—(Psalm 32). Golden Text: "Blessed is he whose transgression is forgiven, whose sin is covered."—(Psa. 32:1).—Hymn No. 488.

DAILY HOME READINGS.

Oct. 19 Monday Psalm 32.
20 Tuesday Job 22: 21-27
21 Wednesday Joel 2: 12-18
22 Thursday Ezek. 33: 11-19
23 Friday Isa. 12
24 Saturday Psalm 103: 1-18
25 Sunday Psalm 85

BY REV. E. B. BURROUGHS, LL. B., A. M.

There is no greater joy that can come to a human soul than that that comes from the consciousness of the Divine forgiveness. This the sweet singer of Israel knew. Having violated the law of God there could be neither joy nor peace in his heart. The weight of guilt and the knowledge of condemnation that constantly attended him made him fearful of the Almighty. But he did not despair. He remembered that with God there is plenteousness of redemption, and that with him forgiveness may be found. Accordingly he confessed his sins and sought the Divine forgiveness. God heard his prayer with the result that he was able to exclaim: "Blessed is he whose transgression is forgiven, whose sin is covered." He now knew how joyful and peaceful is the heart that is at oneness with God. He was now free from the guilt of sin. The clouds of God's displeasure no longer overshadowed his spiritual sky.

And what was true in David's case may be true in ours. Though, like him, we have wandered into forbidden paths and done wickedly in the sight of our Father in heaven we may, nevertheless, approach the throne of Grace and receive "the joy and peace of pardon." But to obtain this joy and peace we must confess our sins and make an earnest "search for forgiveness." Doing this we will find that God's willingness to forgive is even greater than our desire for forgiveness. That this is true is evidenced by the fact that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." And when we confess our sins and accept Christ as our Saviour what a change takes place! Old things pass away, and all things become new. There cometh into the heart a peace that passeth all human understanding for "there is now no condemnation to those that are in Christ Jesus the Lord."

The Psalm that we are to study to-day is one of the seven known as the Penitential Psalms; the other six are Psalms 6, 38, 51, 102, 130, and 143. That it was written by David is generally held by commentators. David had committed the double crime of adultery and murder in the case of Uriah the Hittite. (See 2 Sam. 11, 12). His sin was most grievous, being against God's cause and the moral state of his kingdom. Realizing the extreme gravity of his crime he repented bitterly and earnestly sought forgiveness. That he was sincere he proved by doing all he could to avert the evil and natural consequences of his offense. He went so far as to publicly confess his crime before all the people of his kingdom. His confession was accepted and his prayer heard and answered. God forgave him. The consciousness of the Divine forgiveness prompted him to write the Psalm we shall now study.

LIGHT ON THE TEXT.

1. *Blessed is he.* That is, "Happy is he." The thought is that the person here described is "blessed" or "happy" in more ways than one. He is "blessed" in body and in spirit, in his relations to his fellow-men, for time and eternity. He not only has material prosperity, but inward spiritual joy also. *Whose transgressions.* Acts of evil, or walks in forbidden paths. *Is forgiven.* Has received the Divine pardon. *Whose sin is covered.* Whose guilt has been removed so that God no longer sees it.

2. *Blessed is the man unto whom the Lord im-*

puteth not iniquity. Chargeth not with sin. *And in whose spirit there is no guile.* In whose heart there is no deceit because his repentance is sincere and true.

3. *When I kept silence, my hands waxed old.* When he failed to confess his sin he became enfeebled, exhausted, and worn out. His effort to conceal his sin caused this. *Through my roaring.* Because of his "groaning." *All the day long.* During the year he tried to keep his sin to himself.

4. *For day and night thy hand was heavy upon me.* The consciousness of guilt was ever with him. He recognized his sufferings as part of the Divine plan to bring him to a realization of his offense. *My moisture is turned into the drought of summer.* All of his freshness and power left him. A beautiful metaphor of the dryness of the land because of the summer's heat. A spiritual drought had come upon him. *Selah.* A note of musical praise.

5. *I acknowledged my sin.* Confessed that he had done wrong. This he did in the 51st Psalm. *Unto Thee.* Unto God, for it was against Him that he had sinned. *And mine iniquity have I not hid.* His repentance was sincere, consequently he did not conceal anything. *I said I will confess my transgressions unto the Lord.* He determined to keep nothing back but to openly confess unto God and before the people the great crime he had committed. He regretted his sin and determined to forsake it, but he would no longer try to cover it up. *And thou forgavest the iniquity of my sin.* Having confessed his iniquity God forgave him. With the forgiveness came the Divine pardon and restoration to God's favor.

6. *For this.* The consciousness of forgiveness. *Shall every one that is godly.* Shall every pious Hebrew. But in our time "the promise is widened

out to include the world." *Pray unto thee.* Ask forgiveness. *In a time when there mayest be found.* The margin has it, "in the time of finding out sin." But we construe it to mean at all times, in times of distress, of sorrow, of trial, God may be called upon with the assurance that He will hear and answer. *Surely.* Without doubt. *In the floods of great waters.* Where troubles come like a sudden flood in a mountain torrent. *They shall not come nigh unto him.* The dreadful apprehensions shall not develop into realizations.

7. *Thou art my hiding place.* In God's protection he shall find security. *Thou shalt preserve me from trouble.* Shall keep me safe from the violence of whatever storms may break in upon me.

8. *I will instruct thee.* That is, God will teach others by means of the Psalmist's experience. *And teach thee in the way which thou shalt go.* Will make plain the paths in which they should walk. *I will guide thee with mine eye.* Will keep constant watch over you, so as to cause you to walk in the right way.

9. *Be ye not as the horse, or as the mule.* Be not as irrational animals. *Which have no understanding.* Have no reason. *Whose mouth must be held in with bit and bridle.* Must be guided and restrained by force. *Lest they come near unto thee.* Otherwise they will not be governed. God governs, not by force, but by moral influences. He seeks to reason with men and to show them the evil of sin and the beauties of righteousness.

10. *Many sorrows shall be to the wicked.* The contrast is here made to show the difference between the godly and the ungodly. Righteousness brings its own reward, likewise sin its own punishment. *But he that trusteth in the Lord.* Maketh God his strong support and daily Guide. *Mercy shall compass him about.* God's presence shall ever be with him.

11. *Be glad in the Lord, and rejoice, ye righteous and shout for joy, all ye that are upright in heart.* David here calls upon those who know the joy and peace of God's forgiveness to make known the same by publicly rejoicing.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE DEVOTIONAL TOPICS

October 25.

God in the Christian's Heart

(Eph. 5. 18-21; Acts 2. 1-4; 10. 44-48; 19. 1-7)

BY ROBERT E. MACLEAN.

The Theme and the Scripture.

Eph. 5. 18-21. This epistle places tremendous emphasis upon the spiritual significance of the kingdom of God, and needfully so. The Christians to whom it is written have not broken wholly away from the contaminating influences of an ornate but viciously corrupt heathendom which surges around them on every hand. The apostle would have them realize that they are a responsible part of the mighty purpose of God in a world's redemption. The old life and ideals must be crowded out by the incoming tides of God's thought and power. The source of their joy must be in God, not in the world.

Paul would seem to say to them: "Let the consciousness of God in you, working out his great purpose, cause your hearts to break out in praises to God. Sustain your hearts by Christian song and melody, and the world's giddy merriment will seem shallow indeed." There is keen rebuke in the imperative, "Be not drunk with wine, but be filled with the Spirit." Men working out God's great purposes must be made to realize that allegiance to Jesus Christ must have no note of compromise about it.

Acts 2. 1-4. This story of Pentecost marks the inauguration of the spiritual kingdom of Jesus. It proclaims the descent of the Holy Spirit, according to the promise of Jesus. Its phenomena were awe-inspiring, and overwhelming in their manifestation of divine power. To the early church it meant the enthronement of the resurrected Christ in the church and in the individual heart and life of the Christian, through this new and wonderful gift of leadership in the church. It changed a lot of timid and fear-stricken disciples into bold and invincible witnesses of salvation. Its personal message was proclaimed

by Peter in his sermon of that day, when he said, "The promise is unto you, and to your children." What think you of this? After all, you are the church. Is your life an empowered one? Does your testimony burn with holy inspiration?

Acts 10. 44-48. This scripture marks the breaking of the provincial conceptions of the early church regarding the extent and magnitude of the kingdom of esus. It also enlarged their conceptions of the method by which the kingdom was to become worldwide. The method was the same for Jew and Gentile, no difference, no favor. All were sinners, and all were to be offered a universal gospel. The Holy Spirit was administering a universal kingdom.

Prejudice dies hard, even in good men. Many years after this Paul had to rebuke Peter sharply for forgetting the lesson of Christian liberality that God taught him in the house of Cornelius. It is a serious question whether race pride and race hatred will not even yet constitute one of the greatest hindrances to the spread of the gospel. Let us pray for Christlike bigness of soul, and yield ourselves to the leadership of the Holy Spirit, who to-day is being poured out in such wonderful power in India and China and Korea, and in other parts of the heathen-Gentile world.

Acts 19. 1-7. This incident reveals how even repentance, and an historical faith in the Christ do not in themselves, furnish us with the distinguishing feature of Christianity. Repentance is good, and faith in the historical Christ is good, but that which makes Christ real and personal to you is the Holy Spirit. The Holy Spirit is God's gift of direct and positive evidence to the soul that Jesus lives and reigns within.

The Meaning of the Theme.

Every word of the lesson places tremendous emphasis upon the spiritual significance of the kingdom of Jesus. The descent of the Holy Spirit will not mark Pentecost merely as the inauguration of the Christian Church, but as furnishing for all time the distinguishing characteristic of aggressive Chris-

giantly. The disciples already knew of their Master's resurrection from the dead, but the fact was hid in their hearts, or only spoken of in the seclusion of friendly gathering. But Pentecost touched every tongue with irresistible utterance. It ended with power, and gave the spirit of witness. It was the enthronement of Jesus in the hearts of his people. It proclaimed his present and living leadership. Christ was so real a presence to the early church that it caused the Roman government to issue an order for his arrest, and officers went around Rome looking for one Crestus, the mysterious leader of the despised and troublesome Christians!

Personals

The Rev. S. S. Frazier has erected at Voxpopuli, Tex., an attractive and modern house of worship.

Mrs. Harrison, wife of the Rev. M. C. Harrison, at White Hall, La., accompanied by their boys Walter and Wilbert, is visiting her mother at Alexandria.

During the recent revival on the Columbus (Tex.) Circuit there were four accessions to the work and fifteen received baptism. The Rev. S. S. Frazier is the pastor.

Mrs. Wright, of this city, is with her husband, the Rev. H. J. Wright, on his work at Fairfield, La., two of their daughters are spending the remainder of this year in Chicago and another will leave shortly for New York.

Deaconess Roe Simpson spent a while recently on the Cedar Grove Circuit, where a splendid revival was in session. Her lectures were very helpful. The good people gave her \$4.00 and the class leaders presented to Pastor Hillery \$22.70. Six persons were baptized.

Mrs. Mollie E. Baker, wife of the Rev. G. W. Baker, pastor at Shuqualak, Miss., was called to Batesville, Miss., a few days ago to the bedside of her dying mother, Mrs. Violet Elzer, who was with her daughter, Mrs. J. H. Talbert, wife of our pastor on the Batesville Circuit.

The Rev. E. D. Goine desires to thank the many friends who participated in the very agreeable storm party which was given him a few evenings since, led by Mrs. Pearl Parsons. Mrs. Prof. E. D. Stewart deserves special thanks for the very valuable gifts presented.

You may announce my rally for SOUTHWESTERN to be October 11, at St. Peter Methodist Episcopal Church. We had big baptizing by immersion Sunday, the 27th, at St. Peter; we had 13 conversions. Rev. G. W. Hunt assisted us. He rendered great services to us. We baptized six by immersion and 6 by sprinkling.

The thirty-second semi-annual session of the District Conference, the seventh annual session of the Sunday School Convention, and the second session of the Woman's Home Missionary Society of the Tupelo District is to convene in the McDonald Chapel, Methodist Episcopal Church, at Pontotoc, Mississippi, October 27 to November 1, 1908. Dr. W. C. Clay, District Superintendent; J. T. Cannon, President Sunday School Convention. An excellent program is prepared.

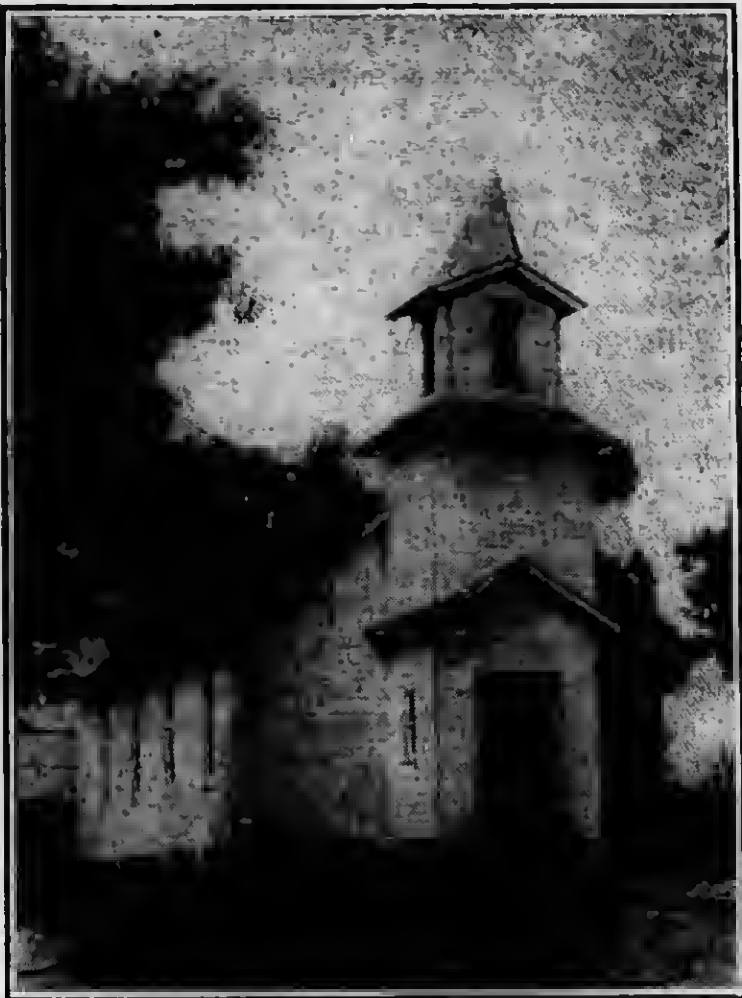
Quenches Thirst

HORSFORD'S ACID PHOSPHATE
It makes a refreshing, cooling beverage, and wholesome tonic—superior to lemonade.

The gift of tongues: a caution. Whatever may be said as to the gift of tongues being permanent in the Christian Church or not, certain it is that it symbolized the universality of the gospel message. In view, however, of the prominence given to the matter in certain quarters throughout the country, it may be well to remember that Paul had to rebuke some people in the early church for placing undue emphasis upon it, by declaring: "I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue." It is also very significant and pathetic that from India and China and Japan comes word from our missionaries that certain people who went out to these heathen lands expecting to be able to miraculously speak the language of these peoples are utterly unable to do so. Significant, also, were the words of Hudson Taylor, the sainted founder of the China Inland Mission. When asked why he did not have his missionaries learn the language before leaving for the mission field he replied: "Because a knowledge of the Chinese people and things Chinese is a first essential, and the missionaries get that while studying the language."—From *Notes on the Epworth League Devotional Meeting Topics*.

ZOAR METHODIST EPISCOPAL CHURCH,
Bullock, N. C., Rev. J. C. Prince, A. B., Pastor

The above building was begun December, 1906, and completed March, 1907, painted June, 1908. In the erection of the church the pastor received the hearty co-operation of the members and friends of the community, both white and colored. In one collection taken June 16, 1907, we received in "cold cash" \$325.62 for building purposes. The membership numbers less than one hundred, but they are among the pluckiest Methodists in the "Old North State;" for out of a discouraged and partially divided membership of 62 in 1906, we saw going up as if by magic in 1907 a church at a total cost of \$1,000 and membership increased to 98. To-day members and pastor are in perfect harmony and the work never more promising for at least three years. The members did not allow the building of a new church to interfere with their regular expenses; the pastor received \$75 more the year of



the building than the year previous. Our church, both at Bullock, N. C.,

and Oxford, N. C., commands the respect of the respective communities and is not only holding its own but gradually gaining in numbers and



THE REV. J. C. PRINCE, A. B.

spiritual power. In three years 58 members have been added to the two churches and \$3,400 raised for all purposes. Our cry now is more subscribers to the SOUTHWESTERN and the present membership doubled!

A STRATEGIC GROWTH OF METHODISM

On the Yorktown (Tex.) Circuit.

We believe the many readers of the SOUTHWESTERN would like to read of the success achieved for God and the Methodist Episcopal Church on the Yorktown Circuit. The growth of our church on this circuit in churches and membership is wonderful. What was once the unnoticed and often rejected has advanced into prominence and is destined to be one of the best charges in the West Texas Conference. About three years ago the Rev. J. C. Eusan, A. B., B. D., was appointed to this work. He found a few discouraged members and no church property. He spent four or five months traveling over the circuit, preaching, speaking, getting acquainted and studying conditions. During these months he organized a church at Runge, Texas, in a rented one-room cabin. Pastor Eusan afterward called the members together in a business meeting and told them that churches were greatly needed, and they could be built, but at a great sacrifice and labor, and that he was willing and ready to do both. The building of churches seemed to be a dream to some, but with careful and well laid plans he organized working clubs and himself into a club of one and began leading them from victory unto victory, with uncommon tact, push and courage, inspiring them when discouraged and faltering by his prayers, sermons, and addresses until the desired ends were accomplished. To-day we have two good churches, of which Methodism is justly proud. We can scarcely understand how so much was done in such short time and with such few members and in the face of so much opposition. We

can only attribute the victories to the guidance of God, the leadership of a good shepherd, this little Spartan band of Methodists and our loyal friends. Our pastor is a good general. He believes in making a way where there



THE REV. J. C. EUSAN, B. D.

is none. Our churches are well seated and lighted and situated in most desirable locations. We who have been despised and rejected by many, a people acquainted with grief and sorrow, with no place of our own to worship God, have renewed courage, energy and faith and are happily serving God under our own vine and fig tree.

W. G. DAVIS,
District Steward and Trustee.

Do not put matter intended for these columns and business items on the same sheet.

DECLARATION OF THE SEVENTH GENERAL CONFERENCE DISTRICT OF THE BOARD OF SUNDAY SCHOOLS.

As the Board of Sunday Schools of the Methodist Episcopal Church has authorized the representative of the Seventh General Conference District (B. M. Hubbard, D. D.) to hold conferences throughout the district for the purpose of diffusing intelligence for the interest of the Board of Sunday Schools, the first conference was held in First Street Methodist Episcopal Church, in the City of New Orleans, La., October 6-7. It proved a benediction as well as an inspiration to all who attended. It was decided that these conferences be held annually and the representative of this district be requested to call the next conference in the spring of 1909 at such place as he and the District Superintendents may designate. It was resolved that we do all in our power to increase the Sunday School Board collection to \$100,000 per annum, as per request of the General Church. And as the necessity of the field calls for more workers as well as more money, we ask the Sunday School Board to appoint additional workers as soon as the collections will justify the same. To the Rev. B. M. Hubbard, A. M., D. D., appointed by the church as our representative on the Board of Sunday Schools for the Seventh General Conference District, we express ourselves as gratified and promise him our cordial support in raising the \$100,000 as per request of the church.

JOSHUA J. OBEE,
J. W. TURNER,
D. M. SEALS,
W. J. M. PRICE.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE ADVOCATE BUILDING FUND

Previously acknowledged	\$373.30
Rev. M. DeGreet, McClenny, Fla.	1.25
Rev. W. H. Bartley, Jacksonville, Fla.	1.25
Rev. Joe Plant, Sanderson, Fla.	1.25
Rev. June Williams, Pulaski, Miss.	1.50
Rev. C. L. Logan, Greenville, S. C.	1.00
Rev. J. J. Obee, District Superintendent Louisiana Conference	2.00
Total	\$381.55

The Board of Sunday Schools has prepared a Rally Day Program. A careful examination of it convinces one of its general excellence and we are sure it will stimulate interest and develop enthusiasm for the general work of the Sunday school. This program will be mailed at \$1.25 per hundred, postage prepaid. If a Sunday school really cannot afford to buy the programmes, as many copies as are needed will be sent free, provided the Sunday school agrees to take up a collection for the Board of Sunday Schools and forward the same to the office. No phase of our Church work is more important than that of the Sunday school, which should have a larger support than it has had heretofore at the hands of our people. We sincerely trust that the Sunday School Rally Day will be observed on every charge.

GIVE THE BOARD OF CONFERENCE CLAIMANTS A SQUARE DEAL

The Board of Conference Claimants is entitled to serious consideration at the hands of the Methodist preacher and of the Methodist laymen. It seeks in a business-like way to provide for the heroes who have made possible the Methodism of to-day. It seeks to provide a comfortable support for the preacher who has worn himself out in the service of the Lord. The legislation at the last General Conference has met with general approval throughout the church. Secretary Hingeley calls attention to the fact that no provision was made by the General Conference to meet the expenses of the Board and that the Board is prohibited by order of the General Conference from taking any part of the percentage paid by the Annual Conferences for distribution; so that the Board, for its administrative expenses, is limited to the funds that are contributed directly to the Board. Money sent to this fund will be applied to the expenses of administration, as far as may be necessary, the same as in all other Boards of the Church. The Secretary requests that all the churches shall take on some Sunday in the month of October a special collection for the Board of Conference Claimants, this collection to be sent directly to Dr. J. B. Hingeley, Secretary, 57 Washington Street, Chicago. If it is not convenient for the brethren to take this collection in October, then it should be taken at least some time during the year. The surplus accumulating after the legitimate expenses are paid, of course, will be used for our worn-out preachers.

The SOUTHWESTERN CHRISTIAN ADVOCATE in every home.

Get busy, brethren, and let's make the Southwestern Day a howling success.

If you are pleased with the SOUTHWESTERN pass the word along. Speak to your friend and urge him to subscribe.

BISHOP SCOTT VISITS NEW ORLEANS

Bishop I. B. Scott, D. D., LL. D., Missionary Bishop to Africa, who has been in this country since the latter part of April and who has been constantly engaged in trying to impress upon the hearts and minds of his countrymen the nature of his work in the native land and the urgent necessity of their earnest support; made it convenient to come back to a people among whom he had spent eight of the most earnest and as he said, the most pleasant years of his life so far. He was most cordially received and royally entertained while here. On Sunday morning, October 4th, at eleven o'clock, it was the good privilege and pleasure of his friends to listen to the beloved Bishop as he delivered an inspiring and elevating sermon at Simpson Memorial Church of which the Rev. Henry Taylor is pastor. The service was largely attended—all available space being taken—and quite impressive. At night the Bishop administered Holy sacrament at Mt. Zion Church, the Rev. Valour Chapman pastor. At three o'clock in the afternoon Bishop Scott delivered the address at the formal opening of the Young Mens Christian Association Assembly Hall. An overflowing audience greeted the speaker and were much pleased with the message he brought.

Monday night, however, was the occasion of his principal address concerning his work. All the churches turned out en masse at Wesley Chapel, the Rev. Hubbard Daniels pastor. After suitable formal ceremonies under the direction of the Methodist Preachers' Meeting of this city, of which Dr. P. Landry is president. The Bishop, introduced by the Rev. Dr. J. F. Marshall, pastor of Union Chapel, delivered his address, which was interesting, very instructive, and full of hope.

The Bishop is as strong and vigorous as ever, if not more so. One of the pleasing features connected with his visit here was the rousing freewill offering given him by the churches: Simpson Memorial Church, \$65; Wesley Church, \$62.01; Mt. Zion, \$12; Union, \$10; St. Matthew, \$7; Mallalieu, \$5; Haven Chapel, \$2.10; Scott Chinn, \$2; Gretna, \$1.50; Pleasant Plains, \$1.50; Williams Chapel, \$1.25; Thompson Chapel, \$1; Total, \$170.36.

The Bishop left Wednesday morning en route to Houston, Texas, where he addressed the people in Trinity Church, the Rev. W. H. Logan, pastor.

Dr. I. L. Thomas, of the Board of Home Missions and Church Extension, sends the following personal note to all the pastors within the bounds of the Colored Conference: "Will you co-operate with us by pledging yourself to observe in your charge Home Mission and Church Extension Day, Sunday, November 29th, or as near thereto as possible? Will you distribute our literature among the people, and preach a sermon or deliver an address upon our cause? Will you kindly get the people, young and old, to unite with you in the movement, not only making it a day of information and enthusiasm, but a day when every member and friend of our Church shall be inspired to make a liberal offering in aid of our 4,000 self-sacrificing Home Missionaries and help to build churches where struggling little congregations will not be able to have a church without aid. What the Church has done for us and is doing should inspire us to make a heroic effort toward selfsupport. Last year more than \$50,000 were appropriated to help to sustain mission fields and enter new fields where our Church is needed. Brethren, will you keep the day in your mind, and before the people, in such a way that you will be prepared when the day comes to be able to make the greatest report for Home Missions and Church Extension that has ever come from your charge? Raise every dollar in full, and go beyond if possible. The money is greatly needed. Send for programs, envelopes, etc., at once to Dr. Robert Forbes, 1026 Arch Street, Philadelphia, Pa."

What about a house to house canvass for the SOUTHWESTERN? Take the paper with you and present its claims.

The Southwestern Day in every church in our territory before the first day of January, 1909. When is your Southwestern Day?

Of General Interest

A NEW POSTAGE RATE.

Heretofore it has taken five cents to carry and bring an ordinary letter to and from England. Lately the rate has been so fixed that the same rate that obtains on the continent holds good in International communications between this country and England—the two-cent rate.

The Lusitania, the world's fastest pleyer was the first to arrive in this country with mail since the establishment of the new two-cent rate. It was not the first to leave England with mail under that rate, however. The bulk was not an extra-ordinary amount at this time of the year. The record established last Christmas of 4,968 bags is supposed to have been surpassed by the amount brought over by the Kaeserin Auguste Victoria which was the first vessel to leave England with mail under the new regulations.

A PROPOSED SOLUTION.

The problem of the unemployed—voluntary and otherwise—has been the source of much serious thought. Various solutions have been submitted; among the most recent comes that by Mrs. Charlotte Perkins Gilman who takes a particular phase of the problem under consideration—that of the idle Negro. Writing in *The American Journal of Sociology* (Chicago) she says in part: "The Negro problem may be solved by drafting the lazy members of the race into an industrial army with uniforms and brass buttons."

"The whole body of Negroes who do not progress, who are not self-supporting, who are degenerating into an increasing percentage of social burdens or actual criminals," says she, "should be taken hold of by the State."

"This proposed organization is not enslavement but enlistment. The new army should have its uniforms, its decorations, its titles, its careful system of grading, its music and banners, and impressive ceremonies. Men, women and children alike should belong to it, who are not above the grade of efficiency that needs no care."

Mrs. Gilman goes on to show that while this service would be compulsory it would by no means be dishonorable; and would not only be helpful to the individuals but the State as well.

ORIENTAL MOVES.

What for sometime past has been but a play on words, or metaphorical expressions in ambiguous terms by after dinner speakers on Thanksgiving occasions in declaring that the geography of the entire country had been changed for the reason that so much of Turkey had been annihilated may now be repeated with a striking degree of truth; for indeed, the Suzerainty of Turkish dominion was recently materially narrowed when just the other day, Monday, the 5th instance the province of Bulgaria made bold to declare her absolute independence of Turkish rule or jurisdiction of whatever sort, and together with Roumelia as an associate added another star to the constellation of world powers.

Amid scenes of patriotic enthusiasm, Prince Ferdinand, the newly proclaimed Monarch made his entry in Sofia, the capital of the newly created kingdom. Bosnia and Herzegovna, too, have been annexed to Austria-Hungary by which country they have been administered for the past thirty years; and Crete, one of the Balkan States in the Mediterranean Sea has concluded to throw off the Turkish yoke and put herself entirely under the surveillance of Greece.

Just what is the ground motive of such significant moves as have marked the face of the International checker board during the few days just passed is not clearly known. This seems naturally to be a year for an unusual display of independence—no less on the part of nations than individuals, the press and political parties; and yet, as an English writer in commenting lately upon our Quadrennial campaigns and elections in general and this one in particular said: "Things are not what they seem."

A conference of the world powers for the study and adjustment of conditions in the Orient is now in the making and will perhaps be had.

Personal and General

Bishop Scott addressed the students of Tuskegee Institute on Friday evening, October 2.

Bishop Thoburn was elected an honorary member of the Erie Conference at its last session.

The October issue of the *Bible Society Record* for the first time in its history is a "Woman's Number."

Bishop Anderson is delivering a splendid address at Epworth League gatherings on "Making a Man."

The Colored Methodist Episcopalians raised last week at Memphis, Tennessee, for Lane College, \$5,550.

Mr. H. G. Coe, of Iowa, gave Wiley University \$2,500 recently to apply on the erection of a Boys' Dormitory.

In the city of Washington alone 5,499 Negroes, employed by the Government draw salaries that aggregate \$3,044,404.

Mrs. Nancy W. Hartzell, the mother of Bishop Hartzell, celebrated her ninety-second birthday, Monday, October 5.

Prof. A. J. White, A. B., a graduate of Harvard University, has charge of the department of Greek at Wiley University.

Harry A. Garfield, son of late President Garfield, has been installed president of Williams College, Williamstown, Mass.

Dr. John Finlay, president of the College of the city of New York, is to write the authorized "Life of President Cleveland."

An exchange has discovered that it was near the house and tomb of Abraham Lincoln, in Springfield, Illinois, that the recent riots occurred.

It is said that next fall the university of Russia will be closed to women, one thousand of whom must leave these institutions by that time.

Bishop Wilson and family will live in the suite of rooms at the Normandie Hotel, Philadelphia, occupied by the late Bishop McCabe and family.

Bishop Mallalieu's son was discharged from the hospital, Saturday, September 12. The doctors and nurses speak of his recovery as simply miraculous.

President Edwin A. Schell, of Iowa Wesleyan University, writes in the *Methodist Review* for September-October an appreciation of Bishop FitzGerald.

Mr. James A. Moore, the efficient bookkeeper and cashier in the Pittsburg Depository of the Methodist Book Concern for forty-four years has resigned.

According to the *Advance*, of Chicago, "there are 42,000 more Protestants in Austria than there were eight years ago. Last year 1,950 avowed themselves as such."

Governor Hanly, of Indiana, will give \$200 to the Superannuates' Fund of the Indiana Conference if nineteen other laymen will give similar amounts.

A District Superintendent in the Colorado Conference is said to have begun last year with thirty-four charges on his district, and at the close of the year had fifty-one.

The Rev. J. M. P. Metcalf, A. M., a graduate of Oberlin College with a subsequent course of study in Germany, has been elected to the presidency of Talladega College.

Dr. Alexander Mann, rector of Trinity Church, Boston, Mass., succeeds the late Bishop Henry Y. Satterlee as Bishop of the Protestant Episcopal diocese of Washington.

A movement has been inaugurated by the Gideons, an organization of Christian traveling men of national importance, to place Bibles in the rooms of the chief hotels of the country.

The address of the Rev. J. C. Floyd, D. D., field secretary for the Cincinnati division of the Board of Foreign Missions, has been changed from Cincinnati to 57 Washington Street, Chicago.

Professor L. M. McCoy has been re-elected Professor of Mathematics in Meridian Academy. The faculty of the Academy has been strengthened by the addition of the Rev. D. L. Morgan.

An evangelistic campaign is to be conducted upon the Isthmus of Panama during January and February of next year, by Dr. L. W. Munhall, of Philadelphia, and Prof. J. J. Lowe, the singer.

The Superintendent of compulsory Education in Chicago reported that 5,000 children who attend the public schools of that city are habitually hungry and that 10,000 other children do not have sufficient food.

Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools, spent the fourth Sunday in September at Sylacauga, Alabama, the Rev. Lewis Price, pastor, and received a handsome collection for his work.

Bishop Hughes is held in high esteem by his brethren of Indiana Conference. At the recent session it was decided to keep his name on the conference roll, and it will be called at each session of the conference.

Miss Della Williams, who took a special course in millinery at the University of Chicago, during the past summer was the successful contestant for the medal, winning it over thirty-seven white and three colored girls.

Mrs. Seals, wife of the Rev. D. M. Seals, of this city, was called to Stamps, Arkansas, last week, to the bedside of her daughter, Mrs. Edna Daniels, who was very ill. It is thought at this writing that she will recover.

The new Colored Young Men's Christian Association building at Washington, D. C., is to cost \$100,000. According to the plans the building will be four stories high, with a basement and will be 63 by 155 feet.

Bishop Scott will be one of the speakers at the thirty-ninth session of the General Executive Committee of the Woman's Foreign Missionary Society to be held in Trinity Church, Cincinnati, October 29 to November 5.

Northwestern University inaugurates this month a five years' course in Engineering, leading to the degree of Bachelor of Science at the end of the fourth year, and the degree of Bachelor of Engineering at the end of the fifth year.

The famous collection of the late Herman Strecker, of Reading, Pa., of butterflies and moths, comprising nearly 100,000 specimens, said to be the greatest collection in the world, has been sold to the Field Museum of Chicago for \$20,000.

A. Bernard McKissack, M. D., a graduate of Meharry, finishing with the post graduate course in Chicago, after serving eighteen months as interne in the Provident Hospital, is now assistant surgeon of the Chicago and Milwaukee Railroad.

A telegram from Bishop Goodsell announces that Bishop Anderson will preside in his stead over the session of the East Tennessee Conference. The Conference meets at Chattanooga, Tennessee, the date being changed from October 29 to October 22.

The Rev. W. S. Matthews, D. D., at one time editor of the *California Christian Advocate* and for the past eight years District Superintendent in the California Conference, has returned to the pastorate. He will serve Trinity Church, Berkeley, California.

Prof. J. A. Wilson, the winner of the Rich prize at Wesleyan University, Middletown, Connecticut, in 1906, has charge of the Normal Department and grade work at Clark University. Prof. Wilson has been teaching for the past two years at Tuskegee Institute.

The opening day address at the National Training School for Deaconesses at Washington, D. C., was given by Dr. Wilbur P. Thirkield on October 1st. Dr. Wilder, the new President, was formally presented on this occasion, which closed with a communion service.

The Rev. Henderson H. Dunn, pastor of Central Congregational Church, this city, left Thursday morning of this week to attend the sixty-second annual meeting of the American Missionary Association, to be held in Galesburg, Illinois, beginning Tuesday, October 20.

The engagement of Miss Alice B. McLeod, of Dillon, South Carolina, daughter of the Rev. J. M. McLeod, of the South Carolina Conference, to D. A. Bethea, M. D., of Terre Haute Indiana is announced, the ceremony to take place in Dillon, South Carolina, November 11.

The Rev. J. B. Taylor, D. D., of the Charleston District, South Carolina Conference, has issued an exceedingly strong letter to the pastors and members of his District. He recommends heartily the *SOUTHWESTERN* and the movement to raise sufficient funds to repair the Advocate Building.

Wilbur Wright in Lemans, France, made a new record flight on October 5 when his aeroplane car-

ried himself and one passenger through the air at high speed for fifty-nine minutes and thirty-two seconds. Wright has thus won the \$100,000 offered for the European rights to manufacture his type of airship.

In a recent issue we stated in an article concerning the death of the Rev. J. H. Stanley, D. D., that Dr. Joseph Courtney was the pastor of Asbury Church, Lexington, Kentucky. Dr. W. H. Simmons is the pastor of Asbury Church and the Rev. Dr. Joseph Courtney is the pastor of Mount Zion Church, Cincinnati, Ohio.

Bishop Nuelsen received a cordial reception at the recent session of the West German Conference—into which he was admitted nineteen years ago as a probationer. It was the first conference held by Bishop Nuelsen and was also the first conference among the Germans to conduct its business wholly in the language employed in its pulpits.

Pittsburg celebrated recently its one hundred and fifty years of completed history. In keeping with the same the last issue of the *Pittsburg Christian Advocate* is, in some respects, a Pittsburg number, several pages being devoted to the subject of Methodism in Pittsburg. An interesting fact to be noted is that the *Pittsburg Christian Advocate* is one-half as old as Pittsburg.

Bishop William Burt's new address is Voltas-trasse 30, Zurich, Switzerland. The Bishop and Mrs. Burt sail from Bremen, Oct. 14, on the Steamer "Kronprinzessin Cecile," reaching New York Oct. 20. Bishop Burt will attend the Bishops' Meeting at Indianapolis, the Foreign Missionary Meeting at St. Louis and the Home Missionary Meeting at Topeka.

The Eighth Infantry of the National Guard, of the State of Illinois, Col. John R. Marshall commanding, was the only Negro regiment on the ground of Fort Harrison, a magnificent army post now being erected by the government north of Indianapolis, Ind., during the recent encampment. The Eighth Illinois is the only State Military organization of Negroes in the country.

The cornerstone of Wesley Memorial Church, which is to be the great institutional Church of Georgia Methodism, will be laid Sunday, October 18, by Bishops Hendricks and Candler at South Atlanta. More than a quarter of a million dollars will be expended in the erection of this building, which is to be 142 by 94 feet, and four stories high. In connection with the church will be a hospital and a dormitory feature for girls.

The International Congress on Tuberculosis, which meets triennially, is holding a three weeks' session in Washington City. In connection with the exhibition, which will be open during the entire session, clinics and demonstrations are being held and a series of public lectures will be given in Washington, Baltimore, Philadelphia, New York and Boston. From all reports the most eminent authorities on tuberculosis on the globe are participating in the discussions. This is the first time this body has met in the United States. The meeting closes October 12.

There was held recently in Alexandria, Louisiana, under the leadership of Dr. I. W. Young, a City Sunday School Convention. It was a great meeting. There were four Baptists, two Methodist Episcopal and one African Methodist Episcopal Sunday Schools out in full. Alexandria has a city Sunday School Teachers' Union which meets once a week for the study of the International Sunday school lesson and to discuss and advise upon Sunday school work along all lines. It is an interdenominational movement. It is now three and a half months old and is growing in interest and enthusiasm. This is practical church fraternity which should exist everywhere.

We said sometime ago that Union Memorial Methodist Episcopal Church, St. Louis, Missouri, the Rev. B. F. Abott, pastor, is the finest church in this country owned by Negroes. We are pleased to have this statement verified by the *Star of Zion*. The *Star* says: "Union Memorial Methodist Episcopal Church, St. Louis, Mo., is acknowledged to be the finest Negro Church in the country. There are others, 'tis true, Bute Street Baptist, of Norfolk, Va., and Sharp St. Methodist Episcopal, of Baltimore, but none of them come up to this one in St. Louis. It was a Jewish Synagogue costing \$200,000 but recently for reasons, race prejudice being one of them, it came into the hands of its present owners for a paltry \$41,000. No such deal is known among us."

WOMAN'S HOME MISSIONARY SOCIETY, NORTH CAROLINA CONFERENCE.

The fourth annual session was held in St. George Methodist Episcopal Church, Maxton, N. C., August 20-24. Welcome addresses: On behalf of the Baptist Church, Mr. J. F. Haywood; the St. George Church, Prof. H. W. Pope; the Young People's Societies and the Woman's Home Missionary Society of St. George Church, Mrs. J. W. Wells. Response by Mrs. R. W. Winchester of Reidsville. The ladies of St. George Church tendered an elegant reception to the delegates and friends. The much esteemed president, Mrs. A. E. Morehead, called the convention to order Friday morning. Love feast was conducted by the Revs. G. B. McLain and J. W. Wells, pastor. Many interesting reports were read. The most important of these was the annual address of the president, which was full of information. The convention was well attended and was a source of inspiration to our people in this section of the state. The following visitors made helpful remarks: the Revs. G. W. Morehead, Superintendent of the Wilmington District; G. B. McLain, Laurinburg; J. M. McNeil, Rowland; W. M. Wells, J. W. Wells and Mr. James Moody, of Maxton. Other visitors were introduced at different sessions. Among the distinguished women present who contributed to the success of the convention were Mesdames A. E. Morehead, R. C. Bearden, R. W. Winchester, Lula Frize, Bell, M. M. Jones, J. P. Morris, R. P. Halston, Emily Hoat, W. P. Hayes, J. W. Wills, A. H. Brower; Misses I. R. Jones, Mamie Moudy, Alleas and Peppers. These good women are thoroughly interested in the work of the Society. The annual reports from the district officers, Mrs. Emily Hont, Raleigh District; Mrs. Lula Frize, Winston District; Mrs. A. E. Peace, Wilmington District; Mrs. R. W. Winchester, Greensboro District, all showed an increase in work done this year over that of any previous year. Mrs. A. H. Newsom being absent, no report was had from the Western District. The State Organizer, Mrs. Mary Morris, read a very interesting report, showing that she had spent 90 days this year mainly on the Western District, effecting organizations. The report of the treasurer, Mrs. R. C. Bearden, showed an increase in finance. The Wilmington District is in the lead. A very interesting and instructive program was rendered on Friday night. The principal speaker being the Rev. G. B. McLain. Noon-tide prayer was observed Friday and Saturday. Prayer offered by the Revs. W. M. Wells and J. M. McNeil, respectively. The papers read by Mrs. Mary Halston, Mrs. J. W. Wells, Mrs. Mary Campbell and Miss L. F. McCoy were very helpful and inspiring. Officers elected: President, Mrs. A. E. Morehead; vice-president, Mrs. M. M. Jones; corresponding secretary, Mrs. A. E. Peace; recording secretary, Miss I. R. Jones; treasurer, Mrs. R. C. Bearden. District Presidents: Raleigh, Mrs. Emily Hont; Winston, Mrs. Lula Frize; Wilmington, Mrs. J. W. Wells; Greensboro, Mrs. R. W. Winchester; Western, Mrs. H. L. Ashe. Bible box secretary, Mrs. Bell; State Organizer, Mrs. J. P. Morris. Temperance work, Mrs. R. P. Halston; Music Director, Mrs. S. A. Feiler. The annual sermon, preached by the Rev. J. W. Wells from the text 1 Cor. 3:9, subject, "Laborers with God," was an excellent discourse. The temperance mass-meeting was held at 3 p. m. Sunday, under the leadership of Mrs. R. P. Halston, and was well attended and full of interest. Memo-

rial service at 8 p. m. Sunday in memory of Mrs. C. L. Bullock and others. Principal speaker, Mrs. J. P. Morris. Next session at Hickory, 1909. Benediction by the pastor. Reporter.

The Hardiman Family

Mr. Albert Hardiman and his wife, Mrs. Joella Hardiman, live near Grenada, Mississippi. To this couple have been born thirteen children, twelve of whom have grown to manhood and womanhood and not one of this number has brought disgrace upon the family, but all have achieved a degree of success which is gratifying alike to their parents and to their neighbors. It occurred to the Hardiman family recently to have a family reunion, which took place in the early days of August. The children were scattered throughout the states of Mississippi, Tennessee and Oklahoma, but all returned and received a cordial welcome from father and mother, and amidst flowers and music and the kindly salutations of neighbors and loved ones at home they spent happy days as a reunited family. The Rev. M. F. Patterson was present and participated in the program. We wish we were able to present a picture of this one of the most representative families in the state of Mississippi. They all possess strong faces, which betoken character and success. We congratulate Brother and Sister Hardiman on their success in the rearing of their children and extend to them our heartiest and best wishes.

Literary Notes

NEW BOOKS

THE DOCTRINES AND DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH. 1908.

Edited by Bishop Daniel A. Goodsell, Joseph Hingeley, James M. Buckley. Price, \$.30, postpaid.

Publishers: Cincinnati: Jennings & Graham; New York: Eaton & Mains.

Publishers: Eaton and Mains, 150 Fifth Avenue, New York City.

"THE MOSLEM WORLD," by Samuel M. Zivemer.

"THE WHY AND HOW OF FOREIGN MISSIONS," by Arthur Judson Brown.

Publishers: Jennings and Graham, 2220 W. 4th St., Cincinnati, Ohio.

"THE MASTER OF THE HEART," by Robert E. Speer. Price, \$1.00 net.

"THE FACT OF SIN," by N. Wallace Stroup. Price, \$1.00 net.

"A PRIMER OF HOMILETICS," by the Rev. John Edwards, D. D. Price, \$.75 net.

"FOR JOY'S SAKE," by Herbert S. Seekings. Price, \$.50 net.

"THE CAISS IN CHURCH WORK," by Henry Ostrom, D. D. Price, \$.50 net.

Publishers: Henry Altemus Company, Philadelphia, Pa.

"AMERICANS OF TO-DAY AND TO-MORROW," by Albert J. Beveridge, United States Senator from Indiana. Price, cloth, \$.50.

Publishers: Doubleday, Page & Co., New York.

"STUDIES IN THE AMERICAN RACE PROBLEM," by Alfred Holt Stoa, with an introduction and three papers by Walter F. Wilcox. Price, \$2.00 net.

Publishers: The Praise Company, 1530 Chestnut Street, Philadelphia, Pa.

"ALL HIS BENEFITS," by Henry Ostrom. Price, \$.50.

"HOW TO KNOW THE HOLY BIBLE," edited by Dudley T. Limerick. A book-

let brim full of helpful reading and suggestions, 80 pages bound in stiff board covers. Price, \$.20 postpaid; \$15.00 the hundred, not prepaid.

Doings of the Workmen

FLORIDA

Bradentown.—We are endeavoring to make improvements on our church here this year, and Sunday, September 27, was set apart as rally day. Our membership does not exceed fifteen. The good men of the Baptist church, led by their worthy pastor, the Rev. E. W. Jones, who preached for us at eleven o'clock, were an important factor in our success. Our brother and colleague, the Rev. C. W. Roberson, could not be present, but the church showed its earnest desire to help by sending a contribution. We don't know just how to thank our friends for their services. Following is the names of those who contributed liberally and very largely: Mrs. Louisa Richardson, a member of the Baptist church, heads the list with \$9.00, besides leading a club which raised \$12; those who gave \$1.00 each: Mr. N. P. Hamilton, Miss Lilla Cook, Mr. Curtis Davis, Mr. E. B. Covington, Rev. J. L. Moore, Presiding Elder African Methodist Episcopal Church, the Rev. Mr. Grant, District Superintendent, the Rev. Mr. Daniels, of St. Petersburgs, Mr. Reginald Brillioms; Mr. E. Donson, \$.50. We could not, however make a full report of what was really collected, though we realized about \$50.00, and in the near future we will start to work on our church. We want to put ten more feet in length and a recess which will give better accommodation to our visiting friends. And we hope it will aid in raising our membership of nine loyal members to ninety full fledged Methodist Episcopalians. Of the clubs Mrs. W. P. Hamilton and Mrs. Louisa Richardson were presidents. Three fine sermons were preached during the day by Bro. J. Jones Anderson, at 3:30 o'clock p. m. And the pastor, the Rev. J. S. Bartley, in the evening we are working to make a good, round report to the annual conference. G. D. ROGERS.

GEORGIA.

Newman.—The fourth quarterly conference of the Newman Circuit convened September 19 with our beloved and efficient District Superintendent, the Rev. C. L. Johnson, in the chair and Prof. J. W. Mitchell secretary. We are proud of our Superintendent, because of his splendid executive ability and his higher ideas of Christian living. All officers were present and made good reports. During our revival 31 were converted, for which we praise God. Raised for pastor during the quarter, \$75; for the Superintendent, \$49; his full assessment has been raised. Newman Circuit is on the boom. B. A. JOHNSON.

Jonesboro.—This has been a busy year's work on the charge—repairing and renovating churches. The church at Jonesboro has been repaired at a cost of \$500.00 and Bethel Church at a cost of \$100.00. Smith Chapel is now being renovated at a cost of more than \$100.00. Also we are now looking toward the coming conference with all of the indebtedness cleared and the benevolences raised.

E. J. KNIGHT, pastor.

Atlanta.—The third quarterly conference was held at Fort Street Methodist Episcopal Church, August 30th and 31st, District Superintendent Rev. Z. K. Gowan, B. S., presiding. The District Superintendent was as usual

in a sweet-spirited mood. The session was therefore very pleasant and enjoyable indeed and the interest of the church well cared for. Improvement still goes on in church and parsonage and many precious souls are still being brought into the kingdom. Raised Sunday and Monday night, \$85.00.

E. R. MILLER, pastor.

Sylvania Charge.—We, the people of St. Andrews Methodist Episcopal Church, can but say, "The Lord is with us." In our financial struggle for our church on last Sunday night we realized \$291.89 for the church. Raised on pastor's salary \$32.85; Epworth League, mercy and help department, \$70. Grand total during the day, \$325.44. We feel very grateful to the people of our town for the same.

CASSIE E. ZEILER.

Sylvania.—Sunday, September 20, was a high day in Zion. We divided our church here in four clubs and the following was the results: Club No. 1, S. C. Mitchell, \$115.56; No. 2, Leroy Braboy, \$33.83; No. 3, Thomas Chance, \$117.02; No. 4, W. H. Gambles, \$24.75; total, \$291.16; for trustees and for pastor, \$33.00; grand total, \$324.16. The friends, members of other churches took great interest in the collection, the largest ever raised here in one day.

C. P. CANNON, pastor.

Atlanta.—Wednesday night, September 9th, a great storm passed through East Atlanta, just at the close of the prayer service at the Methodist Episcopal Church, the pastor, the Rev. J. H. Matthews and his wife, were hardly able to get home with the many good things placed upon the table for them. The storm came with the Rev. Mrs. P. H. Travis leading it. The writer was present and made the presentation speech. May such storms continue.

J. A. KISHER.

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After you receive the sample, you can get a regular size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you. Stead

Recent District Conferences and Conventions

STARKVILLE DISTRICT

The Starkville District, Epworth League and Sunday School Convention met at Sturgis, Miss., with Liberty Hill Church, September 2-6, the Rev. D. Green presiding over the League and Prof. Wm. Ford in charge of the Sunday School. Miss Susie Kno, secretary, assisted by Mr. Robt. Wright. The Leagues and schools on the district seem to be advancing rapidly. Nearly all pastors were present with their delegates. The topics were widely discussed, and much enjoyed by all present. The Revs. Hunt, Montgomery, Milhon, Calvert and Cameron preached wonderful sermons; several conversions was the result. Too much cannot be said of the worthy pastor, the Rev. W. T. Wright and his hospitable people, who did all possible to make it pleasant for all present. The sweet singers of Zion Franklin, Rockport and Liberty Hill rendered splendid music, the writer presiding at the organ. The Sunday services were indeed beneficial. The Rev. J. E. Everett, District Superintendent, conducted. The convention raised \$94.50. Officers elected and installed. League officers: The Revs. D. Green, president; the Rev. T. W. Davis, vice-president; Miss Susie A. Knox, secretary; Prof. J. W. Murry, corresponding secretary; Miss Frozie Drain, treasurer; Mrs. Callie D. Mallett, organist. Sunday School: Prof. Wm. Ford, president; Callie D. Mallett, secretary; Mrs. Pink L. Bullock, organist. The convention adjourned to meet at Buffalo, Kosciusko, Miss.

Callie D. Mallett.

OHIO DISTRICT

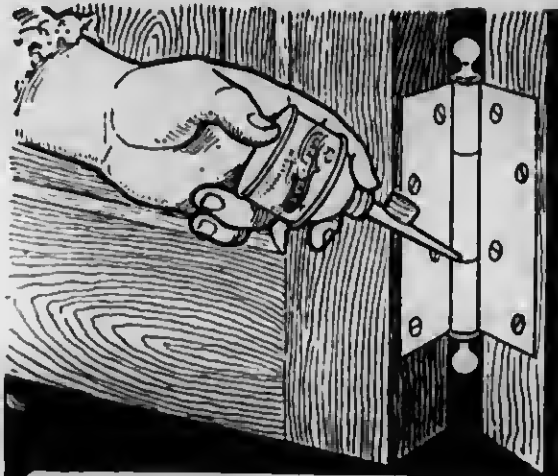
The Ohio District Conference, Epworth League and Sunday School Convention convened August 26-30 in Richard's Chapel, Troy, Ohio. Mr. J. H. McCullough, District Epworth League President, presided at the League meeting on Wednesday and led the devotional exercises. His report showed a more active interest manifest in the District than last year. Welcome address by Mrs. Elliott of Troy, to which Mrs. J. P. Monroe, of Cincinnati, very heartily responded. The Rev. W. J. White, of Martin's Ferry, gave a very forceful and interesting address and was given by the audience the Chau-tauqua salute. Thursday morning the District Conference convened with the Rev. E. A. White, District Superintendent, in the chair. Devotions conducted by the Revs. J. H. Payne and J. P. Love. The Rev. Wm. J. White was elected secretary and Olivia M. Hill, assistant. The District Superintendent made an excellent report, showing marked success in the district along all lines. Mayor T. B. Kyle of Troy delivered the welcome address. Greeting from the Indiana District was read and received. Dr. Joseph Courtney of Cincinnati read an able paper on "Our Part in the Evangelization of Africa." Miss Elma C. Leach, one of the Field Secretaries of the International Helping Hand Society, presented the subject, the "Sale of Women for Immoral Purposes," and the "Attitude of the Church Relative to the Traffic." Both papers were enthusiastically discussed by members of the conference. In the evening, at the First Methodist Episcopal Church, the Rev. H. W. Tate, District Superintendent of Louisville District, made a very timely address and Dr. E. L. Gilliam of Columbus lectured on "The Progress the Negro has made in Forty Years." On Friday morning,

August 28, devotional exercises conducted by the Revs. J. W. White and C. H. Pyles. The Rev. W. H. Stevenson spoke in the interest of the Conference Academy, of which he is financial agent. Mr. Wesley J. Langston, of Cincinnati, spoke in the interest of the Gay Association of the Lexington Conference. All Epworth Leagues on the district reported. The Rev. T. L. Ferguson was in the chair. Officers elected: District President, Mr. J. H. McCullough, Steubenville; first Vice-President, Miss Irene Spaulding, Cincinnati; second Vice, Mrs. Alma Johnson, Oberlin; third Vice, Miss Mattie A. Lewis, Dayton; fourth Vice, Miss Ella E. Pace, Columbus; Junior League Superintendent, Mrs. Mamie Bush, Cleveland; Corresponding Secretary, Miss Theresa Cleggett, Martin's Ferry; Treasurer, Miss Emma Farmer, Troy; Recording Secretary, Miss Olivia M. Hill, Springfield. The Rev. Thomas R. Route, of Alabama, was introduced and spoke briefly. Dr. E. L. Gilliam, presiding, announced the Sunday school program. A number of delegates from the different charges read splendid papers on various Sunday-school subjects. In the evening the Rev. G. A. Sissle, of Cleveland, preached and Dr. Joseph Courtney, assisted by several ministers, administered the Sacrament of the Lord's Supper. During the afternoon the ladies of the Woman's Home Missionary Society of the district met in short session at the parsonage, with Mrs. Brooks, second vice-president, presiding. Reports from the officers and various charges were received. Mrs. Monroe, District Corresponding Secretary, made an excellent report showing the splendid condition of the district, with the Springfield auxiliary in the lead. Officers elected: President, Mrs. Martha A. Sissle, Cleveland; first Vice, Mrs. Anna F. Brooks, Cincinnati; second Vice, Miss Densie Butler, Springfield; third Vice, Mrs. Nesbit, Troy; Corresponding Secretary, Mrs. J. P. Monroe, Cincinnati; Treasurer, Miss Annis Mack, Troy; Recording Secretary, Miss Olivia M. Hill, Springfield. The Rev. Fletcher and his members deserve much credit for their splendid entertainment. Their church, now a beautiful and neat little structure, has only recently undergone a complete renovation through the noble and untiring efforts of the good women to whom much credit and honor are due. Next year's session is to be held at Martin's Ferry.

OLIVIA M. HILL.

ANNISTON DISTRICT

The conference convened in Bethlehem Church, at Lineville, August 5-9. This was the first time a Methodist Conference has ever been held in this town. We have here a new church and there is a new railroad running just in front of the church. The conference was said to be the best in the history of the Anniston District. Dr. Palmer was with us and lectured and preached. He was a great help to the conference. District Superintendent J. W. Thomas dispatched business with much ease. The literary program was good. The Rev. R. E. Romans, our pastor at Hobson City, thrilled all hearts with his words on the subject, "The Public Amusement of the Day." The Rev. J. T. Martin is a silver-tongued orator. He stirred the pastors in the interest of Home Missions and Church Extension and the collection compared very favorably with the col-



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Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1000 Detroit, Mich.

lections of past years. Raised for Central Alabama College, \$9. The missionary reports from the various charges were as follows: Haven Chapel (Anniston), \$7; St. John Second Church, \$7; Ashland, \$20.06; Ashville, \$6.50; Attalla, \$25.50; Cedar Bluff, \$15; Collinsville, \$9.53; Gadsden, \$30; Hefland, \$18.65; Lamar, \$13.95; Oxford, \$22.40; Roanoke, \$34; Sylacauga, \$10; Talladega, \$24; Weaver, \$10.20; Wedowee, Fuller's Chapel, Center, \$9.80; total, \$263.57. B. J. Brooks.

Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
Oct. 27-Nov. 1—Tupelo.....	Pontotoc, Miss.	
Oct. 27-Nov. 1—Tupelo.....	Pontotoc, Miss.	
Oct. 29-Nov. 1—Tupelo.....	Pontotoc, Miss.	
Nov. 10-15—Greenville.....	Shelby, Miss.	
Nov. 10-15—Greenville.....	Shelby, Miss.	
Nov. 18-24—Aberdeen.....	Baldwyn, Miss.	
Nov. 19—Holly Springs.....	Water Valley, Miss.	
Nov. 20-21—Starkville.....	Ackerman, Miss.	
Nov. 25-29—Starkville.....	Ackerman, Miss.	
Nov. 25-29—Clarksdale.....	Clarksdale, Miss.	
Nov. 25-29—Clarksdale.....	Clarksdale, Miss.	
Nov. 26-29—Greenwood.....	Pickens, Miss.	

CONVENTIONS.

- Oct. 19-20—Vicksburg District Missionary Convention, Bolton, Miss.
- Oct. 20-22—Shubuta District Group Meeting for the Board of Foreign Missions, Ellisville, Miss.
- Oct. 21-22—Monroe District Convention, Monroe, La.
- Oct. 27-Nov. 1—Tupelo District Woman's Home Missionary Society, and Sunday School Convention, Pontotoc, Miss.
- Oct. 29-Nov. 5—Thirty-ninth annual meeting of the General Executive Committee, Woman's Foreign Missionary Society, Cincinnati, Ohio.

Special Notices

ANNEX DAY

Pastors of the Louisiana Conference
The Annex to the New Orleans University (our school) is yet unfinished. One thousand dollars is needed now. Dr. Weir, president of the University, promises to raise five hundred of the thousand and we must raise the other five hundred. Knowing that the Louisiana Conference never fails to respond, therefore, the District Superintendents in a meeting called for this purpose apportioned the five hundred dollars to the several districts as follows:

Alexandria District, \$60; Baton Rouge, \$75; Lake Charles, \$50; Monroe, \$45; New Orleans North, \$90; New Orleans South, \$100; Shreveport, \$80. Said amounts will be reapportioned by each District Superintendent to their circuit or charges.

The second Sunday in December is the day set apart for the collection. Let each pastor take the collection on that day and send same to Dr. Weir, who will give voucher for same. Said voucher will be a part of your Freedmen's Aid collection. We hope to raise the full amount.

JOHN W. TURNER, Pres.
JOSHUA J. OBEE, Secty.

ABERDEEN DISTRICT

The Aberdeen District Conference and Missionary Convention will convene in its second session at Baldwyn on the Brooksville Circuit, November 18-22, 1908. All delegates must arrive on Tuesday, November 17.

F. H. Henry, District Superintendent.

BATON ROUGE DISTRICT W. H. M. Society

District Officers: The installation of officers will be held October 21, 1908, at Batchelor, La. Each district officer is requested to be present.

Mrs. Annie Williams, president.
Mrs. M. J. Woolridge, secretary.

ALEXANDRIA DISTRICT

Pastors and Members: Sunday, December 13, is New Orleans University Annex Day. Please take the collection and forward same to Dr. Weir on the 14th, as the money is needed. Our apportionment is \$60. I have sent each pastor his assessment; let us do our full share. Don't forget the Southwestern Building Fund. The amount you subscribed at the District Conference last August at Bunkie they need now; the third Sunday in October is your own set time. So do your whole duty by this very urgent cause.

JOSHUA J. OBEE,
District Superintendent.

HOLLY SPRINGS DISTRICT

The second District Conference of the Holly Springs District will be held at Water Valley, Miss., commencing with the Sunday School and Missionary Convention Tuesday, the 17th of November; District Conference beginning Thursday, the 19th. We are looking forward to a great conference. All of our field agents, the editor of the Southwestern, and the president of Rust University are invited and expected to be present. The local preachers and exhorters are expected to report their full benevolences. The pastors are requested to make round benevolent reports. Each Sunday School will please bring \$2 for our final Rust Fund Rally.

N. R. CLAY,
District Superintendent.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing that it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

District Rounds

CLOW DISTRICT FOURTH ROUND.

Louisville, Stamps, Oct. 17-18; Clow Station, 24-25; St. Paul, Readland, 31-Nov. 1; Bengene, Murfreesboro, Nov. 7-8; Gurdon, Gasona, 14-15; Camden Cir., 21-22; Caddo Gap, 28-29; Horatio, DeQueen, Dec. 4-5; Paraloma, 12-13; Candfield, 19-20; Texarkana Sta., 26-27; Saratoga, Jan. 3-5. Brethren: You are aware of the fact that this is the last quarter for the year. Therefore, every man is expected to make a home run along all lines. The fourth Sunday in this month is set apart as benevolent day. You are already in possession of the circulars announcing the date and the programme. You will please carry out the plan to the letter. We are expected to make a clean sweep of all benevolence for the year on this date. The watch word is \$300 for the day. Also we are asking for 100 subscriptions to the Southwestern for the day. Brethren, get the people to subscribe. There never was a time when our people more greatly needed to read the grand old paper than now. I was asked to read a paper to the Sunday School and Epworth League Convention of the District and I decided that one of the best subjects that could be selected would be the Southwestern Christian Advocate. For indeed I believe the Southwestern is the solution with which the problem of

Straight University.

The School Opens for Day and Boarding
Students SEPTEMBER 29.

The NEW THOMY LAFON INDUSTRIAL BUILDING will be completed. This building was erected by the students.

The UNIVERSITY has the following Departments:

Collège, Normal, College Preparatory, Commercial, Manual Training, Printing, Domestic Science, Sewing and Dress Making, Music Bible, Grammar, Primary and Kindergarten.

Write for Illustrated Catalogue.

REV. S. G. BUTCHER, President.

Christian religion is largely to be solved among our young people in the Methodist Episcopal Church. I have set out with a determination to have every teacher in the public schools of this district to subscribe for the paper; so let every District Superintendent and pastor in our connection secure the subscriptions of the teachers in our immediate district and circuits and stations, and when this is done the Southwestern will cover the land as the water covers the sea.

G. A. Hall, District Superintendent.

SOUTH FLORIDA MISSION FOURTH ROUND

Hernando, Oct. 10-11; Floral City, 11; Tarpon Springs, 12-13; Bradentown, 14-15; St. Petersburg, 16-18; Clear Water, 19; Tampa, 22-26; Spring Lake, Nov. 1; Key West, 13-15; Miami, 20-23; Ft. Lauderdale, 24; West Palm Beach, 25; Melbourne, 26; Lake Helen, 27; New Smyrna, 28-29; Daytona, 28-30; Lakeland, Dec. 5-8; Plant City, 9; Ft. Myers, 12-14; Orlando, 18-21; Smithville, 20; Winter Park, 27; Sanford, 26-27. Brethren: Remember, at the fourth quarterly conference full written reports must be presented, the pastor's report to include the number of converts during the year, and the whole number of probationers and full members on roll. Please send on without delay the date of the Southwestern Day. Plan to raise your full assessment for benevolence.

Jeffrey Grant,
Mission Superintendent.

SHREVEPORT DISTRICT FOURTH ROUND

Provencal, Nov. 1; Robeline, 2-3; Matherville, 4-5; Pleasant Hill, 6-7; Pleasant Valley, 8-9; Lake End, 10; Gohangun, 11-12; Grand Bayou, 13-14; La Chet, 14; Williams, 15; Curtis, 16; New Light, 17-18; Vanceville, 19-20; Browlee, 21-22; Blanchard, 23; Belcher, 24-25; Keithville, 26-27; Columbia, 28-29; Fisher, 30; Many, Dec. 1-2; Benson, 3-4; Frierson, 5-6; Johnson Chapel, 7-8; Daniel Chapel, 9-10; Shady Grove, 11-12; Mansfield, 12-13; Flournoy, 14-16; Jewelar, 17; Longstreet, 19-20; Loganport, 20-21; St. Paul, 27-28; St. Jones, 27-29. Brethren: Let us go in for a great year's work. Remember the annex money to W. R. Butler. Let the benevolence come above that of last year. I shall be ready to help all I can when I come. I am looking for great results this quarter. T. J. Johnson, District Superintendent.

NEW ORLEANS NORTH DISTRICT FOURTH ROUND

Thompson, Oct. 27-29; St. Matthew, Nov. 3-6; Scott Chinn, 10-11; Mallieu, 12-13; Darrow, 14-16; Pleasant Plains, 17-18; Asbury, 19; Malden, 20-21; Ross and Kenner, 21-22; Gretna, 23-24; Mt. Zion, 25-26; Slidell, 28-30; Simpson Memorial, Dec. 1-3; Franklin, 5-7; Union, 9-10; Carrollton Mission, 11; Covington, 12-14; Mandeville, 15-16; Bogalusa, 18; Angle, 19-20; Central, 26-27; Laplace, 30; Litcher, Jan. 1-2; Ponchatoula, Springfield, 9-10.

Brethren: This is the last quarter and you have done little or nothing for the Southwestern Building Fund; neither have you reported anything for the New Orleans University Annex. These causes ought to interest you, as they both are ours. Do your best to be able to report all of your benevolent money. Have your minute money in hand as I shall expect. Do not fail us as the church is expecting you to do your full duty. W. J. M. Price, District Superintendent.

OCALA DISTRICT FOURTH ROUND

New River, Oct. 17-18; Free Canaan, 20; Santos, 24-25; Williston, 31-Nov. 1; Cotton Plant, Nov. 7-8; Freedom, 14-15; Ocala, 21-22; Micanopy, 28-29; Starke, Dec. 5-6; Lowell, 12-13; Lawtey, 19-20; Hawthorne, 23; Reddick, 26-27; Lochloosa, 29; Sampson City, 31. Brethren: You all are expected to do your full duty on all lines for good. As this is the last quarter for this conference year, special effort must be put forth to bring about the desired results. Thus far some of you have neglected your duty in raising the amount due toward the deficit of the General Conference fund; the amount due by you or the charge you represent for the printing of Conference Minutes; the Little Whitney Memorial Fund; on interest of ball for Cookman Institute. The day for Southwestern; you have all been told how important these things are and of the absolute necessity for raising the amount asked for. If you find that your influence among the people you serve is gone, and you are no longer a success, why prepare yourself to get down and out, so that those who can and will, may get on the ground and save the day. J. P. Patterson, District Superintendent.

MEXICO DISTRICT THIRD ROUND

Mexico, Oct. 17-18; Fayette, 24-25; Randolph Springs and Yates, 21-22; Columbia, 31-Nov. 1; Troy, Nov. 7-8; Montgomery City, 14-15; Wellsville and Williamsburg, 21-22; Truesdale and Jonesburg, 18-19; Wright City and New Florence, 28-29; Foristell Circuit, Dec. 2-3; Moberly, 5-6; Danville Circuit, 12-13; Sturgeon and Auxvasse, 19-20; Higbee, 26-27. Brethren: Push your Benevolence, let us have no blanks. See to it that all the claims are carefully looked after and raised before the fourth quarter. Your success is mine. It won't pay to neglect these claims. Have a Southwestern Day and get subscribers. Have revivals, get people saved and strengthen your church. W. C. Ellis, District Superintendent.

Literary Notes

BOOKS RECEIVED

From the Press of the Methodist Book Concern, Cincinnati, Ohio.

"A BIOGRAPHICAL SKETCH of the Rev. James Lowry Fowler," by R. H. Robb, D. D.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

Recent District Conferences and Conventions

WEST TENNESSEE DISTRICT

The second semi-annual session of the West Tennessee District convened at Kenton, Tenn., August 25. The Rev. J. M. Lyte, District Superintendent, presided and conducted the devotional exercises. The Rev. J. P. Price, of Union City, preached the opening sermon, at the close of which twelve persons came forward for prayer. The Rev. J. A. W. Moore, D. D., of the Mansfield Charge, was elected secretary, with the Rev. N. W. Ware and J. H. Thompson assistants; the Rev. K. C. Turner was elected statistical secretary; Reporters: the Rev. J. P. Price, Dr. J. A. W. Moore and J. R. Alexander. Reports from the pastors showed that they had been looking after every interest of the church. On Wednesday welcome address by Miss Fannie Jackson and the pastor, Wm. Meale; responses by Drs. J. H. Thompson, N. W. Ware and H. W. Key. The Rev. K. H. Turner preached the opening sermon. The reports from local preachers, District stewards, Sunday-school Superintendents, Presidents Epworth League and Ladies' Aid Society were all encouraging. The missionary sermon was preached by the Rev. J. H. Thompson, B. D., of Mason, Tenn., and the Rev. J. M. Moody of Pleasant Grove. One old gentleman was happily converted. Interesting sermons were preached by the Rev. Mr. Welle of Humboldt and the Rev. N. W. Ware, of Paris. The Rev. H. W. Key, D. D., of Memphis, was present, and though feeble took an active part in all discussions. Over three hundred converts were reported and \$400 benevolence. The West Tennessee District is working as never before and is destined to be one of the leading districts of the Tennessee Conference. The Rev. J. M. Lyte, District Superintendent, presided with dignity and ease. He has endeared himself to the brethren by his kindness and his interest in them. Dr. J. A. Kumler, president of Walden University, visited the conference on Saturday; his lectures were inspiring. Dr. Kumler is always welcome. Brownsville was selected as the seat of the next District Conference.

J. R. ALEXANDER.

MONROE DISTRICT

The twentieth session of the Monroe District Conference convened at Lake Providence, La. August 12-16, the Rev. J. O. Brown, District Superintendent, presiding. The Sacrament of the Lord's Supper was administered by the District Superintendent, assisted by the Revs. H. C. Wilson and T. H. Monson. The Rev. T. H. Monson was re-elected secretary; assistants, Mrs. B. P. Otis, the Rev. I. L. Turner and H. C. Wilson; statistical secretary, the Rev. C. L. Anglum; J. S. Scott, W. L. Williams, A. Mathewe, N. Davis; railroad secretary, W. L. Williams; the Rev. W. S. Harris, treasurer; reporter, the Rev. I. L. Turner. SOUTHWESTERN representatives: Meedamee I. M. Evans, F. C. Whitlow, A. F. Rogers, J. C. Fremont, Eviline Ford. Welcome address by Dr. H. C. Tate, subject, "Progress Beating Ignorance;" It was indeed a masterpiece. The District Superintendent responded. The District Superintendent's report showed great improvement in every department of the churches on the district. Introductory sermon by the Rev. G. W. Banks; missionary sermon by the Rev. H. C. Wilson. Two joined the church. The reports of pastors and other representatives indicated great things for the district. During the conference excellent sermons were preached by the Revs. T. A. Baily, Jno. Booker, G. W. Bates, E. D. Powell, I. L. Turner and C. L. Anglum. The literary program of this conference far excelled that of previous years. Visitors introduced: the Revs. Messrs. Timmons of the African Methodist Episcopal Church, G. W. Owens, S. H. Winton, C. H. Smith and the Rev. Mr. Holt of the Baptist Churches, all of Lake Providence. The Rev. T. A. Brown, fraternal delegate of the Shreveport District, ably delivered the greetings of that body. The New Orleans District sent a letter of greeting. Prof. M. S. Davage, Business Manager of the SOUTHWESTERN, preached on Sunday night. The Rev. T. H. Monson preached the annual sermon. The SOUTHWESTERN is the watchword of the Monroe District. In the district there are 31 yearly subscribers. The hospitality of the Rev. and Mrs. Harrie, and people of Lake Providence will be long remembered. The next session will be held at Mt. Nebo.

ISRAEL L. TURNER.

LEXINGTON DISTRICT

The semi-annual session of the Lexington District Conference and Epworth League Convention, Tennessee Conference, the Rev. B. J. Meredith, District Superintendent, has just closed one of the best sessions of such a conference as ever convened in this part of the state, i. e., Savannah, Tenn. The Rev. E. W. S. Hammond, D. D., Dean of Braden School of Theology, Walden University, spent the week with us and gave a helping hand. The Doctor gave a very wholesome lecture to a large and appreciative audience the second night of the conference, as he had been previously engaged to represent Braden Memorial. His eloquence enlisted the sympathy of the great audience and a collection and subscription list of \$327 was taken. The Doctor also preached a sermon Sunday at 11 a. m.; at 3 p. m. Dr. Meredith held the great audience. He also gave the conference a very appropriate lecture on all the benevolences and the various institutions of the church. The SOUTHWESTERN was presented and each member agreed to raise the subscription list of the district to 100 annual subscribers. He then called upon the pastors to help make the little district self-supporting, although it was the

weakest, he said that by the close of this quadrennium he wanted to make it stand alone. Dr. Meredith is an able leader; his ability is never questioned. Disciplinary questions were being asked and answered and the passage of local preachers' characters; all was smooth. The District Superintendent addressed the undergraduates, requesting them to study as he would not recommend any who were incompetent. Dr. E. W. S. Hammond also gave them a wholesome lecture along the same line. The conference organized a District Epworth League and elected the following officers: President, Miss Adah Benton; 1st vice, Miss M. B. Muberry; 2nd vice, Miss Mary Hicks; 3rd vice, Miss Ora Dameron; 4th vice, Miss Metre Williams; secretary, Miss S. B. Davis; corresponding secretary, N. B. Montague; treasurer, Miss Minnie Shelby.

MRS. S. B. DAVIS.

ST. LOUIS DISTRICT.

The St. Louis District Conference of the Central Missouri Conference met at Springfield, Ill., in Grace Methodist Episcopal Church, September 21-3. Dr. R. E. Gillum, District Superintendent, called the conference promptly to order at 9 o'clock Wednesday morning. The conference as a whole was a decided success, notwithstanding the recent race riot there. The sessions were well attended and the loyal members and the good pastor, the Rev. J. M. Smalley, spared no pains to make the stay of the ministers and delegates pleasant. The following visitors were introduced: the Rev. Mr. Bloodworth, Mrs. A. W. Williams and the Rev. A. W. Williams of the Baptist Church. Governor Deneen sent greetings to the conference. Good sermons were delivered by the Revs. Henson, Smith, Poston, Goff, Tolson, Walker, Whaley, R. H. Smith and the Superintendent, Dr. Gillum. One of the interesting features of the morning session was the lectures by the Superintendent to ministers and stewards, which was helpful and inspiring to all. The ministers reported progress along all lines. Words of welcome were extended to the conference by the Rev. A. W. Williams of the Baptist Church and Mr. Williams of Grace Methodist Episcopal Church; response by Mrs. Q. E. Whaley and the Rev. Dr. Abbott of St. Louis. Springfield is a great place, being the home of the great Emancipator, Abraham Lincoln. It was the delight of the ministers to visit the old home of Lincoln and the great monument out at Oak Ridge Cemetery. The conference adjourned to meet again at Farmington, Mo.

C. C. SMITH.

MARSHALL DISTRICT

The Woman's Home Missionary Society convened in St. Paul Church of Jefferson, Texas, August 21-22. The conference was called to order by the president, Mrs. M. A. Johnson. Deaconess Simpson conducted devotional exercises. Several papers were read on different subjects of missionary work. The president, Mrs. M. A. Johnson, read her annual report showing a great advancement of the work of the district along all lines. It was a carefully prepared document. Very instructive remarks fell from the lips of Vice-President, Mrs. Reese of Texarkana. The speakers of the meeting were Dr. R. E. Jones, Editor SOUTHWESTERN, and Mrs. L. B. Williams, wife of Superintendent J. O. Williams; all were greatly inspired by her words of cheer. Officers elected for the ensuing year: Mrs. M. A. Johnson, president; Mrs. Jennie Reese, vice-president; Mrs. A. L. Crow, re-

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Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor. Absolutely harmless—used with splendid results even on the youngest children.

Delicately perfumed, its use is a pleasure, as ladies of refinement everywhere declare. Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

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If your druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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133 East Kinzie St. Chicago, Ill.
FORD'S HAIR POMADE is made only in Chicago by the above firm.

Agents Wanted Everywhere.

WANTED.

Four or five good printers are needed at once at the Tuskegee Normal & Industrial Institute, Tuskegee, Ala. For information apply to the Principal, Dr. Booker T. Washington, or R. R. Taylor, Director of Industries.

cording secretary; Mrs. L. E. Epperson, corresponding secretary; Mrs. Mary L. Crawford, treasurer; Mrs. M. E. Holden, in charge of literature. Money raised for all purposes, \$13.90.

A. L. CAOW.

WAYNESBORO DISTRICT

The Woman's Home Missionary Society of the Waynesboro District assembled at Branden Chapel, Statesboro, Ga., August 29. Devotions conducted by Mrs. Tweezer Williams. The district organizer, Miss Cassie E. Zeigler, presided. Miss Cassie E. Zeigler was elected president and organizer. Vice-presidents: 1st, Miss Clara Kimball; 2nd, Miss Willie McNair; 3rd, Miss Florence Lipsey; secretary, Miss Eugenia Foy; treasurer, Mrs. Eva Smith; corresponding secretary, Mrs. Tweezer Williams. Papers read: "What hath God wrought?" "Home Life." "Woman's Influence." "Woman's Duty." "Good Service." It was a source of pleasure to have with us the Rev. E. D. Gidden, District Superintendent of Savannah District. All were favorably impressed and helped by his strong address. The brief remarks made by the Rev. C. W. Prothro were indeed helpful. Collection, \$4. Music rendered by the choir. Benediction by the Rev. Jas. Jackson, District Superintendent of Waynesboro District.

Miss EUGENIA FOY.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Recent District Conferences and Conventions

MAYSVILLE DISTRICT.

The session opened at old Mt. Sterling, Ky., Tuesday, August 4. The Rev. G. C. Riley, pastor of our church at Mt. Sterling, is one who has the stirring Sterling character common to many citizens of Mt. Sterling and has gone about doing something for the Master and out of practically nothing but a large bulk of undesigned raw material has chiseled a work and a design worthy of names. The Rev. B. J. Coleman was elected secretary; the Rev. R. F. Broadus, Misses Annie Stanley and Miss Quales assistants. The welcome address was delivered by the Rev. W. H. Brown, of the Christian Church. Dr. M. C. B. Mason, Secretary of the Freedmen's Aid Society, lectured before an immense audience. Mrs. J. W. Robinson, of Covington, who lectured to the women at the Colored Methodist Episcopal Church, inspired and helped the many who were present. The Rev. W. H. Riley came to us in interest of his book which is to be a history of the Lexington Conference, his appeal to the brethren met since response. The reports indicated some advance over last year's work. The wives of the Revs. G. W. Ziegler, R. F. Broadus and the child of the Rev. H. P. Evans were reported very sick, and the brethren sent to them letters of love and sympathy. Strong resolutions were adopted assuring the District Superintendent, that though the Maysville is the smallest and youngest of our districts, it will rise to great things. Every man has solemnly pledged to do greater work by the date of our next annual conference. Encouraging words were received from our annual conference academy agent, the Rev. W. H. Stevenson, of Lexington, Ky.; it is no more a thing of the future but a blessed realization that the board will open a school this fall at Lexington. Those who filled the various pulpits on the Lord's day did honor to the church of their choice. A new departure was taken and a long felt need met when it was decided that we should have a district letter written once a month containing the happenings and doings of the workmen on the Maysville District by one styled as "District Editor." The apportionment as sent in by the Editor of the Southwestern Christian Advocate was willingly received and adopted and every brother took a slice till the last piece had been taken claiming the amounts will be sent in by November 1st, 1908.

J. H. W. McCORMER.

CUMBERLAND RIVER DISTRICT

This second District Conference of the Cumberland River District, Tennessee Conference, was held in Greentop Street Methodist Episcopal Church, Hartsville, Tenn., August 4-7, by the Rev. J. B. Booth, District Superintendent. Joseph Harrison, Miss Hattie Winsten, R. R. Burnley and Miss Hattie Moores were elected secretaries. Welcome address delivered by the Rev. Geo. R. Allen of the Methodist Episcopal Church, South, at Hartsville; response by the writer. Nearly all pastors of the district were present. The reports of the District Superintendent and pastors were very encouraging. Many souls converted and added to the several charges, as well as churches and parsonages built and repaired. A modern frame chapel was built at the seat of the conference by the Rev. H. P. Belcher and his people. A concrete parsonage is nearly completed at Gallatin. Much credit is due the lay-

men for their interest in the work of the conference. Prof. W. D. Hawkins of Braden Charge, Nashville, spoke in the interest of Walden University and took a collection as follows: S. T. Miller, \$1; Joseph Harrison, \$2; L. M. Moores, \$1; J. B. Booth, \$3; R. R. Burnley, \$5.50; Harry Burnley, \$2; Thomas Belcher, \$1; Dr. W. F. Waters \$1; and the public, \$3.50; total for Walden, \$20 cash. An organization was effected and named the Braden Memorial Building Fund Association with the following officers: R. R. Burnley, president, Hartsville; Dr. I. C. Ramsey, vice-president, Gallatin; Mrs. Ida Wood, secretary, Gallatin; Mr. Charles Crowder, treasurer; Prof. W. D. Hawkins, District Agent. A subscription of \$142 was taken for the fund. The following paid \$1 to the SOUTHWESTERN Building Fund: J. B. Booth, S. T. Miller, J. A. Swift, Thos. Belcher, A. Ridley, H. P. Belcher, J. Harrison, A. Reasonover, F. Smith and the public; total, \$10. Visitors: the Rev. S. M. Utley, District Superintendent of the West Nashville District; B. J. Merideth, District Superintendent of Lexington District; the Rev. Geo. R. Allen of the Methodist Episcopal Church, South, and the Rev. J. T. Oakley of the Baptist Church (white) of Hartsville. A special feature of the conference was the evangelistic service each afternoon; sermons were preached by the Rev. Thom Belcher, S. M. Utley, S. T. Miller and S. Hartfield, which resulted in two conversions. A vote of thanks was tendered the pastor, members and friends of the Greentop Church, also the people of Hartsville for their help and care of the conference. A vote of thanks was tendered Miss Hattie Moores of Nashville for her help to the local choir and to the choir, which rendered excellent service. JOSEPH HARRISON.

NAVASOTA DISTRICT

The Navasota District Conference, Sunday School, Epworth League and Woman's Home Missionary Conventions convened with the Bellville Methodist Episcopal Church, August 11-16, District Superintendent B. M. Taylor presiding. Officers elected: the Revs. S. M. Bolden, secretary; A. E. Gibbs and B. R. Booker assistants; J. A. Tillery, recording secretary; S. A. Kelly, treasurer; A. A. Smith, T. S. Prior, E. W. Hays, reporters. Welcome addresses by Mr. Jesse Pearline and Dr. M. L. Pendergraph, pastor of the African Methodist Episcopal Church; responses by the Revs. A. W. Carr and Wm. Bartley. The program was interesting. Although Bellville is a small village with four colored churches and but a small Negro population, the conference was well cared for. Much interest centered in the discussions. Sermons occupied the night sessions for the main. The Rev. T. S. Prior preached the Annual Sermon and the Rev. A. W. Carr the missionary sermon. A spiritual feast was spread Wednesday and Saturday nights by the evangelist, the Rev. L. H. Barnett. Among the visitors were: M. Q. A. Fuller, Palestine District; W. Hartley Jackson, Huntsville District; Mr. H. J. Mason, Prof. W. L. Davis, secretary of the Farmers' Improvement Society of Texas, and the Revs. T. Edwards and M. L. Pendergraph of the African Methodist Episcopal Church. Each of these visitors made encouraging and timely remarks. Dr. M. W. Dogan spoke of his trip to the General Conference and delivered an address the night of the Wiley Rally; the Rev. J. O. Williams, District Superintendent of Marshall District, preached an ex-



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Next session opens Sept. 28, 1908. For further information, write, J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

cellent midday sermon; the Rev. J. M. Johnson, District Superintendent of Houston District, made quite an impression in his plea for the superannuated ministers. The Navasota District organized a District Church Extension Society. Each auxiliary and especially the Women's Home Missionary Society, with Mrs. H. E. Taylor at the head, rendered excellent programs. Sunday: Love Feast at 11 a. m. Sermons by the Rev. B. M. Taylor, District Superintendent, the Rev. Wm. Bartley, pastor at Hempstead Station, and by the Rev. S. A. Kelly, pastor of Anderson Circuit. The sermons were well delivered and proved a happy climax for this most excellent conference. Five dollars was collected for Wiley University. Miss E. O. Kilpatrick, District Organist, and Mrs. S. C. Benford, special soloist, rendered excellent services. Ninety-six partook of the Lord's Supper. The conferences will meet next year in Navasota. The SOUTHWESTERN was ably represented by Mr. H. J. Mason, who received a goodly number of subscriptions and pledges. E. W. HAYS.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

KILBOURNE.—The death of Waymand Kilbourne, the son of the Rev. D. S. Kilbourne, pastor of Pleasant Valley Church, Louisiana Conference, occurred July 19, 1908. Waymand ran away from home. Hearing that his father was in pursuit of him he attempted to go farther, and on beating his way was run over by the train. He was carried to the hospital at Shreveport and there died July 19. Burial from his home at Pleasant valley, La., by the District Superintendent, the Rev. T. J. Johnson and the Rev. J. A. Landry. Age, 12 years. Waymand was a Christian and died in peace, leaving father, mother, sisters and brothers to mourn his going.

J. A. Landry.

THOMAS.—Death removed from the home of Wilson and Adeline Thomas, on September 20, 1908, their dearly beloved son, Earl Goodwin. The funeral was held at the home on the McManus, La., plantation by the Rev. Mr. Woolridge. Interment was made at Greenbriar plantation, East Feliciana Parish, La.

Doings of the Workmen

MISSISSIPPI

Biloxi.—On September 26-27 our third quarterly conference was held by the pastor. District Superintendent S. H. Cowan could not be with us, but we had the Rev. W. P. C. Morrison, of Moss Point in his stead. Reports showed the work to be in a prosperous condition. The Rev. Mr. Morrison preached two great sermons to the delight of all. Our Ladies' Aid Society and Sunday School are doing well. Biloxi is still on the upward move. Paid District Superintendent, \$10.05. On the night of the 25th a storm visited the parsonage and many things were brought us for the comfort of life. Many thanks to the friends, both Methodist and Baptist. You are always welcome.—R. L. Carpenter, pastor.

MISSOURI

Kansas City, Centennial Charge.—During the month of July the chapter of happenings brought to our church a new pastor, the Rev. R. Davis. His sturdy integrity and high courage, his sincere convictions and Christian purposes, his successful experience and strong practical sense afforded us a leader that is doing great things for our church. The pastor is looking up members of our church, who have come here from other cities and have not united with our church. Many have been found and are attending our services. Our congregations are larger than ever before. Sunday, September 13, was our second quarterly meeting. Our District Superintendent, the Rev. A. H. Higgs, was present. In the administration of the affairs of this church the Rev. Mr. Higgs has been invaluable, and we were delighted with his sermons. He was assisted in the sacramental services by the Revs. O. A. Johnson, D. Bruce, D. Smith, P. Overton and the pastor. Sunday night of this quarterly meeting, after an en-

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joyable sermon on "The Ideal Christian," by the Rev. Higgs, nine persons united with the church and 12 knelt at the altar for prayer. Collection for the day, \$50.75. For the two months of the Rev. Mr. Davis' pastorate, \$307.69. Additions to the church 14. Pastor Davis and his wife, who is a pleasant Christian lady and liked by all, are pleasantly located at 2438 Highland Avenue.—S. L. Patton.

Foristell.—The Rev. F. Small held his second quarterly meeting Sunday September 12-13. We have had large success this quarter; had two conversions and a good time spiritually and financially. We raised \$13 for the Superintendent and heard three excellent sermons.—F. Small, Pastor.

OKLAHOMA.

Muskogee.—Our church is doing better now than ever before in its history. Spencer Chapel is no more called a small church. Her membership in the last five months, under the pastorate of that energetic and forceful preacher, the Rev. Walton Brown, has grown from 160 to 210. At many of the services the church can hardly seat the people. At the close of almost every sermon delivered by the pastor some one joins the church. We have had a good revival resulting in twenty additions to the membership. Under the present pastorate the old debts are being paid off, church property insured (which was never done before), a large and popular interest built up for Spencer Chapel. Pastor Brown says we must have one hundred members this year.

S. M. DICKARD.

Boley.—Our Third Quarterly closed with splendid results. The Rev. Dr. David G. Franklin, district superintendent was on hand and preached three able and helpful sermons. He found us in the midst of a revival when he arrived. At the altar, on Sunday night, after a helpful sermon on the "Worth of a Soul," by the dis-

Marriages

THOMAS-BOATNER.—Among the elaborate social events of September in Little Rock, Ark., was the marriage of the accomplished daughter of the Rev. and Mrs. D. M. Boatner, Sophia Mamie, to Mr. Albert Alexander Thomas of Shreveport, La. On Monday evening Miss Boatner was complimented with a linen shower; was royally entertained on Tuesday eve with luncheon at residence of her parents and Wednesday evening at 6 o'clock, in the auditorium of Wesley Chapel, the ceremony was solemnized by the Rev. Mr. Thomas of Louisiana, the groom's father. The bridal party stood under a triangle of lilies, ferns and palms. The bride wore a beautiful gown of white silk taffeta and carried a bouquet of white lilies. The bridesmaids and ushers were appropriately attired. The wedding march was played by Miss Hattie Ingram. Mr. and Mrs. A. L. Thomas left at 8:30 o'clock for Shreveport, where they were entertained by the father of the bride on Friday night. On arriving in Temple, Texas, their future home, there was awaiting them a royal reception by friends at K. of P. hall. This couple was the recipient of numerous, beautiful and useful gifts. Mrs. Thomas was one of Little Rock's fairest girls and much beloved by all. Mr. Thomas is a thrifty tailor of Temple, Texas.

LEE-MCGUINN.—On September 28, 1908, at 5 p. m. there was a pretty wedding at Mt. Vernon Methodist Episcopal Church, Beattleville, La.—that of Miss Gustava McGuinn, a former student of Gilbert Academy, and also a useful member of our church at this place, and Mr. J. W. Lee, who is also identified with our church. A large number of friends attended and the presents were many and costly. Officiating minister—the pastor, the Rev. F. S. Brown.

ALLEN-ALLEN.—At Trenton, La., September 10, 1908, Mr. Fred Allen and Miss Etter Allen, at the home of the bride, by the Rev. D. S. Kilbourne.

BARFIELD-SHAW.—At the home of the bride in Trenton, La., September 11, 1908, Mr. John Barfield and Mrs. Lillie Shaw, the pastor, the Rev. D. S. Kilbourne, reading the ceremony.

JOHNSON-ENNIS.—At Alexandria, La., Sunday, October 4, 1908, Mr. Henry Johnson, Jr., and Miss Olivet Ennis, at the home of the groom. The Rev. R. C. Woraham officiated.

strict superintendent, two persons were happily converted. Nine persons were converted during the revival and 14 were received into our church. About fifty or sixty persons communed at the sacramental services. Most all the officers and auxiliaries presented written reports to the Quarterly Conference. The Ladies Aid and Woman's Home Missionary Societies with Mrs. A. A. Johnson, and Mrs. M. J. McKay, presidents, are doing fairly well. The choir rendered excellent service for the quarterly meeting service. Mr. G. D. Washington is president, Mrs. M. P. McRiley, organist. Collections were splendid. "The Church is moving on."

A. W. TALBERT, pastor.

SOUTH CAROLINA.

Mayesville.—Sunday, September 2, was Freedmen's Aid day on the Mayes-

ville charge. A few weeks before the collection was taken we appointed six of the best men in the church and asked them to canvass the charge in the interest of the Freedmen's Aid and to request each member of the church to give his support to the collection on the appointed day. There was a little rivalry among these six brethren who were to be the collectors on Sunday, and this threw life and cheerfulness into the occasion and made the collection easy. We offered three souvenirs, as first prizes and three as second prizes and no church or congregation of our people ever did more heroic work for the Freedmen's Aid cause in one collection than did the people on the Mayesville charge the second Sunday in September. They raised \$105.50. The people gave the money out of their pockets that day. A few visiting friends, seeing the members so earnest and faithful in rolling the dollars on the table, came forward and gave liberally. The collectors were Brothers James Porter, D. Sims, E. Anderson, G. Wilson, J. Gregg and A. T. Wilson. The first prizes were won by Brothers A. T. Wilson, J. Porter and G. Wilson. Miss Florence E. Bryan, of Claflin University, was with us all day and gave valuable assistance in raising the collection; for her three addresses were filled with earnest appeals for the hearty support of the great Freedmen's Aid cause which is doing so much for the uplift of our people. Her appeals for more students for Claflin University have not been in vain on the Mayesville charge, for quite a number of young men and women are planning to go there this fall. Miss Bryan has been a great help to the pastor during this time. The people on this charge are awake to the importance of the benevolent collections of the church, the support of the pastor, and all the enterprises of the church, and say that they are going to keep the charge in the first rank on the Sumter District and in the South Carolina Conference.

A. S. J. BROWN, Pastor.

TENNESSEE.

Mrs. E. C. Golins and Miss Ida, the wife and daughter of the Rev. E. C. Golins, the popular pastor of Asbury Methodist Episcopal Church, Nachitoches, La., are visiting relatives and friends in Shreveport and portions of Texas, where they expect to spend a few weeks.

TEXAS.

Marlin.—Under the able leadership of our pastor, the Rev. T. S. Moore, the church work progresses. The pastor spent Sunday, September 6, at our country church on this work, where on Sunday morning a splendid sermon was preached by one of the local preachers on that work. With eight faithful members we raised \$45.50. We are proud of our pastor.—E. D. Turner.

Sulphur Springs.—We have had a hard struggle, but we are able to see light ahead. Our worthy pastor, the Rev. T. Moore, is just the man for the place and will make a full report to the Annual Conference. Our District Superintendent, the Rev. J. I. Gilmore, was with us on the 12th and 13th of September, and preached two strong sermons and lectured to the edification of the people. We are always glad to have Elder Gilmore with us. He is loved by all the people, Baptists and Methodists. Sulphur Springs is coming to the front and we hope to have our pastor returned another year. We have a few loyal members and are still adding to the membership.—W. L. Lockett.

Southwestern Christian Advocate

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Crescent City Notes

SPECIAL NOTICE

Wednesday, November 11, 1908, the Board of Control of the Thomy Lafon Old Folks' Home is urgently requested to meet at the Home at 12 M. sharp. Business of vital importance to be transacted. Country members of the board take notice and be governed accordingly. The president will make his annual report, also the financial agent. Signed: D. M. Seals, J. F. Marshall, John McKee, H. Daniels, C. W. Reeves, D. J. Price, R. A. White, W. Scott Chinn.

The Rev. and Mrs. William H. Harrell are the parents of a fine boy—William Theodore—who came on August 12th.

Webb Liberty, a faithful member of Carrollton Mission Sunday School, died September 13, 1908. He was 14 years of age, and died a Christian.

A. Robertson.

PLEASANT PLAINS.—Splendid services were held Sunday, September 27. A. W. Wilson preached an able sermon at 11 o'clock a. m. At night the annual sermon of the Mt. Zion Benevolent Association, Mrs. M. J. Hartsfield president, was preached by the Rev. Wm. Harrell, pastor.

Mr. Joseph Dejoie has opened a "Cut Rate" Pharmacy on the corner of Seventh and Rampart streets. The establishment is thoroughly equipped and is one of the most attractive drug stores in the city. Mr. Dejoie is a graduate from the Pharmaceutical Department of Flint Medical College, and is a thorough-going business man. We are sure his attention to business and his efforts to please his customers will bring success and that Mr. Dejoie will have a flourishing business.

At Wesley Methodist Episcopal Church, a Committee of Arrangement was organized of Epworth League Chapters of New Orleans, and unanimously agreed that I. C. W. Dale, president of the Louisiana Conference, Epworth League, issue a call for a grand State Convention to be held in this city December 10-11, 1908, at Wesley Methodist Episcopal Church. We urgently request each pastor of the Louisiana Conference to send one delegate. In addition to the important business to be transacted a strong program is being prepared. One of the specialties will be an Epworth League chorus of fifty or more of our best trained voices. Our visiting delegates from the country will be banqueted by our city chapters.

C. W. Dale, President of Louisiana Annual Conference Epworth League. Address, Wesley Methodist Episcopal Church, 531 So. Liberty St.

St. MATTHEW.—In response to the invitation of our people in Algiers, Bishop I. B. Scott, LL. D., addressed a large and appreciative audience in St. Matthew, Dr. Pierre Landry, pastor, Tuesday evening, October 7. The auditorium was tastefully decorated by a committee of ladies, viz., Mesdames Amanda Hawkins, Sophia McCoy, Carrie Williams, Henrietta Jones, Margaret Madison and Mary Dusan. Miss Eliza Thomas of St. John African Methodist Episcopal Church, delivered the message of welcome. Greetings by Mr. C. D. Smith. Introduction of the Bishop by Mr. W. B. Garret, an attaché of U. S. N. Never before have the claims of Dark Africa been so eloquently placed upon the heart of the people of Algiers, and none are better prepared to do so than this distinguished representative of our great church. The collection was taken by H. B. Williams, pastor St. John church, and Father Waganer, pastor of the leading Baptist church in town. Benediction by the Bishop.

On last Sunday the officers and members of the Algiers Benevolent Society celebrated its 38th anniversary in this church. P. Singleton, chaplain. Welcome address, W. J. Brown; response, B. J. Diamond. Paper, "The Rise and Progress of the Organization," by Mrs. V. J. Williams. Addresses by the Rev. Abraham Lure and O. B. Gibson. Sermon by Pierre Landry, pastor.—B. J. Diamond.

Doings of the Workmen

MISSISSIPPI

Owens.—Bro. Sauter's first year on this charge and the people and pastor are in peace and harmony. The conference made no mistake in sending to us Brother Sauter. He is a clean, Christian gentleman, and a good preacher and we love him. Our quarterly conference convened on the 12th and 13th of September, the Rev. S. H. Nevils, District Superintendent, in the chair. The reports showed that the charge was alive and hard at work for the Master and His cause. The District Superintendent preached two strong sermons. One hundred and sixteen communed at the Lord's table. Raised in the conference, \$30.55. Paid District Superintendent's claim in full; raised during the quarter, \$124.75.

W. H. Jordan.

Hub.—On the Zion Ridge and New Zion charge our third quarterly conference convened September 23, 1908. The Rev. G. W. Smith, D. D., was well pleased with what had been done. Raised for pastor this quarter, \$197; for District Superintendent, \$20; total, \$217. Our rally day was a success. Raised at New Zion \$56; raised at Zion Ridge, \$71. This is a good class of Methodist people. The women at this place stand by the church and the pas-

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tor. We expect to bring all our claims up this year to the conference in full. My work is alive spiritually and financially.—R. H. Patton.

TEXAS

Navasota.—The Lord has greatly blessed Lee Tabernacle this year. In June we ran a great revival in which more than 80 souls converted, 60 of whom we had the pleasure of baptizing into the Methodist faith. To-day, the members are elated over the great rally of Sunday, September 27. Despite the great downpour of rain, we were able to hold three services. This day was set aside as Church Extension Day and our forces rallied to a man. At 11 a. m. the Rev. Wm. Bartley, our pastor at Hempstead, preached. At 3 p. m. the Rev. S. A. Kelly filled the sacred stand and at night the Rev. S. W. Johnson. Each sermon was able and appropriate. Without an entertainment, a single soliciting card or anything of the kind, we found that this very loyal and most excellent membership had laid on the table at the close of the rally \$516. This makes a total of \$2,000 of the \$3,000 due the Board of Home Missions and Church Extension that we have been able to get rid of this year. We have accomplished this by hard and earnest efforts. It is indeed a great victory for these faithful people, and I am sure their many friends will be glad to hear of their success.

A. W. Carr, Pastor.

Recent District Conferences and Conventions

BATON ROUGE DISTRICT.

This conference convened at Willson, La., August 17 to 23, 1908. Rev. J. W. Turner, District Superintendent, called the conference to order. Mr. H. O. Gair was elected secretary; assistants, Revs. A. J. Proctor, J. D. Poole, J. S. Weaver and T. Hayse. The Rev. B. R. Jackson was elected statistical secretary; assistants, Revs. F. D. Bowers, J. D. H. Frazier and A. M. Taylor. N. McNeal was elected reporter; F. T. Chinn, treasurer; H. Lonon, postmaster. Dr. B. M. Hubbard, D. D., D. S., of South New Orleans District, was present and spoke many interesting words to the conference. The introductory sermon was preached by the Rev. B. R. Jackson. The choir, composed of Miss Ernestine Gair, C. Betrice and others, rendered excellent music. Prof. M. S. Daye, business manager of the Southwestern, ably represented that journal. The conference was nicely cared for. Many souls were saved and joined the church. Too much cannot be said for our pastor,

We are prepared to Print the minutes of your Conference or any other Printing, such as Letter Heads and Envelopes—Wedding Invitations also.

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the Rev. H. C. Gair, and the good, loyal people of Willson, for their care for the conference. In spite of the rainy weather, Sunday, August 23, was a great day, and more than a thousand people, both white and black, witnessed the conference on that day and night. Able sermons were preached by the Revs. J. D. Poole and F. T. Chinn on Sunday night.

H. C. Gair, Pastor.

LA GRANGE DISTRICT.

The pastors and lay delegates of the La Grange District were called together by the order of the District Superintendent September 25 and 26, at Woodbury, Ga. Prayer was offered by Rev. A. E. Gates and J. H. Hatchett; song, led by Mrs. Georgia Walker, "I Need Thee Every Hour;" reading the 101st Psalm by the Superintendent and part of the 11th chapter of the Epistle to the Hebrews. By a majority of votes, the Superintendent was declared chairman, E. H. Hampton, of Ouloden, secretary; T. A. South, reporter. We are glad to have had with us the good ladies of the Woman's Home Missionary Society. A committee was appointed by the chairman to draft resolutions to present to the body. The committee consisted of a number of laymen and the Greenville pastor in charge. They presented a good series of resolutions, which were read and adopted. We had such a good time that Brother Stacy, our good and venerable father in the Gospel, thought we were in the midst of a revival. In finishing up our work, the benevolent collections must be looked after. We are measured by the souls we bring into the Kingdom and the number of dollars we raise for the benevolent causes of the great Church. We are asking for one dollar per member on the La Grange District. Let each pastor go in to raise his full apportionment. I trust that each layman will do all he can in this urgent work and stand by the pastor in this great cause. One strong pull together will do the work. Let us not forget the Southwestern as we go into every home. Too much can not be said in praise of the Rev. Mr. Stacy and the good people at Woodbury. At two o'clock we had an old-fashioned basket-
teat. God bless Brother Stacy and his generous people.—J. S. Stripling, District Superintendent; T. A. South.



Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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NEW ORLEANS, OCTOBER 22, 1908

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BOOKER T. WASHINGTON'S TRIP THROUGH MISSISSIPPI

Mississippi has been very much in public view of recent years because of the rank discussion of the race question that has taken place within its borders. In all the discussions the Negro was held up in his worst form. His shortcomings were held up to the public view and his virtues ignored. Because of this trend of the discussion of the race question in Mississippi the recent trip of Booker T. Washington in that state is worthy of more than passing notice.

The strength of Mr. Washington never showed to better advantage than on this trip. That he could discuss the race question in the state where the agitation was more intense perhaps than anywhere else and steer clear of the breakers shows him to be a man of great strength as well as a great diplomat. Mr. Washington knows the race question thoroughly. He knows all factors concerned. He has masterful control of himself and never utters a sentence which he has not carefully thought through. There are no slips of the tongue with him. To discuss the race question in Mr. Vardaman's state and receive respectful and enthusiastic hearing by both races shows that there is a basis for an agreement and a basis too in which one side will not be making all the compromise. The state of Mississippi evinced more interest in Mr. Washington's trip than it has or will in the National campaign that is now on. By far, larger crowds greeted him in that state than will assemble to hear any leader discuss the National political situation. True enough Mr. Washington did not discuss politics. He dwelt upon fundamentals which are the basis for the permanent development of the race. We are giving a deal of space to the consideration of his trip because the Southwestern has thousands of readers within that state and too, because that which concerns our people in the State of Mississippi concerns them everywhere.

A New Chapter

It is a great thing for the Negro to be able to look up to an individual—blood of his blood, bone of his bone, flesh of his flesh—and see in him an ideal and a success that are inspiring. Perhaps never before in the history of the Negro race in this country was a man of that race accorded such a continued, hearty and enthusiastic reception as was accorded Mr. Washington on this Mississippi trip. True, many large crowds greeted Frederick Douglass in his palmy days. Under the management of Dr. I. Garland Penn, in a tour of the state of Virginia, Mr. Douglass was given an enthusiastic reception. But the circumstances under which Mr. Douglass spoke were, not as critical as the circumstances that now confront Mr. Washington. Let it also be remembered that at the time Mr. Douglass was in his glory the feeling between the races was not as strained as to-day. Mr. Douglass had a more congenial soil upon which to deliver his message. Mr. Washington, at the time, when things are critical and when the race prejudice is rampant and when his people need just the tonic of encouragement and of good cheer that he is capable of giving, is courageous enough to go to them and is accorded a most hearty reception. It was a great thing for the youth of the state of Mississippi not only to see the man, but to note the reception accorded him. He represents in his life all the struggles of the Negro, and whether he is the leader or a leader it is a splendid thing for the race to be able to focus its view upon this one man, whose success is beyond question and whose greatness cannot be disputed. It is not only a new chapter in the history of the masses of our people, but a chapter in the history of the upper strata. For be it remembered that the Negro leaders of the state of Mississippi, almost without ex-

ception, were in the fullest sympathy with Mr. Washington's trip and they were eager to do him honor and to make this trip a success. From the standpoint of inspiring the race Mr. Washington's trip was most notable.

A Note of Hope

There was not a pessimistic utterance during the entire tour of Mr. Washington. Indeed he is every-thing but a pessimist. Mr. Washington is so optimistic in his views that at times he is criticised for his optimism. But this is just the sort of tonic that the Negroes of the State of Mississippi needed. In the political circles of the state of Mississippi, the Negro, during the past few years has been the bone of contention. So much was said against him and so very little for him that he was not hopelessly discouraged is almost miraculous. The Negroes of the State of Mississippi needed rejuvenation, a quickening of their powers by just such message of hope to the masses as Mr. Washington was able to give. His anecdotes as well as his line of discussion all bore fruit along this line.

The Reception Accorded

If crowds are to be an evidence of the man's popularity and his grip upon the people, then the reception of Mr. Washington in the state of Mississippi was a pre-eminent success. At no place was the building provided large enough to accommodate the crowds that came to hear him; and in no instance were the crowds turned away without the turning away also of a large number of white persons. At Jackson, Mississippi, the crowd was immense; likewise at all points visited. At Greenville, Miss., when the train came to a stop, literally thousands of people were at the station. They were on the top of the sheds around about; box cars; in the trees; on telegraph poles, anywhere that they might get a view of the man whose fame preceded him. And although Mound Bayou has a population of 500 it is estimated that the crowd that greeted Mr. Washington that day as he spoke in the open air was not less than 5,000.

On the trains that bore the crowd from Mound Bayou not only were the baggage cars taken but people sat on the coal tinder—every available space within the car taken and on the platform as well; and in their eagerness to find accommodation some really rode on the top of the coaches. All along the route crowds gathered at the stations to see the wizard of Tuskegee. At Shaw, Mississippi, where it was known that the train would have a few minutes stop a large crowd assembled and demanded a brief address—and the train was held long enough for the address. On going to Greenville the route was changed but it did not take long to spread the notice at Leland and here a large and enthusiastic crowd greeted Mr. Washington and demanded a rear platform speech. Crowds greeted him at every station enroute.

Not only was the reception on the part of our own people cordial and enthusiastic but likewise did the white citizens of the state of Mississippi accord Mr. Washington a royal and hearty reception. At Jackson there were present in the audience the Lieutenant Governor and Bishop C. B. Galloway, D. D., LL. D., of the Methodist Episcopal Church, South, and other notable persons. At Natchez, Mississippi, the entire orchestra choir of the opera house was taken by the white people and they came out as they were to greet Mr. Washington. At every place that he visited he was greeted with the same hearty reception.

Mississippi, the Court House having been filled Mr. Washington had to yield to the request and make a second speech from the portico of the building so that all the people might hear him. And even at Mound Bayou, exclusively a Negro settlement, there was a small percentage of white people present to hear his address.

The Trip as the Press Saw It

The press of the State of Mississippi was very liberal in printing accounts of the trip. While there were criticisms in some quarters, the hearty endorsement of the trip and Mr. Washington's views overbalanced anything that might have been said to the contrary. A fair sample of the editorial expression from the conservative press of the State of Mississippi is to be found in an editorial taken from the *Picksburg American*. The editorial is so hearty that we publish it in full. *The American* says:

"Booker T. Washington is a man whose gifts are too apt to be acknowledged in a reluctant spirit. One of his most remarkable qualities is that of diplomacy. He must retain his influence over the people of his own race, even while telling them, for their good, unwelcome truths, and giving them advice which is often distasteful. At the same time he must avoid the danger of arousing white hostility by any appearance of protest against the attitude of that race toward his own. He must be the champion and leader of the Negroes without opposing anything but moral force to the influences white and black, which he has to combat. How well he has borne himself in this difficult and almost impossible position his own success best proves. The knowledge that he has at least the sympathy of many Southern white men is doubtless a great encouragement to him in his hard but high-purposed task. Many, even among those who heartily wish him God speed doubt the possibility of elevating the mass of his race to a position fitting them for useful and self-respecting citizenship, but this does not lessen the praiseworthiness of the effort; and if it be possible, it must be owned that Washington is working on the right and only line for its accomplishment.

"One of the most important and striking points made in his address last night was his advice to his people to go back to the land; to give up their habit of congregating in towns and cities and return to the fields, in which they will find their best and surest chance for health, prosperity and happiness.

"The roving, nomadic and unsettled habit of the Negroes, which was the subject of an entirely fortuitous editorial paragraph in this paper on yesterday, was also the subject of one of the noteworthy portions of the address, which was listened to by an audience which must have been highly gratifying to the speaker."

The Message

Mr. Washington preached, as he usually does the cardinal virtues of industry, thrift, economy, sobriety and morality. He emphasized in every address the necessity of the race living peaceably. "Both races in this country are to be taught a lesson of peace." At the same time he pointed out that the press had been making statements that are not true and that are not to be believed. He said that the press had been making statements that are not true and that are not to be believed. He said that the press had been making statements that are not true and that are not to be believed.

Backsliding in Polity

By Bishop Henry W. Warren

One of the most startling sensations a mountain climber can have is to find himself backsliding. His soles, shod with iron points, are off the ice, and he is sprawling helplessly toward serious accident and perhaps death. He remembers like a lightning flash the Glissard and fall of four of the first climbers to the Matterhorn to the glacier, 4,000 feet below.

About equally startling is Jeremiah's denunciation of Israel as a people "slidden back by a perpetual backsliding." Jeremiah and Hosea of Scripture writers seem to have a monopoly of this graphic figure. The last one adds intenseness to it by declaring that the people are "bent on backsliding." Intention is added to natural law and forces.

Backsliding in polity may not be as bad as backsliding in heart, but in Israel's case both were included, and also in every case where the polity is of divine origin and evident approval.

The polity of the Methodist Episcopal Church has features similar and often identical with those of the kingdom of heaven. It receives most of its members and all its preachers on probation or on trial. This is longer or shorter in case of members for full connection in the church or in heaven.

The original apostles knew they were called of God to that work. And Paul with varying phrase always insists that he was called to be an apostle of Jesus Christ through the will of God. So in the Methodist Episcopal Church, the one waiting to be ordained deacon must affirm that he is inwardly moved by the Holy Ghost to take upon him the office of the ministry in the Church of Christ, and every candidate for elder's orders must affirm that he "thinks in his heart that he is truly called according to the will of our Lord Jesus Christ to the order of elders."

In both polities ministers must be especially endowed above all natural ability and training with the power of God. The early disciples were to tarry until they received this power, and the Methodist preacher is ordained with the words, "The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God."

Under the older administration men were not to choose their own fields, but were to go where sent—apostle and missionary means one. Nathan must go to David, Elijah to Ahab with earnest messages, Jonah to Nineveh, not to Tarshish as he wished, the twelve to the lost sheep of the House of Israel, not to any city of the Samaritans; Paul was forbidden of the Holy Ghost to preach in Asia, was not suffered to go into Bithynia, whither he essayed to go, but was sent to Europe instead, and writing of his afflictions he said he was appointed thereunto. A part of his original call to the ministry "showed him how great things he must suffer for Christ's name sake." So sixteen thousand Methodist Episcopal preachers are annually read out to their appointments, some of them to suffer great things.

Christ was an itinerant preacher; so were the apostles of His day, and those of the Methodist Church now.

In both polities it was provided that those who preach the gospel should live by the gospel; and in both ministers should be supported by the Church in their old age as were Samuel and Paul the aged when laid aside in prison. Both polities have had very marked divine approval.

But occasionally a Methodist church backslides from a connectional polity into one called congregational or independent. They are very few—not one in thousands per year—but a few.

Take a case, or, rather, let us say suppose a case. Some members of an official board, not the people, which would be really congregational, but members of an official board say to the Bishop at Conference time: "We do not see anyone available in this Conference for our preacher next year, and we would like to be left to be supplied until we can look up one to suit our very peculiar circumstances." "But," says the Bishop, "I have just so many preachers and so many churches, and our polity contemplates that every church shall have a preacher and every preacher a charge. I cannot leave your church to be supplied without giving some preacher a non-effective relation, thus putting him out of service, or moving a lot of men down in salary to the amount that you

pay." "Well, then," they say, "we will ask that our preacher be reappointed with the understanding that we make a change as soon as anything satisfactory appears."

The Bishop considers that this is a strong church, that if a preacher is appointed contrary to their expressed wishes, they may not receive him cordially, co-operate with him heartily, and it may be a lost year both to the church and the pastor, and, hoping he can soon effect an exchange agreeable to them, weakly consents.

The year begins. It is soon understood that this is a temporary arrangement. This partly paralyzes both preacher and people. The still hunt does not proceed satisfactorily; responsibility makes the committee on supply distrust its genius as experts on preachers, whatever fitness they may have as experts on horses and other departments. They want the congregation to test and judge of the man to be "called." Hence the pulpit should be open. The preacher is made to know this. His salary is paid in discouraging dribbles and at length, for the sake of self-respect, he leaves the charge without anywhere to go or any work to do. Perhaps he gives up the

remaining years of his effective life like men in other polities.

But the church! It calls men to come and put themselves on exhibition. Some self-respecting men decline; some come, not so much to preach the gospel as to seek a job. All the churches they come from are disturbed. They may be robbed of their pastor in midyear. That peace and devotion to one work so essential to spiritual life is disturbed far and wide. Some preachers get themselves recommended for a time, and prepare themselves accordingly. The church that has backslidden in polity does not escape backsliding in other respects. No one expects it to be successful during this period. Its members grow critical of non-essentials, have itching ears, seek preachers that will minister to their tastes rather than to their needs. They carry this condition over into the time when they get a pastor—if they ever do.

This is a polity that is handicapping all churches that have adopted it, lays burdens grievous to be borne upon preachers, and greatly reduces the number of candidates for the ministry. General Conference wisely declares that "direct negotiations between pastors and churches * * * are contrary to the spirit of our itinerant ministry and subversive of our ecclesiastical polity, and as such should be discouraged by our Bishops, pastors and people." (Discipline App. Par. 47.)—*The Christian Advocate*.

Ministerial Support

By Mrs. Mary E. Dent

In all Methodist Episcopal Churches there is, or should be, an organization known as a Ladies' Aid Society. The object of this organization is to render aid in the support of the church, and to assist the stewards in looking out for the ministerial support of the church. As Christians our obligations are no less binding than they are to any other cause. Every individual member of the church should feel it his duty to help support the church. We make that solemn vow upon entering the church, and we can not afford to break it. No institution can live without support. Every man labors with the expectation of being rewarded. The farmer, the miller, the woodcutter, the stevedore, the teacher, the musician, the carpenter, the painter, all work with the expectation of a reward. What, then, about the man who preaches the gospel? Is there any more reason why the minister should go unpaid than any other honest laborer? Why should he? I'm sure his work is no less important. Whatever the church obligates themselves to pay their minister, until the last cent of it is paid, they are in debt to them, and even when we pay our just debt, we are not giving it to the minister. We are simply paying what we owe. We pay our grocery bill because we owe it. We are not donating anything to the grocer. There are some people who feel and even say that the preacher has an easy job; that he gets his living without having to work for it. This may be true of a class of men who are simply called ministers. But a true ministers of the gospel, a man of God, has not such an easy job as some folks think.

A man who is very anxious to make his work progressive has cares and responsibilities enough. When we pay our just claims, let's not feel that we are paying a public beggar, but a wage-earner. If we want first-class ministers, let's be willing to do first-class work. There was a time when almost anything would answer for a sermon. It is not so now. To-day, the world is calling for prepared ministers. Those who not only read the Bible, but the local papers also; those who study the condition of the times so as to be able to keep before the minds of the people their situation. God forbid that the Methodist Episcopal Church should ever content herself with an inferior ministry. The representatives of this grand old church must be men, not only intellectually able to lead, but men of untarnished character, whose purpose is to lift up those who have fallen. Their lives in a community should be of such character that every individual with whom they come in touch will be made better. We are judged not so much by what we say as by what we do. To those who represent the Ladies' Aid Societies, the cause we represent is an honorable one. It is true we are of the weaker sex, and not possessed of the peculiar strength that lies in man; but we are women, united together for one grand purpose. Let us be women indeed! Women who stand for purity.

Let us always be known by the sign of truth and virtue stamped upon our character. For, after all, the power lies in our hands. Our race is dependent upon us. When we go up it goes with us. When we fall we bring it down to our level.

Life is a battle, but the grandest battle that ever was fought.

Shall I tell you where and when?

On the maps of the world you will find it not.

It was fought by the mothers of men.

Not on the battlefield,

Not by the sword or pen,

Not where the clash of steel was heard,

Our country to defend;

But deep in the well of a woman's heart,

Of a woman who would not yield,

But honorably, though silently, bore her part

Upon the battlefield.

No sound of cheer to urge them on;

No music to make them brave;

But Oh! Those battles last so long—

From the cradle to the grave.

Brunswick, Ga.

God refines and elevates and hallows wherever He is permitted an entrance.—Rev. Trevor H. Davies.

A cheerful man is one who can present a smiling face to every turn of fortune; not one whose radiancy is skin-deep and disappears when shares are down or dinner a trifle late.—Leigh Smith.

Whatever may be the indistinctness of the future; the groups of friendships are there; and wherever they are is a shelter and a home. However strange to us the colony may be in which they dwell, if, as we cross the deeps of death, their various forms shall crowd the shore, and people the hills of that unvisited abode, it will be to us a better country, even a heavenly.—Martineau.

Help us to reach out past the things we cannot understand to the God we trust. We thank thee for the passing of what changes and the changelessness of that which passes not.—Malthie Davenport Babcock.

The kingdom of heaven is not come even when God's will is our law; it is come when God's will is our will. When God's will is our law, we are but a kind of noble slaves; when God's will is our will, we are free children.—George Eliot.

Methodism and Social Questions

By The Rev. J. B. Brooks

The great founder of Methodism taught, as did the Apostle Paul, that we are to become all things to all men, that we may by all means gain some.

One has rightly said that a church could have no nobler name written over its porch than the name: "The Church of All Things to All Men for the Gospel's Sake."

The Christian Church carries in itself the idea of the true society in which dwelleth righteousness.

The Church cannot be her true self as long as society is left and burdened with oppression and injustice.

There must be a moral filtering of society, drop by drop, from every evil tendency, in order that the work done by the Christian Church shall be effective and complete.

The Church has no neutral ground upon which to stand. It must enter into all human relations and to form and reform them to the will of God.

The pulpit has a divine call to champion the rights and rebuke the wrongs of men. It is one of the inspiring spiritual signs of the times that the Christian Church is fulfilling its mission, when the brotherhood of man is put in practice as taught by Jesus Christ.

In these days of restlessness in the Church because of the complexity of its membership, the practical

study and proper application of sociological principles and laws are very much needed for the well-being of the Church.

The Church can never take the world for Christ as long as there is one member who has been isolated.

It must ever be remembered that the great human concerns are the social multiples of individual life, and these are local forces to be multiplied with others in the great human structure.

This is human perfection pure and simple, living the one for the well-being of the other.

Do we find in Christian ethics a sufficient motive power for life? If so, does it answer for all men and for all things of all men?

The history of the Christian religion will give us ample satisfaction to all of these questions. It can never be doubted that the history of the Jewish religion, taken as a whole, manifested the presence and working of a moral force which made for righteousness, and gave the people a hope for a Messianic ideal.

Israel gained a power for moral leadership such as no other people ever had.

The main fact in the matter is that it was obedient to Jehovah; and so may it be ours through like obedience.

Pass Christian, Miss.

Coronation

"Bring forth the royal diadem
And crown him Lord of all."

Yea crown him. Well we may. "The Lord is a great King over all the earth." He is Lord of all. Psalm 47: 2.

Lord of the sea: "Then he arose and said unto the sea: Peace be still. And there was a great calm." Matt. 8: 26.

Lord of the fish: "Nevertheless at thy word I will let down the net. And when he had done this, they enclosed a great multitude of fishes." Luke 5: 5.

Lord of the winds: "And he went up unto them into the ship and the wind ceased." Mark 6: 5.

Lord of the trees: "And Jesus said unto the fig tree, 'No man eat fruit of thee hereafter forever. And in the morning as they passed by, they saw the fig tree dried up from the roots.'" Mark 11: 20.

Lord of money: "Take up the fish that first cometh up and when thou hast opened his mouth, thou shalt find a piece of money." Matt. 17: 27.

Lord of disease: "For there went virtue out of him and he healed them all." Luke 6: 19.

Lord of circumstances: "Go your way into the village, and as soon as ye be entered into it, ye shall find a colt tied, loose him and bring him. And they went their way and found the colt tied by the door." Mark 11: 2.

Lord of mind: "And Jesus knew their thoughts." "Then opened he their understanding." Luke 6: 18; 24: 25.

Lord of men: "As soon as he had said unto them I am he, they went backward and fell to the earth." John 18: 6.

Lord of devils: "For with authority and power he commandeth the unclean spirits and they come out." Luke 4: 36.

Lord of angels: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26: 53.

Lord of life: "Jesus said unto her, I am the resurrection and the life." John 11: 25.

Lord of death: "Lazarus, come forth. And he that was dead came forth." John 11: 43.

"All things were made by him; and without him was not any thing made that was made." "In him we live and move and have our being." He is Lord of all. So "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." "Who is this King of glory? The Lord of hosts, he is the King of glory."

"Bring forth the royal diadem
And crown him Lord of all."

WM. R. CHASE.

Cole, O.

The Pastor and the Epworth League

BY SECRETARY PENN.

So much depends upon the pastor in Methodism. The link he represents in the chain is all important that the chain may be strong. I would not add to the burdens of our pastors, but I would have them know how much we are indebted to them and how great has been their achievement, when they really handle the Methodist machinery successfully.

They sustain the close, hand-to-hand range with the membership, and their problem is to get the membership to do.

In all the many sides of the church to be looked after, the young people of the church are the most valuable asset.

This is not minifying the importance of the elderly people; but, on the contrary, the elderly people, who want things better to-morrow than to-day, will agree that their children and their neighbor's children are of first importance. In looking after them properly, double work of a most vital character is being done, viz., results for to-day and training for to-morrow.

With all of us facing honestly our jobs, the question evermore before us is how to do it so as to get results. To have an Epworth League in every charge, the pastor must be interested. In what way?

First: Interested enough to decide in his own mind that he is going to have a chapter in his church anyway.

Second: Interested enough to study the League subject and preach upon the care and training of young people, its importance, etc., and show in his sermon how Methodism has provided for this care and training in the organization of the Epworth and Junior Leagues.

Third: Interested enough to call the young people together and organize them. Those under fourteen into a Junior League and over fourteen into an Epworth League.

Fourth: Interested enough after organization to get the charter for the Leagues and then an outfit of supplies to operate them.

Fifth: Interested enough to attend Cabinet meetings and make suggestions and give emphatic notices from the pulpit, and see that the young people have a fixed time for their League meetings.

Now, the above looks like it would require much work, but the tactful pastor can carry it along with his other work, if he is on to his job real well. Many are doing it, and many more can and I believe will. For the future you shall know who is doing it.

Atlanta, Ga.

The "Bible Society Record" for October, for the first time in its history, is a "Woman's Number." Perhaps this fact in itself will naturally be made the subject of comment by its readers, and the contents of the magazine will, we trust, prove quotable by the religious newspapers. We accordingly are sending you a copy of the magazine under another cover for your information and any use you may see fit to make of it. The offer of Mrs. Russell Sage, to give the Society half a million dollars, provided before December 31st we can secure another half a million, the whole million to be used as an endowment, gives point and force to the "Woman's Number," and anything you can do to help us raise this amount we will greatly appreciate.

JOHN FOX,
WILLIAM I. HAVEN,
Corresponding Secretaries.

You know people who go on over hard roads with amazing serenity. Life is full of bitterness for them, but all the bitter experience is somehow sweetened. Loss and disappointment do not affect them as they do others. Even in the face of the direst of ills, they are composed and undisturbed. They go through the darkest of times, and yet they grow stronger, and their faith is more firmly established. This is the secret of their serenity. It is the secret of their strength. It is the secret of their peace. It is the secret of their joy. It is the secret of their life.

Special Gifts Urgently Needed

It is widely known that a large number of the native workers in the Methodist Episcopal Church in Southern Asia—preachers, evangelists, etc.—are supported by special gifts contributed specifically for this purpose, by friends of Missions in America. This is also true of hundreds of students in our various institutions. The great advance in recent years has been made possible in no small measure by these special gifts.

As an outcome of the recent financial panic in this country, other causes perhaps co-operating, there has been an extensive and most unfortunate "slump" in the special gifts on which the progress of the work so largely depends, during the opening months of the present year. Widespread embarrassment has thus been caused. Unless speedy relief is afforded in the form of renewals of special gifts by old patrons and of an increased number of new gifts, there will be absolutely no alternative but to dismiss many useful workers and deprive promising students of the equipment they need for useful service among their fellow-countrymen. The result inevitably will be the loss of valuable ground gained through years of toilsome effort, and the work generally will be seriously retarded at many points.

In this emergency, we are compelled to appeal to our Methodist people in America for special gifts of \$20 and \$25 each for the support of students in institutions and theological schools, and of \$50 and \$60 each for preachers. A speedy general response to this appeal will greatly relieve a distressing situation. Special gifts should be made payable to Homer Eaton, treasurer, and sent to Dr. A. B. Leonard, Corresponding Secretary, 150 Fifth Avenue, New York. As soon as the gifts reach the field and are administered by those in charge, donors will receive the names of the workers or students assigned to them, and the usual letters (in some cases photos also) will follow in due course.

Anticipating the kind co-operation of many who desire the spread of the Kingdom,

We are your fellow-workers in the Lord,
(Signed) FRANK W. WARNE,
W. F. OLDHAM,
J. E. ROBINSON,

Missionary Bishops for Southern Asia.

There are no ordinary days, for what appear such determine the red-letter days and the black-letter. He who walks wisely in the sunshine shall not fall a victim to the storm; he who is faithful on smooth pathways will be delivered when he comes to the brow of the hill, as his Master was. Every moment of ordinary existence determines our position in the crisis.—W. L. Warshaw, in "Frugality in Spiritual Life."

THE CHRISTIAN LIFE

My Master's Face

No pictured likeness of my Lord have I;
He carved no record of His ministry
On wood or stone.
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him
Men's hearts alone.

Sometimes I long to see Him as of old
Judea saw, and my gaze to hold
His face enshrined;
Often, amid the world's tumultuous strife,
Some slight memorial of His early life
I long to find.

Who sees the face but sees in part; who reads
The spirit which it hides sees all; he needs
No more. Thy grace—
Thy life in my life, Lord, give Thou to me;
And then, in truth, I may forever see
My Master's face!

—Selected.

Be of Good Cheer

On the eve of His crucifixion, when the clouds were black and threatening, Jesus comforted His disciples with those ever-memorable words: "Let not your heart be troubled. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." And Paul, in prison, awaiting death, cheered his fellow-Christians on to a life of heroic endurance by the inspiring exhortation: "Rejoice evermore, and again I say unto you, Rejoice." Christianity is a religion of hope. When we enter upon the new life we are "begotten again into a lively (living) hope by the resurrection of Christ from the dead." "Hope," says one, "gives sanity and good health; it doubles the value of food and sleep; lightens every care and gives the heart courage for all its tasks."—Selected.

The Interpreter of Life

Jesus is the interpreter of life. He holds the secret of the life which is, as well as of the life which is to come. We don't know how to live, and we will go on blundering and wearing ourselves out until we take Him as our exemplar. The fever of life is the result of our experience with the things which ought to make for our happiness. Somehow we can not get the right proportion, and instead of receiving joy and peace and a larger life from our use of the mixture, we find ourselves weak and feverish, and sick at heart. Let us go to Him, and take His life for our example. Let us note what things He counted precious and what things He rejected as harmful to the soul. Let us accept Him as the way, and the truth, and the life, and He will enter the room in which we are now lying sick of the fever of life, and He will take us by the hand and lift us up, and fill us with new life for service to His glory and salvation of our fellow-men.—Rev. Percy Trafford Orton.

Preparing for Heaven

The good are preparing for heaven. No one goes home on earth who cares nothing for home, takes no thought for it, does not plan with ardent longing for the home-coming. The very life good people live on earth is a preparation for heaven and an unfitting of them for any other future. Each soul will go "to his own place." There is a legend of an Indian chieftain who, emigrating with his tribe, journeyed over the high mountains and through dismal swamps, and at last, having reached a valley fair to behold and good to dwell in, threw down his burdens, exclaiming, "Alabama!" meaning, "Here we rest!" The true Christian is journeying toward the real "Alabama," the valley home of the redeemed, where they lay down their burdens and rest. "They rest from their labors, and their works do follow them." There is such a "home of the soul."—Rev. G. B. F. Hallock, D. D.

The Secret of Unanxious Living

BY THE REV. J. R. MILLER, D. D.

We should learn to put the emphasis upon duty, not upon care, for duty only is ours. We must be diligent and faithful. Nothing must be left undone. Nothing must be out of harmony with God's law of righteousness. We must never resort to dishonesty in thought or word or deed, in seeking to provide for our wants. No matter how great the necessity, how circled about with danger the way may be, how pressing the need, how impossible it may seem for help or relief to come, we must never turn aside a hair's breadth from the course that is right. We must do ever whatsoever things are true, whatsoever things are just, whatsoever things are honorable, whatsoever things are lovely, and somehow God will bless us and show us light.

"Nothing done out of our daily path of love and duty, no fretting or chafing, will turn over the next page in the story for us, because a larger, stronger hand than ours holds the leaves together; and simply in clinging to that hand must we walk straight on and never mind our longings to see the end, however intense they may be. Some day we shall read the story from first to last, and see clearly the divine meaning of the whole; see it with smiling, not streaming eyes; with folded, not struggling hands."

At the close of His wonderful words about worry, the great Teacher gives one of the secrets of unanxious living. He says we should keep the fences up between the days. "Be not therefore anxious for the morrow, for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." We should keep each day with its needs shut off by itself. To-morrow's cares we must not bring back into to-day's little hours. There is no room for them there, nor have strength for them. We have just room and strength enough for to-day's own duties and cares. No one ever finds one day's load too heavy; it is when we try to carry the burden of other days in addition to to-day's that we break down. It is a golden lesson, a blessed secret, this living by the day. Its beauty and its mercifulness are shown so simply, so plainly, in George Klinge's lines, that they must be given here:

"One single day
Is not so much to look upon. There is some way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes—
Too many days for smothered sighs—
And we lost heart
Just at the start.
Years really are not long; nor lives—
The longest which survives—
And yet to look across
A future we must tread bowed by a sense of loss,
Bearing some burden weighing down so low,
That we can scarcely go
One step ahead—this is so hard,
So stern a view to face, unstarred,
Untouched by light, so masked with dread,
If we would take a step ahead,
Be brave, and keep
The feet quite steady; feel the breath of life sweep
Ever on our face again.
We must not look across—looking in vain—
But downward to the next close step,
And up. Eyes that have wept
Must look a little way, not far.
God broke the years to hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weights of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop. And so
God lays a little on us every day,
And never, I believe, on all the way.
Will burdens bear so deep,

Our pathways lie so steep,
But we can go, if by God's power
We only bear the burden of the hour."
—From "Cure for Care."

Better

To try is better than the thing you try for,
To hope is better than the height attained,
To love is greater than the love you sigh for,
To seek is nobler than the object gained,
To "wrestle with the angel"—this avails,
Although the motive for the wrestling fails.

To learn is more essential than the knowing,
To know is deeper than the wisdom found;
To live is grander than all life's bestowing,
To advance, more fruitful than the vantage ground.
To give is far more blessed than receiving,
To tell the truth needs not to force believing.

To speak is voice eternal in vibration,
To blaze a trail is safer than hewn road;
To think is power of infinite creation,
To trust is finer than to see your God.
To think—to act—these bridge the world's abysses;
To die! No soul has told a soul what this is.
G. D. Havens, in *Metropolitan*.

Life's Gracious Opportunity

BY THE REV. LEVI GILBERT, D. D.

Life is not sufficiently regarded as mainly opportunity for character building and testing. But we are to use life as essentially: designed, not for getting and holding, but for acquiring soul-worth in which lies salvation. By faith and love and prayer, by labor, by philanthropy, by self-culture, mental and spiritual, we are to seek unguessed treasures of wisdom and strength. We shall travel this way but once, and if we fail to get out of life what it was meant to yield us, we fail miserably. What largeness of salvation; what boundlessness of God's love; what sense of sacred nearness in His presence; what ineffable beauty in Jesus; what subtle victories for His kingdom; what length and breadth and depth and height of spiritual privilege may come to us all if we cultivate the expectant and receptive mood!—From "The Hereafter and Heaven."

He Shall Direct Thy Paths

Never trust your own judgment. When your common sense is most sure of the rightness of a certain course of action, it will be best to make assurance doubly sure by lifting up your soul to God, that it may dim with his no, or glisten with his yes. When voices within or without would hasten you to decide on the strength of your own conclusion, then be careful to refer the whole matter from the lower court of your own judgment to the supreme tribunal of God's. If there is any doubt or hesitation left after such reference, be sure that as yet the time has not come for you to understand all God's will. Under such circumstances—wait. Throw the responsibility of the pause and all it may involve on God; and dare still to wait. * * * If you trust God absolutely, it is for him to give you clear directions as to what you should do. And when the time for action arrives he will have given you such unmistakable indications of his will that you will not be able to mistake them or err therein.—F. B. Meyer.

I do not say you can make yourself merry and happy when you are in a physical condition which is contrary to such mental condition, but by practice and effort you can learn to withdraw from it, refusing to allow your judgments and actions to be ruled by it. "What does that matter?" you will learn to say. "It is enough for me to know that the sun does shine, and that this is only a weary fog that is round about me for a moment. I shall come out into the light beyond presently." This is faith—faith in God, who is Light.—George Macdonald.

INTERNATIONAL LESSON

Fourth Quarter.—Lesson V November 1, 1908.—Title: "Absalom Rebels Against David"—(2 Sam. 15). Golden Text: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."—(Exod. 20:12).—Hymn No. 320.

(Verses 1-12 only are printed.)

DAILY HOME READINGS.

October 26, Monday—2 Sam. 13:23-39.
 " 27, Tuesday—2 Sam. 14:1-33.
 " 28, Wednesday—2 Sam. 15:1-12.
 " 29, Thursday—2 Sam. 15:13-37.
 " 30, Friday—Eph. 6:1-18.
 " 31, Saturday—Prov. 15:1-10.
 November 1, Sunday—Psalm 3.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

How strange it is that, as a rule, children do not like to take the advice of their parents! Seemingly they are forgetful of the unnecessary solicitude they oftentimes bring to those who love them best. This should not be. Rather should they bear in mind that, being older, more experienced, and more fully acquainted with the ways of the world, the advice their parents daily give them is for their good and with a view of having them walk in paths of honor, usefulness, and prosperity. That parental counsel is not to be regarded lightly, but to be held as being of great importance, is one of the great teachings of Holy Writ. Our Golden Text for to-day teaches this. But how few young people take it seriously? How fewer still endeavor to obey it to the letter? Is it not true that many young people prefer to take and follow the counsel of others rather than that of their parents? Is not the case of Absalom the case of many in our day? "Flatterers and false friends beguiled the young prince to his untimely death." They are doing the same now with many of our youth. Listening to their advice, thousands of young men and women are daily being led to forgetfulness of the honor due their father and mother, and to walk in the paths that lead to wickedness, ruined lives, impaired usefulness, and to a death dishonorable and everlasting. "When will youth learn that the counsel of father and mother is the wisest and most unselfish in the world?" How inexplicably foolish to regard such as being out of date! How remiss it is for young people, ignorant and inexperienced, to attempt to go out into this wicked world trusting in themselves! It is to be hoped that the career and end of Absalom as brought to our attention to-day may cause such of our youth as may be following along similar lines to pause, consider, and be wise.

Though seated securely upon the throne of Israel, David was not always happy. There were many things to disturb his peace of mind and to oftentimes cause the dark cloud of sorrow to overshadow him. Naturally among these was the rebellion of Absalom. This young prince was the son of a heathen mother. He was noted for his beauty and other attractions. He was also reckless, crafty, and ambitious. The throne was his by right, but he was not willing to wait until after his father's death to ascend it. Hearing that another might be chosen in his stead, he was willing to kill his father, and did drive him out of his capital. The lesson we are now to study tells us all about his rebellion and the sad consequences thereof.

LIGHT ON THE TEXT.

1. *And it came to pass after this.* That is, after the many incidents in the life of Absalom mentioned in chapters 13 and 14. *That Absalom.* David's son, by Maachah, daughter of Talmi, King of Geshur, a port of Syria, north of Israel. *Prepared him.* Secured for himself. *Chariots.* Conveyances indicating royalty. *Horses, and fifty men to run before him.* The horses were to draw the chariots, while the men were to run before him in order to show his kingly spirit, and to attract attention. The Orientals were fond of such display.

2. *And Absalom rose up early.* According to the custom in those days to transact public business early. Absalom had other motives, however. *And stood beside the way of the gate.* The open space before the gate was the place where public business was transacted. It was also used as a court of justice. *That when any man that had a controversy came to the king for judgment.* It was common in those days for kings to hear and determine cases or suits at law. *Then Absalom called and said.* Stopped those who had thus come. *Of what city art thou?* Made inquiry as to what tribe they belonged, thus feigning to be interested in them and in their cause.

3. *Absalom said unto him, See, thy matters are good and right.* Regardless of the rightfulness of his cause, he flatters each suitor. *But there is no man deputed of the king to hear thee.* It was impossible for the king to look after every case that might be brought unto him. Besides, he was sick at that time, and had failed to make proper provision for the administration of justice. Absalom noted this and took advantage of it.

4. *Absalom said * * * Oh, that I were made judge in the land.* As the king had failed to appoint enough deputies to look after the public business, Absalom seeks to impress the people with the thought that he was willing to be their champion. *I would do him justice.* Implying that because of the king's indifference, inability or failure to make proper arrangements for the hearing of controverted causes, they had not received justice. If he were appointed, however, justice would be done them.

5. *When any man came nigh to him to do him obeisance.* Being a king's son, it was right that whoever approached him should give him this mark of esteem. *He * * * took him, and kissed him.* Raised him from the ground and gave him this sign of interest and of friendship. Thus he would have every man that came to the king for judgment to believe that he was his friend.

6. *So Absalom stole the hearts of the men of Israel.* His success was indeed marvellous. But there were several causes therefor: (1) The people were extremely fickle in all of their ways. (2) The

remembrance of David's great sin had not yet passed out of their minds. His conduct in this matter caused them to lose confidence in him and to weaken the ties of obedience and fidelity that had previously held them together. (3) His illness (see Psalm 41:8) had necessarily caused him to temporarily withdraw himself from the people. (4) There were numbers in Benjamin and Judah who were still dissatisfied.

7. *At the end of forty years.* This is undoubtedly a mistake made by some copyist, for it can hardly be conceived that such a condition of affairs would be permitted to continue so long. It should read for four years. *Absalom said unto the king * * * let me go and pay my vow.* Vows were regarded by the Israelites as being most sacred. However made, it was felt that, regardless of consequences, they should be kept. (See Gen. 28:20-22.) and (Judges 11:30-40.) But in this instance the alleged cause of his desire to be absent from Jerusalem was a subterfuge.

8. *While I abide in Geshur in Syria.* The time and place of his exile due to his murder of his brother Ammon.

9. *And the king said unto him, Go in peace.* Not suspecting any evil, David bids him go and fulfill his obligation. *So he arose, and went to Hebron.* The capital of the tribe of Judah. Here David reigned seven years as king.

10. *But Absalom sent spies throughout all the tribes of Israel.* His plans were carefully and well laid, hence the readiness that characterized his emissaries in carrying out his commands. *Saying, as soon as ye hear the sound of the trumpet.* They were to make known that the sound of the trumpet was the signal for the exclamation, *Absalom reigneth in Hebron.* This cry would be the announcement of his induction to the kingly office.

11. *With Absalom went two hundred men out of Jerusalem.* These men accompanied him to Hebron, but probably without any knowledge of his real purpose. Their presence certainly made his cause appear stronger.

12. *Absalom sent for Ahithophel * * * David's counselor.* Though counselor to the king, he was unquestionably in sympathy with the rebellion. Perhaps Absalom knew this and, therefore, desired to have his presence and counsel. *And the conspiracy was strong.* Many reasons made it so. Indeed, so strong was it that David had to flee from Jerusalem and leave it in the possession of his enemies.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE DEVOTIONAL TOPICS

November 1:

Learning in the School of Christ

(Prov. 4:19; John 14:25-31.)

BY RALPH E. DIFFENDORFER.

The Theme and the Scripture.

Prov. 4:1-9. The first great section of the book of Proverbs is chapters 1-9. Its general subject may be said to be "The Appeal of Wisdom." After a short introduction to the whole book in 1:1-17, there follow fifteen short addresses or exhortations by a father or teacher to his son or pupil, beginning, as a rule, by the direct appeal, "My son." The seventh of these fifteen addresses is the assigned passage, Prov. 4:1-9. Two short general addresses in chapters 8 and 9 complete this first great division of the book. To mark off these addresses and study them separately is an interesting bit of Bible study.

The seventh address can be studied properly only in its connection with the whole section. The main theme or motto of all that is stated in Proverbs is the short, pithy statement in 1:7—"The fear of the Lord is the beginning of knowledge." "I am offering," the writer would seem to say, "to give you the right of entering into the House of Knowledge, to conduct you through some of its goodly chambers, to display to you a portion of the rich and varied treasures with which it is stored. But as you

enter the portal, note well the inscription which is traced above it: 'The fear of the Lord is the beginning of wisdom.'" The House of Knowledge is not a palace only, but is also a temple of God.

In the seventh address the teacher, or sage, appeals to his own training and experience to support that which he has been teaching his pupils. And what has he been teaching? Precisely that which is the burden of the book of Proverbs, namely, that the pursuit of wisdom is a good thing, that it always confers happiness and prosperity, and that when found it must be kept by calm trust in God and righteous dealing toward men. All this the sage commends by the example of his own early education. Mr. Horton, in the Expositor's Bible, happily remarks: "This chapter begins with a charming little piece of autobiography," and then quotes Wordsworth's words: "Wisdom doth live with children around her knees."

Two points are of supreme interest. What are the claims of wisdom? and why should we say with the author, "Get wisdom, for I can recommend it to you out of my own experience"?

The idea of "wisdom" had a very large place in early Jewish life. This will be seen when we realize that it was the subject of a large group of Hebrew writings known as the "Wisdom Literature," which includes the books of Job and Ecclesiastes and two wonderful Hebrew books which are

(Concluded on Page 812.)

HOME AND YOUNG PEOPLE

The Girl Who Gives

BY PRISCILLA LEONARD.

"Gertrude is the most generous girl I ever knew," said Marion, warmly.

"Generous? Why, how can she be? She hasn't a penny, or a thing to call her own," replied Nancy, amazed. "She was nothing but a helpless little orphan when Mrs. Brown adopted her, and the Browns are poor themselves. Gertrude didn't even get a full diploma because she couldn't afford to take the whole kindergarten course. Eleanor Evans is a generous girl—that is, she can give whenever she chooses, and when she really is interested she will give five dollars as easily as I give five cents. But Gertrude—why, she hasn't it to give!"

"Who said giving money, when you have plenty of it, was generosity, Nancy Wilson?" said Marion, stoutly. "You know as well as I do that Eleanor Evans wouldn't deny herself a box of candy or a bit of ribbon to give to anything. She isn't really generous-hearted at all. You can put all her gifts down in figures, and add them up and subtract them from the rest of her life without any trouble. But you can't subtract Gertrude's generosity from Gertrude. It's just part of her. I've been in the same house with Gertrude this summer for a while, and I've learned something about giving."

"Gertrude couldn't very well give you anything, I should think," said Nancy, looking at Marion's dainty completeness.

"Couldn't she?" cried Marion. "Well, the very first day we were together I had one of my headaches. Gertrude gave me a massage treatment that relieved me wonderfully. She said she'd learned how so as to do it for Mrs. Brown, who suffers a great deal. I could feel the soothing magnetism coming from her touch. She gave me her own physical powers to conquer that headache. She might have played tennis instead—but she gave her time to me."

"O that!" said Nancy. "But being generous, the way I mean—"

"Giving is generosity," said Marion. "Gertrude gives anything and everything she has. She gave her time, and her thought, and her sympathy, and her intelligence, and her help to everyone about her every day. She never thought of any return. She just overflowed with intelligent generosity, always giving the right thing to the right person. She didn't do it as a duty; she enjoyed it. It was the generosity of a big, warm nature—of the heart and the soul. She made me think all the while of 'It is more blessed to give than to receive'; it seems to me just the happiest, sweetest, loveliest thing in life to give as Gertrude gives. Mrs. Williams told me the other day that the children in Gertrude's kindergarten, and the mothers, too, just adore her. I don't see how they can help it. What she gives in the way of happiness and comfort to the Browns is beyond telling. She brings courage and hope and vitality into their tired, hard-working lives. She gives them love and loyalty, more than most girls do their real fathers and mothers. Gertrude isn't really poor; she's rich, Nancy—a good deal richer than you and I and Eleanor Evans put together. It's like Fortunatus's purse—she gives and gives, and the more she gives the more there is in the purse."

"Most people aren't grateful for what you do for them, though," said Nancy, with a superior and philosophic air. "You've discovered Gertrude, but others aren't like you—they don't notice, unless it's money that's given."

"But that doesn't matter a bit to Gertrude. She isn't doing it to be noticed. She isn't looking for gratitude—that's the beauty of it. She's enjoying the power of giving," said Marion. "Generosity with one eye on gratitude isn't generosity—it's pride and selfishness wearing a mask. It really wants to receive, not to give. But put Gertrude among a lot of unthankful, careless people, and she'd give just the same of her time and her thought and herself to them all. That's Gertrude. That's generosity—the way I've learned from her to see it."

Wasn't Marion right, girls?—In "The Classmate."

October

BY SUSAN HARTLEY SWEET.

She throws a mantle of blue smoke
O'er every towering hill
• To hide the winter's hurrying feet
With their dark blight and chill,
And lights the yellowest marigold
Where dooryard daisies died of cold.

She sits beside the meadow brook,
And from her fingers tanned
Dangles rich clusters of ripe grapes.
Or strays about the land
To spill brown nuts by cottage doors
And over fragrant woodland floors.

She drops beside the mill stream dark
A cloud of gentians blue,
With frost-flecks on their fingers fair
Instead of morning dew.
Her breath within the maple wood
Turns all the green boughs red as blood.

She mellow with her magic air
All voices loud and harsh;
The songs of the rude harvesters
Ring clear across the marsh;
Even the hoarse crow pipes a note
As from her own sweet sun-warmed throat

She loves to masquerade as June
In the soft garden close;
She calls a brown thrush back to sing,
But cannot lure a rose.
She ties a veil of cobweb lace
Over the poppy's faded face.

But when she lights the harvest moon,
And in its clear rays dreams
In orchards deep, through homestead panes,
Or where still water gleams,
Then truly is the changeful elf
Most lovely and the most herself.

—In Onward.

For Jones's Cat

A cat belonging to Mrs. Jones had caused great annoyance to the small boys of the neighborhood by killing some of their pets, so they decided to set a trap for it. Dwight, a little boy of seven, with a very tender heart, was much afraid some innocent cat would suffer, so printed the following notice and pinned it on the trap:

"This is for Jones's cat only."—*The Delineator*.

The Man Who Is Always "Just Going To"

He meant to insure his house, but it burned before he got around to it.

He was just going to pay a note when it went to protest.

He was just going to help a neighbor when he died.

He was just going to send some flowers to a sick friend when it proved too late.

He was just going to reduce his debt when his creditors "shut down" on him.

He was just going to stop drinking and dissipating when his health became wrecked.

He was just going to provide proper protection for his wife and family when his fortune was swept away from him.

He was just going to introduce a better system into his business when it went to smash.

He was just going to call on a customer to close a deal when he found his competitor had preceded him and secured the order.

He was just going to quit work awhile and take a vacation when nervous prostration came.

He was just going to repair his sidewalk when a neighbor fell on it and broke a leg.

He was just going to provide his wife with more help when she took to her bed and required a nurse, a doctor and a maid.—*Success Magazine*.

Pollen Travels Far

The pollen from pine forests often forms a yellow coating on lakes or on the ocean as far as two hundred miles from the shore, and has been mistaken by peasants for showers of sulphur. The pollen grains of the pine are provided with hollow vesicles, which buoy them up in the air very much on the principle of a box kite.—*St. Nicholas*.

Notes on Epworth League

(Concluded from Page Five.)

not printed in our English Bible. The wisdom of Solomon and Ecclesiasticus. Broadly speaking, "wisdom" to the Hebrew covered all we mean by science and philosophy, but with this difference: the Hebrew wise man never concerned himself with the question of abstract truth. "Wisdom" is the general expression for the knowledge of all good things *with a view to right living, and not in the speculative sense*. Furthermore, the starting point of the Jew was the fact of God—the Supreme Being, Creator, Sustainer, Ruler, and Judge of all, and the highest wisdom is to do His will.

The second point concerns the whole matter of the home side of education, moral and religious. For those of us who are older, two questions are suggested: Do we realize the importance of early impressions in the religious nurture of children? and do we know what God would have us teach them?

John 14:25-31. The passage in John is from that incomparable final conversation of Jesus with His disciples. In chapters 15-16 the chief concern of Jesus seems to be for His disciples, in that He desires them to possess the true Spirit after He has gone. The Comforter is promised; to take the place of His own bodily presence withdrawn. The coming of the Spirit is really to be His own continued life. This Comforter, Jesus says, will do a wonderful thing for the disciples. He will teach them all things and bring all things to their remembrance.

The Meaning of the Theme.

There is a school for the moral and religious life. We must first recognize that it is a real school, that it has problems of pupils, subject material, methods, ideals, instructions, and that there are different grades in moral and religious training. The church, the Sunday School, the young people's societies and junior organizations, and not least of all, the home, are included in this school.

There is no contradiction in education in religion and conversion. This is the one real vital point of the theme. (1) There was the Jewish ideal—instruction in wisdom with a view to right living—learning to do the will of God—understanding the ways of Jehovah both in mind and heart. It was this school that the sage of the Proverbs commended to his children. No Jew would fail to educate his children in things religious. (2) There is the Christian ideal. We have no ground in saying that it excluded the Jewish. It rather includes and supplements it, filling it with the blessed experience of communion with Christ. There is a feeling among some that education in religion precludes the Holy Spirit in conversion. Would it not be saner to say that no education in religion is complete unless the child is so trained that at some crisis in his life there will sweep into his heart the wonderful transforming power of the Spirit of Christ? Further, who dares to shut up the Spirit of God to one event in the religious life of a child? Christ's plan for the Spirit was that "He should teach all things and bring all things to our remembrance."

Our attitude must be that of a "learner." We must "attend to know understanding." We must also keep in mind that the Holy Spirit was promised to the disciples on condition that a certain moral quality should be found in them, namely, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."—*From Notes on the Epworth League Devotional Meeting Topics*.

SOUTHWESTERN DAYS AND RESULTS

God has never, during the history of the world, visited His people with conditions under which they could not stand and even progress, if made of the right kind of stuff and possessed of the proper faith. It is quite pleasing to us to note the significance of this fact by the splendid results being achieved by our loyal pastors who gave such ready response to this appeal for the setting apart and announcing of a day to be observed as Southwestern Day for the securing of new subscribers and the renewing of old ones on their charge. And while times have not been so good as we have seen them, it can be more readily seen that God uses such means to bring the best out of men. After all, not so much credit is due to a man who can do things which anybody else can do but to him who can carry things when the road is hard. There are a number of our pastors who are made out of this kind of material. We take delight in publishing some of the results already achieved by a few. There are others who will do proportionately well. And the list will be added to from week to week as rapidly as they come. Let each pastor just see what he can do. The following is a partial list received:

RESULTS

Pastor—	Charge—	No. Subs.
J. H. Swann, D. S., Calvert, Tex.		45
I. H. Fulton, D. S., Florence, S. C.		34
W. H. Brooks, New York City		21
D. F. Dudley, D. S., Conparie, Miss.		11
E. H. Forrest, Bristol, Tenn.		10
W. J. S. Donaldson, Lonoke, Ark.		8
G. J. Dobson, Winona, Miss.		7
B. F. Branch, Springfield, La.		7
P. H. Davis, Pelahatchie, Miss.		7
B. W. Kirtley, Princeton, Ind.		7
J. A. Slater, Greenville, Miss.		6
W. H. Stevens, Winchester, Tex.		6
E. L. Jackson, Calvert, Tex.		5
H. E. Burns, Newnan, Ga.		5
W. H. Wheeler, Springfield, Mo.		5
A. Davis, Winona, Miss.		5
Wm. Neal, Lumberton, Miss.		5
Jno. W. Williamson, Helena, Ark.		5
A. M. Trotter, Handsboro, Miss.		5
A. M. Mason, Hubbard City, Tex.		5
F. Parker, Huntsville, Tex.		5
J. I. Garrett, Florence, Miss.		5
J. S. Stripling, LaGrange, Ga.		4
A. B. Harris, Slidell, La.		4
G. W. Weir, Damon, Ark.		4
M. L. Baldwin, Opelousas, La.		4
J. T. Maynard, Livingston, Tenn.		3
J. M. Harris, Mexico, Mo.		3
L. C. Foster, Alachua, Fla.		3
Robt. E. Smith, Hickory, N. C.		3
W. J. Hamilton, Edna, Ga.		3
A. C. Lacy, Enterprise, Miss.		3
J. S. Thomas, Orangeburg, S. C.		3
O. W. Crump, Lexington, Miss.		3
P. M. Carmichael, Lytton Springs, Tex.		3
L. P. May, Yazoo City, Miss.		2
L. F. White, Macon, Miss.		2
D. G. Toney, Gurley, Ala.		2
E. J. Hunt, Carthage, Mo.		2
S. J. Brown, Haynes, Ark.		2
W. L. Amos, Boyce, La.		2
T. R. Wamble, Clow, Ark.		2
A. Brown, Fort Worth, Tex.		2
C. C. Smith, Farmington, Mo.		2
I. R. Davis, Hinton, W. Va.		2
G. A. Hall, Clow, Ark.		2

DAYS

PASTOR	CHARGE.	DATE.
R. L. Carpenter, Biloxi, Miss.		Oct. 25
David Hall, Horatio, Ark.		"
H. Rountree, Meridian, Miss.		"
O. Gillespie, Goodman, Mo.		"
J. W. Moultrie, Bennettsville, S. C.		"
J. D. Pool, Rosedale, La.		"
J. T. Cannon, Okolona, Miss.		Oct. 25
A. B. Britton, Rosehill, Miss.		"
J. H. Ham, Timmons ville, S. C.		Oct. 25
F. L. Woods, ———		"
Q. Austin, Haynesworth, Fla.		"
S. A. Kelley, Anderson, Tex.		"
R. M. Phillips, Brandon, Miss.		"
Mr. S. Johnson, Leitchfield, Ky.		"

PASTOR	CHARGE.	DATE.
Jno. Wise, McCrea, La.		Oct. 25
D. F. Branch, McMinnville, Tenn.		"
E. J. Kight, Jonesboro, Ga.		"
T. McFarlan, Central, S. C.		"
B. J. Roberson, Crawford, Miss.		"
W. M. Stairs, Manton, Ala.		"
J. W. Queen, Hampton, Ga.		"
M. C. Cavines, Lockhart, Tex.		"
E. Henderson, Groesbeck, Tex.		"
J. A. Vincent, Pineville, La.		"
D. H. Martin, Thomasville, Ga.		"
W. H. Lang, Cheneyville, La.		"
M. S. Goins, Morgan City, La.		"
Wm. Jones, Eutaw Ala.		"
L. M. Hagood, Indianapolis, Ind.		Oct. 25
J. M. Thompson, Corinth, Miss.		"
J. T. Martin, Greelyville, S. C.		"
E. C. F. Troupe, Starkville, Miss.		"
S. H. Lightner, St. Paul, Dallas, Texas.		"
J. B. Bradford, Cookeville, Tenn.		"
A. M. Todd, Sedalia, Mo.		"
J. A. C. Wade, New Florence, Mo.		"
A. H. Higgs, Marshall, Mo.		"
J. F. Barnes, Beaumont, Texas		"
L. T. Robbins, Wetipquin, Md.		"
J. K. Comfort, Pass Christian, Miss.		Oct. 25
C. E. Moody, Valden, Miss.		"
Joseph Harrison, Gallatin, Tenn.		"
Walton Brown, Muskogee Okla.		"
E. E. Rogers, Parsonsburg, Md.		"
C. W. Ivy, Hattiesburg, Miss.		"
E. H. Hall, Centerville, La.		"
J. L. Augustus, Napoleonville, La.		"
Jos. Courtney, Cincinnati, Ohio.		"
C. C. Clay, Egypt, Miss.		"
J. F. Marshall, New Orleans, La.		Oct. 25
B. L. Roberts, Gunnison, Miss.		"
S. W. Johnson, Bryan, Texas.		"
B. F. Butler, Center, Ala.		"
J. H. Ross, Louisville, Ky.		"
Thos. Williams, Goodman, Miss.		"
M. C. McEwen, Kilnichael, Miss.		"
M. J. Dyer, Franklinton, Miss.		"
Riley R. Powers, Guthrie, Okla.		"
J. H. Hackett, Auvergne, Ark.		"
W. H. Jordan, Montgomery, Ala.		"
J. J. Harrison, LaFayette, Ala.		"
W. L. Dyas, Keithville, La.		"
T. H. Munson, Monroe, La.		"
E. A. Allison, Tallapoosa, Ga.		Oct. 25
S. S. Frazier—Wheelock, Texas.		Oct. 25
I. C. Daugherty—Deerford, La.		"
C. C. Robertson—Chesterfield, S. C.		"
S. D. Hackett—Springs, Texas.		"
E. H. Holden—Texarkana, Tex.		"
S. A. Mason—Washington, La.		"
Wm. R. Lester—Oxford, Miss.		"
J. A. Tillory, Hempstead Cir., Tex.		Oct. 31-Nov. 1
W. R. R. Duncan, Hot Springs, Ark.		Nov. 1
C. A. Wallace, Arcadia, Okla.		Nov. 1
L. L. Neal, Jacksonville, Tex.		"
T. H. Woodley, Fordsville, N. J.		"
Wm. R. Eddy, Orangeburg, S. C.		"
John H. Cook, Crystal Springs, Miss.		"
L. N. Richardson, Waco, Texas		Nov. 1
W. T. Brantley, Rome, Ga.		"
T. R. Fletcher, Troy, Ohio.		Nov. 1
J. H. Grant, Millen, Ga.		Nov. 1
W. Singleton, Oberlin, Ohio.		"
J. H. Bynum, Tuscaloosa, Ala.		"
E. D. Petty, Oxford, Ga.		"
A. G. Stephens, Hagan, Ga.		"
F. J. Jacobs, Fayetteville, Ark.		"
Lewis S. Price, Sylacauga, Ala.		"
L. L. Neal, Jacksonville, Tex.		Nov. 1
A. A. Wright, Ripley, Miss.		"
W. W. Randall, Colmesneil, Tex.		"
J. W. Byrd, West Point, Miss.		"
E. L. Powell, Bonita, La.		"
E. M. Dukes, Columbia, Miss.		"
R. D. Dennis, Waxahachie, Tex.		Nov. 1
R. B. Fagan, Jacksonport, Ark.		Nov. 1
S. L. Deas, ———		Nov. 1
Wm. Josey, Harrisburg, Tex.		Nov. 1
C. A. Jordan—Sheppardtown, Miss.		Nov. 1
J. E. Bryant—Ebenzer, Marshall, Tex.		Nov. 1
J. W. Knox—Knoxville, Ala.		"
J. P. Patrick—Hemphill, Tex.		Nov. 1-3
A. R. Howard, Bamberg, S. C.		Nov. 1-3

PASTOR	CHARGE.	DATE.
W. D. Riggins, Jeunings, La.		Nov. 8
W. L. Duncan, Sloan St., Houston, Tex.		Nov. 8
J. McLeod, Dillon, S. C.		Nov. 8
S. A. Hugger, Gainesville, Fla.		Nov. 8
C. W. Kershaw, Mandeville, La.		Nov. 8
J. W. Irvine, Shelbyville, Ind.		Nov. 8
S. C. Crandall, Whitesville, ———		"
I. L. Pratt, Hattiesburg, Miss.		Nov. 8
J. W. Jefferson, Galena, Md.		"
Thomas A. Hampton, Fordoche, La.		Nov. 8
L. M. Moore, Nashville, Tenn.		"
Rev. Robt. Jones, Clinton, La.		Nov. 8
A. Reid, Qultman, Miss.		"
G. A. Deslandes, Galveston, Texas.		"
G. W. White, Mexia, Texas.		"
M. B. A. Cain, Saratoga, Ark.		"
A. E. Quick, Orangeburg, S. C.		Nov. 8
E. J. Harrison, Zachary, La.		"
E. C. W. Cox—Fairburn, Ga.		Nov. 8
A. Haynes—Lincoln, Nebr.		"
C. P. Cannon—Sylvania, Ga.		"
W. A. Hill—LaGrange, Ga.		"
J. P. Belcher—Clarks ville, Tex.		"
M. S. Jordan—Columbus, Tex.		"
L. S. Smith—Patterson, La.		Nov. 8
C. W. Walton, Pleasant Ridge and Norfolk, Va.		Nov. 8-15
C. L. Angram, Mt. Nebo, La.		Nov. 15
G. W. Hunt, Eupora, Miss.		Nov. 15
J. T. Leggett, Rushville, Ind.		Nov. 15
Springfield, Mo.		Nov. 15
R. B. Anderson, Newton, Miss.		Nov. 15
N. H. Isom, Sardis, Miss.		Nov. 15
G. Orange, Itta Bena, La.		"
H. W. Timmons, Lexington, Ky.		Nov. 15
T. B. Snowden, Staunton, Va.		"
G. W. Covington, Jacksonville, Fla.		"
W. A. Rogers, Hernando, Miss.		Nov. 15
J. W. Winbush, Greenville District, Miss.		Nov. 15
P. W. Harton, Blackstone, N. C.		"
D. Garner, Campti, La.		"
E. D. Chapman, Moss, Miss.		"
J. W. Walter, ———, Miss.		"
J. D. McCain, Spring Creek, La.		"
Joel C. Carson, Evansville, Ind.		"
J. Jones—Marshall, Tex.		Nov. 15
H. T. O. Abbott—Alden Bridge, La.		Nov. 15
H. B. F. Charles—Logansport, La.		Nov. 15-22
A. W. Carr, Navasota, Tex.		Nov. 22
R. F. Harrington, Bennettsville, S. C.		Nov. 22
D. H. Hargis, Centerville, Md.		Nov. 22
A. D. Smith, Star, Miss.		"
E. H. Holmes, Indianola, Miss.		Nov. 22
J. H. Hines, Tarry, Ark.		Nov. 22
Pompey Bibbs, Esther, La.		"
A. Jackson, Barlow, Miss.		Nov. 22
J. H. Morrison, Franklin, N. C.		Nov. 22
D. H. E. Harris, Clow, Ark.		"
J. C. Clark, Lake Providence, La.		"
P. Owens—Camden, Ark.		Nov. 22
A. J. Mitchell—Motley, Va.		Nov. 22, Dec. 6-13-20
L. A. Armstrong, Columbus, Miss.		Nov. 26
C. C. Smith, Shreveport, La.		Nov. 29
H. Carter, Watertown, Tenn.		Nov. 29
A. Parkham, Onalaska, Texas		Nov. 29
W. B. Smith, Little Rock, Ark.		"
D. W. Nelson, Althelmer, Ark.		"
H. Bright, Clow, Ark.		"
S. D. Davis, Lebanon, Mo.		"
R. B. Reid, Madisonville, Texas.		"
A. C. Cheerless, Palmetto, Ga.		"
Lee Nelson Wabbaseka, Ark.		Nov. 29
C. Jones, New Castle, Ind.		Nov. 29
Thomas Judge, Exchange, S. C.		Nov. —
J. W. Jewett, Preston, Ind.		Nov. 29
I. R. Scott, Woodland, La.		Nov. 29
D. Ray, Basin, Miss.		Nov. 29
R. H. Warren, Thompson, Tex.		"
B. F. Bateman, Greenfield, Mo.		"
J. H. Rylander, Angle, La.		Nov. 29
J. M. Marsh, Oxford, Miss.		"
W. A. White, State Line, Miss.		"
M. C. Gillespie, Medill, Tex.		"
Jos. Small, Versailles, Ky.		"
Jas. Clark—Jewett, Tex.		Nov. 29
J. J. Williams—Wilkesboro, N. C.		Dec. 5
R. H. Patton, Zion Ridge, Ga.		Dec. 6-13
W. H. Gilliam, Grenada, Miss.		Dec. 17
N. J. Neyland—Cloister, Miss.		Dec. 17
D. W. Boatner—Little Rock, Ark.		Dec. 17

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

THE ADVOCATE BUILDING FUND

We are pleased to note the interest manifested by the brethren in the raising of the necessary funds for the repair and remodelling of the Advocate building. The North Carolina Conference comes in this week for its share of thanks. It is largely through the efforts of this Conference that the fund makes the advance that it does this week. The North Carolina brethren report \$35.00 this week with the promise of more to follow. Notwithstanding the financial stringency the brethren are taking hold of this matter in a most commendable way and we predict ultimate success in this effort for the remodelling of the building.

We have not begun work on the building because we feel it is not safe to begin until a sufficient fund is in hand, and the amount we receive will determine the extent of the repairs to be made. Some things are very necessary in the remodelling of this building. We must have large and substantial vaults in which to keep our records and the files of our paper, and the construction of this vault, with adequate iron doors, will be a large item of expense that cannot be done away with. Further, we must install water and sewerage, and recast all the partitions of the building so that the rooms may be adapted to our purposes, and of course this cannot be done for a few hundred dollars.

In the acknowledgement last week we were incorrect in our statement of the individual amounts received from Florida. The following is the correct statement of the remittances: The Rev. M. De-Great, McClenny, Florida, \$1.50; the Rev. W. H. Bartley, Jacksonville, Florida, \$1.50; Mr. Joe Plants, Sanderson, Florida, \$.75. The total amount of our last week's report is correct, but the itemized statement is not and we are making this statement in justice to the parties concerned.

Previously acknowledged	\$381.55
J. J. Woolridge, Jackson, La.	2.00
B. G. Frederick, Orangeburg, S. C.	2.00
J. S. Pleasant, Greenville, Miss.	1.00
J. C. Hibbler, Yazoo City, Miss.	1.00
S. McGruder, Bastrop, La.	2.00
P. T. Gorham, Paris, Ky.	2.00
W. B. Harris, LaGrange, Ky.	1.00

NORTH CAROLINA CONFERENCE.

S. A. Peeler	5.00
G. W. Brower	1.00
Daniel Brooks	1.00
David Connell	1.00
Samuel McDonald	1.00
G. W. Byers	1.00
G. F. Hill	1.00
G. D. Dunn	1.00
A. G. Jenkins	1.00
L. G. McDonald	1.00
E. H. McArthur	1.00
M. H. Hinton	1.00
R. J. Shipp	1.00
W. P. Hayes	1.00
M. Mundy	.50
J. D. Murphy	1.00
F. L. Bost	.50
J. H. Lovell	1.00
J. H. Hunter	1.00
J. W. Simpson	1.00
J. D. Murphy	1.00
J. W. Jones	1.00
S. M. Hane	1.00
W. R. Zeigler	1.00
R. W. Winchester	1.00
W. T. Lomac	1.00
G. B. Green	1.00
P. J. Cook	2.00
W. B. Scott	1.00
A. E. Roberson	1.00
Miss Cora E. Coburn	1.00

Total\$427.55

BOOKER T. WASHINGTON'S TRIP

(Continued from Page One.)

racess and urging equitable treatment. Of course, he favored, as he always has, the race remaining in the South, and on this point he says:

"There are some things in the life of every race that must be settled as speedily as possible before they will be able to make any real permanent progress. One of them is the matter of permanent abode, a definite place to live. A race cannot make the highest progress, become in the highest degree useful, until it makes up its mind to settle down somewhere on the soil and become a useful part of the community in which it lives."

At no place did Mr. Washington fail to meet the onslaught that had been made upon the Negro in the State of Mississippi, as regards education. Let it be understood that throughout the state Mr. Vardaman had with much force decried the education of the Negro.

Mr. Washington urged education of the Negro and this appeal did not fall upon unsympathetic ears. His plea was to show that education helped every race; and would alike be beneficial to the Negro. In the course of his address at Greenville, Mississippi, he was interrupted by the Superintendent of Education of Washington county. The superintendent said: "You have the ear of your people; and while you have it, urge them to send their children to school. There are within Washington county fifteen thousand Negro children of school age and only six thousand are in school. Washington county has both money and disposition to educate the Negro." Certainly this interruption was received with terrific applause. This was an endorsement from a high official source of that for which the appeal was being made—namely: the education of the Negro.

The Man in Action

It is interesting to study Mr. Washington when he warms up. He is not eloquent because of his set phrases or his graceful rhetoric or any professional oratorical manners. He seems to care little for precedents as set by orators. His eloquence comes because of his thorough belief in his message. His address is a message and because it is an appeal to the life of the people rather than some dissertation upon a set subject his eloquence is at once persuasive and soul-stirring. It is the soulfulness and heartiness with which he enters into his subject that make him a great orator. He has mastered the art of public speaking. Notwithstanding the constant strain upon his voice it showed no signs of weakness, and he understood that he speaks with tremendous force from the start to the finish. While his gestures are not graceful and may be professionally incorrect, they are singularly forceful. One of his mannerisms is to hold a pencil between his thumb and the palm of his hand with the four fingers extended; with this hand he emphasizes his statements with marked effect.

The Lynching

The lynching which took place at Lula, Mississippi, on Sunday night, October 4, in no way grew out of the Washington trip. Mr. Washington spoke that Sunday at Helena, Arkansas, and a large crowd followed him from Lula to Helena. On the return trip a Negro and the conductor had some words. We need not enter into the details of this episode, except to state that the opinion of some of our most representative people is to the effect that the Negro was in fault. At any rate it is evident that he did not attend the meeting at Helena, for an admission fee of fifty cents was charged and the audience at Helena thus was free from the rabble. The Negro and his brother who were lynched were simply of the floating class that is attracted by a crowd at any time. (While the Negro may have begun the quarrel with the conductor who was kind and courteous to the Washington party going to Helena, the lynching cannot be condoned.) When the special Pullman used by Mr. Washington passed through Lula returning from Helena enroute to Memphis everything was quiet; there was no demonstration whatever against those who formed the Washington party. The lynching, of course, is to be regretted, but in no way is it to be charged or was it inspired by this trip.

Of General Interest

PERISH FROM THE FLAMES

Sometime ago attention was called in these columns to the disastrous work of the great forest conflagrations in some of the Great Lake States; and it was thought that the worst had passed; but the saddest and most destructive dealings of the flames were yet to take place. In three of the counties of Michigan, during the past week several villages have been completely destroyed; farms have been swept and conditions in general are very serious. A rescue train which was ditched on account of spreading rails was surrounded by the flames and several of the refugees in their attempt to escape on foot were run down by the flames and charred to death. Though reports are not full, up to this writing forty-one lives are known to have been lost in Presque Isle and Alpena counties. Still others are missing and some are believed to have perished in the flames.

ANNIVERSARIES

The seventy-fifth anniversary of the founding of Haverford College, Philadelphia, the first Quaker's college established in the American continent was celebrated Friday and Saturday of last week. Hundreds of the alumni attended the exercises. The first day was devoted to programs of literary nature. At the educational meeting on the afternoon of the first day the principal speakers were: Presidents Woodrow Wilson of Princeton University, George Wharton Pepper of the University of Penn. and Mr. Theodore Williams Richards of Harvard.

At Hartford and New Haven, Connecticut the birth and death places of Noah Webster, the noted lexicographer and writer, was celebrated his 150th birthday anniversary. In the educational institutions and public schools throughout the state suitable exercises were had in commemoration of this event.

PROHIBITION

The steady advance of the prohibition movement in this country is indicative and can but lead to the final realization of the most sanguine expectation on the part of the moral forces now at work. During recent elections in the state of Ohio thirty-one out of thirty-three counties went dry, outlawing 886 saloons, and still others are expected to be heard from. Speaking in a convention of the Ohio brewers at Cleveland a few days ago, Mr. T. M. Gilmore, president of the Model License League, said: "The American saloon, as it is generally conducted, is hardly in touch with the demands of public sentiment, and society has very properly decided to get rid of part of our trade; and we ought to assist in getting rid of some of the saloons." In reference to the militant forces now arrayed against the saloon he said: "It would be foolish for us to oppose them, even though we could do so successfully, because the demands they are making are our demands. Our trade needs a house-cleaning, and we should aid the good work along. The saloon that is run in violation of the law or decency should be put out of business, and the better element in the trade should continue to lead in the reform."

POLITICAL DOINGS OF PAST WEEK

Papers charging W. R. Hearst, the leader of the Independence Party with slander and libel have been made by Governor Haskell of Oklahoma and were served upon Mr. Hearst while on the train en route to Chicago last week. When his train rolled into Omaha, the officer who served the papers failing to obtain admission to Mr. Hearst's apartments is reported to have broken open the door. According to reported telegram to Governor Haskell from his legal representative Mr. Hearst was in hiding. The defendant claims, however, that he welcomes the incident and only wishes for a speedy trial, feeling that he will be able to further establish Governor Haskell's guilt. He asserts nevertheless that the indictment is a farce and that the case will never brought before the court.

Judge Taft has brought his tour of the South to a close making his last speech at Richmond, Va., in a meeting at the fair grounds. He feels that although his visit may have accomplished nothing in the way of immediate results, nevertheless it will

go a long way toward eradicating the geographical lines of demarcation between the two parties. Mr. Taft spent Sunday in Washington at the White House where he dined with the President. Together with the President he attended services at the Unitarian church in the morning and after luncheon he and Mr. Roosevelt discussed the political situation and outlook. Mr. Taft is now speaking in the North making his first speech at Wilmington, Del. He does not hope to return to Washington until March 4th when he feels he will be sworn into the office of President.

Mr. Bryan has been speaking in Illinois.

Personal and General

Bishop Vincent is to serve as chaplain for the university of Chicago during the month of November.

Mme. Nord Alexis, wife of President Alexis of Haiti died at Port au Prince, Monday, October 12.

Mrs. Herbert W. Rising, a sister of Bishop Robinson, died at her home in Newark, N. J., September 19.

The Boston Methodist Social Union gave a reception to Resident Bishop Hamilton Monday of this week.

Bishop Vincent has been conducting a "Seven Days Study" in Grace Church, Wilmington, Delaware.

Mr. John R. Mott is to deliver a series of addresses to men students in St. James Hall, London, next month.

For the first time within the history of the Bureau of Engraving and Printing a colored pressman has been appointed through the civil service.

Delaware, the seat of the Ohio Wesleyan University, went "dry" by a majority of 526 and the county of Delaware went "dry" by 2,200.

The largest entering class in the history of Wesleyan University, at Middletown, Conn., is its freshman class of this year, which numbers 105.

Oberlin College, at Oberlin, Ohio, opens its 76th year with the largest enrollment in its history. The total registration at this time last year was 1,595.

On account of the illness of Dr. N. C. Clay, District Superintendent, the District Conference of the Tupelo District is deferred. The date will be announced later.

Bishop Quayle is to lecture at Samuel Huston College, Austin, Texas, on "Stalwartism," Thursday night, November 24, for the benefit of the Boy's Industrial building.

Professor Albert Barnes, a well known citizen of Vicksburg, Miss., is spending awhile in New Orleans where he has many friends, being an alumnus of Straight University.

Beginning with a parade in which 40,000 Catholics marched, the cornerstone of the new \$2,000,000 St. Louis, Missouri, Cathedral was laid Sunday afternoon, October 18.

The Rev. Henry Nuelsen, now a retired missionary, living in St. Louis, Mo., father of Bishop John Louis Nuelsen, is one of the pioneers of Methodism in Germany and Switzerland.

Fire insurance statistics show that within the last five years the loss of property in the United States from fires alone reaches a total of \$1,257,716,855, an average of \$251,000,000 per year.

New Orleans University has opened its thirty-fifth year with the largest enrollment in its history. On October 6th, the formal opening day, Bishop I. B. Scott delivered the address to the students.

An Associated Press dispatch announces the arrival of Bishop J. W. Bashford at Peking, Tuesday, October 6, one day previous to the scheduled date for the session of the North China Conference.

Communication was established Sunday, October 11, by the United Wireless Telegraph Company from its San Francisco station with Oahu, one of the Hawaiian Islands, a distance of 2,200 miles.

President Daniel C. Gilman, first president of the Johns Hopkins University at Baltimore and later head of the Carnegie Institution, died at Norwich, Connecticut, October 13, at the age of seventy-seven years.

Congressman Sperry, of the Second District of Connecticut, is the oldest man in congress, and though in his eighty-second year is again a candidate for the office to which he has been elected seven times.

About seventeen years ago the first colored girl entered the Government Bureau of Engraving and

Printing as an employee, appointed by President Harrison. There are now in that bureau more than 200 colored girls.

Negroes in the state of Alabama own 23,536 homes valued at \$71,346,000. In Mississippi they own 28,855 homes with \$77,122,000. Homes owned by Negroes throughout the Union reaches a total valuation of \$937,830,000.

Mr. and Mrs. Richard Bryan will give in marriage their daughter Ida E. to Mr. David Mitchell of Alabama, the wedding to be held in St. Andrew Methodist Episcopal Church, Sylvania, Georgia, Thursday evening, October 22.

Bishop Quayle will give his lecture on "Shylock and David," Thursday night, October 22 in Western Avenue Church, Chicago. Proceeds are for the benefit of Bishop Oldham's fund for the Anglo-Chinese College at Signapore.

The Rev. Henry Allen Boyd, of the National Baptist Publishing House, Nashville, Tenn., was united in marriage to Miss Georgia A. Lowery, of Huntsville, Ala., in Mt. Olive Baptist Church, Nashville, Tuesday evening, October 20.

The Lee Street Methodist Episcopal Church, of Bristol, Tenn., of which the Rev. E. H. Forrest is pastor, raised \$548.83 on Sunday, October 11th. This is the beginning of the building fund for the contemplated new church at that place.

The enrollment at Howard University, Washington, D. C., has reached 1,200 and it is stated that the dormitories for the first time in the history of the school are so crowded that rooms are being secured on the outside for the accommodation of students.

The Rev. Mr. and Mrs. Samuel McDonald have issued cards to the marriage of their daughter, Roberta Love, to Mr. Lemuel Albert Harris, Wednesday evening October the twenty-eighth, at Mt. Olive Methodist Episcopal Church, Lumberton, North Carolina.

The church of St. Andrew's on Staten Island in the diocese of the city of New York celebrated this week the bicentenary of its foundation. It has always been contended that St. Andrew's was the only Episcopal Church to maintain uninterrupted services through the Revolutionary times.

Bishops Vincent, Quayle, McIntyre, and Bristol have had their names placed upon the honor roll of Rock River Conference. This roll is made up of all members and former members of the conference who have been elected to the episcopacy. Bishops Fowler and Warne were once members of this conference.

In our announcement last week of the collections reported at the Missionary Rally held for Bishop Scott's work in Africa the amount reported for William's Chapel was incorrect; it should have been \$5.25 instead of \$1.25, and St. Matthew, Algiers, should have been given credit for \$5.00 instead of \$7.00.

The Young Men's Christian Association Building at Champaign, Ill., the seat of the University of Illinois, was dedicated October 3. Addresses were made by Congressman Lowden and Bishop McDowell, of Chicago. The building cost \$107,000 and is said to be the most complete building of its kind in any educational institution.

The Rev. C. W. Walton, pastor of St. James, Columbus, Miss., was called to Memphis, Tennessee, recently to attend the funeral of his mother who died on October 16. Mrs. Walton has been a member of the Methodist Episcopal Church for forty years and was a consistent Christian. We extend to Brother Walton our deepest sympathy in this hour of sore bereavement.

Formal opening day at Gammon Theological Seminary takes place Thursday, November 12th. The address will be delivered by the Rev. Jesse Bowman Young, LL. D., formerly of Cincinnati Conference, now of Jacksonville, Fla. The address will be delivered before the united faculties and student bodies of Gammon Theological Seminary and Clark University, and also preachers and bible school workers of Atlanta and vicinity.

Mr. and Mrs. Samuel E. Miner, of Los Angeles, Cal., sailed from New York Wednesday, October 14. They go to Bombay, where Mr. Miner, an experienced commercial printer, will take up the work of the Methodist Publishing House. As a student Mr. Miner spent several years at Hillsdale College, Hillsdale, Mich., and Mrs. Miner was a student in the University of Southern California, until a short time before their leaving America.

The Plaquemine Colored School opened at

Plaquemine, La., on October 5, with Prof. S. S. Earls as principal, and Mrs. B. Baston, assistant. The enrollment is now 160. There is in connection with this school an Industrial Department for girls in charge of Miss M. L. Lewis of Atlanta, Ga. Miss Lewis, who is a graduate of the Tuskegee Institute, is, according to our informant, the first teacher to be employed out of the Jeanes Fund.

The National Publishing Board, with its headquarters located at Nashville, Tennessee, the Rev. R. H. Boyd D. D., General Manager, is the largest and most representative publishing enterprise conducted by Negroes in the world. During the last year this house put out 11,109,000 pieces of Sunday School literature, which was an increase over last year of 767,587. No one can go through this splendid plant without a feeling of pride and without congratulating the Negro Baptists upon their remarkable success.

A new issue of postage stamps suggested by Postmaster General Meyer has just been completed by the Bureau of Engraving and Printing, the object being to attain greater simplicity within artistic bounds. The new stamps are to be in the denominations of 1, 2, 3, 4, 5, 6, 8, 10, 15, 50 cents and \$1. In each case the portrait used is in profile, and the only decoration being laurel leaves on each side of the ellipse. The 1-cent stamp contains the head of Franklin, and all the rest the head of Washington. The colors are the reds and blues of the early stamps. There is a minimum of lettering.

Upon the removal, recently of Bishop Thoburn to Meadville, Pa., a reception was given in his honor by the Allegheny College, of which he is an alumnus, and by the Stone and State Street Methodist Episcopal Churches. The reception was largely attended by the townspeople, as well as the members of the churches. The occasion was made the public greeting of the Bishop in his new home. A brief program of welcome was in charge of Dr. T. L. Flood, formerly editor of the Chautauquan. Among those speaking, Dr. William H. Crawford, president of Allegheny College, represented the college, and the Hon. J. J. Henderson, of the Superior Court of Pennsylvania, the churches of the city.

According to the latest reports there are only two professions that the persistent American woman has failed to enter. She has not, as yet, got in the Marine Corps or the ranks of sailors, nor are there any female telephone or telegraph linemen. There are said to be 1,041 women architects, 3,373 clergymen, 786 dentists, 409 electricians, 84 engineers, 2,196 journalists, 1,010 lawyers, 327,614 teachers, 74,813 bookkeepers, 85,246 clerks, 946 commercial travelers, 1,207 officials in banks, 3,433 manufacturers, 19,998 packers and shippers, 86,118 stenographers, 22,556 telegraph operators, 323 undertakers, 545 carpenters, 167 masons, 1,750 painters and glaziers, 126 plumbers, 1,309 miners and 133 blacksmiths.

The Rev. S. R. Drake was the unanimous choice of his brethren of the British Methodist Episcopal Church of Canada, in session last month at Brantford, to succeed the late Rt. Rev. C. A. Washington as General Superintendent of the Church of Canada. The *Christian Guardian* of recent date contains an interesting write-up of the very successful career of this young Negro minister of the British Church. Mr. H. F. Logan is the Financial Agent. The history of the British Methodist Episcopal Church extends over a period of fifty years, the record to-day showing twenty-three churches, seventeen Sunday-schools, eight young people's societies, one bishop, seventeen preachers, fifty-eight stewards, seventy-seven trustees, sixteen superintendents, four hundred scholars, sixty officers, and fifty-nine teachers.

Under Georgia's new franchise law to be allowed to vote a citizen must have rendered honorable service in some one of the wars of the United States or the state of Georgia; or he must be lawfully descended from some one who has rendered such service; or he must be of good character and understand the duties of citizenship under a republican form of government; or he must possess a certain amount of education; or he must possess a certain amount of property. It is said that ninety-five per cent of the Negro voters will be disfranchised. *The Pittsburg Christian Advocate* remarks: "It is very questionable, however, if any provisions of law which favor of race prejudice will serve the desired end. Justice is a factor which can never be ignored in the framing of laws, whatever may be the local conditions."

Personals

The Rev. L. Tate has completed the new parsonage at Roseneath, Miss.

The date of the Basin Camp Meeting has been changed to November 4th, instead of October 27th. All are invited. The Rev. D. Ray is pastor.

Miss Fannie E. Adams, who lives in South Atlanta, Ga., and has been visiting her brother, J. W. Adams, at Cedar Bluff, Ala., after four weeks' stay, has returned to her home.

The pastor on the Yazoo City (Miss.) Circuit desires to express his gratitude to Misses Lulu Williams and Anna Hnil, for the handsome suit of clothes presented to him by them recently.

Mrs. L. L. Greene, Maeter W. H. L. and Miss Wilma Laura Greene, of Baker, La., have been visiting relatives and friends in St. Martineville, and are now spending a few days at Jeanerette, La.

The East Calvert Sunday School Convention will meet at Chappel Hill Methodist Episcopal Church, October 22nd to 25th. The Rev. M. A. Fuller, District Superintendent; the Rev. A. L. Gahriel, pastor.

Miss E. Vera Grimillion, after spending a pleasant summer in Franklinton, La., with her sister, Dr. E. N. Prescott, has returned to the Crescent City, and is now at 2309 Soniat Street.

Mrs. Lottie Paul and her three children, who are residents of Lake Charles, La., are now in the town of Verdunville spending a while with relatives, Mrs. Mina Washington and Mrs. Mandaburg, who are very ill now.

The rally at two of the churches on the Cedar Bluff (Ala.) Circuit was as follows: Gaylesville, \$6.21; New Hope, \$18.10; total, \$24.31. The good people of these two churches are to be commended for their efforts to pay their pastor, the Rev. Wm. Perry.

Rachnel Memorial Methodist Episcopal Church, at Helena, Ark., with its small membership, is progressing. One of its most faithful members is Taylor Duncan. Greenwood Methodist Episcopal Church is also having encouraging success. The Rev. J. W. Williamson has charge of both churches.

The Rev. N. R. Randolph, pastor, writes from Spider, La., that there will be a grand rally at Shady Grove Methodist Episcopal Church, November 15, 1908, for the benefit of the church. All the neighboring churches and pastors are cordially invited. The District Superintendent, the Rev. I. J. Johnson, is expected to be present.

The Rev. Wm. Josey, our pastor at Harriburg, Texas, recently united in the holy bonds of matrimony: Mr. Wileon Crosby and Miss Georgiana Green, Mr. Ruhe Thornton and Miss Clara Jones, Mr. Jim Smith and Miss Nettie Green, Mr. Spencer Washington and Miss Robbie L. Gray, Mr. Richard Woods and Miss Lizzie Fennel.

One church on the Red River (Tex.) Circuit, is getting in good shape for the Annual Conference. The District Superintendent, the Rev. J. I. Gilmore, has been paid in full. The Rev. H. Garrett, pastor, has made a splendid record in Red River County, and the people are anxious for his return. He has accomplished good work for the church this year.

The hearts of the Rev. and Mrs. A. P. Gilliard, of Savannah, Ga., were made happy on a recent evening by the coming in of a large number of friends bearing groceries to the amount of about \$10, accompanied by a puree. Pastor Gilliard is loved by his members and friends. He is deeply grateful to his friends for this expression of their esteem.

The parsonage of the St. Paul Methodist Episcopal Church at Clarkeville, Texas, was invaded by a company of members and friends, one night recently. Their visit was very highly appreciated by the Rev. and Mrs. J. P. Belcher, as their storehouse is, in consequence, well filled. The Rev. M. M. Thoma, Frank Latimore and others brought about this visit.

Sloan Street Methodist Episcopal Church, Texas, through the untiring efforts and influence of its pastor, the Rev. W. L. Duncan, has reduced a debt against it of over nine hundred dollars to six hundred dollars and a few cents this year. The officials and members are happy over the result. He is determined to clear the church of this great burden. The people honor their pastor and give him hearty co-operation.

The Annual Camp Meeting on the Gainesville District convened September 2-6, at Cleveland, Ga. The Rev. Z. K. Gowen, District Superintendent; Rev. R. B. McPherson, pastor. Doctor P. H. Travie, District Superintendent of the Griffin District, D. C. Richardson of Gillesville and N. J. Rose of the Griffin District, were the preachers. Both white and black attended the meetings. There were two conversions. Collection, \$49.72. Paid pastor, \$27.07.

The Rev. R. L. Dickerson, pastor, Jackson Street Church, Louisville, Ky., writes: "Our work is prospering wonderfully. Our church is in its highest state of progress. We are getting in a fine class of people. We have painted and frescoed the auditorium at a cost of \$400, and we have one of the finest auditoriums in the city. The people are coming. Our pipe organ, electric lights and frescoed walls make a very delightful combination. On Sunday, September 27, we lifted every debt on the church. So our church is out of debt for the first time in many years. Dr. G. G. Logan was with this membership Sunday, September 27, and preached a delightful sermon that made a profound impression on his audience."



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and nutritious
when raised with
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Baking
Powder

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powder made
with Royal
Grape Cream
of Tartar—
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"Each year the Lexington Conference Woman's Home Missionary Society endeavors to select as its representative to the National meeting, a woman whom it feels has been loyal and dutiful to the work of the society, whether in office or only a power behind the throne in the Auxiliary wherein she labors. So far the effort has not been in vain. Mrs. Lula E. Allen, the cultured and devout Christian wife of Dr. Allen, one of the leading physicians of Lexington, Ky., well deserves the honor of representing her conference at the National meeting in Philadelphia, October 21st, at 10 o'clock. She possesses such a strong personality and such great ability to paint in words her thoughts, that her descriptions are truly graphic, hence, the women who hope to attend the annual meeting in Springfield next June can not be censured if they are already anticipating her report. In short, we will simply hear echoes of the great National meeting. She has the prayers and best wishes of all concerned in the welfare of the work of the Lexington Conference. Mrs. Allen has not faltered in the lessons learned at Walden University, but reflects great credit upon her "alma mater" in her devotion and steady advancement in Christian and intellectual growth. We are praying for more such women in our Conference, who will make the sacrifice to simply aid our white sisters in their struggle to lift up ourselves. For a race is like unto a chain of any kind. "It is no stronger than its weakest link."—Mrs. M. A. Sissle.

The revival has closed at Robeline La., with four conversions and two accessions. The Rev. Mr. Hampton, of the Baptist Church, and the local preachers of the church at Robeline, Brothers Daniel Lewis and Geo. W. Norwood, assisted the pastor, the Rev. Geo. Thomae.

The revival on the Yazoo City (Miss.) Circuit began at Mount Olive Church, where there were twenty-two additions to the membership. At Rock Zion twenty-one souls were added to the church. St. James added twenty-three to the list, and the meeting continues, conducted by the Rev. A. M. Quinn, pastor.

"We have just closed a glorious revival here (Columbia, Miss.). The results were eight conversions and accessions. Dr. G. W. Smith, our District Superintendent, preached two strong sermons for us during the meeting. He is a wise leader, a strong preacher and he stands high in the estimation of this people. We raised during the meeting \$50; paid the pastor \$41.60. Our sister Baptist Church here took an active part in the meeting."—F. Smith.

"We have just closed at Mantua, Ala., the best revival that has been held on our charge in eight years. The Rev. T. S. Sanders, of Weet Green, and the Rev. Mr. Smith and Mr. Brooker, of the Colored Methodist Episcopal Church, assisted our pastor, the Rev. W. M. Storrs, who is a natural revivalist on any charge. Accessions to the church, twenty. We were assisted by the Rev. Mr. Sanders on the fourth Lord's Day in September. We baptized and gave the Lord's Supper to 152 persons."—J. A. Howard.

At Greenville, Ga., a very successful revival, the best in the history of the church for the last ten or twelve years, closed after three weeks ardent labor. The pastor was assisted by the Rev. J. O. Murphy and P. B. Gibson. District Superintendent J. S. Stripling preached one night and each Sabbath the pastor preached. The first Sunday in October, after the love feast, the pastor announced his text from the 10th chapter of the First Book of Corinthians, first and second verses. After the sermon eleven persons received Christian baptism. The third Sunday in September twenty-two were baptized at the altar, which makes a total of thirty-three. The first Sunday in October ninety-three persons partook of the Lord's Supper. Collection, \$6. The Rev. S. L. Deane, the pastor, is a tireless worker and the people's preacher. By his earnest work he is bringing the church to the front and Methodism is being indelibly stamped in the hearts of many.

SOUTH CAROLINA

Denmark Charge.—On the night of the 11th of October our beloved District Superintendent, the Rev. G. W. Cooper, preached to a very large audience at Sato, S. C. On account of our church being very small, the good people of Bethel African Methodist Episcopal Church let us have their church in order that the people might be accommodated. The house was literally packed and Brother Cooper preached to the delight of all. He filled our hearts with heavenly things while he unfolded the Scripture to us. On the 12th of October he held his fourth quarterly conference at Springfield Methodist Episcopal Church. The session was splendid. The reports were very good along all lines. We paid the District Superintendent our full, \$30.09. James A. Connelly.

Revival Notes

On the work at DeSoto, Miss., the revival effort closed with eighteen conversions. Raised \$38.90. The Rev. J. E. Webb is pastor.

The Rev. G. W. Baker, at Shuqualak, Miss., reports thirteen conversions. He was assisted in the recent meeting by the Rev. G. W. Hunt.

The revival just closed at Mason Chapel, McCrea, La., under the pastorate of the Rev. John H. Wile, with five conversions. The church is on the upgrade.

The ten-day meeting held by the Rev. W. H. Simmons, pastor at Bayou Sa-

rah, La., was the best of its kind held here in recent years. Twelve precious souls were converted and the end is not yet.

Glorious were the results on the Talladega (Ala.) Circuit—thirty-two conversions and thirty-nine accessions—the greatest revival in the history of this church. The Rev. G. W. Reeve is pastor.

In the services held recently at Winona, Miss., seventeen precious souls were saved. The pastor, the Rev. D. G. J. Dobson, was assisted by the Rev. J. Gillespie and the Rev. S. H. Nevils, District Superintendent.

Recent District Conferences and Conventions

LOUISVILLE DISTRICT.

The First District Missionary Convention of the Louisville District, Lexington Conference, was held at Leitchfield, Ky., September 28-29, 1908, by the Rev. G. G. Logan, D. D., of Holly Springs, Miss., Field Secretary Southern Division. Monday evening September 28, devotional service conducted by the Rev. J. S. Jones, after which the Rev. H. W. Tate, District Superintendent, of Louisville District, introduced the Rev. G. G. Logan, D. D., who addressed the convention. Subject, "The Work of the Foreign Missionary Society of the Methodist Episcopal Church." The address was impressive and enthusiastic, also, instructive, from beginning to end. At the close of the address a collection was taken for Foreign Missions. Tuesday, September 29, 1908, at 10 o'clock a. m., the convention assembled for what proved to be a great day in Leitchfield, Ky., for our Methodism. Devotional services conducted by the Rev. L. A. McCoy, of the Baptist Church. Excellent papers were read by the Rev. W. L. Noel, subject, "The Beginning of Protestant Missions," and the Rev. J. H. Bowling, subject, "Africa." Next came another great address by Dr. Logan, at the close of which the Rev. J. W. Robinson, D. D., of Covington, Ky., led in an earnest prayer for the Missions and missionaries of the Church. A paper on "India, Its Locality and Most Important Needs," was read by the Rev. H. W. Tate, District Superintendent. A collection was taken and the convention adjourned to meet at 2:30 p. m. At this hour devotional service was conducted by the Rev. J. W. Robinson, D. D. A paper on "Japan and Korea" was read by the Rev. M. S. Johnson, pastor at Leitchfield. The Rev. R. L. Dickerson, D. D., delivered a very excellent address on "Our European Missions; paper, "St. Paul as the Great Foreign Missionary," by Mr. Herbert Bruce, of Leitchfield; address, "Our Duty to the Missionary Society," by the Rev. J. H. Ross. We were then favored with an address by the Rev. J. W. Robinson, which was well delivered, full of instruction, enthusiasm and religious fervor. Collection was then taken. At 7:30 p. m. a large audience assembled. Devotional services conducted by the Revs. W. L. Noel and J. H. Bowling. A great outpouring of the Holy Spirit was witnessed during this service, at the close of which the Rev. R. L. Dickerson, D. D., preached a great sermon which inspired and electrified the great audience present. The Rev. J. W. Robinson addressed the convention on behalf of the Lexington Conference Academy, informing us of the purchase by the Conference Board of a very excellent location in Lexington, Ky., with buildings well worth double the price to be paid, ready for use, at a cost of \$31,000. This was glad tidings to the Louisville District and was cheered by the great audience, and we will now go to work more earnestly than ever to make our Conference Academy Day, November 29, 1908, a great financial success, and not only raise our full apportionment for this cause, but more. A closing address by Dr. G. G. Logan made us feel that that he was just now at his best. Quite a number of the pastors reported their Foreign Missionary money to Dr. Logan and received receipts for same. After the reading of resolutions of commendation and thanks, the convention adjourned to meet again next week subject to the appointment of

Dr. G. G. Logan, Missionary Secretary, and the District Superintendent. The City School of Leitchfield was closed during the convention, and teachers and pupils attended the entire day. The pastor and people spared no pains to make the convention a success and our stay among them pleasant.—J. H. Ross.

INDIANA DISTRICT.

The Indiana District Missionary Convention convened at Rushville, Ind., October 5-6, 1908, the Rev. Dr. G. G. Logan, chairman, and the Rev. H. H. Hinton, District Missionary Secretary, acting secretary. The convention was called to order by the District Superintendent, the Rev. D. E. Skelton, and in the absence of the Rev. Dr. Logan, the Rev. T. R. Prentiss was elected chairman pro tem., and conducted the first day's session. The following pastors of the district, together with a number of delegates from the respective charges, constituted the membership of the convention: Revs. J. S. Bailey and T. R. Prentiss, of Indianapolis; Chas. Jones, of New Castle; I. F. White, of Anderson; H. H. Hinton, of Connersville; and J. T. Leggett, of Rushville. The convention was well attended by members of the Church and friends and was full of interest and information from beginning to end. The welcome address was delivered by Miss Fanny Mae Ramey; response by the Rev. I. F. White. The Rev. J. S. Bailey preached a very able sermon from Isaiah 66: 13, subject, "God's Comfort to the Church." Very able addresses were delivered by the Rev. I. F. White, "The Great Commission;" the Rev. Chas. Jones, "Beginning of Foreign Missions;" Dr. D. E. Skelton, "Africa;" Mrs. J. T. Leggett, "South America;" Miss Myrtle Ferguson, "India;" Miss Etta Daniels, "The Call for One Hundred Missionaries;" Mrs. E. Herrington, "Our Missionary Literature." Dr. G. G. Logan, in the course of the convention, made talks on the various mission fields, but the climax was reached in his address the last evening on the subject of "General Missions," in which he swayed his audience at will and appealed in sympathetic tones for the cause that lay so heavily upon his heart. His impressions were indeed lasting and the convention felt wonderfully graced by his presence. The following is the order of the Missionary Collection taken: Indianapolis, Simpson Chapel, \$15; Barnes Chapel, \$3; Anderson, \$5; New Castle, \$8; Connersville, \$11; Rushville, \$10; total \$52. Among the visitors introduced to the convention were the Rev. Mr. Shoemaker, of the Baptist Church; Mrs. J. T. Leggett, President of the Lexington Conference Woman's Home Missionary Society; Mrs. C. M. Ross, President of the Indianapolis District Woman's Home Missionary Society; Mrs. I. F. White, Anderson; Mrs. W. H. Heston, and Mrs. Reuben Smith, of New Castle; Mrs. M. Mason, of Connersville; Miss Cora Smith, teacher in the Public School of Rushville. Very appropriate resolutions were adopted commending the Rev. Dr. G. G. Logan, the Field Secretary of the Missionary Society and chairman of the convention, the Rev. Dr. D. E. Skelton, the District Superintendent; the Rev. H. H. Hinton, District Secretary, and the pastor, the Rev. J. T. Leggett, and his wife, the Rev. Mr. Shoemaker, and the good people of Rushville, all of whom deserve high commendation.—H. H. Hinton.

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Free to You and Every Sister Suffering From Women's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I knew that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your own entire free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
Oct. 29-Nov. 1—	Tupelo.	Pontotoc, Miss.
Nov. 10-15—	Greenville.	Shelby, Miss.
Nov. 18-24—	Aberdeen.	Baldwyn, Miss.
Nov. 19—	Holly Springs.	.....
.....	Water Valley.	Miss.
Nov. 25-29—	Starkville.	Ackerman, Miss.
Nov. 25-29—	Clarksdale.	.....
.....	Clarksdale.	Miss.
Nov. 26-29—	Greenwood.	Pickens, Miss.

CONVENTIONS.

- Oct. 27-29—Tupelo District Woman's Home Missionary Society, and Sunday School Convention, Pontotoc, Miss.
- Oct. 29-Nov. 5—Thirty-ninth annual meeting of the General Executive Committee, Woman's Foreign Missionary Society, Cincinnati, Ohio.

Special Notices

SAVANNAH CONFERENCE.

To those who expect to attend the Savannah Conference: Purchase your tickets into Greenville, Ga., by way of the Central of Georgia R. R., and you will not have any trouble, but get off at seat of the Conference.—S. L. Deas, Pastor.

CLARKSDALE DISTRICT.

To the Epworth League Chapters: Dear Leaguers—I hope you have seen the request of Dr. Penn, asking each Leaguer for five cents for General Epworth League expenses. Presidents—See to it that your Chapters come up to the request. Brother Pastors—See that your Leagues report in full. Dr. Penn will send vouchers for the same. Send it in at once and remove the embarrassment from the General Office. I will visit each charge in the district on the following dates: Ruleville, Oct. 27; Clarksdale, 28; Clarksdale Circuit, 29; Coahoma, 30; Minter City, November 2; Bedford, 3; Webb, 4; Philipps, 5; Mormy, 6; Towne's Chapel, 10. Dear Brother Pastors—Please notify the Leagues of my coming. I will expect a collection from each Chapter for expenses.—Chas. W. Butler, District President.

District Rounds

LITTLE ROCK DISTRICT

FOURTH ROUND

Batesville Cir., Nov. 1-2; Batesville, 8-9; Jacksonport, 14-15; Newport, 22-23; Lonoke, 28-29; Hazen, 30; Hensley, Dec. 5-6; Sweet Home, 13-14; Little Rock Cir., 19-20; Rock St., and N. Little Rock, 25-26; White Chapel, 27-28; Hot Springs, Jan. 3-4; Wesley Chapel, 10-11. Now, brethren, I trust you will have full reports at the conference. We must not fail for in proportion as we fail the church fails. Some of you are behind in your benevolence. I trust you will begin to bestir yourselves on this line. Don't forget your promises to me for the repairing of our SOUTHWESTERN building. Brethren, let us feel that both the SOUTHWESTERN and the building is ours and does not belong to the editor. Dr. Jones' work is just like any other Methodist preacher's work; if a pastor succeeds, it's because the members of his church stand loyally by him and this is also true of the edi-

tors of our church papers, if they succeed it will be by the subscribers and workers standing loyally by them. We are all members of Dr. Jones' church and he is having a rally among his members to build a permanent home for that faithful old pastor who has served us for more than thirty years. Now since this is true let each pastor on the Little Rock District raise the amount that has been apportioned to his charge and send the same to Dr. Jones at once. Brethren, don't forget Home Mission and Church Extension Day. We are expecting Dr. Thomas to be with us during the month of November; let each brother plan big things for him. Brethren, let me urge upon you to raise all of your apportionments. W. S. Sherrill, District Superintendent.

GAINESVILLE DISTRICT

FOURTH ROUND

Madison and Monticello, Nov. 19; Winfield, 14-15; Lake City, 15; White Springs, 16; Gordon, 21-22; Newbell, 22; Lacross, 23; Noble Hill, 26; High Springs, 27; Haynesworth, 28-29; Hague, 29; Branford, 30; Live Oak, Dec. 1; Ft. White, 4; Mikesville, 5-6; Trenton, 7; Old Town, 8; Fanning, 9; Pineville, 10; Archer, 11; Pleasant Plains, 12-13; Newberry, 13; Sanpaulaski, 20; Cedar Key, 26-27; Otter Creek, 28; Bronson, 29; Levyville, 30; Liberty Hill, Jan. 3; Arredondo, 4; Mars Hill, 5; Gainesville, 8-10; West Gainesville & Newman's Lake, 10. Wear Fellow Workmen: The end of our Annual Conference year is fast approaching. I will have to hold a number of quarterly conferences during the week; kindly arrange to be present on time and urge a full attendance of the officers and see that the reports are in good shape. Send the names of the new subscribers for the SOUTHWESTERN and the collection for the Advocate Building Fund. Read carefully the questions that are asked at the fourth quarter and be prepared to present the proper answers.

J. F. Elliott,
District Superintendent.

Recent District Conferences and Conventions

MUSKOGEE DISTRICT

The fourth session of the Muskogee District Conference was held in Wetoka, Okla., July 31 to August 3. District Superintendent D. G. Franklin presided. Opening services conducted by R. Riley, assisted by S. N. Smith and R. R. Powers, after which an organization was effected; the following officers were elected: A. W. Talbert, secretary; C. R. Ross, assistant; Walton Brown, statistician; Paul Prewett and S. N. Smith, assistants. A. R. Norris, W. Brown and S. N. Smith were appointed on the examining committee for local preachers' license. Committee on Home Mission Work were as follows: Mrs. L. S. Jones, John Lee, P. Prewett, Mrs. L. Johnson, H. Bly, Mrs. A. A. Johnson and Mrs. F. Thompson. Program Committee consisted of the following: A. W. Talbert, W. Brown and E. P. Blakmore. Committee on resolutions were: A. Riley, L. L. Lee and W. Brown. E. P. Blakmore, W. L. Thompson, L. L. Lamb and Miss Hattie B. McKay constituted the Epworth League Committee. All officials were present and made encouraging reports. Rev. Norris preached the Annual Sermon. Among the visiting friends were Rev. W. F. Smith, D. D., District Superintendent, of the Guthrie District; Rev. R. R. Powers, of Guthrie; R. B. Ball, of the Baptist Church; Miss Elora Franklin, daughter

Straight University.

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Write for Illustrated Catalogue.

REV. S. G. BUTCHER, President.

ter of our District Superintendent; Dr. Edward R. Vaughn, of the Theological Department of Western University, Quandora, Kansas, and Rev. R. S. Lovinggood, of Samuel Huston College, Austin, Texas. Miss Franklin favored the Conference with a beautiful solo. There were several strong sermons preached. The Epworth League rendered a spley program, participated in by Prof. K. B. Polk and wife, Miss H. B. McKay, Prof. Henderson, Misses A. E. Franklin, M. E. White. The committee on license recommended Brother L. Lamb for license to preach. He was also recommended for a scholarship in Gammon Theological Seminary, Atlanta, Ga. The officers elected for the Epworth League for the ensuing year are: E. P. Blakmore, district president; R. B. Polk, first vice; Mrs. M. A. Watkins, second vice; Mrs. M. F. Thompson, third vice; Mrs. Carrethia Barnett, fourth vice; Mrs. L. A. Tyson, corresponding secretary; Mrs. Beatrice Powell, recording secretary; J. A. Henderson, treasurer; Mrs. E. B. Johnson, president Junior League. The Conference adjourned Sunday with a good Sunday school, a rousing love feast and three helpful sermons by Rev. D. G. Franklin, D. D., Dr. W. Brown and Rev. D. A. W. Talbert. A collection of \$152.62 was taken. The Conference was quite a success.—Mary E. Jones.

FORT SMITH DISTRICT

The Fort Smith District Conference, Epworth League and Sunday School Convention convened in Vnn Buren, Ark., September 10-13, 1908. As we reached the seat of the convention all eyes were centered upon one of the most magnificent structures on the Ft. Smith District. We cannot compliment the Rev. Stephens and his loyal members too highly for what they have done towards completing and beautifying their church and to-day Van Buren can boast of having the most complete, the finest brick church on the district or in the conference. Therefore the fact has been fully revealed that Rev. Stephens is the right man in the right place. We are glad to say that the delegates were on hand the day preceding the opening of the conference. On Wednesday evening, 8:30 the welcome address was delivered by Miss Minnie Brady with eloquence and thought. Also there were many papers by the members of the church on behalf of the church and city, and the response was given on behalf of the ministerial delegation by the Rev. Mr. White, which was a treat to all who heard him. Of course the Rev. Mr. White is at home when placed on program to speak or debate, and as an orator he held the audience spellbound. After which the missionary sermon was preached by the Rev. F. J. Jacobs, pastor at Fayetteville. Of course the Rev. Jacobs was at home when he appeared before that body of Christian men and women. He held the audience at command from start to finish with his logical manner of sermonizing and his fervent manner of delivery. Thursday at 8:20 a. m. devotional services were conducted by

the Rev. W. B. Smith with spirit and brotherly love. Souls were made to rejoice; after which the roll was called and many answered to their names. Then the District Superintendent took the chair. The Rev. Wm. White was elected secretary. Miss W. D. Evans assistant. The District Superintendent reported the work of the district to be in good and prosperous condition. The Fort Smith District should be proud to know it has such a broad, hearted man, one who is putting his time in the work to make the district stronger along all lines, financial and spiritual, than ever in the history of the conference. We all feel satisfied that the Fort Smith District knows no defeat with such a Christian gentleman as its present District Superintendent at its head. It was the pleasure of the delegates and pastors to rally to the command of their beloved Superintendent, raising \$165 on the table and bringing up round reports on benevolences, so the district is in hearty co-operation with its energetic Superintendent. The most crowning feature of the occasion was the arrival of Dr. J. M. Cox, president of Philander Smith College. Friday, the 11th, 8:30 p. m., was the anniversary of the D. J. by Rev. J. M. Cook, D. D. The occasion was one that aroused a sense of duty in the hearts of all who witnessed it. Dr. Cox spoke at length, but his conclusion was to the regret of the audience and their appreciation to him was shown in dollars and not in words at the collection table, for our worthy Philander Smith College, of which Dr. Cox is president. We had many sermons by the different pastors, all of which were of the highest type and a spiritual benediction to all. Rev. F. J. Jacobs, District President of the Epworth League, made a stirring address along the line of his work and enthused all who heard him, and to the delight of all he was re-elected for the ensuing year. So the Fort Smith District Conference and Epworth League and Sunday School Convention closed with the most successful years work in the history of the district. A resolution was passed and read from the conference to pastor and members and friends as a note of thanks for their hospitality.—Reporter.

Doings of the Workmen

ALABAMA

Lafayette Circuit.—District Superintendent J. A. Holliday held my fourth quarterly conference October 11, 1908. Reports showed progress on all lines. Raised for pastor \$59; paid Superintendent, \$20. Resolutions were drafted which were in part a request that the pastor, the Rev. J. W. Paul, be sent back for another year and that the Superintendent, the Rev. J. A. Holliday, be returned to the Opelika District. J. W. Paul.

FLORIDA.

Bradentown.—Sunday, September 27, was a high day at Mt. Pleasant Methodist Episcopal Church, of which the Rev. J. S. Bartley is pastor. We had a rally to raise money to enlarge

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Hearken to the words of Mrs. Mattie Campbell, of Hatchett, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

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Try Cardui.

our church. We had success. Raised \$44. On Monday night we had a voting contest and raised \$81, which went to the cause above named. Mrs. Louise Richardson, captain of Club No. 1, and Mrs. N. P. Hamilton, captain of Club No. 2, did their best. They were hindered somewhat by rain. Mr. N. P. Hamilton was master of ceremonies on Monday night. A good program was rendered. Mrs. Maggie Williams presided at the organ. Prayer by the Rev. J. H. Robinson, pastor of the African Methodist Episcopal Church. Prof. H. M. Moore spoke to the delight of all. The Rev. G. W. Jones, pastor of the Baptist Church of this city, delivered the address of welcome. The voting contest was held at the Baptist Church. The contest between six young men, viz., the Rev. J. L. Lee, Messrs. Rogers, Covington, Adams, Webb and Knight. It was a popularity contest and the Rev. J. S. Lee was the victor with Mr. G. D. Rogers a close second.

G. D. Rogers.

GEORGIA.

Lawrenceville.—Last Sunday the District Superintendent closed his fourth quarterly conference, which was the best in the history of the charge. The pastor, the Rev. M. W. Burch, is the man for this place. He has won the confidence of all the people, white and black, and the quarterly conference voted unanimously for his return another year. Saturday the District Superintendent, the Rev. Z. K. Gowen, B. S., was in the chair, and presided with grace and dignity. Reports were in fine shape and both the pastor and Superintendent Gowen were pleased. The Rev. Mr. Gowen preached on Sunday and at the conclusion of his sermon, men and women were weeping and praising God. Collection, \$40.

H. C. Kemp.

MISSISSIPPI

Anniston.—The fourth quarterly conference was held on the Oxford Charge, October 1-4, District Superintendent J. W. Thomas, presiding. All the officers were present with written reports. The quarter was quite a success. Paid Superintendent \$11.10; pastor, \$68.16. Our church has been in charge of the Rev. R. B. Romans since July 1, 1907, at which time the

Rev. L. W. Goodson died, and we began to look around for a pastor to supply us until conference. The Rev. Mr. Romans came to us fresh from Gammon Theological Seminary, and has proved himself the man for the place. Though quite young, yet he went to work as a veteran, and the church has progressed along all lines. The Sunday School, Epworth League and Ladies' Aid Society have increased in every department and the outlook still is very bright. We are now preparing for annual conference and sincerely hope he will be returned for another year. Lewis Bailey, Secretary.

Desoto.—The Ladies' Aid Society at this place is doing commendable work. It has a membership of eighteen and all are faithful workers. This charge is succeeding nicely under the pastorate of the Rev. J. E. Webb, who seems adapted to labor in this particular field, and request is made for his return. T. A. Howe.

Meadville.—On October 11 at St. James Church the fourth quarterly conference was held by our District Superintendent, who preached two splendid sermons on Sunday, and administered the Holy Sacrament to 52 communicants. Paid the District Superintendent, \$29; total raised \$40. The pastor has been paid \$72. At two o'clock Sunday afternoon the funeral service of Mrs. Cameron was held, attended by the pastor and District Superintendent. W. M. Herman.

Gunnison.—Wesley Methodist Episcopal church is still on the upward march. On September 9 at 8 o'clock p. m. a storm struck our vicinity, but no harm followed. We discovered it was a band of members who brought many pounds of good things that caused us to rejoice. We hardly know how to thank them for their kindness. May their barns and store rooms be filled with plenty. The band was led by J. E. Walker and James Slaughter, James Parnell, Ben Castel, Mose Williams and Sister Mandle Slaughter. God bless the good people of this town. B. L. Roberts, Pastor.

Roseneath.—The third quarterly conference for the Roseneath Charge convened on the 19th and 20th of September. In Wesley Chapel Methodist Episcopal Church, Dr. A. J. McNair, District Superintendent, called the conference to order, and after reading and prayer, M. M. Holston was elected secretary, after which the regular business of the conference was taken up. Reports from stewards, class-leaders, etc., indicated success along all lines of church work. Received for pastor, \$105; for District Superintendent, \$20; for benevolent causes, \$2.75 on parsonage and furniture, \$75; total during quarter, \$202.75. The District Superintendent preached two strong and profound sermons on Sunday. Two were received into full membership. Communicants, 39. On Wednesday night, October 1, after all had retired there came a host of friends to our new four-room parsonage, who loaded our tables with groceries of various kinds, amounting to about 300 pounds. For which thoughtfulness the pastor and family are indeed grateful. R. L. Tate, Pastor.

Pelahatchie.—At Little Zion Church the fourth quarterly conference was held Saturday, October 3, by the Rev. Dr. A. J. McNair. Thirty-six class-leaders reported, 2 local preachers, 3 Sunday School Superintendents and one Epworth League president, together with the pastor. All reports were highly commended. This was said to be one of the best conferences ever held on the circuit. Eighty-six souls had been brought into the churches. During the last two months and a wave

of revival spirit is still on. This circuit suffered a great loss in the destruction of one of its best churches, which was burned May 14, 1908, but we have replaced it with a better and more modern building, and are now holding our regular services in it, though not finished. But with this and the low price of cotton the circuit is determined to pay up their pastor and to raise all other accounts, and besides every dollar of our benevolent claims and roll up a good list of subscribers for the SOUTHWESTERN. The quarterly collection was \$74.10. Superintendent paid up in full.

P. H. Davis.

Pearlington.—At Holmes Chapel the third quarterly conference convened September 14, the Rev. D. D. Duke, District Superintendent, in the chair. This was indeed a pleasant quarter and the church was greatly revived. The Rev. Mr. Duke preached nine able sermons. He found a great many of the good people of Pearlington standing by the church and pastor. Raised \$10.80. A nice reception was given on the night of the 11th, led by Misses Holmes and Isaac. W. Woods, Pastor.

Winona.—Our fourth quarter was held October 10-11, with the Rev. S. H. Nevils, District Superintendent, in the chair and the majority of officials present with written reports. The District Superintendent preached two able sermons on Sunday to large audiences and assisted by the pastor, administered the Lord's Supper to eighty-eight communicants. Raised in the quarter, \$24; total raised this quarter, \$172.

G. J. Dobson, Pastor.

TENNESSEE

Binghampton.—Our District Superintendent, the Rev. J. M. Lyte, held the fourth quarterly meeting on this work with good results. Superintendent Lyte and the pastor, the Rev. Wm. Neal, are held in high esteem by this people, who are working to make a full report at the Annual Conference along all lines.

TEXAS

Lodi Circuit.—The fourth quarterly conference was held at Gethsemane Methodist Episcopal Church, October 10-11, by the Rev. J. O. Williams, District Superintendent. Reports showed marked improvement along all lines. On Sunday the Superintendent preached two helpful sermons. Paid the Superintendent in full, \$130; paid pastor \$97. E. Micheaux, Pastor.

Harrisburg Charge.—My fourth quarterly conference was held at Trinity Methodist Episcopal Church, Harrisburg, October 3-4. Our District Superintendent, the Rev. J. M. Johnson, presided. Reports showed improvements on all lines of church work. On Sunday the Superintendent preached two excellent sermons and administered Sacrament to 42 persons; also baptized one infant, the granddaughter of the pastor, little A. L. Dearmon. Raised during the quarter, \$42. Paid the Superintendent \$10. The street cars are now running from Houston to Harrisburg, which makes the outlook for this place better.

N. M. Joseph, Pastor.

Marshall.—A storm party visited the parsonage of the Rev. J. E. Beale and left many things for the family's use. The pastor was away visiting the Lodi Circuit with Rev. E. Micheaux and his family was somewhat fearful as to what was happening when they heard the singing of the party. The company was composed of Misses Virgia Smith and Emily Jones; Mesdames Lula Copeland, Patsy Jones; L. Morris and Annie Green; Brothers Geo. Jones, Isaac

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Taylor and others. The pastor on behalf of himself and family thanks the friends for their kindness.

Recent District Conferences and Conventions

GAINESVILLE DISTRICT

The thirty-second annual session of the Gainesville District Conference met at New Newbell Church, Gordon, Florida, September 24, 1908, the Rev. J. F. Elliott, District Superintendent, presiding. Sacramento was administered by the Superintendent, assisted by the Revs. J. E. A. Keeler, T. E. Dubose, H. Hawkins and A. Williams. The Rev. L. C. Foster was elected secretary; H. Hawkins, treasurer; J. B. Wilson, statistician. The report of the District Superintendent was an excellent one in which he paid quite a compliment to his predecessor, the Rev. O. F. Niblack, for the splendid condition he left the district in. The report showed the district in a very healthy condition. The reports from the pastors were very good, some were excellent. There were several visitors, namely, Miss Bessie M. Garrison, National Organizer of the Woman's Home Missionary Society; Mrs. M. McLeod Bethune, president of the Girls' Industrial School of Daytona, Fla.; the Rev. Z. D. Limbric, fraternal delegate of the Ocala District; Mrs. A. E. Jenkins, president of the Woman's Home Missionary Society, Florida Conference; the Rev. T. W. Williams of Ocala; Dr. J. Harvey Smith, of Jacksonville; Mrs. L. F. Farnell and Mrs. M. A. Gibson, of Live Oak. The conference sessions were quite interesting. The District Superintendent showed his ability in managing the affairs of the conference and was highly complimented. Solos by Mrs. L. F. Farnell, of Live Oak, Fla. Recitations and papers by Mrs. M. A. Gibson of Live Oak, Miss G. W. Rowe, Miss Minnie Neal and Miss Pearl Hill. Several persons were licensed to preach and several were recommended to the Annual Conference for reception on trial, and one, the Rev. Mack Parnell, for ordination.

The sermons during the week were very good; each was filled with the Spirit and delivered with much earnestness by the Revs. H. R. Gibson, L. C. Foster, E. Martin and L. C. Limbric. The Pastors' Council was one of the main features of the conference, in which peace and harmony prevailed. The discussions of the conference were conducted in the spirit of brotherly kindness, in which the following brethren took part: The Revs. S. A. Huger, J. E. A. Keeler, T. W. Williams, A. B. Young, T. E. Dubose, H. Hawkins, A. Williams, John McHenry, O. F. Niblack, A. Miles, G. M. Hearst. Sunday was a high day in Zion. Crowds gathered from everywhere, seemingly and church and grounds were filled with people. The Sunday school was conducted by Bros. F. Welch and W. W. Sullivan. The Love Feast was at scorching heat; it was led by Revs. A. B. Young and G. M. Hearst, a glorious meeting. The 11 o'clock sermon was preached by the Rev. J. E. A. Keeler, text John 12:20: "Sir, we would see Jesus." The preacher showed his ability in handling such a subject in such a masterly way. The Rev. T. W. Williams preached one of the ablest sermons of the conference at 3 o'clock from Heb. 10:20, "By a new and living way." It was logical, profound and spiritual. The Rev. H. Hawkins, the Gainesville District thunderbolt, preached from Matt. 13:47. Resolutions of thanks were read. Collected, total, one hundred dollars. All praise to the people of Gordon for their hospitality. Thus closed one of the greatest sessions of the Gainesville District, with every department of the church looked after.

FORREST CITY DISTRICT

The Forrest City District Conference Epworth League and Sunday School Convention met at Union Grove Methodist Episcopal Church on the Palestine (Ark.) Circuit, August 20, 1908, with the Rev. L. G. Hodges, District Superintendent, in the chair. The Rev. W. A. Smith was elected secretary; assistants, Wm. Green and J. T. Hawkins, statistical secretary. T. M. Thornton, treasurer; Samuel Nelson, reporter to the SOUTHWESTERN. The Rev. W. S. Sherrell, Superintendent of the Little Rock District, and the Rev. W. H. Simpson of Newport, were introduced. The District Superintendent read his report, which showed that he had been awake to every interest of the church. The forenoon of each day was given to the work of the District Conference, and afternoon to Sunday School and League. The pastors made good reports. Souls were being converted, new churches are being built and old ones repaired. The benevolence collection came up all right. The local preachers also made good reports and paid \$1.00, the rule in this conference. At 12 M. the Rev. W. H. Simpson preached a strong, forceful sermon from Eccle. 3:20 v., after which the Lord's Supper was administered. In the afternoon the Sunday School and Epworth League convened with District Superintendent L. G. Hodges, president, in the chair. The treasurer's report showed that \$17.93 had been received on part of the League and \$12.50 had been paid out. Papers were read and discussed. The reports of local preachers were good. The second day the devotions were conducted by the Rev. Mr. Fields. Fleacher Smith was recommended to the Annual Conference for admission on trial; James R. Greene, Tennie V. Vinyant, Marshall Adams were recommended for license to preach. Recommended for orders: S. T. Green and M. A. Green. The motion that J. W. Jackson and R. H. Weaver surrender their parchments to the District Superintendent was carried. The Rev. G. G. Logan, Field Agent of Foreign Missions; Prof. W. B. Long, of Philander Smith College; the Rev. C. W. Whitehead, president of State Epworth League and the Rev. Mr. Willis, of the Baptist Church, were introduced. The motion that the monies sent by the General Church to the District Superintendent be paid to the poor preachers on the Forrest City District was carried. Hon. J. F. Hodges and the Rev. Leach, of the Colored Methodist Episcopal Church, were introduced. Monies raised during the conference, \$605.35. Sermons during the conference by Simson, Hatchett, Burrus, Johnson and Fields. The Rev. Wilson knows how to entertain a conference. The next District Conference goes to Scott Valley, Marianna, Ark.

Samuel Nelson.

WASHINGTON CONFERENCE

The Washington Conference Woman's Home Missionary Society held its eighth annual meeting in Sharp St. Memorial Methodist Episcopal Church, Baltimore, Md., October 2-4. Mrs. Jno. A. Holmes, presiding. Twenty officers and twenty-five delegates were present. The report of the Corresponding Secretary showed great advancement in the work along all lines. Five new auxiliaries have been organized by our local organizers, Mrs. S. B. Holmes and E. J. Cummings. The Treasurer's (Mrs. Fannie M. Clair) report showed an increase of \$115.29 over last year's receipts. The Society paid this year \$152.10 for scholarships in Industrial Homes. The total amount of money raised for all purposes was \$1,444.10.



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Next session opens Sept. 28, 1908. For further information, write, J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

Much of this was spent for local work in our churches. We feel to have God's approval in this noble work for humanity. Annie R. Johnson, Corresponding Secretary.

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Doings of the Workmen

MISSOURI

Armstrong.—Our third quarterly conference was held October 11 by the Rev. A. H. Higgs, District Superintendent. He found peace and harmony prevailing throughout the charge. Paid the pastor during the quarter, \$84.23; paid the District Superintendent in full. District Superintendent Higgs is to return in the near future to lecture in the interest of the SOUTHWESTERN. H. T. Reese, Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. DINAH WELLS.

Dinah Wells, a member of Mal-lallen Church, Marshall, Texas, died Wednesday night, September 23. She was a valiant hearted soldier in the army of God, and was more than 90 years old. She was the widow of the Rev. Elijah Wells, one of the old pioneer preachers. The Rev. J. E. Beale conducted her funeral. She is survived by a number of relatives.

MITCHELL.—On May 18th, Isalah Mitchell, a member of St. Paul Church, Tupelo, Miss., died. He was 22 years of age two months and 16 days was converted during the pastorate of the Rev. W. H. Whitlock on the Athens Circuit in 1902. He, his father and mother moved to Tupelo, in 1907, where he lived to the day of his death. The Rev. J. W. Walton officiated.

DIXON.—Robert Clayton, the only son of the Rev. and Mrs. J. O. Dixon, of Selmer, Tenn., was born Sept. 21, 1907, and died Aug. 28, 1908. His life was of short duration, 11 months and 7 days. The entire circuit join the young couple in their very great sorrow. The precious remains were laid to rest in Greenwood Cemetery at Clarksville, Tenn. The funeral services were conducted by the Rev. J. F. Gardner, pastor of St. Peter African Methodist Episcopal Church. —B. J. Meredith, District Superintendent.

CLARK.—Mary J. Clark, beloved daughter of the Rev. and Mrs. E. H. Clark, was born May 2, 1884, and converted at Hahnville, St. Charles Parish, La., in 1894 in the revival conducted by her father. She died Oct. 4, 1908, leaving a father, mother, 5 brothers and 2 sisters and other relatives to mourn their loss. She was a resident of New Orleans, and had been ill for some time. She indicated that she wished to see her father once again before dying. She was granted the request, being brought to her father's home on Sept. 27, 1908. She died early Sunday morning Oct. 4. She was a member of St. Matthew Church, Algiers, La.

LOVE.—On Sept. 16, 1908, the Rev. Beatrice Love died, at the home of his brother, Prof. A. Love, Hernando, Miss. Brother Love was a student of Gammon Theological Seminary and a member of the Upper Mississippi Conference. He was a member of the Methodist Episcopal Church for half of his life. During nine weeks of suffering he was always cheerful. The funeral was conducted by the pastor, the Rev. W. A. Rogers.—Jno. W. Jones.

HUNT.—On Monday, October 5, 1908, Mrs. Jennie Hunt, of Farmington, Mo., passed to her reward. She was at church Sunday and Sunday night. Her voice was heard in earnest prayer. Monday morning before arising she was talking to her husband about many things. He left the room and when he returned she was cold in death. A large concourse followed the remains to the last resting place.—C. C. Smith, pastor.

That our American forests abound in plants which possess the most valuable medicinal virtues is abundantly attested by scores of the most eminent medical writers and teachers. Even the untutored Indians had discovered the usefulness of many native plants before the advent of the white race. This information, imparted freely to the whites, led the latter to continue investigations until to-day we have a rich assortment of most valuable American medicinal roots.

Dr. Pierce believes that our American forests abound in most valuable medicinal roots for the cure of most obstinate and fatal diseases. If we would properly investigate them; and in confirmation of this conviction, he points with pride to the almost marvelous cure effected by his "Golden Medical Discovery," which has proven itself to be the most efficient stomach tonic, liver invigorator, heart tonic and regulator, and blood cleanser known to medical science. Dyspepsia, or indigestion, torpid liver, functional and even valvular and other affections of the heart yield to its curative action. The reason why it cures these and many other affections, is clearly shown in a little book of extracts from the standard medical works which is mailed free to any address by Dr. R. V. Pierce, of Buffalo, N. Y., to all sending request for the same.

Not less marvelous, in the unparalleled cures it is constantly making of woman's many peculiar affections, weaknesses and distressing "rangements," is Dr. Pierce's Favorite Prescription, as is amply attested by thousands of unimpeachable testimonials contributed by grateful patients who have been cured by it of catarrhal pelvic drains, painful periods, irregularities, prolapsus and other displacements caused by weakness, ulceration of uterus and kindred ailments, often after many other advertised medicines, and physicians had failed.

Both the above mentioned medicines are wholly made up from the glyceric extracts of native medicinal roots. The processes employed in their manufacture were original with Dr. Pierce, and they are carried on by skilled chemists and pharmacists with the aid of apparatus and appliances specially designed and built for this purpose. Both medicines are entirely free from alcohol and all other harmful, habit-forming drugs. A full list of their ingredients is printed on each bottle-wrapper.

BRIDGES.—On Friday, Oct. 3, 1908, Albion Bridges, a faithful member of St. Paul Methodist Episcopal Church, Farmington, Mo., went to his reward, after suffering for more than six months.—C. C. Smith, pastor.

JOHN.—Rosa John, of Sildell, La., departed this life October 7 and was hurried on the 8th with honor by the Pleasant Hill Tabernacle No. 68 of Bogalusa of which she was a member. She was 46 years, 8 months, 7 days old. Her death was felt very much by the entire community. She has a long line of relatives to mourn their loss. The Rev. T. W. Williams was her pastor.

GEORGE.—Sara Green died September 25. She lived a Christian. She was a member of the Second Baptist Church, Algiers, La. Converted 25 years ago. She is survived by a husband, and five children. The Rev. D. G. Pharriss assisted by the Rev. R. Boyd, conducted the funeral.

LANG.—Anderson Lang, who, more than 20 years ago joined the church under the pastorate of Dr. W. H. Logan, was accidentally killed by having his hand caught by the gin saws while working at his gin at Lodi, Texas, September 29. He is survived by a large family of children.

COLLINS.—The youngest son of Mr. Henry Collins, Charley, met his death by accidentally being struck by an axe handle while he and his father were splitting timber. His father, two brothers and friends are much distressed over his death.

BANKS.—Thomas Banks, Eclectic, Ala., died September 21st, 1908. He was a good husband and father; and was well thought of by the people thereabout. He was a good and loyal member of the church. He died of typhoid fever. He was certain of his being saved to Christ according to his dying testimony. The Rev. C. L. Dunn preached his funeral by his own request.

Marriages

WEBB-BROOKS.—September 29, 1908, at the home of the bride's parents in Crawford, Miss. Mr. Jim Webb and Miss Irene Brooks. The bride is a model young woman, quiet and modest in deportment and is an earnest worker in the church. Mr. Webb is worthy of the woman of his choice. By his shrewdness and economy he has acquired a large tract of land which he controls and operates, also he controls and operates a large farm for the bankers of this town, and he has also some good property both in Columbus and Crawford, Miss. Bro. Webb is a trustee of our church here, a good, loyal Methodist, and a reader of the SOUTHWESTERN. The writer officiated.

B. J. Roberson, Pastor.

CHRISTIAN-DAVIS.—James A. Christian, a local preacher and chairman of the Trustee Board of St. James Methodist Episcopal Church, and Miss Rose Davis, September 23, 1908, the Rev. D. J. Price reading the ceremony.

MITCHELL-WEST.—At the residence of the bride in Bellerose, La., October 8, 1908, Mr. Paul Mitchell and Mrs. Lizzie West, by the Rev. A. C. Mitchell.

SMITH-LYLES.—At Tamina, Texas, October 7, 1908, Mr. Joseph Smith, of Palestine and Miss Cora A. Lyles of Tamina, the Rev. Dr. W. Hartley Jackson officiating. They will reside in Palestine. W. C. Burgess.

GIPSON-DAVIS.—By the Rev. C. G. Logan, at Bradley, Miss., September 27, 1908, Mr. Eddie Gipson and Miss Lucy Davis.—W. B. Blackman, pastor.

HARRIS-SKWARD.—On Sunday, September 27, 1908, Mr. Wiley Harris and Miss Mary Jane Seward, of Marshall, Texas, were happily united in marriage. The young couple are among the leading young folks of the town. The wedding took place at the home of the bride's parents. The Rev. J. E. Beale officiated.

W. H. M. SOCIETY

Corresponding Secretary's Report, Indiana District, for the year ending August 19, 1908.

My Dear Sisters—We have great reason to be thankful to our Heavenly Father for his blessings and watchful care during the past year. We have the pleasure to report a successful year's work. There has been a steady growth, both in membership and interest. Six years ago we paid into the General Treasury for dues \$15.50; last year, \$106. This means 106 members. We are glad to report three new auxiliaries at Anderson, Shelbyville and Cannelton; total, ten auxiliaries on the district. The organizing of the young women, girls and children is an encouraging feature of the work for this year and indicates a growing interest and a broader comprehension of the meaning and purpose of this great Society. We have three Queen Esther Circles, two Mothers' Jewels. Our slogan is no Childless auxiliaries. Several have observed Thank Offering service with appropriate programme; these services have been a blessing to the church as well as to the auxiliary. Some are using the mite box and we truly hope more will use them. All have done liberal local work and some have sent boxes of supplies to the needy; ten have paid their full apportionment to the Academy Fund and others have paid a portion with the promise to remit the balance shortly. We have sev-

eral subscribers to the Woman's Home Mission. We are earnestly hoping to see the time when every member will be a subscriber to our valuable paper. Some are using the Mission Study Course. We see and lament the evil of intemperance and ask each auxiliary to elect a secretary for temperance work. The sisters have labored under great disadvantages, yet they have never complained or given up in despair. Death has claimed some of our workers. Sister Jennie Summers, wife of the late Rev. Mr. Summers, and Sister Josephine Carson, wife of the Rev. J. C. Carson, pastor of our church at Evansville—gone but not forgotten. We bow our heads in humble submission to the will of the Master. We are blessed and proud to say our District Superintendent is in sympathy with our movements for good. I greatly appreciate the promptness and courtesy shown by the auxiliary officers; all have responded readily with the exception of a very few. I am praying the time to speedily come when there will be an active auxiliary in every charge. Dear pastors, let me make this earnest appeal: if you have not now an auxiliary on your work, see that one is organized and if you have one encourage it and give your hearty co-operation. We realize if the Negro is ever to be regarded as the equal of his white brother he must learn self-reliance and self-support. True happiness is not in receiving but in helping others. We are not discouraged but willing to labor, trusting that we may be able to report greater work for the Master. We ask you to pray for our work. Officers: President, Mrs. Geo. Ross; 1st vice, Mrs. D. E. Skelton; 2nd vice, Mrs. Annie Adams; 3rd vice, Mrs. J. S. Baily; 4th vice, Mrs. M. Ramey; recording secretary, Mrs. Retta Curry; secretary of Young People, Miss Myrtle Ferguson; secretary of literature, Maitie Kirtley; secretary of Mite Box, Mrs. Jas. Allen; supply secretary, Mrs. A. Bell; treasurer, Mrs. E. D. Hinton; temperance secretary, Mrs. M. A. Clark. Mrs. H. Griffin, corresponding secretary. Cannelton, Ind.

Doings of the Workmen

LOUISIANA

Robeline.—We are moving nicely in our work at this place. Every department of the church is looked after. The Sunday School, under the care of G. W. Narward, is prospering. Also the Ladies' Aid, the Epworth League. The Day School, which is doing well under James E. Harrison, teacher. The people here are striving to have their children taught the principles of education. We are planning for a round report.

James E. Harrison.

Lottie.—The Willing Workers at this place are the generous helpers. We raised \$7.05 from them. The long talked of plan of building is now being put into action. The lumber is on the ground preparatory to build. Hester Morgan, Mallisia Harts and others here know how to make things go. These are active people. Sunday, October 6, was a great day at Wiley. Splendid services at 11 a. m. and at night District Superintendent J. J. Ohee preached an able sermon. Collection good. Fifty-seven communicants. T. A. Hampton.

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Southwestern Christian Advocate

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Crescent City Notes

To our many good friends and Christian brothers and sisters: In order to avoid any mistake hereafter in visiting the grave of my beloved husband, I deem it wise and appropriate to let all know, that I have had his body removed from the Carrollton Cemetery, where it was first deposited, to the family tomb in the Lafayette Cemetery in Washington Avenue.

Respectfully yours,

MRS. J. A. TIBOUTT.

SIMPSON CHURCH.—The Rev. Dr. Pierre Landry, of St. Matthew Church, Algiers, occupied the eleven o'clock hour at Simpson Memorial Church, the Rev. Henry Taylor, pastor, Sunday, October 18. He based his sermon upon the 21st chapter of the Revelations. His discourse was sound and impressive and well delivered. The League service at the regular hour rendered quite an interesting informal program. Rev. Taylor delivered the message of God at night.

At a late hour, on the night of October 10, the inmates of the parsonage of Williams Methodist Episcopal Church were aroused by a host of members and friends, led by Miss Adele Martinez and Mrs. E. Woodfolks. Mrs. Woodfolks in a few words presented the pastor with many valuable pounds and a purse. This party was given through the K. D.'s, S. and D. and Missionary Sisters of the church. Much credit is due Miss Adele Martinez for her untiring efforts in this enterprise. We take this method to thank these faithful workers. Three additions to the membership recently.

J. O. Richards, Pastor.

Doings of the Workmen

LOUISIANA

Lake Charles, La., was benefited as never before by the visit of Bishop I. B. Scott. The Bishop eloquently depicted the true condition in benighted heathen Africa as never before done in this city. His talk being plain, lucid and devoid of all superfluous, decorative words, gave light and great

light to his auditors. The audience was the most representative ever assembled in this city; many of the white friends of the cause were out, and as usual their presence was inspiring and appreciated. If the Bishop's general success on his present tour is to be judged by the impression made, and success achieved in this city—then enough said; success is assured. The Rev. B. J. Reddix, the pastor in charge, has proven himself one of the greatest generals on the field. Despite the fact of having only three days to prepare and advertise the Bishop's approach, he acquitted himself with great honor. The Bishop was met at the train by a committee of citizens, who showed him what was to be seen of the city, after which friends entertained him at dinner, which was genuinely a la Creole. After the lecture, Bishop Scott's friends and admirers again entertained him at tea, and all present spent a very pleasant half hour, listening to thrilling and pathetic adventures. Warren Chapel Methodist Episcopal Church was in its holiday attire, and taxed to its capacity to accommodate the crowd on Friday, the 9th, at 8 p. m. The entire affair was a brilliant success and District Superintendent P. W. Clark wishes to thank the pastor and the many friends contributing thereto. Prof. J. E. L. Hoskins for the church, Rev. G. W. Land for the Colored Methodist Episcopal Church, the Rev. H. S. Barnewell for the Congregational Church, Prof. W. O. Boston for the city schools, Dr. M. J. Marmillion for the physicians, contributed largely to the occasion's success, and many thanks are due these gentlemen. The following ladies contributed in no small measure: Meedames M. Lyone, J. R. Lovan, S. Berly, M. E. Holmes. Many others are also due praise, but the list would be too long. The ladies of the parsonage, of course, contributed largely to the success of the entire occasion. The collection for the evening was \$51.09. We are delighted. Call again, Bishop. We shall be glad to entertain all coming our way able to do our cause any good.

M. J. Marmillion.

Colfax.—The first Sunday in October this people enjoyed splendid services all day. At 11 a. m. the Rev. S. A. Davis, our pastor, preached a strong, helpful sermon, text, Gal. 5 chap., 1 verse. One convert was baptized by immersion and three infants were baptized at the altar. Two persons were received on probation. Our work here is in encouraging condition spiritually and financially. Our pastor is wide awake and under his administration the work grows.

Frank Arthur.

Alexandria.—On Sunday, October 4, at Newman Memorial Methodist Episcopal Church, the early Sunday morning prayer meeting was led by R. B. Robinson and at 9:45 a. m. we had a splendid Sunday School service, conducted by our Superintendent, Dr. I. W. Young; 3 p. m., general speaking meeting. The spiritual tide ran high and at 7:30 p. m. our beloved pastor, the Rev. R. C. Worsham, preached a strong sermon, after which the Lord's Supper was administered to 130 communicants. Our revival was a success. Collection, good.

James L. Smith.

Schriever.—The young people of Magnolia Methodist Episcopal Church, led by Sister Sarah Washington, Aaron Jones, Alice Owens, gave their pastor, the Rev. Frank Walker, a pound party recently. Songs and addresses were had and music by Mrs. D. N. Walker. The Southwestern was the pastor's theme. Many pounds were left, con-

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sisting of groceries and other good things. F. Walker, Pastor.

Robeline.—On September 22 the parsonage was visited by a host of members and friends at a late hour in the night, who brought to us many pounds of choice groceries. The prime movers were Mrs. M. A. Norwood, Mrs. Laura Houston, and others. An address by the Rev. I. T. Jefferson of the African Methodist Episcopal Church, response by the pastor, after which refreshments were served to all.

Geo. Thomas.

Centerville.—Our third quarterly conference was held on the 29th and 30th of August by the District Superintendent. All officers were present with written reports showing progress in the work. The District Superintendent preached an effective sermon. We paid him up to date. Total amount raised, \$18.50. E. H. Hall, Pastor.

Washington.—Mrs. F. M. Foster, the vice-president of the Alexandria District Ladies' Aid Society, installed 15 officers and confirmed 24 members in the auxiliary of the Washington charge. During the above service one boy was baptized and one lady, Mattie McNeel, joined the church. Collection, \$7.35. Mrs. Foster deserves much credit for the work she is accomplishing. D. G. Taylor.

Waterproof.—Our third quarterly conference was held very successfully by the Rev. T. A. Bailey. The officers presented written reports. The Rev. Mr. Bailey preached a glorious sermon and all hearts were made glad. The family of the pastor is in poor health; the prayers of the brethren and friends are asked.

J. A. L. Booker, Pastor.

Boonville.—Sunday night, September 4, the Rev. M. P. Franklin preached an eloquent and effective sermon, and all who heard him rejoiced. The sinner friends presented the pastor with \$10 and one was converted. Sunday was a great day with us. Total collection, \$36.15.—James H. Thompson.

MISSISSIPPI

McLaurin.—Our fourth quarterly conference was held in Magnolia Methodist Episcopal Church, Saturday and Sunday, October 3-4, the Rev. S. H. Cannon, District Superintendent. Our Twelve Tribe and Silver Dollar rally was carried out in connection with the services Sunday, according to our plan. Six tribes entered the land of Canaan and six were left in the wilderness. Twelve dollars were raised on benevolence, the District Superintendent was paid out and a reasonable sum raised on the pastor's salary and \$2 applied to another purpose. The following persons paid \$1.00 each: Tom Heartfield, Steward, Tom Kennedy, William, Nelson Hartfield,

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75 cents. A number of others paid from twenty-five cents to sixty cents each, making the total for the day \$27.

Calvin Williams, Pastor.

Oxford Circuit.—On the Oxford Circuit the fourth quarterly conference was held October 10-11, by Dr. N. R. Clay, District Superintendent. Reports showed that the work is alive on all lines. Sunday was a high day in Zion. Dr. N. R. Clay preached to the delight of all. Thirty-two partook of the Lord's Supper. Collection, \$23.

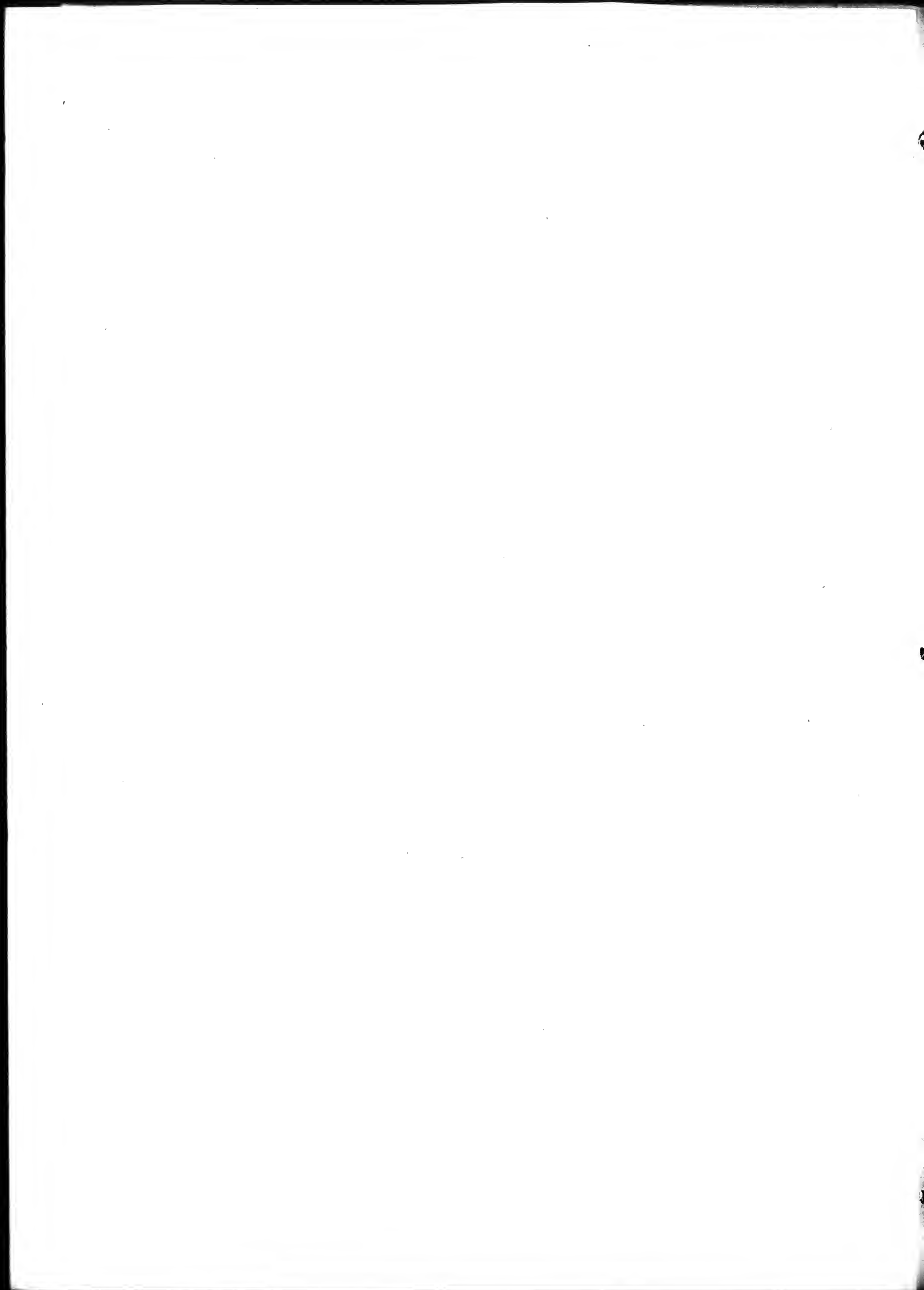
W. M. R. Lester, Pastor.

Goodman.—This charge is spiritually and financially alive. The Rev. O. Gilepie is an ideal pastor. Conversions and accessions many. Money raised during revival: for pastor \$72; total, \$112. If all the officers and members of the church would subscribe for the Southwestern the pastors would not have any trouble to raise the benevolence of the church.

R. A. Wadkins.

Doctor N. R. Clay held his 4th quarter on this charge October 4. The meeting was an enjoyable one. Superintendent Clay preached on Sunday at eleven o'clock to the satisfaction of his hearers. He administered Sacrament to 90 persons. He is a kind and loving man and is much thought of by his members. The conference paid him \$21.50; paid the pastor \$4.40; paid to sick, \$2.25. J. H. Pitts.

Raymond.—This charge, under the supervision of the Rev. R. B. Davis, is enjoying an appreciative growth spiritually and otherwise. A new church edifice is in course of erection and when completed will be worth \$400. New lamps have been furnished and the church is going to be very attractive. The congregation is already worshipping in it. The revival conducted there was a marvelous success. There were 37 converted and 2 added to the church. One very faithful member, Sister Lucy Price, died September 13. She leaves a husband, a father, mother, brother and other relatives to mourn her loss. Also on September 21 Mr. and Mrs. Willie H. lost their baby boy.



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MOUND BAYOU, MISSISSIPPI

There are several communities in the United States where the Negro is demonstrating conclusively his ability for self government. Notable instances are the towns of Boley, Oklahoma; Hobson City, Alabama; Brooklyn, Illinois, and Mound Bayou, Mississippi. It has been our desire for sometime to visit the last named place. This desire was gratified on our recent trip through Mississippi with Booker T. Washington party.

Mound Bayou is situated on the main line of the Yazoo and Mississippi Valley Railroad, at a distance of about forty-five miles from Greenville, Mississippi, and one hundred and four miles from Memphis, Tennessee. It is located in Bolivar county. This county took the prize at the St. Louis World's Fair for the production of the finest cotton in the world; and here within the corporate limits of Mound Bayou and the immediate vicinity the Negroes have an aggregate of thirty thousand acres of the richest and most productive land to be found within the far famed Mississippi delta.

A pioneer in this enterprise is the Honorable Isaac T. Montgomery who was at one time a slave of Jefferson Davis, the only president of the Southern Confederacy. If we are not mistaken Mr. Montgomery owns a plantation that was owned by this distinguished Southern statesman. Although the town has a population of something like 500 it affords any Negro genuine delight to perambulate its thoroughfares; note the thrift, industry and the initiative manifested by the citizens of this community who are entirely made up of the Negro race. It is alleged that the Negro is not a pioneer. Perhaps our illustration in this particular is not to the point, for Mound Bayou is not very far from other communities; but when Mr. Montgomery with his followers settled at Mound Bayou it was verily "a waste howling wilderness." We stated that there was much industry and thrift. This is borne out in the fact that the Negroes of this community operate a bank, which is recognized in most of the banking centers of the country; three cotton gins, one saw mill, ten or fifteen general merchandise establishments, one drug store and other miscellaneous enterprises. There are three schools: the Mound Bayou Industrial College, American Missionary Association School and the public school. There are three churches in the immediate community: the Methodist Episcopal Church, the African Methodist Episcopal Church and the Baptist church. The ticket agent at this place is a Negro. This man is also the express agent and freight agent; and although he was placed in these positions without instructions, from the day of his appointment he has given perfect satisfaction to the Railroad officials.

The community is thoroughly organized with its Mayor, Board of Aldermen, Town Marshall and such other officers as are necessary. The town jail is a poor sort of an excuse. The truth is, there is little need of any jail at all. On the day when Doctor Booker T. Washington spoke at Mound Bayou it is estimated that not less than 5,000 persons were present. Not a drunken person could be seen. There was no disorder whatever. Really the crowd that we saw at Mound Bayou was the genuine, hopeful, sunny Negro. No fighting, no grumbling, no rows; every Negro seemed to be happy. It was observed by many that it took no police force whatever to hold this vast crowd in check.

The home life of Mound Bayou is worthy of special mention. One could hardly expect to see in such small community homes that would do justice to any of the large cities of the South; but this was just the case, for the homes of the Honorable Charles Banks, Mr. J. R. Francis, Mr. I. T. Montgomery, and Mayor Creswell would do justice to any community. These are large and well appointed struc-

tures elaborately furnished and have the atmosphere of culture and refinement. The other cottages around about were neat and attractive and well appointed. White wash had been used without stint. This makes the community of special pride to every Negro who visits it. It demonstrates conclusively that the Negro is able to bring from the soil money to sustain himself, funds for the education of his children and at the same time he is able to accumulate. This community demonstrates beyond peradventure the ability of the Negro to govern himself. Mound Bayou will certainly grow; and if it does, it will demonstrate in a larger measure as it has to-day the capacity of the Negro for self-government, for initiative and for independence in industry and in the arts of living.

THE INEVITABLE

The high standing of the victims, the cause that furnishes the incentive to the mob makes the recent lynching at Union City, Tennessee, notable. Two paragraphs taken from the Associated Press dispatches tell in brief, without detail, the whole story. In giving account of the lynching the dispatch says:

"After a day of extreme tension, occasioned by the murder at Reelfoot Lake of Capt. Quentin Rankin, a prominent attorney, and the probable murder or wounding of Judge R. Z. Taylor, both of Trenton, by a masked mob of eighty men, this town heard with much joy the news that troops had been ordered out from Nashville and that a reward of \$10,000 has been offered by Gov. Patterson for the arrest of the ringleaders of the mob."

The following is given as the cause:

"The cause of the outrage lay in a recent decision of Chancellor Cooper at Tiptonville, where he is now holding court, decreeing to Capt. Rankin and Judge Taylor a large body of land adjoining Reelfoot Lake. A number of fishermen and pot hunters residing in the vicinity resented this decision, claiming that the land belonged to the State, and private ownership was an iniquity and obnoxious to their business."

When a mob can lynch with impunity helpless Negroes without provoking the wrath and the just punishment of law, it is not a long step to the point where the mob will feel free to not only lynch helpless Negroes but any citizen of whatever race and of whatever standing. This entire Republic and particularly the State of Tennessee ought to awaken to the sense of danger that threatens us in the growth of the mob spirit. It is the inevitable however. It may not be of much consequence to public opinion if a poor Negro is lynched for the crime of crimes; nevertheless, the poor Negro technically is protected by the law, and when law is defied in one case it becomes an easy matter to defy it in another. Helpless Negroes at the beginning; prominent citizens later. Who next? Who dares to utter the prophecy? It may be that the mob will ascend the steps of our State and National capitals. Who knows? The outraged womanhood is the alleged motive at the beginning; and in this case men defending their known property rights. What next? The flimsiest sort of an excuse will be the motive for the mob. Its desire will be its justification for action. It may be rule without let or hindrance. Who knows?

Does not this incident afford occasion for serious reflection?

The above was written for last week's issue, but was crowded out. It has developed that Judge Taylor escaped and is an effective witness in the effort to bring to justice those who perpetrated this great crime. Governor Patterson has been on the

scene and promises that nothing shall be left undone within his power to bring to justice these murderers and insulters to the law of Tennessee. During the week it was reported that Governor Patterson had been assassinated. This report is not true, but the mob is none too good to even attack the Governor. The night riders and mob leaders must be suppressed or else our government will be a farce.

THE NEGRO WINS AGAIN

The ability of the Negro manifested in a contest has again administered a shock to those who preach the inferiority of the Negro race and its utter and hopeless dehumanization. This time it was an oratorical contest held under the auspices of the State Woman's Temperance Union of California. There were seven contestants, four white women, two white men and one colored woman. In the presence of an audience that taxed the utmost capacity of the Unitarian Church at Sacramento these persons strove for the first place and the grand prize. Mrs. Amy Merrill Ray, the only Negro contestant, was the victor. She recited in a matchless way "The Modern Belshazzar," and when she was done it is said the audience broke forth in applause which lasted ten minutes. She was awarded the grand diamond medal and graduation diploma over her competitors, the prizes being awarded, after impartial decision on the part of the judges, by Prof. Alexander Sheriff, Superintendent of the Public Schools. The only way to prevent the Negro from winning his share of the prizes is to rule him out. It seems to be the irony of fate that the Negro of ability should be so inconsiderate of the feelings of his contestants and as if with malice prepense and a forethought, the average Negro contestant throws to the wind every theory alleged against his inability and wins many a contest with hands down. This should be an inspiration to our people and we would be less than human if we did not rejoice over such victories.

TEMPORARY DISFRANCHISEMENT

Making good the pledge Governor Hoke Smith made during his candidacy for the highest office within the gift of the State of Georgia the legislature of that state has enacted a disfranchisement law and thus puts itself in line with the Southern sisterhood in the effort to rob the Negro of his citizenship. One of the best things about the disfranchisement in Georgia is the vote against the amendment. The vote stood for disfranchisement, 79,968; and against, 40,260. This is the largest vote ever cast by a Southern state against a constitutional amendment seeking the elimination of the Negro vote. This law, enacted by the wise legislators of the state of Georgia, does not phase the Negro. True, it is an effort to rob him of his rights as a citizen, but every such movement under the stars and stripes is a direct thrust at American institutions. It is thoroughly un-American, and at best can be but temporary. But even the Southern legislators say that this is a movement to eliminate the ignorant, low, purchasable vote, and we say "so mote it be." For a purchasable vote is dangerous. Although the spirit which underlies the movement to construct laws that have for their object qualified suffrage aims directly at the Negro, nevertheless these amendments at best are only temporary. Twenty-five years from now the Negro will knock into "smitherings" every amendment enacted against his citizenship. He will be permitted to exercise his right in voicing his sentiment as to what laws shall prevail and what men shall hold office, or he will put in utter shame those who have enacted these laws by proving them to be insincere.

(Continued on Page Eight.)

Simplicity In Preaching

By the Rev. John Reid Shannon D. D.

It is the business of the preacher to preach the Gospel plainly—with simplicity.

The Gospel in its own natural form is supremely beautiful. Let a preacher attempt to enamel the lily, to add beauty to the rose, to increase the whiteness of the snow, to augment the lustre of the stars; but let not the preacher, by gems of speech, by elegance and eloquence of language, seek to decorate the Gospel as though it needed something of human adorning to commend it to the understanding and heart. Where a preacher attempts with comeliness of words and with affectation of polished speech to adorn the Gospel, it is as though by the use of candles he should seek to add to the splendor of the noonday sun.

The Gospel is in itself so beautiful that it is dishonored when adorned with meretricious ornaments. The cross of Christ is made of none effect by "wisdom of words." It is the Gospel that converts human souls, and not man's pretty figures about the Gospel. Gospel truth may be buried under flowers.

Does Paul say: "I will cull flowers from the poets and philosophers, and with these I will adorn the Gospel. I will preach the Gospel with such a noble flow of flowery language, and with such oratorical splendor, that I will win my audience"? Paul says nothing of the kind. He never dreams of making sermons a splendid display of intellect and eloquence. He is above the petty arts of the professional orators of his day. He gives the people the simple, unadorned Gospel, plainly preached in rugged, unpolished language. He is resolved that he will not even speak with "excellency of speech," or garnish the Gospel with man's wisdom. He is resolved that he will lay aside all ornaments and let the unadorned beauty of the Gospel win its own way. Not for one moment will Paul entertain the idea of charming the elite by making his sermon as polished as a looking-glass. He renounces the "wisdom of words, lest the cross of Christ should be made of none effect."

In his preaching, Paul cares no more for oratorical flights than for philosophical refinings. He seeks not to electrify the people with any of the novelties of oratory or with any of the fireworks of rhetoric. He says: "We use great plainness of speech. My preaching is not with enticing words of man's wisdom." A famous painter draws the likeness of James I. He represents him sitting in a bower with all the flowers of the season blooming around him. The excellency of the flowers attracts and charms the eyes of the people so much that they do not even take the smallest notice of the king's face. Paul is determined in his preaching that flowers, in the form of fine, flashy oratory and grandiloquent flourishes, shall in no way attract attention from the fact of the King of kings, whose portrait he paints. He is determined to dispense with all these accessories which are so apt to attract the eye of the mind from the central point—Jesus Christ. He is going to rely solely upon the naked omnipotence of the Gospel.

"Wisdom of words" attracts men's minds from the Gospel to the preacher, or to some utterly indifferent point. It is a tremendous mistake for a preacher to think that he is bound to be poetical and rhetorical and oratorical in his pulpit. It is not becoming in preaching to seek to display the glory of speech, to attempt anything grand in language. Alas for the preacher who in the pulpit tries to put sentences prettily, who seeks to charm by refined speech by beauty of imagery, by piling up a rhetorical climax, and then capping it with lines of poetry! Alas for the preacher who in the pulpit tries to play the orator, who attempts to ascend into a grand, eloquent peroration as he comes to the end of his sermon. All attempts at oratory are out of place in the pulpit. Let tawdry rhetorical ornaments and showy oratorical displays be left to the lecture platform, to the bar, or to the legislative halls; when they are found in preaching, heaven is insulted and the pulpit is degraded.

The cross of Christ is made of none effect by "wisdom of words." A man deeply concerned about his spiritual interests hears a sermon decorated abundantly with word-painting. In walking from the church he comments upon the sermon in these words: "Some might call that a very pretty sermon; but there was too much landscape; the Gospel was

lost in the abundance of landscape. I did not want landscape; I wanted salvation." Craving Christ, he receives word-painting. A Christian, hearing a certain preacher who, seeking after fine, flowing sentences, running after oratory, and careering upon the wings of rhetoric for the sake of display, has a spread-eagle style, remarks as he goes from the church: "That sermon was almost all tinsel. I wanted the gold of the Gospel and received tinsel." The Gospel does not lend itself to show performances.

Think of floral display in a sermon—a preacher in the pulpit seeking to display the niceties and elegance of language, attractive turns of speech and beauties of style! Dr. Joseph Parker says: "I sat at a hotel table one evening at dinner, and I wanted to speak to a friend who was sitting opposite to me; but some one had put a most magnificent bouquet of flowers in a very splendid vase between us. I was grateful that these flowers bloomed in the middle of winter, and I was pleased to see them; but by and by I moved them on one side because they stood in the way of my view of my friend's face. Now, I admire fine language and rhetoric and oratory in their proper place; but when they are so used in a sermon that they stand between a poor soul and Christ, I like to say: 'Break that vase into a thousand pieces; fling away those flowers into the fire; we do not want them there, for we want the poor sinner to see Christ.'"

The preacher who is given to the flourishes of rounded periods, to highly polished poetic expressions, to metaphors of mere rhetoricians—"rippling rills, verdant meads, star-bespangled heavens," and such like fineries that become theatrical orations—would better give up his style and talk in a plain, unvarnished way of the "wondrous works of God." He would do better with his charming morsels of poetry and elaborate metaphors most daintily wrought out what one of the old masters does with certain vases. Having depicted these vases upon the sacramental table, and finding that they attracted more attention than the face of the Lord, whom he had painted sitting at the head of the feast, he strikes out the vases at once.

There is absolute simplicity in the preaching of Christ. He is the bearer of a plain message. How chastened, how limpid His utterance is! There is no over-elaborate diction. There are no showy words, no swelling words of philosophy. There is no effort to display the glory of speech. Christ in

His preaching gives no place to mere embellishment; He deals in bread, not in flowers.

Christ speaks on faith. He directs the attention of His hearers to the wonders of nature. He says: Behold the grass; see what wisdom God lavishes on the grass. Behold the flowers; see how God paints their blossoms. Will God look after the grass and clothe that with splendor? Will God look after the lilies and paint them with beauty? Will God care for these things, whose duration is that of a day, and be neglectful of His children into whom He has breathed the breath of eternity? Christ speaks on God's willingness to give His Holy Spirit to them that ask Him. He says: A boy asks his father for an egg to feed his hunger. When the boy makes such a request, will the father take a scorpion, which when coiled up and asleep, looks like an egg, and say: "Here, my child, is the egg for which you ask." The earthly father will not do that! If earthly fathers, being infirm and imperfect, know how to give good gifts to their children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him! What absolute simplicity in the preaching of Jesus! Christ always preaches in plain words and with illustrations of the most homely kind, such as eggs and fish, candles and bushels, losing pieces of money and finding lost sheep, and so forth. In this way He puts truth in a simple form, intelligible to the least instructed, and yet in a form so exquisitely beautiful that to the end of time it will fascinate men of the loftiest genius. He remembers the carpenter shop; that gives to Him the illustration of the splinter and the beam. He remembers the barnyard fowl; that gives Him the illustration of the hen gathering her chickens under her wings. He remembers the woman putting leaven into three measures of meal; that gives to Him an illustration of the kingdom of God. He remembers the sighing of the night wind; that gives to Him an illustration of the new birth which is like the wind, blowing where it listeth.

Christ's sermons touch depths so vast that the greatest human intellects can not fathom them, and yet the common people with their common sense hear them gladly. They find shining upon the surface of His plain speech and homely illustrations lumps of golden ore, which they gladly treasure up.

How Christ unveils the mysteries of God! How He brings to light the treasures of darkness of the ages past which prophets and seers desired to see, but into which they could not pry; and yet what unrivaled simplicity in His preaching!

"Never man spake like this Man," who is the preacher's Model for all time.—In the *Western Christian Advocate*.

The Negro in Public Office in Mississippi

By J. Beverly F. Shaw, Ph. D.

The Negro in Mississippi is sometimes thought to be "of all men most miserable." A few facts about the public offices he has held in that State might be of some interest.

From January, 1875, to March 17, 1876, A. K. Davis, a Negro, was Lieutenant Governor. From December, 1869, to January, 1878, five Negroes, James Lynch, H. R. Revels, H. C. Carter, M. M. McLeod, and James Hill, were Secretaries of State. One of these, H. C. Carter, served two terms, not consecutive. A Negro, T. W. Cardoza, was State Superintendent of Education from 1874 to 1876. In 1870, one Negro, J. D. Worles, was State Librarian. Two Negroes, John R. Lynch and I. D. Shad, were in 1872 and 1874, respectively Speakers of the State House of Representatives. One Negro, A. K. Davis, was from 1874 to 1876, by virtue of his office of Lieutenant Governor, President of the State Senate. In 1874 there were in the Legislature of the State of Mississippi nine Negro Senators and fifty-five Representatives, and both houses were presided over by Negro officers.

Hiram R. Revels, a Negro, was the first Mississippian to occupy the seat of the Hon. Jefferson Davis in the Senate of the United States. He took his seat February 25, 1870. There was one Mississippi Negro Representative in the forty-third Congress, John R. Lynch. In the forty-fourth Congress there was one Mississippi Negro Senator, Blanche K. Bruce, and two Negro Representatives, John R. Lynch and G. Wiley Wells. In the forty-fifth, forty-sixth and the forty-seventh Congresses, as late as March 3, 1883, John R. Lynch was Mis-

issippi's Representative in the nation's Congress. There was one Negro, Isaiah T. Montgomery, in the constitutional convention of 1890.

What did these Negroes do during the period in which they took a prominent part in public affairs in Mississippi? What legislation did they bring about for the good of the people? This period dates properly from 1870 to 1876, although, as above stated, John R. Lynch represented the State in the House of Representatives at Washington as late as 1883, and Isaiah T. Montgomery was in the constitutional convention of 1890.

In 1870 the Legislature established a system of public schools, organized a State Board of Education, and provided for a Superintendent. In 1871 a Presbyterian College for white youth, by the name of Oakland College, was advertised for sale, and it was purchased by the State of Mississippi and dedicated to the education of Negro men. This is the present Alcorn Agricultural and Mechanical College. It was a Negro, James Hill, that introduced a bill in the Legislature to establish the State Normal School at Holly Springs. The State Code was revised in 1871. This would indicate that the legislation during the period of the Negro's activity in public life is about as good as that of any other period of equal length. Several of the men whose names are mentioned herein, such as Revels, Bruce, and Lynch, were the peers of Mississippi's best citizens. The State has hardly produced a man of any color superior to H. R. Revels, judged from any standard of excellence. The worth of these men may be known from the fact that several of them

held high places of honor and trust long after the period had passed in which they are supposed to have been especially favored. Bruce was for many years Register of the Treasury of the United States. It has been little more than one year ago since John R. Lynch resigned his commission as Army Paymaster in the Philippine Islands on account of ill health due to advancing age.

From the foregoing it would seem that the generally accepted belief that the period of Negro activity in public life was altogether worthless, and that the Negro was given the ballot too soon is without foundation in fact. Moreover, we are persuaded that the Kingdom was not come on earth even yet to the extent that any people or individual will properly take care of the interests of any other people of individual.

Meridian, Miss.

Committee Meeting of Board of Foreign Missions

The Local Committee in St. Louis, having in charge the arrangement for the meeting of the Board of Foreign Missions in this city, November 6th to 10th, has its work well in hand, appropriate sub-committees have been appointed, and have been steadily at work. Careful and thorough attention is being given to every detail. Indication points to a large attendance and to a most profitable and interesting session.

In addition to the Bishops, editors and members of the Board, an unusually large number of returned missionaries will be present. Other denominations are manifesting great interest in the meeting of the Board and have generously opened their pulpits to our guests. In fact, the Committee on Public Worship is embarrassed by the numerous calls for Sunday services.

The press of the city will extend all possible courtesies to the Committee, and the surrounding country for hundreds of miles will catch the missionary vision and outlook.

The business sessions will be held in Lindell Avenue Methodist Episcopal Church, where the first session will open at 9 a. m. Friday morning. Every facility for convenience and comfort has been provided by this church.

The reception at Union Church on Friday evening will be in the nature of a Missionary Rally. Addresses will be made by Rev. Dr. Fullerton, Moderator of the General Assembly of the Presbyterian Church, and by Dr. S. H. Wainwright, Presiding Elder of St. Louis District of Methodist Episcopal Church, South, long a missionary in Japan. Dr. Leonard will give a short bird's-eye view of Methodist Missions throughout the world. One of the Bishops will also respond in a short address.

On Saturday evening the entire Committee will be the guests of the Methodist Club of this city, at the Mercantile Club. Mr. Murray Carleton, a leading layman of the Methodist Episcopal Church, South, President of the Club, will preside, and the occasion will be a most interesting one.

On Sunday morning and evening the pulpits of our own and other churches will be filled by members of the Board and other guests. On Sunday afternoon a Missionary Mass Meeting will be held in the Odeon to be addressed by speakers named by the General Committee.

On Monday evening there will be a similar meeting in Maple Avenue Methodist Episcopal Church. For the convenience of any who may wish to communicate with the local Committee, we herewith give the names of the chairmen of the various sub-committees:

Chairman Local Committee—Hanford Crawford.

Chairman Reception—Naphtali Luccock.

Chairman Hotels—George Warren Brown.

Chairman Home Entertainment—Fayette L. Thompson.

Chairman Business Sessions—J. H. Hoskins.

Chairman Public Meetings—W. T. Wright.

Chairman Pulpit Supply—Hanford Crawford.

Chairman Press—I. H. Sawyer.

On arriving at Union Depot on Thursday and Friday, our guests will find, at the foot of the Grand Stairway in the Midway, members of the Reception Committee, wearing red badges, who will promptly look after their comfort.

A Square Deal Or--What?

By the Rev. L. H. Richardson

In the issue of the SOUTHWESTERN of September 24 an article appeared from the pen of Rev. T. S. McMorris, of the West Texas Conference (my Conference). In the first place I must say that I am a strong advocate of a square deal to every man of my conference, and throughout State and Church. There are no such things existing in our conference as the Doctor claims in his letter. To prove my statement, allow me to refer to myself. I am now in the pastorate. In 1894 I joined our conference on trial. In 1895 I was ordained deacon, and in 1898 ordained elder, and at that time holding a first-class place. In 1902 I was appointed Presiding Elder by the sainted Bishop Joyce, in which position I served a full term, and am now back in the pastorate. One of our Bishops holding our Conference thought I was too young to be a Presiding Elder. I desire to mention a few of our men by seniority: H. Swann, pastor St. Paul, San Antonio; M. Smith, pastor Wesley, Austin; A. Brown, pastor St. Paul, Ft. Worth. These are the only aged men of our Conference who are holding what Brother McMorris calls a fat place. Now, what are these three men doing? They are the great leaders of our Conference. Each of them has served as Presiding Elder, and filled the bill well. The charges that they are now serving are all enjoying great prosperity. Why clamor? What more could any of us do at any place than do the work? All of our districts

are now in the hands of young men save one—namely, the Columbus District—and this old man (if you call Lacy old) has brought that District almost from nothing to something.

I know for a fact that the men in the West Texas Conference who pay their debts and deal prudently with women, having prepared themselves and do their work well, have always had a square deal.

The Doctor intimates that our District Superintendents pledge their pastors that if they (the Superintendents) will help them in getting their salaries during their rounds, they will stand by them (the pastors) at the Annual Conference, and after getting on the grounds at the Annual Conference, go back on their word. This is not a fact. As I understand it, the appointments are made by the Bishop through the recommendations of the District Superintendent, according to the merits of the men, and the need of the people.

Now, let us do our work of today well, and the next day will be sure to take care of itself. There is no such thing in our conference as a political ring. Let us not try to hurt our brothers, old or young, for we need them. Finally, be strong, my brothers, truthful and brave, and in due time we shall reap if we faint not.

Dallas, Tex.

Notes From the Board of Home Missions and Church Extension

At the meeting of the Board of Home Missions and Church Extension, held October 15th, 1908, the following were elected representatives to the meeting of the General Committee of Home Missions and Church Extension to be held at Topeka, Kansas, November 12th:

MINISTERIAL REPRESENTATIVES

Jabez G. Bickerton, Philadelphia.
Samuel W. Gehrett, Philadelphia.
John G. Wilson, Philadelphia.
James C. Nicholson, Baltimore.
J. Morgan Read, New Jersey.
John D. Fox, New Jersey.
Emory M. Stevens, Central Pennsylvania.

MINISTERIAL RESERVES

John W. Sayers, Philadelphia.
Philip M. Watters, New York.
Charles L. Mead, Newark.
Amos Johnson, Philadelphia.
Whitford L. McDowell, Baltimore.

LAY REPRESENTATIVES

William H. Heisler, New Jersey.
Cyrus D. Foss, Jr., Philadelphia.
Alfred M. Schoyer, Pittsburg.
Fred E. Tasker, New York.
James E. Ingram, Baltimore.
Walter O. Hoffecker, Wilmington.
Thomas L. Jones, New York East.
Thomas Bradley, Philadelphia.

LAY RESERVES

Frank L. Brown, New York East.
James L. Hays, Newark.
C. Edgar Anderson, New York.
Thomas A. Redding, Philadelphia.
William Rawling, New York.

Rev. William Powick, District Superintendent of the North District of the Philadelphia Conference, was elected a member of the Board of Home Missions and Church Extension to fill the vacancy caused by the death of Rev. Solomon H. Hoover, D. D., the former Superintendent.

The Board decided to request the General Committee to make an appropriation of \$9,000, being one-half the expense of the entire Young People's Movement, on condition that the General Committee of Foreign Missions shall appropriate a like amount.

The Board also requested the General Committee to issue a call to the Sunday Schools of the country for \$1,000,000 to be equally divided between the two Boards.

The Board also requested the General Committee to apportion a total of \$2,000,000 to be raised during the next fiscal year (including the \$500,000 from the Sunday Schools) for Home Missions and Church Extension.

The Board also requested the General Committee to set apart twenty-five per cent. of all the regular receipts of the Board for Church Extension purposes, and that the General Committee be requested to place twenty per cent. of the general receipts for Church Extension purposes to the credit of the California Conference as an authorization to be paid in proportion as the amount asked of that Conference for Home Missions and Church Extension is collected and forwarded to this office.

The Board also requested that the coming General Committee appropriate to the Conferences, Missions Conferences and Missions an amount not exceeding the receipts of the year now closing, less the necessary expense of administration.

The Board also urged upon the attention of the General Committee the question of the publication of tracts in foreign languages, and the consideration of the continuance of the publication of "Good Tidings" and "L'Evangelista."

The Board also decided to join in the coming campaign under the auspices of the Home Missions Council of the various Home Mission Boards in holding a series of meetings in seventeen of the principal cities in the country. These meetings are to be held during the coming January, February and March.

The Board again respectfully urges upon the attention of District Superintendents, pastors and Sunday School Superintendents the action of the last General Conference concerning the division of the Sunday School collections for Missions between the Board of Home Missions and Church Extension and the Board of Foreign Missions. The Sunday School collections must be divided equally between the two Boards. The collection is not to be divided by the Boards. Each Sunday School makes an equal division of its Missionary collections, sending half to each Board.

Rev. Thomas C. Iliff was present at the October meeting of the Board and presented an inspiring report of his work.

Many of the Annual Conferences are reporting an increase in the collections for Home Missions and Church Extension.

Recording Secretary A. G. Kynett has returned from his protracted visit to the Northwest. On Monday, October 12th, he addressed the Philadel-

(Continued on Page 7.)

THE CHRISTIAN LIFE

"A Little While"

Only think, too, how much may be achieved in a little while. The atonement for the world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. The flash of Divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries, and a half-hour's faithful preaching of Jesus by a Methodist exhorter brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes. We ought to be misers of our minutes! If on a dying-bed they are so precious, why not in the fuller days of our healthful energies? Our whole eternity will hinge on the "little while" of probation here. As a convert exclaimed in a prayer-meeting: "It was only a moment's work, when I was in earnest." May God help us all to be faithful for "a little while"; and then comes the unfading crown!—Rev. Theo. L. Cuyler.

Business and Piety

There is no necessary connection between devotion to business and forgetfulness of God. Attention to secular affairs will not make a man irreligious if his heart is where it ought to be. But if one's religion is only a veneer, these secularities will soon reveal whether the religion is genuine or a mere pretense. One may be self-deceived as to the sincerity of one's professions; but if one's piety will stand the test of modern business methods and activities, it is a strong argument in favor of its genuineness. It is hard to go through the grind and vexation which are so closely associated with the industrial life of to-day without having the keen edge of religion dulled. The man of business should be a man of prayer. Samson may have to grind corn; but he can grind and gain strength, and though his eyes be sightless, he can lift them toward heaven and throw his strength against the pillars of evil and make them crumble.—*United Presbyterian.*

Lift Up

Phillips Brooks says, "The religion of Christ comes to us, not as a luxury, but as a force." It is a force whereby we may help one another and lift up our fellowmen. The gospel bestows on us a blessing, not for our selfish enjoyment, but that we may become a blessing to others. "None of us liveth to himself." "Support the weak." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." "Bear yet one another's burdens."

All this seems clear enough, and yet how many do we see who are self-centered, self-seeking. They try to get all they can and keep all they get. Sons and daughters lean on their parents for support and strength long after they ought to be self-supporting and helpful to others. Men and women feel about them to find a strong hand to help them instead of reaching out a helping hand to the weak. Young men are looking for what they call "a pull," or "a snap," instead of looking for an opportunity to lift up those who are bowed down. Ella Wheeler Wilcox puts it in this way:

No; the two kinds of people on earth I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided into just these two classes.
And oddly enough you will find too, I ween,
There is only one lifter to twenty who lean.

It is easy to believe that if all Christian people would begin to lift, not only their own burdens, but the burdens of others also, they would soon find their burdens disappearing and the world being transformed into a paradise.—In *The Christian Advocate.*

Home

After the strain of battle,
Firmly and fiercely pressed,
After the day of conflict,—
Rest!

After the fitful passion,
Born that it might annoy,
After the hour of testing,—
Joy!

After the walk of trusting—
"By faith and not by sight"—
After the time of darkness,—
Light!

After the long-drawn absence,
After the pilgrim's roam,
After the day of duty,—
Home!

—John R. Clements in the *Christian World.*

The Love of God

BY THE REV. W. L. WATKINSON, D. D.

Keeping ourselves in the love of God is a matter of fellowship. "Praying in the Holy Spirit." Human love often abates and dies through lack of fellowship. Contact with the beloved must be secured if affection is to remain vital, and even when the loved ones are separated from us by death, we must give them a constant presence in imagination if they are to continue to move our heart. So uninterrupted fellowship with God is the condition of abiding fervor. Just in proportion as communion with Him is real and close, so is love deep and abiding. Every time the Holy Spirit actuates our heart and we truly speak with God, the pure fire is relighted. The love of God is shed abroad in our heart by the Holy Spirit as he inspires the effectual prayer.

Keeping ourselves in the love of God is a matter of conduct. It is a great truth that in the order of thought, love goes before obedience. That is evidenced by the fact that the first commandment enjoins love. Christ observes the same order: "If a man love me, he will keep my words." But it is an equally important truth that the keeping of the commandment is conservative of love. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Keeping the commandment, we prove that it is holy, just and good, and glorify Him whose transcript it is. Nothing more directly or seriously lowers the temperature of the heart than failure in practical faithfulness; while one of the chiefest prizes of obedience is that it gives a richer consciousness of the love of God. If we would abide in God's love, we must trust Him, honor Him, obey Him, and every day will supply fresh reasons why we should delight in Him.—From "Frugality in the Spiritual Life."

The greatest achievement of faith is not what it does for us, but what it does in us.—Rev. J. G. Beauchamp.

The Lillies of the Field

"Not even Solomon," the Master said—
As on the lillies, exquisite and fair,
He looked, with joy in all their beauty rare,
A golden glory on each graceful head—
"In all the splendor round about Him spread
For loveliness of raiment could compare
With these fair flowers. Doubt not the Father's care
Is theirs and thine; and so he comforted."

Such was the message that your kindness brought
This sultry Sabbath to my open door
To one all worthy, though unworthy I,
Fair were the lillies as the kindly thought,
And sweet the word their tawny beauty bore—
"Hail kingdom first! Truest for the day's supply."
—George Edward Day, in *Zion's Herald.*

"God Is Open-Eyed"

Men go to the top of a mountain to get a great, broad view. You can stand in the center of the street, and look at the sides of the street and at the houses, but it is hard to get a great, broad view there. Really, you would have to close your eyes and trust to your imagination, if you would get such a view in such a place. But on the top of a mountain you can get a broad view. Travelers grow enthusiastic and use language extravagantly in describing the view from the top of Rigi, not far from Zurich. From the top of Rigi you can see the snow-clad heights of the Alps. Well, that is good; but it is better to climb on the heights of thought, and look over the whole history of man. And this is true—you will find that each nation has its Messiah thought, each nation a thought which is a saving power in that nation. One nation teaches that labor is divine; another nation teaches that mind is divine—every nation has a saving thought which it emphasizes in God's great plan. And among all nations God has been, and is, open-eyed, and God is just, and our human hearts may trust Him in all of our doing, in all of our thinking. The open eye of God is upon us, and His eye of kindness and His heart of mercy looks right at us, and in His judgment we are safe.—Selected.

The Surprise

BY HENRY OSTROM, D. D., GREENCASTLE, IND.

And this is death!
Why, 'tis forenoon! work unfinished!
Life a breath!
God alone avails!
Lo! these waters show no coast-line;
Haste, unfurl the sails.

—Ex.

A New Song

There is instruction for us in the experience of David: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: and many shall see it, and fear, and shall trust in the Lord." From the pit and the clay to the solid rock is a change which warrants a continual song of praise, and such a song coming from the heart will influence others to turn unto the Lord. Thus the interests of the kingdom of heaven are advanced.

God desires His obedient children to claim His blessing and to come before Him with praise and thanksgiving. God is the fountain of life and power. He can make the wilderness a fruitful field for the people that keep His commandments; for this is the glory of His name. He has done for His chosen people that which should inspire every heart with thanksgiving, and it grieves Him that so little praise is offered. He desires to have stronger expression from His people, showing that they know they have reason for joy and gladness.

Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam.

"O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods."—*Review and Herald.*

The North Carolina Annual Conference

Reported by the Rev. J. H. Lovell, B. D.

The fiftieth session of the North Carolina Conference of the Methodist Episcopal Church convened in Simpson Methodist Episcopal Church, Charlotte, N. C., Thursday morning, October the 15th, 1908, at 9 o'clock, Bishop F. M. Bristol, D. D., LL. D., presiding.

"Blest Be the Tie" was sung and prayer was offered by Father Daniel Brooks. Bishop Bristol read as a Scripture lesson the 4th chapter of Ephesians and the brethren joined heartily in singing, "From Every Stormy Wind that Blows."

After the roll-call the Conference was organized as follows: S. A. Peeler, Secretary, with J. C. Prince and A. S. Cottingham, assistants; J. P. Morris, Statistical Secretary, with J. W. Wells, P. J. Cook, A. W. McMaster, J. A. Maston and W. T. Lomax, assistants; Robert P. Hairston, Treasurer, with J. C. Robbins, W. P. Hayes, W. R. Zeigler and R. W. Winchester, assistants. The election of officers was unanimous in each case.

Addresses of welcome were delivered to the Conference by Mr. Jo. Garibaldi, Vice-Mayor of the city of Charlotte; Col. T. L. Kirkpatrick, representing the Board of Aldermen; Rev. G. O. Bullock, D. D., President of the Ministerial Union, and Dr. John B. Williams, Ex-Minister to Africa—the latter on behalf of the laity. Most happy and appropriate responses were made by Bishop Bristol and Dr. R. E. Jones.

Besides those already mentioned, other distinguished visitors of Charlotte were introduced, namely, Rev. H. R. Shaw, Presbyterian; H. K. Boyer, Rev. E. L. Baine, Rev. J. W. Wheeler, M. E. Church, South; Dr. P. S. Lewis, Baptist; Dr. P. P. Alston, Episcopal; Drs. R. P. Wyche and A. F. Graham, Revs. S. A. Dona and Jenkins, Presbyterians; Rev. E. L. Madison, A. M. E. Zion; Rev. W. M. Carter, A. M. E.; Dr. McCrone, President of Biddle University, and Dr. Clemment, Editor of the *Star of Zion*. Dr. Witherspoon and Rev. D. H. Kearse were visitors from the South Carolina Conference. Dr. J. D. Chavis, of the Washington Conference, and Dr. Dellinger, a prominent physician of Greensboro, were also introduced.

The Rev. M. J. Bullock, Superintendent of the Greensboro District, after having read his sixth annual report of the District, was presented with a handsome suit of clothes by the ministers over whom he had presided, as a token of their high regard for him as a Christian gentleman and brother, also in appreciation of his faithful service and administration during his term.

The reports of all the Superintendents showed that considerable improvements had been made throughout the Conference during the year, especially considering the financial stringency which has pervaded this section of the country.

In accord with the urgent request of Bishop Bristol, the sessions of the Conference and the Anniversaries were characterized with spiritual enthusiasm. The singing was especially hearty and spirited.

The address of Bishop Bristol to the Class for Admission was remarkable in its portrayal of the life, spirit and work of a minister, being fraught, as it was, with the richness and variety of his valuable experience and his wonderful store of knowledge. And what shall we say of the sermon which the Bishop preached to a large audience at Simpson Chapel Sunday morning? To attempt to describe the sermon and the impression made, would only display the writer's inability to do justice to the task. Suffice it to say the sermon was *wonderful*, and the ministers and congregation were mightily inspired and uplifted.

Much should be said also with respect to the addresses and speeches made by the visitors representing the various interests of the General Church. The following were present and manifested a lively interest in the proceedings of the Conference sessions: Dr. P. J. Maveety, Secretary of the Freedmen's Aid Society; Dr. T. C. Iliff, of the Board of Home Missions and Church Extension; Dr. J. P. Wragg, Agent of the American Bible Society; Dr. I. Garland Penn, Assistant Secretary of the Epworth League; Dr. C. C. Jacobs, Field Secretary of the Sunday School Union, and Dr. G. G. Logan, Field Agent of the Board of Foreign Missions. Dr. I. L. Thomas, Field Agent of the Board

of Home Missions and Church Extension, also passed through and gave the Conference a pleasant call on the first day. There are those of our own number also who deserve special mention with this distinguished list, namely, Dr. Robert E. Jones, the brilliant Editor of the *SOUTHWESTERN CHRISTIAN ADVOCATE*; Dr. S. A. Peeler, President of Bennett College; Dr. J. P. Morris, Professor of Mathematics in Bennett College. In addition to their inspiring speeches, these visitors are dispensers of lively and healthy information, as well as various suggestions, methods and plans for the different phases of church work. May they continue to come.

On recommendation of Field Secretary Dr. Jacobs, there was organized a Conference Board of Sunday Schools, according to the instructions of the General Board, to have charge of the Sunday School interests within the bounds of the Conference, especially to hold Institutes at the District Conferences, Conventions and other such gatherings during the year.

At the suggestion of Dr. Penn, a Conference League was organized with Prof. R. B. McRary, of Lexington, N. C., as President.

A Semi-Centennial Celebration was held on Saturday evening and the following program was carried out, Daniel Brooks being chairman for the evening:

1. Introductory remarks—D. Brooks.
2. Conference Reminiscences—W. W. Pope.
3. The Educational Interests of the Conference, (1) Bennett College—J. P. Morris; (2) Woman's Home Missionary Work—Mrs. Cora E. Colburn, Superintendent of Kent Home, Greensboro, N. C., and Miss Alsie B. Dole, Superintendent of Allen Home, Asheville, N. C.
4. Our Progressive Laymen—Dr. J. Lot Bullock.
5. The Conference Work and the Race—N. D. Shamborguer.
6. A Descriptive List of Presiding Elders Since the Organization—Robert Smith.

Sunday evening a Memorial Service was held, being conducted by W. W. Pope. The following of our sainted dead were eulogized: Mrs. Emma Isabella Stancill, wife of the Rev. O. B. Stancill; Mrs. Caroline Gibson, widow of the Rev. Mr. Gibson; Mrs. Carrie I. Bullock, wife of the Rev. M. J. Bullock, and the Rev. Frank Jones, a local preacher used as a supply.

The following persons were admitted on trial: M. C. Laughlin, G. H. Caldwell, A. B., W. I. Dixon, A. B., and Pinkney Wells.

Noah T. Shamborguer was admitted into full connection and ordained deacon. Henry Carmichael and Peter McRae were ordained local deacons. Norris J. Pass, A. M., and A. G. Jenkins, A. M., were admitted to full membership and ordained elders.

On his request, F. L. Bost was honorably retired from the itinerant ranks and placed on the list of superannuated ministers.

The brethren of the Conference were delighted with the wise, generous and brotherly manner in which Bishop Bristol presided and the appointments were generally received without complaint.

The Appointments

GREENSBORO DISTRICT.

S. F. B. Peace, District Superintendent.
Burlington and Graham, J. R. Brown, supply.
Central Randolph, W. T. Lomax.
Danville and Spray, J. H. Garrett.
East Greensboro, M. C. Laughlin.
Empire, E. H. McArthur.
Greensboro, A. S. Cottingham.
High Street and Bess's Chapel, D. C. Skeen.
Jackson, J. H. Hunter.
Leakesville, R. W. Winchester.
North Greensboro, G. C. Caldwell.
Reldsville, D. McRae.
Reldsville circuit, C. E. Ball.
South Greensboro, J. W. Jones.
Summerfield, M. J. Bullock.
Wentworth, S. M. Haines.
West Greensboro, J. A. Laughlin.

S. A. Peeler, President of Bennett College; J. P. Morris, Professor, Bennett College;

R. E. Jones, Editor of The Southwestern Christian Advocate, members of Greensboro Quarterly Conference.

RALEIGH DISTRICT

M. M. Jones, District Superintendent.
Dennis and Redbank, J. O. King, supply.
Durham and Henderson, G. D. Dunn, supply.
Goldsboro, S. J. Hsyden.
Madison and Stoneville, J. C. Robbins.
Madison circuit, S. R. McCorkle.
Martinsville, W. I. Dixon.
Newbern and Kinston, A. Clark, supply.
Newport News, Va., J. A. Maston.
Oberlin and Raleigh, S. P. West.
Oxford and Bullock, A. H. Nowsome.
Pleasant Ridge and Norfolk, Va., C. W. Walton.
Rocky Mount, Va., W. M. Crawford.
Townsville and Clarksville, Va., A. E. Robinson.
Walnut Cove, S. A. Gibson.

WESTERN DISTRICT

H. L. Ashe, District Superintendent.
Asheville, J. C. Prince.
Black Mountain, S. B. Cornelius.
Boone and Laytown, P. W. Horton, supply.
Forrest City and Bracket Town, B. F. Thomas.
Franklin, J. H. Morrison, supply.
Gastonia and Bessemer City, N. J. Pass.
Hendersonville, supplied.
Hickory, A. G. Jenkins.
Lowndesdale and Brooks, A. W. McMaster.
Lenoir, W. R. Zeigler.
Lenoir circuit, P. H. J. Williams, supply.
Lincolnton circuit, R. B. Rhyne.
Maspalah, W. M. Chavis.
Marion and Old Fort, J. C. Addle.
Mooresboro and Crome, L. B. Burge, supply.
Newton, A. B. McQueen.
Shelby and El Bethel, L. G. McDonald.
Sherrill's Ford, R. J. Shipp.
West Asheville and Waynesville to be supplied.
R. D. Bethea, left without an appointment to attend school, member of Forest City Quarterly Conference.

WILMINGTON DISTRICT

G. W. Morehead, District Superintendent.
Burgaw, to be supplied.
Charlotte, R. P. Hairston.
Cool Springs and Beaver Dam, J. D. Murphy.
Concord, H. T. Patterson, supply.
Elkton, L. D. McQueen.
Hamlet, W. P. Hayes.
Hoffman and Vass, D. H. Chambers.
Johns and Piney Grove, William Wells.
Laurinburg and Gibson, G. W. Brower.
Lumberton, S. McDonald.
Maxton, J. W. Wells.
Melrose and Bowmore, M. Mundy.
Monroe and Bethel, J. R. McNeill.
Parkton and Prospect Hall, L. W. Thomas.
Pembroke and New Zion, D. McCollum, supply.
Red Springs and Hickory Bend, G. W. Byers.
Rowland and Salem, J. M. McNeill.
Sanford Circuit, J. D. Hairston.
Wilmington, G. B. McLenn.

WINSTON DISTRICT

R. Smith, District Superintendent.
Advance, Wesley and Mocksville, Pinkney Wells.
Asheboro and Mitchell, J. W. Simpson.
Cornellus and Hunters, W. E. Clapp.
High Point, J. H. Lovell.
Jefferson, A. B. Leonard, supply.
Jonesville, W. B. Scales.
Kernersville, H. O. Frederick.
Thomasville and Lexington, P. J. Cook.
Liberty and Trinity, S. L. Mny.
Mayhew and Mooresville, O. B. Stancill.
Midway, W. H. Webster, supply.
Mount Airy, J. W. Davis.
Randleman and Fairview, W. F. Allen.
Salisbury, P. F. Johnson.
Statesville and Philadelphia, M. H. Hinton.
South High Point, D. Brooks.
Willkesboro, C. R. Moser.
Winston—Boston and St. James, N. S. T. Shamborguer.
Winston—Mount Pleasant, W. W. Pope.
Winston—St. Paul, N. D. Shamborguer.

INTERNATIONAL LESSON

Fourth Quarter.—Lesson VI November 8, 1908.—Title: "David Grieves for Absalom."—(2 Sam. 18). Golden Text: "A foolish son is a grief to his father."—(Prov. 17:25).—Hymn No. 361.

(Verses 24-33 only are printed.)

DAILY HOME READINGS.

November 2, Monday—2 Sam. 18:1-13.
 " 3, Tuesday—2 Sam. 18:14-23.
 " 4, Wednesday—2 Sam. 18:24-33.
 " 5, Thursday—2 Sam. 19:1-8.
 " 6, Friday—2 Sam. 19:9-23.
 " 7, Saturday—2 Sam. 19:31-43.
 " 8, Sunday—Psalm 131.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Whether or not the Wise Man spoke from experience or observation when he made use of the words of our Golden Text is of little or no concern. The fact is he spoke wisely and truly. Observation, if nothing more, has demonstrated that "a foolish son is a grief to his father," and brings to him a sorrow that, perhaps, can come from no other source. The case of the two sons of Eli is a case in point. Likewise the case of Absalom. Loved and cared for by a kind and indulgent father, it was but naturally expected by that father, at least, that he would develop into a wise and affectionate son and be to him in his old age a source of comfort and happiness. But alas! how short-lived are human hopes! Instead of walking in the way in which David hoped he would, Absalom took another course and thus brought grief and sorrow to him, whom above all others, he should have loved and revered. How great was that grief! How inexpressible was that sorrow! Only he who knows the depths of a father's love ever can tell. We do not wonder that when tidings of Absalom's death reached him he cried out: "O my son Absalom, my son, my son Absalom! Would I had died for thee." This cry was the natural outburst of a heart deeply grieved over the untimely end of a spoiled and indulged son. Great was David's love for Absalom! Great was the grief that came to him because of Absalom's folly! But David has not been alone along this line. Thousands of fathers have had a similar experience. Thousands are still yearning after their erring and rebellious children and longing for them to return from the ways of sin and disobedience in which they are now walking. Their great love for them prompts this yearning. Likewise does the heart of the Eternal long for the return of His erring children. He loves them; though they have rebelled against Him, yet His "Father-heart" yearns after and seeks to win them back "to filial affection and loyalty." Yes, He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Thus would God, in Christ, reconcile the world to Himself. Let us love Him and thus "bring joy, not grief," to Him.

Our last lesson showed us the rebellious course pursued by Absalom. David, when the news reached him, felt unprepared to resist the attack and retreated across the Jordan to Mabanaina. Absalom occupied Jerusalem and made preparations for the final conquest of his father in order that he might be secure in the possession of the kingdom. Had he heeded the advice of Ahithophel, he would have had an easy victory. But, following the counsel of Hushai, who, though pretending to have espoused his cause, was, nevertheless, a faithful friend of David, he was led to wait, hoping thereby to gain a more glorious and complete victory.

The battle was finally joined and took place in the forest of Ephraim. Absalom's army was completely routed and scattered and he, fleeing for safety, was caught by his hair in the forked boughs of a low oak, where, being overtaken by Joab, he was put to death. Thus he died as the fool dieth, and the rebellion came to an end.

LIGHT ON THE TEXT.

24. *And David sat between the two gates.* The first part of the chapter tells us about the battle between the army of David and the forces of Absalom.

David was anxious to take part in the conflict, but was prevailed upon to remain at Mabanaina. Being solicitous about the result, he "sat between the two gates" of the city, anxiously awaiting tidings from the field of battle. *The watchman went up to the roof over the gate.* The roof of the tower being considerably higher than the wall, he could see to a better advantage. *And lifted up his eyes, and looked.* Took a general survey of his surroundings, and at the same time looked to see if any one was approaching the city. *Beheld a man running alone.* Instead of a multitude, he saw a lone runner.

25. *The watchman cried and told the king.* Made known to David what he saw. *The king said, if he be alone, there is tidings in his mouth.* That is, had there been defeat, the road would have been crowded with fugitives, but being alone, he is a courier with news as to how the battle has gone. *And he came apace, and drew near.* Continued to run towards the city.

26. *The watchman saw another man running.* Saw another courier approaching the city in a manner similar to the first. *The watchman called unto the porter.* The "captain of the gate." It was his duty to open the gate at sunrise, and to shut it at sunset, and to see that no one entered or passed out save as he had permission. *And said, Behold another man running alone.* Acquainted the porter with what he saw. *The king said, He also bringeth tidings.* Cometh upon the same errand as the first.

27. *The watchman said, Methinketh. "I think." The running of the foremost is like the running of Ahimaaz the son of Zadok.* A man famous for his speed in running and, therefore, sent by Joab in order that the king might the more quickly be apprised of the result of the battle. *The king said, He is a good man. A friend. And cometh with good tidings.* Bringeth good, not evil, news.

28. *Ahimaaz * * * said * * * all is well.* That is, our army has gained the victory and the forces of the usurper have been put to flight. *And he fell down to the earth upon his face before the king.* The customary act of obeisance of an inferior to a superior in Oriental countries. *And said, Blessed be the Lord thy God.* Thanks God for the victory. *Which hath delivered up the men that lifted up their hand against my Lord the King.* Hath destroyed those who had rebelled against the king.

29. *And the king said.* Inquired further. *Is the young man Absalom safe?* He was anxious for news concerning Absalom and could not, consequently, endure being kept longer in suspense as

to what had befallen him. Loving Absalom as he did, he wanted to know at once just what had become of him. *Ahimaaz answered.* Seeing the king's anxiety, made haste to reply. *When Joab sent the king's servant, and me, thy servant.* When the captain of the king's forces sent the first runner, and then sent me. *I saw a great tumult, but I knew not what it was.* Saw something unusual taking place in a certain section of the forest, but did not take time to ascertain what it was. This was unquestionably a falsehood, but natural in love and sympathy for the king. But it is never right to do evil that good may come. A lie is never justifiable.

30. *And the king said unto him, Turn aside, and stand here.* Having received all the information he could give, commands him to stand aside. He also knew that that another courier was coming. *And he turned aside and stood still.* Instantly obeyed.

31. *And behold, Cushie came.* One of the Negro slaves of the king. *Cushie said, Tidings, my lord the king.* I have news for thee, O king! *The Lord hath avenged thee this day of all them that rose up against thee.* He proceeds at once to inform the king of the destruction of the forces of his rebellious son, and ascribes the victory unto the Lord.

32. *The king said unto Cushie.* Stops him in the midst of his recital of the events that had taken place in order to make a pointed inquiry. *Is the young man Absalom safe?* David seemed not to be at all concerned about the fate of his kingdom, but rather about the fate of his rebellious son. Cushie answered, *The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.* Cushie cared nothing about David's sorrow, hence the blunt manner in which he informs him of Absalom's death.

33. *The king was much moved.* Greatly agitated. *And went up to the chamber over the gate.* Took himself away from public gaze and curiosity. This was a time when he preferred to be alone. *And wept.* The purpose of his going. He was greatly afflicted and could find relief only in tears. Thus his heart was somewhat relieved. *And as he went.* As he made his way up the stairs. *He said, O my son Absalom, my son, my son Absalom!* Though wicked and rebellious, Absalom was still his son. Says one: "There is not in the whole of the Old Testament a passage of deeper pathos than this." It shows that he could not forget that it was his child that had been slain, and that his soul was grieved beyond expression because of his untimely end. *Would God I had died for thee.* Here the feelings of the king are overridden by the sorrows of the father. Seemingly he would rather have lost the kingdom and have even suffered death himself than that Absalom should have died. Great indeed was his love and self-sacrificing devotion for such a profligate son.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

November 8.

Church-Building a Loving Service

(Luke 7. 1-17; 1 Chron. 22. 1-5).

(Topic: Church Erection)

BY TRUMAN R. GREENE.

The Theme and the Scripture.

Luke 7. 1-17. (See Matt. 8. 5-13.)

"All the centurions in the New Testament are favorably mentioned"—(a) centurion cross (Luke 15. 44, 45); (b) Cornelius (Acts 10. 1, 2); (c) Julius (Acts 27.3).

This centurion was connected with the garrison at Capernaum. His rank corresponds to captain in the modern army. A favorite, confidential servant, or slave (like Joseph in the house of Potiphar) is dying. The centurion appeals to Jesus through a committee of influential citizens. Observe the choice of loving service: a servant gives unstinted and loyal service to his master, the master renders loving service to his dying slave, the elders of the Jews gra-

ciously serve the master, and Jesus renders instant response to the anxiety and faith of the master, the need of the servant, and the petition of the Jewish elders.

A strong faith, an urgent need, and a petition to Jesus always spell *miracle*, whether you use the alphabet of the senses or the alphabet of the soul.

In the case of the centurion Jesus was besought to come and heal a desperately sick man. In the case of the widow of Nain, Jesus saw her weeping at the bier of her only son and had compassion. The Master responded to the faith of the one and the sorrow of the other. Faith, humility, and sorrow appealing to divine compassion must triumph to-day as of old.

1 Chron. 22, 1-5.

Nowhere does David's greatness appear to better advantage than in the words he uttered: "This is the house of the Lord God"; "I will therefore now make preparation for it," and the thing he did: "David prepared abundantly, stones, iron, brass, cedar before his death"—just prior to his surrendering the kingship to his son Solomon.

Not David the warrior, conquering Israel, but David the retiring king making ample provision for his successor to build the temple of Jehovah, is the David who merits greatest honor.

The Meaning of the Theme.

Hired service gives voluntarily a stated number of hours' work for a stipulated number of dollars. The worker likes the wages, but usually dislikes the work. He has some pride but no share in the product of the work.

Compelled service gives involuntarily, works under compulsion of force and fear of punishment. Gets no wages and has no pride or share in the product of the work.

Constrained service gives reluctantly. Head and hand join in the service, but the heart is elsewhere. The work is done but the worker does not get his full wage of blessing.

Loving service gives service and self voluntarily and gladly. It enjoys work; never concerns itself about the wages, but always gets them in full measure of joy and satisfaction.

Ways of Taking Part.

Speak of the value of a church to any community

as a meeting place where all classes and ages gather under the impulse of that most worthy human motive—to honor and worship God.

Show how the church is an instrument for Christianizing the social instincts of the people, while other institutions tend to commercialize the social instincts.

Describe the relations existing between (a) the church and any honorable business; (b) the church and the school; (c) the church and the home.

Contrast the church with institutions that are hostile to it.

The Aims of the Meeting.

To show the supreme worth of unselfish, zealous, and loving service.

To prove that the church is a most valuable asset in any community.

To emphasize the fact that organized goodness—Christians banded together in a church—is powerful; while unorganized goodness—Christians without a church or a society—is powerless.

To arouse such interest in the church and its mission that men and women will gladly give it their service and support.—From *Notes on the Epworth League Devotional Meeting Topics*.

EDUCATIONAL

Clark University

Clark University opens with most flattering prospects for a successful year for both students and teachers. The faculty is the strongest the school had had for a number of years, and indications are strong that great things will be accomplished this school year. At this writing 400 students have registered, and the Boarding Department and Christian Hall have already become crowded.

Thirty-five students have registered in the Agricultural Department, and interest in this department seems to be growing in a very substantial way. This department has already picked and sold four bales of cotton. Prof. Park is well pleased with the prospects for this farm.

It seems that the athletics of the school will be a stronger feature this year. There has been a great deal of interest manifested among the students already. At a mass meeting held in the main dormitory under the direction of Prof. P. C. Parks, the students and citizens of South Atlanta, with the assistance of members of the faculty, raised \$109.00 for the purpose of building a new athletic park. The student body seems to be in dead earnest about having a new athletic park at Clark University and the citizens of South Atlanta seem to be as deeply interested as the students. It is gratifying to see the interest manifested by the South Atlanta citizens.

Among the new teachers at Clark University is Prof. J. A. Wilson, the young man who won the Rich Prize at Wesleyan University, Middletown, Conn., in 1906.

Prof. Wilson has charge of the Normal Department and Grade Work, for which he is peculiarly fitted. After graduating from Hampton in 1893, he taught in the Calhoun Colored School for five years. Feeling the need of further preparation for educational work among his people, he took a four years' course in the Plattsburg (N. Y.) State Normal School and then entered Wesleyan.

For the past two years Prof. Wilson has been teaching at Tuskegee, where his usefulness made itself felt. From the manner in which he has taken hold of his duties at Clark, he is destined to prove a valuable addition to the faculty of this institution.

Miss Flora Mitchell—An Appreciation

1883-1908. For twenty-five years Thayer Home in Atlanta, Ga., has been a center for the training of young women to fill their sphere in the home or in whatever position they are placed, to the glory of God and the uplift of humanity.

During the past quarter of a century it has had for its first and only Superintendent, Miss Flora Mitchell, of Farmington, Maine. She has received praise from time to time for the great work she is accomplishing, but as her family is constantly changing, this year there is a louder chorus of praise.

A short time ago I had a letter from a friend (one of Miss Mitchell's "girls" at the beginning of the work). In referring to her she said: "Oh, but Miss Mitchell is the salt of the earth, that kind

that has never lost an ounce of its savor." Each letter I have received this year from the Thayer Home girls has brought some reference to Miss Mitchell, especially from the girls who have taken up their life work. The memory of her beautiful life is an inspiration to us. It would be interesting to read the thoughts of the different ones of her large transient family of girls at this time. I believe we all are giving a glance backward over the years, grateful that our lives have touched hers. I can not forget her tact, firmness, thoroughness, patience and love. I have known her for fifteen years; five of these I spent during the school term in Thayer Home. Blessed years! How sweet their memory! The Monday evening talks about the practical things of life linger with me as the days come and go. I have a picture in my mind of the girls every Saturday night, forming a semi-circle about Miss Mitchell for private family prayer as a mother would desire her children. We felt free to speak, or sing, or pray. She possesses that inexplicable something that puts one so at ease with her. A new student soon realizes that she has found a friend. I have thought of Miss Mitchell as a little leaven. The women of the Methodist Church hid in a measure of needy people, only eternity can tell the size of the lump of humanity she has leavened.

Her personality, the deep spiritual life, a volume from the Great Author, was the living lesson we had before us each day. The rich have given and are giving large sums of money to help the less fortunate members of the human family. This is praiseworthy and I am glad there is enough praise to go around. But who can estimate the fruitful harvest of a life spent in loving service? Miss Mitchell's beautiful, unselfish life work is intended for the colored women of the South, but that space is too small for such an influence. Africa beyond the sea is glad that she lives and loves. As I think of her this evening, several thousand miles away, I believe truly the Master had in mind just such a character when He said, so many years ago, "Ye are the salt of the earth."

With praise for Miss Mitchell's past success, joy on the present anniversary, I pray that the labor of her hands may continue to be established in the future.

A THAYER HOME GIRL.

Editor *Southwestern Christian Advocate*,
New Orleans, La.

Your editorial, "Railroad Discrimination," in your issue of the 15th inst., is incorrect as to the names of the Bishops who testified before the special commission designated by the Interstate Commerce Commission to take testimony relative to the discrimination practiced by certain railroads in the South against Negroes on passenger trains. The hearing began in the Federal Building, Atlanta, Ga., September 17, 1908, and continued until 10:30 p. m. of the 20th. Three, and not four, Bishops were present, viz., W. J. Gaines, H. M. Turner and C. S. Smith. Bishops Gaines and Smith, in order to secure competent counsel, jointly assumed an obliga-

tion of \$500.00, each paying \$100.00 in advance as a retainer. Since I have invested \$250.00 in this matter, I feel that I am justified in asking you to give "honor to whom honor is due"; and, moreover, I feel assured that it will be a pleasure for you to do so.

Fraternally, C. S. SMITH.

Notes From the Board of Home Missions

(Continued from page 3.)

phia Preachers' Meeting. He reported the Methodism of the Northwest as earnest, aggressive, and in many cases triumphant. There is almost limitless field and opportunity for the expansion of Methodism. The meeting passed a hearty vote of thanks for the address.

Assistant Corresponding Secretary Charles M. Boswell has returned from his visit to the Southwest. He paid especial attention to matters and affairs in California. He will soon address the Philadelphia Preachers' Meeting on the Methodism of the Southwest.

Assistant Corresponding Secretary Ward Platt has completed his book on "The Frontier," which is just coming from the press. It is filled with the freshest and most valuable information concerning the modern conditions on the frontier and will undoubtedly command wide circulation among not only the ministry and membership of Methodism, but those who are interested in Home Missions of all denominations.

Corresponding Secretary Robert Forbes is at the helm and is busily engaged with the vast mass of his official correspondence and duties. He is shaping matters for the coming session of the General Committee.

Most encouraging reports have been received from Field Agents George Elliott, James H. Fitzwater, Henry J. Coker and Isaac L. Thomas, who are at present busily engaged in the visitation of Annual Conferences. It is evident that the cause of Home Missions and Church Extension is gaining an increasing hold on the hearts and purses of Methodism.

Only One Cent

BY C. H. WETHERBE

There are many people who think that it is entirely too small business for them to be saving of a cent. They would not walk a rod to get one. They say that they despise "penny people." But it is wise to remember that a great many poor boys, by beginning to earn a cent at a time, and saving it, have finally become wealthy. Of course, brains and plenty of hard work accompanied the care of the pennies. A newspaper relates a pat story, stating that there was a wise man, called "Uncle Harris," who was a carpenter, and he had a shop in the country. One day he went into the farm, where Dick and Joe were playing with two tame pigeons. He said to them: "Boys, my workshop ought to be swept up every evening. Which of you will undertake to do it? I am willing to pay a cent for each sweeping?" Dick replied: "Only a cent? Who would work for a cent?" Joe at once said: "I will." He got the job, and he strictly attended to the business. One day Uncle Harris took both boys to town. While he went to buy some lumber, the boys went to a toy store. Dick remarked: "What fine kites! I wish that I could buy one." The storekeeper said that the price of one was only ten cents. Dick said: "I haven't a cent." Then Joe remarked: "I have fifty cents." In amazement Dick asked: "How did you get fifty cents?" Joe triumphantly replied: "By sweeping the shop." Joe showed common sense in earning and saving his cents. The two belong together. One can be careful of the cents without being a miser or penurious. You may sneeringly say, "Only a cent!" Yes, but many thousand copies of good newspapers are sold at only one cent per copy, and yet the publishers obtain enough profit from the sale to make a living, and even more. By the accumulation of cents, thousands of dollars come into the hands of good managers. I have observed that many people, who make sport of those who have been saving the pennies, and are now in good circumstances, are envious of their fortune. Many a spendthrift is mighty anxious to "borrow" money from those who have secured property by small economies and frugal habits. If Mr. Rockefeller had not saved in little ways when he was a lad, he would not now be as rich as he is.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malna, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the Advocate does not arrive regularly, notify us promptly.

THE ADVOCATE BUILDING FUND

The East Tennessee Conference which closed its sessions at Chattanooga, Tennessee, not only advanced in its receipts for subscriptions for the year, but promised within thirty days to raise \$100 for the repair and remodeling of our building. These brethren are a heroic set and when they set about to do a thing it will be accomplished. That they will make good their pledges we have no doubt.

Previously reported	\$427.55
A. J. Mitchel, Motley, Va.	1.00
J. W. Geter, Lomax, Ala.	3.00
D. G. Taylor, Washington, La.	2.50
East Tennessee Conference—	
T. H. Austin, Rural Retreat, Va.	1.00
E. H. Forrest, Bristol, Tenn.	3.00
T. W. Russell	1.00
N. M. Black, Mountain City, Va.	1.00
	\$440.05

CHURCH DEBTS

Church debts at their best are burdensome, but when they are permitted to run for years they become doubly hard to pay. And too the people pay in interest, in many instances, more than the actual amount of the principal. At the fifteenth anniversary of the First Methodist Episcopal Church in Summerville, Mass., the statistics show that during these years the Church has contributed \$99,539 for church property and \$57,490 for interest on indebtedness. That is to say the interest on the church property amounted to more than half of the entire property valuation. This same ratio could be duplicated over and over again in instances of church debt among our people. The truth is we know one case where the church debt is \$2,000 and where the interest amounts to something like \$5,000, making the total indebtedness \$7,000. Now the longer a church debt stands the harder it is to pay. The only sensible thing to do when a church debt is incurred is to set about heroically to pay the debt as soon as possible. Whether the present pastor is responsible for the debt or not he should start in to pay at least a part of it and all of it if possible. Exorbitant interest will discourage any set of people, and this is mostly the case in church debts in our territory.

TEMPORARY DISFRANCHISEMENT

(Continued from Page One.)

For be it remembered if the law is enacted against ignorant and worthless voters, then the Negro will eliminate within twenty-five years a large per cent. of his illiteracy, and if he keeps up the present rate of accumulation his property qualifications will aid him materially in determining his voting power. The Southern states admit that the constitution of the United States prohibits the restriction of ballot on account of "race, color or previous condition." So long as these propositions are regarded the Negro will eventually meet every qualification, and all that he asks is a fair and equal chance. Nothing less than this will satisfy him; nothing less than this can any man or any set of men, who claim to possess the American citizenship, fail to grant.

The disfranchisement amendments of the state of Georgia as well as the suffrage amendments throughout the South are only temporary measures. They may last a generation, but no longer. The Negro is willing to wait that long to meet the standard. What then?

Of General Interest

THINGS POLITICAL

Now, that the election is in such close proximity, despite the effort to be conservative some of the wildest and most ungrounded estimates will be placed upon the probable outcome. Both sides are reasonably (?) sure of success at the polls.

The closing scenes of conflict for the most part will center about the Empire State; and from now until the fateful day arrives New York will be the pivotal point around which the political dust raised by both parties will fly. Mr. Bryan arrived in New York City Sunday and was given a great ovation on Monday at Madison Square Garden where he spoke. Mr. Taft spoke in New Haven Monday in the day and in Brooklyn at night. The two candidates are going up and down the state of New York looking for what they may devour in the way of votes. Monday began perhaps what will be the most eventful, certainly the most notable ending of any presidential campaign the country has ever witnessed. The city is flooded with both foreign and home newspaper political correspondents.

The National election seems to hinge upon the leanings of New York State. While nothing is certain the Hughes' forces are growing more and more sanguine as the campaign progresses.

Mr. Bryan and Mr. Taft have both paid their respects to each other in their speeches. Mr. Taft also refers to Mr. Gompers, the labor leader as being a Demagogic Wind Jammer.

The heavy guns of both parties are now trained upon New York.

IN THE SOUTH AND EAST

The situation in Central America now appears to be even more critical than formerly reported. The grounds for a suspected revolution in Honduras seems to have been misplaced and instead of it being Manuel Bonilla who threatens revolution it is said to be Polycarpo Bonilla. The occasion, it is claimed, is found in the fact that Davila has withdrawn from President Zelaya, of Nicaragua. There appears to have been an attempt upon the life of the secretary of Davila because of his conduct. Reports tell that many prisoners are jailed and unless Mexico or this country intervenes serious internal dissensions are certain.

The Balkan state of affairs too, remains yet unsettled. The Austrian-Hungarian ambassador endeavored to prevail upon the Porte to settle the question by direct negotiations but was informed that the matter was a European question and had to be handled by the Powers. The Austria-Hungarian government declines to participate in the proposed International conference because of the attitude of Turkey. Germany seems to hold the leading hand and is asked to wield her influence upon Austria. Although war is not probable, it will be perhaps sometime before final agreement is reached.

The recent promulgation of a decree by China which provides for the gradual institution of a parliamentary system of government is another evidence of the actual awakening of the old giant. While nine years is the limit set for the transition from the existing regime into the new order it is nevertheless a great step forward for civilization. In the very nature of the case it would be impossible to suddenly transform a government such as China which has endured for so many centuries into a representative form; however, when it comes it will in all probability be permanent.

AERONAUTICS

The Zepellin aeroplane in its reconstruction as for speed and stability surpasses the former dirigible being able to make 29.31 miles per hour; remaining in air for 3½ hours at a mean altitude of 800 feet with ten passengers. The craft is easily and safely manipulated in its manoeuvres.

THE FLEET'S HEARTY ADIEU

The hearty invitation extended this country by Japan some months ago to have our fleet visit its shores in the then contemplated world tour upon which the Atlantic Squadron is now actually engaged in carrying out was not a mere conventionality performed according to some definite arrangement; but a cordial informality emanating from a sincere de-

sire to bring about a better understanding between the two nations and thereby creating a more firm friendship. Indeed there seems no better way of arriving at a mutual understanding than by getting together; and notwithstanding the efficacy of the councils of diplomatists and plenipotentiaries, nations are never so truly together as when their armaments meet—whether in peace or war.

The enthusiastic popular as well as official demonstration upon the part of the Japanese on the arrival and departure of the American Fleet at Yokohama, Japan's principal port, and the hospitality shown the American officials in the Mikado's kingdom were proof anew of the warm feeling entertained by the Japanese towards this country. At a dinner in honor of the guest Baron Kaneko presented to Rear Admiral Sperry a painting of the landing of Commodore Perry's men at Kuhiham. The picture was done by a Japanese artist now 86 years of age.

One of the pleasing things about the entertainment was that the American spirit was in just accord with the Japanese feeling.

The popular demonstrations on the part of the school children who lined the route of the Americans to and from Tokio and in Yokohama were evidence of the thoroughness of the welcome. President Roosevelt and Emperor Mutsuhito exchanged messages through their ambassadors; the one thanking the Japanese government for the hospitable treatment of our fleet; the other assuring this country that it was but an earnest evidence of appreciation for the gracious privilege allowed them to manifest their indubitable friendliness toward this Government. As the American fleet steamed out of the harbor beyond the breakwaters led by the Connecticut the Japanese fleet which matched it ship for ship thundered the farewell salute to our departing war dogs which were then bound for Philippine quarters.

Personal and General

Bishop Bristol is delivering a lecture on "Brains." Bishop Goodsell dedicated the new Grace Church, Newark, N. J., on a recent Sunday, which cost \$25,000.

For violating of the prohibition law a Maine man has been fined \$1,000 and sent to jail for seventeen months.

The Zion Herald of October 21, has on its cover a splendid picture of Bishop Hamilton, Mrs. Hamilton and Miss Helene.

Gypsy Smith, the evangelist, conducted a mammoth parade in Baltimore and Bishop J. W. Robinson was in the line of march.

The Rev. A. H. Lambert, of the Methodist Mission in Marseilles, France, may be addressed at 6 Avenue de la Pinede, Vieille, Chapelle, Marseilles.

The Rev. J. L. Augustus, our pastor at Napoleonville, was in the city last week and assured us that the Southwestern Day at Napoleonville will be a success.

Mrs. Emma Rose Davis passed through the city, recently, from Chicago, accompanied by her daughter, Catherine, who will make their home for awhile at Marshall, Texas.

St. Stephen's Methodist Episcopal Church, Yazoo City, Miss., was dedicated last Sunday and the mortgage burned. Under the administration of the Rev. J. C. Hibbler, D. D., the church is having large success.

Gammon Theological Seminary opens this year with the largest opening registration in its history. An iron fence with stone pilasters and iron gates have been erected across the entire frontage of the seminary.

The Rev. Lowell and the Rev. D. D. Williams, of the North New Orleans District, were in the city a few days ago on business matters. They are full of hope for the successful close of the work on their charges this year.

The Hon. E. J. Cooper, of the St. Luke Methodist Episcopal Church, Mexico, Missouri, is elected delegate from the Mexico District of the St. Louis Conference to the Laymen's Convention to be held in St. Louis during the month of November.

The Rev. Lucian B. Jones, of Fairfield, Ia., a graduate of Parsons College and of Garrett Biblical Institute, sailed from New York, Wednesday, October 21, enroute to Meerut, in the Northwest India Conference, where he is appointed to missionary service.

Of the population of Italy 38 per cent are illiterate; of Spain, 68 per cent, and of Portugal 79 per cent. The American Negro population of the United States shows an illiteracy of 46 per cent. Quite a good showing for the Negro compared with the nations of the old countries.

The Rev. J. O. Brown, District Superintendent of the Monroe District and the Rev. Fletcher T. Chinn, pastor St. Matthew Methodist Episcopal Church, Baton Rouge, attended the session of the Sunday School Conference of the Seventh General Conference District held in this city recently.

Attorney Charles P. Ford, of Worcester, Mass., has received a temporary appointment from the Department of the Interior of the United States to compile data from certain land records. Mr. Ford will be engaged in this work about six months and after that time he will resume the practice of law at Worcester.

A unique rally is to be held by Samuel Huston College, Austin, November 20, known as a Scholarship Rally. The aim is to raise \$1,200.00 toward the construction of the Industrial Building, and the students are trying to raise this amount from their friends. The successful student will be awarded a \$50.00 scholarship.

It seems that some of our ministers are thrifty farmers as well. At least this is the case with the Rev. W. S. Rollins, a member of the Lexington Conference and pastor of our church at North Vernon, Ind. We learn that our brother has at North Vernon a farm of about eighty acres and all necessary machinery. He is raising Jersey hogs, which cost him from \$50 to \$100 each, Jersey cows and Hambletonian horses.

The Rev. J. A. Simpson, our returned missionary from Africa has been invited to speak at one or more services on Sunday, November 8th, during the sessions of the General Committee of Foreign Missions. Doctor Simpson is an eloquent and forceful speaker, and able to make a pronounced impression upon any audience; those who have heard him during his sojourn in this country say he is a typical Methodist preacher of the evangelical class.

Beginning with the next issue *McGirt's Magazine* will be published as a quarterly. Heretofore the magazine has been published as a monthly. The price is reduced from \$1.00 to \$.50. We sincerely trust that this is no indication that hard times has struck *McGirt's Magazine*. It is one of the very best magazines put out by our people. Independent and original in its editorial opinion, strong always in its contributions, it has served our people in a large measure. We wish the *McGirt's Magazine* large success.

Booker T. Washington's "Up From Slavery," which is the story of his life, has been translated into Malayan, Zulu, Indian, Arabic, Chinese and Japanese, to say nothing of European languages such as German, Norwegian, Danish, Spanish, French and Finnish. Furthermore, it has been printed in raised characters for the blind. Mr. Washington is now writing "The Story of the Negro" which Doubleday, Page & Company will publish some time this fall. This is to be a simple, direct narrative of a people's progress.

The *California Christian Advocate* says: "Bishop Warren has been a marvel of physical endurance. He is an athlete in the best sense of the word. As early as 1877 and 1878 he was president of the Rocky Mountain Climbing Club. Since that time he has climbed most of the notable mountains. Leaving out the count on the calendar no one knows how old or how young Bishop Warren really is. In energetic activity, in memory of details, in fine elasticity of temper, in steady, clear vision as an overseer of the great battlefield of the church, in courageous, far-reaching, aggressive plans, Bishop Warren is practically in the midst of his work."

Bishop and Mrs. Hamilton reached Boston on October 3. He preached Sunday morning, at the semi-centennial of First Church, Union Square, Somerville, to an immense congregation, and in the afternoon delivered the sermon at the 175th anniversary of the establishment of St. John's Lodge of Free and Accepted Masons in Boston, and of the institution of Masonry in America, in Tremont Temple, before an audience of three thousand. On Monday, at 12 m., he addressed the annual meeting of the Evangelical Alliance in Tremont Temple. Bishop Hamilton has not yet selected his place of residence, and correspondents, until further notice, will please address him at 36 Bromfield St., Boston, care C. R. Magee.

The Rev. Henderson H. Dunn, pastor Central Congregational Church, this city, has been making a trip through the North, enroute to the annual meeting of the American Missionary Association at Galesburg, Illinois. Mr. Dunn lectured in one of the large churches of St. Louis Monday night of last week on "The Conditions of Discipleship." After an interesting and instructive session, which closed Thursday the 22, the Rev. Mr. Dunn left for Chicago, spending Friday in the "Windy City" leaving that night for Pittsburg, where he preached on last Sunday and delivered a lecture on Monday night in Trinity Congregational Church. Subject: "The Needs of the Negro." Leaving Pittsburg enroute home Mr. Dunn spent awhile in Nashville where he also addressed a large audience. He returns to his work in this city with new inspiration for larger and better things for his people.

APPOINTMENTS OF THE TENNESSEE ANNUAL CONFERENCE FOR 1908-9

CUMBERLAND RIVER DISTRICT J. B. Booth, Superintendent

Alexander Circuit, Frank Smith; Algood Circuit, Thomas Belcher; Brierville Circuit, P. R. Woodson; Cherry Valley, T. E. Woods; Cookeville, Lewis Burks; Dover, Supply, W. L. Jenkins; Gainsboro and Snow Creek, Willis Ellison; Gallatin, Joseph Harrison; Hartsville, H. P. Belcher; Lebanon, Anderson Phillips; Lebanon Circuit, J. B. Bradford; Mitchellville, J. W. Satterfield; Nashville, Braden Chapel, B. F. Anderson; Seays and Smith's Chapel, J. A. Fleming; Springfield, S. T. Miller; Stone-wall Circuit, Allison Ridley.

LEXINGTON DISTRICT B. J. Meredith, Superintendent

Adamsville and Savannah, J. O. Dixon; Allondall Circuit, W. H. Faulkner; Burdett Chapel, H. E. Erwin; Centerville Circuit, supply, Wm. Wiggall; Clifton, R. B. Ross; Hohenwald Circuit, David Scott; Jackson, supply, S. M. Buford; Lexington Circuit, Robert Williams; Mt. Pleasant Circuit, G. A. Sanford; Oak Grove, S. W. Whittaker; Parson's Circuit, J. F. Fenner; Silmer, supply, S. P. McDonald; Warren Chapel, S. M. Strayhorn; Waynesboro, A. D. Butler.

NASHVILLE DISTRICT W. R. Smith, Superintendent

Bon Air Circuit, supply, Anderson Wooten; Camsville, J. H. Means; Christiana Circuit, Sam'l Knight; Decherd, supply, H. C. Hicks; Eaglesville Circuit, supply, Wm. Walden; Manchester Circuit, S. M. Carmichael; McMinnville, J. H. Ellis; McMinnville Circuit, H. W. Rucher; Murfreesboro, R. T. Weatherby; Murfreesboro Circuit, Henry Prim; Nashville, Clarke Memorial, T. W. Johnson; Nashville, Hubbard Chapel, E. J. Guthrie; Nashville, Thompson Chapel, E. W. S. Hammond; Nashville, West Nashville, Cornelius Elder; Nolensville, Azariah Ransom; Salem Circuit, W. L. Lillard; Shelbyville, F. N. Collier; Smyrna, L. W. Florer; Sparta, F. R. Anderson; Sparta Circuit, supply, J. H. Nelson; Tullahoma, T. B. Blackman; L. E. Vincent, member of Thompson's Chapel; A. M. Brooks left without appointment to attend some one of our schools.

WEST NASHVILLE DISTRICT S. M. Utley, Superintendent

Beach Grove Circuit, E. F. Douglas; Brentwood, D. T. Burch; Cumberland Circuit, S. J. Boone; Columbia Circuit, C. L. Seward; Dickson, L. M. Moores; Flat Rock Circuit, W. T. C. Travis; Franklin, A. L. Nelson; Lawrenceburg, J. W. Richmond; Lewisburg Circuit, R. A. Dowell; Nashville, Gordon Chapel, S. J. Jenkins; Nashville, Seay's Chapel, W. F. Waters; Petersburg, W. D. Pettus; Spring Hill, J. A. Hill; White Bluff, J. F. D. Fennell; Sam'l Redmond, member Seay's Chapel; D. J. Mitchell, Franklin, left without appointment to attend one of our schools.

WEST TENNESSEE DISTRICT J. M. Lyte, Superintendent

Atoka Circuit, C. L. Field; Bell Circuit, supply, J. M. Moseley; Brownsville Circuit, S. J. Gilbert; Covington and Mayes Grove, J. M. Moody; Dyers-

burg, E. F. Carter; Fowlkes, K. H. Turner; Gal-laway Circuit, E. J. Reddick; Halls Circuit, J. M. Huddleston; Humboldt Circuit, supply, W. W. Ware; Mason, J. H. Thompson; Martin, Miles Williams; Mansfield Circuit, J. A. Moore; Memphis, Centenary, H. W. Key; Memphis, Binghampton and Klondyke, Henry Dunlap; Memphis, North Memphis and Pine Chapel, Wm. Neal; New Zeal Circuit, J. F. Neal; Rayne's Circuit, J. P. Price; Rutherford and Dyer, J. P. Gregg; Sharon Circuit, W. M. Meals; Union City, J. A. Swift.

EAST TENNESSEE CONFERENCE APPOINTMENTS FOR 1908-9

BRISTOL DISTRICT I. R. Hill, District Superintendent

(P. O. 431 Clinton Ave., Bristol, Tenn.)
Abingdon, Va., R. A. Swann; Bristol, E. H. Forrest; Castlewood, Va., (J. H. Coleman); Gate City and Big Stone Gap, Va., A. W. Randolph; Glade Springs and Meadow View, Va., F. S. Scruggs; Johnson City, Leroy Diggs; Kingsport, (G. W. Burris); Marion, Va., Anderson Davis; Mountain City, Noah M. Black; Rural Retreat and Chilhowie, Va., (T. H. Austin); Shell Creek, (J. H. Rogers); Tazewell and North Tazewell, Va., G. T. Wright; Tiptop, Va., F. D. Johnson; Wytheville, Va., J. F. Prigmore.

CHATTANOOGA DISTRICT E. J. Cox, District Superintendent

(P. O. 923 E. Fifth St., Chattanooga, Tenn.)
Athens, (B. F. Browder); Chattanooga, Wiley Memorial, J. W. Tate; Chattanooga, Grace Memorial, W. M. Marbury; Chattanooga, Stanley Chapel, G. H. Crider; Cleveland, G. J. Headrick; Daisy, Hixon and Pleasant Grove, (G. W. Harp); Dayton, G. W. Cain; Georgetown and Big Spring, R. M. Green; Hill City and Sherman Heights, W. M. Johnson; Home Street Mission, S. C. Priest; Jasper and Murray's Field Mission, (S. B. Johnson); Ooltewah, Park W. Smith; Rockwood, R. E. Kilby; Soddy, (W. A. Jackson); South Pittsburg, J. M. Hogans; Tateville, (E. D. Tonkins).

KNOXVILLE DISTRICT W. A. Webber, District Superintendent

(P. O. Tate Springs, Tenn.)
Byington, E. Knott; Clinton and Coal Creek, F. A. Hatcher; Greenville, J. T. Wilson; Harriman, Owen Hypsher; Jefferson City, Samuel Delaney; Kingston and Sonsdale, B. J. Martin; Knoxville, Seneby Chapel, G. F. Tipton; Knoxville, Vine Ave., W. L. Sanders; LaFollette, Israel Johnson; Morristown, D. T. Turner; Newport, (A. Mitchell); Russellville, (A. Roach); Tazewell and Tate Springs, W. E. Johnson; Warrensburg, (J. H. Jackson); White Pine, J. W. Manning.

PULASKI DISTRICT J. A. Pickett, District Superintendent

(P. O. Pulaski, Va.)
These appointments are all in Virginia, except as otherwise stated.
Bluefield, W. Va., P. P. Brooks; Christiansburg, T. W. Russell; Draper, J. M. Watson; Dublin, W. W. Ward; Graham, W. H. Pleasants; Independence, H. G. Harrison; Ivanhoe Circuit, George Washington; Pearisburg, J. G. Isbell; Pocahontas, W. E. Mitchell; Princeton, W. R. Burger; Pulaski, R. D. Washington; Pulaski Circuit, C. H. Hurd; Radford, G. H. Pettis; Radford Circuit, A. J. Hughes.

WELCH MISSION DISTRICT W. T. Marley, District Superintendent

(P. O. Welch, W. Va.)
(The appointments of this District are all in West Virginia.)
Berwyn, J. J. Hamilton; Coalwood and Gary, G. W. Smith; Crumpler and Ashland, W. H. Brown; Freeman, J. H. Gardner; Matoaka and Hiawatha, J. W. Johnson; North Fork, E. S. Davis; Welch and Pagston, W. T. Marley; J. S. Hill, President of Morristown Normal and Industrial College, member Morristown Quarterly Conference.
Edgar A. Long, Principal of Industrial Institution, Christiansburg, Va., member Christiansburg Quarterly Conference.

Personals

Mrs. Turner, wife of the Rev. J. W. Turner, District Superintendent of Baton Rouge District, is spending a week at St. Luke, La., the guest of Mrs. P. Taylor.

The first District Conference of the Cumberland River District, Tennessee Conference, the Rev. J. B. Booth, Superintendent, will be held at Cookeville, Tenn., November 12-15.

Mrs. Williams, wife of the Rev. D. D. Williams, our pastor at Laplace, La., accompanied by their two children, Wilfred and Dextress, are spending some time at their home in Franklin, La.

Programs are issued for the Woman's Home Missionary Society and District Conference of the Clarksdale District, Upper Mississippi Conference, which will convene at Clarksdale, Miss., November 25-29, 1908. The Rev.

E. F. Woolfolk, District Superintendent.

The District Missionary Convention, Woman's Home Missionary Convention and District Conference of the Greenwood District Upper Mississippi Conference, is to convene in Union Methodist Episcopal Church, Pickens, Miss., November 23-29, 1908. The Rev. S. H. Nevills, District Superintendent. The Rev. Dr. G. G. Logan will be present.

The Rev. J. J. Woolridge, our pastor at Jackson, La., desires to thank the members and friends there for their aid and especially for the kindness shown him during his illness. Great credit is due Mrs. Lizzie McQueen, a faithful member of Magnolia church, who raised the entire amount apportioned to this charge by the District Superintendent for the Advocate Building Fund. Pastor Woolridge and the SOUTHWESTERN are indeed grateful to this loyal sister.

Revival Notes

The revival meeting which was held on the Ragland Circuit at McLaurin, Miss., was a very successful one. There were five conversions and eleven additions, making a total of sixteen. The Rev. Calvin Williams, pastor.

In a recent revival meeting at the Plainview (La.) Methodist Episcopal Church, eleven souls were converted. The Rev. B. R. Jackson preached twice, strong and able sermons. On a recent Sunday evening nine persons were baptized at the altar. The Rev. E. V. Taylor is pastor.

"A great revival was held recently at Texarkana Mission, four miles west of Texarkana. All records of previous years in that vicinity were broken. Old and young were converted and taken into the fold. The Rev. Mr. Turner worked faithfully in the cause, and we

believe that there are stars added to his crown. We feel grateful that we have this Christ-like man with us, and hope that he will be with us again another year."—A. L. Mitchell.

"The Rev. Mrs. Annie E. Brown, the Evangelist of world-wide fame, preached ten nights at Leigh Street Methodist Episcopal Church, Richmond, Va., the Rev. W. H. Dean, pastor. We had to rent the True Reformers' Hall the last three nights and then could not accommodate all the people. Three men of 70 years each were saved in this meeting. In the mass meeting for men more than 1,000 were present and 145 bowed at the anxious seat. Mrs. Brown gave her noted lecture, 'The Negro and the Dollar.' She will return in November to conduct a revival in one of the large Baptist churches here."

BISHOP SCOTT IN HOUSTON.

Bishop I. B. Scott reached the city Thursday and remained several days as the guest of Dr. and Mrs. W. H. Logan. During his stay he preached at Trinity and Sloan Street Methodist Episcopal churches on Sunday to crowded houses, making a very fine impression on all who heard him. While here much social attention was paid him and he was the honored guest at dinner at the Bates and Hughes house, 310 San Felipe street, under the auspices of the Preachers' Union. He was also entertained at special meals at the homes of Dr. and Mrs. E. B. Ramsey, and Mr. and Mrs. Frank Vance. He was driven over the city in company with Dr. W. H. Logan, by M. H. Broyles, Esq., and had the use of the horse and buggy of Mrs. Sam Wilson for another drive. On Tuesday night he lectured at Trinity on his work in Africa and received \$142 in scholarships and public collection for the same work. Bishop Scott made side trips to Prairie View College and Hempstead, Texas, and lectured at both places. He left the city Thursday night for Cave Springs, Ga., to dedicate a church.—Texas Freeman.

CHANGE OF ADDRESS

Rev. J. B. Booth from Gallatin, Tenn., to Lebanon, Tenn.

Do not put matter intended for these columns and business items on the same sheet.

AN APPEAL

Many readers, we have a little mission church at this place that is in great need. There are but few members and a small Sunday school. We are trying to help our church out of debt, to cell it and make other needed repairs. We ask all lovers of good churches to help us. There are six colored churches in this city, all of which are presentable buildings; ours is the seventh one and we want it to look well too. Now, all who love Methodism and have an interest in Bunte Temple Methodist Episcopal Church, Abbeville, S. C., please give us something for our cause. Brothers, you can send it to my address at Abbeville, S. C., or bring it to the South Carolina Annual Conference at Spartanburg, November 25, 1908, and it will be gladly received. Any amount will be appreciated from one dollar up. Conference is coming; you want to make good reports, we know, but when you help us you are doing a mission work. Please see me or write me. I will be at the conference ready to receive what you may give. Any one wanting to send the money can do so by money order or otherwise. Come over in Abbeville and help us.—I. B. Taylor, pastor.

Abbeville, S. C.

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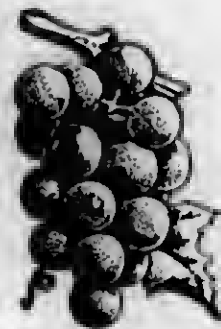
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Woman's Home Missionary Society

LA GRANGE DISTRICT

The Woman's Home Missionary Convention of the LaGrange District convened at Shady Grove Methodist Episcopal Church, Woodbury, Ga., September 25-27. The District Superintendent read the 12th chapter, Paul's letter to the Romans. The choir, led by Miss Georgia Walker of LaGrange, gave choice music. Prayer was offered respectively by Bro. Griner and the Rev. I. T. Griner. The Superintendent, in well chosen words, stated the object of the meeting. He also paid a becoming tribute to the work of the Woman's Home Missionary Society. Mrs. A. J. Stacy was elected president. Miss M. E. Miller of LaGrange, secretary, the writer, reporter. The annual sermon was preached by the Rev. I. T. Griner. The welcome address by a delegate from Woodbury, which was ably responded to by the Rev. J. R. Hatchet, from the West Point Charge. Reports from the field and different auxiliaries were submitted with which all present were delighted. Prominent mention may be made of the reports from LaGrange Station by Miss M. E. Miller, from Lovelace by Mrs. I. T. Griner, and from Woodbury by Mrs. R. S. Stacy. Every heart thrilled upon learning of the good that is being done for the people where these auxiliaries live. A prominent feature of the convention was the literary program. The papers presented showed painstaking preparation and care. Among those who read papers were Miss M. E. Miller of LaGrange, Mrs. Colwell of Lovelace and Mrs. A. J. Stacy. Helpful comment was made by the Revs. I. T. Griner, J. R. Hatchet and J. H. Hodo. Sunday was a high day, filled with real service for the Master. The day was opened with an early morning prayer meeting followed by Sunday school. At 10 o'clock the quarterly temperance lesson was well discussed and enjoyed by all. At 11 our District Superintendent, the Rev. J. S. Stripling, preached to the delight of an appreciative audience. At 3:30 p. m. the Rev. J. H. Hodo preached an able sermon on "A Busy Christ." At 8:00 p. m. the Rev. I. T. Griner preached with power on "The Ark of the Covenant." The convention, with the laymen's meeting, already referred to through these columns, left for this struggling church \$25. The pastor, the Rev. Stacy, his wife and the good people of Woodbury, are to be commended for their hearty entertainment of the delegation.—L. J. Stripling.

ATLANTA CONFERENCE

The fifth annual session of the Woman's Home Missionary Society of the Atlanta Conference assembled in South Atlanta Methodist Episcopal Church, Mrs. George H. Oliver presiding. The meeting opened with devotions led by the president. Timely remarks setting forth the object of the meeting were made by the president. The welcome address was read by Mrs. Florence Arnold, president of South Atlanta Auxiliary. Response by the Rev. J. W. E. Bowen, Ph. D., D. D., president of Gammon Theological Seminary. All were much delighted at the appearance of Miss Flora Mitchell, superintendent of Thayer Home and Conference Corresponding Secretary, who attended every session and made several addresses. Mrs. Simpson, who has spent nine years of hard labor in Africa, was introduced. Friday morning, Mrs. G. H. Oliver presiding, the meeting opened with a communion service led by the Rev. P. H. Travis, District Superintendent of Griffin District. The Rev. Mr. Simpson, who has spent many years in Africa, spoke very earnestly of the work and the great need of workers in heathen lands. The Rev. C. L. Johnson, District Superintendent of the Atlanta District, was introduced and spoke very encouragingly of the work. The Rev. Mr. Johnson always attends these conventions and manifests great interest in the work of the society. He has made himself an organizer. If those at the head would put a like interest into the work it would increase abundantly. The Rev. John Crolley, pastor at Hoschton, who has become an organizer, spoke interestingly of the work. The Rev. P. H. Travis was introduced and made an address. Mrs. J. A. Rush reported the work of the Woman's Home Missionary Society at the Atlanta District Conference. The report was very encouraging and shows that mission work is being done in various ways and as the women learn of the work, they become more interested. Financial report, \$16.50; amount pledged for new building at Thayer Home, \$30. The Rev. C. L. Johnson, District Superintendent. The work of the Gainsville District was reported by Mrs. G. H. Oliver, the Rev. Z. K. Gowen, District Superintendent. The report showed that much mission work in various ways had been done. The women are encouraged and willing to work, but need leadership. Financial report, \$10.25; amount pledged for new build-

ing at Thayer Home, \$43. Miss Mitchell spoke very encouragingly of the work of the Rome and Griffin Districts. The Rev. L. H. King was introduced and addressed the convention. The reports of auxiliaries were very creditable, showing that great work is being done in visiting the sick, helping the poor and needy. Amount reported for membership dues, \$93; Chapel St., \$30; So. Atlanta, \$11; Central Ave., \$20.50; Clark University, \$26. The four mission Sunday schools reported organized by Chapel Street Auxiliary are continuing and the members of the auxiliary are doing great work throughout the city. Thirteen who were helpless were gotten into the hospital. The auxiliary of Hoschton, which had been organized by the pastor only three weeks, reported one girl sent to Clark University, the home of one who had been burned out well supplied, and other work. Among the hindrances to the progress of the work of the Society in the South, named in a discussion, was the lack of interest and work on part of the ministers, general officers, professors and their wives, of the educated women going out from the schools and colleges. Miss Mitchell made a very interesting talk concerning the money paid in and how it is used. A noontide prayer meeting was led by the Rev. L. H. King, B. D., pastor of South Atlanta Methodist Episcopal Church. Friday afternoon Mrs. G. H. Oliver presided. A praise meeting was led by Mrs. Mary Crolley. Mrs. Little, a teacher in Spellman Seminary, led a very interesting and helpful mothers' meeting. Miss Mitchell spoke very earnestly on "Expressing Important Thoughts." Misses Jones, Davis, and Shehee, of Spellman Seminary, were introduced; also Mesdames Howell and Griffin. Our literature was well discussed by Miss S. E. Clibbott, a teacher in Clark University. Saturday morning the devotional service was led by Mrs. Bryan, of Chapel Street. Mrs. G. H. Oliver presided. Mrs. Sims, the Amite Box Secretary, reported that one hundred and ten had been distributed. Mrs. Mary Crolley, Secretary of Supplies, reported several garments distributed. Mrs. Mary Melton, the Conference organizer, has done successful work. Mrs. J. A. Rush made a very earnest appeal for a new building at Thayer Home. Response was in pledges and cash. Cash subscriptions: Chapel Street, \$10.00; South Atlanta, \$15.00; Grantville, \$22.00; Lovonia, \$5.00; Nikleson, \$1.00; Gillsville, \$2.50; Elberton Circuit, \$2.00; Suwanee, \$2.50; Hoschton, \$2.00; Griffin, \$2.00; Commerce, \$1.00; Palmetto Circuit, \$1.00. A very sweet solo was sung by little Georgia Oliver. New officers: President, Mrs. G. H. Oliver; Recording Secretary, Mrs. I. G. Penn; Corresponding Secretary, Miss Flora Mitchell; Treasurer, Mrs. L. J. Price; Vice-President, Mrs. G. W. Arnold; District Superintendents: Atlanta District, Mrs. Minnie Sims; Gainesville District, Mrs. J. N. C. Coggins; Griffin District, Mrs. P. H. Travis; Rome District, Mrs. J. W. Swain; Secretary Young People's Work, Mrs. J. A. Rush; Secretary Home Guards and Mothers' Jewels, Miss M. I. Hardwick. Secretary Mite Boxes, Airlie A. Bryant; Conference Organizer, Mrs. Mary Melton; Secretaries: Supplies, Mrs. Mary Crolley; Temperance Work, Miss S. E. Abbott; Literature, Mrs. Bryant; Woman's Home Missionary Reading Circle, Mrs. Mattie Keller. Sunday was a glorious day spiritually. At 11:30 the Rev. L. H. King, B. D., preached the Annual Sermon to the Woman's Home Missionary Society. Sunday afternoon a Young People's Rally was held, Mrs.

J. A. Rush presiding. Devotion led by Miss Flora Mitchell. Scripture lesson by Miss S. E. Abbott. Prayer led by Dr. J. W. E. Bowen. Music led by Thayer Home Girls. A very interesting talk relative to the work of the young people by Miss Annie Mendal, a teacher in Clark University. Mrs. Jones, Matron in Clark University, spoke very earnestly and interestingly to the Young Women. Solo by Miss Madison, teacher in Clark University. Collection taken by Mrs. J. W. E. Bowen and Mrs. Arnold. Interesting remarks by Dr. I. G. Penn. Closing remarks led by Mrs. Georgia H. Oliver, President. Among the visitors were Mesdames Sarah Clark, Mattie Carmichael, Jones, Coffield, A. B. Allen and Spann. This session was one of the best in the history of its organization.—Airlie W. Bryant.

THE LADIES' AID CONVENTION.

The Ladies' Aid Convention was held at St. Peter's Methodist Episcopal Church, Maringouin, La., October 14, 15 and 16. It was a success. The friends at Musson, Catholics, Baptists, Methodists, all attended and large crowds were present at each service. Miss M. E. Landry delivered the address of welcome. The Rev. W. Scott Chinn preached a fine sermon and gave a good lecture. The Rev. V. B. Hubb was introduced and gave a helpful lecture. The friends presented to the pastor, the Rev. A. B. Venable, at the parsonage, 160 pounds of choice groceries, toward entertainment of the convention, and some of the white friends helped also. Miss Landry furnished music for the occasion. The sum of \$5.00 was presented to the Rev. A. B. Venable by Mrs. A. E. Young, President. Mrs. A. B. Venable opened the doors of the parsonage in hearty welcome to all the visitors. The District Superintendent was delighted with the success of the meeting. Raised \$28.90. The Preacher's Meeting in connection with the convention was largely attended. Splendid papers were read by Mesdames L. Venable and Freeman, and others. Collection, \$28.90.—A. C. Venable.

WAYCROSS DISTRICT

The third session of the Woman's Home Missionary Convention of the Waycross District convened at Valdosta, Georgia, Trinity Methodist Episcopal Church, October 9-11, at 9:30 o'clock, with Mrs. Emma D. Williams, District Organizer, in the chair. The beautiful new church was handsomely decorated with beautiful flowers. Scriptural lesson by the president; prayer by the district superintendent, Rev. F. R. Bridges. Remarks by the president and the district superintendent. Reports from Auxiliaries, after which the regular program was taken up, and was indeed interesting. Among the many visitors present were Mrs. S. N. Ward, Mrs. Millie Woods, Mrs. Pinkie Jones, Miss Esther Woods, Prof. W. A. Allen, and others. These great women were indeed an inspiration to the meeting, as they brought to us many good things concerning the work and how it should be carried on. The welcome address by Miss Rosie Preaster, of Valdosta; response by the Rev. J. C. Williams, of Waycross. The Annual Missionary sermon was preached by the Rev. J. H. Canady. Then came election of officers for the ensuing year: President, Mrs. E. D. Williams; First Vice-President, Mrs. F. R. Bridges; Second Vice-President, Mrs. Pearl Jones; Third Vice-President, Mrs. Mattie Talbott; Fourth Vice-President, Mrs. R. R.

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For Sealing Preserves, Jellies, Etc.

It's the simplest, easiest and surest protection for all the homemade products.



After cooling, simply pour a thin layer of the melted paraffine over the jelly or jam, as the case may be. Hardens almost immediately.

Pure Refined Paraffine is odorless, tasteless, harmless. Unaffected by acids, water, mold, moisture, etc. It has many other uses—so many that it has become a household necessity. It is also used for washing, ironing and starching. Full directions with each cake. Sold everywhere.

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Doings of the Workmen

MISSOURI.

Mexico.—Sunday, October 18, was the date of our third quarterly meeting. District Superintendent W. C. Ellis was present and rendered efficient services all day. The collection amounted to \$45. Conversions during the

quarter, 2; accessions, 6; deaths, 1; baptisms, 6. The Ladies' Aid, Sunday School and Epworth League are doing well.—J. M. Harris, pastor.

Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
Oct. 29-Nov. 1—	Tupelo.	Pontotoc, Miss.
Nov. 10-15—	Greenville.	Shelby, Miss.
Nov. 18-24—	Aberdeen.	Baldwyn, Miss.
Nov. 19—	Holly Springs.	.....
.....	Water Valley.	Miss.
Nov. 25-29—	Starkville.	Ackerman, Miss.
Nov. 25-29—	Clarksdale.	.....
.....	Clarksdale.	Miss.
Nov. 26-29—	Greenwood.	Pickens, Miss.

CONVENTIONS.

- Oct. 29-Nov. 5—Thirty-ninth annual meeting of the General Executive Committee, Woman's Foreign Missionary Society, Cincinnati, Ohio.
- Nov. 23-25—Greenwood District Missionary Convention and Woman's Home Missionary Society, Pickens, Miss.
- Nov. 24-26—Clarksdale District Woman's Home Missionary Society, Clarksdale, Miss.

Special Notices

HUNTSVILLE DISTRICT

Dearly Beloved Pastors—Will you please allow me to speak a word to you, by the way of pleading with you to raise all your benevolences. I mean to make a round report to the Annual Conference on all lines, November 19, 1908. 1. Ministerial: for pastor, District Superintendent, Episcopal Fund, Conference Claimants. 2. Benevolence: Foreign Missions, Home Missions and Church Extension, Sunday School Union, Education, Freedmen's Aid, American Bible, Woman's Foreign Missions, Woman's Home Missions, Central College, The SOUTHWESTERN. You have your remainder to raise of the General Conference expenses. The Epworth League general expense is also on us to raise our part. Brethren, please bestir yourselves. Leave no stone unturned to make our district come up on all lines. I plead in God's name, and also in the name of our great church and our own district.

H. S. Williams,
District Superintendent.

JACKSON DISTRICT

An Appeal to the Ministers.

Dear Brethren: In these closing days of 1908 the appeal of the church is to every minister and layman and District Superintendent, to this effect, that we raise all of our apportionment for benevolent causes, the conference claimant collection without fail, the special fund for the repair of the SOUTHWESTERN office, and a big rally for the SOUTHWESTERN CHRISTIAN ADVOCATE. Let us bring the Jackson District up along all lines. I have confidence in the brethren of the Jackson District.

A. J. McNair.

HUNTSVILLE DISTRICT

Whereas the Book Committee has appropriated \$12,000 to buy a new building for the SOUTHWESTERN CHRISTIAN ADVOCATE at New Orleans and has asked the Huntsville District to raise \$20 to help repair it, please let every charge raise the little assessment that is appropriated and forward the same to Dr. R. E. Jones, Editor, 419 Carondelet St., New Orleans, La.

A. S. Williams,
District Superintendent.

District Rounds

WINSTON (N. C.) DISTRICT

FIRST ROUND

Wilksboro and North Wilksboro. Nov. 1-2; Jonesville and Elken, 7-8; Mt. Airy Circuit, 12-13; Mt. Airy, 14-15; Advance and Wesley, 21-22; Winston, St. James, 26-29; Winston, Mt. Pleasant, 26-29; Winston, St. Paul, 26-29; Kernersville, December 1-2; Ashboro and Mitchell, 5-6; Randelman, 5-6; Trinity and Liberty, 10-11; High Point, 12-13; South High Point, 12-14; Midway, 15-16; Thomasville and Lexington, 19-20; Salisbury and Spencer, 21; Moorsville and Maybew, 26-27; Cornells and Hunters, 26-27; Statesville and Philadelphia, Jan. 2-3. The District Stewards will meet at St. Paul, Winston, October 30 at 3 p. m. Let us have a good start. Make the fifth Sabbath in November a rally day on the president's home. Let us complete the full amount assessed. I ask your prayers.

Robert Smith,

District Superintendent.

PINE BLUFF DISTRICT

FOURTH ROUND

Marvell Cir., Oct. 24-25; Helena Sta., 27-28; Helena Cir., 28; Damon Sta., 31-Nov. 1; McGehee, Nov. 5; Luna and Eudora, 7-8; Wilmot and Sunshine, 14-15; Morrell and Dermott, 13-16; Warren and Johnsville, 21-22; Preston, 24; Clarendon, 28-29; Wabbaseeka, Dec. 5-6; Dumas and McElwee, 12-13; New Edinburgh, 19-20; Ladd, 26-27; Terry and Star City, 26-27; Althelmer, Jan. 2-3; St. James, 9-10; St. Mark, 9-10; Fordyce, 16-17; Humphry and Stutgard, 19; Monticello and Rock Springs, 20; Dexter, 21. Dear Brethren: This is the closing round for the year. Do your best. I am looking for a round report; don't fail. There may be some changes in this round, if so I will notify you.

S. McDonald,

District Superintendent.

PREACHERS' MEETINGS

The Baton Rouge District Preachers' Meeting, the Rev. T. B. Cooper, President, met at St. Peter Methodist Episcopal Church, October 8. Quite a number of the ministers were present. Rev. H. C. Gair was acting chairman and Rev. H. Landon acting secretary. Welcome address by Miss Catty Landes. Four strong sermons were preached by the Revs. H. London, H. C. Gair, S. Gunner and R. B. Sandford. Rev. R. Jones has things well in hand at St. Peter. The preachers were grandly entertained by the members. The next meeting will be held at Norwood, November 5, 1908.—Rev. J. W. Turner, District Superintendent; Rev. J. S. Weaver, Secretary.

The Alexandria District Preachers' Meeting convened at St. Peter Methodist Episcopal Church, October 14, 1908, at Maringouin, La., with the Rev. A. B. Venable, Vice President in the chair. Devotional exercises, conducted by the Rev. J. A. Vincent and D. A. Landry, after which the roll was called. The welcome address was delivered by Miss Mary E. Landry, of Maringouin; response by Mrs. Freeman. The opening sermon was preached by the Rev. D. G. Taylor, the exegesis of the Sunday School lesson was given by the Rev. D. G. Taylor. The District Superintendent, Rev. J. J. Obee, was present, and spoke words of encouragement. He is the man for the District. The Rev. W. S. Chinn, of New Orleans, was present and preached one of his best sermons. The pastor, the Rev. A. B. Venable, and his people entertained the meeting royally. The

Straight University.

The School Opens for Day and Boarding Students SEPTEMBER 29.

The NEW THOMY LAFON INDUSTRIAL BUILDING will be completed. This building was erected by the students.

The UNIVERSITY has the following Departments:

College, Normal, College Preparatory, Commercial, Manual Training, Printing, Domestic Science, Sewing and Dress Making, Music Bible, Grammar, Primary and Kindergarten.

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REV. S. G. BUTCHER, President.

Ladies' Aid Society also convened at the same place, October 15, 1908, with Mrs. I. W. Young presiding. They met in joint session with the preachers' meeting, and had a very good meet-

ing. The next preachers' meeting will convene at Lottie, November 11-12. The closing sermon was preached by the Rev. M. P. Franklin.—Edward W. Jackson.

Educational

MERIDIAN ACADEMY

Meridian Academy opened September 28, 1908, at 10 n. m., with Prof. J. B. F. Shaw, Ph. D., Principal. Devotional service conducted by the Rev. J. W. Gable and D. L. Morgan. The faculty is composed of Prof. L. M. McCoy, the Rev. D. L. Morgan, Mrs. J. B. F. Shaw, L. M. Harris, Maggie A. Thompson and Miss M. Orange. The music was good. A large body of students was on hand, together with many visitors. Addresses were made by Drs. S. A. Cowan, J. B. F. Shaw, the Revs. D. L. Morgan, J. W. Isable, R. N. Jones, Messrs. J. W. Longstreet, R. B. Pruitt and T. Wilson. We trust that this will be the best year for this school. Dr. Shaw deserves the support of all.

R. N. Jones.

MASON CITY COLLEGE

The reception of welcome given in honor of President and Mrs. A. P. Camphor and Faculty at Mason City College, on the evening of October 6, 1908, by the ministers of the Birmingham District, in and about Birmingham, Alabama, was a decided success. The following program was well rendered: Invocation by the Rev. B. G. Smith; Introductory remarks by the Rev. W. H. Nelson, master of ceremonies; Instrumental solo by Miss N. Williams; Vocal solo by Miss Florence Lewis; Address of welcome: on behalf of the ministers of the Birmingham District by the Rev. R. J. Buckner, District Superintendent; on behalf of ministers of the city, by the Rev. F. G. Ragland; on behalf of the city teachers, by Prof. W. C. Davis; response by the president and Mrs. A. P. Camphor. Instrumental solo by Miss Wilmer Pettiford, instructor in music for the col-

lege and organist for the occasion. The reception was concluded by serving refreshments to the many guests present. Too much praise cannot be given to the ladies of the various churches who served so satisfactorily.

EDUCATIONAL RALLY

Mansfield, La., November 1, 1908.

PROGRAMME

"How to Interest Our People in Education," C. D. C. Bryant, W. J. Walker, J. D. Brightop. "Can the Masses of the Race Attend College; if not, How Shall They Be Educated?" J. R. Williams, T. F. Robinson, H. J. Wright. "What Effect Will a District High School Have on the Shreveport District?" W. R. Butler, Mrs. F. A. Clark, N. R. Randolph. "How to Raise Finances for Educational Purposes," T. A. Brown, G. F. Huntley, Geo. Ogelvie. "What Relation Should Parents Maintain toward Teachers?" Mrs. J. A. Landry, Wm. Emmett, Taylor Smith. "Will North Louisiana Become a Power Educationally in the Near Future; if so Why?" J. A. Landry, H. B. F. Charles, J. S. Jones. "Can the District Maintain a High School Without Affecting our Present School?" H. T. O. Abbott, D. Kilbourne, E. P. Harris. "What Can Our Ladies Do for the School at Mansfield?" Mrs. T. J. Johnson, B. C. Murry, D. H. Young. "When Does an Education End, in the Collere or in the Grave?" W. H. Simmon, J. J. Haskins, I. B. Henderson. "Will the Practical Man Hold his Place in the Business World?" W. L. Dyas, E. C. Howell, M. Smith, E. D. Ritcherson.

Committee: J. A. Landry, W. R. Butler, W. L. Dyas, Secretary; T. J. Johnson, District Superintendent.

Doings of the Workmen

MISSISSIPPI

Biloxi.—On the night of October 5th another storm visited the parsonage, led by Sister Brown, a faithful member of the Baptist Church, accompanied by a host of friends of the Methodist and Baptist Churches. A charming address was made by one of Mrs. Brown's little Sunday School scholars. The little girl was about five years old. An address was delivered by Mrs. Brown, to which the pastor fittingly responded. God bless the good people of Biloxi! They have a standing invitation to my home.—R. L. Carpenter, pastor.

Kosciusko Circuit.—Our fourth quarterly conference was held at Mt. Vernon Church on October 17 and 18, by the Rev. J. H. Everett, District Superintendent. We indeed had a glorious time. The work showed marked im-

provement along all lines. The Rev. D. M. Hazley, our much beloved pastor, who came to us in July, has proved himself to be quite a Christian gentleman, and a true leader of men. The churches have prospered as never before under his administration. Forty-three conversions and additions to the church since he has been with us. The Rev. J. H. Everett, District Superintendent, was at his best Sunday and preached two stirring sermons. Raised, Saturday and Sunday, \$40.12, which was a record-breaker. The good old SOUTHWESTERN was not forgotten, and we agreed to see to it that our pastor takes more subscribers to the District Conference than any other pastor on the Starkville District.—G. W. Wilkes.

Valden, C. E. Moody, pastor.—Our fourth quarterly conference was held October 17 and 18, with the Rev. S. H. Nevils in the chair. The quarter was a success, both spiritually and finan-

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

cially. Raised in the quarter \$30.30; paid Superintendent, \$25.30; total amount raised for all purposes this quarter, \$315. Conversions and accessions, 20.

Harriston.—October 5-6 the third quarterly was held at this place by Rev. R. P. Threlkeld, District Superintendent. That the work was spiritually alive was evidenced by the very excellent reports rendered. Raised during the quarter \$36.00. Special for the Superintendent, \$5.00. The entire apportionment will be raised by conference time.—N. D. Hopkins, pastor.

NORTH CAROLINA

West Raleigh.—October 4th was indeed a "high" day with us in Wilson Methodist Episcopal Church. We had been planning and working for a grand rally, for a much needed new church. It seems as if all the members and friends see and feel this need, and proved this by laying on the altar last Sunday for this enterprise \$748.15. The Rev. Dr. I. L. Thomas was with us, and preached two able sermons, to the delight of large congregations, and delivered on Monday evening a splendid lecture. Our membership was divided up into tribes of ten for the rally. The following report was made by the captains: Mesdames L. J. Haywood, \$70.18; J. J. Ligions, \$82.65; Helen Hall, \$71.75; Luvina Pettiford, \$93.00; Nannie Farrar, \$47.19; Rachel Manly, \$37.00; Miss Laura Morgan, \$78.00; Mesdames Susie Flagg, \$94.00; L. A. Roan, \$70.10; R. E. Morgan, \$101; Sunday School, \$2.88. Total amount collected during the day, \$748.15. All the other departments of the church are carefully looked after. Paid pastor, \$350; the district superintendent, \$50; collected for Benevolent causes, \$86. The grand total for the year, \$1,234.15. We had a good revival meeting last spring, resulting in the conversion of 69 souls and 41 accessions, and the church membership was greatly revived. This has been a spiritual and financial revival year on this charge. Jas. S. Morgan, Willis Haywood, R. L. Pettiford, Robert Hogan; W. W. Morgan, Secretary of Steward Board; A. B. Pettiford, Secretary of Trustees. S. P. West, pastor.

NEW JERSEY

Fordsville.—Rev. T. H. Woodley, pastor.—When our pastor came to St. Johns Methodist Episcopal Church, in March, he was so very ill that none of us thought he could live, and we certainly did not think his strength equal to the task assigned him. For we had reached the point where we thought nothing could be done to build up our Zion at this point other than amalgamation with the Mission in Bridgeton. We were discouraged. Our pastor assured us that he could do something for God and the church, if we would stand by him. His plans were laid to remove first a long standing debt on the parsonage. To the joy of all, the amount was raised to a cent, Sunday, September 13th. We had with us at 3 o'clock that day our district superintendent, Dr. Monroe, who delivered an able sermon. Our Children's Day was a great success, considering the small number of children. We have now three or four times as many children in attendance every Sunday. The key to this success lies in the fact that classes for instruction were arranged by the pastor: Friday, 5 to 6 o'clock, for the smaller boys; from 7 to 8 for the larger boys, and to crown all, his wife, who has captured all who come in contact with her, opened a girls' class on Monday, from 4 to 5 o'clock. Everything is moving along nicely. Members who had left the church have cast their lot in with us. The district superintendent is much pleased with the work. The officials and pastor are now planning for some needed repairs to be done on the church. Truly, much can be done at any time, directed by a wise and thoughtful leader like our pastor, who was providentially sent to us.—J. W. S. Coombs.

SOUTH CAROLINA

Kingstree Circuit.—This charge is in better condition now than ever before. The Rev. B. M. Pegues is our pastor. This is the second year he has served this charge and he has this year surpassed all records. The Rev. Dr. Fulton, the district superintendent, was at his post as usual, and pushed forward every interest of the church. Reports as follows: Paid pastor, \$18; paid district superintendent, \$108; Freedmen's Aid, \$105; Missions, \$100; other benevolences, \$35; conversions, 108; received into full connection, 165; received on probation, 116; joined by letter, 37. Bro. Pegues is one of the finest preachers in the South Carolina Conference, and a splendid financier. He is also the State Endowment man of the Joint Stock Co., and editor of all their literature. He arranges the program for their Endowment Day, which is equal to a Children's Day program. Dr. Fulton presented the cause of the SOUTHWESTERN to the conference, assisted by the pastor and eleven new subscriptions.—B. J. McCollos.

TEXAS

Winchester.—The fourth quarterly conference of Winchester Circuit convened in Shiloh Methodist Episcopal Church, October 17, with the Rev. F. L. Kirkpatrick presiding. Most of the officers were present and rendered good reports. The pastor reported 36 conversions and 16 accessions during the year. Sunday nt 9:30 a. m. a model Sunday School was taught by Mrs. A. E. Ware and Miss C. L. Threngill, and closed with a white and blue ribbon rally for Sunday School Missions, between Master Hugh Threngill and Miss Callie Sims, which resulted in \$10.15 for Missions. At 11:30 a. m.

the district superintendent preached a noble sermon. At 3:30 p. m. the superintendent preached, to the satisfaction of all his hearers, and administered the Lord's Supper to 71 persons. We paid the superintendent in full, and raised during the quarter \$127.55.—D. F. Vance.

Deaths

Townsend.—Brother S. M. Townsend departed this life at Vaiden, Miss., October 6, 1908. He lingered for eighteen months and finally peacefully passed away to that beyond "where the wicked cease from troubling, and the weary are at rest." He was converted in 1888 and joined the Methodist Episcopal Church and remained a member until his death. He was faithful until the last and died as he lived, a consistent Christian. He was loved by all who knew him, both white and colored. He leaves a wife and children to mourn their loss. The church and family have sustained a great loss, but our loss is heaven's gain. His funeral was attended by the pastor. He was a member of the Odd Fellows and was therefore buried by that organization, with high honors. Peace to his ashes.—C. E. Moody, pastor.

Brown.—John Brown was born in the State of Georgia, 1830, died Sept. 23, 1908, being 78 years old. He joined the Methodist Episcopal Church in 1890 and remained a strong member of the same until death. About 2 months before he died, he saw that the time was drawing nigh, and said, "I will no longer find pleasure in earthly things, I will leave them all for those who expect to stay here a long time." He also said to one of his sons, "Keep the lessons I have taught, Be honest, be true, be fair and deal fairly with your fellowman for life is just what you make it." He was well thought of by white and colored people. He was industrious and frugal and left a life worthy of emulation. He left 3 boys and 2 girls and a host of friends to mourn his absence. The Rev. C. L. Dunn and the Rev. Austin Robinson attended the funeral and burial.

Lightfoot.—Daisy Lightfoot, age 21 years, a member of Bethel Church, at Kowalliga, Ala., succumbed to the Grim Reaper death, Tuesday morning, Oct. 6, 1908. She was then a student of Tuskegee, when the sad intelligence was phoned to the community of Kowalliga. Daisy was loved because of her sweet and gentle manner, Christin character and ideal life. Her sisters and brothers thought that there was no one like Daisy. She was struggling for an education. She had strong faith in God, and a bright future was open for her. Her brother, Cap, accompanied by his wife and Mrs. Bostock came with the corpse from Tuskegee to Kowalliga. The wives of the other two brothers from Camp Hill reached the burial. Prof. Manly, manager of Tuskegee School and Dixie Improvement Company, and his brother took active part in arranging the burial. Daisy leaves a host of friends. She died in full triumph, saying "I am ready to go." The Rev. C. L. Dunn assisted brother Austin Robinson, who conducted the burial.

Jackson.—J. J. Jackson, a faithful member of the Methodist Episcopal Church, died on Oct. 11th. She was 75 years of age, lived in the Methodist Episcopal Church 35 years. She was faithful to the church and also to God. She is now resting in the arms of Jesus. The funeral was attended by the Rev. R. B. Fagan, assisted by the Rev. George Hare, of the Baptist church.

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HARVEY.—The death summons was answered by Sister Ann Hurvey, Sept. 24. She was a member of Mt. Allieu Church, Marshall, Texas, the Rev. J. E. Beale attending the obsequies.

Doings of the Workmen

ALABAMA

Sylacauga.—The fourth quarterly conference of the Sylacauga Circuit was held at Shady Grove, October 17-18, with the Rev. J. W. Thomas, District Superintendent, in the chair. The quarter was well attended, and the various reports showed the circuit to be in splendid shape, with every department of the church looked after. The church is progressive spiritually and financially. Our district superintendent preached two great sermons, one on the work of the church, the other on the final triumph of the Redeemer's kingdom; after which a large number partook of the Lord's Supper. Raised for the district superintendent, \$21.65; pastor, \$101.09; parsonage rent, \$11.80; Benevolence, \$14.80; travelling expense, \$6.14; total for quarter, \$155.48. The watchword is "Onward."—L. W. Haic.

Talladega.—On October 10-11 the fourth quarter was held by the Rev. J. W. Thomas, D. D., the district superintendent. The church asked that the present pastor be returned for another year. The work is in good shape. I have received into the church forty-five members this quarter. Paid the district superintendent, \$15.50; paid pastor, \$53.00; for Missions, \$3.00; for trustees, \$60.00; paid for sexton and fuel, \$5.00; total, \$136.50. Received four new subscriptions for the Southwestern.—G. W. Reeves, pastor.

St. Clair Circuit.—Our quarterly conference was held August 15-16, by the Rev. J. A. Holliday. Almost every member was present with written reports, which showed the work to be in a prosperous condition. The superintendent preached two great sermons to the delight of all. The Ladies' Aid Society and Sunday School are in a growing condition. Another storm visited the parsonage. Paid the superintendent in full. We are planning to pay the pastor every dollar and raise every dollar of benevolence claims.—J. W. Moore. (Received in October.)

Warrior.—Sunday, October 18th, the writer preached, using for his text Eph. 4:32. All present enjoyed the services. Collection, \$14.00.—Fred Wynn.

La Fayette.—The fourth quarterly conference of LaFayette Station convened in Powell Methodist Episcopal Church, October 9-11, the Rev. J. A. Holliday, District Superintendent, in the chair. He conducted the business of the conference with his usual dignity. It was indeed an ideal conference. All of the officers were present with written reports and the superintendent's claim in full. The trustee's report showed over seven hundred dollars raised for all purposes during the year. The stewards reported sixty-five dollars raised in the conference. The superintendent closed the conference Sunday night by administering the Lord's Supper to over one hundred communicants. He preached a strong sermon on "The Wonders of the Twentieth Century." Resolutions were unanimously adopted to the effect that as the Rev. J. A. Holliday, District Superintendent of the Opelika District, and the Rev. R. M. Davis A. B., pastor of La Fayette Station, have proven Christians of high standing and untiring workers for the common cause of humanity, that a rising vote of thanks for their efficient labors and indefatigable leadership be extended them, and the presiding Bishop of the next Annual Conference be earnestly petitioned to return them to this district and station for the next conference year.—D.

A. Marable, J. E. Walker, J. N. Black, M. S. Ware, D. B. V. Walthall.

GEORGIA

Grantville Circuit.—At Barness Methodist Episcopal Church, Sunday, October 11th, was a great day. On this day the few members here came together for a rally, to pay off the pastor, the Rev. J. E. Burns, and other indebtedness of the church. Services were held at 11 a. m., 3 p. m., and 8 p. m. Most of the members were present at each service. They rallied around the table like soldiers on the battle field. Several paid five dollars each. And in the midst of hard times and many oppositions, we raised money and paid the pastor and every other indebtedness on the church. These members should be praised for their faithfulness, loyalty and sacrifice they have made and are still making to beautify their church. If they will continue with the progress they are making, it will not be long before our church will be the leading one in West Newnan. God bless these good people for the way they are standing by the church. Amount raised during the day, \$68.57.—J. T. Pratt.

MISSISSIPPI

Phillips and Shiloh Circuit.—Our work is alive, and every indication points to success. Easter Sunday was observed. We raised \$27. Raised \$10 on Children's Day. Our benevolences are all raised in full. The membership is small in number, but loyal and faithful. The District Superintendent is paid in full. We have five subscribers to the paper.—E. M. Byrd.

Beverly.—Sunday, October 11, was a high day at Magnolia Methodist Episcopal Church. The people showed their appreciation of their pastor by giving liberally. The following gave \$9.00 each: J. C. Collins, E. L. Watkins, Andrew Pope, Lula Watkins, Anderson Lamply, Emma Lamply, Pearl Johnson, Sammy Brown, Angie Meniel, Attie Nichols, Mattie Bell, J. W. Sanders, Warren Pierce, Rosie James, K. Rollins, John Allen, Norris Westbrook, B. L. Harden, B. M. Pharr, H. Dixon, Daniel Pharr, Shelby Pharr, Dan Howard, Mary Dixon, D. W. West, J. H. Bauden, N. Collins, G. B. Bauden, J. E. Horton, D. G. Sanders, Carrie Roberson, J. M. Hooker, Adam Person, W. M. Roberson, H. Allen, Laura Allen, M. Monroe, Aaron West, J. C. Scott. The result was \$46.65 for the pastor. We had eighteen conversions and accessions instead of thirteen. We have both plans and money for a new church and we will have the church by conference. The Rev. P. H. Jackson is without doubt a safe leader.—J. E. Harden.

De Soto, J. E. Webb, pastor.—Our second quarterly conference was held at St. John, October 13. Paid District Superintendent \$16.65. Paid pastor this quarter \$111.56. Paid assistant pastor, J. McRee, \$19.26; raised on the rally \$26.00; total this quarter, \$173.47. So we are getting along well this year. J. McRee is doing a great work at Brashertown. Seven have been added to the church. Revs. J. E. Webb and B. J. Cooper assisted Bro. McRee in his meeting.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. SAMUEL ARMSTEAD.

"Pa Sam," as he was familiarly called, at his home in Shreveport, La., October 4. "Pa Sam" was one of the oldest men in this city, and probably in the parish of Caddo. He is very extensively known, and has married more people, no doubt, than any minister in the State. He was a devoted Christian and member of St. Paul Methodist Episcopal Church. While he was Methodist to the core, he was not a foolish one. He loved to be with the ministers, be they of whatever faith they may. He was a devoted man to his race, and may have at times made mistakes, but at heart and color he was a pure Negro. The ministers turned out to have the last say over his body, but on account of the throngs many had to go away, and could not get to pay their last respects to the old veteran. Rev. Samuel Armstead was born in West Virginia, in 1804; was converted at the age of thirty and was called to preach two years after his conversion. In 1869 he joined the Louisiana Conference under Bishop Matthew Simpson and was appointed to St. Paul Methodist Episcopal Church, which he brought into our connection. He planted Methodism throughout North Louisiana and being zealous for the cause of our church, he crossed the lines, went into Texas, Arkansas, Mississippi, and preached the Word of God with power.

He served the following appointments: St. Paul, Mount Zion, Dark Corner and other places. At this last appointment his health failed and he was compelled to take superannuated relation, in which relation he died, October 4, at 10 p. m., and passed to his great reward. The pastor was at his bedside as usual, and said: "Pa Sam, if you die tonight, what shall I tell the church?" With a loud voice he said, "Tell them I am gone to heaven."

Shreveport and the Louisiana Conference might well say, "A prince, a mighty man in Israel, has fallen." May the mantle of Father Armstead fall upon the shoulder of some of the young preachers in this city and carry on the good work.

During the reconstruction days he was Secretary of State, and also a member of the Legislature at the time William Harper, another Shreveport Negro, was Senator.

Armstead is said to have been born in West Virginia in 1804. He came to Shreveport in 1858, the property of Dr. William Ball, and for some time was known as Sam Ball. He took the name of Armstead after the close of the Civil War.

He was elected Secretary of State in 1872 on the mixed ticket, when Henry Clay Warmoth was a candidate for Governor and Davidson B. Penn for Lieutenant Governor. Armstead held his position for several months. In 1870 he was elected a member of the General Assembly from Caddo parish.

In 1872, when Armstead came prominently to the front, there were almost

A Bold Step.

To overcome the well-grounded and reasonable objections of the more intelligent to the use of secret, medicinal compounds, Dr. R. V. Pierce, of Buffalo, N. Y., some time ago, decided to make a bold departure from the usual course pursued by the makers of put-up medicines for domestic use, and so has published broadcast and openly to the whole world, a full and complete list of all the ingredients entering into the composition of his widely celebrated medicines. Thus he has taken his numerous patrons and patients into his full confidence. Thus too he has removed his medicines from among secret nostrums of doubtful merits, and made them *Remedies of Known Composition*.

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Not only does the wrapper of every bottle of Dr. Pierce's Golden Medical Discovery, the famous medicine for weak stomach, torpid liver or biliousness and all catarrhal diseases wherever located, have printed upon it, in plain English, a full and complete list of all the ingredients composing it, but a small book has been compiled from numerous standard medical works, of all the different schools of practice, containing very numerous extracts from the writings of leading practitioners of medicine, endorsing in the strongest possible terms, each and every ingredient contained in Dr. Pierce's medicines. One of these little books will be mailed free to any one sending address on postal card or by letter, to Dr. R. V. Pierce, Buffalo, N. Y., and requesting the same. From this little book it will be learned that Dr. Pierce's medicines contain no alcohol, narcotics, mineral agents or other poisonous or injurious ingredients and that they are made from native medicinal roots of great value; also that some of the most valuable ingredients contained in Dr. Pierce's Favorite Prescription for weak, nervous, over-worked, "run-down," nervous and debilitated women, were employed, long years ago, by the Indians for similar ailments affecting their squaws. In fact, one of the most valuable medicinal plants entering into the composition of Dr. Pierce's Favorite Prescription was known to the Indians as "Squaw-Weed." Our knowledge of the uses of not a few of our most valuable native medicinal plants was gained from the Indians.

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as many parties, or factions, as there are presidential tickets in the field now. Finally, all of the others combined against the radical Republicans. This was called the "Fusion" ticket, and Armstead was nominated for Secretary of State, to represent the colored Democrats and the liberal Republican colored element. The "Fusion" ticket was as follows: For Governor, John McEnery, of Ouachita; for Lieutenant Governor, Davidson B. Penn, of Orleans; for Secretary of State, Samuel Armstead, of Caddo; for Auditor, James Graham, of Orleans; Superintendent of Public Education, R. M. Lusher, of Orleans; Congressman-at-large, George A. Sheridan, Orleans.

Among the members of the General Assembly were: J. C. Moncure, George L. Smith, J. Sella Martin, representatives, and A. H. Leonard, Senator from Caddo; J. B. Elam, De Soto; M. J. Foster, St. Mary; Lewis Taxada, Rapides; Tom Bynum, East Baton Rouge; J. L. Lobdell, West Baton Rouge; Michael Hahn, St. Charles; E. D. Estillette, St. Landry; William A. Strong, Winn; B. F. Jonas, J. B. Eustis, J. J. Mellon, F. C. Zacharie, J. A. Shakespeare, E. H. McCaleb, W. Stevens, J. McConnell.

The Louisiana Conference has lost one of its pioneer members. Though dead, he yet speaketh.—W. R. Butler.

CATCHING.—Ruth Catching died September 26, 1908, leaving to follow husband and one child. Age, 23 years. She was a member of the Little Rock Church on the Bridgeville (Miss) Circuit.—M. White, pastor.

HAYES.—Wesley Hayes, a member of Hayes Chapel, died in the full triumph of faith, September 20, 1908, at Laurel, Miss.—P. F. Poblison.

NORWARD.—On September 15, 1908, Rhoda Norward was called to her reward, and in her death the Little Rock Church, on the Bridgeville (Miss) Circuit, loses a loyal member.—M. White, pastor.

SNADEN.—Lucy Snaden passed away October 10, 1908, at Mount Vernon, Mo. She was born in Dade County, Mo., in 1854, and joined the Second Methodist Episcopal Church about twenty years ago, under the pastorate of the Rev. Martin Read. She was an industrious woman, clear character, and a successful farmer. For five years or more she was troubled with cancer, and during the last two years suffered much, but endured the pain, supported by His word. The deceased leaves one daughter, one son, three sisters and one brother, and the church to mourn their loss. The funeral was conducted by her pastor, the Rev. B. F. Bateman, assisted by the Order of Twelve Tabernan.—B. F. Bateman.

ADAMS.—Charles Adams, a member of the Methodist Episcopal Church for forty years, died secure in the Christian faith, October 13, 1908, at Friereson, La.—G. W. Oglivie, pastor.

SMITH.—Rachel Smith, the last one of the old founders of Israelite Methodist Episcopal Church, Biloxi, Miss., fell asleep in Jesus, October 9, 1908, at the age of 87 years. Sister Smith was a faithful Christian. She came to Biloxi about forty years ago, and she, together with a few other members, began to plant the old church in this city. She leaves to mourn her loss one son and one daughter, a host of grand children and great-grandchildren.—R. L. Carpenter, pastor.

FRANK.—Jennie Frank, a member of Little Rock Methodist Episcopal Church, on the Bridgeville (Miss.) Circuit; age, 45 years, fell asleep in Jesus on July 14, 1908. She was a faithful mother, a good Christian, and a willing worker in the church. She leaves to mourn her absence her husband, nine children and a host of friends.—M. White, pastor.

MILLER.—Susan Miller died October 13, 1908. She was one of the first members to join our church at Maringoulin, La., when it was organized by H. T. O. Abbott. She lived a consistent Christian until death. Mrs. Miller joined Haven Chapel (New Orleans), but after a while she returned home to see her people, and from this place she went to Plaquemine, the home of her daughter, and here the messenger found her. The remains were brought to Munson, where the funeral was attended at St. Peter's Methodist Episcopal Church by the pastor and the Revs. T. A. Hampton and J. W. Hampton. She leaves four sons, a number of grandchildren, two sisters, one brother and many other relatives to mourn their loss. The remains were laid to rest in the family cemetery, beside those of her two daughters, who have preceded her.—A. B. Venable.

MASON.—Caroline Mason, age about 46 years, daughter of Mrs. Susan Miller, of Musson, La., died in peace October 22, 1908. The funeral was attended by the pastor and the Rev. J. D. Pool at St. Peter's Church. She leaves four sons and four daughters to mourn. The remains were laid to rest in the St. Peter's Cemetery.—A. B. Venable.

INQUIRY

I desire to find my relatives. My grandmother's name is Fannie Prewitt. She had only two children, Phyllis and Cathrone Prewitt. The last account of them was that they were in Macon, Mississippi. My father's name is Matthew Prewitt and I am my mother's only child. Any information concerning any of these will be gladly and thankfully received by Mantha Prewitt, Rose Hill, Miss.

Marriages

JAMES-GIBSON.—Mr. Edward D. James and Miss Clara Gibson, at the home of the bride in Glencoe, La., October 15th, in the presence of many witnesses, by the writer. Mrs. James is a member of the Mt. Zion Methodist Episcopal Church at Crawford, T. P. Norris, pastor.

WESLEY-SEVINE.—At the residence of the bride, in Bellerose, La., October, 1908, Mr. John Wesley, a member of St. James Methodist Episcopal Church, and Miss Olivier Sevine. The bride is a member of the Baptist Church. The ceremony was performed by the Rev. A. C. Mitchell, pastor.

COOPER-MOORE.—At the home of the groom, at Little Rock, Mississippi, October 15, 1908, Mr. Nathan Cooper and Miss Hester Moore.—M. White, pastor.

MCINNIS-WHITE.—At Hattiesburg, Miss., October 16, 1908, Mr. Llon McInnis and Miss Lillie May White, in St. Paul Methodist Episcopal Church. Mr. McInnis is one of our highly esteemed local preachers; his bride is one of the most highly respected ladies of Hattiesburg. They are members of St. Paul.—I. L. Pratt.

ANDREWS-DAVIS.—On Sunday night, October 11, 1908, Stella Elizabeth, the accomplished and much beloved daughter of Mrs. Mattie Davis, of Houston, Miss., to Prof. A. B. Andrews. The marriage took place in Farr's Methodist Episcopal Church, the Rev. Mr. Cannon, the pastor, officiating. Mrs. Katie Porter presided at the organ. The bride is a graduate from Rust University, Holly Springs, and since her graduation has worked successfully in the public schools of Mississippi. For two years she has been elected as first assistant in the Houston City Public Schools. She is one of the most useful young women in our church. Prof. Andrews is the worthy principal of the City School at Houston, and a man of excellent qualities. Prof. and Mrs. Andrews have an innumerable host of friends who wish for them a peaceful voyage.

ALEXANDER-TILLMAN.—On August 17, 1908, at Jeanerette, La., Mr. Alfred Alexander and Mrs. Alice Tillman, the Rev. E. B. Richards officiating.

WASHINGTON-MARTIN.—Mr. Anthony Washington, of Glencoe, La., and Miss Lily Martin, a member of St. Peter's Methodist Episcopal Church, and the efficient president of the Epworth League, October 19, 1908. Mr. Washington is a teacher in the Public School of Glencoe and an ardent worker in the Sunday School. The Rev. E. B. Richards, pastor, performed the ceremony.

TOWNSEND-OLIVE.—Miss Estella Townsend and Mr. G. W. Olive, of Lexington, Miss., were united in marriage on the 15th of October, at the residence of the bride's parents. Miss Townsend is one of our best girls and a member of the Methodist Church. Mr. Olive is one of the leading young men of Lexington, Miss. We wish for them a happy sail over life's tempestuous sea. They will make their home in Lexington. The Rev. C. E. Moody officiated.

NERVOUS WOMEN

Take Horsford's Acid Phosphate
To quiet the nerves, relieve nausea, sick headache, and to induce refreshing sleep.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, NOVEMBER 5, 1908

Vol. 42 No. 45

JUDGE TAFT ELECTED PRESIDENT

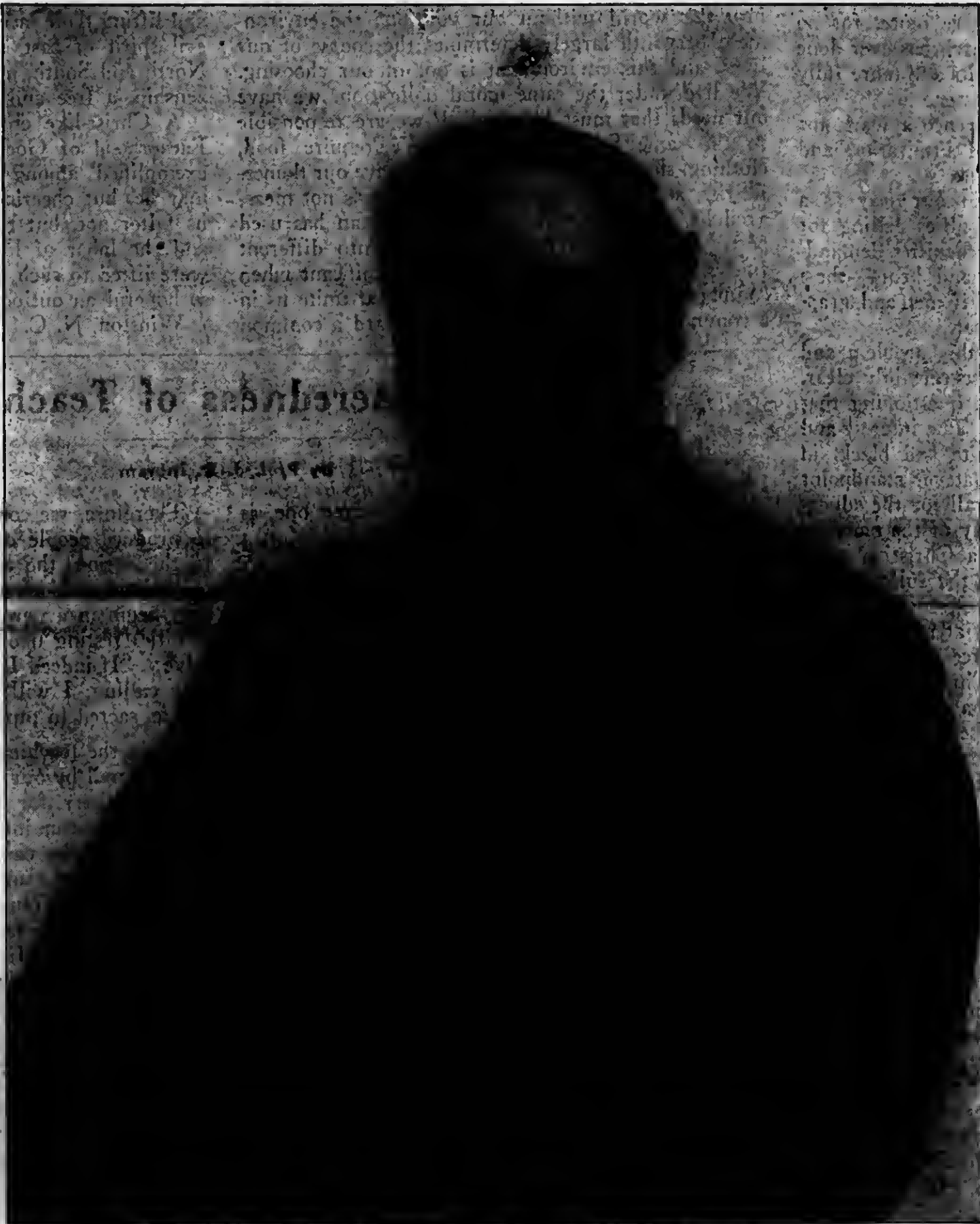
By the vote polled on Tuesday of this week the Republican party is continued in power, and Judge William Howard Taft will succeed President Roosevelt next March. Advices so far received indicate that Mr. Taft has carried the following states: California, Connecticut, Delaware, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, Washington, West Virginia, Wisconsin, Wyoming, and that 306 votes will be cast for him in the electoral college. Mr. Bryan has probably carried the following states: Alabama, Arkansas, Colorado, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, Montana, Nebraska, Nevada, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia. About 177 electoral votes will be cast for him. So far, complete returns have not been received so that several states, namely, Colorado, Maryland, Montana and Nebraska may be considered doubtful.

By the election of Mr. Taft one of the greatest men of the time receives the highest honor within the gift of the nation. One of the chief objections alleged to Mr. Taft was that he was the protege of President Roosevelt and that he would be merely the proxy of Mr. Roosevelt during his administration. But as a matter of fact all who have studied the career of Mr. Taft have already been assured that he is a man who does his own thinking. Because he was loyal to his chief during the term that he served in Mr. Roosevelt's cabinet we are not to assume that he will be subservient to Mr. Roosevelt's wishes against his own conviction when the full weight of responsibility is placed upon his shoulders. Our readers will recall that when President Roosevelt assumed the reins of Government upon the death of President McKinley that Mr. Roosevelt pledged to carry out President McKinley's policies. As a matter of fact Mr. Roosevelt has not been the echo of President McKinley. The statement made by President Roosevelt was a sop thrown to the people who feared that there might be instituted some radical changes in the affairs of the country. Mr. Roosevelt went on gradually working out his own policies to the extent that the policies of Mr. McKinley were thoroughly forgotten and instead of President McKinley's policies being carried out they were Rooseveltian, with a decided emphasis. We take it for granted that Mr. Roosevelt means that Mr. Taft will do just as he did; do as he thinks best.

The American Negro has more to gain at the

hands of Mr. Taft than he could have received at the hands of Mr. Bryan. Were Mr. Bryan ever so good at heart and ever so willing to help the Negro,

lowing from James Schoolcraft Sherman, his successful running mate: "My hearty and cordial congratulations. Your nomination created confidence; your masterful campaign accelerated it; your election clinches it; your administration will continue it." Chairman Hitchcock, Governor Hughes and President Roosevelt were also in line with hearty congratulations.



WILLIAM HOWARD TAFT
President-Elect of the United States

the dominant sentiment of his party to-day, together with men who are in the lead of his party, warrant one in the conclusion that he would have been unable to do anything for the alleviation of the ills that now afflict the Negro. On the other hand Mr. Taft can and no doubt will to a great degree assist the Negro to the achievement of his political rights. The Vice-President of the United States during the next four years will be Mr. James Schoolcraft Sherman.

The Republicans in this election retain their supremacy in the Lower House of Congress by a slightly reduced majority.

Speaker Cannon has been re-elected by his usual majority as have Representatives Payne of New York and Dalzell of Pennsylvania, Republican leaders in the House.

President-elect Taft has been showered with congratulations. Among the notable ones is the fol-

Truly "the things of the body are good; the things of the intellect are better, but best of all are the things of the soul." It has been our thought that we have been indifferent in our preaching to the very things that we know to be essential to the well being of our parishioners. We ignore them because they are commonplace. Sometimes instead of preaching on high-sounding themes we ought to preach upon truth, honesty and sobriety, the things of good report; the downright everyday cardinal virtues that inhere in every good character. There ought to be a returning to our former custom when the school boy and the preacher would be orating upon "character; its necessity, and its power." Yes, preach and orate upon character as against reputation. We have no doubt but that this last thanksgiving proclamation of President Roosevelt will have a most cordial and respectful reception at the hand of every loyal American.

IT IS CHARACTER THAT COUNTS

President Roosevelt issues this year an exceedingly strong proclamation calling upon the people of this nation to observe according to our ancient custom a day of thanksgiving and of prayer to God. This Thanksgiving proclamation of the President strikes us as the best that he has yet issued. It is superior to the one of last year in literary style as well as subject matter and is a preachment upon the fundamentals which make for success both in the life of the individual and the life of the nation. The President takes occasion to remark that nowhere in the world is the average of individual comfort and material well-being as high as in our fortunate land. This claim, extraordinary though it is, cannot be gainsaid. It is the unvarnished truth. America offers more to the average individual than any other country and likewise for this reason so on the face of the earth. It is for this reason that so many of the subjects of other nations seek shelter within our folds; few of our people emigrate to other countries.

The President says in the long run it is character that counts. We are truly glad that the emphasis is placed at this point by one so high in authority is that character is fundamental to success in life.

The Conference Work and the Race

By the Rev. N. D. Shamborguer

(Read at the Semi-Centennial Exercises of the North Carolina Annual Conference.)

A strange history has the Negro race had, strangely marked by the intervention of the Providential hand, and perhaps a stranger history lies before it. And no conferences are so closely identified with this race and so involved in the solving of this great problem as are the Methodist Episcopal Conferences.

No church, let us say, with something of satisfaction and gratitude, has ever done so much for the Negro as this church has done. The evangelistic and educational work that she has done among us, the millions of money she has thus expended, constitute the brightest page in our history. Glorious is the record thus made by the Freedmen's Aid Society and the Missionary Societies. She has not done too much; would that it were more, for no work the Methodist Episcopal Church has ever done has produced larger and better results and more fully met with the approval of the Master.

The future opens to our Conference a work for and with the Negro race full of inspiration and promise.

Whatever difficulties may lie in our way as a Conference in this direction—difficulties calling for broad and statesman-like views; difficulties demanding Christ-like qualities of mind and heart—these difficulties will surely be overcome if met and grappled with in the spirit of the Master.

Some things in the solving of this problem and in the prosecution of this work are certainly clear.

And, first, it is clear beyond all questioning that the Negro race must be educated. The interest and duty of all parties concerned, white and black, in church and state, viewed from whatever standpoint of intelligence or moral principle, call for the education of the Negro. Nothing worthy of the name of an argument, nothing worthy of a Christian man, can ever be uttered against giving the fullest possible education to every member of our or any other race. Genuine education nowhere, at no time, ever disqualified any person in any degree for the duties of citizenship or the duties of the Christian life.

The thought of the Conference has been the highest interest of all races, and to raise men above the prejudice of race. For lack of sympathy, one with another, is at the root of most of the problems of society and government. It has always contemplated the fact that all men have mutual interest as neighbors, as fellow-citizens, belonging to the same country, the same commonwealth, and the same Christian brotherhood.

Does any statesman expect to see the time when the different races will occupy different geographical sections, and thus escape contact with each other? Since, then, it seems probable, if not, indeed, desirable, that they will continue to live in close neighborhoods as they now do; true statesmanship demands that they should adjust their relations to this aspect of the case. And this makes clear the point that their education should always be conducted in such manner as to destroy rather than to perpetuate any race prejudice or antagonism that may exist among either class.

Separation by preference may be wisely practiced under existing circumstances. But whatever separation there is between the white man and the black man in the church should be voluntary, and only voluntary, and only with a view to the highest good of all parties interested.

Let Christian wisdom and Christian expediency adjust all these mutual and merely social relations. But let the word "exclusion" nowhere appear, and the spirit and practice of compulsory exclusion nowhere obtain in the work of the Methodist Episcopal Church, North, South, East, or West, the wide world over.

This is the avowed policy of our Conference, distinctly declared by the General Conference. And this is the attitude which we should steadily maintain in all of our work in the North Carolina Conference.

The world is growing toward brotherhood, and our Conference is leading the way. There is more altruism in the Methodist Episcopal Church than anywhere else in the world, and more to-day than there ever has been before. There is more recog-

nition of the kinship that exists between us. More thought about the questions that concern a common humanity than at any preceding time. The Methodist Episcopal Church is a part of this great movement of the masses toward closer fellowship. It has worked wonders in the past, and its work is only commenced. The North Carolina Conference of the Methodist Episcopal Church helps those outside of it as well as its members, because conditions are shared by non-members as well as by members.

The first thing that is needed for a better understanding of the race question is the recognition of the equal rights of all. And second, more intimate acquaintance. We have rights that may be called natural rights. They are inherent. We have them because we are human beings. The government did not bestow them upon us—the government cannot rightfully withdraw them from us. We all came into this world without our volition; the environment of youth largely determines the course of our lives, and this environment is not of our choosing. We live under the same moral obligation, we have our needs that must be supplied, we are responsible to the same Supreme Being. We require food, clothing, shelter, companionship; we have our domestic ties, and the tenderness of these ties is not measured by the color of our skin. But man has used petty distinctions to separate society into different classes. But these distinctions are insignificant when compared with the great similarities that unite us in a common destiny, and impels us toward a common

end. And if the past is indicative of the future, we may well look toward it with high hope.

It is but fifty years since the North Carolina Conference was organized. It is years since the first building was erected for worship. Little did Bishop Ames and the men associated with him, with all their breadth of mind and reach of view, anticipate in so brief time the triumphs of this day. One million Negroes in the South in school, seventeen thousand schools, chiefly taught by Negroes; two and a half millions able to read. And here a flourishing church stands proudly and gracefully side by side with the best in your city. And this in but fifty years.

No dream of such flowering and fruitage in so short a time could have entered the minds of the organizers. No dream of future growth and greatness in our minds to-day, adequately pictures the sight which this Conference and this whole South will present fifty or one hundred years hence, if the Conference faithfully meets its obligations. New and stately churches, throngs of eager and cultured Christian men and women covering the continent and lifting their race and all races heavenward. The evil spirit of cast driven from the hearts of men. North and South, a common country, a worthy citizenship, a free and intelligent ballot.

A Christ-like church, the glorious truth of the Fatherhood of God and the Brotherhood of Man exemplified among men—all this rises, dimly it may be, but cheerfully, before our vision, and bids us falter not, but toil on, "in the patience of hope and the labor of love." Would that all churches were lifted to such a height of power and presented so hopeful an outlook.

Winston, N. C.

The Sacredness of Teaching

By Prof. J. R. Inman

That the teaching profession is a sacred one, is now admitted by all who have in any degree studied the subject. That which makes a profession of value, are its objects, aims, and methods. The teaching business, then, is a real profession, because of these elements: for its objects are human beings, its aims their development, and its methods physical, mental and moral application.

Man is a three-fold being, consisting of a mysterious combination of matter, mind and spirit: in other words, he is a trinity, a kind of terrestrial divinity, capable of endless improvement or eternal debasement, owing to the influences brought to bear upon him.

There are two, and only two, great forces concerned with man's destiny here and hereafter: the sacred and profane, the pure and the impure, the good and the bad, and the holy and unholy. Whatever elevates, ennobles and beautifies is sacred, pure, good, holy; and whatever degrades, debases and mars is profane, impure, bad, unholy.

If we would develop a human being in crime, we must first make criminals of ourselves. If we wish to develop a falsifier, we must first have made ourselves false. And so as we go down the broad stairway of sin, shame and crime, to the yawning abyss of blighted prospects and ruined hopes, we make this fearful discovery: that we are always worse than the people we make bad. Now, if this premise is true, that we are always ourselves worse by precept and example than we can make others, then it follows on the other hand that if we wish to elevate a human being we must be higher in life, thought, deed, character, and conception, than the one we wish to elevate.

Much of the work done in the schoolroom is a failure at this point. The thing that has robbed the ministry and the church of its saving efficacy has been that old sin-conceived, devil-polished adage of, "Don't do as I do, but do as I tell you." They appear to forget that people don't copy what we say, but what we are, and well, too, for words are not what they seem by sound to be, but they are what we are who produce them.

If, then, we are people of character and standing; people of noble purpose and high ideals, our words will have weight and force. If we are light, flippant, chaffy and deceitful, our words will be light, thin, gauzy, and full of deception, and the wards who sit at our feet daily will unconsciously imbibe these traits of our character.

Therefore, we conclude that if the schoolroom is to produce people of intellectual and moral worth to the nation, the teachers must see the sacredness of their profession, and so soon as this is discovered they begin in a new light to see the fearful responsibilities resting upon them and will the sooner resolve: "If indeed I am to follow this so sacred and holy calling, I will make myself fit by being pure in life, sacred in purpose, and holy in heart."

Again the teaching profession is sacred in that it was honored by our Saviour at the beginning of his public ministry, for it is said that "Seeing the multitudes He went up into a mountain, and when He was set, His disciples came unto Him. And He opened His mouth and taught them." Notice, He opened His mouth and taught. That is He taught what was in Him; He taught what He was; the things He taught were Himself, they gushed out of Him as the pure sparkling water gushes from the cool spring. Now this is the secret of all true teaching: we teach what is in us no matter how many and good our books if we have not fed upon them, digested them, and assimilated them, we cannot draw from them. And just as the water coming from the spring is not different from that stored up in its reservoir, so what comes from us as teachers is not different from what is within our mental and moral storehouse. If the profession is sacred, then you will admit that it should be adorned only by the teacher whose life and conduct is sacred, the teacher who believes in being what he wishes his pupils to be.

When do you hope to see the very best results from our work? Will it not be when every teacher looks upon the profession as sacred and himself as required to be pure in life, chaste in language, and holy in heart? When these conditions obtain in this nation, and among our people, then may be expected the long desired day when the knowledge of the Lord shall cover the earth, as the waters the channels of the deep.

Lebanon, Tenn.

How plentiful has the autumnal harvest been! The earth has now filled its designs for this year. Let us ask ourselves if we have been equally active; have we so employed our time as to be able to show the fruits of it? The farmer now counts his sheaves: ought we not to count our virtues and good works?—Sturm.

The Negro and the Public Schools of the South

To the Colored People of the South:

This is the third time that I have had the privilege of speaking to you in this way upon what I consider the most vital subject, outside of religion, that concerns our race. Action upon it cannot be delayed or omitted without the most serious consequences to this and succeeding generations. I refer to the education of our colored children in the country districts where from 80 to 85 per cent. of our people live. In a recent trip through the State of Maryland, I was surprised to find, for example, that there were rural communities almost within the sight of the dome of the Capitol of the Nation where the public schools for our race are only open from two to two and one-half months during the year.

Taking the Southern States as a whole, it is safe to say that the country schools are not in session at present longer than four or five months out of the twelve. When we add to this condition, in most cases, poor schoolhouses or no schoolhouses, little apparatus and poorly clad teachers, it is clear that this is a condition demanding the immediate and constant attention of parents, ministers, teachers and leaders of every description. The facilities for public school education in the cities and larger towns are good for the most part, but I know of counties where Negro teachers are paid not more than \$15 per month, and out of this they must board themselves. This means practically no school, for a teacher worth more cannot live on such a wage.

In order to impress our people with the truth of how far we are behind and with what remains to be done, let me make a comparison: Two years ago each child in the State of Massachusetts had spent upon him as per school population, in the free public schools, \$26.42; while, taking the South as a whole, for the same year each Negro child had spent upon him as per school population from 50 cents to \$1.50 in the different Southern States. At such rate does any one believe that we can educate our children? Ignorance will grow denser, and crime, law-

lessness and inefficiency will increase. Something must be done and that speedily.

What is the remedy? Let parents and leaders get into close and sympathetic touch with the local and county and state officials and make known the condition and the needs of the children. If one effort does not succeed, make another, and another. You, yourselves, must make your wants known; no one can or will do it for you. We must in a firm, conservative, and yet polite manner insist upon our proper share of the public school funds.

Parents must bear in mind that if they get all the public school fund that is justly due their children, this alone will not provide for the education of their children. Even the white children in the South are not receiving enough money to properly educate them from the public fund. In some way each community must organize effort to tax itself and keep taxing itself until each community has a good schoolhouse and a school term lasting from six to eight months in each year, taught by qualified teachers.

I speak to our people now on this subject that they may begin organizing and that they may raise money this fall while our people have it. Now is the time to act. Do not delay another day. This is the season of the year when our people are handling considerable cash as a result of the sale of their crops. This is also the season of the year when they are tempted to throw away thousands of dollars in unwise directions. I urge you to use some of the money this fall that you would throw away in providing for the proper education of your children. We must, as a race, learn to make sacrifices. It is better that we go without proper clothing, that we go hungry, live on bread and water even if necessary, rather than neglect the education of our children. Let each person, teacher or minister who reads these words begin at once and stir the people to action in his immediate county.

BOOKER T. WASHINGTON.

Tuskegee Institute, Ala.

God's Need of Us

BY C. H. WETHERBE.

God needs the service of our lives, else He would not have spared us until this hour, and laid upon us duties which we ought to perform. Some people say that God, being almighty and possessing all things, is not dependent upon any human being. That sounds plausible, but it is not according to God's plan of conducting His kingdom on earth. He has told us that we are His servants. He also reminds us that He owns us. We are a part of His moral capital in this world. Christ said on one occasion, "The Lord hath need of him." One writer, in referring to those words, says: "What a comforting thought this is at certain times in our lives when everything goes wrong and it seems as if our limit of usefulness, either in matters temporal or spiritual, were reached, and we would fain pray the Lord to take us out of all this weariness! Back comes the answer, 'I have need of thee. Stay where thou art and endeavor to work out my will.' So, the longer we tarry, and the harder we work, the better shall we be fitted, not for the kind of rest for which we are sighing, but for the restful work to which He will assign us throughout eternity." God needs you, weak and limited Christian, though you may feel that you are of no use to anybody. Are you closely confined to your home? If so, you may say that you cannot particularly benefit anyone where you are. That is a great mistake. God needs your service right there. You can be an example of patient submission to cramped conditions. You can show unsaved ones that a Christian can be happy and cheerful in confinement. And you, who think that you have no influence over others, can be blessedly influential by acting kindly towards those who mistreat you. Your very kindness will be a rebuke to the unkind ones. Yes, God needs all the light which you can shine forth upon others.

Be assured those will be thy worst enemies, not to whom thou hast done evil, but who have done evil to thee. And those will be thy best friends, not to whom thou hast done good, but who have done good to thee.—Lavater.

Some Things That a Christian Will Not Do

BY THE REV. W. H. SIMPSON.

A Christian will not go on a Sunday excursion.
He will not wait till Sunday to take a pleasure trip.
A Christian will not lie or steal.
A Christian will not practice deception.
A Christian will not tittle.
He will not vote for licensed saloons.
A Christian will not gossip, neither will he borrow money with no intention of returning it.
He will not neglect his church duty for the society meeting nor will he go to the hall class meeting night.
He will not read dime novels, neither will he turn a deaf ear to the teaching of the Scriptures.
A Christian will not go to theatres, neither will he dance or two-step.
He will not engage in a game of cards.
He will not sing or play rag-time songs.
A Christian will not envy or hate his brother.
He will not sacrifice his religion for a dollar.
A Christian will not run a business that he will have to desecrate the Sabbath to keep it going.
He will not hold malice neither will he use God's name in vain.
A Christian will not live a disrespectful life.
He will not patronize ice cream parlors on Sunday.
He will not disregard family prayer.
He will not keep bad company.
He will not desire to do anything that is sinful.
Newport, Ark.

Gems From Seaborn Wright

This splendid republic of our fathers cannot live half-sober and half-drunk.

You can't stop the revolution that is coming. It is founded upon the rock of eternal truth.

I have never had anything in the world against the saloon-keeper personally.

The mystery to me is that more men do not drink than do.

The man who drinks is the victim of the other fellow nine times out of ten.

Cities are great big corporations, and their success depends upon how the stockholder votes his one share of stock.

If the saloon is not good for any private business in a city, why is it good for the whole city?

It is mighty few men that exercise the spoonful of gray matter that God has put in their craniums. Nine out of ten men get their ideas out of the morning paper.

We've been money mad in this splendid republic.

Power never made a nation on earth, nor did wealth ever make one. Our fathers founded this nation on clean, fearless, incorruptible citizenship.

The idea behind this great movement to banish the saloon is the belief that citizenship is being destroyed; and, through it, our country.

The only thing that limits the arrogance of the saloon is the protest of the people.

When I was in Chicago and mingled with the crowds led by "Hinky Dink" Kenna and "Bathhouse" John, it was the only time in my life that I was ashamed that I was a Democrat.

Gentlemen, you can't stop the line-up.

There is a thing that is calling itself the Liberty League. I was born in Chicago when it was born. It was born in the back end of eight thousand saloons.

The Liberty League leads as straight to anarchy as a ball out of a gun.

Personal Liberty is the law of the savage only.

You destroy the local-option law of your State and mine, and the saloons will become so arrogant that life will not be safe on the streets.

I do not want to see the savages which swarm like flies around these saloons dictate the politics of this country.

If the liquor element has become so strong that you can't enforce a prohibition law, it is high time to be making the effort.

The saloon is the one business that lives on the virtue of its citizens.

Talk about license! It is a bribe.—In *The Religious Telescope*.

When I want to understand the love of God, I must see the holiness of God.—Rev. G. H. Bainbridge.

The first annual meeting of the reorganized Freedmen's Aid Society was held in the city of Cincinnati on October 20th. Bishop David H. Moore was elected president, Bishop John M. Walden, president Emeritus and first vice-president; W. F. Boyd, second vice-president; H. C. Minnich, third vice-president; H. C. Jennings, treasurer, Homer Eaton, assistant treasurer, and D. L. Aultman, recording secretary.

The report of the treasurer showed that the receipts thus far from the conferences were about the same as last year. A very small increase was indicated.

The following were elected representatives of the Board to the General Committee meeting, which is to be held in Roberts Park Church, Indianapolis, Ind., on Nov. 4th: H. C. Minnich, A. W. Harris, D. D. Thompson, W. F. Boyd, Joshua Stansfield, C. W. Bennett, G. B. Johnson, H. D. Ketcham, E. A. White, A. J. Nast, John Pearson, Levi Gilbert, J. D. Walsh, H. C. Jamison, H. A. Schroetter; Alternates, A. E. Craig, C. L. Greeno.

The schools of the Freedmen's Aid Society are opening the new year with largely increased attendance. At Clark University and Gammon Theological School in Atlanta, Ga., there is an unusually large increase, so much so that the dormitories are overflowing and it has been necessary at Clark to improvise a temporary dormitory out of an unused residence on the grounds.

The reports of the Corresponding Secretaries indicate general satisfaction throughout the church that the work of the Freedmen's Aid Society was to be strictly on the original basis, a work of education for the colored race. Hereafter all collections for this cause will go for the schools that are exclusively for that race. Preparations are being made for an unusual effort for this people in connection with the coming 100th anniversary of the birth of the great Emancipator, Abraham Lincoln. A program for use on this occasion is being prepared.

The new departure ordered by the General Conference opens up the way for a recasting of the facts and principles involved in the race problem. It will be well for every pastor to prepare this year to present the latest phases of this most important topic to his people on Lincoln Day.

THE CHRISTIAN LIFE

The Quiet Years

We complain of the slow, dull life we are forced to lead, of our humble sphere of action, of our low position in the scale of society, of our having no room to make ourselves known, of our wasted energies, of our years of patience. So do we say that we have no Father who is directing our life; so do we say that God has forgotten us; so do we boldly judge what life is best for us; and so by our complaining do we lose the use and profit of the quiet years. O men of little faith! Because you are not sent out yet into your labor, do you think God has ceased to remember you? Because you are forced to be outwardly inactive, do you think you, also, may not be, in your years of quiet, "about your Father's business"? * * * It is a period given to us in which to mature ourselves for the work which God will give us to do.—Stopford A. Brooke.

Whole-Hearted Service

REV. J. R. MILLER, D. D.

Sometimes the purpose of life is divided and we give to God only a half-hearted service. But J. Hudson Taylor was right when he said, "If he is not Lord over all, he is not Lord at all." Dr. H. Grattan Guinness calls attention to the contrast between the two great African rivers. The Congo is seven miles wide at its mouth and discharges into the Atlantic Ocean one million tons of water every second—a majestic stream. But the Niger is deltaic and has forty different mouths. The life that is deltaic does not make much of an impression. It is the life with a single aim, with an overmastering purpose, that leaves its impress upon the world. When Christ is all in all, then the Christian life takes on true majesty.

John Ruskin says that there are some who would give Jesus the best rooms in their homes, and the best seats in the hells of commerce, if only they can keep a little place in the kitchen or cellar, or a three-legged stool in the counting house for the devil. But Jesus Christ will not be satisfied with any such arrangement. He must rule the whole house; he must reign over the whole empire of the life; he must be king over every part of the nature. There must be unconditional surrender to him. Therefore our prayer should be, "Unite my heart to fear thy name."

Having enthroned him in our own hearts, we must then seek to enthrone him in other lives. Many are living in rebellion against him. Many others are indifferent to his commands. This is treason of the most dangerous type. But he waits to forgive. Now that we have surrendered to him, at once he commissions us his ambassadors, and sends us to others with his message of mercy. Every unsaved man is a rebel fortress which we must claim for the King. See what Savonarola did in Florence. He claimed the city for Christ. He thundreded against sin. He rebuked iniquity in high places. He preached Christ crucified. In the name of Christ he defied the wicked Medicean despot. He transformed Florence, and literally enthroned Jesus, inscribing over the doors of the Palazzo Vecchio, "King of Kings, and Lord of Lords." And what Savonarola did in Florence we may do in human hearts all about us. By our consistent living, by our fidelity to the right, by our interest in every good work, by faithful witnessing for Christ we may make Jesus King.—From "Make Jesus King."

Believe the Best

Let us believe the best; there are enough, you know Judging by what they see—wronging each other so. Let us believe the best; there are enough to blame, Numbers to think the worse—numbers to brand a name.

Many a man would rise out of his dark despair. If there were only one, just to believe and care— Out of the losing side, daring to take his stand— Heedless of what men say, holding a brother's hand.

Make a Firm Stand.

ROBERT E. SPEER.

If we are going out into business life, let Jesus speak to us his message of power and turn us from pliable Simon into enduring Rock, making us rigid with his righteousness.

Every one of us, whatever his or her particular work is to be, must expect to be tried by seven times hotter temptations than have ever tried us before. Every fresh privilege is only a fitting of men for fresh temptation. And we can be sure as we go out with larger powers to fight with that which is vicious and evil, that we shall have more of it to struggle against. Temptations will come to us with fresh power. The adversary in yet more insidious ways will creep subtly in and try us at some new place. We shall need Christ to stand by us and put rock in us, need Christ to stand by us and make us steadfast to fight against him who fights against us, to clothe ourselves with all the armor of God and then to stand, and having done all, to stand still, until at last, having overcome, we sit down by Christ upon his throne, as he overcame and was set down by the Father upon his throne.

Some may have to stand all alone in their colleges or circles of companions. It is an awful thing to try and pull other men up to a higher spiritual level. There is no other work in this world that drains men so, that tears the very soul, as the attempt to make plain to other men some larger spiritual vision and to turn them to its obedience. It would be a far easier thing to go out and plow. Many will have to stand alone in this way. May Jesus, who himself stood, help us to stand and breathe into us the very disposition of stone. In all of our service of Christ, wherever we go now, or whatever we are to do, we need to be given, each one of us, more of that new character which came to Simon when Jesus found him and gave him his new name.

One of the wonderful things about our Lord himself was the way he stood against everything that assailed him, whether from within or from without, and counted nothing too great a sacrifice for his ministry and his father's love, the way at last, when all turned against him, when every disciple fled, when even John turned and left with the rest. He remained unmoved, immovable. Some of you will recall the old lines of Irving Brown in the Albany Law Journal, back of which as we read them rises the vision of the enduring and the immovable Christ, in which he contrasted the lions of Trafalgar and Lucerne:

"The drowsy lions of Trafalgar lie,
With pride and conquest sated,
Round about the victor's column.
Travelers pass by without a glance
And oftener without a thought of all the glory
buried there
That makes the Lion Island's fame so fair.

"Thou solitary lion of Lucerne
Defeated, gasping on an alien shield,
To thee the strangers' steps in fondness turn,
Thou dying majesty.
To thee we yield the tribute due to loyalty and love,
Unshaken as the solid cliff above."

So may our Lord Jesus Christ, who so stood that all the powers of hell could not shake him in his standing, give us of his own strength to stand with him.

Feeble as dust, fickle, changeable, unreliable Simons, all of us, needing each of us to have given to him the strength which Christ possesses, once again, as in the days of old by Tiberias, the Master stands offering to change every man from Simon to Peter, to take us just as we are, no matter how unsatisfactory, vacillating, untrue, and make us by his grace, rock, rigid rock.—From "The Master of the Heart."

"Good Morning"

I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—Beecher.

The Hidden Talent.

"Master, I have this day broken no law of the Ten—have hurt no one. Is it enough?"

"Child, there stood one by thy side burdened with heavy tasks of lowly, earthly labor. For a little help, a little easing of the burden, he looked to thee. Thou hast time and strength."

"Master, I did not hear."

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. I marked thy sigh, thy frown. Why was thy heart not glad?"

"I was reading. I hate to be disturbed, to be called from great thoughts to trifling talk."

"The children would have thee some few moments in their play. Without thee they went wrong—how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him. Shall I question further?"—Selected.

The Measure of Time

"One day is with the Lord as a thousand years, and a thousand years as one day." It is not because he does not care for time, but because he knows that millenniums are made up of days, and that days expand in their results as time flows on. They mingle with millenniums.

We throw a day away and think nothing about it. It is only a day, and we are rich in time. His days have no end, but he treasures and uses each day as if it were a thousand years. What would happen to us if he left us alone for one day?

He treasures each of our days. One day spent well by even the poorest of us is much with him. It is much with him, for he only knows how much it really means for us. He knows that, after all, there is not so much difference with us between one day and a thousand years. One day's work may leave its mark upon a life—may start it out upon a course that God only can forecast through eternity.

It would be easy to show that in a day a life may be blighted, but it may be as profitable to remember that in one day a life may be redeemed. In one day Matthew the publican left "the seat of customs" and became a disciple. In one day Saul of Tarsus ceased to be a persecutor and was called to be an apostle. If one day in God's house is better than another, it is the first day, the day in which the wanderer first realizes that he has entered within the circle, and that he is conscious of God's love. It is worth a thousand years of aimless life.

While God does not neglect the little things, even the greatest are not too great for him. If one day is with him as a thousand years, a thousand years are as one day. He does not grow weary or impatient. He knows how precious time is, but he inhabits eternity. With untiring patience he waits. It is because he changes not that we are not consumed.—Nashville Christian Advocate.

Opportunity

Master of human destinies am I;
Fame, love and fortune on my footsteps wait,
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, wake; feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore,
I answer not and I return no more.

—John J. Ingalls.

SOUTHWESTERN DAYS AND RESULTS

RESULTS

Pastor—	Charge—	No. Sube.
A. G. Glenn,	Mobile, Ala.	12
V. E. Johnson,	Buchanan, Va.	9
W. J. King,	Greenville, Tex.	7
M. P. Franklin,	Bunkie, La.	5
W. H. Jones,	Franklin, La.	4
B. F. Young,	Bledsoe, Ark.	4
L. L. Greene,	Baker, La.	4
S. H. Cannon,	Handsboro, Miss.	4
G. W. Reeves,	Talladega, Ala.	4
J. D. Evans,	Sturgeon, Mo.	3
W. H. Simpson,	Newport, Ark.	3
D. F. Vance,	Austin, Tex.	3
W. D. Godman,	Madison, Conn.	2
J. W. Weakly,	San Antonio, Tex.	2
A. C. Mitchell,	Belrose, La.	2

DAYS

PASTOR	CHARGE.	DATE.
J. P. Patrick—	Hemphill, Tex.	Nov. 1-8
A. R. Howard,	Bamberg, S. C.	Nov. 1-8
Fred Wynn—	Warrior, Ala.	Nov. 8
W. D. Riggline,	Jennings, La.	Nov. 8
W. L. Duncan,	Sloan St., Houston, Tex.	Nov. 8
J. McLeod,	Dillon, S. C.	Nov. 8
S. A. Huger,	Gainesville, Fla.	Nov. 8
C. W. Kershaw,	Mandeville, La.	Nov. 8
J. W. Irvine,	Shelbyville, Ind.	Nov. 8
S. C. Crandall,	Whitesville, —	"
I. L. Pratt,	Hattiesburg, Miss.	Nov. 8
J. W. Jefferson,	Galena, Md.	"
Thomas A. Hampton,	Fordoch, La.	Nov. 8
L. M. Moore,	Nashville, Tenn.	"
Rev. Robt. Jones,	Cilnton, La.	Nov. 8
A. Reid,	Quitman, Miss.	"
G. A. Deslandes,	Galveston, Texas.	"
G. W. White,	Mexia, Texas.	"
M. B. A. Cain,	Saratoga, Ark.	"
A. E. Quick,	Orangeburg, S. C.	Nov. 8
E. J. Harrison,	Zachary, La.	"
E. C. W. Cox—	Fairburn, Ga.	Nov. 8
A. Haynes—	Lincoln, Nebr.	"
C. P. Cannon—	Sylvania, Ga.	"
W. A. Hill—	LaGrange, Ga.	"
J. P. Belcher—	Clarksville, Tex.	"
M. S. Jordan—	Columbus, Tex.	"
L. S. Smith—	Patterson, La.	Nov. 8
C. W. Walton,	Pleasant Ridge and Norfolk, Va.	Nov. 8-15
C. L. Angram,	Mt. Nebo, La.	Nov. 15
G. W. Hunt,	Eupora, Miss.	Nov. 15
J. T. Leggett,	Rushville, Ind.	Nov. 15
R. B. Anderson,	Newton, Miss.	Nov. 15
N. H. Isom,	Sardis, Miss.	Nov. 15
G. Orange,	Itta Bena, La.	"
H. W. Timmons,	Lexington, Ky.	Nov. 15
T. B. Snowden,	Staunton, Va.	"
G. W. Covington,	Jacksonville, Fla.	"
W. A. Rogers,	Hernando, Miss.	Nov. 15
J. W. Winbush,	Greenville District, Miss.	Nov. 15
P. W. Harton,	Blackstone, N. C.	"
D. Garner,	Campti, La.	"
E. D. Chapman,	Moss, Miss.	"
J. W. Walter,	—, Miss.	"
J. D. McCain,	Spring Creek, La.	"
Joel C. Carson,	Evansville, Ind.	"
J. Jones—	Marshall, Tex.	Nov. 15
H. T. O. Abbott—	Alden Bridge, La.	Nov. 15
H. B. F. Charles—	Logansport, La.	Nov. 15-22
A. W. Carr,	Navasota, Tex.	Nov. 22
E. M. Byrd—	Winona, Miss.	Nov. 22
R. F. Harrington,	Bennettsville, S. C.	Nov. 22
D. H. Hargis,	Centerville, Md.	Nov. 22
A. D. Smith,	Star, Miss.	"
E. H. Holmes,	Indianola, Miss.	Nov. 22
J. H. Hines,	Tarry, Ark.	Nov. 22
Pompey Bibbs,	Esther, La.	"
A. Jackson,	Barlow, Miss.	Nov. 22
J. H. Morrieon,	Franklin, N. C.	Nov. 22
D. H. E. Harrie,	Clow, Ark.	"
J. C. Clark,	Lake Providence, La.	"
P. Owens—	Camden, Ark.	Nov. 22
A. J. Mitchell—	Motley, Va.	Nov. 22, Dec. 6-13-20
E. F. Scarborough—	Holly Springs, Miss.	Nov. 29
L. A. Armetrong,	Columbus, Miss.	Nov. 26
C. C. Smith,	Shreveport, La.	Nov. 29
H. Carter,	Watertown, Tenn.	Nov. 29
W. B. Smith,	Little Rock, Ark.	"

PASTOR	CHARGE.	DATE.
A. Parkham,	Onalaska, Texas	Nov. 29
D. W. Nelson,	Althelmer, Ark.	"
H. Bright,	Clow, Ark.	"
S. D. Davis,	Lebanon, Mo.	"
R. B. Reid,	Madisonville, Texas.	"
A. C. Cheerlese,	Palmetto, Ga.	"
Lee Nelson	Wabbaseka, Ark.	Nov. 29
C. Jones,	New Castle, Ind.	Nov. 29
Thomas Judge,	Exchange, S. C.	Nov. —
J. W. Jewett,	Preston, Ind.	Nov. 29
D. Ray,	Basin, Miss.	Nov. 29
R. H. Warren,	Thompson, Tex.	"
B. F. Bateman,	Greenfield, Mo.	"

PASTOR	CHARGE.	DATE.
I. R. Scott,	Woodland, La.	Nov. 29
J. H. Rylander,	Angle, La.	Nov. 29
J. M. Marsh,	Oxford, Miss.	"
W. A. White,	State Line, Miss.	"
M. C. Gillespie,	Medill, Tex.	"
Jos. Small,	Versailles, Ky.	"
Jas. Clark—	Jewett, Tex.	Nov. 29
J. J. Williams—	Wilkesboro, N. C.	Dec. 6
R. H. Patton,	Zion Ridge, Ga.	Dec. 6-13
W. H. Gilliam,	Grenada, Miss.	Dec. 13
N. J. Neyland—	Cloister, Miss.	Dec. 13
D. W. Boatner—	Little Rock, Ark.	Dec. 20
E. M. Madden—	Langston, Okla.	Dec. 27

HOME AND YOUNG FRIENDS

The Rule of Achievement

"What shall I do?" My boy, do not stand asking;
Take hold of something, whatever you can;
Don't turn aside for the tolling or tasking.
Idle, soft hands never yet made a man.

Grasp with a will whatever needs doing;
Still etanding ready, when one work is done,
Another to seize, and onward pursuing:
In duty, your course, find the victory won.

Do your best for to-day, trusting God for to-morrow;
Don't be afraid of a jest or a sneer;
Be cheerful and hopeful, and no trouble borrow;
Keep your heart pure—your head cool and clear.

If you can climb to the top without falling,
Do it; if not, climb as high as you can.
Man is not honored by station and calling,
Station and calling are honored by man.

—Unknown.

Just a Thread

Something caught a single thread at the side of the ribbon of a typewriter as it was in operation. Passing unnoticed, the thread began to ravel. Day after day the trouble went on, until at last the one thread became two, then three, then more, until the ribbon was ruined and lost.

Just a raveled thread.

A young man had a place in the office of a good man. His chance for promotion seemed to be very great. It would be only a little while before he would have a better place. His fellows congratulated him and his heart swelled with pride. The world seemed to be so bright on ahead!

Then he became careless about one thing. He never put things back to place after he had used them. Whether it were a book, a pen or a valuable paper of any kind, he was apt to leave it where he had last used it, and that was the end of it until it was wanted again. Perhaps by that time it could not be found at all.

A warning came one day from one who had been longer in the work: "Be careful about that, my friend. The head of this house is very particular about having everything returned to its place."

If the warning had only been heeded! But it was not. Habit is such a mighty thing in its effect. Around the life of that young man it had coiled itself until it was like a chain binding him to that one wrong thing. Now he must fight for the victory, and he did not make the fight. You know the end. The opportunity slipped away. He lost his place. To-day another man has the chance he once had. A life has been hurt and perhaps marred for all time.

Just a raveled thread, and yet it wrought disaster.

"I don't mean anything when I say that word. It isn't anything, anyway. You could not call that being profane; now, could you?"

A bit of resentment was in the tone, as the young man listened to a word of reproof from a friend. He did not like to be told that the little word he had spoken might lead to something worse—something that would blight the soul.

But it was a raveled thread. Before he knew it the habit of profanity had fastened itself upon him. He was sorry. So sorry! It cost him years of pain, years of struggle, and years of sorrow to shake the evil thing off.

Look out for the raveled thread.

The only safe way is to live the clean, pure, true life every day. Then the evil days will never come upon you.—Ex.

The Violet

BY ZENOBIA Z. PAYNE.

Down in a shady nook grew a modest little violet, while over it towered a gigantic oak in all its loftiness. "You timid, wee creature," said the oak. "Why do you bloom so low and obscure among the grasses? I am the lofty king of the forest. Men gaze in wonder at my massive structure, birds seek shelter in my broad, leafy boughs, and the weary traveler rests beneath my shade, while you are passed unnoticed, and will soon be trodden underfoot." But the little violet was not discouraged, and, lifting its sweet face, replied: "You are, indeed, a mighty oak. How great and useful you must be! My station is a lowly one, but God has placed me here, lowly though it be, and I must bloom contentedly just where He has placed me." So day by day the violet bloomed, kissed by the straying sunbeams, refreshed by rain and dew, and fanned by the gentle breeze, ever happy and content in doing the sweet will of its Heavenly Father and shedding fragrance all around.

One day a child straying in the forest espied the dainty violet nodding in the breeze. "Oh, you dear, little flower!" cried she. "I will carry you to my poor sick mother," and away she ran with the precious little flower grasped fondly in her chubby hand.

The violet was placed near the couch of the invalid, and its fragrance filled the room. The sick woman gazed in admiration at its tranquil beauty, and, stretching forth her feeble hand, she exclaimed: "You precious little violet! God's messenger of sweet contentment!"

"God make my life as sweet and patient as the violet," she whispered.

The little violet's head began to droop. Its delicate fragrance grew faint, for alas! 'twas fading fast. It had fulfilled its mission of sweet humility and lowliness. It had not lived in vain.

A Real Surprise Party

"Where are you goin', ma?" asked the youngest of the five children:

"I'm going to a surprise party, my dear," answered the mother.

"Are we all goin', too?"

"No, dear. You weren't invited."

After a few moments' deep thought:

"Say, ma, then don't you think they'd be lots more surprised if you did take us all?"—*Everybody's Magazine*.

He Was the Parents

Little Bertram had always longed for a live pet, but as he lived in an apartment building, he had to be satisfied with toy animals.

Later his parents moved to the country and Bertram became the happy possessor of a kitten. He hugged it close and remarked, "At last, I am the parents of a living creature."—*The Delineator*.

The central principle of a good man's character consists in making the love of God the supreme master-passion of his life.—Rev. J. R. Batey.

INTERNATIONAL LESSON

Fourth Quarter.—Lesson VII November 15, 1908.—

Title: "The Lord Our Shepherd"—(Psalm 23).

Golden Text: "The Lord is my Shepherd; I shall not want."—(Psalm 23:1).—Hymn No. 104.

DAILY HOME READINGS.

- November 9, Monday—Psalm 23.
 " 10, Tuesday—Psalm 34:1-10.
 " 11, Wednesday—Matt. 18:10-14.
 " 12, Thursday—John 10:11-18.
 " 13, Friday—John 10:22-30.
 " 14, Saturday—Jer. 31:10-14.
 " 15, Sunday—Rom. 8:31-39.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Whether or not the Sweet Singer of Israel penned this beautiful Psalm, it matters not. One thing we do know, however, and that is, that it has been a source of comfort and inspiration to God's people ever since it was given birth. The knowledge that God sustains to us the relation that a shepherd sustains to his sheep fills us with joy, for it implies guidance, protection, and constant care. How happy the soul that, in the midst of the perplexities, trials, disappointments, and troubles incident to this life, can exclaim: "The Lord is my Shepherd; I shall not want." When burdened and overwhelmed with care; when perplexed and almost cast down; when wearied and worn in the great battle of life, how comforting it is to know that our Shepherd will make us "to lie down in green pastures," and will lead us "beside still waters." When the heart is fearful, and the soul is faint; when faith almost fails, and the spirit depressed because of the roughness of the path, how uplifting, how strengthening is the thought that our Shepherd will restore our souls and lead us "in the paths of righteousness for His name's sake." Yes, all of this, and more, will our Shepherd do for us. As our Shepherd He knows the places and things that are best for us, and if we will trust and obey Him, He will care for us and lead us into all that is good for us in this life and in the next. As sheep need a shepherd, so do we. There are many dangers and temptations around us. We need shelter, and food for body and soul, and rest and care and guidance. Through all of life's dangers and temptations our Shepherd will safely guide us, and see that all that is necessary for our physical comfort is provided for us. And as He thus cares for us physically, even so does He care for us spiritually. Jesus, the Great Shepherd of the sheep, has made it possible for us to walk in green pastures here and in pastures of everlasting life hereafter. "All we like sheep have gone astray," but He "will seek and find, will restore and guide, will provide and protect." Let us not rest content until we have returned unto the Great Shepherd of our souls.

Our lesson to-day is the Twenty-third Psalm, the authorship of which, though commonly ascribed to David, has been held by some, in these later days, to belong to another. It may be that David wrote it, and it may be that he did not. However this may be, it must be acknowledged that David was a man of great poetic talent, as is evidenced in his elegies over the death of Jonathan, Saul, and Abner. He was also a man of deep religious experience, and possessed an insight and faith in the providence of God possessed by few. He was also a shepherd and, therefore, knew the ways of a shepherd and the needs of sheep.

The main lesson taught in this Psalm is the providence of God. Here we are assured that as a shepherd cares for his sheep, even so does God care for His people. "And as long as people feel themselves wandering and helpless and in the need of loving care, so long will the psalm strike a responsive chord in the breasts of all who come within its influence."

LIGHT ON THE TEXT.

1. *The Lord is my shepherd.* The everliving, eternal God is the shepherd of His people. This figure is of common occurrence in the Bible. *I shall not want.* Perhaps a better rendering would be, "I cannot want." And this for the reason that it not

only expresses a present experience, but as also expressing confidence for all time to come. Possessing all things, having all power—all the hosts of heaven, all the laws of nature, all influences, all riches, being under and subject to God's control, we may rest satisfied that He is fully able to anticipate and provide for our every need.

2. *He maketh me to lie down.* Knowing our frame, how liable we are to weariness and, therefore, in need of rest, He causeth us to lie down in order that we may rest. *In green pastures.* Such places as afford the proper food for soul and body. *He leadeth me.* The shepherds in the East always go before their flocks and lead them. So our Shepherd. Jesus said unto Matthew, "Follow me." Thus our Shepherd leads the way. *Beside the still waters.* Not stagnant waters, but gently flowing waters, along the banks of which the soul may find peaceful rest.

3. *He restoreth my soul.* Because of the abundance and richness of the provisions He makes my soul is revived, strengthened, and restored to full activity and enjoyment. This restoration gives new interest to life and makes it worth living. Likewise does Jesus restore the soul that wanders into forbidden paths, and that has fallen into sin. Though almost ready to perish, His life-giving power imparts to it new life, new strength, new hopes. *He leadeth.* Guideth. *In the paths of righteousness.* As the sheep needs guidance in order that it may not wander into dangerous paths, so God leads His people in the way in which they should go. He knoweth the way and directeth them therein. Walking thus they shall be safe from all danger. *For His name's sake.* Having promised to do this, He cannot do otherwise. He loves us and delights to have us walk in His ways.

4. *Yea, though I walk.* Verily, though my journey through life. *Through the valley of the shadow of death.* Any dark place in life, but especially the hour of death. *I will fear no evil.* Evils he knows will come, for there are many grievous and hard

things in life to bear, yet, because of his shepherd's guidance, he will not fear. So may we say, neither amidst the evils of life, nor when we come to die, need we fear. Our Shepherd says, "I am the resurrection and the life." Knowing Him to be thus, we can challenge death for his sting, and the grave for its victory. *For thou art with me.* His reason for fearing no evil. The Divine presence would cast out all fear. Our Shepherd says, "Lo, I am with you always." *Thy rod.* The shepherd's crook used for guidance and help, to lift the sheep out of crevices, or to bring back one who tries to wander away. To us it means our Shepherd's promise. On this we stand serene. The rod of His promise will carry us through. *And thy staff.* A shepherd's club of defense. So God is our defense. His presence is sufficient to keep back all foes. *They comfort me.* Comfort means more than to console. It implies strength, invigoration, encouragement. In darkness the shepherd would smite his staff upon the rocks so that the sheep could hear it and be assured of his presence. Likewise in the dark trials of life we hear the voice of our Shepherd saying through His blessed word, "It is I; be not afraid," and we are at once assured that no harm shall befall us.

5. *Thou preparest.* That is, spreadest. Here the figure changeth. *A table before me.* This, perhaps, implies that a picture of life's banquet was given the Psalmist. *In the presence of my enemies.* Though surrounded by many and powerful enemies, God makes abundant provision for him. He does the same for His people now. *Thou anointest my head with oil.* As a host God is able to supply our every need, even to the supplying of luxuries, if necessary. But hiesed is that man that has been anointed with the power of the Holy Ghost! *My cup runneth over.* Thou givest me more than I am able to contain. This is God's way of doing. His blessings are invariably given in an overflowing measure.

6. *Surely.* Truly, or, as the margin has it, "Only." This is also an expression of confidence. *Goodness and mercy.* God's "loving kindness," though undeserved, *shall follow me.* As living beings shall pursue and hunt me wherever I may go. *All the days of my life.* Not only now, but through all the years to come. *And I will dwell in the house of the Lord.* In His loving presence. *Forever.* As long as I live.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

November 15:

SOUL-WINNING A GLORIOUS SERVICE.

(James 5:20; Dan. 12:3; Ezek. 33:7-9.)
 (Personal Evangelism.)

BY LOUIS F. W. LESEMAN.

The Theme and the Scripture.

James 5:20. James is the most modern and strictly practical of the sacred writers. He talks about temptations, Christian equality, the good works of faith, a wicked tongue, and prayer. But he closes his letter urging the most practical and greatest of all works—soul-winning.

People err; bring them back—like the shepherd his lost sheep. "To err from the truth" involves falling into sin, and to remain in sin involves the death of the soul. Step by step the soul drifts away from God, gravitates toward evil, surrenders its ideals and hopes, and finally loses its capacity for a better life—this is death, black death.

To rescue a soul from death and all its consequences is more than saving a child from drowning; not simply because the soul is immortal, but because rescuing a soul is winning it for all that is good. For years the lake front, Chicago, was the unsightly dumping ground for city rubbish. But the landscape gardener is now covering the debris with rich soil, green grass, and choice flowers. Soul-winners are God's landscape gardeners.

Dan. 12:3. The preceding verse (12:2) is one of the strongest Old Testament declarations of the resurrection and of judgment after death. Our verse goes a step further and designates two classes

who shall attain a glorious resurrection. First, the wise—the pious and discerning who have the wisdom from above; but, secondly, they that turn many to righteousness shall shine like the stars of the brilliant eastern sky forever and ever.

These words were penned in an age when the Jews were hard pressed, and many deserted the faith of their fathers. But Daniel, Ezra, Nehemiah, and the Maccabees, who induced many to cling to their religion, shine above monarchs of the earth. The world owes them a great debt. Henry Drummond was a scientist and a brilliant writer, but his passion for the souls of young men is his brightest jewel.

Ezek. 33:7-9. The watchman in his high tower occupies a place of vantage and therefore of responsibility. The people depend upon him to warn them. Woe betide him if he fails to do so. Personal evangelism is not simply a question of saving others, but of saving ourselves. As Christians we have the place of vantage. Others expect us to warn them and to lead them to Christ. They will take the matter about as seriously as the Christians near them.

We cannot constrain men to turn to Christ. But most men can be won if the Christians next to them care enough about it to pay the price. Each of us is his brother's and neighbor's keeper to the extent of our ability to draw him to Christ. Their souls will be required of us.

The Meaning of the Theme.

"Soul-winning" is a large word. It can very properly be made to cover everything involved in the establishment of the kingdom of God in a human

life—Christian child nurture, helpful religious instruction, the education of the heart in all things of the Spirit, the discipline of the will through social service and combating evil, and the open acceptance of Christ as a personal Saviour. The term is generally, however, confined to the last step in soul-winning—conversion.

Even in this limited sense it embraces abandoned sin, self-surrender, a sense of forgiveness, willing obedience and service and trust in the Spirit—things great enough to make angels shout. Some are not far from the kingdom, and only need to yield definitely to the spirit within and to openly confess Christ; others must break with their whole past, its sinful habits and evil companions. Whatever it may involve, winning a soul is the most glorious service we can render our Lord, for it brings one of his own into living harmonious, glad and free relation to God.

Soul-winning is the chief business of the church. "The Son of man came to seek and to save that which was lost." Paul says: "I am become all things to all men, that I may by all means save some." The church is and ought to be engaged in many enterprises—educational, social, philanthropic, and civic, but all these activities are directly and indirectly to facilitate and strengthen her main business of soul-winning. This is one of the strong elements of the great Forward Movement among the English Wesleyans, that all their men's clubs, soup

kitchens, Pleasant Sunday Afternoons, and goose clubs are auxiliary and subordinate to the great work of personal evangelism.

Soul-winning is every Christian's personal business. God seeks to offer the world personal salvation, personally presented by those who have personally experienced it. Everyone is to help in this, and everyone can. Anyone who has sense and heart enough to become a Christian has brains and grace enough to help win others for Christ. He is entirely dependent on us for the spread of his kingdom. We never quite know the joy of the Christian life until we have a definite share in the Christian happiness of another soul.

Prayer in the Meeting.

When we have a topic like this, prayer ought not to be a perfunctory part of the service, but our hearts should cry out mightily to God.

Let us confess our shortcomings, and pray for personal fitness to be soul-winners. We must have pure hearts and clean hands at this task. "Back of every word must be a life."

May God open our eyes to see our opportunities, and give us willingness to use them. Let us not only consecrate ourselves to God, but consecrate ourselves for service, remembering all the time, "not by might nor by power, but by my Spirit, saith the Lord."—From "Notes on the Epworth League Devotional Meeting Topics."

Tennessee Annual Conference

The forty third session of the Tennessee Annual Conference convened in Braden Chapel Methodist Episcopal Church, Nashville, Tenn., October 14, Bishop Daniel A. Goodsell presiding. The conference opened with the fervid singing of the hymn so often used upon similar occasions: "And are we yet alive?" Bishop Goodsell, assisted by the district superintendents, administered the sacrament of the Lord's Supper. Dr. M. C. B. Mason conducted the closing service. After the calling of the roll the following organization of the conference was perfected. T. W. Johnson was elected secretary. The following were confirmed as his assistants: D. T. Burch, J. A. W. Moore. Miles Williams was elected statistical secretary. The following served as his assistants: J. M. Straythorne, E. R. Erwin, Joseph Harrison, J. H. Thompson. E. J. Guthrie was elected treasurer. Samuel Knight and D. J. Mitchell served as his assistants. The roll of the standing committees was read by district superintendent J. M. Lyte and confirmed by the conference. Braden Chapel in which the conferences was being held was undergoing repairs; and while deemed safe for ordinary meetings it was thought that in view of the great crowds which usually attend annual conferences it would be best that the sessions of the conference be held in some other building. Dr. G. W. Hubbard, dean of Meharry Medical College, offered the conference the use of the spacious auditorium of Meharry Medical College. The conference accepted and all sessions after the first were held in this building.

A draft of \$786 from the Book Concern and another of \$22 from the Chartered Fund were presented to the conference. The Bishop appointed Dr. H. W. Key to preside at the statistical session. The business of this session was well performed. Nearly all of the pastors handed in their reports. The characters of district superintendents J. B. Booth, J. M. Lyte, B. J. Meredith, W. R. Smith and S. M. Utley were passed and they presented their reports. On motion of E. W. S. Hammond the reports were limited to fifteen minutes. The reports showed that while the pastors had experienced a hard year and had been hindered by the panic of last year some also by Night Riders and others by failure of crops the benevolences in many instances were in advance of the previous year. There was, however, a slight decrease in membership. Bishop Goodsell called the attention of the conference to this important fact and in an earnest and impressive exhortation urged that there should be progress along numerical and spiritual as well as financial lines. There was a spirited contest among the pastors for the honor of entertaining the next conference. Several places were put in nomination; Shelbyville was chosen.

F. R. Anderson, Charles Todd, Luther E. Vincent and George R. B. Waters were ordained dea-

cons; Luther E. Vincent and George R. B. Waters were admitted into full membership.

There were a number of visitors in attendance. Among them were Bishop Evans Tyree, of the African Methodist Episcopal Church; Bishop C. L. Phillips, of the Colored Methodist Episcopal Church; Drs. M. C. B. Mason, O. S. Baketel, G. G. Logan, J. N. C. Coggins, E. M. Jones, C. W. Bennett, and Mr. M. S. Davage.

ANNIVERSARIES.

The anniversaries were on a high order. Large audiences sometimes enthusiastic, at all times attentive, were in attendance. The following church officials were present and conducted anniversaries in the interest of their respective Boards and Organizations: G. G. Logan, of the Board of Foreign Missions; I. L. Thomas, of the Board of Home Missions and Church Extension; E. M. Jones and O. S. Baketel, of the Board of Sunday Schools; M. C. B. Mason, Secretary Freedmen's Aid Society; J. N. C. Coggins representing the Epworth League; Mrs. M. C. B. Mason, of the Woman's Home Missionary Society; and M. S. Davage, business manager of the SOUTHWESTERN. There was held a Sunday School Institute under the supervision of Drs. E. M. Jones and O. S. Baketel at which a conference Board of Sunday Schools was organized. There was also organized a Board of Home Missions and Church Extension during the session of the conference.

NOTES.

The Auditorium as spacious as it was proved inadequate to accommodate the great, eager crowd which turned out to hear the address of Dr. M. C. B. Mason. Dr. Mason is always eloquent; but was never more so than upon this occasion.

Mrs. Mason was also on the program and gave an interesting account of the work of the Woman's Home Missionary Society.

Dr. H. W. Key, the veteran pastor of Centenary, Memphis, reported the largest benevolent collection.

Dr. T. W. Johnson returns to Clark Memorial for his seventh year. For nine years he has been honored by being elected secretary of his conference.

One of the features of the conference was the beautiful singing of the choir of Walden University under the direction of Miss M. E. Braden.

There are nearly 450 young men enrolled this year as students of the Meharry Colleges. Their appearance indicates that they are among the picked young men of the race.

During a session of the conference while awaiting the reports of one of the committees, Bishop Goodsell made some very interesting remarks describing certain valuable curios which are in his possession one of which is the corner stone of an ancient temple.

Superintendent J. B. Booth of the Cumberland River District reported \$10.00 for the Southwestern

Building Fund. We trust that the other superintendents may be inspired to follow his example.

Despite the hard times the number of cash subscriptions secured for the Southwestern this year were slightly in advance of last year. Many of the pastors have promised to exert themselves in the interest of the Southwestern as never before. It is to be hoped that all will.

Appointments appeared last week. M. S. D.

The Cookman Institute, Jacksonville, Florida

This famous school which is the pioneer school for the education of our colored youth in this part of the south has opened its 38th year under the most pleasing conditions. The faculty was never stronger or more harmonious and consecrated to their work. Dr. and Mrs. J. T. Docking are beginning their fifth year of marked success in the institution. With them there are two teachers who are also entering upon their fifth year of faithful service to the school. Miss Mary Neff, A. B., Secretary of the faculty, and Prof. G. A. Ballard, in charge of the Boys' Dormitory. Prof. Grant, one of Cookman's own graduates, takes up his work as the Director of the Department of Music for the fourth year. This department has had a brilliant success under the supervision of Prof. Grant. Miss J. Grace King, B. Ped., a recent graduate of Clark University and Miss M. M. Sparrow, A. B., are both occupying their positions for the second year. All of these teachers who have been connected with the school for these years show great attachment to the institution and unusual devotion to its ideals. Among the new teachers, Mrs. E. S. Marks, who has had many years of experience in institutional work comes as matron and sewing teacher. Miss H. B. Garrettson, of New Jersey, comes as a grade teacher and assistant in sewing. Miss Minnie J. Burroughs, a graduate of Claflin University, takes up her work with great promise of success. Miss Wilhelmine Kurrelmeyer, A. B., a Cornell graduate, has also taken up her new work in a most promising manner.

Never has the work at Cookman commenced under more favorable circumstances than this year; and never before has the school had a finer class of students. The boarding department is crowded with a splendid lot of young men and women coming from all parts of Florida. Last year was the banner year of Cookman with an enrollment of 487; but the conditions now indicate we shall reach the 500 line. The faculty is bent on making this the banner year for the high class of systematic school work done. With all of this prosperity, we might achieve much greater success were we not so handicapped for lack of room. The pressing need of the school is a building for the teachers' quarters and the erection of the Lillie M. Whitney Memorial Hall. It is hoped that the Florida Conference and the friends of the school will rally to its aid in securing these buildings. The school has a glorious future, and with greater accommodations it could render an inestimable good to our youth and our future church.

MARY NEFF,
Secretary of the Faculty.

Worthy Friends.

In speaking of friendship recently, a thoughtful woman, whose life has never lacked love, said: "I learned long ago to pray, 'Make me worthy of friendship, and give me friends.'"

How few ever think of a prayer like that, especially of its first petition! Too often, friends are considered a natural right, and the lack of them a wrong and injustice for which humanity is to be herated and Providence complained of. Yet friendship is one of God's choicest gifts, and it is worth while to pray to be made worthy of it—to be brave, loyal, honest, unselfish; to be true when interests clash, and faithful when faithfulness costs.

There is indeed much that calls itself friendship which does not deserve the name, and many a life basks in sincere and earnest love of which it is not worthy, but one who appreciates affection at its real value may well pray humbly to be made worthy of it. For the office of true friendship is a high calling; it uplifts both in its giving and receiving.—Selected.

Believe always that every other life has been more tempted, more tried than your own; believe that the lives higher and better than your own are not so through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.—Mary R. S. Andrews.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Maine, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

ADVOCATE BUILDING FUND

In the acknowledgement of the amounts received from the brethren of the North Carolina Conference the name published in our list in this column in the issue of October 22 "W. B. Scott" was intended for W. B. Scales. The Rev. M. Mundy contributed a dollar instead of fifty cents as was acknowledged at that time.

We hope our brethren will take hold of this matter and at the session of the South Carolina, Atlanta, Savannah, Texas and West Texas and Central Alabama Conferences that we may have substantial reports for this cause. These Conferences should bring up this fund several hundred dollars beyond the \$1,000 mark; and this can be done very easily if each pastor will only present the claims and tell the people why this appeal is made. In no instance, that has come under our observation, where this cause has been squarely and plainly stated, but that the people have responded at once.

We are not asking large sums; we are only asking small sums from every brother. Take this on your heart and help us out. In the meantime the spring conferences should take their collections and report it at once at this office so that work may begin at once on the building. As it is we are forced to occupy our old quarters waiting for money to repair the building purchased by the Book Committee.

Among the remittances this week will be noted one for \$5.00 from the Inasmuch Club of the Ninth Street Methodist Episcopal Church, Covington, Ky., the Rev. J. W. Robinson, pastor. There are other clubs, Epworth Leagues and Sunday Schools which should follow their example.

Previously reported	\$440.05
W. R. R. Duncan, Hot Springs, Ark.	3.00
Wm. Perry, Cedar Bluff, Ala.	1.50
A. Reid, Quitman, Miss.	1.00
Y. M. Goodlett, Anderson, S. C.	1.50
G. N. Johnson, Cotton Plant, Ark.	1.00
N. D. Shamborguer, Winston-Salem, N. C.	3.00
G. H. Harvey, Inverness, Miss.	1.25
A. H. Vincent, Pineville, La. ....	.50

\$452.80

THE SOUTHWESTERN DAY

On page five of this issue we are announcing, as we have done heretofore, the Southwestern Days. Some of the brethren have held their Southwestern Days with notable results, for which we are profoundly thankful. In this effort to push our subscription list to high-water mark the District Superintendents are taking a hand, notably the Rev. J. H. Swann, of Calvert, Texas, and the Rev. I. H. Fulton, of Florence, South Carolina. Brother Swann has sent in forty-five subscriptions and Brother Fulton thirty-four. Brother Swann says "there are more to follow" and Brother Fulton tells us that his number will be brought up to two hundred. Among the pastors who lead in the Southwestern canvass are the Rev. T. S. Moore, the Rev. D. F. Dudley, the Rev. E. H. Forrest and the Rev. W. J. Donaldson. Now, Brother, if your date for the Southwestern Rally has passed and the results were not what you desired set another date and do the best you can. We know full well the difficulties that are in the way. Mr. Hardtimes has visited our office and because he has been here is our reason for urging upon you to do your best. Make your Southwestern Day a success.

The Indianapolis Freeman says that the finest Negro office building in the world is the one owned by the Grand United Order of Odd Fellows in Philadelphia. The building and furnishing cost \$135,000.

The new discipline is out and may be had at the cost of 30 cents postpaid. Orders should be sent to Eaton & Mains, 419 Carondelet St., New Orleans. Every pastor should purchase a new discipline; likewise every local preacher, exhorter and official of the church. The truth is, every progressive Methodist should be eager to buy the discipline as it appears quadrennially. The last General Conference enacted many changes in our law; and the old discipline will not serve for the purpose. A new one is a necessity. Send in your order at once.

THE THANKSGIVING PROCLAMATION

"By the President of the United States of America:

"Once again the season is at hand, when, according to the ancient custom of our people, it becomes the duty of the President to appoint a day of prayer and of thanksgiving to God.

"Year by year this nation grows in strength and worldly power. During the century and a quarter that has elapsed since our entry into the circle of independent peoples, we have grown and prospered in material things to a degree never known before, and not now known in any other country. The thirteen colonies which struggled along the sea-coast of the Atlantic, and were hemmed in but a few miles west of tidewater by the Indian haunted wilderness, have been transformed into the mightiest republic which the world has ever seen. Its domains stretch across the continent from one to the other of the two greatest oceans, and it exercises dominion alike in the Arctic and tropic realms. The growth in wealth and population has surpassed even the growth in territory. Nowhere in the world is the average of individual comfort and material well-being as high as in our fortunate land.

"For the very reason that in material well-being we have thus abounded, we owe it to the Almighty to show equal progress in moral and spiritual things. With a nation, as with the individuals who make up a nation, material well-being is an indispensable foundation, but the foundation avails nothing by itself. That life is wasted, and worse than wasted, which is spent in piling, heap upon heap, those things which minister merely to the pleasures of the body and to the power that rests only on wealth. Upon material well-being as a foundation must be raised the structure of the lofty life of the spirit if this nation is properly to fulfill its great mission and to accomplish all that we so ardently hope and desire. The things of the body are good; the things of the intellect better; but best of all are the things of the soul; for, in the nation as in the individual, in the long run it is character that counts. Let us, therefore, as a people, set our faces resolutely against evil, and with broad charity, with kindness and goodwill toward all men, but with unflinching determination to smite down wrong, strive with all the strength that is given us for righteousness in public and private life.

"Now, therefore, I, Theodore Roosevelt, President of the United States, do set apart Thursday, the twenty-sixth day of November next, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and in their homes or in their churches, meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given strength so to order their lives as to deserve a continuation of these blessings in the future.

"In witness whereof I have hereunto set my hand and cause the seal of the United States to be affixed.

"Done at the City of Washington, this the 31st day of October, in the year of our Lord 1908 and of the independence of the United States the 133d.

"THEODORE ROOSEVELT,

"By the President:

"Alvey A. Adee,

"Acting Secretary of State."

The New York Age is authority for the following statement: "No Negro lawyer can be admitted to the bar in the State of Delaware. There is no definite statute forbidding such admission, but the composition of the bar is regulated by judges of the several courts. These are for the most part members of the Democratic party and they have steadily refused through all these years of Negro progress to admit any Negro lawyer to practice."

Of General Interest

THE CAMPAIGN ENDS

The presidential campaign for the year ended with both the candidates feeling confident of election; and Republican Chairman Hitchcock and Democratic Chairman Mack predicting that their respective parties would be victorious by a great majority.

After having concluded a brilliant campaign in New York and the East Mr. Bryan returned to his home in Lincoln, Nebraska and was accorded a most hearty reception, Republicans and Democrats alike joined in making the occasion a great success. It was the greatest demonstration in the history of the city. Mr. Bryan was greatly moved by it. In his speech to his fellow-townsmen, which was not of a political character, after thanking them for their great kindness he said: "I believe I am to be elected; more than that; I believe it is going to be more than a bare victory. I believe that there is a stirring of the conscience of the American people, a moral awakening, an uprising that means a sweeping victory." * * * "My friends, I simply want to say this: If you, among whom I have lived, if you who have known my every thought and act; if you believe me to be worthy of that office I will swear in your presence that he who votes for me will never have any need to be ashamed of the vote he casts."

The Republicans closed their campaign in New York with the greatest parade ever held in that city. It is estimated that one hundred thousand men were in line. There were hundreds of bands engaged to enliven the marchers and stir the enthusiasm of the thousands who viewed the procession. There have been more enthusiastic parades probably, but none in which so many took part. Mr. Taft closed his campaign at Youngstown, Ohio, with an appeal to laboring men. He also expressed confidence in his election and said: "Vote the Republican ticket and preserve prosperity, protection of American industry, business integrity, and the rights of labor."

Eugene W. Chafin, the prohibition candidate closed his campaign in Milwaukee. Mr. Chafin stated that he had traveled twenty-five thousand miles; had been on the road one hundred and three days and had addressed audiences in thirty-three states. He also said that while he did not expect to be elected he believed that the Prohibitionist ticket will receive the largest vote it has ever been given by tens of thousands and would be victorious in 1912. He also prophesied that whichever of the two leading parties went down in defeat this year would never again put a candidate for president in the field, as the entire face of politics for the nation would change before another four years had passed.

ONE UNDESIRABLE VOTER

Despite the fact that the various candidates have traveled many miles; endured hardships and talked themselves hoarse in soliciting votes there are a few votes in the country which they evidently deem undesirable, especially is this true of the vote of the Oil Magnate, John D. Rockefeller, who might be called a political outcast. The bare announcement that he intended to support the Republican candidate almost caused a stampede at Republican headquarters and was promptly seized upon by the Democrats as a campaign issue. The President has denounced it as a trick. Mr. Rockefeller stated that he had no great reason to love the present administration but that did not excuse him from publishing his opinion and doing what he considered his duty as a citizen.

MODERATE DRINKING

It has always been agreed that an excessive use of alcoholic beverages was most disastrous in its effects. But there are a large number of people who consider the moderate use of alcohol harmless or even beneficial. There is now being noticed a change in the latter view. Doctor Charles W. Elliott, of Harvard University, in a recent address said that while he had been a moderate user of alcoholic beverages during most of his life his ideas had undergone a radical change; for recent research in physiology and medicine tended strongly to show that even a moderate drinking of alcohol was injurious and tended to unfit men for doing their best work. It is interesting to note the large number of advertisements which will call for men who do not use alcohol or tobacco in any form.

BISHOPS FOR SPRING CONFERENCES

Delaware Bishop Warren.
 Washington Bishop Berry.
 Little Rock Bishop Spellmeyer.
 Central Alabama Bishop Burt.
 Upper Mississippi Bishop Neely.
 Louisiana Bishop Neely.
 Lexington Bishop Anderson.
 Central Missouri Bishop Hughes.
 Mississippi Bishop McIntyre.
 Florida Bishop McIntyre.

BOOKER T. WASHINGTON AT RUST

We failed to mention in our recent account of Dr. Booker T. Washington's trip through Mississippi that he visited Holly Springs. This omission was due to the fact that we joined the party at Vicksburg and hence did not have the privilege to witness the demonstration at Holly Springs, Jackson and Natchez. Doctor Washington spoke in the chapel of Rust University at Holly Springs to some 1,800 people, and it is said that more than this number were without and could not gain admittance. The people came in large numbers from the surrounding country. President W. W. Foster, Jr., presided, and Professor E. H. McKissack, of the Department of Science, introduced Doctor Washington. The reception at Holly Springs was hearty in every particular, and no part of it was more enthusiastic than that at Rust University. The students of Rust made up a Booker T. Washington yell and gave it to the delight of the distinguished principal of Tuskegee. Doctor Washington expressed himself to President Foster as highly delighted with the reception accorded him at Rust University.

THE ONENESS OF THE HUMAN RACE

The Rev. Quincy Ewing, of Napoleonville, Louisiana, a Southerner by birth, by inheritance, and by training, officially speaks out in meeting on the race question. In discussing the race question sometime ago before the graduating class of Atlanta University, he said:

"I congratulate you because of your refutation of the old superstition that the Lord God created one race of people with just enough intellect to guide their hands in the service of other people, to whom were vouchsafed all the rare treasures of knowledge and wisdom for themselves alone. It is gratifying to me beyond measure the witness you bear that there is no such God at the helm of things as some people have imagined—no God capable of creating a race of men responsible to other men and to Him for their attitude toward the Moral Law, but by Him denied those faculties, and emotions, and perceptions, and ambitions, and appreciations which make obedience to the Moral Law a thing humanly worth while. The saying that the Negro cannot take a higher education, is equivalent to saying that the Negro is only to a certain degree human—not human enough for God's truth of the uplands to win entrance to his brain, to find lodgment in his soul. You have shown that the Negro can take a higher education by yourselves taking it; you have shown that the Negro can understand and love what other men understand and love by yourselves understanding and loving it; you have borne witness by your self-consecration to an ideal which is human, not racial; your achievement this day declares that despite all the wild ravings of this or that human mind, and all the mad hatreds of this or that human heart, there is after all, elementally, but one human mind, but one human heart, but one human race.

"We members of a dominant race have been praying a long time, 'Our Father Who art in Heaven.' Achievements like yours should help us to pray that prayer better—with an 'our' more inclusive; and urge us on to that far height of vision where we shall see and confess at last that human brotherhood has no limits which exclude humanity."

The *Northern Christian Advocate*, in a recent issue, says: "Rev. John Franklin Goucher, D. D., president emeritus of the Woman's College of Baltimore, and one of the most distinguished men in Methodism, was brought to the Homœopathic Hospital at Rochester, on Saturday night last, and the next day was operated on for double hernia by Dr. J. S. Barnard, with satisfactory results."

Personal and General

More than sixteen thousand young people are taking the night course in Chicago.

The new commercial department of Northwestern University has 175 students enrolled.

The Rev. F. L. Baxter, of the South Carolina Conference, died on the morning of October 21.

Charles Eliot Norton, professor Emeritus at Harvard, and one of the foremost literary men of America, died October 21.

The death is announced of Mrs. Carrie Thomas, the beloved wife of the Rev. Richard A. Thomas, of the South Carolina Conference, at Mechanicsville, September 28.

Miss Beatrice Morrow, who has charge of the sewing and millinery departments at Gilbert College, was in the city this week purchasing supplies for her departments.

The Rev. L. A. Armstrong, of the Mississippi Conference, and Mrs. Carrie Staples, of Columbus, Mississippi, were united in marriage on October 24, the Rev. C. W. Walton, officiating.

The following are the dates of District Conferences of the Upper Mississippi Conference: Tupelo District, November 10-15, at Pontotoc; Greenville District, November 10-15, at Shelby; Holly Springs District, November 17.

The eighteenth annual Conference of the Colored Men's Department of the Young Men's Christian Association will be held under the auspices of the International Committee at Columbus, Georgia, December 3-6, instead of November 19-22.

We are in receipt of the official journals of the recent sessions of the Lake Charles and the Alexandria District Conferences of the Louisiana Conference of which the Rev. P. Wellington Clark, and the Rev. J. J. Obee are the respective District Superintendents.

Bishop Thomas B. Neeley, who was appointed Resident Bishop for New Orleans by the last General Conference, was at the session of the Semi Annual Meeting of the Board of Bishops assigned to hold the Louisiana and Upper Mississippi Conferences which meet very early next year.

We learn through the *Liberia and West Africa* that President Arthur Barclay, with the consent of his cabinet, has conferred upon Dr. Booker T. Washington, principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, the Order and Degree of Knight Commander of the Humane Order of African Redemption.

Bishop Bristol was entertained at luncheon by Mrs. G. W. Clinton, during the session of the North Carolina Conference at Charlotte, N. C. "Elmhurst," the residence of Bishop Clinton, is one of the best appointed homes among our people, and Mrs. Clinton proved herself to be a royal hostess. It was a delightful occasion.

The Guy Buttles Case Memorial Wing of St. Luke Hospital at Cleveland, Ohio, was dedicated Sunday, October 18. The annex was built at a cost of \$300,000 as a monument to the memory of Dr. Guy Buttles Case, at one time a member of the staff of the Cleveland General Hospital. The funds for this memorial wing were provided by Mrs. Jane M. Case, mother of Doctor Case.

Mrs. J. T. Leggett, of Rushville, Indiana, attended the recent meeting of the Woman's Home Missionary Society in Philadelphia, representing the Lexington Conference Woman's Home Missionary Society of which she is president, Mrs. Allen, the delegate being unable to attend. Mrs. Leggett has had a good deal of valuable experience in the work of this Society and therefore was well equipped for the responsibility.

The *Quarterly Review* of the African Methodist Episcopal Church, edited by Doctor H. T. Kealing, has moved its headquarters from Philadelphia to Nashville, Tennessee. We understand that the *Review* will be issued from the Publishing House of the Sunday School Union of the African Methodist Episcopal Church. We welcome Doctor Kealing back to the South and bespeak for his most excellent magazine an increased subscription list.

The Rev. J. C. Sherrill, D. D., pastor of our church at Cape Palmas on the West Coast of Africa has been made a Fellow of the Royal Geographical Association of London. This is a distinguished honor that has come to one of our most successful missionaries. On the thirtieth of January, 1909, Dr. Sherrill will round out ten years of service for the Master upon the continent of Africa. He is one of

the best men our schools has turned out. He is a graduate of Philander Smith College, Little Rock, Arkansas; an alumnus of Gammon Theological Seminary, a strong preacher and a leader of men.

We reproduce with pleasure the following paragraph from the *Weekly Bulletin* of Samuel Huston College, and extend to that institution, its able president, and faculty our heartiest congratulations: "Up to the present Samuel Huston College has only done Normal and Preparatory work. But owing to her distance from Wiley University and the many high schools in the vast territory around Austin the Board of Managers of the Freedmen's Aid Society recently voted unanimously to permit Samuel Huston College to begin to do the four years regular classical work beginning with the fall term in 1909."

The Laymen's Missionary Movement has called a convention of laymen to be held immediately following the General Missionary Committee at St. Louis, November 10-11. Among these who have signed the call are the following: Mr. Hanford Crawford, of St. Louis, Mo.; Col. E. W. Halford, of Worcester, Mass.; Dr. James R. Joy, of New York; Mr. J. Edgar Leaycraft, of New York; Mr. John R. Mott, of New York; Mr. J. T. Stone, of Baltimore, Md., is President of the Maryland Fidelity Company; Mr. S. Earl Taylor, of New York; Mr. Dell L. Tuttle, of Buffalo, N. Y.; Mr. H. B. Williams, of Chicago, Ill.

Howard University is enjoying the most prosperous year of its history. The entering freshman class in the School of Liberal Arts numbers more than the entire body of college students two years ago. In the school of medicine the freshman class numbers 140, far in advance of any previous year. The staff of the new half-million dollar Freedmen's Hospital has been appointed on nomination of the University Board of Trustees. The medical students are now enjoying as fine clinical facilities as America offers. A number of valuable additions have been made to the several faculties of the University. A new central steam plant is just being completed, which will beat all the buildings on the University campus.

Mrs. Delia Adams, whose long and useful career in the educational work is known to many, and whose sunny personality and good deeds won for her a large circle of friends, died Monday evening, October 26, at the Lincoln Institute, Jefferson City, Missouri, where she had been an instructor for two years. Mrs. Adams was for several years a successful teacher in the New Orleans University. The remains were brought to this city, her home, and the funeral conducted in Mallalieu Methodist Episcopal Church, the Rev. W. Scott Chinn pastor, Saturday, the 31st ult. There was a large attendance of sorrowing relatives and friends and the many beautiful floral offerings bore testimony to the esteem in which she was held.

The Colored Methodists of this country are getting together. Recently, the bishops of the three largest Methodist bodies among colored people, namely, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church met and agreed to publish a periodical to be known as "The Theological Institute." This publication will have for its purpose the supplying of sermonic literature to the thousands of preachers of these splendid churches. The editors of this periodical will be Bishop H. M. Turner, Atlanta, Ga., Bishop Alexander Waters, of New York, and Bishop L. H. Holsey, Atlanta, Ga. Bishop Turner will be managing editor and publisher. Subscription price, \$.80 per year.

The Rev. William R. A. Palmer, A. M., D. D., seventeen years Pastor and Christian Educator in the Southern Field of the Methodist Episcopal Church, until the Spring Conferences when he re-enters the Pastorate, is available for Pulpit Supply, Special Addresses, Lectures, Revivals, Evangelistic Services and Rally Day Sermons.

His list of Lectures for Churches, Sunday Schools, Institutes, Schools, Young Peoples' Societies, other organizations and assemblies, includes the following Subjects, religious, educational, historical, literary, patriotic and social in character: "Paul Before Agrippa;" "The Christian Education of the Negro Race;" "Paul Laurence Dunbar, America's Negro Poet Laureate;" "The Education of Moses, the World's Greatest Man;" "The Religious Life of Abraham Lincoln, Earth's Peerless Emancipator." For dates, engagements and further information, address him at 21 Scott St., Newark, N. J.

Personals

The Rev. H. P. Coulter, District Superintendent, desires his correspondents to address him at 1709 N. Eleventh Street, Fort Smith, Ark.

The Preachers' Meeting of the Alexandria District, La., Conference, will meet at Fordoch, La., November 11-12. The Rev. M. P. Franklin, President.

The Rev. and Mrs. James N. Wallace, of St. Paul's Methodist Episcopal Church, Seattle, Washington, are the parents of a fine son, born October 10.

Miss D. M. Cooper, daughter of our pastor of St. Mark's Church, Baton Rouge, left for school recently. Miss Cooper has faithfully served the St. Mark's choir as organist and her absence is greatly felt. Nevertheless, the

members, in appropriately worded resolutions, wish her success in her school work and assure her of their continued friendship and interest.

The members of St. Mark's Church, Augusta, Ga., celebrated the thirtieth anniversary of their church, October 12 to 18, 1908, with a great Gospel feast and rally. During the week the following pastors of the city and their congregations and choirs assisted: the Revs. John H. Este, W. W. Jones, C. S. Wilkins and W. J. Holland. Sunday, at 11 a. m., the Rev. A. M. H. Evans, pastor of Asbury charge, preached the anniversary sermon. He also preached at 3 p. m. and 8 p. m., to the delight and spiritual uplift of all who heard him. The occasion will be long remembered. Collection, \$130.44. The Rev. W. V. Dougherty is pastor.

October Meeting of the Board of Foreign Missions

The Board of Foreign Missions met in its October session on Tuesday, the 20th, under the presidency of Bishop William Burt, who has just returned from Europe. During the transaction of other business there took place the election of the Board's representatives in the General Missionary Committee, which will meet in Saint Louis beginning Friday, November 6. As 15 delegates were to be elected it was ordered that 7 of these be ministers and 8 laymen. They are as follows: Ministers: J. M. Buckley, A. J. Kynett, G. P. Eckman, W. V. Kelley, F. M. North, C. R. Barnes and C. S. Wing. The reserve ministerial delegates are: Allan MacRossie, E. S. Tipple and A. J. Coultas. The laymen elected are: G. W. F. Swartzell, J. M. Bulwinkle, Willis McDonald, J. W. Pearsall, John Beattie, E. L. Doddins, Charles Gibson and Lemuel Skidmore. The reserve lay delegates are W. A. Leonard, F. A. Horn and M. S. Cornell.

As delegates from the Board to the 16th annual conference of Foreign Mission Boards, to be held January 13, 14, J. M. Buckley and J. W. Pearsall were elected, with E. S. Tipple and J. E. Leaycraft alternates.

The following three divisions for the assignment of Field Secretaries were established: The Chicago Division combines the former Chicago and Cincinnati Divisions and includes Wisconsin, Michigan, Illinois, Indiana, Ohio, Kentucky, West Virginia, and that part of Pennsylvania west of the Alleghany Mountains. To this Division the Rev. J. C. Floyd is assigned with headquarters in Chicago. The Kansas City Division includes North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Arkansas, Missouri, Iowa and Minnesota. The Rev. J. B. Trimble is assigned to this Division, with headquarters in Kansas City, Mo. The Pacific Coast Division is enlarged by the addition of Montana, Wyoming and Colorado, and the Rev. George B. Smyth is assigned to the Division, with San Francisco as his headquarters.

The following candidates were approved for appointment as missionaries: Mr. and Mrs. Samuel E. Miner, of Los Angeles, Cal., for Bombay; the Rev. and Mrs. F. R. Sibley, of Coshoc-ton, O., for Foochow; the Rev. and Mrs. William W. Gray, of Bay City, Mich., for Panama

SOUTHERN ASIA

Approval was granted for the outgoing of two men as teachers in Reid Christian College, Lucknow, one of the appointments being conditional upon sufficient funds being set aside for the North India Conference by the General Missionary Committee.

The outgoing of two teachers was authorized, one for the Belgium High School and the other for the school in Vikarabad, both in the South India Conference, the outgoing expenses to be provided from the appropriations and the salaries to be provided from funds raised outside the regular collections.

Two grants from the Emergency Fund were voted for improvements on property, one for the Boarding House of Reid Christian College, Lucknow, the other for the newly acquired property at Raipur, in the Central Provinces Mission Conference.

Special financial relief was voted for the Rev. F. M. Perrill, of the Bengal Conference, who was taken ill with typhoid fever through day and night attention to the needs of the boys in the school at Muzaffarpur, during an epidemic.

Provision was made for a furlough in England for the Rev. and Mrs. W. E. L. Clarke, of the Bombay Conference.

Permission was granted for making repairs on the house at Kuala Lumpur, in the Malaysia Conference.

The Rev. G. C. Cobb was appointed vice-treasurer for the Malaysia Conference.

Furloughs were voted to the Rev. C. M. Worthington, of West Borneo, and Mrs. W. G. Shellabear, of Malacca.

CHINA.

Provision was made for the homecoming on furlough of the Rev. and Mrs. J. R. Trindie, of Nanchang, Central China.

The furlough of the Rev. J. F. Wilson, of the Central China Mission, was extended to January 1, 1909.

SOUTH AMERICA.

Approval was granted for the return of Mrs. S. P. Craver to the Eastern South America Conference.

Mr. George M. McBride and Mrs. McBride, formerly Miss Harriet Fields, of the Chile Mission, who are now connected with the school work in La Paz, Bolivia, were accepted as missionaries of the Board.

From this pound of ripened grapes was extracted the cream of tartar which, refined to chemical purity, made the

ROYAL Baking Powder

that raised a pound of light and flaky Royal hot biscuit, the most healthful and delicious morsel of food that comes to the table.

No Alum; No Lime Phosphates

AFRICA.

Permission was granted for the return to Liberia of the Rev. and Mrs. J. A. Simpson.

SUNDAY SCHOOL COLLECTIONS.

Certain recommendations of the joint committee on Young People's work, composed of representatives of the Board of Foreign Missions and the Board of Home Missions and Church Extension, were approved. They include a plan for raising funds through the Sunday Schools, in which a Sunday School fund is to be established by taking subscriptions for shares of \$1 each, a certificate being issued to the maker of every such subscription. The plan proposes a call for \$1,000,000 for missions from the Sunday Schools in 1909.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

FARMERS' INDUSTRIAL AND EDUCATIONAL MASS MEETING

The Farmers' Industrial and Educational mass meeting was held at Ridge-way Methodist Episcopal Church, Pitts-ville, Va., Oct. 17 and 18, 1908, under the auspices of the Rev. A. J. Mitchell, pastor in charge. The object of the meeting was to arouse the people on the important subjects mentioned for their improvement. It was largely attended and the program was well rendered. The Rev. A. J. Mitchell gave the first address: "Some Thing Our People Should Be Thankful For," which was very encouraging and well prepared, explaining why the colored man should be thankful for tutelage in slavery, for being brought in touch with civilization, for our struggles in life and for our progress since freedom. Mr. John Bennett made a strong practical address, "How to Become a Landowner." At 2:30 p. m. the following addresses were well rendered, "Real Estate," by Mr. Joseph Ander-

son; "Tobacco Raising," presenting how to plant it in different soils and fertilizer, by Mr. James A. Flinn; "River Farming," by H. C. Parker, an experienced farmer; "Relation of Teachers to Parents," by Miss Lou I. Robertson; "The Difficulties of a Miner," by Mr. W. F. Lipscomb, presenting its dangers, its work and requirements. Miscellaneous remarks by Mr. William Wilson. At 7:30 p. m., Mrs. D. W. Shaw, of Lynchburg, gave a lecture on "Education in the Home," presenting the following topics—ventilation, care of the kitchen, recipes for many household uses, proper selection of clothes, how to dress and govern children, evils of poor housekeeping, and how to make home happy. This noble lecture was followed by a solo by the Rev. A. J. Mitchell. On October 18, at 11:30 a. m., a soul-reviving sermon by the Rev. Mr. Mitchell. At 3:30 p. m., a short but instructive program was rendered, which was as follows: A paper, "Shall I Drink?" by Lou I. Robertson; solo, by Mrs. D. W. Shaw; paper, by Miss Maggie D. Jackson, "To the Young People of Methodism," followed by a duet by the Rev. and Mrs. Mitchell; address by Mrs. D. W. Shaw, "Evils Arising from the Drink Habit." A collection was raised for the sick. The entire program was instructive, practical and much enjoyed by the large assembly from Pittsylvania and adjoining counties. We earnestly hope that this meeting will be repeated in the future and become an organization.—Lou I. Robertson.

HISTORY IN THE MAKING.

Another historic day in Louisiana Methodism has come and gone. On October 21 there assembled in New Iberia, in St. James Methodist Episcopal Church, of the Lake Charles District Epworth League and Ladies' Aid Society. But a year ago our first District Conference convened in New Iberia. Our convention marked another forward movement. In this convention which lasted two days, the Epworth League and Ladies' Aid Society, as organized District bodies, made their first bow to the public. The convention was a success in every particular. The pastor, Dr. D. J. Price, and his loyal members, made ample arrangements for our reception and entertainment. The St. James Choir, Miss Adeline Parson, organist, furnished delightful music. The program was commensurate with the dignity of the occasion and well rendered, evincing careful preparation and a thorough knowledge of the subjects discussed. An eloquent welcome address was delivered by Mr. Eugene Johnson. Response by the writer. District Superintendent P. W. Clark was there and added spice to the occasion. The solos by Misses P. Gullet, L. Johnson and Mrs. L. Corne were a pleasing feature, while Prof. Barrows' remarks were timely. Lack of space forbids personal mention of all who helped "make the wheel go," but I cannot forbear mentioning Mrs. L. Eaton, District President of the Ladies' Aid Society, who alternated with me as president of the convention; Mrs. C. V. Ford and Mrs. C. A. B. Price, secretaries, to whom is due a large share of credit for the success of the convention; also the Rev. J. B. Johnson, who helped all along the line. The convention was undoubtedly a source of inspiration to all attending and its beneficent effects, like the refulgent rays of the morning sun, will dissipate the clouds of doubt and sloth and will vitalize the work of the Lake Charles District.—A. D. Posey, District President of the Epworth League.

Recent District Conferences and Conventions

GULFPORT DISTRICT.

The Missionary, Epworth League and Sunday School Convention met at Handsboro, Miss., on October 21. While our people had been made to expect great things from Dr. Logan, he really brought us more knowledge of Home and Foreign Missions than our keenest minds had expected. We had been told that the Doctor would spend two days with us, but on account of other engagements, he could spend only one. I think the collection for Foreign Missions was \$20. The Rev. J. I. Garrett presided in the meeting. On the second day the Rev. J. K. Comfort grasped the hilt of enthusiasm dropped by Dr. Logan and wielded it in masterly fashion, to the delight of all our people. Here the interest was so high the question was who would dare to attempt to lead them farther. The Rev. S. Jossel proved to be the man for the occasion. The fourth day revealed to us the presidency of Prof. J. W. Randolph, in the realm of the Sunday School. The new life and enlarged borders of the Sunday School were exhibited. The Rev. J. A. Patterson closed this day's service with an interesting sermon. In this connection we were blessed to see the mild qualities and queenly influence of woman under the guidance of Mrs. L. J. Hall, of Lumberton, who presided over the Woman's Home Missionary and Ladies' Aid work. This godly woman came to us in the beginning and stayed until the convention was over. While here she captured the hearts of the entire people. On Sunday night our commodious and beautiful church, which lacks much of being finished, was crowded. The Rev. A. M. Trotter, our pastor, preached the closing sermon on the power and marvelous achievements of the Holy Spirit. The trustees collected for the church \$33. Collected during the convention \$74. Too much praise cannot be given the Ladies' Aid Societies on this work. These are divided into three groups: Mrs. Lillie White is President of the Society at Magdalen, which reported \$72; Mrs. Hannah Gant, at Carrollton, which reported \$126; and Mrs. S. H. Cannon, at Riley Chapel, which reported \$106; total, \$304.—Mrs. S. H. Cannon.

PINE BLUFF DISTRICT.

The District Conference of the Pine Bluff District, Little Rock Conference, met at Dumas, Ark., in Witherspoon Methodist Episcopal Church, October 1, 1908, with Rev. S. McDonald, District Superintendent in the chair. Devotional services conducted by the chairman, after which he made the opening address. Nearly all the pastors answered to their names at roll call. D. W. Nelson was re-elected secretary, with the Rev. G. W. Welr assistant; the Rev. S. J. Saxton was elected statistical secretary, with Rev. J. H. Hinds assistant. The evening services were fine. Dr. Foster and the Rev. S. J. Saxton were the orators. The District Superintendent introduced Dr. Foster to the audience, who made the welcome address, which made all hearts feel that the good people of Dumas really wanted us in their town and in their homes. Dr. Foster spoke about twenty-five minutes and in his address, he made the people of Dumas feel that the Methodist Episcopal Church and her representatives were worthy of a place in their homes and in their hearts. The Rev. S. J. Saxton was next introduced to the audience and he took as his text, "I am the way, the

truth and the life." The sermon was a masterpiece. The meeting was full of life from start to finish. Dr. Sherrill also represented the Philander Smith College on Friday night, to the delight of all. On Saturday afternoon the Rev. S. McDonald, our District Superintendent, who has been ill, was unable physically to preside longer, and Dr. W. S. Sherrill presided in the afternoon. The following brethren were introduced during the conference, Dr. O'Neill, of Dumas; the Rev. Mr. Scott, pastor African Methodist Episcopal Church, and Dr. Whiteside, Presiding Elder of the African Methodist Episcopal Church. All made good speeches, which were full of thought and interest. The following pastors took part in the conference: the Rev. Wm. Hanna, J. H. Hinds, C. L. Kyles, L. C. Darkins, John Nelson, G. W. Welr, S. M. Cain and A. H. Harris. The following exhorters were given local preachers' licenses, J. Murry Smith and P. F. Scruggs; they passed very satisfactory examinations. Bro. J. Murry Smith is a mail clerk in the U. S. railroad mail service, and has finished the college course in our New Orleans University. Bro. P. F. Scruggs is an undergraduate of the Philander Smith College and is preparing to finish his course. Men of this class are greatly needed in our community. On Sunday Dr. W. S. Sherrill preached a great sermon at 1 o'clock; the writer preached at 3 o'clock, the Rev. G. W. Welr preaching at 7:30 p. m. These services were all well attended. Too much praise can not be given to the Rev. C. L. Kyles and his good people and the friends of Dumas for their high entertainment of the conference. The good people of the Baptist Church, the African Methodist Episcopal Church and the Sanctified Church stood by our conference. Dr. C. L. Kyles and his devoted wife did a great work for us and for the Church in general. The writer, with the other brethren, finished up the work Sunday night. The District Superintendent, being sick, had to return home.—D. W. Nelson.

Doings of the Workmen

ALABAMA

Evergreen Charge.—The third Sunday, October 18, was our great rally day. When closing out Sunday night, the stewards presented the pastor with \$66.54. A band of young women organized as Calvaries, raised the total amount of \$33.56. Under the leadership of the President of the Ladies' Aid Society, Mrs. M. S. Davis, the society presented their pastor with a purse containing \$32, with which to purchase a suit of clothes. Our total collection for the rally was \$132. The Lord was with us. We will meet the Annual Conference with a round report.—J. A. W. Usher, Pastor.

Talladega.—On October 12 the District Superintendent, the Rev. J. W. Thomas, held the fourth and last Quarterly Conference at Pulliam Methodist Episcopal Mission, Talladega, with much success. A handsome collection was raised. We hope this little vine will become one among the best churches on the Anniston District. Pray for Bro. B. C. Carruthers, our young pastor, that he may become a strong and useful man.

[The names of correspondents must accompany articles.]

GEORGIA.

Hogansville Circuit.—Our fourth

Straight University.

The School Opens for Day and Boarding Students SEPTEMBER 29.

The NEW THOMY LAFON INDUSTRIAL BUILDING will be completed. This building was erected by the students.

The UNIVERSITY has the following Departments:

College, Normal, College Preparatory, Commercial, Manual Training, Printing, Domestic Science, Sewing and Dress Making, Music Bible, Grammar, Primary and Kindergarten.

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F. E. BATTURS, Gen. Pass. Agt., New Orleans.

Quarterly Conference convened at St. Mark, in White Plain Methodist Episcopal Church, October 17. The Rev. C. L. Johnson, District Superintendent, in the chair. Devotional exercise by the choir. Bro. J. R. McClendon was elected secretary. At roll call 63 were present. Good reports from all Class Leaders. At St. Mark Brother J. L. Thompson was elected Superintendent instead of Bro. J. R. McClendon. The quarterly assessment for District Superintendent is \$33, but the officials laid \$47 on the table. Total collection during the quarter, \$136.33; paid the Superintendent and pastor and gave Bro. Wyatt Lowe, of the Colored Methodist Episcopal Church, a collection of \$5. He has our sympathy in the loss of his beloved wife. The Hogansville Circuit is now almost new, as to buildings. There is new life on all lines. At Liberty Hill, a new church has been erected on modern lines, with swinging roof, at a cost of \$1,200; but at Corinth our new church takes the banner of the Atlanta District, save a few in the city of Atlanta. Elder Johnson is sweeping the deck.—J. J. Jones Pastor.

Harris.—The Rev. J. E. Sapp, our pastor, set out to raise more money this year for the completing of the church at Harris than any man had ever raised since the church has been erected. He set the rally for October 11 and realized \$67.85. We are showing him that we appreciate his great effort by doing our best toward raising his salary. We sincerely desire his return for he is loved by both white and colored.—L. S. Reese, F. C. Clemmon.

Hagan.—This work is spiritually and financially alive; the pastor and people are working together with the hope of making a good report at the conference. Our cornerstone laying was quite a success October 11; same will close November 1. Our fourth quarterly conference will be held November 7-8, the second Sunday, which is rally day for the pastor's salary.

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MINERAL WELLS

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E. P. TURNER,

General Passenger Agent,

DALLAS, TEXAS

The Rev. James Jackson, District Superintendent, will preach at 11 a. m. and 3:30 p. m. and the pastor will preach his farewell sermon at 8 p. m. We have had a very pleasant, successful and profitable stay here. It is said by the older members that we have had this year the best revival in the history of the church.—Albert G. Stephens, Pastor.

Do not put matter intended for these columns and business items on the same sheet.

Conference Notices

DISTRICT CONFERENCES

DATE. DISTRICT. PLACE.
Nov. 10-15—Greenville...Shelby, Miss.
Nov. 12-15—Cumberland.....
.....Cookeville, Tenn
Nov. 18-24—Aberdeen...Baldwyn, Miss
Nov. 19—Holly Springs.....
.....Water Valley, Miss.
Nov. 19-22—West Tennessee.....
.....Brownsville, Tenn.
Nov. 25-29—Starkville...Ackerman, Miss
Nov. 25-29—Clarksdale.....
.....Clarksdale, Miss.
Nov. 26-29—Greenwood...Pickens, Miss.
Dec. 9—Nashville...Murfreesboro, Tenn.

CONVENTIONS

Nov. 23-25—Greenwood District Missionary Convention and Woman's Home Missionary Society, Pickens, Miss.
Nov. 24-26—Clarksdale District Woman's Home Missionary Society, Clarksdale, Miss.

Special Notices

ATLANTA CONFERENCE.

The undergraduates in the Atlanta Annual Conference will meet the Board of Examiners in Warren Methodist Episcopal Church, December 2, 1908, at 10 o'clock a. m. Let no one fail.—A. P. Melton, Chairman.

NASHVILLE DISTRICT.

The first semi-annual District Conference of the Nashville District will be held at Murfreesboro, Tenn., convening at 9:30 o'clock on the morning of December 9. Let every pastor, District Steward and delegate please be on hand at the calling of the roll.—W. R. Smith, District Superintendent.

TEXAS CONFERENCE

The Board of Examiners will be present at Paris, Tex., December 9, on Wednesday morning, to conduct the examinations of those who have not completed the Conference Course of Study. Let all the applicants be present so that we can finish the work of examination Wednesday.—Frank Gary, President; Kay W. McMillan, Registrar.

District Rounds

GREENSBORO DISTRICT

FIRST ROUND

Central Randolph, Oct. 31-Nov. 1; Emphre, Nov. 7-8; Danville and Spray, 11-12; Leaksville, 14-15; Reidsville Circuit, 21-22; Riedsville, 28-29; Wentworth, Dec. 5-6; Summerfield, 12-13; Jackson, 19-20; So. Greensboro, 26-27; West Greensboro, Jan. 2-3; High St. and Bass, 9-10; East Greensboro, 16-17; North Greensboro, 20-21; Greensboro, 23-24; Burlington and Graham, 27-28. Dear Brethren: You can see that the great work of the Lord is here before us; and that work He wants us to perform for the advancement of his kingdom here on the earth; let us as pastors and people take hold of it with a fixed purpose, and with faith in Him with whom we labour, we will "push the battle to the gate." Let us all remember that our great Leader wants us to work as never before for the conviction of sinners, the conversion of mourners; the establishment of believers in the faith, and the building up of the kingdom of the Lord among men. He who labors thus will

be a blessing to the church; the benevolences will be greatly augmented; and pastors and people will be filled with new zeal for the spread of scriptural holiness; and the great church of our choice will be a power for good as never before; let us all work for the coming of our Lord and Savior Jesus Christ.—S. F. B. Peace.

WEST TENNESSEE DISTRICT.

FIRST ROUND.

Paris Ct., Nov. 7-9; Martin Sta., 14-16; Humboldt Ct., 17-18; Brownsville, 19-22; Bells Ct., 28-29; Union City Sta., Dec. 4-6; Sharon Ct., 6-7; Covington Ct., 12-13; Galloway Ct., 14-15; Binghamton Miss., 16-17; Memphis—Centenary, 18-21; Memphis—North Ct., 22-23; Mason Sta., 26-27; Fowlkes Ct., Jan. 2-4; Dyersburg and Mays, 5-7; Halls Ct., 9-11; Atoka Ct., 16-17; Newbern Ct., 19-20. Brethren: The district conference will meet at Brownsville, Tenn., November 19-22. Please get your charges well organized before then, if possible, and have them well represented at this first District Conference session. You will find it necessary to examine the new Discipline closely. And begin now to observe the days set apart for benevolences. Brethren, we must make a new start. We must tell our people more about the church. We must do more this year in every way. And we must have larger results! See that every member does his or her duty along all lines and success will be ours.—J. M. Lyte, District Superintendent.

CUMBERLAND RIVER DISTRICT.

FIRST ROUND.

Alexandria, Oct. 31-Nov. 1; Algood, 7-8; Cookeville, 14-15; Stonewall Ct., 21-22; Gainsboro Ct., 23-24; Gordonville, 28-29; Lebanon Ct., Dec. 5-6; Cheryvalley Ct., 12-13; Lebanon, 19-20; Seye Ct., 18-20; Nashville, Braden Chapel, 26-27; Jan. 2-3; Dover, 9-10; Springfield, 16-17; Mitchellville Ct., 23-24; Gallatin, Jan. 31-Feb. 1; Hartsville, Brierville, 26-27. Brethren, the District Conference will convene at Cookeville, Tennessee, November 12-14. Please have all of the District Stewards present; urge them to come and let's start for a great year's work.—J. B. Booth, District Superintendent.

CHATTANOOGA DISTRICT.

FIRST ROUND.

South Pittsburgh, Nov. 7-8; Jasper and Murray's Field, 14-15; Cleveland 21-22; Georgetown and B. Spring, 28-29; Dayton, Dec. 5-6; Rockwood, 12-13; Fateville and Spring City, 14; Stanley's Chapel, 19-20; Soda, 26-27; Wylie Memorial, Jan. 3-5; Hill City S. Heights, 9-10; Grace Memorial, 16-17; Home St. Mission, 18; Daley, Haven and P. Grove, 23-24; Athens, 30-31; Ooltewah, 30-31. Brethren: A new year is before us. A new opportunity presents itself. Our motto, "Every claim met, 500 conversions and the Southwestern in every home." I shall aid you every way possible. Brethren, we must go forward and that right now.—E. J. Cox, District Superintendent.

NASHVILLE DISTRICT.

FIRST ROUND.

Sparta Ct., Nov. 7-8; McMinnville Sta., 14-15; McMinnville Ct., 21-22; Manchester Ct., 28-29; Dechard Ct., 28-29; Tullahoma Ct., Dec. 5-6; Smyrna Ct., 12-13; Shelbyville Sta., 19-20; Eagleville Ct., 22-23; Christiana Ct., 25-26; Salem Ct., 25-26; Murfreesboro Ct., Jan. 2-3; Murfreesboro Sta., 9-10; Clarke Memorial, 17-19; West Nashville Miss., 17-18; Nolenville, 23-24; Hub-

Jell-O

For Dessert.

Is there a woman in this broad land who doesn't know what Jell-O is?

Is there one who has not warmly welcomed it and accorded it, culinarily, first place as the magical labor saving, time saving, money saving table delicacy of the day—the delight of modern cookery?

Is there one who, after serving a Jell-O dessert, has not felt the thrill of satisfaction that ever attends the consummation of the difficult task of satisfying a man's appetite and catching the children's fancy at the same time?

Is there one who does not understand that Jell-O can be made into a hundred, or two hundred, or any number of different dessert dishes, and every one so beautiful and so good that its presence on the table will always be hailed with delight by every member of the family?



Jell-O costs only ten cents at any grocer's.

Seven flavors: Strawberry, Raspberry, Lemon, Orange, Cherry, Peach and Chocolate.

Illustrated Recipe Book, free. The Genesee Pure Food Co., Le Roy, N. Y.

bard Chapel, 30-31; Thompson Chapel, 31-Feb. 1; Calnville Ct., Feb. 6-7. Brethren: The First Semi Annual District Conference of Nashville District convenes at Murfreesboro, Tenn., on the morning of Dec. 9. Let every pastor, District Steward, and delegate please be on hand at roll call.—W. R. Smith, District Superintendent.

BRISTOL DISTRICT.

FIRST ROUND.

Tip Top, Nov. 7-8; Tazewell, 7-8; Castlewood, 14-15; Gate City, Big Stone Gap, Nov. 21-22; Shell Creek, 28-29; Johnson City, Dec. 5-6; Mountain City, 12-13; Bristol, 19-20; Abingdon, 26-27; Rural Retreat, Jan. 9-10; Glade Springs, Jan. 2-3; Marion, 16-17; Wytheville, 23-24; Kings Port, 23-24.—I. R. Hill, District Superintendent.

Doings of the Workmen

GEORGIA

Franklin.—A grand class rally was held at Wesley Church on October 11. Our beloved pastor, the Rev. R. B. Laster, who has been with us for eight years, preached a soul-reviving sermon at 11 o'clock, after which the class roll was called and they reported as follows: Class No. 1, \$5.86; 2, \$7.50; 3, \$3.50; 4, \$2; 5, \$3.60; 6, \$3.75; 7, \$5; 8, \$1.50; 9, \$2.50; 10, \$5.25. Public collection, \$1.60; total amount, \$42.06. We

are preparing for our fourth quarterly conference. F. A. Hunt.

LOUISIANA

New Roads.—Under the pastorate of the Rev. J. S. Weaver, we cannot but say that the Taylor Methodist Episcopal Church is moving on to success. The church is on the up-grade. The membership is made up of staunch Methodists. The Sabbath school, under the management of the Superintendent, Mrs. Yoist, gave with the K. of P.'s one of the grandest concerts ever witnessed at this place. The K. of P. Hall was packed to its uttermost. The concert will be repeated for the benefit of the church on Saturday night, October 31. Mrs. Yoist deserves hearty praise for her able management. We are preparing to send the pastor to conference with full assessments raised from this point. Five have been added to the church. With such workers as Mrs. Lillie George, Alice Stanly, Ben Stanly and Dr. and Mrs. Yoist to assist our able pastor, success is assured. Eugene Florence.

Lobdell Circuit.—Our work is alive. At the last District Conference the Rev. N. McNeal was assigned to this work. We have two churches on this circuit, one at Lobdell and one at Wintersville. Pastor McNeal has baptized two converts at Lejeune Chapel, 3 at Wintersville and more are on the way. I have been toiling for 12 long years at Wintersville, where we have a house of worship built by my husband and our good Baptist friends. Sometimes I felt much discouraged, being the only member of our church at Wintersville, until God, through our worthy District Superintendent, saw fit to send us the Rev. N. McNeal. Among the 4 persons converted at Wintersville I am glad to say was my husband. I am happy to know my work of 12 years here was not in vain. Our Sunday schools are growing and our people and the friends of the community are praying for the return of our pastor. We are determined to send him to conference in good shape.—Virginia Ferguson.

Jeanerette.—The young men and women of Jeanerette planned and carried out a very successful surprise party on October 22, in honor of the Rev. E. B. Richards, pastor of St. Peter's Methodist Episcopal Church. A very earnest devotional service was held at the close of which a young man of the party presented to the pastor the company's gift of more than fifty pounds of choice groceries. The inmates of the parsonage heartily appreciate this kindness. (The names of all participants would be published readily if space permitted.) E. B. Richards.

Bunkle.—On October 11 the Sunday school of Marshall Chapel Methodist Episcopal Church presented to the pastor, the Rev. J. W. Pierce, \$4.50 with which to purchase shoes. Many thanks to the school. The leaders were Misses Mary Gray, M. L. Pierce, Mr. Joseph Williams, the Superintendent, and Mr. L. W. Gordon.—J. W. Pierce, pastor.

Many.—In our recent revival at Bayou Sara 12 converts were received into the church. Also in my revival at Fort Jesup there were five converts. This was one of the greatest revivals ever held at Fort Jesup and the fire yet burns. The Steward Sisters, Mesdames M. Hickes, Sarah Haskins, M. Holden, Adeline Bush and Mr. Thomas Holden came together and bought window shades for the church and are planning now to whitewash the little church. It will be a beautiful edifice when completed. I pray God's blessing on these sisters and brothers and much success for 1909.—W. H. Simmons, pastor.

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

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Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

Campti.—The fourth quarterly conference was held October 18-19, with our District Superintendent presiding. He easily dispatched the business of the conference. The Stewards' report showed \$106.75 raised this quarter; paid Superintendent \$15; paid pastor, \$68.75. We have received into the church this year 18 converts and 8 reclaimants. Peace prevails between pastor and congregation. The Superintendent made our hearts glad with his sermons. The Rev. J. Green of Campti Circuit, and the Rev. S. A. Davis of Colfax, rendered good service.

J. C. Brown, Pastor.

Casper.—The fourth quarterly conference was held for Casper Methodist Episcopal Church October 24-25, the Rev. J. O. Brown, District Superintendent, presiding. The officers presented written reports. In connection with the quarterly conference the SOUTHWESTERN was held. Two papers were read; subjects: Young Womanhood, by Mrs. Mary Alice Jones; Miss M. O. Purcell, Woman's Home Missionary Society; addresses by S. Jones, L. Humbles. Principal address by the Superintendent. The choir rendered excellent music. Mrs. Mary A. Jones presented to the Superintendent a handsome gift as a token of respect and appreciation of the wisdom and judgment shown in his work. She remembered in the same way her class-leader, George Jackson, who reached his 60th birthday October 25. The church is closing up its best year's work. Three subscriptions for the SOUTHWESTERN were secured.—H. C. Wilson, pastor.

Plneville.—The young men of Wesley Chapel gave a very excellent entertainment recently, proceeds for the purpose of replacing the broken window panes in the church. They succeeded in raising \$5.25. Messrs. R. Bellgard and L. Wilson led in this enterprise.—J. A. Vincent, pastor.

MISSISSIPPI

Nettleton Charge.—We are moving along nicely with our church work here. Our present pastor is undoubtedly the man for this charge. Under his pastorate splendid work has been accomplished—temporarily and spiritually. He is loved and respected here

November Magazines

THE DELINEATOR.

"Where 100,000 Children Wait," by Mabel Potter Daggett; "How I Preached My Greatest Sermon," by Charles H. Parkhurst; "More Bright Sayings of Children;" "Are the Dead Alive?" II, by Fremont Rider; "What is the Matter with the Public Schools?" II, by Rheta Childe Dorr; "The Country Girl Who is Coming to the City," by Ruth Batchelder; "What You Ought to Know About Your Baby," by Leonard Keene Hirschberg, M. D.; "My Lady in Haste," by Jean Dwight Franklin; "What Paris is Wearing," by Edouard La Fontaine. Fiction: "The Only Way," by Grace McGowan Cooke; "The Golden Dinner," by Annie Hamilton Donnell; "The Emergency," by Daisy Rhinehart; "The Denbigh Dinner," by Horace Hazeltine; "The Obscure Generation," by Alta Brunt Sem-bower. "New Books from a Woman's Standpoint," by Mrs. Edwin Markham.

THE CENTURY

The Century, in the November issue, begins a group of articles appropriate to the Lincoln centenary year, with Frederick Trevor Hill's "The Lincoln-Douglas Debates Fifty Years After," a new account of this famous forensic "seven days' battle."

First of another unusual series of papers is "A Conversation on Music with Paderewski." It is the record, set down by Daniel Gregory Mason, of a free and intimate chat at the great musician's table, touching, among other interesting matters, upon modern French composers and their music.

Robert Haven Schaulier begins a series of papers on his impressions of Dantzig, city of romance, with illustrations by the German artist Scherres. Later papers will treat of Berlin, Potsdam, Brunswick, Leipzig, Meissen, Dresden, Hildesheim, and other cities of romantic Germany.

Of country-wide interest are the article by L. H. Bailey, Director of the Commission on Country Life appointed by President Roosevelt, and the paper by John Gilmer Speed. Mr. Speed writes about horse-breeding. Prof. Bailey writes interestingly and with authority of "College Men as Farm Managers."

A new and notable chapter in Helen Keller's unique autobiographical record is a feature of the November Century. "My Dreams," a suggestive, interesting, poetical study of the "life larger than our own," of which we catch glimpses in dreams. There are four notable

by the white people as well as colored—saint and sinner. All sincerely desire his return. A financial rally was held October 19 for the pastor. The charges raised: Palestine, \$50.69; Pleasant Grove, \$20; total, \$70.64. He will close this conference year with an all-round report.

Alesville Circuit.—This charge is in a more progressive state than it has been for many years. The four churches seem to have taken on new life. We thank the conference for our beloved pastor and ask his return. He is a man of power and is esteemed by all who know him. We expect to go to the Annual Conference with round reports. We enjoyed a wonderful sermon preached by our worthy District Superintendent, Dr. N. R. Clay, on Sunday, October 18, on his fourth round, which convened at Salem Methodist Episcopal Church. Total collection, \$41.65. It was one of the best conferences, spiritually and financially, that we have ever had in the history

pages of color in the number, and short stories by Edith Wharton, Caspar Day, Edith Rickert, Owen Johnson and James Hopper.

THE WOMAN'S HOME COMPANION.

The November Jubilee issue of the Woman's Home Companion has a special interest because it is the seven hundredth number of the oldest living woman's magazine. This issue, on which the publishers have spent special effort, because of its anniversary feature, contains, in addition to its regular departments for women, two articles of importance to home dwellers and home renters. These articles, with facts and figures, show the advantage of owning a home. Jack London, who is going around the world for Woman's Home Companion in his little boat, the Snark, has in this November issue an account of travel adventure, rich with the spice of the South Seas. A new novel by Florence Morse Kingsley, entitled "The Glass House," begins in this issue. There are also stories by Alice Brown, Juliet Willbor Tompkins, Mary Heaton Vorse, and Mary Raymond Shipman Andrews. A special article on Eyes by Dr. Woods Hutchinson is in that physician's usual crisp style.

LIPPINCOTT'S.

"The Viper," a complete novelette, by Will Livingston Comfort; "The Truly Thanksgiving," a sketch, by Edwin L. Sablin; "God have Mercy on Us," a story, by Edith Robinson; "Leaves," a poem, by Charles L. O'Donnell; "A Misogynist in the Making," a story, by Blanche Goodman; "A Song of the Mountain," a poem, by Robert Loveman; "The Tradition of the French Stage," a special article, by Mrs. John Van Vorst; "Echo Consortia," a poem, by Florence Earle Coates; "Little Saint Thomas," a story, by E. Ayrton-Zangwill; "The Wiggly People," a poem, by Mazie V. Caruthers; "Food for Reflection," a story, by George Wetherill Earl, Jr.; "Business Philosophy, Epigrams," by Warwick James Price; "The Dream," a story, by Mabel Nelson Thurston; "Some Guides I Have Known," a sketch, by Horatio C. Wood, M. D. "Out in the Air-blue Hills," a poem, by Mary Byerley. Ways of the Hour: "A Plea for an American Peerage," by Clifford Howard; "We and the Weather," by Edwin L. Sablin; "The Beneficent Scrap-basket," by Caroline Ticknor. "To Shakespeare's Mother," a poem, by George Herbert Clarke.

of this charge.—Recording Secretary.

Sunday, October 26, was a splendid day for our church here. We raised the full Conference claim at 3 o'clock. Raised for all purposes \$28.60. I had with me that day one local preacher, Brother Cluett, from Morgan City. Rev. Mr. Patterson of the white church preached a splendid sermon. The Rev. Webb of the African Methodist Episcopal Church and the Rev. Mr. Cooper of the Baptist Church also assisted us. We will make SOUTHWESTERN day November 22, a large success, for the paper. The Revs. Messrs. Patterson, Weeke and Cooper will assist. We expect splendid results from our SOUTHWESTERN Club.—L. S. Smith.

Gunnison.—On this charge October 25 was a great occasion. It was our SOUTHWESTERN Day. The program was carried out to the letter. Every number was beautifully rendered. Your humble servant spared no pains in making the effort successful. The pastor, B. L. Roberts, pushed the cause

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of our great paper and made it impressive on the minds and hearts of the good people. He was successful in getting seven cash subscribers and he renewed his subscription, which made eight subscribers secured for the paper. All of the members who were interested stood by him. But this is not all. We will have more by the District Conference. We are doing our best to raise all of our claims by the Annual Conference. Our good pastor is pushing every interest of the church.

West Jackson.—This is the Rev. W. A. Oates' third year on this charge and the people and pastor are in peace and harmony. Our fourth quarterly conference convened on the 24th to 26th of October, the Rev. A. J. McNair, D. D., District Superintendent, in the chair. The reports showed the charge was alive. The District Superintendent preached at Mt. Pleasant on Sunday morning; the large house was well filled by the congregation. At night he preached at West Jackson and sixty communed at the Lord's table. Raised in the conference \$27.25. Paid District Superintendent in full; raised during the quarter, \$322.75.

W. A. Oates.

Owens Circuit.—We have only two churches on this work, and we had a rally at each church as follows: Spring Hill, Sunday, October 4, \$63.55; Mt. Ephraim, Sunday, October 18, \$72.55; total, \$136.10. Grand total this month, October, \$164.10. Pastor H. Y. Sauter will go to Pickens, the seat of the District Conference, November 23, with round reports. We have not forgotten the SOUTHWESTERN.

W. H. Jordan.

Hub Charge.—District Superintendent G. W. Smith held my third quarterly conference September 26. Dr. Smith preached on Sunday an able and effective sermon. The Rev. Mr. Brown of the Baptist Church was with us; he also preached. Paid Superintendent in full; raised during the quarter, \$52.—E. M. Dukes.

Doings of the Workmen

MISSISSIPPI

Oxford.—We held our fourth quarterly conference for this year October 17, 1908, on the Alesville Circuit, Dr. N. R. Clay, District Superintendent, presiding. We had a good conference with a very large attendance and raised in the quarter \$41.55; paid pastor \$19. The Rev. P. A. Lemon is a faithful church worker and one among the best of preachers. His people are always glad to hear him. He is doing good work here.—W. M. Milliner.

North Carrollton.—This charge has just closed its class-leaders' rally, which was in every way a success. October 25 was a great occasion for the North Carrollton charge. The amount raised from each point is as follows: Vincent Chapel, \$50.40; Tillman's Chapel, \$31.50; M. T. Olive, \$35.80; total, \$117.70. Benevolence all raised. Grand total for all causes, \$878. Many thanks to the Board of Stewards, D. Lofton, M. D. Dukes, Monroe Jones.—S. D. Troupe, pastor.

MISSOURI

Fulton.—The members and friends of Cosmo Methodist Episcopal Church gave the pastor, the Rev. C. R. Howard, a very substantial "pounding" recently. Besides the pounds there were cash contributions. The pastor expressed his thanks. This membership is planning a great financial rally for November 24, on which date they hope to realize \$75, and under the able leadership of their present pastor they look forward to success in this effort. A. Willson.

OKLAHOMA

Arcadia.—On October 18 there occurred a terrific storm in our vicinity and it did not calm until it found its way into the parsonage and poured out its contents of good things upon the table. Among the company were Sister Anna L. Harrington, president of the Ladies' Aid of Ames Chapel, also S. E. Hardman, Roxie Grisson, Ellen Taylor, Nanie Sewel and Josephine Logans. Among the brethren were Brothers A. McKay, W. H. Harrington, J. L. Logans, Hudson and White. The membership at Ames Chapel is planning for the first Sunday in November as SOUTHWESTERN Day. Our Sunday school at Ames is alive under our energetic Superintendent, Mrs. S. A. Roherson. She is pushing things to the front.—C. A. Wallace, Pastor.

Hennessey.—J. H. Nichols of Battlefield, Miss., came to Oklahoma and organized a Methodist Episcopal Church at Hennessey; he has held two quarterly conferences. In the last one we had a great time. Our collection was \$5.45. Our Superintendent was with us in this meeting. We are preparing to raise our benevolent moneys on the third Sunday in October. We have gained four members during the year. We held a revival at True Light one month ago and had a successful meeting. This church was named by Sister Larria Cole of Dalesville, Miss. J. H. Nichols.

OHIO

Oberlin.—Mrs. Sallie A. Ramsey, the evangelist, held a successful revival at the Rust Methodist Episcopal Church, of this city, for twelve days. About sixteen persons were converted and added to the church. The revival, say all, was a great help to the whole city. District Superintendent E. A. White held his third quarterly conference here on the 17th and 18th of October. The conference was well attended, and

Lord's Supper. The Rev. E. A. White was paid in full his quarterly claims. Sunday, November 1, will be our SOUTHWESTERN CHRISTIAN ADVOCATE Rally Day, when we hope to be able to secure a long list of subscriptions.

TEXAS

Groesbeck Circuit.—I have been tolling along all this year doing with my might what my hands found to do. I have carefully looked after every interest of our great Zion, and our work on this circuit progressed until an illness came upon me—dropsy of the heart; since then I could not do all that I intended to do. Bro. A. J. Lynch, one of our pastors on the San Antonio District, has been with us a great deal this year, his wife being sick at her sister's home. Her suffering ended October 3, 1908. She went Home in peace. We extended to the family our heartfelt sympathy in their bereavement. She leaves two children, husband, grandchildren and a host of other relatives. I am now improving rapidly and think I will soon be well, having had the very best of medical attention. I am under many obligations to my friends who came to my assistance during my illness. My churches stood by me nobly. Many thanks. So I will come down to the Annual Conference at Victoria, Tex., November 26, if well enough, and if I should fall asleep I will report to Jesus Christ, the great Bishop of my soul. I have had by the hand of God 38 conversions and accessions this year. My church is alive spiritually and financially. Pray for me. G. A. Shanklin, pastor.

Andrew's Chapel.—The District Superintendent held the quarter October 17, looked after the interests of the church and expressed himself as being elated over the work. Paid him \$32.50; \$153 reported for benevolent money; \$1,060 had been raised for all cause.—A. Brown, pastor.

Brenham.—Sunday, October 18, was a great day for Methodism in the town of Brenham. The Rev. B. R. Booker, the pastor, had his forces well generated and in spite of the downpour of rain he closed the rally with \$107, and the good people are shouting. The people of Brenham, regardless of denomination, stood by the Methodist Episcopal Church and pastor. The Porter Industrial College and also the white citizens did their part. Below is the summary of classes and the respective leaders: J. F. Middleton, \$26.35; Mrs. Emma Key, \$10; Susie Monroe, \$7.75; Minor Coleman, \$7.20; H. W. Shelton, \$6.30; Chas. Bostic, \$11.45; Mrs. Ellen Freeman, \$3.65; Thos. Veal, \$13.70; Berry Robbins, \$6.05; Mrs. Emma Sharp, \$3.80; the balance from public collection. A thorough canvass is being made for the SOUTHWESTERN. The District Superintendent has been paid and the benevolent collections raised above last year; indebtedness paid off and the good people are rejoicing. The pastor also rejoices for his report is ready for December 10. We are working to carry a nice list of subscriptions for the SOUTHWESTERN to Annual Conference and also the money due on the Advocate Building.—B. E. Booker.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FROM. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you proof address Mrs. M. Summer, South Bend, Ind.



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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

POINTER.—Abner Pointer, who was a member of Sam Hill Church, Valden, Miss., died October 6, was buried with honors by the Odd Fellows Lodge.

NOLAN.—M. F. Nolan, the faithful and well beloved wife, of the Rev. W. E. Nolan, pastor of the African Methodist Episcopal Zion Church, Poncha-toula, La., crossed the bar, October 11, 1908 at 8:30 p. m. She entered the haven of perfect rest without doubt. Sister Nolan was a native of Sulphur Springs, Miss. She was zealous in all good work, earnestly working for the advancement of the Master's cause. For 22 years of active service in the ministry with her husband. She was always faithful and true. It is said that the success of her husband was due very much to her. At one time she was vice president of the Woman's Foreign Missionary Society of which she served with much credit to herself and church. At the time of her death filling the president's chair in the Varick Young People Christian Endeavor Society. She leaves her husband, father, mother and sisters, six children and a host of friends to mourn her departure. Funeral was conducted by the Rev. G. W. Sickey, the Rev. I. H. Perkin, the Rev. P. H. Adams.—B. F. Branch.

SAXTON.—Of the many recent deaths in our city, none have come so unexpectedly and cast such a gloom of sadness as the death of Joanna E. Saxton, eldest and beloved daughter of the Rev. and Mrs. G. T. Saxton, of St. James Methodist Episcopal Church, Pine Bluff, Ark. She had been confined to her room for four weeks and her parents, relatives and friends were anxiously awaiting the few more days, seemingly, for her complete recovery. But such was not the will of an all-wise Father, for on Saturday evening, September 26, 1908, the Death Angel hovered over that once happy home and kissed the breath from one of the fairest flowers that ever bloomed in earth's garden. She bore her sufferings as becometh a disciple of the suffering Savior. Being gently reminded that her patient mother must at some times leave her bedside to attend to the wants of the baby elster, she turned, and in a spirit of perfect resignation exclaimed: "Jesus is my mother, my father, my brother, my sister." She expressed to the last her joy in accepting Jesus as her All, when very young. Often during her illness, she sang the song that millions of the Saints have sung ere they crossed the Beautiful River, "I'm going home to die no more." Truly with the children of God there is no death, what seems so is transition. Here was a beautiful life, unexpressedly so; ever striving to accomplish something for the Master. Her work will live and serve as an inspiration to the children of this entire community. Her Sunday School Class, No. 1, loses a dutiful and earnest scholar, the Home Guard Circle an ardent and consecrated worker, and the Junior League, of which she was the honored president, a worthy Christian leader. Dear parents, relatives and

Nursing Mothers and Over-burdened Women

In all stations of life, whose vigor and vitality may have been undermined and broken-down by over-work, exacting social duties, the too frequent bearing of children, or other causes, will find in Dr. Pierce's Favorite Prescription the most potent, invigorating restorative strength-giver ever devised for their special benefit. Nursing mothers will find it especially valuable in sustaining their strength and promoting an abundant nourishment for the child. Expectant mothers too will find it a priceless remedy to prepare the system for baby's coming and rendering the ordeal comparatively painless. It can do no harm in any state, or condition of the female system.

Delicate, nervous, weak women, who suffer from frequent headaches, back-ache, dragging-down distress low down in the abdomen, or from painful or irregular monthly periods, gnawing or distressed sensation in stomach, dizzy or faint spells, see imaginary specks or spots floating before eyes, have disagreeable, pelvic catarrhal drain, prolapsus, anteversion or retro-version or other displacements of womanly organs from weakness of parts will, whether they experience many or only a few of the above symptoms, find relief and a permanent cure by using faithfully and fairly persistently Dr. Pierce's Favorite Prescription.

This world-famed specific for woman's weaknesses and peculiar ailments is a pure glyceric extract of the choicest native medicinal roots without a drop of alcohol in its make-up. All its ingredients printed in plain English on its bottle-wrapper and attested under oath. Dr. Pierce thus invites the fullest investigation of his formula knowing that it will be found to contain only the best agents known to the most advanced medical science of all the different schools of practice for the cure of woman's peculiar weaknesses and ailments.

If you want to know more about the composition and professional endorsement of the "Favorite Prescription," send postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for his free booklet treating of same.

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friends, sorrow not as those without hope. While we mourn the loss of this darling child, Heaven has added one more brilliant star to its jeweled crown. Find consolation in the words with which you have so often cheered the hearts of sorrowing ones, "All things work together for good to them that love God, to them who are called according to His purpose."—Mrs. A. C. Freeman.

SLATE.—Death removed from the home of A. B. and Laura Slate, on October 3, 1908, their dearly beloved son. Burial from Spring Hill Baptist Church. The Rev. S. P. Woods, of Holly Springs, Miss., attended same.

REED.—Mary Reed, a faithful member of the Methodist Episcopal Church at Bunkie, La., died October 15, 1908. The funeral was conducted by the pastor, J. W. Pierce, the Rev. A. Haywood, of the Baptist Church, and the Rev. I. Costomm. A host of friends regret her passing. She leaves two children and a husband.—J. W. Pierce, Pastor.

PARKER.—Josie E. Parker died at State Line, Miss., October 17, 1908, after an illness of eight months, aged seventeen years, one month and seventeen days. She was a faithful member of Magnolia Methodist Episcopal Church for nine years. Father and mother, one sister and one brother survive her. In the Sabbath School she is greatly missed. The funeral was attended by the Rev. W. A. White.—W. P. Parker.

MILLER.—Nettie Miller entered into rest July 22, 1908. She was reared in Murfreesboro, Tenn., and was married to the Rev. W. C. Miller thirty years ago. She professed a hope in Christ at the age of thirteen and lived a consistent Christian life in Braden's Methodist Episcopal Church, Nashville, Tenn., for twenty years. She was loved by all who knew her. God has seen fit to take the life which he had given and the number of years which were granted her were not spent carelessly.

She was ever ready and willing to do whatsoever her hands found to do, that would bring peace, love and harmony among the people with whom she cast her lot. We, the ladies Aid Society of Braden's Chapel, known as the Roses of Sharon, hereby resolve that the faithful and persistent work of Sister Miller shall ever be remembered and cherished by her co-workers in helping to promote the welfare of her church and broadening the bounds of the Kingdom of God.—Minerva Perry, President; G. W. Clift, Secretary.

MADISON.—Ed. Madison, one of the founders of Magnolia Methodist Episcopal Church at Schriever, La., and a faithful Christian, passed away October 22, 1908, at the age of ninety-five. He met death unafraid for to him, strong in the Christian faith, the road was clear to that Haven of Rest where he asked the loved ones to join him. His friends were numbered among the whites as well as colored; he was highly respected by all. The funeral was attended by the pastor, the Rev. Frank Walker, assisted by the Rev. E. Smith, pastor Morning Star Baptist Church. The deceased is survived by his wife and eldest daughter, who is a member of St. Matthew Methodist Episcopal Church, Algiers, La. The funeral service was largely attended.

JEFFERSON.—Sunday morning, October 11, 1908, Deacon Jefferson died at Hub, Miss. He was a member of St. Luke Church, at Hub. The deceased leaves father, mother, three brothers, four sisters, a wife, two little children, besides a host of other relatives. He died in the faith. The funeral was conducted at the church by Revs. A. Gunby and E. M. Dukes, pastor.

JONES.—Betsy Jones died October 23, 1908. She was a member of St. Luke Church, Hub, Miss. A host of relatives survive her. Rev. A. Gunby attended the funeral service.

MATEVIER.—Stanley Matevier, of Lobdell, La., died in the triumph of faith September 21, 1908. He was just in the morning of life. He leaves a host of relatives and friends. The funeral services were conducted by the pastor, assisted by the Rev. P. Silky, of the Baptist Church.—N. McNeal, Pastor.

GRAY.—Susan Gray, a resident of Lobdell, La., passed from earth to her reward October 19, 1908, leaving her husband and several children to follow. The church has lost a Christian soldier; heaven has received its own.—N. McNeal, Pastor.

FOR INDIGESTION

Take **Horsford's Acid Phosphate** Especially recommended for the relief of obstinate indigestion and nervous dyspepsia.

BOOK REVIEW.

A very happy solution of the ever perplexing Christmas present problem is promised this year by the Bible Reader's Friendship Calendar. This calendar is certainly unique, both in design and contents, having been prepared expressly to meet the needs of Sunday School superintendents, teachers and other Christian workers, who desire at Christmas time to give to the members of their classes and to other friends a holiday greeting, which will be both artistic and practical for daily use. The main purpose of the calendar, aside from its Christmas message, is to promote the daily study of the Bible throughout the year. For this purpose there is printed on each of the 365 pages of the calendar pad a morning portion of scripture in the form of the daily Bible reading of the International Sunday School Union. For the benefit of those who will not take the time

Marriages

LAMOTTE-WATKINS.—Mr. Geo. Lamotte and Mrs. Isabella Watkins, October 19, 1908, at the bride's home, in Lobdell, La. The Rev. N. McNeal officiated.

BYAS-CATNIE.—At Harriston Chapel, Harriston, Miss., in the presence of a large congregation, Mr. George Byas and Miss Lillie Catnie. Ceremony was solemnized by the Rev. N. D. Hopkins, Sunday, October 4, 1908.

JOHNSON-JACKSON.—At Hub, Miss., October 10, 1908, Mr. Mingo Johnson and Mrs. Eliza Jackson. The bride is a member of Pleasant Valley Methodist Episcopal Church. Mr. Johnson is a probationer of St. Luke Church, at Hub. The Rev. E. M. Dukes officiated.

SMITH-HADNOT.—Mr. Walter Smith and Miss Sophia Hadnot, October 22, 1908. The groom is the son of Mr. and Mrs. Frank Arthur, of the Methodist Episcopal Church, Colfax, La. The bride was beautifully attired and the home was charmingly decorated. The marriage was solemnized at the bride's oldest brother's home. Mrs. Ella Irwin was the bride's attendant and Mr. Willie Hadnot accompanied the groom. The Rev. S. A. Davis officiated.

WASHINGTON-MARTIN.—Mr. A. C. Washington, of Crawford, La., Principal of the Louisa Public School and Miss Lillie A. Martin, of Jeanerette, La., Monday, October 19, 1908, at the home of the bride's parents, Mr. and Mrs. Rose Johnson. Miss Martin made a very attractive bride. She is one of our most charming girls and is a loyal Christian. The Revs. E. B. Richards and Haynes officiated.

ARNOLD-BUCKLEY.—Mr. A. H. Arnold and Miss Georgia Buckley, on October 14, 1908. They are members of Mt. Olive Methodist Episcopal Church, Van Buren, Ark. The Rev. A. T. Stephens officiated.

KOLHEIM-WILSON.—The Rev. W. H. Kolheim, the popular pastor of the African Methodist Episcopal Church at Van Buren, Ark., and Miss Fannie Wilson. Miss Fannie Wilson is highly esteemed and a great church worker.

VOLIVET-PELVAN.—On October 6, 1908, the Rev. E. B. Richards officiating, Mr. A. Volivet and Miss Celena Pelvan, a prominent member of St. Peter Methodist Episcopal Church, Jeanerette, La. Mr. Baldwin is a highly respected resident of Baldwin, La., where they will make their home.

to open their Bibles for these morning readings, a memory verse of Scripture for each day is printed out in full. Ample blank space is provided on each page for memoranda of engagements, meetings, etc. The calendar is an ideal gift to Christian workers. Illustrated descriptive circulars may be had of the Church Calendar Company, 156 Fifth Avenue, New York City.

CORNER STONE LAYING.

The corner stone laying of the Methodist Episcopal Church, at Lotta, La., will take place November 12. The Rev. S. M. G. Taylor will preach the corner stone sermon. The corner stone will be laid under the auspices of the Alexandria District Preachers' Meeting, the Rev. M. P. Franklin, president, the Rev. L. A. Hampton, pastor. The K. or F. Lodges of Fordoch and False River are expected to participate. The Editor is invited.

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Crescent City Notes

NOTICE

The State Epworth League Convention will be held December 17-20, instead of December 10-11, by request of Dr. I. G. Penn, the General Secretary, who desires to be present during our session. C. W. DALE, President of Louisiana Conference League.

NOTICE

The regular meeting of the Board of Control of the Thomy Lafon Old Folks Home will be held Wednesday, the 11th inst., 12 M., at the Home. Business of vast importance, city and country members of the Board take notice and govern themselves accordingly.

Miss Mary E. Jamison, a student in the Pharmaceutical Department of Flint Medical College, has been elected president of the ladies' literary society of that institution.

The pastor of St. Matthew Church hereby expresses his appreciation of a nice lot of choice groceries presented by his many friends and faithful members. The same were gathered by Mr. W. C. Hayward, Mrs. Clara Sharp and Mrs. Mary E. Collins.

Pierre Landry, Pastor.

I desire to thank the Stewardesses, King's Daughters, Missionaries and Deaconesses, under the leadership of Mesdames Ophelia Tolbert, Mary Higgins, Elizabeth Whittington and Margaret Johnson, respectively, for furnishing the parsonage with matting and window shades. God bless these good workers. H. Daniels, Pastor.

MR. AND MRS. ANDIE COURTNEY
25th Anniversary

On October 18 Mr. and Mrs. Andie Courtney celebrated the 25th anniversary of their marriage at their residence, 2220 Jackson Ave. It was a most enjoyable affair and quite a host of friends of Mr. and Mrs. Courtney were present and assisted in the happy celebration. Mr. Courtney has been for some years a member of Wesley Chapel and among the guests his church was well represented. The host and hostess were the recipients of some very choice presents.

WESLEY CHURCH.—Sunday, November 2, the early morning service, prayer meeting was led by Brothers Tonie Crow and Turner. The pastor had charge of the leaders' speaking meeting. The Sacrament of the Lord's Supper was administered to 200 communicants. A grand banquet will be one of the features of the State Epworth League, to be held in this church during December by the state president of the Epworth League, Charles Dale.

UNION CHURCH.—The work at this church is still making a commendable showing. Sunday, October 25, was Sunday-school Rally Day. Superintendent Wm. Robinson planned for and had a successful meeting. Invitations to other

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Pure Charcoal Will Absorb One Hundred Times Its Volume in Poisonous Gases.

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Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

It is really a wonderful adjunct to nature and is a most inexhaustible storehouse of health to the man or woman who suffers from gases or impurities of any kind.

Stuart's Charcoal Lozenges are made of pure willow charcoal, sweetened to a palatable state with honey.

Two or three of them cure an ordinary case of bad breath. They should be used after every meal, especially if one's breath is prone to be impure.

These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

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er schools were responded to in the presence of Wesley, St. James African Methodist Episcopal, Beecher Memorial (Congregational), Fourth Baptist and beautiful Zion Baptist Church. The songs and addresses were inspiring and instructive. The collection was \$15.45. Dr. R. E. Jones preached a very helpful sermon at 7 p. m. and took a good list of subscribers. The Epworth League Chapter is still doing effective work.—J. F. Marshall, Pastor.

Special Notices

CENTRAL ALABAMA CONFERENCE

All members and visitors to this conference will bring regular certificates to show you paid full fare coming and thus get reduced rates returning, if said certificates are signed by myself as railroad secretary.—W. H. Nelson.

MERIDIAN DISTRICT

The Missionary Convention of the Meridian District convened at Lauderdale, Miss., October 22-23. The president, R. L. Brooks, and W. M. McMorris, Superintendent of the district, were present. The opening service was conducted by the Rev. H. Roundtree. The president and Superintendent made excellent addresses on the subject of Foreign Missions. The collection was a success along all lines. Collection taken, \$17. The following divines preached and rendered valuable service during the convention: the Revs. H. Roundtree, W. H. Smith, H. E. Morgan and Dr. G. G. Logan, Field Secretary of the Missionary Society. On the night of the 23rd, after having listened to one of the Rev. W. H. Smith's powerful sermons, Dr. Logan spoke to the delight of all. The Rev. R. Howze and his good people made the best preparation possible for the convention and all were nicely cared for.—H. E. Morgan.

Doings of the Workmen

MISSISSIPPI

Coahoma.—Our grand rally on October 18 was a success. We presented our pastor with a purse of \$60.10. Out of all of the pastors we have had from the organization of the church, he is one of the most energetic and successful. He came to us in January last, and found us in an humble condition; our church building was poor. He encouraged us to build a church and today we have a nice church. It was built at a cost of \$1,000. Everybody, white and colored, gives it the praise as being the best Negro church in this section. It stands to-day as a great monument of heroic effort, and a life saving station. The sentiment of all is that Pastor Shelly has consecrated

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His life to the Lord. He did not charge the people one cent for the work. This is the third church he has built in four years, for which he has not charged one cent. Too much praise cannot be given him. We feel that we owe to him a debt of gratitude that we can never pay. May God bless this good young man, and may he live long to do the great work of the Master.

On or about the 10th of May the pastor, the Rev. D. D. Shelly, asked the sisters of this charge to give a hen to the cause. The outcry among the sisters was that they had bad luck; that they had tried, but failed. Mrs. Lucy Hadly, of the Stewardess Board of this charge, gave one at the request of the pastor, and in the past five months she has turned over to the pastor \$6.00. She proved to all that "Where there is a will, there is a way."

J. W. Word.

Enterprise, Mt. Jordan.—This circuit, under the pastorate of the Rev. A. C. Lacy, is progressing nicely. The Sunday School, Epworth League and Ladies' Aid Society are well attended. Our church at Magnolia, which was demolished by the storm during the first of the year, has been rebuilt, and is more beautiful than that of the first. Our revivals were the best that had been witnessed for many years. Conversions, forty-five; accessions for the year, sixty. Money raised in revivals, \$85.50. The Rev. B. W. Robinson of the Heidelberg circuit, who assisted in the revivals, rendered excellent service.—Emma C. Price.

Malaria Makes Pale, Sickly Children.
The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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SOUTHWESTERN DAY

It is gratifying to note the interest being manifested by our brethren in SOUTHWESTERN Day. Nearly one thousand pastors answered our appeal. This is indeed encouraging. It is an indication of better times for the SOUTHWESTERN. It is clear that these pastors appreciate the claims of this paper upon them and their membership. In many instances the SOUTHWESTERN Days as appointed were passed without any marked results. In some instances the day was a failure on the account of bad weather. In other cases unforeseen hindrances prevented observance of the day. Whatever was the hindrance let these pastors who have promised to observe SOUTHWESTERN Day and failed of any definite results set another day and go at it vigorously. Now that the election is over and that money will be circulating through the sale of cotton and other produce this is a good time to present the claims of the SOUTHWESTERN. Between now and the first of January, 1909, we hope to have every pastor of the thousand who have promised to observe SOUTHWESTERN Day to present the claims of this paper vigorously to a his congregation. If these men who have promised, and whose signatures we have in our office will observe SOUTHWESTERN Day, and if they average only five subscriptions each we will have the magnificent addition to our list of five thousand.

Suppose these pastors average three subscriptions each? We will have an addition to our list of three thousand new subscriptions. There is hardly a point where a pastor cannot secure at least three subscriptions; many places will go beyond this minimum so that SOUTHWESTERN Day will be a tremendous success, if each pastor will keep his pledge and present the claim.

Now here we are: A thousand men have promised to observe SOUTHWESTERN Day; we are anxious to have them keep their word for it means large things for the paper. On the other hand there are a thousand other pastors within our territory who have turned absolutely a deaf ear to our appeal. If these were to join the procession and wake up to their responsibility and the claims of the SOUTHWESTERN upon them what might be the result between now and the first of January?

Brethren, the time is at hand when we can put the SOUTHWESTERN CHRISTIAN ADVOCATE upon self-sustaining basis. The job is not a difficult one if we pull together. If we do not pull together we will never be able to accomplish the undertaking. In the meantime let each man do his best and let our brethren fully understand that we appreciate thoroughly their help in the past and the proffered help for the future.

"SAVED TO SERVE"

The motto of the Salvation Army suggested by Mother Catherine Booth is that which heads this article. It sums up in a brief way a very striking truth in Christ's plan for the redemption of the world. The plan of salvation is a sort of endless chain. We are saved of course, in order that there might come to us the fruits of eternal life; but in a larger sense we are saved that we might bring salvation to others. And the truth is that our own salvation, in a large measure, is conditioned upon our effort to save some one else. Personal evangelism not only is the most effective evangelistic method, but individual salvation is based upon it.

Somewhere there is a legend which tells of two pilgrims who sought entrance at the heavenly gate; the first appeared at the gate in spotless garment. He had come along the highway of life leisurely and had passed by unnoticed every struggling soul en route from earth to the region of bliss. It is said that the keeper of the gate inquired of this traveler as to how he had made his journey and how he had been able to bring his outer garment to the pearly gates unrumpled and unsoiled. An inquiry was also made as to whether he did not see struggling souls en route. The traveler admitted that he did. He then began to make the plea of many a Christian that it was none of his business to seek the salvation of another. It was as much as he could do to care for himself. While yet debating the question with this first traveler a second traveler appeared. The journey had not been made without effort. This second traveler brought a wearied and careworn soul with him—a soul that he had taught to pray and whose faith had been kindled by his own faith and whose love had been warmed by his love. In the effort to assist this found brother the second traveler had crumpled his garment and the outer skirts were soiled. It is said that the keeper of the gate inquired of this traveler how he had made the journey and how his garments were crumpled. The second traveler replied Samaritan-like: "En route I found a struggling soul in the quagmire of sin and I could not leave him there. I knelt with him in prayer. I urged him and persuaded him to make the journey; and he is here." Immediately the keeper of the gate uttered the benediction: "Well done, good and faithful servant." And thus it is in the plan of salvation. We are saved to serve. Each soul born into the kingdom is added strength for service. We are saved in order that we may help to save others.

DISREGARD FOR McDONOGH'S WILL

Through the munificence of John McDonogh who left at his death a large sum to be divided equally between the city of Baltimore and the city of New Orleans, the city of New Orleans has twenty-three public school buildings. These schools bear his name and is the larger part of the public school equipment of this city. Mr. McDonogh gave his wealth upon the specific condition that the Holy Bible of the Old and the New Testaments should be at all times and forever made use of in these schools, as one (and the principal one) of the reading or class books which should be used by the pupils thereof. The principal paragraph in his will, which is here referred to, and which will has been upheld by the Supreme Court of Louisiana and the Supreme Court of the United States, reads as follows:

"I give, will and bequeath * * * unto the Mayor, Aldermen and inhabitants of New Orleans (my adopted city) * * * and the Mayor, Aldermen and inhabitants of Baltimore (my native city) * * * (in equal proportions of one-half to each of said cities) forever. To and for the several intents and purposes hereinafter mentioned * * * always understood and provided, however, that the Holy Bible of the Old and New Testament shall be at all times

and forever made use of in these schools, as one (and the principal one) of the reading or class books which shall be used by the pupils therein."

Although the city of New Orleans accepted the gift of this man, it has continuously and persistently ignored the provisions of his will requesting the Bible to be read in the public schools bearing his name. It may be argued that Catholic influence prohibits the use of the Bible, but the city of Baltimore is as thoroughly Catholic as New Orleans. In Baltimore resides the highest Catholic official in this country, Cardinal Gibbons. Baltimore respects and therefore carries out the provisions of this will requiring the reading of the Bible in the public schools; but New Orleans does not.

The city of New Orleans holds up to its pupils the lesson of ignoring an agreement. In accepting the munificence of Mr. McDonogh the city of New Orleans agreed thereby that the Bible should be read or taught as per the provisions of Mr. McDonogh's will. The breaking of this contract under the sanction of public approval is a very bad lesson in morals for the youth of the city. Either the money given by Mr. McDonogh ought to be restored or the provisions of his will adhered to.

THE DIAMOND JUBILEE OF OUR AFRICAN MISSIONS

Our oldest foreign mission is Liberia on the West Coast of Africa. Our oldest mission property is the First Methodist Episcopal Church, Monrovia. The establishment of our work in Africa, and the re-echoing of the stirring appeal of Melville B. Cox, "Let a thousand die rather than Africa be given up," is to be appropriately observed. A Diamond Jubilee Commission, with the approval of the Church, has been organized. As the Church was stirred in the two years past in behalf of India and China so it is hoped the Church will be stirred in the interest of Africa. The campaign will be opened in earnest on the first day of January, 1909. Bishop Hartzell and Bishop Scott are giving considerable attention to the directing of this campaign and it is hoped that at least \$300,000 during this Diamond Jubilee will be raised for Africa. This is the psychological moment for Africa so far as the Methodist Episcopal Church is concerned, and the Church ought to enter heartily into this campaign and better equip our missions in Africa so that larger and better work may be done. Bishop Hartzell has just had a visit with President Roosevelt at Washington. The particular subject under consideration during this visit was the Africa Diamond Jubilee. President Roosevelt's going to Africa will awaken new interest in that continent and the Bishop seized upon this opportunity to lay before the President the possible impetus he might give to Christian missions. The entire plan for the celebration of the establishment of Methodist Episcopal missions in Africa was unfolded before the President and his interest was solicited. Mr. Roosevelt said to Bishop Hartzell, "Bishop, call upon me for any service. I will help you in any way I can." The indications are that President Roosevelt will give a characteristic, vigorous endorsement to this enterprise, which we hope will be given thereby such a momentum that the entire Church and country will be stirred in the interest of missions in Africa.

Seventy thousand dollars for the American University at Washington, D. C., has been secured in wills which recently have been made by two consecrated far-seeing members of the Methodist Episcopal Church. The enterprise at Washington is winning its way. In the present crisis in education is being recognized that at our national capital there are unique opportunities for an enlightened Protestantism and a distinctly Christian educational training.

Bishop Frank Milton Bristol

By the Rev. Matthias Kaufman, Ph. D., D. D., Norwich, Conn.

It is related of Gerald Massey that he once saw Daniel Webster walking down the Strand in London, and, looking at him intently, exclaimed: "There goes a walking lie; no man can be as great as he looks." Some men are much greater than they appear, while of others the opposite is true. There are those who are a continual disappointment because they lead you to expect from them so much more than they deliver. Others are a perpetual and delightful surprise by reason of giving you about every time more than you anticipated. To this latter class belongs Bishop Bristol. Having known "Frank Bristol" several years at the Northwestern University, I predicted for him a career of no extraordinary distinction. But, to my astonishment, very soon after graduation he began to fill large pulpits. Considerable time elapsed during which his name did not come under my observation, until one day my eyes opened wide at the announcement in one of the *Advocates* that a certain Chicago church was to be dedicated and the preachers for that Sunday were Bishop Warren in the morning, Dr. Bristol in the afternoon, and Dr. John P. Newman in the evening. I seriously questioned the meaning of putting this young minister between two such superior pulpit orators. Not long afterward, however, it was my privilege to hear him at Lake Bluff camp meeting, from the text, "God forbid that I should glory save in the cross of our Lord Jesus Christ." For an hour and ten minutes he held and swayed that large congregation in a way that can be done only by eloquence of the best type. I no longer wondered at his being placed on programs with our most distinguished preachers.

Later on, in the early nineties, I was a student in the "School of All Sciences," Boston University. One of the many distinct, profitable pleasures that fell to my lot there was listening to a series of lectures on preaching in Jacob Sleeper Hall, for the students of the school of theology, by Dr. Bristol. They were replete with practical, spiritual, inspiring suggestions, attractively and forcibly presented. Not again did I have the opportunity of hearing him until last January in his own pulpit, Metropolitan Church, Washington, D. C. That morning he seemed to be at his best. It was a charming discourse—a truly great sermon—simple in plan, scriptural, logical, loyal to evangelical standards, gripping the conscience, convincing the reason, arousing the best emotions, and moving the will to right decision. The eloquence of Demosthenes stirred the Athenians to say, "Let us arise and go against Philip." Dr. Bristol's eloquence made his hearers say in their hearts: "We must get nearer to Christ and make our lives truer reproduction of His perfect character." It was told me there that it was no uncommon occurrence for his regular listeners to say of his last sermon: "That is the best I have ever heard him preach." Blessed is the preacher who has the power to continue making such an impression! A vigorous superannuate minister said to me: "I have heard him preach for ten years here, and he is the best preacher I ever heard."

To hold and meet the exacting demands of such pulpits as that of the First Church, Evanston, Ill., and the Metropolitan of Washington, is adequate demonstration of rare ministerial ability and equipment. To his credit it can be said that he is equally illustrious in the prayer meeting. The one which I attended in his church last January was to me a revelation. Instead of a dignified, formal, cold occasion, such as might naturally be expected in an aristocratic national church, it was an earnest, warm-hearted, lively, spiritual meeting. A large company, with a good proportion of men, gathered all on time and seated when the praise service, led by a layman, accompanied by an organ and a grand piano, opened with vigor. After this the pastor announced a few hymns, then offered a most devout prayer. This was followed by Scripture reading and a spirited faithful, intensely practical address, lifting high the standard of Christian living. Next a very devotional hymn is followed by voluntary prayers from three men in ready succession, on their knees. They prayed intelligently, briefly, but with childlike trustfulness in Him who evidently had often heard and answered them before. Another stirring hymn and a woman's rich voice was heard in an enlightened supplication, which brought sympathetic responses from hearts touched and warmed. Three more

prayers, and then came testimonies. Long pauses? Not one. Promptly, one after another, intelligent, influential men and women spoke out of full hearts, obviously acquainted with the deep things of the Spirit. After the benediction there were hearty greetings, and the stranger within their gates was made to feel at home. I went away from that service carrying the conviction that it came very close to being an ideal Methodist prayer meeting.



BISHOP FRANK MILTON BRISTOL

In the brilliant career of this college friend I have greatly rejoiced, not so much because he has climbed so high, but by reason of the way in which he has achieved his honors. It was by a great deal of hard work, closest application, and unflinching fidelity to the old gospel. In so far as I know he has never adopted clap-trap or sensational methods—never gone off after vagaries, but has clung with unyielding grip to the solid fundamentals, "the truth as it is in Jesus Christ." I doubt not that his promotion to the episcopacy is a part of God's plan for his life. Having made good eminently in every other place of trust, we may rest assured that Bishop Bristol will perform with distinguished efficiency the duties of the high office to which Providence has recently called him.—In *Northwestern Christian Advocate*.

Fine thoughts are wealth, for the right use of which Men are, and ought to be accountable, If not to Thee, to those they influence.

—P. J. Bailey.

You cannot get the full measure of a man until you take into account his character. Principle explains the whole man every time.—Rev. G. H. Bainbridge.

Consider, then, that the Sacrament is a singular medicine for all poor sick creatures, a comfortable help to weak souls, and that our Lord requires no other worthiness on our part but that we unfeignedly acknowledge our need of His healing and strengthening, and do truly cast ourselves upon Him.—David Smith.

How many ever open their Bibles for private meditation from Monday morning to Saturday night? We give ourselves no opportunity. Love and reverence are not the uncertain products of chance. They are the sure and stately products of thought. If our thought be steadily directed, love and reverence will follow in its train.—J. H. Jowett.

An Appeal

To the Afro-American People of New York City and Vicinity:

Dear Friends—The only apology we make for this Appeal is our intense interest in the present condition and future development of our race.

That race antipathy is very pronounced in the North as well as in the South is self-evident. To ignore this fact we deem as unwise as to ignore some malady in one's system.

We are in no way responsible for much of this feeling, but in some instances we are, and nothing is to be gained by closing our eyes to our own weaknesses and follies.

We must be wise enough to know, brave enough to acknowledge, and strong enough to correct our mistakes.

FIRST—ECONOMICAL CONDITIONS

The ostentatious displays frequently seen at the burial of our loved ones and at social functions are not only unnecessary, but harmful. We urge an increasing number of bank accounts and larger interest in business investments.

SECOND—PRIVATE AND PUBLIC CONDUCT

There is a vast difference between cringing and genuine politeness. Good manners are never at a discount. Let us remember that our rights end where the other man's begin.

Can we not make "Jim Crowism" unpopular in the South by our conduct in the North?

THIRD—CLEANLINESS

The first step toward respectability is cleanliness. Soap and water are the dividing line between two great worlds; one on one side, health, happiness, and heaven; on the other, disease, misery, death.

FOURTH—LOAFING

Voluntary idleness and corner-loafing cannot be too strongly condemned. The whole race will be judged by the sample seen. Idle hands and fertile brains are dangerous adjuncts to an unsaved heart. Please get off the corners.

FIFTH—EXCELLENCE IN WORK

Against the strong competition we must seek to excel if we would hold our place. Excellence and efficiency always win in the end. Let the ordinary be done in an extraordinary manner.

SIXTH—THE SALOON

There is no evil in the world at whose door more crimes may be justly laid. Of all the races of the earth, both by temperament and circumstances, we can least afford to temporize with this monster. Why should we impoverish ourselves to enrich our foe?

SEVENTH—CHASTITY

The law of both God and man, as well as the highest and noblest instincts of the human heart, demand absolute purity between the sexes. No immoral people have ever maintained themselves any length of time on the map of the world.

EIGHTH—CHRISTIANITY

Christianity, not as practiced by many of the American people, but as taught by the world's Redeemer, is the only solvent of the world's problem. It is not more religion, nor more creed that we need, but more Christianity.

"The people that do know God shall be strong and do exploits."

Let Ethiopia stretch out her hand to God.

"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord, God of Hosts, be with us yet,
Lest we forget, lest we forget."

Yours,

W. H. BROOKS, St. Mark's Methodist Episcopal Church.

R. C. RANSOM, Bethel A. M. E. Church.

J. H. McMULLEN, A. M. E. Zion Church, W. 89th St.

W. L. BULKLEY, Principal Public School No. 80.

M. W. GILBERT, Mt. Olive Baptist Church.

F. A. CULLEN, Salem Memorial M. E. Church.

FREDERICK H. BUTLER, Montclair, N. J.

HUTCHENS BISHOP, St. Philip's Church.

E. P. ROBERTS, M. D., Chairman Colored Men's Branch Y. M. C. A.

The So-Called Negro Problem a Compound Problem

By Ida B. Berry

We have read and are still reading plans and suggestions for solving the so-called Negro problem from the pen of some of the broadest-thinking white and colored men and women of America, and we are anxious to know what the ending will be.

In my opinion, the Negro problem is a compound problem, containing principals of the white and black races, and cannot be solved by considering one race without the other. We believe the continued friction of the two races is caused by the Negro hater or blood-thirsty class of the white people and a distinct class of Negroes, and we believe the problem will never be solved until the Negro of strength and influence stoops to elevate our less fortunate brothers, and our white friends see the danger there is in a class of their own race and transform them into God-fearing and law-abiding citizens.

Here are a few thoughts that may help in solving the so-called Negro problem.

First, I should like to express my thought as to the Negro to Negro-united. It is not often we find educated or wealthy Negroes living in country towns, nor is it often that the oft-repeated race riots spring up in these localities. Then the fault must be in the Negroes of the larger towns and cities. Here we stand as two distinct classes. One the active, the other the inactive.

The active Negroes are those who are taking advantage of all the educational provisions which have been made for them and are hewing their way upward through the many rough and dangerous mountains of life, and are practicing lessons of honesty, industry, economy and cleanliness, and are accumulating in money and real estate.

The inactive Negroes have no thought of the future. They are perfectly ignorant of the fact that they form one of the principal factors which keep the so-called Negro problem from being solved. They are quite at ease sitting on street corners from day to day or crowded into some dingy hovel called home without the grit to earn money to buy food to appease the pangs of hunger.

It is painful to think of the hundreds of young men and women living in a land of plenty and an

age or progress so shiftless, and harder still to think of the hundreds of children born and reared in alleys or the most desolate or dingy parts of towns. These children are chained down by their own parents, and if Christian men and women fail to unite in helping to loose these chains and help in transforming them into trustworthy citizens, they will grow into a lawless class of men and women. These children know not the beauty of truth, cleanliness, the school life, nor the association with children of careful training.

Do you think it possible to unite a race which we claim to be divided into two classes with such wide contrast? As we have said, we are continually reading of educated and influential men who believe the inactive Negro responsible for the so oft-repeated race riots, and are anxious to help in removing the cause.

Are you willing to kill out this class by your own blows, or are you willing that it be mobbed out by a similar class of the white race? If not, your course of trying to arouse or save them through the press is a long and tedious one. Good books and papers, which are so elevating, are scarcely, if ever, read by members of this class; therefore, we believe the quickest way to help our brothers is to get close enough to put our hands in their hands and keep steady march to the front.

Let us add that we remember and are grateful to our many white friends who are standing for us in everything for our good, regardless of their religious or political views. We know no man would come to our rescue in these dark hours unless he be a man of God, keeping the commandments and following the Golden Rule. There are white people who think that we are equally deserving of pleasant homes, peace and happiness as themselves, and are trying to make us feel at home in this beautiful America; but for us it is "Taxation Without Representation." We are praying and laboring that the day may come when we may see new beauty in the stars and stripes and know the banner truly waves over the "Land of the free, the home of the brave and the true."

Beaver Dam, Ky.

great army was terribly defeated by the might of God. We ought to trust wholly in such a God, and serve Him fully.

First National Conference of the Social Workers of Methodism, St. Louis, Nov. 17-19

The Methodist Federation for Social Service has completed arrangements for its St. Louis Conference. Headquarters will be established in the Marquette Rooms, \$1.00-\$1.50 per day, without meals; with bath, \$2.00 and upwards. When possible rooms should be engaged in advance. The session on Tuesday night will be held in Union Avenue Church, others in St. John's Church, South.

The subjects for papers and general discussions will be:

"The Church and National Welfare."

"Social Service in the Deaconess Movement."

"The Socialized Church."

"The Church and the Home."

"The Church and Labor."

"The Need of a Methodist Social Settlement in every City."

Each subject will be subdivided into from three to five sections and these will be presented by speakers who have expert knowledge, many of them of national reputation. Every opportunity for discussions will be given.

Social Workers of the Methodist Episcopal and Methodist Episcopal Church, South, will unite in this gathering.

Delegates will visit points of interest in St. Louis on Friday.

Among those who will attend and deliver addresses will be Bishop McDowell, Graham Taylor, President Welch, Dr. North, Professor Riley of the St. Louis School of Philanthropy, Miss Isabelle Horton of Chicago, Miss Mary McDowell, Head Worker of the University of Chicago Settlement; Miss Bertha Fowler, Philadelphia; D. D. Thompson, Editor of the *Northwestern Christian Advo-*

cate; Mr. John Williams, Commissioner of Labor, Albany; Dr. Balch, Dover, N. H.; Dr. Helms, Boston; Mr. Hanford Crawford, and Dr. Bradley, of St. Louis. Others equally well known from the North and South will attend, but their names cannot as yet be announced.

The Conference is open without restriction to all who are interested. Those who will attend are requested to write to the Secretary, Rev. Worth M. Tippy, Cleveland, Ohio.

Africa Coming Into the Light

BY BISHOP JOSEPH C. HARTZELL.

Many things are favorable to a great quadrennium the next four years in our missionary work in Africa.

The whole continent is becoming accessible by railways, steamboats, stagecoaches, and caravan routes. The Cape to Cairo Railroad is now three hundred miles north of Victoria Falls, and twenty-five hundred miles north of Cape-town, and nearly two thousand miles are built south from Cairo. This leaves a gap of about fifteen hundred miles, and plans for closing that are going forward.

The British Association for the Advancement of Science held its annual meeting in South Africa in 1905, spent two days at Victoria Falls, and opened the great bridge, the highest in the world, to the commerce of the nations. That was a great event in commercial and scientific progress. Another pivotal event occurred July 15-19, 1908, five miles from the falls, at a mission station of the Paris Evangelical Society. That event was the meeting of a missionary conference, where forty missionaries, representing different churches, met and for two days dwelt in the atmosphere of brotherly love, telling their experiences and planning for the enlargement of God's work in South Africa. Fifteen years ago, not more than thirty white men were known to have visited these regions.

This quadrennium will be made especially historic by the Africa Diamond Jubilee, which is to be celebrated during the year 1909, when the Church will be asked to raise at least \$300,000 for the strengthening of our present centers on the continent, and the enlargement of the work in the regions beyond. Our six fields, in East, West, and North Africa, include about half a million square miles. In this territory there are fully fifteen million native heathens or Mohammedans, who will probably never have the gospel of Jesus given to them or their children unless by the Methodist Episcopal Church.

In this jubilee the Woman's Foreign Missionary Society will have its important part, and the work in Africa of that society will be greatly strengthened and enlarged. It is seventy-five years since the Methodist Episcopal Church sent out its first Foreign Missionary, Melville D. Cox, and he went to Liberia, in Africa. This historic event, and the marvelous opening up of the continent to the gospel, the permanent success already achieved, and the imperative calls for the enlargement of the work, have so impressed the General Committee of the Board of Foreign Missions that they have set apart the year 1909 as Diamond Jubilee Year for Africa. A commission is being organized, and preliminary work done in the preparation of literature and other information for the whole Church. It will be a great year for Africa. The Church will be inspired to larger giving, based upon the increased intelligence concerning that continent and its people, and funds will be provided, through special gifts, by which the work will be greatly advanced.

Two things call for special thanksgiving to God at the beginning of the quadrennium. One is, that our work among the native heathens at all centers was never so prosperous or growing so rapidly. Our laborers are far too few, and the cases are many where men and women, overwhelmed with responsibilities, are in danger of falling at their posts, or coming home broken down from overwork. But the work grows at the centers, and on every hand there are peoples and tribes calling, with outstretched hands, for native pastor-teachers.

A letter just received from District Superintendent Wodehouse tells of several centers within one hundred miles of Umtali, where are from ten thousand to thirty thousand who are without a Christian teacher, and from which appeals are coming, from native kings and their people, asking for the gospel. In that center alone I could use ten men and their wives, and it is not too much to say that within five years they could have from five to ten thousand

(Continued on Page Ten.)

Appealing to God

BY C. H. WETTERBE.

There are times when people who believe that there is a God in heaven who rules over all men and things, will appeal to Him with the greatest earnestness, quite beyond their ordinary habit. Perhaps the most of the time they are indifferent towards God, and hence do not frequently pray. It is a mean way to treat God, and if He were just like human beings, He would not hear those who appeal to Him only when they are in serious trouble. It is most gracious in Him when He does give heed to appeals for help from such ones. When Jehoshaphat was King of Judah a very large army from Syria invaded his country, causing the King to be in great fear. It is said that he then "set himself to seek unto the Lord." It is also said that the people of Judah "gathered themselves together to seek help of the Lord." Then the King and his people met in the house of the Lord, and he prayed most earnestly. Here is a part of that recorded prayer: "O Lord, the God of our fathers, art not thou God in heaven? And art not thou ruler over all the kingdoms of the nations? And in thine hand is power and might, so that none is able to withstand thee. Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, forever?" Here is another part: "O our God, wilt thou not judge them? For we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee." That was an appeal of conscious helplessness to God. Jehoshaphat felt that he and his people had no might in themselves. That was a good condition to be in. There is no pleading of personal merit. There is no asserting of personal goodness. As weak, helpless and unworthy people, they appealed to the God of all power and grace, and that prayer was gloriously answered. That

THE CHRISTIAN LIFE

Give Christ the Best

Christ wants the best. He in far-off ages
Once claimed the firstling of the flock, the bluest of
the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talent at
His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and
peace,
And in His service, as we're growing stronger,
The calls of grand achievements still increase;
The richest gifts for us on earth, or in the heaven
above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—Selected.

A Peaceful Spirit Gives Health

Here is some good advice given by a beautiful
woman to a girl admirer who asked her for her re-
cipe for remaining "such an evergreen":

"Never work on till you are seemingly at your
last gasp, whether at your business or your pleasure,
but rest as you go along. If you forego rest until
your work is done, the chances are that you will
then be too tired to take it. Get all the beauty-sleep
you can. Remember that late hours are fatal to
good looks and health, and don't commit the folly of
working far into the night, and then wondering why
your work is not well done and you feel so good for
nothing the next day.

"Shield your nerves, and don't let them become
too sensitive. Make yourself take life calmly. If you
lose a train, don't pace the platform wildly, but in-
quire when the next train comes in and sit down
calmly to wait for it. That's just what most women
don't do; they sit down, perhaps, but they tap the
floor with their feet, clench and unclench their hands,
and are apparently in a fever heat of excitement over
the arrival of every train that comes in, even though
they have been assured that theirs is not due for an-
other half hour. That half hour of waiting means
to them a frightful wear and tear of nerves, and
they are practically weeks older for it. Try to cul-
tivate calmness; but if you cannot do that all at once,
you can keep your face still."—London Family.

"Character"

BY THE REV. T. T. MUNGER.

Character requires a still air. There may be
storm and upheaval around, but there must be peace
within for the soul to thrive. But anxiety is the
reverse of peace. It teases the mind with questions
it cannot answer; it broods over possible evils; it
peoples the future with dark shapes; it frets the sen-
sibilities with worrying conjecture. It spoils the
present by loading it with the evil of to-morrow. Its
tendency is, by dwelling on evil, to make us coward-
ly and selfish. Character cannot grow in such an
atmosphere. Hence, as a matter of fact, we seldom
find any great height and sweetness of character in
an anxious-minded person, for the simple reason that
it has no chance to grow; all the forces go in other
directions. But when one in wise and righteous
ways has learned to trust in God, and so has come
into peace, then the seeds of all grace and beauty
spring up, and spread out their leaves in the calm,
warm air, and blossom out into full beauty, fed
from beneath and above. It was to secure such at-
mosphere, for an end so eternally important as this,
that Christ spoke these words: "Take no thought."
Oh, how wise the teaching! How blessed to be able
to receive it!—In *Central Christian Advocate*.

The Father's Home

There is a story of a little fellow stolen away
from a beautiful home, when a child, by a chimney-
sweep, and condemned to follow his trade. Thence-
forth the boy climbed through soot and grime, wan-
dered through dark passages without end, and sank
into a common drudge. Yet all the while, through
his mind floated broken visions of the home he had
left, with its charm and beauty; and faces, indistinct
though sad, seemed looking for him wherever he
went. One day, after his toil in the chimney, he
flung himself down in a room of the house and fell
asleep. When he awoke, a kindly face was bending
over him, a kindly voice drew from him the story
of his wandering, pieced together his broken recol-
lections; and he was finally restored to his home and
to those who loved him! And so have we all been
drawn away from our Father's house, by the cares
and toils of earth; but visions of our high origin and
estate still flit through our minds in all our wander-
ings; and the church comes to us to restore com-
pletely in mind and heart the half-forgotten relation-
ship. In the grime of our toil and the distraction
of our wanderings, we are still sons of the living
God!—Rev. Dr. M. D. Shutter.

The Way of Holiness

Paul set the standard of Christianity so high that
he must have caused even the boldest to hesitate to
accept it as practical. "Seek those things which are
above, where Christ sitteth on the right hand of
God." Reach out for the very highest, for compan-
ionship with God himself. He meant it in all seri-
ousness, and He did not think that a man had time
to stop and boast till he reached the goal. No doubt
there were many light-minded people then, as now,
who were not only ready to attempt such things
cheerfully, but who, after an effort which resulted in
but little to themselves and nothing at all for any
one else, were ready to announce their victory, to
boast their Christlikeness, and to pronounce upon
themselves the final "Well done!" with as much as-
surance as if God had given them the task of judg-
ing themselves. There is not much to say to such
people, but to those who are serious in their desire
to walk the way of holiness, Paul is an excellent
guide. His directions to those who have "risen with
Christ" contrast strangely with our fancies. What
are they? "Wives, obey your husbands"; "Hus-
bands, love your wives"; "Servants, obey your mas-
ters." He has not forgotten his subject, and wan-
dered off into a general discussion of social relations;
he is saying that only he who has been faithful in
the things of this life will ever be trusted with the
eternal things. No man can be a bad husband and
at the same time a good Christian. This life, with
its work and its duties, is the only path to heaven
we know.

No man can pray himself into righteousness, be-
cause righteousness implies something much more
than prayer, or even divine grace given in answer to
prayer. God's grace becomes our righteousness only
as we use it in serving Him, and the very first ser-
vice that He requires of every man is that he should
discharge faithfully the duties which life brings him.
—Nashville Christian Advocate.

A Prayer

I do not crave, my Lord, freedom from care
(This cannot be),
I only seek my burden well to bear—
And follow Thee.

I do not seek, my Lord, freedom from toil
(This should not be),
I only ask my labors not to spoil—
And follow Thee.

I do not wish, my Lord, release from pain
(This may not be),
I only crave my soul's health to maintain—
And follow Thee.

I do ask, blessed Lord, when life's tale's told
(This soon may be),
My sin-freed tread nightless streets of gold—
And follow Thee.

—Seth Russell Downie, in *The Examiner*.

The Battle of Life

I must be strong of soul and stanch of heart,
No matter what the odds;
The long day's sturdy struggle is my part—
The far result is God's.

Not mine to wet the page of yesterday
With unavailing tears,
Nor strive to clear the mystery of a way
Far leading through the years.

Mine just to meet and conquer, hour by hour,
The thing that men call "Fate;"
Going from strength to strength, from power to power,
Rising from state to state:

Fighting, face starward, through the changing wars
With which a world is rife,
So that my soul may borrow from the stars
Courage, and light, and life:

Cleaving the shadows with unswerving faith,
So I may move aright;
Down to the valley of the shade of death
Walking a path of light:

Till at last, weary, I touch the goal,
And know the journey blest;
Ready, though stanch of heart and strong of soul
Aye, ready—for my rest!

—Nancy Byrd Turner.

The Church Not Built With Hands

I am afraid you may not consider it an altogether
substantial concern. It has to be seen in a certain
way, under certain conditions. Some people never
see it at all. You must understand, this is no dead
pile of stones and unmeaning timber. *It is a living
thing.* When you enter it you hear a sound—a
sound as of some mighty poem chanted. Listen
long enough, and you will learn that it is made up
of the beating of human hearts, of the nameless
music of men's souls—that is, if you have ears. If
you have eyes you will presently see the Church it-
self—a looming mystery of many shapes and shad-
ows, leaping sheer from floor to dome. The work
of no ordinary builder! The pillars of it go up like
the brawny trunks of heroes: the sweet human flesh
of men and women is molded about its bulwarks,
strong, impregnable; the faces of little children laugh
out from every corner-stone: the terrible spans and
arches of it are the joined hands of comrades; and
up in the heights and spaces there are inscribed the
numberless musings of all the dreamers of the world.
It is yet building—building and being built upon.
Sometimes the work goes forward in deep darkness:
sometimes in blinding light: now beneath the bur-
den of unutterable anguish: now to the tune of a
great laughter and heroic shoutings like the cry of
thunder. Sometimes in the silence of the night-time
one may hear the tiny hammerings of the comrades
at work up in the dome—the comrades that have
climbed on ahead.—From "The Servant in the
House," by Charles Rann Kennedy.

In one of her letters Miss Havergal writes: "The
bits of wayside work are very sweet. Perhaps the
odd bits, when all is done, will really come to more
than the seemingly greater pieces!—the chance con-
versations with rich and poor, the seed sown in odd
five minutes, even the *tables d'hôte* for me and the
rides and friends' tables for you." This simple,
colorless way of doing good is worth considering.
We clamor for large opportunities, which are rare-
ly, if ever, granted, missing meanwhile the little
openings of daily life. This doing good in a small
way at every opportunity makes many rich who
could never have figured on the muster-roll of heroes
or shone in the glorious army of martyrs. "No day
without its line," was the canon of the great painter
of antiquity; and thus, one by one, his masterpieces
came to perfection. Let our motto be: "No day
without its helpful word and deed, however obscure
our sphere"; and we, too, in the kingdom of souls
shall turn out masterpieces which no artist in marble
or color may rival.—Dr. W. L. Watkinson, in
"Frugality in the Spiritual Life."

HOME AND YOUNG PEOPLE

Cradle-Songs

BY GEORGE BANCROFT GRIFFITH

Our young folks will be glad to see the following specimens of German, Danish, Polish and early American cradle-songs.

The most popular of German lullabies is a truly Teutonic mixture of piety, wonder-lore and homeliness. Wagner has introduced the music to which it is sung in his "Siegfried Idyl." An English writer thanks a little Heidelberg friend for the text, which we have transcribed:

"Sleep, baby, sleep;
Your father tends the sheep;
Your mother shakes the branches small,
Whence happy dreams in showers fall;
Sleep, baby, sleep.

"Sleep, baby, sleep;
The sky is full of sheep;
The stars the lambs of heaven are,
For whom the shepherd moon doth care;
Sleep, baby, sleep.

"Sleep, baby, sleep;
The Christ-child owns His sheep;
He is himself the Lamb of God;
The world to save, to death He trod;
Sleep, baby, sleep."

In Denmark children are sung to sleep with a cradle-hymn which is believed to be very old. It has seven stanzas, of which the first runs:

"Sleep sweetly, little child; lie quiet and still; as sweetly sleep as the birds in the woods, as the flowers in the meadow. God the Father has said, 'Angels stand on watch where mine, the little ones, are in bed.'"

We once had the privilege of hearing a young Danish mother croon a part of this cradle-hymn to her baby boy in Portland, Maine.

Here is the even-song of Polish children, from a youthful correspondent at Warsaw:

"The stars shine forth from the blue sky!
How great and wondrous is God's might!
Shine, stars, through all eternity,
His witness in the night.

"O Lord, Thy tired children keep;
Keep us who know and feel Thy might;
Turn thine eye on us as we sleep,
O stars, good-night, good-night.

"Shine, stars, God's sentinels on high,
Proclaimers of His power and might;
May all things evil from us fly—
O stars, good-night, good-night."

Fifty years ago there were few boys or girls in this country who had not heard the nursery rhyme sung by their mother when rocking the cradle:

"Lullaby, baby, on the tree-top;
When the wind blows the cradle will rock;
When the bough breaks the cradle will fall,
And down come cradle and baby and all."

But how many children of to-day know the origin of the simple lines?

We have the following account from the records of the Boston Historical Society: Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field where the Indian women were picking strawberries. Several of these women, or squaws as they are still called, had papooses—that is, babies—and having no cradles, they had them tied up in Indian fashion, and hung from the limbs of the surrounding trees. Sure enough, "when the wind blew these cradles would rock." A young man of the party, observing this, peeled off a piece of bark, and wrote the above lines, which, it is believed, is the first poetry written in America.

East Lempster, N. H.

School Days

Lord, let me make this rule,
To think of life as school.
And try my best
To stand each test,
And do my work,
And nothing shirk.

Should someone else outshine
This dullard head of mine,
Should I be sad?
I will be glad.
To do my best
Is Thy behest.

If weary with my book
I cast a wistful look
Where posies grow,
O, let me know
That flowers within
Are best to win.

These lessons Thou dost give
To teach me how to live,
To do, to bear,
To get and share,
To work and play
And trust away.

What though I may not ask,
To choose my daily task?
Thou hast decreed
To meet my need.
What pleases thee,
That shall please me.

—Maltbie D. Babcock

Rate Yourself Higher

A soldier once took a message to Napoleon in such great haste that the horse he rode dropped dead before he delivered the paper. Napoleon dictated his answer, and, handing it to the messenger, ordered him to mount his own horse and deliver it with all possible speed.

The messenger looked at the magnificent animal, with its superb trappings, and said: "Nay, general, but this is too gorgeous, too magnificent for a common soldier."

Napoleon said: "Nothing is too good or too magnificent for a French soldier."

The world is full of people like this poor French soldier, who think that what others have is too good for them; that it does not fit their humble condition; that they are not expected to have as good things as those who are "more favored." They do not realize how they weaken themselves by this mental attitude of self-deprecation or self-effacement. They do not claim enough, do not demand enough of themselves.

You will never become a giant if you only make a pigmy's claim for yourself, if you only expect a pigmy's part. There is no law which will cause a pigmy's thinking to produce a giant. The statue follows the model.—In *The Epworth Herald*.

Good for Fits

For a fit of passion: Walk out in the open air; you may speak your mind to the winds without hurting anyone, or proclaiming yourself a simpleton.

For a fit of idleness: Count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next and work like a beaver.

For a fit of extravagance and folly: Go to the workhouse or speak to the inmates of a jail, and you will be convinced—

"Who makes his bed of briar and thorn,
Must be content to lie forlorn."

For a fit of despondency: Look on the good things God has given you in this world, and to those He has promised to His followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks

for a flower may return to his house with one blooming in his bosom.

For all fits of doubt, perplexity, and fear: Whether they respect the body or the mind, whether they are a load to the shoulders, the head, or the heart, the following cure may be relied on, for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee."—*Lutehran Observer*.

Good Rules

We think every boy and girl will find helpful the following rules, which have been adopted by the Children's Guild of Courtesy in connection with the London County Council schools. Many of the other schools in London and vicinity have followed the example of this guild, with good results:

COURTESY TO YOURSELF

Be honest, truthful, and pure.
Do not use bad language.
Keep your face and hands clean, and your clothes and boots brushed and neat.
Keep out of bad company.

COURTESY AT HOME

Help your parents as much as you can.
Be kind to your brothers and sisters.
Do not be selfish, but share all your good things.
Do your best to please your parents.

COURTESY AT SCHOOL

Be respectful to your teachers, and help them as much as you can.
Observe the school rules.
Do not copy.
Do not cut the desks or write in the reading books.
Never let another be punished in mistake for yourself; this is cowardly.

COURTESY AT PLAY

Do not cheat at games.
Do not bully.
Be pleasant and not quarrelsome.
Do not jeer at or call your schoolmates by names which they do not like.

COURTESY IN THE STREET

Salute your ministers, teachers, and acquaintances when you meet them, who will salute you in return.
Do not push or run against people.
Do not chalk on walls, doors, or gates.
Do not annoy shopkeepers by loitering at their shop doors or gates.
Do not throw stones or destroy property.
Do not throw orange peel or make slides on the pavement; this often results in dangerous accidents.
Do not make fun of old or crippled people.
Be particularly courteous to strangers or foreigners.

COURTESY EVERYWHERE

Remember to say "Please" and "Thank you."
Always mind your own business.
Before entering a room it is often courteous to knock at the door; do not forget to close it after you.
Always show care, pity, and consideration for animals and birds.
Never be rude to anybody, whether older or younger, richer or poorer than yourself.
Always show attention to older people and strangers, by opening the door for them, bringing them what they require (hat, chair, etc.), giving up your seat for them if necessary.
Never interrupt when a person is speaking.
Be tidy.
Be punctual.—Selected.

"I believe To-day is better than Yesterday, and that To-morrow will be better than To-day."

INTERNATIONAL LESSON

Fourth Quarter.—Lesson VIII—November 22, 1908.—

Title: "Solomon Anointed King."—(I. Kings 1:1-2; 12).—Golden Text: "Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind."—(I. Chron. 28:9).—Hymn No. 402.

(Verses 32-40, 50-53 only are printed.)

DAILY HOME READINGS.

November 16, Monday—I. Kings 1:5-27.
 " 17, Tuesday—I. Kings 1:28-40.
 " 18, Wednesday—I. Kings 1:40-53.
 " 19, Thursday—I. Kings 2:1-12.
 " 20, Friday—Psalm 72.
 " 21, Saturday—I. Chron. 29:10-22.
 " 22, Sunday—I. Chron. 29:23-30.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Say what you may about the Jew, there is one thing that stands out to his everlasting credit: He always believed in a true and living God. No matter where he was, nor where you find him now, God was and is to him a reality. He believed in an ever-present God, and that he was interested in the affairs of men, especially in his. It therefore became his duty and his pleasure to serve and worship this God. The consciousness of God in the soul led him to a conception of the ideal life. This ideal consisted in obedience to the Divine law, not only in matters spiritual, but also in the ordinary everyday affairs of life. The service of God to him was of the highest and greatest value and was, therefore, rendered, not grudgingly nor of necessity, but cheerfully and freely. Failing to thus serve God would, he believed, result in the withdrawal of the Divine favor. Hence it was that David charged Solomon so earnestly, saying, "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind." He wanted his son, his successor upon the throne of Israel, to have, not only a theoretical, but an experimental knowledge also, of the God of his fathers and to walk in His ways. Thus knowing and serving God, the nation over which he was to rule as king would prosper. He was right. Without a knowledge of the Eternal there can be no true happiness, no lasting prosperity. He who would be happy, who would possess a peaceful mind, who would prosper along all lines, must have a personal knowledge of God's presence in the soul. To know God and Jesus Christ as the Saviour of the world is life eternal. Without this knowledge there can be nothing but darkness and misery in this life, and woe indescribable in the world to come.

We now come to the close of King David's reign. These last years were stirring enough. Instead of being spent in quietness and peace, they were spent in anxiety and in the settlement of petty jealousies and consequent rebellions. The rebellion of Absalom had hardly come to an end ere another, led by Sheba, was brought about. After this had been quelled a terrible pestilence broke out all over the land, resulting in the death of thousands of the people. This having passed away, the king finds himself in the midst of another attempt on the part of Adonijah, one of his sons, to secure succession to the throne. But this attempt was to meet with failure. The party at court favored Solomon, and being headed by Nathan the prophet, and Zadok the priest, succeeded in having David designate him as his successor. It is at this point that our lesson begins.

LIGHT ON THE TEXT.

32. *And King David said.* After the conversation that had taken place between him and Bath-Sheba. *Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoida.* These were the three highest representatives at court. The first represented the priestly element, the second the prophetic, or God, and the third, the military class. As a combination they would show the people that what they did had the sanction of the king. *And they came before the king.* Responded to his call.

33. *The king also said unto them.* Spoke unto them thus. *Take with you the servants of your*

lord. The royal body-guard. *And cause Solomon my son to ride upon mine own mule.* It was death to anyone to ride upon the king's mule without his permission. Knowing this to be true, it would be evident to the people that all that was being done was known to and had the royal approval. *And bring him down to Gibon.* This place was near the place where Adonijah was proclaiming himself king.

34. *And let Zadok the priest and Nathan the prophet anoint him there.* This anointing was considered necessary to induction to the kingly office and was regarded as rendering the person anointed sacred. *King over Israel.* Not only king over my own tribe, but over all Israel. *And blow ye with the trumpet.* Make public proclamation that Solomon is king. *And say, God save King Solomon.* "Long live" King Solomon.

35. *Then shall ye come up after him.* Follow him back into the city. *That he may come and sit upon my throne.* On his return he would abdicate in his favor. *And he shall be king in my stead.* He shall reign in my place. *And I have appointed him to be ruler over Israel and over Judah.* I have chosen him as "prince." Solomon reigned about six months as co-regent.

36. In this verse Benaiah gives his consent to the wishes of the king by saying *Amen*, "so let it be."

37. Having approved the wishes of David, Benaiah expresses the hope that as God had been with him, he would also be with Solomon, and that the throne, or reign, of Solomon might be greater than was that of his.

38. This verse tells us that, in obedience to the command received, the three special representatives, together with the *Cherethites and Pelethites*, David's body-guard of six hundred, took Solomon and, placing him upon the king's mule, carried him down to Gibon and performed the service required of them.

39. *Zadok the priest took a horn of oil out of the tabernacle.* This anointing was performed by the High Priest with a horn of sacred oil from the tabernacle at Gibon, of which he was special guardian. It was intended to symbolize the outpouring of the Divine Spirit and the endowment of a special

fitness for the duties involved in the kingship. *And they blew the trumpet.* Made announcement of what they had done. *And all the people said, God save King Solomon.* Gave their approval and wished the new king long life.

40. *And all the people came up after him.* Those who followed him down to Gibon returned with him to the city. *And the people piped with pipes, and rejoiced with great joy.* Made merry with instruments of music and rejoiced that a successor had been appointed unto the king. *So that all the earth rent with the sound of them.* An excusable exaggeration of the great delight the people experienced in having Solomon ascend the throne. It might also be intended to show the popularity of the young king with the populace.

50. *And Adonijah feared because of Solomon.* Having laid claim to the throne, and having entered into a conspiracy to obtain it, it was but natural that he should, in hearing of what had taken place, be fearful. Moreover, it was a custom in those days for a new king to put to death all rival claimants for the throne as the only method of safety. *And arose.* Left the place where he was. *And went and caught hold of the horns of the altar.* This he considered his only place of safety, for it was considered sacrilegious in those days to slay one in a sanctuary.

51. *And it was told Solomon.* Information as to his whereabouts and what he had done was carried to the newly consecrated king. *Let King Solomon swear unto me to-day that he will not slay his servant with the sword.* Though importuned to leave his place of refuge, he refused to do so until receiving a sworn assurance from the king that no harm should befall him.

52. *And Solomon said.* Replied to those who brought him Adonijah's answer. *If he will shew himself a worthy man.* The king is willing to pardon him, but conditions it on his future good behavior. *There shall not a hair of him fall to the earth.* Not the slightest harm shall befall him. *But if wickedness shall be found in him.* If he shall depart from doing what is right. *He shall die.* Shall pay the penalty thereof with his life.

53. *So King Solomon sent, and they brought him down from the altar.* Sends him the assurance he asked for and the conditions upon which it was based, with the result that he leaves his place of refuge. *And he came and bowed himself to worship King Solomon.* Made obeisance and acknowledged him as king. *Go to thine house.* Return unto your home.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

November 22:

Controlled by the Spirit of God

(Rom. 8:5-11; Col. 1:9.)

BY REESE BOWMAN KESTER.

The Theme and the Scripture.

Rom. 8:5-11. This scripture concerns the two natures of man, the fleshly and the spiritual. Each of these is subject to a "law," a course of action. There is a "law" of sin and a "law" of spirit. Each "law" has its own conclusion. The "law" of the flesh, or sin, concludes in death. In this instance "death" does not signify physical wreck, but complete moral undoing. The "law" of the spirit, or life, concludes not in mere continued physical existence, but in the largest possible expression of the human soul.

The spiritual nature not only has its own inherent power, impelling men to follow the best bent of their being, but it is reinforced by God himself. For this reason the very weakest of men may obtain complete victory in the struggle between the flesh and the spirit.

Col. 1:9. This is a prayer for the cultivation of the spiritual life. The spiritual life is not a matter of chance. It may be nurtured and matured. It is something in which God himself is interested. God imparts himself. He is infectious. He imparts His health and power to His struggling children. He may be had for the asking. The most spiritual

person this world has known was Jesus Christ, and He was a man of prayer.

The Meaning of the Theme.

Every man has two natures. Between them there is conflict, until at the last the man is under the control of one or the other. The conflict begins early in life and continues in many instances until life's last day.

In multitudes of persons there does not seem to be much conflict, because either the fleshly or the spiritual nature is in complete control. Accordingly, men are earthly, sensual, or bestial if the "law" of the flesh rules them, or they are Christlike in their words and deeds if the "law" of the spirit dominates them.

Often this conflict is sharp and even terrible. Paul, who wrote these scriptures, found the struggle fearful almost beyond words. (See Rom. 7:25.) Fortunately for weak mortals, God supplements human striving when it seeks to become Godlike and to conform to God's holy law.

Let none despair. He may conquer all of his lower appetites and unholy ambitions. God never meant that any man should fail to come to his very best self. The conflict may be severe, but God will bring every candid soul to the life God intended him to have. *None needs to fail.*

Prayer in the Meeting.

Pray not for the better but the best life.

Pray for the mastery over things even good in

themselves. Land, cattle, marriage—all these are good; but a man once put these things before his high calling of God, and lost his greatest opportunity.

Pray for clear discernment between things fleshly and things spiritual. Often motives are sadly mixed. Pray that God may impart His Spirit to your own.

Pray that the spiritual nature may be vigorous and valorous. Often spirituality is misconceived as something vapory and effeminate.

Ways of Taking Part.

Let there be ten prayers, not exceeding three sentences in length. Let the first five be praise prayers. End with the ascription in unison, "Glory be to the Father, and to the Son," etc. Emphasize the

praise. There is too much asking and too little talking with God for His own sake. A four-year-old, who was in the habit of going to his father's study for pencils and pennies, one day knocked for admission. When his father asked what he wanted, the laddie said: "I don't want *anything*; I des want *you*." Then let there be five prayers of petition, closing with the Lord's Prayer in unison.

Ask each one to mention one character from either the Old Testament or the New Testament who may be regarded as a spiritual person. No matter if the same name is given by more than one. After the entire list has been mentioned, let the leader ask the person who named Joseph or Martha or others why he considers such a person spiritual. The answers will reflect a many-sided view of the spiritual life.—From "Notes on the Epworth League Devotional Meeting Topics."

The East Tennessee Conference

The East Tennessee Conference convened for its 29th session in Chattanooga, Tennessee, October 22, 1908. Chattanooga is one of the most flourishing, progressive and ambitious cities in the state. It is beautifully situated on the Tennessee river, underneath the Lookout Mountains. Around about this city are scenes of some of the most notable battles of the Civil War. Here are the Lookout Mountains, Orchard Knob, Missionary Ridge, Chickamauga, and other points scarcely less famous. All through the city are bronze tablets which mark out important points and give interesting historical data concerning some phase of the battles around Chattanooga.

The sessions of the conference were held in the spacious and well-appointed auditorium of Wiley Memorial Church, Rev. J. W. Tate, pastor. Bishop W. F. Anderson, of Chattanooga, presided. The routine business of the conference was transacted with promptness and precision. The administration of Bishop Anderson was brotherly, helpful and inspiring. There was nothing in his method of procedure to indicate that he was new at the business. It was evident to the most superficial observer that he had won the hearts of his brethren. There was in the customary invitation to preside at the next session of the conference a feeling of sincerity not always apparent in such formal invitations.

Even the visiting ministers of other denominations were heard to speak very complimentary of the sympathy and kindness of the Bishop. There were several inspiring scenes to occur during the conference. One was when the conference, after hearing statements from W. R. Marhurry and J. W. Tate, under the enthusiastic leadership of Bishop Anderson, came to the rescue of our second church in Chattanooga, Grace Memorial—which was heavily in debt and on the point of being sold—and raised one hundred dollars. This had been a hard year with many of the pastors; but they nobly responded to the earnest call of Bishop Anderson. Another was when the conference on motions of W. E. Wright and J. S. Hill pledged itself to raise \$100 within the next thirty days for the fitting up of a room in the SOUTHWESTERN Building.

The conference had been called a week earlier on very short notice. This had greatly hindered the brethren in raising their full benevolences and also in raising their full salaries; but despite this fact, benevolences were reported in advance of the previous year.

The presence of Bishop Anderson and his interesting talks at the morning devotional services were helpful, and greatly enjoyed by the brethren. It seems to have been the prevailing opinion among the members of the conference to regard this twenty-ninth session as being one of the most satisfactory in the history of the conference. All were delighted with the beautiful hospitality of the citizens of Chattanooga and the thoughtful care given the comfort of each visitor by the conference host, J. W. Tate.

ORGANIZATION

After the calling of the roll, the Bishop, assisted by the district superintendents and pastors in charge administered the sacrament of the Lord's Supper. The organization of the conference was effected as follows: A. Davis was unanimously elected secretary; I. L. Johnson, E. H. Forrest were named as his assistants. J. W. Tate was elected statistical secretary without opposition; his assistants were J. A. Sanders, F. A. Hatcher and J. W. Manning. R. D. Washington was elected treasurer by acclamation;

C. H. Pettis, E. A. Long and G. J. Hedrick were his assistants.

BUSINESS

The characters of District Superintendents, J. A. Pickett, E. J. Cox, W. A. Webber, I. R. Hill and Leroy Diggs passed and they presented their reports.

The following addresses of welcome were delivered: E. L. Gordon, for the church; Prof. J. W. Hill, principal of the city schools, for the citizens; C. E. Tucker, of the Presbyterian church, for the city ministry; J. A. Patten, for Methodism; President Race of the University of Chattanooga, for the Mayor. These addresses had been well prepared and were delivered with an earnestness which left no doubt in the minds of the brethren of the sincerity of the welcome extended. J. A. Pickett responded in suitable words. Dr. Wilbur N. Mason, pastor of the First Methodist Episcopal Church, Chattanooga and Mr. E. E. Buckman, of Wilkesbarre, Pa., also addressed the conference.

The Book Concern dividend to the conference amounted to four hundred-fifty-seven dollars, an increase over last year. Twenty-two dollars was also received from the Chartered fund.

Bishop Anderson opened the Statistical session, but being called away, invited Dr. Mason to preside. The business of the conference was so arranged that all of the official visitors had ample opportunity to present their claims in open conference. The following church officials were presented and delivered addresses: Drs. M. C. B. Mason, O. S. Baketel, C. C. Jacobs, I. C. Penn, J. P. Wragg, I. L. Thomas and M. S. Davage.

Received on trial: Andrew J. Hughes, Silas S. Priest, P. S. Scruggs, C. F. Tipton, Edward B. Davis. Admitted into full connection: E. A. Long, W. R. Marhurry and R. E. Kilby. Ordained deacons: Edward R. Tankins, Noah M. Black, Edward B. Davis. Ordained elders: W. R. Burger, H. G. Harrison.

After a spirited contest, Bluefield, W. Va., was chosen as the seat of the next conference.

Sunday was a great day. Members of the conference were invited to fill the pulpits of most of the city churches. Wiley Auditorium was filled to overflowing to hear Bishop Anderson. In fact, the great crowd in attendance could not be accommodated. Many were turned away. The Bishop's sermon greatly uplifted the souls of those who were privileged to hear him.

ANNIVERSARIES

On Wednesday night Dr. I. G. Penn presented the claims of the Epworth League. His address was well received. Rev. Leroy Diggs presided at the meeting. On Thursday night a large crowd was present to hear Dr. Mason who delivered his famous lecture, "Africa in America and Africa beyond the Seas!" On Friday night occurred the joint anniversaries of the Board of Sunday Schools and Home Missions and Church Extension. Dr. C. C. Jacobs delivered a thoughtful address in the interest of the Board of Sunday schools. Dr. I. L. Thomas spoke with his accustomed zeal in behalf of the Board of Home Missions and Church Extension. M. S. Davage presided. Saturday night occurred the joint anniversaries of Morristown Normal and Industrial College and the SOUTHWESTERN CHRISTIAN ADVOCATE. The latter anniversary came in through the kindness of the pastor and Dr. J. S. Hill. Dr. Hill had different members of the conference to speak

who had formerly been students. They spoke of what the school had done for them in a clear and convincing manner. Dr. Hill also showed the progress the school was making and the great work being accomplished. Quite a large number of subscriptions were secured for the SOUTHWESTERN. W. T. Marley presided.

NOTES

Rev. A. Davis made an efficient secretary.

The choir, under the direction of Mrs. J. W. Tate, organist, rendered excellent music. She was ably assisted by Mr. G. W. Franklin, cornetist. Mr. Franklin is one of the leading business men of the city.

W. T. Marley is the new district superintendent. He will preside over the destiny of the Welch Mission district.

The East Tennessee conference grew enthusiastic over the Southwestern Building Fund. Some cash was reported; \$100 to follow within thirty days.

The way in which Bishop Anderson took upon his heart the burden of the struggling Grace Memorial church greatly endeared him to the hearts of the brethren.

On Sunday morning the members of the First Methodist Episcopal Church sent a beautiful bouquet to be presented to Bishop Anderson. J. W. Tate made the presentation speech.

The members of Grace Memorial, Stanley Chapel, Hill City and other neighboring churches rendered great assistance in caring for the conference.

The members of Grace Memorial, Stanley Chapel, industry of Chattanooga and who is often referred to as the princely layman, visited the conference and delivered a plain, earnest talk which made a deep impression upon his hearers.

Rev. C. J. Hedrick was taken suddenly ill on the closing day of the conference. When his condition was made known his brethren in less time than it takes to tell from the scanty means gave more than twenty-five dollars to help bear his expense. Bishop Anderson led in fervent prayer for his recovery.

Despite the panic and the fact that the conference was suddenly called a week earlier, the East Tennessee conference reported more than twice as many subscriptions to the SOUTHWESTERN as were reported last year. The conference also set up a new standard relative to its members paying their own subscriptions. A larger per cent of the ministers than in any other conference that it has been the privilege of the writer to attend. Nearly every

Appointments appeared in issue of October 29.

M. S. D.

Editor SOUTHWESTERN CHRISTIAN ADVOCATE:

I noticed in a recent number of your excellent paper an article credited to Ella Wheeler Wilcox, in which the statement is made that "Five hundred years before Christ Buddha said 'Do unto others as you would that they should do unto you.'" It looks to me very much like an attempt on the part of the writer to give Buddha glory which belongs to the Lord Jesus, especially as, to the best of my knowledge and belief, it is not true. According to the best authorities I have been able to find, what Buddha said was: "Do not do to others what you would not have them do to you." I know that some people say "It amounts to the same thing." But it does not. The two principles are as far apart as the antipodes. The precept of Jesus is positive: "Do unto others." That of Buddha is negative: "Do not unto others." The Christian principle is active benevolence, the continued doing of good to all people, everywhere, all the time. The Buddhistic injunction may co-exist with utter indifference to the welfare of everybody.

There is another marvelous difference in the two teachers. Buddha teaches that life is the greatest evil, and the goal of all his disciples is "Nirvana," extinction of being. Jesus said: "I am come that they may have life, and may have it abundantly." The difference between the two is as wide as the distance between eternal life and everlasting nothingness.

Yours most truly,

J. O. THOMPSON.

St. Petersburg, Fla.

Thank God that to lofty altitudes of personal character the steep, sure road is open to us all. The many may not know it on earth, but the saints will see in heaven if we are steadily climbing by the path where One patiently leads whose disciples we desire to be.—Frances E. Willard.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

The Building Fund increases surely but slowly. If there were sufficient time to wait there is no doubt but that the desired amount would finally be raised by the brethren. But the fact is, the time is short. Work ought to begin within the next few days; therefore, we appeal to the pastors to act now. Become enthused over the fact that the SOUTHWESTERN is at last to have a home which is to be a credit to our membership and to the Church. Arouse your members so that they may have a working interest in this cause. We are not asking that any one should raise a great amount; but only that each should do his best.

Previously reported	\$452.80
J. F. Marshall, Union Chapel, City.....	5.00
C. Barnes, Mt. Zion Charge, La.	3.00
C. L. Clorie, Jacksonville, Fla.	1.00
D. E. Thomas, Bethune, S. C.	1.50
W. H. Redfield, Florence, S. C.	1.00
J. T. M. Willis, Kellyton, Ala.	2.00

\$466.30

MORE THAN OUR SHARE

Surely the Negro of this country has sins enough of his own to bear without his burden being made all the heavier by white men blackening their faces and thereby laying crimes at the door of the already overburdened Negro. According to the Associated Press dispatch in Georgia recently a young white woman was allured from her home by a forged note brought by a supposed Negro woman, who really turned out to be a white man blackened, dressed as a woman. Of course, when the community first heard of the attack upon the young woman it was stirred. "It is the crime of a Negro," they said. And an effort was made to find the Negro who committed the crime. Murder will out; at least it does sometimes. And in this case the facts came to light clearly exonerating every Negro of the charge and proving, what is often alleged, that at least a small per cent of the crimes charged against the Negroes in the South are in fact the crimes of white men whose faces are blackened. This was the case in this instance. The criminal instead of being a black burly brute was a young white man of high social standing. It seems to be the irony of fate that the poor Negro must thus be maligned and misrepresented and his burdens made all the more heavy.

The Methodist Episcopal Church at Garlands-ville, Mississippi, has been burned, as has also the school house of that place. Here is the story of it: One white man approached the house of a Negro early one morning and ordered him to the field. The Negro was stubborn and refused to move quickly. Whereupon the white man called for his gun and the Negro got his first, killing the white man. Then the night riders began to search for the Negro who made his escape. There is no charge that the church and school house were burned as an effort to revenge the death of the slain man; but it is thought that the motive lies just there. It was reported that the Negro who escaped was assisted through a certain community by a Negro whose name was given. This Negro who was reported to have helped the murderer was found and shot; and still the threats go out that somebody must pay the debt. Well, that is the way of the mob: It always acts without reason. Often the innocent suffer with the guilty. Often the innocent suffer instead of the guilty.

The international revenue reports show the receipts on spirits for the past three months is to be \$7,262,238 less than the corresponding months of last year.

THE SUGGESTION APPROVED

The Rev. J. Langdon Weber, D. D., Litt. D., contributed two articles in recent numbers of the *Western Christian Advocate*, on the Negro. In concluding his last article he says:

"The solution of this great problem will have to be worked out by the Churches, the schools, and individual leaders. The Negro himself, by his constantly increasing capacity, must be a large and determining factor in reaching a satisfactory solution. There is need, however, of accurate information and of truthful report on what exists and on what is being done to better conditions. I believe that it would be of great service if the President would appoint a non-partisan commission, say of five carefully selected persons, to make an exhaustive study of the whole Negro problem and give the country the result of their findings. It is time that official information be given on some phases of the situation. Great things are expected of the commission to investigate the conditions of farm life. Why not do as much for the Negro?"

We thoroughly agree with this suggestion of the appointing a non partisan commission to study every phase of the Negro question. And if the president of the United States were to appoint such a commission it would be strong and representative and would have means behind it to insure thorough investigation, and the conclusions reached or suggestions offered would be exceedingly valuable. If there are reasons for the study of forestry and the home life of country people, there are weightier reasons for the thorough study of the Negro question.

Of General Interest

PRESIDENT ELLIOTT RESIGNS

President Charles W. Elliott of Harvard University has tendered his resignation, to take effect May 19, 1909. This date will mark the completion of the fortieth year of his presidency. Dr. Elliott is in his seventy-fifth year. But because of his great physical and mental strength the announcement of his resignation comes as a surprise to many. His career is probably the most notable in the history of American educators. The years of his presidency have been years of wonderful growth and development for Harvard University, America's oldest and greatest educational institution. But his wonderful influence has not been confined to Harvard; for no man has exerted a wider, a more commanding or inspiring influence in the vast educational field than he. In things educational he has always been a leader and seer. In a letter to him on his seventieth birthday the graduates of Harvard appropriately said: "With prophetic insight you anticipated the movements of thought and life; your face was toward the coming day." But his life work is not yet finished; and it is to be hoped that many years of usefulness are still before him.

THE COMING OF PROSPERITY

It appears that the effect of Judge Taft's election on business is most favorable. There has been a marked business revival and prosperity reports are coming in from all sections of the country. The National Association of Manufacturers has attempted to obtain accurate information on present trade conditions and future possibilities for business. It has sent a large number of telegrams to Manufacturers in different parts of the country asking them to state specifically how many working men would be added to their forces by December first if nothing occurred to shake commercial confidence. The returns show that about six hundred and fifty thousand idle men will be put to work. In many places shops which have been running on half time for several months have now begun to run on full time. Others which had contemplated a reduction in working force now plan an increase. It is the wish of all that this wave of prosperity bringing with it news of industrial and commercial resumption will not be spasmodic but of steady growth.

SYSTEM IN CHURCH FINANCE

From time to time a plea is heard for a more systematic church management. It is often said that if business concerns employed the loose methods which were prevalent in church affairs they would soon

go to pieces. According to the *New York Observer*, the Epworth Memorial Methodist Episcopal Church, of Cleveland, which has the largest membership of all the Protestant churches in the city has inaugurated a new plan. A business manager has been appointed. He will give his entire time and attention to looking after the finances of the church; will collect the benevolences; dues of members, subscriptions, etc.; pay expenses and serve as secretary to the various committees and keep a correct record of the business transactions for transmission to the Official Board. This will leave the pastor free to devote more time to his pulpit and pastoral duties.

The outcome of this innovation is being watched by other large churches; and, if successful, will doubtless commend itself to many. This plan would hardly be practical for small churches; but there are other means by which their finances could be placed on a more business-like basis.

EDITOR ROOSEVELT

For a long time the question has been asked, "What shall be done with Mr. Roosevelt after his retirement from the presidency?" Various outlets for his great energy and capacity for hard work have been suggested; but the *Outlook* settles the question with the official announcement that "On and after the fifth of March, 1909, Theodore Roosevelt will be associated with the *Outlook's* Editorial staff as a special Contributing Editor." He will have his headquarters at the *Outlook* office and he will be in constant consultation with its staff. The *Outlook* says: "We count ourselves very happy in being promised in this work the co-operation of an American so eminent in the essential qualities of leadership as Theodore Roosevelt—high ideals, extraordinary quickness and largeness of vision, the long look ahead, a consistent and progressive political philosophy, practical wisdom in applying great principles to present and prospective conditions; unfailing good humor, faith in God and in his fellow-man, and always indomitable and unquestioned courage."

ELECTION AFTERMATH

One of the most interesting and encouraging features of the recent election was the marked growth of independent voting. It is a sign of an increasingly intelligent and discriminating electorate. No longer is generally heard, as in days of yore, save in the Solid South, and according to *Harper's Weekly*, the "thinkless South"—the open boast that, "I would vote for a yellow dog providing he wore the party label." The eyes of the multitude are being opened and there is a growing consciousness among the masses that seeming loyalty to one's party may prove in the highest sense disloyalty to the best interests of the country as a whole. Contrary to the prophecies of many of his own party Mr. Hughes was triumphantly re-elected governor of New York. His re-election is generally regarded among the better class of citizens as being a "superb and enheartening victory and moral uprising. * * * a battle won for honesty and decency in our civic life." There were many in his own party who sought to accomplish his defeat. It is interesting to note also of the eight Republican senators who voted against the anti-race track bills only two remained in the Senate; five were denied renomination and the sixth was decisively defeated at the polls. Otto G. Foelker, who it is remembered, arose from his sick bed to cast the deciding vote which enabled the legislature to enact the anti-gambling bills has been honored in being elected to Congress, despite the tremendous efforts made to defeat him.

In Ohio, Indiana and Minnesota Democratic governors were elected; although each of these states gave a majority to Mr. Taft. Missouri witnessed the election of a Republican governor, the first in thirty-five years. It was claimed in this state that the Democratic nominee had secured the nomination by means not altogether fair. In various states of the Union, Judges, District Attorneys, and other minor officials who stand for truth and civic righteousness have been elected even against the combined efforts of the political machines of both parties. John Temple Graves, candidate for the Vice-Presidency on the Independence ticket and a defender of lynching received but eighty-five votes from his discriminating fellow Georgians. They are to be congratulated.

All hail the rise of the independent voter.

OUR FIRST CHURCH IN LIBERIA

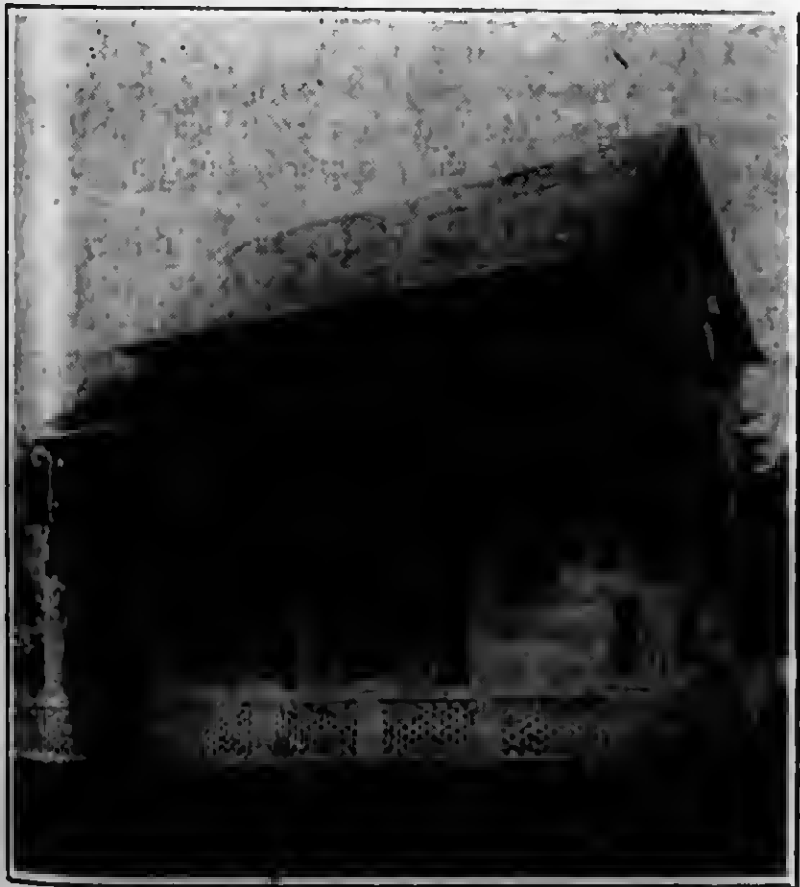
We are glad to present in this connection a picture of the First Methodist Episcopal Church, Monrovia, Liberia, and a likeness of the Rev. J. A. Simpson, who until his furlough, which was granted last year, was the pastor of this church for several years. The picture shows the new annex. The main auditorium was built more than sixty years ago and is said to be the oldest Methodist church of all our Methodist missions.

The annex was added during the year 1907 under the leadership of Brother Simpson at the cost of \$6,000.00. This church has a membership of 475, and within two



THE FIRST METHODIST EPISCOPAL CHURCH, Monrovia, Liberia, Africa

years has contributed \$10,250.00 for all purposes. The First Church supports two mission stations and is the leading church in Liberia. Last year the Rev. Mr. Simpson preached the sixtieth anniversary ser-



PARSONAGE OF THE FIRST METHODIST EPISCOPAL CHURCH, VALUED AT \$5,000.00

mon of the Republic of Liberia, having been invited to deliver this sermon by the president of the Republic. Brother Simpson, accompanied by his wife, is enjoying a needed furlough in this country. Their address is Stephens Store, Mo.

The annual meeting of the Board of Education will be held at 150 Fifth Avenue, New York City, Thursday and Friday, December 10th and 11th, 1908. This is the first annual meeting of the board of thirty-six members, as constituted by the last General Conference, and many vital and important questions will come before the body.

SPRING CONFERENCES

CONFERENCE—	PLACE—	TIME	BISHOP
Central Missouri,	Fayette,	March 31....	Hughes
Delaware,	Cambridge, Md.,	March 19....	Warren
Florida,	Fernandina,	Jan. 28	McIntyre
Lexington,	Indianapolis, Ind.,	Mar. 24....	Anderson
Lincoln,	Boley, Okla.,	Mar. 17.....	Nuelsen
Little Rock,	Clow, Ark.,	Jan. 28.....	Spellmeyer
Louisiana,	Baton Rouge,	Jan. 13.....	Neely
Mississippi,	Meridian,	Jan. 13.....	McIntyre
South Fla. Mis.,	Tampa,	Jan. 21.....	McIntyre
Upper Mississippi,	Tupelo,	Jan. 7.....	Neely
Washington,	Alexandria, Va.,	Mar. 24.....	Berry

Personal and General

The Rev. A. Howze, our pastor at Fayette, Miss., died Tuesday, November 3rd.

President Lovinggood, of Samuel Huston College, is in the North looking after the interests of his school.

Bishop Smith was president of the Central Bank of Wilkesburg, Pa., for years prior to his election to the episcopacy last May.

The one hundredth birthday anniversary of the author of "America," the Rev. Samuel F. Smith, D. D., occurred October 21.

Deaconess Rosa Simpson conducted a fair at Longview, Texas, recently, which netted more than \$50. All denominations assisted her.

Bishop Quayle delivered a splendid address, Sunday evening, before Wesleyan Guild, Ann Arbor, Mich., on "Conscience in Literature."

The first temperance meeting of the new year at New Orleans University was held on a recent Sunday night, when a large number of the new students signed the pledge.

The late Senator Vilas, of Wisconsin, who bequeathed \$10,000,000 to the State University of Wisconsin, also made provisions, we learn for the education of young colored men.

The Rev. J. E. Holmes, our pastor at Bay St. Louis, Mississippi, passed through the city Oct. 31 enroute to Yazoo City to visit his relatives. During his brief stay in this city he was the guest of the editor.

Mr. Henry Ferguson, an active member of the Mt. Zion charge, Wilson, La., has been successful in raising three dollars for the Southwestern Building Fund and three dollars for the New Orleans University Annex.

Miss Gertrude Wright, of New Orleans, daughter of the Rev. and Mrs. H. J. Wright, of the Louisiana Conference, and Mr. Reginald E. Knight, of Jersey City, N. J., were united in marriage in this city October 12, 1908, by the Rev. W. Scott Chinn.

The Rev. E. C. W. Cox and his good people are rejoicing over the success of a financial effort. On the third Sunday in October at Red Oak, Georgia \$102.50 was raised and \$218.87 on the fourth Sunday at Fairburn, making the creditable sum of \$321.45.

Mrs. Josephine Salone Yates, teacher of English in the Lincoln Institute at Jefferson City, Mo., and the distinguished President of the national organization of Clubs, who accompanied the body of her friend, Mrs. Delia Adams to this city last week, left for Jefferson City Sunday night, November 18.

Mr. and Mrs. D. C. Rosser announce the marriage of their daughter, Mattie Serena, to Mr. J. N. Shumpert, Wednesday, the eighteenth of November, 1908, at their residence in Morrilton, Arkansas. Mr. and Mrs. Rosser will be at home after November 19th at 227 Robin St., Hot Springs, Arkansas.

The Executive Committee of the Lexington Industrial Academy of the Lexington Conference, has decided to purchase the Good Samaritan Hospital and grounds at Lexington, Kentucky, as a building and seat for the Industrial Academy. The building contains fifty-two rooms, is steam-heated, contains nine toilets and bath, all on a plot of 212 feet by 220 feet within three blocks of the center of the city. The price is \$13,000.

We learn through the Rev. James N. Wallace, B. D., pastor, that the St. Paul Methodist Episcopal Church, Seattle, Wash., has rented the Lutheran Church, 21st Avenue and Yesler Way, in which to hold its services in the future. The membership has more than doubled since organization. The Seattle District Preachers' Meeting has endorsed the can-

vass instituted by St. Paul Church for \$2,000.00 to purchase a lot on which to erect a Church edifice and parsonage.

The death of the Rev. Samuel Armstead removes one of the oldest members of the Louisiana Conference. In the funeral exercises which took place in St. Paul Methodist Episcopal Church, Shreveport, La., the Rev. Luke Allen spoke of the deceased as a citizen; the Revs. H. J. Wright, J. H. Martin, J. B. Green and G. W. Mills as a Preacher; the Rev. W. R. Butler read a paper giving a resume of the ministerial life of the Rev. Mr. Armstead in North Louisiana. The pall bearers were the Revs. H. J. Wright, E. S. Stills, J. A. Landry, T. F. Robinson, and J. H. Martin and the Rev. Mr. Sims.

One of the most representative men of the state of Mississippi is the Honorable Charles Banks, of Mound Bayou, Mississippi, cashier of the Mound Bayou bank. Mr. Banks is the president of the Negro Business League of the state of Mississippi. He is a man of almost unlimited energy and knows how to bring things to pass. Verily he is a doer of the word. It was his brain that inspired the trip of Dr. Booker T. Washington to Mississippi and he had worked out every detail so that there was scarcely a hitch during the entire week. Mr. Banks is one of the moving spirits of Mound Bayou. He is a large farmer, a dealer in real estate and a banker. With all he is a patriotic citizen loved and honored by the entire community. He is not only a credit to the state of Mississippi but is alike a credit to the entire race.

John Wesley Methodist Episcopal Church, Baltimore, Md., the Rev. S. H. Brown, D. D., pastor, has undergone extensive repairs. The church has been thoroughly renovated and frescoed, lights readjusted; new carpets put down which make the church thoroughly up-to-date and modern in every detail. The reopening exercises began October 18 and continued until October 25. Among the preachers who participated in this program were: The Rev. A. L. Martin, pastor Waugh Methodist Episcopal Church, Cambridge, Md.; The Rev. C. H. Steptean, D. D., pastor Ebenezer African Methodist Episcopal Church; the Rev. N. M. Carroll, D. D., pastor of Asbury Methodist Episcopal Church, Annapolis, Md.; The Rev. A. L. Gaines, D. D., pastor of Trinity African Methodist Episcopal Church; The Rev. Alfred Young, Epworth Memorial Methodist Episcopal Church; The Rev. W. A. C. Hughes, D. D., of Sharp Street Memorial Methodist Episcopal Church; The Rev. M. J. Naylor, D. D., District Superintendent Baltimore District; The Rev. M. W. Clair, Ph. D., pastor Asbury Methodist Episcopal Church, Washington, D. C.; The Rev. W. H. Gaines, D. D., District Superintendent of the Annapolis District; the Rev. D. L. Washington, and The Rev. Storer Jolly, D. D., pastor of St. John Methodist Episcopal Church, Newark, N. J.

Dr. P. A. Baker, General Superintendent of the Anti Saloon League of American announces that Mr. William Anderson, Superintendent of the Maryland Anti Saloon League, has been chosen by the National Headquarters to represent the National Anti Saloon League at Washington, D. C., as Acting Legislative Superintendent during the coming session of Congress. Mr. Anderson is regarded as one of the strongest men connected with the Anti Saloon League movement, as his election to this important position indicates. Mr. Anderson is a lawyer, graduating from the University of Michigan Law School, Ann Arbor, in 1896. Although but 34 years of age he has had nine years' of experience in the Anti Saloon League work in Illinois, New York and Maryland. Taking hold of this work, in answer to a call which he believes the direct outgrowth of activity in the Epworth League work. He shaped the present Illinois Local Option law, which is considered to be the best in the country, and reorganized the Anti Saloon League work in Maryland and organized the work in Delaware. He was a member of the last General Conference and chairman of the legislative committee of the Temperance Society and started the fight of the temperance forces against Speaker Cannon. He was received into full membership in the Methodist Episcopal Church at the age of eleven. For four years he was president of the Springfield, (Ill.), District Epworth League. It was in this work that he got his inspiration for the Anti Saloon League at the State Epworth League Convention in Illinois in 1898. We wish Brother Anderson large success in this great responsibility, which we know he will fill with great credit both to himself and the great cause he espouses.

SOUTHWESTERN DAYS AND RESULTS

RESULTS

Pastor.	Charge.	No. Subs.
J. H. Swann,	Calvert, Tex.	57
D. F. Dudley,	Couparle, Miss.	17
A. C. Lacey,	Enterprise, Miss.	14
E. C. F. Troupe,	Starkville.	13
B. T. Kirtley,	Princeton, Ind.	11
R. C. Worsham,	Alexandria, La.	10
Thos. Sanders,	W. Green, Ala.	10
B. L. Roberts,	Gunnison, Miss.	8
E. H. Holden,	Texarkana, Tex.	7
A. D. Harris,	Spartanburg, S. C.	7
G. W. Reeves,	Talladega, Ala.	7
J. T. Cannon,	Okolona, Miss.	7
R. N. Jones,	Ellisville, Miss.	7
W. T. Wright,	Sturgis, Miss.	6
J. M. Deas,	Fernandina, Fla.	5
M. S. Goins,	Morgan City, La.	5
C. S. Briggs,	Pomona, Md.	5
A. B. Venable,	Marionville, La.	5
J. T. Martin,	Greeleyville, S. C.	5
D. C. Richardson,	Gillsville, Ga.	5
M. C. Cavines,	Lackhart, Tex.	4
Wm. Dawson,	Manhattan, Kan.	4
Thos. Williams,	Baldwin, La.	4
L. H. Richardson,	Waco, Tex.	4
R. Howze,	Shuhuta, Miss.	4
M. P. Moore,	West Point, Ga.	4
H. C. Wilson,	Fouche, La.	3
W. H. Redfield,	Florence, S. C.	3
A. S. J. Brown,	Maysville, S. C.	3
T. A. Carter,	Ueutta, Miss.	3
J. J. Jackson,	Amory, Miss.	3
E. H. Hall,	Centerville, La.	3
J. O. Williams,	Marshall, Tex.	3
W. R. Zeigler,	Lenoir, S. C.	3
J. A. Patterson,	Gulfport, Miss.	2
O. Nelson,	Union Springs, Ala.	2
K. W. McMillan,	Orange, Tex.	2
J. T. Martin,	Anniston, Ala.	2
R. P. Threlkeld,	Jackson, Miss.	2
W. H. Golden,	Minter City, Miss.	2
S. McDonald,	Lumberton, N. C.	2
A. T. Stevens,	Van Buren, Ark.	2

DAYS

PASTOR	CHARGE.	DATE.
C. W. Walton,	Pleasant Ridge and Norfolk, Va.	Nov. 8-15
A. M. Taylor—	Prairieville, La.	Nov. 15
R. H. Cox—	Mt. Sterling, Ala.	"
C. H. Franklin—	Lanema, Tex.	"
R. A. Thomas—	Mechanicsville, S. C.	Nov. 15
C. L. Angum,	Mt. Nebo, La.	Nov. 15
G. W. Hunt,	Eupora, Miss.	Nov. 15
J. T. Leggett,	Rushville, Ind.	Nov. 15
	Springfield, Mo.	Nov. 15
R. B. Anderson,	Newton, Miss.	Nov. 15
N. H. Isom,	Sardis, Miss.	Nov. 15
G. Orange,	Itta Bena, La.	"
H. W. Timmons,	Lexington, Ky.	Nov. 15
T. B. Snowden,	Staunton, Va.	"
G. W. Covington,	Jacksonville, Fla.	"
W. A. Rogers,	Hernando, Miss.	Nov. 15
J. W. Winbush,	Greenville District, Miss.	Nov. 15
P. W. Harton,	Blackstone, N. C.	"
D. Garner,	Campti, La.	"
E. D. Chapman,	Moss, Miss.	"
J. W. Walter,	—, Miss.	"
J. D. McCain,	Spring Creek, La.	"
Joel C. Carson,	Evansville, Ind.	"
J. Jones—	Marshall, Tex.	Nov. 15
H. T. O. Abbott—	Alden Bridge, La.	Nov. 15
H. B. F. Charles—	Logansport, La.	Nov. 15-22
A. W. Carr,	Navasota, Tex.	Nov. 22
E. M. Byrd—	Winona, Miss.	Nov. 22
R. F. Harrington,	Bennettsville, S. C.	Nov. 22
D. H. Hargis,	Centerville, Md.	Nov. 22
A. D. Smith,	Star, Miss.	"
E. H. Holmes,	Indianola, Miss.	Nov. 22
J. H. Hines,	Tarry, Ark.	Nov. 22
Pompey Bibbs,	Esther, La.	"
A. Jackson,	Barlow, Miss.	Nov. 22
J. H. Morrison,	Franklin, N. C.	Nov. 22
D. H. E. Harris,	Clow, Ark.	"
J. C. Clark,	Lake Providence, La.	"
P. Owens—	Camden, Ark.	Nov. 22
A. J. Mitchell—	Motley, Va.	Nov. 22, Dec. 6-13-20
A. Holland—	Dixon, Miss.	Nov. 22
J. H. Brsndon—	Chickamauga, Ga.	"
A. H. Lathan—	Cary, Miss.	"

PASTOR	CHARGE.	DATE.
R. H. Harrington—	Bennettsville, S. C.	Nov. 22
James H. Scott—	Philadelphia, Pa.	Nov. 29
P. W. Horton—	Blackstone, N. C.	Nov. 29
A. Emanuel—	Lakeland, Fla.	Nov. 29
Wm. McMorris—	Meridian, Miss.	Nov. 29
W. W. Goff—	Jacksonville, Ill.	"
V. L. Trotter—	Enterprise, Miss.	"
Thos. Carter—	Austin, Tex.	"
Pierre Landry—	Algiers, La.	"
E. F. Scarborough—	Holly Springs, Miss.	Nov. 29
L. A. Armstrong,	Columbus, Miss.	Nov. 26
C. C. Smith,	Shreveport, La.	Nov. 29
H. Carter,	Watertown, Tenn.	Nov. 29
A. Parkham,	Onalaska, Texas	Nov. 29
D. W. Nelson,	Altheimer, Ark.	"
H. Bright,	Clow, Ark.	"
S. D. Davis,	Lebanon, Mo.	"
R. B. Reid,	Madisonville, Texas.	"
A. C. Oheerless,	Palmetto, Ga.	"
Lee Nelson	Wabbaseka, Ark.	Nov. 29
C. Jones,	New Castle, Ind.	Nov. 29
Thomas Judge,	Exchange, S. C.	Nov. —
J. W. Jewett,	Preston, Ind.	Nov. 29
D. Ray,	Basin, Miss.	Nov. 29
R. H. Warren,	Thompson, Tex.	"
B. F. Bateman,	Greenfield, Mo.	"
I. R. Scott,	Woodland, La.	Nov. 29
W. B. Smith,	Little Rock, Ark.	"
J. H. Rylander,	Angle, La.	Nov. 29
J. M. Marsh,	Oxford, Miss.	"
W. A. White,	State Line, Miss.	"
M. C. Gillespie,	Medill, Tex.	"
Jos. Small,	Versailles, Ky.	"
Jas. Clark—	Jewett, Tex.	Nov. 29
J. J. Williams—	Wilkesboro, N. C.	Dec. 5
W. A. Oates—	Jackson, Miss.	Dec. 6
J. A. Landry—	Mansfield, La.	Dec. 6
R. H. Patton,	Zion Ridge, Ga.	Dec. 6-13
W. H. Gilliam,	Grenada, Miss.	Dec. 13
N. J. Neyland—	Cloister, Miss.	Dec. 13
A. Lee—	Escatawpa, Miss.	Dec. 15
D. W. Boatner—	Little Rock, Ark.	Dec. 20
E. M. Madden—	Langston, Okla.	Dec. 27
J. S. Carroll—	Wheeling, W. Va.	Dec. 27
L. W. Price—	Vicksburg, Miss.	Dec. 27

Africa Coming Into the Light

(Continued from page 3.)

boys and girls in their schools, and have as many more in their regular congregations. One missionary, the Rev. J. R. Gates, tells of one thousand boys and girls wanting to come into schools at once, but he had not the teachers. The people would build their own buildings. The Rev. S. D. Coffin, in the Umtasa District, is daily turning away many whom he cannot receive, and is having to refuse appeals for pastor-teachers. These are only specimens in Rhodesia, which are being duplicated in Portuguese East Africa and Liberia. In Angola, on the West Coast, District Superintendent Shields has recently made an evangelistic tour to all the missions, and at every point there were conversions and a wonderful awakening among the native heathen peoples. Liberia is ready for a great advance, and in the Madeira Islands the purchase of a twenty-thousand-dollar property has greatly strengthened the work among the Roman Catholic Portuguese.

The opening among the Mahomedans of North Africa, so providentially brought to pass, is a new and most important phase of our work in the whole continent. One-fourth of the two hundred and thirty millions of Mohammedans in the world are in Africa. All North Africa practically is held, and has been held for centuries, in the grip of that false religion, but remarkable changes are going forward, all increasing the opportunities for the triumphs of the gospel of Jesus Christ. Great Britain in Egypt, France in Algiers and Tunis, are guaranteeing religious liberty, and with the hospital, the school, the evangelist, and especially the consecrated woman missionary, we have opportunities now which were not possible a few years ago.

Africa has long been known as the Dark Continent, but daybreak has indeed come to all its borders, and the light of the gospel will soon permeate the barbaric and Moslem heathenism among its many millions, if the Church of Jesus Christ is true to the calls of its Divine Master. The Church will be true, and, in the great victories just ahead of us, our own Methodism will have its share.

The Sin of Ungraciousness

BY HILDA RICHMOND.

Many little faults and failings of young people are passed over by their elders on the ground of youth, but some sins are hard to forgive. It is trying to listen to the giggling of schoolgirls, to endure the bearishness of boys of the hobble-de-hoy age, but all sensible people are inclined to be lenient and say, "They'll know better by and by." However, the sin of being ungracious seems to stick, and not only to stick but to grow if it is allowed a foothold in the lives of boys and girls.

A young girl tossed her head and gave a little sniff of disdain when told that an elderly lady spoke highly of her singing. The ungracious girl proceeded to explain to her little audience that the elderly lady spoke well of her singing only to get her to help with a little party she was to give for her grandchildren a few weeks later. Granting that the grandmother was only saying the kind words for a selfish reason, it was poor policy on the part of the girl to sneer at them. After that, when the story had been told a few times, people refused to praise the girl's singing for fear she might judge them in the same way, and now she complains that her audiences are cold and unresponsive.

For, be it remembered, young ladies and gentlemen, it is the sign of a very small mind to see "an ax to grind" in every kind work and little attention bestowed upon you by friends. To be sure there are people young and old all over the land with axes to grind who bestow "taffy" liberally upon their friends but there are many, many more who believe in praising their friends while they live instead of waiting till they die. One of the keenest thrusts a soul can have is to find that the honest praise accorded a supposed friend is looked upon with suspicion. A young girl who was admiring the fine needlework done by another young lady was cut to the heart by hearing the coarse, untrue words, "O, yes, it's no wonder she thinks my fancy-work beautiful. I have a brother, you know." The words were accompanied by a significant look that made her hearers laugh, but the one girl for whom they were intended stood away wounded to the heart. In after years she said that it took months to recover from the hurt, and even now she mentally reviews the possibilities of every case before speaking a word of praise. Isn't that an unhappy state of mind? And yet one heedless girl made her sensitive and timid for all time to come. But the worst part of the story is yet to be told. The girl who saw a selfish motive in every kind word and deed, and did not hesitate to mention it, gradually drove her friends from her one by one, and now she is soured, lonely, cynical, and discontented just when she should be enjoying her best and happiest days. Her fate is a great deal harder than that of the people she wounded, but no one pities her.

So when people say kind, pleasant things to you don't be hunting about to see an ax to grind in the little attention. Accept the kindness graciously and let your thanks be sincere and hearty. Even when the selfish thought that prompts a kind action cannot be ignored, it does no good to publicly call attention to it. Many a young person with a gift for singing or playing or reading receives words of praise that are intended to pave the way for asking a favor, but even then the best way is to act as if no motive is suspected and be ready with a polite excuse. It isn't possible to comply always with requests for help, but it is possible to refuse politely.

And if you want to know what becomes of the suspicious, cynical young people, just listen to the sharp, discontented speeches of the unlovely elderly men and women who have few friends. No one likes to be with a person who is finding fault continually, so as the years go on there is less and less allowance made for ill-temper, for that is what ungraciousness leads to, and the unhappy man or woman is left alone. If you cannot meet the world with a frank, friendly smile and real gratitude for every kind word and deed given you, cultivate the habit of being gracious at once. Nothing else will so help you through life in temporal, financial, and spiritual affairs, and make you worth something now and hereafter. So add this great grace to your present list; you do not already possess it.

Kenton, O.

Jesus Christ has laid hold of some of the most uncompromising humanity, and has made saints of them.—Rev. J. Taylor Binns.

Personals

Mr. and Mrs. Worsbam, of Leesville, La., have removed to Houston, Texas.

A very effective camp-meeting was held at Spring Creek, La., Sept. 14-18. It was very successful. The Rev. I. S. Liggins ably assisted the pastor, the Rev. J. D. McCain, during the entire meeting. There were nineteen penitent souls at the altar.

The pastor and members of Adams Methodist Episcopal Church, Fayette, Mississippi, raised \$228.70 Sunday, October 3; Pine Grove raised \$68.10 the fourth Sunday in October. The Rev. P. H. Rembert, pastor, secured also two subscribers for the SOUTHWESTERN.

Mr. D. D. Wimberly, a trustee of our church at Fairfield, La., writes: "The gentleman who painted the church last year gave us ten days in which to pay him a balance of \$38.50, and we are glad to say that the people were able to meet the debt. We have been sharing with all of our creditors."

The Rev. S. D. Troupe, of N. Carrollton, Miss., and the Rev. W. S. Leake, of Valden, exchanged pulpits on a recent Sunday. The way was greatly enjoyed at both places as the pastors mentioned are good preachers. At Good Hope Church, Valden, \$30 was

raised and at Vincent Chapel, N. Carrollton, \$32 was realized.

The Rev. J. D. McCain at Spring Creek, La., has organized a SOUTHWESTERN Club; the officers are: Albert Johnson, president; A. Green, vice-president; Julius Stafford, secretary; M. Smith, assistant; A. O'Neal, treasurer. These officers are putting in every effort possible to make November 15 a great day at Spring Creek, and we feel that their success is assured.

"The Ministerial Union of Crowley, La., of which the Rev. Joseph Barker is president; the Rev. G. C. Hilton treasurer, the Rev. Frank Smith manager, and the Rev. A. J. Smith, secretary, has just closed a successful tent meeting. Among the visitors were the Revs. Messrs. J. Coleman, W. D. Riggs, Burrell, and Alexander. These brethren preached able sermons. Prof. J. E. L. Hoskin, of Lake Charles, La., addressed the meeting Sunday night and more than 500 people were present. The people of this community, both black and white, will welcome his return. The Rev. H. C. Ross preached the missionary sermon; it was helpful and inspiring. The Rev. A. J. Smith preached the closing sermon. Total amount raised, \$75.25. This Ministerial Union, which is one of the best in the state, was organized and is conducted by the Rev. A. J. Smith."—T. L. Welch, M. D.

Dedication of Simpson Methodist Episcopal Church, Wheeling, W. Va.

After being built for fifteen years, Simpson Methodist Episcopal Church, Wheeling, W. Va., was dedicated Sunday, October 25, 1908. While the dedicational services were not, perhaps, as elaborate as those of a church recently built, yet all entered into the service with enthusiasm and a spirit of thankfulness to God. The program for Sunday, October 25, and each evening during the week was as follows: Sunday, October 25: 9 a. m., Love Feast; 10:30 a. m., Sermon, followed by the dedication, by Dr. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid Society; 2:30 p. m., Sunday-school under the superintendency of Mr. H. B. Clemens; 4 p. m., Public Meeting of the Men's Bible Class; Dr. Mason addressed an enthusiastic audience; 6:45 p. m., Epworth League Devotional Meeting, Mr. U. W. Newsome, leader; 7:30 p. m., Spiritual Mass-meeting; theme, "Christian Citizenship." This theme was presented by Dr. M. C. B. Mason and the Rev. J. Sylvester Carroll, B. D., the pastor. Special music was rendered by the choir of the church, Prof. Wm. Dawson director, Miss Lillian Berry, organist. On Monday, October 26, at 8 p. m. Dr. Mason delivered his famous lecture, "Africa in America—Africa beyond the Sea." Dr. Mason thrilled his audience and all expressed themselves as greatly benefited by the lecture. After the lecture a social was held in the Sunday-school room under the auspices of the Social Circle, Mrs. Lizzie Shadney, president. On Tuesday evening, the three classes met together in a general class meeting conducted by the class leaders, Mrs. Effie Davis, Mrs. Janie C. Lowe and Mr. William Norris. This was an old time Methodist class meeting. On Wednesday, October 28, 8 p. m., the Rev. W. H. H. Ruffo, pastor of the Methodist Episcopal Church, Bellaire, Ohio,

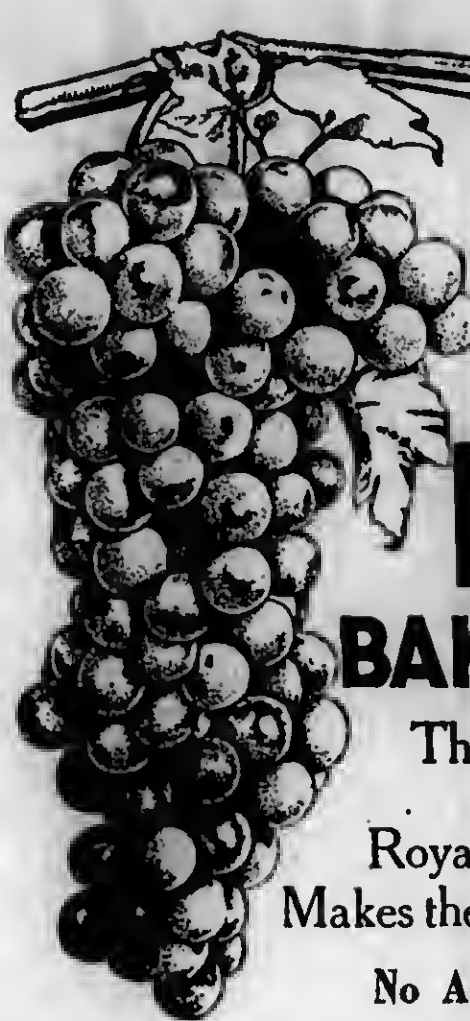
preached. On Thursday evening a special service was held under the direction of the Literary Department of the Epworth League. The service for the week closed on Friday evening with a reception by the Ladies' Aid Society, Mrs. Nellie E. Mason, president. During the week the church was tastefully decorated with large potted plants and these, together with the ideal weather, made the occasion one of great delight. Simpson Methodist Episcopal Church was built in 1893, during the pastorate of the Rev. P. G. Walker, one of the veterans of the Washington Conference. Because of the transient population of Wheeling the membership has increased at some times and decreased at other times. The membership now is: probationers, 18; full members, 150; the Sunday-school numbers 185 scholars. The church is valued at \$30,000 and the parsonage at \$3,500. Raised for all benevolences last year, \$137. Total receipts from all sources last year were \$2,220.32. Our motto is "For Christ and the Church." George E. Curry, District Superintendent J. Sylvester Carroll, B. D., pastor.

Revival Notes

The Rev. H. P. Evans has just closed at Dover, Ky., a spirited protracted meeting, resulting in the conversion of eight and one probationer. The meeting has been a grand success.

A very helpful revival closed recently at Benson, La. Three persons joined the church. The Rev. J. J. Haskins is closing up his fourth year as pastor at this place in good shape, and the members desire his return.

"I have just closed a glorious revival with 12 conversions, 2 reclaimed and several accessions. The Rev. Mr. Davis of the Zion African Methodist



Grapes,
The Queen of Fruits,
are the source of
the chief ingredient of
ROYAL
BAKING POWDER
The only Baking Powder
made from
Royal Grape Cream of Tartar.
Makes the food finer, more healthful.
No Alum—No Lime Phosphates

Episcopal Church, was with me and rendered great help by his excellent sermons."—H. W. Austin, pastor, Lawtey, Fla.

Doings of the Workmen

ALABAMA

Moble.—On Friday, October 30, our fourth quarterly conference was held very successfully by the District Superintendent. On Sunday the Rev. P. G. Golins being seriously ill from the effects of a fall, the Rev. A. G. Glenn preached two able sermons. A collection of \$40 was raised.—Mary Doyle.

FLORIDA.

Lacross.—We have a small church with about 32 members and they are doing good work for the upbuilding of

the Master's kingdom. Just two months ago was organized the Ladies' Aid Society and since that time the "faithful few" of this body have presented to our church, new bell, a beautiful lamp which cost \$17.95. We have built a handsome church, finished complete within and without, worth to-day, land and building, \$700. And we hope also to pay our pastor's salary in full and raise our mission money for all causes. We have been blessed this year. Our pastor, the Rev. J. J. Williams, is also a fine carpenter and this means much. May God ever bless him. The Ladies' Aid.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Straight University.

The School Opens for Day and Boarding
Students SEPTEMBER 29.

The NEW THOMY LAFON INDUSTRIAL BUILDING will be completed. This building was erected by the students.

The UNIVERSITY has the following Departments:

College, Normal, College Preparatory, Commercial, Manual Training, Printing, Domestic Science, Sewing and Dress Making, Music Bible, Grammar, Primary and Kindergarten.

Write for Illustrated Catalogue.

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WRITE FOR LITERATURE.

F. E. BATTURS, Gen. Pass. Agt.
New Orleans, La.

Conference Notices

DISTRICT CONFERENCES

DATE.	DISTRICT.	PLACE.
Nov. 18-24—	Aberdeen..	Baldwyn, Miss.
Nov. 19—	Holly Springs.....	.....Water Valley, Miss.
Nov. 19-22—	West Tennessee.....	.....Brownsville, Tenn.
Nov. 25-29—	Starkville..	Ackerman, Miss.
Nov. 25-29—	Clarksdale.....	.....Clarksdale, Miss.
Nov. 26-29—	Greenwood..	Pickens, Miss.
Dec. 9—	Nashville..	Murfreesboro, Tenn.

CONVENTIONS.

- Nov. 23-25—Greenwood District Missionary Convention and Woman's Home Missionary Society, Pickens, Miss.
- Nov. 24-26—Clarksdale District Woman's Home Missionary Society, Clarksdale, Miss.

Special Notices

SHUBUTA DISTRICT

Brethren: Please send in your monies for the SOUTHWESTERN Building. Do so at once; the time long ago has expired. Please send at least \$2. Let the Editor hear from you immediately. Yours truly, J. B. Brooks, District Superintendent.

SOUTH NEW ORLEANS DISTRICT

The South New Orleans District Preachers' Meeting will convene at Franklin, November 11 (Wednesday) instead of November 12. All are expected to be present.

W. H. JONES, President.
B. M. HUBBARD,
District Superintendent.

WEST TENNESSEE DISTRICT

To the Members: The District Conference cannot be entertained at Brownsville, Tenn., but will meet at Sharon, Tenn., November 19-22, 1908. The program will be out soon. Let every pastor and district steward be on hand.

J. M. LYTE,
District Superintendent.

SHUBUTA DISTRICT

The meeting of the Local Preachers' Institute of the Shubuta District is changed from October to November 13-15. Every local preacher will please be present. The people at Mt. Jordan are preparing for your reception.

J. McREE, President.

WEST TEXAS CONFERENCE

To the Ministers: Please notify your delegates and people that we have secured rates for the Annual Conference at Victoria, one and one-third fare round trip tickets. Do not call for certificate but round trip ticket. The only dates of sale are November 24 and 25.

T. H. WYATT,
Secretary of West Texas Annual Conference.

CENTRAL ALABAMA CONFERENCE

The Board of Examiners and all candidates will meet at Decatur one whole day before opening of the conference for the annual examinations. All meet at the church Wednesday morning at 9 o'clock.—W. H. Nelson, chairman; A. S. Williams, Registrar

JELL-O Facts.

JELL-O doesn't have to be soaked, or sweetened, or cooked—or guessed at as to the result.

This is the regular JELL-O process:

Put the JELL-O into a pint of boiling water and then cool it.

That is all; and it will be just as good as you expect and want it to be, every time.

What a wonderful amount of time and money it saves and what a sense of satisfaction it brings!

Never before JELL-O's day has there been a dessert so easy to make or so delicious and beautiful when made.

Women everywhere say they constantly find new delights in the simple manipulation of JELL-O; the best grocers of America declare they sell more JELL-O than all other dessert preparations combined; physicians and nurses insist very frequently that their patients, especially the convalescents, shall have JELL-O as part, at least, of their diet.



It has the approval of pure food commissioners, received first prize gold medals at the St. Louis, Portland and Jamestown Expositions, has been awarded first premiums at state fairs in nearly every state in the Union, and at county fairs by the hundred.

Where before, has there ever been commendation so universal of anything for the table?

7 Flavors.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

District Rounds

RALEIGH DISTRICT

FIRST ROUND

Rocky Mount, Nov. 14-15; Martinsville, 16-17; Madison, 21-22; Madison Circuit, 21-22; Walnut Cove, 28-29; Dennis and Redbank, 29-30; Oxford, Dec. 5-6; Townsville, 12-13; Henderson, 13-14; Durham, 16-17; Raleigh, 18-20; Goldsboro, 26-27; Newbern, 26-27. Your assessment per quarter is \$100.

M. M. JONES,

District Superintendent.

DISTRICT MISSIONARY CONVENTION

The District Missionary Convention convened at Rockport, Md., October 28-29. The convention was opened by the Rev. D. E. Skelton, District Superintendent. The Rev. B. W. Kirtley of Princeton read the scriptures. Mrs.

Anna Adams, of Princeton, was elected chairman; H. M. Carroll, secretary, and the Rev. Mr. Skelton treasurer. The following churches were represented: Boonville, Newburgh, Rockport, Tell City, Cannelton, Evansville, Princeton and Browns, Ills. The second day's session was opened by Scripture lesson and prayer by the Rev. A. Colter, of the Missionary Baptist Church. The following papers were read and discussed: "Africa," by the Rev. D. E. Skelton; "India," Mrs. Anna Adams; "Japan and Korea," the Rev. J. C. Carson; "Our European Missions," Miss Mary Lee; "What Shall We do to Improve Religious Worship?" Mrs. Noel Bell. Communications were read and adopted from the Rev. H. H. Hinton of Connersville, Ind. On the night of the 29th the Rev. Julius C. Carson, the Rev. B. W. Kirtley and the Rev. D. E. Skelton made impressive addresses. The Rockport choir rendered excellent music. The convention was highly entertained by the good people of Rockport.—H. M. Carroll.

Doings of the Workmen

KENTUCKY

Auburn.—Sunday, August 29, was a great day with the pastor and members of the Methodist Episcopal Church of Auburn, Ky. It was dedication day. Our beautiful new church was dedicated in the afternoon. Our beloved District Superintendent, the Rev. H. W. Tate, D. D., was with us and preached to the satisfaction of a large crowd. The Rev. W. I. Noel of Bowling Green, Ky., was with us also and delivered an eloquent sermon in the afternoon. The pastor and members on this circuit have done a splendid work this year. They have put into the church a nice set of pews, carpeted the rostrum and papered the parsonage. They now have enough money in hand to purchase paint for the parsonage. The Rev. D. H. Hines is a powerful minister for his age and experience. He is logical and eloquent and will some day stand in the front rank of his conference. We mean to raise every cent of our benevolence.

Gustava J. Proctor.

LOUISIANA

Glencoe.—The fourth quarterly conference was held in Mt. Zion Methodist Episcopal Church, October 31. The Rev. Dr. B. M. Hubbard, District Superintendent, presiding. We must say that it was one of the best of the year. Over fifty dollars had been paid on indebtedness. Paid District Superintendent \$13.50; benevolence, \$11; paid pastor, \$96.85. This was raised in two months and nine days. The membership, including probationers, had increased from one hundred and seventy (when we were appointed, in January) to two hundred and eight, besides three had died during the year. The membership of nearly twenty had removed to other places. Eleven cords of wood have been hauled to the parsonage by the stewards for winter. The Rev. B. M. Hubbard, District Superintendent, preached one of his best sermons on November 1; subject "Dangers of Religious Progress." Text, 1 Cor. 10, 12. Dr. Hubbard is not only a great leader, but a strong preacher, deep thinker and a wise counsellor. Our lines have fallen to us in pleasant places, yes, we have a goodly heritage.

T. P. Norris, pastor.

Welsh.—We kindly thank the sinner brothers for a feast given under direction of Messrs. Johnnie Kelley and Lelious Conria and Theo. Lofton. Preaching Sunday, November 1, by the Rev. E. D. White of the Baptist Church and H. Guidry. Collection, \$6.

We thank the young women of Jones Chapel Methodist Episcopal Church for a cake feast in honor of the pastor on October 25. Mrs. Lula Houston and Miss Martha Butler had charge of the affair. Sermons by two local preachers, H. Guidry and Peter Clark. Collection \$13.—William Ector, pastor.

Waterproof.—There came a crowd to the church one evening recently bearing many pounds of choice groceries, led by the Baptist people, under direction of Margaret Manuel, Emma Barber and Ed. Marten. We want to thank those mentioned and those who accompanied them.—J. A. L. Barker, pastor.

Mt. Zion.—October 17-20 our fourth quarterly conference was held, the District Superintendent, the Rev. J. J. Ohee, presiding. There has been an improvement along all lines. The members are working as never before to come to the front along benevolent lines. The Ladies' Aid and Willing Workers have determined to carry Mt. Zion to the front. Our District Superintendent is working as never before to bring the district to the front; he is the man for the work. Mr. Ohee preached an able and instructive sermon on the 18th. We, the pastors of the Alexandria District, will see to it that Mr. Ohee, District Superintendent, presents a good report on all lines. We paid him in full.—W. J. Hampton.

The Wonderful Blood of Man

Dies And Is Born Again With Every Breath of the Lungs.

Human blood contains red and white corpuscles. The little red soldiers carry food, strength and vitality to all parts of the body and the little white warriors fight the battles of the body.

When through poor eating, wrong digestion, disease or whatever the cause may be, the blood becomes filled with poisons and impurities the little red and white soldiers cannot do their work properly and hence they become a menace rather than an aid to the rest of the body.

20,000,000 corpuscles die with every breath of the lungs. To rid their ranks of enemies they throw them into the cells of the skin or down deep in the tissues and man has to suffer pimples, boils, blackheads and eruptions.

Stuart's Calcium Wafers are scientifically prepared under the highest of expert supervision and give to the blood through its regular nourishing channels—the stomach and digestive canal—a purifying food and invigorator.

Calcium Sulphide is one ingredient—the greatest blood purifier known to chemistry: Quassia, Golden Seal and Epsalypus are other component parts, each having a particular office for the elimination of impurity and the upbuilding of the blood.

The remarkable feature about Stuart's Calcium Wafers is that they act so speedily and so efficiently that they tone up the whole system from the standpoint of perfect blood almost beyond conception.

Their peculiar charm lies in the method of manufacture which insures the fullest strength of the ingredients beyond all other manner of preparation. One does not purchase an untried blood cleanser in Stuart's Calcium Wafers but a blood builder and purifier backed by thousands of men and women whose use of it is its greatest testimonial tribute. Ask your druggist. He sells them for 50c, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co.,

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

Fairfield.—We desire to thank the good friends who sent us the note that informed us that they had left a lot of groceries and paid for the same at D. D. Wimberly's store. Among them were some of our Baptist friends. It was necessary for us to use our buggy in conveying the articles to our home. Then again, on October 22, a crowd of our members, along with some of the African Methodist Episcopal and Baptist Churches and young men and women, friends of our church, crowded into the parsonage yard and began that beautiful hymn "Jesus Lover of my Soul." We admitted them and had a friendly chat. The spokesman, on this occasion was Mr. James Hutchinson. Miss Bertha Moore read a paper which expressed appreciation for the efficient service rendered by Pastor and Mrs. Wright, for their Godly life in the midst of this people, for their aid toward the betterment of the country and people in general. Several pieces were recited by the young ladies and Mrs. A. R. Simmons spoke on "Honor." The Rev. Mr. Wright responded, returning thanks for the one hundred and ten pounds brought him and wife, consisting of almost everything needed in the way of food. Mrs. Wright rendered a charming vocal selection and all left the happier because of the hours so pleasantly spent.

H. J. W.

MISSISSIPPI

Minter City.—The Minter City charge is pushing to the front. Our October rally was a success. Collection, \$153.30. Paid District Superintendent, \$30; paid pastor, \$123.30. We have planned to raise every dollar that we have been assessed before the Annual Conference. We have on this work some of the best people it has been our pleasure to serve. They spare no pains to make the pastor feel at home among them. Dr. B. F. Woolfolk, the District Superintendent, held the fourth quarterly conference and expressed himself as being highly pleased with progress we have made. The people on this charge love Dr. Woolfolk and both white and black speak of him in the highest terms.—W. H. Golden.

Brookhaven.—Our fourth quarterly conference convened October 29, with Dr. G. W. Smith in the chair. We had

a good quarterly conference. Conversions this quarter, five. We paid the District Superintendent up in full and paid the pastor \$30.75. All collections this quarter, \$43. Dr. Smith preached stirring sermons which the people greatly enjoyed.—A. Johnson.

Couparie.—My fourth quarterly conference convened at McWillie Chapel, October 31. The District Superintendent was present. The local preachers, class leaders, Sunday-school Superintendents, trustees and Ladies' Aid president were all present and made their reports. The District Superintendent was well pleased with the same and delighted to learn that the Couparie Circuit had done so well by the Advocate and had raised \$59.05 for the benevolence and secured 17 subscriptions to the SOUTHWESTERN. McWillie Chapel leads in the payment of pastor. We had a great quarter; we raised \$57.10 in this quarter; paid the pastor \$178.80; paid District Superintendent, \$25; missions, \$8. The work on this circuit is progressing. We also are hauling lumber for the repair of two churches and have money on hand for the work. We have taken 40 members into the church this quarter. The Sunday-schools are doing splendid work. The Ladies' Aid Society is working faithfully. The class meetings are inspiring as are the preaching services. All are well attended. Dr. A. J. McNair preached a fine sermon; at 11 o'clock he left for Carthage.

D. F. Dudley, Pastor.

Starkville.—The good men of Griffin Chapel set aside October 18 as rally day for pastor's salary. It was known as Christian Soldiers' Rally. There was one general and five captains. Raised \$75 and on November 1 the good women set a rally known as a Leap Year Box entertainment and raised \$101.10, under the leadership of the Rev. E. C. Troupe, our beloved pastor, who is held in high esteem by white and black, saints and sinners. Pastor Troupe is now serving his second year here and is more popular to-day than ever, and the people desire his return. The church is in a better condition spiritually and financially than ever before in its history.—E. C. Collier.

Liberty and Gloster.—Our fourth quarterly conference was held at Gloster by the Rev. R. P. Threlkeld, who found the work in a prosperous condition. A good many had been converted and added to the church. The District Superintendent preached a great sermon to the satisfaction of all present. This is his last year with us in his present capacity. If in the judgment of the conference it seems best to return him to us as District Superintendent, we will welcome him gladly. Collection this quarter, \$94.25; paid the Superintendent, \$20.50.

S. S. Thomas.

Starkville.—We have one of the best pastors in the Upper Mississippi Conference. He is a noble leader indeed and where he leads we will follow. We love him for his devoted and sacrificing service; we honor him for his Christian influence. With the Rev. E. C. F. Troupe our shepherd, we are singing Glory Hallelujah as we go marching on. We are proving our love and we have paid him \$181.67 since the second Sunday in October. Total paid on pastor's salary, \$606.47.

Geo. W. Bell, Jr.

Oxford.—This charge is without doubt one of the leading charges in the Upper Mississippi Conference. This has been one of the best years of its history. We have had a great revival; all benevolences are raised, the District Superintendent has been paid and the pastor's salary is paid in full. Sunday, November 1, 1908, was a great day. Raised \$154. The pastor is now ready for the Annual Conference.

J. M. Marsh, pastor.

Strong's Circuit.—October has been a great month financially on this charge. Our fourth quarterly conference was held on October 3-4, by the Rev. F. H. Henry, District Superintendent. Raised during the quarter \$123 for all purposes. Raised in the quarter, \$30. We entered our new church on the second Sunday in October. Collection, \$182.39. We have succeeded in building a nice little church here—King's Chapel—30x40, which is made very attractive by a beautiful bay window; chairs for the pulpit, church painted inside and out and five swinging lamps. On the third Sunday at Fain's Chapel we raised \$36.40 for pastor and at Oak Grove, \$26.50, making a total of \$244.29. The grand total is \$377.29.—L. F. Jones, Pastor.

Ellisville.—This work is still prospering. The Missionary Convention proved a great blessing to this people. The delegations were not what we expected in number, but was great in quality. Each delegate was very much interested in this work, as their papers, songs, prayers and money go to prove. The Rev. A. C. Lacy, James Roberson, W. B. Roberson, G. W. Brown, Superintendent J. B. Brook, D. B. Watkins and their delegates were at their best. Large audience at each service. Thursday night was a great occasion. Dr. G. G. Logan spoke to a large audience, depicting clearly and effectively the Foreign Mission field. The collection was \$28 for the work he represents. The stewards and trustees' rally was very successful at each church. All claims are being collected. The parsonage committee has put nice matting on the parsonage floor and are making other improvements. Our Sunday schools are on the increase; the superintendents and teachers are doing all they can to bring up

FORD'S HAIR POMADE

Formerly known as

"OZONIZED OX MARROW"



DEAR SIR:—Please send immediately on receipt of 50c, one bottle of your pomade. It has done my hair all the good, stopped it from falling out and makes it soft and easy to comb.

Mrs. LILLY FOSTER,
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Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

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this part of the church work. The League Group Meeting will convene at Laurel, Miss., in St. Paul Methodist Episcopal Church November 27-29. Come one and all.

R. N. Jones.

NORTH CAROLINA

South High Point.—The Rev. D. Brooks is returned to South High Point Charge. He preached Sunday, November 1 at 11 o'clock a. m. and at 7:30 p. m. On Monday evening the pastor had gone uptown when a party led by Mrs. A. H. Burns came to his home. They drove into the yard, passed up the steps and on through the hall into the dining room where Mrs. Brooks was pleasantly surprised to find that each of the party was heavily laden with packages. The contents of the same were found to be a variety of groceries and vegetables to the amount of several dollars, for which the pastor is very thankful.

D. B.

OHIO

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TEXAS

Dalingerfield.—Our circuit has done splendid work under the leadership of the Rev. A. Taylor. Every department is at work. We have \$65 for benevolence and 50 accessions to the church. Paid the District Superintendent, \$100, our full assessment, and have built a fine five-room parsonage at Dalingerfield, costing \$600 and we will pay our pastor.



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The twenty-fifth annual meeting of the Des Moines Branch of the Woman's Foreign Missionary Society convened in our church at Oskaloosa, Iowa, October 15-18. More than 300 women from Iowa and Missouri were in attendance. Miss Elizabeth Pearson, Branch President, presided. The various reports presented many items of interest. Miss Evans reported sales from the supply department amounting to \$1,776.16, a splendid report considering that the literature for the last Branch meeting did not reach its destination, hence very small sales. Two thousand and ten copies of the Study Book Gloria Christi were sold. The sales at the annual meeting this year amounted to \$431.65, an excellent beginning. Miss Patten, secretary of the Home Department, reported 887 organizations and a membership of 25,559, the greatest increase being in the children's work. Mrs. Mary T. Thompson,

Branch corresponding secretary, reported the movements of the missionaries in all the fields where we support work and as always, hearts were stirred by actual success and made to ache by opportunities not grasped. Every member of the society will want a copy of the new Branch report; order of Miss Mary A. Evans, Maryville, Mo., at 10 cents, to read for herself Mrs. Thompson's report and see how the work moves. Mrs. Irmscher, superintendent of children's work, reported a very large increase in all the items of her report. She and her co-workers have indeed been instant in season. One of the climaxes of the meeting always occurs when the reports of the treasurers are given. They are as follows: Des Moines Conference, \$16,111.61; Iowa Conference, \$7,233.97; Northwest Iowa Conference, \$9,241.73; Upper Iowa Conference, \$13,228.34; Missouri Conference, \$5,481.94; St. Louis Conference, \$6,849.87; German Conference, \$1,822; Central Missouri Conference, \$6,586; Miscellaneous, \$17,083.11; total, \$67,118.43. This is a fine advance, the more as there were no gifts larger than \$500 as against one last year of \$5,000. If all auxiliaries had been sufficiently prompt there would have been no deficit; this means, however, that every one will do her best to pay all she can into the treasury this year. Central Missouri Conference has one new auxiliary to start with the first quarter at Oskaloosa with 13 members. Miss Pearson closed the service, giving as the text for the year Isaiah 41, 21, "Produce your cause," saith the Lord. Bring forth your strong reasons.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. CARRIE THOMAS

Mrs. Centa Thomas, the beloved wife of the Rev. Richard A. Thomas, of the South Carolina Conference, died in the parsonage at Mechanicsville, S. C., on Monday, September 28, 1908. She was born at Blackville, S. C., in 1862. Her father, Landy Walker, was an industrious and prosperous citizen, ever active in advancing the educational and religious interests of our people. Her mother was a devoted Christian woman, whose influence upon her children was very effective in leading them to Christ in their childhood. Centa was converted at nine years of age and was always actively devoted to Christian work. She was educated in the common schools of Blackville, the Schofield school at Aiken, and at Claflin University, where she completed the Normal course in 1884. She was married to the Rev. Richard A. Thomas November 20, 1884. She was always zealously devoted to her husband's work as a pastor, having unusual influence over children and young people. Few women are as successful as she was in persuading young people to devote their lives to Christ. Having been converted in childhood she believed in the conversion of children, and in young people's work in the church. She spent several years as a teacher in the common schools, and was always active in Sunday School and Epworth League work. She leaves no children of her own to mourn her death, but to all children and young people who knew her the news of her death brings deep sorrow and grief. She was a model housekeeper and especially adapted to the delicate responsibilities of a pastor's wife. Her social qualities were excellent and always drew many to her parsonage home, where she used her great influence in persuading all to work for Christ. She was taken sick on Saturday night, September 26, and quietly fell asleep in Jesus on Monday, September 28. We shall miss her, but she rests in heaven from her labors, and her works follow her.

J. A. Brown.

VINES.—On October 31, 1908, Sister Rebecca Vines departed this life in full triumph of Christian faith. She was a faithful member of Magnolia Methodist Episcopal Church, Schriever, La. She leaves a husband, three children, mother and three brothers. The Rev. Frank Walker assisted by the Rev. Messrs. Cotton and Smith, conducted the service.—W. Smith.

DAVIES.—Lucy Davies, one of the oldest founders of Davies Methodist Episcopal Church at Escatawpa, Miss., died October 12, 1908. She was ready and her passing was peaceful and triumphant. She is survived by several children and many friends. Her age was 87 years. She was a faithful member to her church and always supported loyally the different pastors assigned to Davies Church. For eighty years she had been engaged in the Master's service. The funeral was conducted by the Rev. A. Lee.

SEALS.—On October 23, 1908, death removed from the home of Henry Seals

"The Blood is The Life."

Science has never gone beyond the above simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also clouded, the mind and judgement are affected, and many an evil deed or impure thought may be directly traced to the impurity of the blood. Foul, impure blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. It enriches and purifies the blood thereby curing pimples, blotches, eruptions and other cutaneous affections, as eczema, tetter, or salt-rheum, hives and other manifestations of impure blood.

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You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, the same being attested as correct under oath. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels.

at Philadelphia, Miss., his wife Mattie, to rest with Jesus. N. E. Goodloe, pastor.

KIRKLANCE.—Ella Kirkland, wife of James Kirkland of Philadelphia, Miss., entered into rest October 24, 1908. She was a great helper in Hopewell Methodist Episcopal Church, where she will be sorely missed.

N. E. Goodloe, pastor.

JACKSON.—Julia Jackson, an old member of Whiting's Methodist Episcopal Church, East Mexia, Tex., and a true servant of God fell asleep in Jesus September 15, 1908, after a long illness. She leaves a husband and many friends to mourn her departure. The funeral was conducted by the pastor, the Rev. G. W. White, and District Superintendent, the Rev. M. Q. A. Fuller.

CHILDS.—Minnie L. Childs was born November 1, 1891. She was a good student and made rapid progress in her school work and had served one term as trained nurse at the Miller's Ferry Normal and Industrial School. She was a faithful Christian. Into the Savior's hands she committed her parents, asked them to join her, particularly advising her father to pray, and with abiding faith awaited His will. She was released from suffering October 6. The funeral was conducted by the Rev. A. Lee and the Rev. W. Tillmon. During the service several Sunday school songs, precious favorites of the departed one, were played in compliance with her request, by Mrs. Ellen Brown. For her life was but a brief span—the body was laid in its final home and there awaits the resurrection of the just.

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Marriages

CUMMINGS-BURDEN.—Mr. Homer Cummings and Miss Della Burden at Doyle Station, Tennessee, October 26, 1908, in the presence of many friends and relatives. The marriage occurred at the home of the bride, who is a member of our church, the pastor, the Rev. J. H. Nelson, officiating.

BURDEN-NELSON.—Miss Lizzie Nelson, daughter of the Rev. J. H. Nelson, pastor of the Sparta (Tenn.) Circuit, and Mr. Robert Burden, who is a fine young man and highly respected in this community. His bride is a splendid young woman and a consistent member of our church.—J. H. Nelson.

BENTON-ROBERT.—At Quitman, Miss., October 25, 1908, Mr. Adam Benton and Mrs. Laura Annie Robert, the Rev. A. Reid reading the ceremony.

BOONE-DAVIS.—Miss Sellina Davis and Mr. Alphonse Boone, the marriage ceremony and the wedding feast occurring at the home of the bride's parents, Mr. and Mrs. Gabe Davis, of Houston, Tex. The home was beautifully decorated with ferns, palmetto, etc. The knot was tied under an arch formed by palmetto and a beautiful wreath. Dr. J. T. M. Lindsay, the pastor officiated. The bride is a member of Mallaieu Chapel.

DAVIES-BELLE.—On September 16, 1908 at Mount Vernon Methodist Episcopal Church, Richmond, Tex., Miss Lela Belle and Mr. William B. Davies. They are members of our church. The bride is a model young woman. Mr. Davies is worthy of the woman of his choice. The pastor, the Rev. Jas. Jones, officiated.

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Doings of the Workmen

OHIO

Cory Church.—Since you and your readers heard from us, pleasant things have come to cheer us on our upward march toward a new building. Our District Superintendent was with us on the fourth Sunday in October and delivered two able sermons accompanied by instructions on our church duties. He found a full, healthy and growing little church. The pastor and officers are doing all in their power to improve along all lines. The Rev. Mr. Sissle has made a vast change in the short time he has been here. Now standing room at the night services is hard to obtain and at some other meetings, such as quarterly conference, etc. We are yet organized into clubs to so-

licit funds to build our Institutional church. We had the honor to have with us our highly esteemed friend and brother, Dr. M. C. B. Mason, secretary of the Freedmen's Aid, who delivered for the benefit of our church work one of his masterly lectures—"Africa in America and Africa Beyond the Seas." He held his audience spell-bound for one hour and twenty-five minutes. We had to secure a much larger church among our white friends for this lecture, and it was filled to the door. We are praying and working, too, for the day to come when we can build an edifice that will house our congregation on all occasions, and have a place to employ the young minds of our race, as other races are doing for their own. We believe there are good people in our own Methodist Episcopal Church who will help a small, struggling congregation if they see we really mean business and will try to help ourselves. We are using every manner of means we can to raise an honest dollar for our new church. May the Lord put it in the hearts of some readers of your valuable paper, when he or she sees what we are trying to do, to put aside a donation for a good cause like this and we ask in advance that the Lord will richly bless all such friends.

A. M. Park.

TENNESSEE

Rockwood.—R. E. Kilby, Pastor.—We are well pleased with our pastor. He is a man of high morals, and well educated. In full, he is the right man for Trinity Methodist Episcopal Church. Sunday, November 1, 1908, was his first Sunday to fill the stand; he well fitted the place and was cordially welcomed by the members and friends of his church. Sunday morning he preached from Psalm 55: 22, also Matt. 6:25. "Therefore take no thought for your life." It was a helpful and eloquent discourse. Sunday night an excellent congregation was present. The pastor's text was found in 1 John 3:14. He preaches with pow-

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(Miss) B. B. Skinner.

TEXAS

East Mexia Circuit.—Our fourth quarterly conference convened September 19-20, with our beloved District Superintendent, the Rev. M. Q. A. Fuller presiding. Although the great

downpour of rain which prevailed throughout the quarter retarded to some extent the progress of the conference, yet a good showing was made. The District Superintendent expressed himself as being highly pleased with the work. Reports showed the work to be in a growing condition. On Sunday the Superintendent preached a stirring sermon which captivated his hearers. A goodly number partook of the Lord's Supper, both Methodists and Baptists. After the Sacrament the Superintendent baptized 8 children. Raised for District Superintendent, \$28; raised for missions, \$8; total, \$36.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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NEW ORLEANS, NOVEMBER 19, 1908

Vol. 42 No. 47

DAVID DECAMP THOMPSON--THE EDITOR-REFORMER

While in the zenith of his power and just at the time the whole Methodist Episcopal Church had its eyes upon him, Dr. David Decamp Thompson, editor of the *Northwestern Christian Advocate*, was suddenly called to his reward, on Tuesday morning, November 10, 1908. So modest he was, so retiring, so void of self-seeking, so free from self exaltation, the Church was slow to recognize the greatness of his power. He was just coming into his heritage as a leader of reform forces, a man of very marked courage and of great discretion. All are now beginning to see that David D. Thompson was one of God's picked men. Perhaps the predominant characteristic of this man, notwithstanding his marked ability as an editor, and his passion for detail and hard work, was modesty, an article so seldom seen as to be little appreciated. In him it was magnified as one of the cardinal virtues of the ideal life.

Dr. Thompson was a reformer. At least he believed that Jesus Christ is to be the reformer of all our social ills and the principles of Jesus Christ he applied to every problem of life. He was in the very forefront of the opposition to Mormonism, because he believed Mormonism was wrong and contrary to social decency and the foundation principles of our great Republic. We will not soon forget his editorials against Congressman Roberts, and his untiring opposition to the seating of Senator Smoot. Likewise he was a great foe to intemperance, because intemperance was a great foe to the home, to our native land and to God's Church. He surrendered to no man a place that demanded courage in the face of opposition of the liquor forces. Men and parties could not claim his support so long as either or both were allied to liquor interests. His pronounced opposition to Speaker Joseph Cannon is well known. He believed that he was thoroughly right in his opposition to Mr. Cannon, and we believe he was right, and while there was not the realization of nevertheless gave to the Church an example of a brave stand in the interest of righteousness and good government. Likewise Dr. Thompson had many a tilt with the Catholic Church on the question of Public Schools. Intemperance, Mormonism, and the attempt of the Catholic Church to control the public schools, were three vital issues with him and he knew every detail of the problems involved. He was a magazine of information concerning these questions and his paper was a great dynamic force in opposing them.

Doctor Thompson was a loyal Methodist. He believed thoroughly in his Church, in its greatness and in the Church's call to present-day duties. He was loyal to her doctrines, loyal to her history, and loyal to her splendid leaders. As an editor he never lost an opportunity to make glorious the greatness of Methodism. He was a layman, but many thought him a preacher. To him there was no difference in the call of the preacher and the layman to the

life of piety and the preaching of the truth. Suffice it to say that he was loved and admired not only by the brethren of the laity, but was loved and honored by the ministerial ranks of the Methodist Episcopal Church throughout the world.

The Fatal Accident

Doctor Thompson was in St. Louis, Mo., attend-

St. Luke Hospital where on Tuesday morning, November 10, he died.

Biographical Sketch

Dr. Thompson was born in Cincinnati, Ohio, April 29, 1852, and graduated from the Ohio Wesleyan University in 1876. Northwestern University conferred the degree of Master of Arts upon him in 1891, and McKendree College conferred the degree of Doctor of Laws in 1903. He was married in 1896 to Miss Alia L. Grosh, of Lockland, Ohio, whom he now leaves as a sorrowing widow with two daughters, Miss Edith and Miss Sadie both graduates of Northwestern University, and a son, David G., who is a student in Northwestern. From boyhood, Doctor Thompson has been identified with the Publishing business and journalism. He has served as a compositor, as a reporter on daily papers, as assistant editor of the *Western Christian Advocate*, assistant editor of the *Northwestern Christian Advocate*, and in 1901 he was elected editor of the *Northwestern Christian Advocate*, succeeding Dr. Arthur Edwards. To this position he was re-elected at the last General Conference on the first ballot, receiving 702 votes out of the 716 votes cast.

Twelve years ago Dr. Thompson wrote of "Abraham—The First American." This volume had a sale of twenty-five thousand. He was also the author of "John Wesley As a Social Reformer" which appeared in 1898.

An Admirer of Lincoln

Dr. Thompson was a great admirer of Lincoln. He studied this, America's greatest President, with a zeal that became a passion. He was the author of a "Life of Lincoln," and in his editorial work many a position that he took was reinforced by some quotation from Lincoln. He had large plans for the observance of the Lincoln Centennial, one of which was to publish tributes from the rulers of earth in the celebration of the centennial of "Lincoln—The First American." In this he had partially succeeded, having already received tributes from King Leopold of Belgium, President Diaz of Mexico, and a promise from the President of the United States of a signed paragraph from his writings on Lincoln. Dr. Thompson had reasons

to hope that he would have tributes to Lincoln particularly from the crowned heads of Europe. He believed Mr. Lincoln was not only a great citizen of America, but was one of the greatest citizens of the world, affecting not only our national life but the world life, and that not only was America debtor to Lincoln, but that the world.

He Knew Public Men

Doctor Thompson had intimate acquaintance with many of the best known men of the nation. He knew many of the Senators of the United States, and many of them he knew personally. His relations with President Roosevelt, while perhaps not in-

(Continued on Page Nine.)



DAVID DECAMP THOMPSON, LL. D.

BORN
April 29, 1852
Cincinnati, Ohio

DIED
Nov. 10, 1908
St. Louis, Missouri

ing the General Committee of the Board of Foreign Missions of the Methodist Episcopal Church. On Monday night, November 9, he was on the West side of Boyle Avenue, walking South, having just left Dr. D. L. Raider, editor of the *Pacific Christian Advocate*. Parting from Doctor Raider Dr. Thompson bought a newspaper and was crossing Lindell Boulevard from the North side to the South side. The rain was falling and the Doctor had his umbrella up. An automobile, owned by Mr. Frank M. White, approached him from the West; and when he was in the middle of the street the car struck him, knocking him down, breaking an arm and otherwise wounding him. At first the accident was not thought to be serious. He was removed to

Thanksgiving Day the Link Between State and Church

By the Rev. Percy Trafford Olton

There is a peculiar solemnity attached to Thanksgiving day because it forms the one link between the State and the Church; it is the national recognition of the fact that this is not a godless nation. If we do away with the religious exercises on Thanksgiving day; if the President ceases to call upon the people to gather in their different houses of worship to return thanks to God, then we lose the one and only bond of union between the Church and the State; we are as a nation, without any God. This is a most important truth and it increases tenfold the significance of our national holy day. It makes one shudder to think of how Christian people are deliberately undermining the sacred character of this religious festival, how those who should be the most eager to emphasize the value and need of such a day of national recognition and worship of Almighty God are, through carelessness or selfish indulgence, turning this holy day into a pagan holiday.

I feel that in view of the danger no words of condemnation are too strong; because it is not only a matter of disloyalty to the commands of the Church; it is disloyalty to the commands of the State; it is really a blow to our national welfare, and in its essence an act of treason.

We are doing hurt to our own nation when we, by word or deed, change the purpose for which Thanksgiving day has been set apart. We are in truth declaring that the nation does not need God; that it was a mistaken idea of our forefathers; and that now, in these latter days of prosperity, we can take care of ourselves. Do you see what I am driving at when I say that neglect of Thanksgiving day as a holy day is in a sense an act of treason? It is snapping the one link which binds the nation to God; it is taking away our right to be called a Christian nation; it is ruling God out of our national life. The taking of God's name from our nation's history is a matter of supreme importance. And this is what we do when we fail to make rightful use of Thanksgiving day. We give the lie to the past; we remove the last trace of the name of God as the recognized ruler of our nation.

And there is yet another reason for honoring the great national festival. As citizens, as lovers of this Republic, we should guard jealously every opportunity given us of expressing the national unity. For the feeling of unity is more than ever essential in a form of government where there is so little centralized power. In a monarchy there is the personal loyalty to the crown, or royal family, which has often proved to be a great factor in uniting the people during some national crisis. But in a Republic, where there is no such bond of union, but where government rests altogether upon the willingness of the different parts of the whole to co-operate for the benefit of all, there is especial need of using all possible means of cementing and confirming the feeling of national unity. Our history as a republic has shown us that the only danger that threatens us is that which comes from within. We are so situated on the globe that no nation, nor combination of nations can ever completely conquer us. So long as we maintain our national unity we shall maintain our national life. The danger is, and always will be, a disruption of our government. That danger has already threatened us in the attempted secession of the South; it appeared again as a little cloud scarcely bigger than a man's hand, in the dispute over the education question with the State of California. It is our great danger; we are our own foes: and the loyal citizen, the man or woman who wants to see this republic continue among the great nations of the earth, must welcome and make use of every opportunity to emphasize our national unity. Such an opportunity is especially presented in Thanksgiving day. Here we have a day when all the different members of our great national family are bidden to assemble and worship God. I believe that disobedience to such a command as is contained in the Thanksgiving proclamation is as much an act of disloyalty as any blow struck against the Union. For it is a blow to national unity; it is assuming the attitude that the individual is greater than the State, and that is going contrary to the very fundamental conception of all government.

These are the two reasons why we should be found in our places of worship on that day. First, because we desire to express our belief that this nation is a Christian nation, acknowledging and wor-

shipping God as its Ruler. And secondly, because we desire to declare the fact that we are bound together in this worship of God as a nation; that East and West, North and South, are united under one flag and one God. And surely, my friends, he must be a poor specimen of a Christian and a citizen who does not feel a thrill of pride and joy in thus being able to declare his faith in God and in this Republic. Here are a few of the reasons for thanksgiving this year:

The first is the steady growth of civic righteousness. I mean by that the increasing care and thought which is being given by the people at large to the matter of good government. It was only a few years ago that honest men and citizens were willing to sit down supinely and let the affairs of city or State or nation be carried on by a few corrupt politicians. The awakening has come, and we are more and more determined that only the best men, men of honor and integrity and purity of life, shall be intrusted with the affairs of government. We have had a steady, quiet, healthy growth of public sentiment, a gradual but sure arousing of the public conscience, so that it would seem as if no attempt could successfully be made to revert again to the old standards of living under boss rule. This, to me, is the greatest cause for national thanksgiving that we have this year. There is nothing more important to a nation's life than morality and freedom. Morality, which is the result of a real faith in an overruling Providence, who is the moral Governor of the universe; and political freedom, which is the result of a government in which every man is allowed to vote according to his conscience. These two things—morality and political freedom—are the foundation stones of true government, and the recognition

of this fact which has been so noticeable of late is one of the most cheering signs of the times.

Let us thank God, then, for this steady growth of the spirit of civic righteousness, and pray Him that we may always be found on the side of truth and honesty and good government.

The other reason for thanksgiving is related to the first, as effect is related to cause, for it is simply the result of this desire on the part of the public to purify the political and commercial atmosphere. I refer to the recent financial crisis through which we have been passing. No one can doubt that the crisis was caused by a feeling of public distrust, which itself was caused by the revelations of corruption and dishonesty in state and business. We must bear patiently and with a good hope, this period of financial stress, for, I believe, it means that the nation has stopped in its reckless course and that business will be placed on a better and firmer basis than ever before. I believe that we have good reason to get down on our knees in gratitude to God that the trouble has not been worse than it has been; that we are paying so light a penalty for so grievous a transgression. The nation has been sowing wild oats and it is now doing the reaping, but in the providence of God the unwelcome harvest has not been so great as it might have been. The trouble is practically over, and we can now look forward to a year of prosperity which will not be the result of inflation of values and other dishonest business methods, but the normal and healthy state of a great country whose wealth is beyond estimation.

I have said nothing about individual and personal reasons for thanksgiving, for I have been thinking only of our national Thanksgiving. That each of us has cause to be thankful to the heavenly Father there can be no doubt. But I have tried to show you that it becometh well the nation as a nation, to set apart this day of praise to the most High God, the ruler of peoples and nations.—In *The Homiletic Review*. Greene, N. Y.

The Christian's Thanksgiving

By the Rev. Frank Harper Hays, D. D.

He who thanks God only in retrospect gives God only half thanks. He who finds his heart swelling with gratitude only when he looks backward or around him at the material benefits which have come to him, is in danger of being as selfish as he is grateful. If three times a day he bows his head and thanks God for his food, he looks forward thrice each day to the coming of more blessings from the same bountiful hand of Divine Providence. His own selfish gratification is his uppermost thought.

Such a man's horizon is never far away. His world is very small—only large enough for him and his, and for those who contribute to his pleasure. He believes in God; he recognizes Divine Providence. But to him God is chiefly "the Giver of every good gift." His thoughts of God do not reach far beyond that. He may be theologically "orthodox" but in life he is far from being right; for, though he may not fully realize it, even in his thanksgiving he makes himself the center of the universe and rejoices because God waits on him to "give him his meat in due season."

That is the man whose gratitude is called forth only by the providential care that has been thrown about him. He has yet to learn the first fundamental condition of discipleship as it is laid down by the Master: "If any man will come after me, let him deny himself."

What then? May not a Christian man pray for blessings for himself and his own, and receive them and give thanks to God for them?

By all means, yes. But the Christian man has no right at any time to regard himself as the ultimate object and end of those benefits that come to him from the Divine bounty and care.

When a man becomes a Christian he differentiates himself from the world in which he has been living. Up to that time he or something of his own has been the chief object in life for which he planned and labored and hoped; but when he takes the name of Christ he sets out two other objects as being of greater importance; namely, God and the neighbor. Hitherto the ambition of his life has been enjoyment; now it must be service and usefulness.

Life has taken on a new meaning. Formerly it meant to get as much as possible out of life; now it means to make life contribute as much as possible for the good of others and for the glory of God.

In the light of all this it is manifest that the whole basis for gratitude in the man has been changed. Under the former conditions his chief cause for gratitude was personal benefit. It could not be otherwise. Under the new conditions the supreme cause for gratitude must be opportunity. His highest ambition will be to have fellowship with God; and the ultimate test of his earthly life will be as to his efficiency in the service of God. He will truly "seek first the kingdom of God." He will be grateful for all the blessings and benefits that come to him—profoundly grateful; but the chief element in that gratitude will be the joy that he experiences because each blessing gives him an added power for usefulness.

He will rejoice in all the material prosperity that rewards his labors because it will give him ability and opportunity to do good in the world. He can beautify his home, and by that means make it a more potent factor in bringing brightness and blessing to others. He can give his children better advantages, and thereby make it possible for them to become stronger and nobler and to wield a greater influence for the right and for the uplifting of mankind.

His prosperity will make it possible for him to be a blessing to others outside of his own home. He can feed the hungry and clothe the naked. He can, like his Master, bind up the broken-hearted, comfort all that mourn and give unto them the garment of praise for the spirit of heaviness; and he can make it possible for the poor to have the gospel preached unto them. For the ability to bring these things to pass he will have a song of gratitude in his heart, and he will praise God for bestowing upon him such opportunities.

As that man develops in Christian character he will find in his soul this spirit ever increasing, and he will become more and more fixed in the conviction that opportunity for service is the greatest gift God ever bestows upon a man.

At the thanksgiving season the Christian man ought to "count his mercies," so that he may be fully aware of the marvelous way in which God has led him and of the multitude of good things which God has bestowed upon him. Out of every Christian heart there should go up an anthem of grateful praise, for God has crowned every one of us with loving-kindness and tender mercies. But while the

memory lingers fondly over the past, the whole life ought to be radiant with joy over the opportunities that come hidden in the blessings, and the mind ought to be thrilled with the forward look.

These are days when there are exceptional opportunities for service for the "rank and file" of the Church. No man in this generation can excuse himself by saying that there is no form of Christian work for which he is adapted. In the Christian activities the spirit of this age has adapted itself to

the powers and qualities of the average, practical, everyday sort of man to a degree never before known.

On this glad Thanksgiving Day let us rejoice over the blessings with which our pathways have been strewn, but let us also look upward at the banner of our victorious Lord and be glad that he is calling us to engage with him in the great conflict and to share with him the honors and the joys of the triumph.—*The Interior.*

Why We Ought to Be Thankful

By the Hon. William Jennings Bryan

What have we to be thankful for? For health? All do not enjoy this blessing; let those be thankful who, by inheritance or by their own care, have escaped a chronic or constitutional disease. For friends? No one need be without these, for nothing is easier to secure. The world is full of love and sympathy, upon which drafts can be made without limit by those who show themselves friendly. No one is so humble or obscure that he cannot attach to himself a circle of friends if he will but be a friend to others. The little acts of kindness that flow from an unselfish interest in humankind, and especially in neighbors, cannot fail to win grateful appreciation. If one is alone in the world, it is usually because he repels friendship by his selfishness.

Is it for happiness that we should be thankful? That is largely in our own keeping. Death may sadden for a time; sickness may discourage; calamities may cripple; misfortunes may overwhelm one; but still it may be asserted that whether one's life is happy or not depends more upon the man within than upon the circumstances without. With some, grinding poverty imparts to life a gloom that cannot be entirely dispelled, but it is scarcely more of a bar to happiness than idleness. Between the two extremes is the great middle class, whose members labor with hope, feed themselves with food convenient to them, and escape alike the despair of the destitute and the ennui that follows in the wake of luxury.

But let us turn to those causes of thanksgiving which we share in common. Each individual must decide for himself whether he is more or less fortunate than those about him, and whether his good fortune or misfortune is due to himself alone or to others, but there are benefits which have come to all the members of this generation which are worthy to be enumerated.

The present generation is blessed beyond any preceding one; the conveniences of life contribute, as never before, to health, comfort, and progress. This article is written in a sheltered nook on Snake River, in Idaho, just below Shoshone Falls. Within the memory of man the trip across the desert was a toilsome one, attended by many dangers and hardships. Even ten years ago to reach this place we had to drive twenty-five miles in a stage over a barren waste that gave no promise of future cultivation. Now, the place can be reached in less than two days from our Nebraska home; the railroad runs to the very bank of the river, and irrigation has scattered oases throughout the desert. This is but an illustration of the improvement in transportation. Not only has the fast express taken the place of the stagecoach, but electricity has accelerated urban and interurban travel, while the ocean greyhounds make it possible to circumnavigate the globe in less time than it required to cross the continent in the days of our grandparents.

The telegraph, by making quick communication possible, has not only facilitated business, but it has relieved suspense when members of the family are separated by vast distances, and the telephones, scattered throughout the rural districts, have shortened by one half the time between sudden illness and the physician's arrival.

The pine-knot and the tallow candle have retired before the oil lamp, and this, in turn, is being supplanted by gas and the incandescent light.

Inventions have so cheapened production that the luxuries of the past generation are the necessities of to-day; books have multiplied; publications have increased; and the rural delivery gives as prompt service to the farmer as the letter carrier has brought to the inhabitant of the city.

There is no golden age in history that equals the present in opportunities for service. All the achievements of the past and the knowledge of all the years—these are our heritage and our inspiration, and it

is easier to-day for one to become a benefactor to the world than it was a few centuries ago to leave his impress upon a single community.

With commerce that is world-wide, with instantaneous exchange of thought, with intellectual development, with the spread of popular government, and with the moral progress of the race has come a peace propaganda which is destined to make war obsolete and substitute reason for force as the arbiter between nations. Even now we are, by arbitration, adjusting international differences which, a generation ago, would have been regarded as sufficient cause for war.

But while all now living enjoy advantages denied to preceding generations, those who live in the United States have additional reasons for thanksgiving—reasons which should make them more grateful than any other people upon the earth.—*The Circle.*

A Pleasant Greeting

BY SUSIE BOUCHELLE WIGHT

Because "Good morning" or "Good afternoon" seems such a perfunctory thing to say as one passes one's acquaintance in the street, one is apt to lose sight of the warmth and friendliness that may be conveyed even in this brief greeting.

Not long ago I heard a group of women discussing another one, and trying to analyze a certain charm which no one ever denied to her. She was beautiful, but it was not that; she was brilliant, but it was not that. She was good, but there were many others just as good who lacked her winningness.

At last one of the number exclaimed: "O, I know! It is her being so interested in everybody. Don't you know the way her eyes light up if she only says, 'How do you do?' and it makes you feel like she is so glad just to have happened to get a glimpse of you? And how quick she is to speak when she meets one, too!"

That was the secret of it, so the friends all agreed, and it set me to thinking about this thing of speaking to people in passing. It takes no more time nor vital force to give a warm greeting and a smile than to pass with a perfunctory nod and a curt word; but what difference it makes to the one so accosted! The duty is so evenly balanced, too, that it would seem that each would wish to be the first to speak, yet very often have I heard a person called haughty and snobbish because, perchance, she had failed to be the first to recognize the other. "I've been introduced to her half a dozen times, but she never knows me!" How often have we heard those words, with their accompanying sigh or sniff, according to the temperament of the complainer! Perhaps the one complained of is thinking the same things of the speaker, and wondering why she is so ignored.

If one will deliberately cultivate the habit of prompt and cordial greeting it will prove so pleasant and so pleasing in its results that it will never be abandoned again for a stiff standing back upon dignity or supposed social differences. There will occasionally be churlish individuals who will not respond in kind, but even these will thaw under persistent friendliness, and it is this "love expressed in trifles," this Christian politeness, which smooths out the rough places in life and gives sweet thoughts to treasure up in the heart instead of grudges to nurse and subtle antagonisms to cherish.—*Ex.*

Years ago Christ wrote on the ground with his finger, and he is still writing on the ground in the language of grasses and flowers.—*Rev. J. Ossian Davies.*

Responsibility is not for results, but for choice.—*Rev. S. Chadwick.*

Cultivate Cheerfulness

BY B. W. WALTERS

Cheerfulness is cultivated by looking beyond the visible to the invisible, by hearing the inaudible and by gripping the intangible. As a spiritual quality, it can only be won by those who believe that in spite of appearances the universe is organized for righteousness, and who see in the far future "the whole work, time's completed plan."

"The Now is an atom of sand,
And the Near is a perishing clod;
But Afar is a fairy-land,
And beyond is the bosom of God."

Behind the scowl of circumstances faith can see the kind eyes of the All-Father, and feels upon its lips His kiss of infinite peace. If a man would win the prize of a cheerful soul, he must say with Robert Louis Stevenson: "I believe in an ultimate decency of things, and if I woke up in hell should still believe it." Fortified with this philosophy, a man may walk erect and unafraid through our mysterious world; he will not quarrel with the universe, but accept it. He will do more than accept it, he will acquiesce in it. He will be neither dismayed by its thunders nor terrified by its silences. He has ventured his frail bark upon the ocean of "the Grand Perhaps," and steers with smiling face for the far-off Islands of the Blest. Cheerfulness accompanies such faith as this—is indeed inseparable from it. It is not sought, but it is found. The paradoxes and contradictions of life have no power to depress it. The man has run the final risk, has taken the greatest hazard of all, and has staked his soul upon the "ultimate decency." Faith has pierced the mist and gloom, and he who thus believes may see the spires and turrets of the holy city, whose walls are not built with hands. Such faith does not stretch forth lame hands. Its grasp is firm and confident.

Along this way a man shall find cheerfulness, which is a pearl of great price. He must not try to cultivate it. Let him cultivate faith in the abiding goodness of God, in the final triumph of righteousness, and not least, in the redemption wrought by the Nazarene. Only thus is true cheerfulness gained. Gayety laughs at the universe, denies it, or ignores it. Cheerfulness laughs with it, or in spite of it, and accepts it.—*From The Cheerful Life.*

Dissatisfied People

BY C. H. WETHERBE

There are many people in our land who, although the recipients of many favors from their friends, are still dissatisfied with what they have been given, and are wishing that the same friends would continue to freely grant other blessings. They have an omnivorous passion for receiving gifts and lifts, and it would seem that they do not duly appreciate even a generous benefaction. The following anecdote is illustrative of the disposition of too many of our beloved countrymen: "Pete Browning, the baseball player, was very popular in Louisville, when a member of that club, and his admirers there bought a handsome watch for him. A committee went around to his home, and the spokesman made a speech and handed him the timepiece. Browning listened attentively, though he was deaf as an adder, according to Brother P. H. Callahan, of Louisville Council, who was one of the party, and did not understand a word that was said. When the watch was offered to him, he took it in his hand, turned it over and looked at it intently, and then asked, 'Where is the chain?' It is evident that Pete was still dissatisfied. It is not stated that he expressed any thanks for the very valuable gift which he received, though we may charitably suppose that he was thankful, but apparently not so much as he would have been if a fine chain had accompanied the watch; and if a chain had also been given, probably he would have desired that a costly fob had been added to the chain. It is very difficult for people to fully satisfy some of their acquaintances. The latter may be petted and pampered a good deal, and still they are chronically dissatisfied. A family in the place of my residence, after having had the free use of a near neighbor's telephone for about a year, got mightily mad when the neighbor was obliged to charge a small fee for further use of it.

THE CHRISTIAN LIFE

Hymn of Thanksgiving

They joy before thee according to the joy in harvest.
Isa. ix:3.

Tune—St. Clement.

The harvest past, the summer ended,
And gathered in earth's bounteous store;
To God from whom hath all descended
Give praise and glory evermore.

The seed's mysterious germination
In endless forms, O Lord, was thine;
And thou didst bless its propagation
With rain to fall and sun to shine.

Thine ancient promise still fulfilling,
With goodness thou dost crown the year
To make thine erring creatures willing
To know thy love and learn thy fear.

And as the rain and snow from heaven
Yield seed to sow and bread to eat,
So may thy Word in mercy given,
Its ministry divine complete;

That, when earth's harvest-tide is ended,
We may give thanks for garnered store
Of saints redeemed to heaven ascended,
In bliss to serve thee evermore.—AMEN.

—The Rev. James Silvester.

How to Be Thankful

What shall I render unto the Lord for all his benefits toward me?—Ps. cxvi. 12.

The Psalmist not only asks here an important question, but answers it by his own example; showing that thanksgiving is:

I. A personal function, not a matter of proxy. In this brief psalm there are thirty-four pronouns of the first person. It implies that our national thanks are futile without the individual echo. Introspectively, it discerns a personal obligation—"What shall I render?" Not what shall the president say in his proclamation; not what the editor shall say in his periodical; not what the minister shall say in his sermon.

II. Analytical of benefits received. Not broad generalizations about Providence, but "Count your many blessings, name them one by one."

III. Appreciative, applying the blessings to life. A guest does not show gratitude who partakes of one delicacy to the exclusion of the more substantial viands. Saving truth should not be ignored.

IV. Open, in verbal expression to the Giver. "I will call" (v. 13). Before the public—"In the presence of all his people" (v. 14).

Thoughts Us-Ward

Thy thoughts which are to us-ward.—Ps. xl. 5.

Thanksgiving may be a day not merely for discerning Providential acts directed toward the creatures of the earth but thoughts also. This ancient singer thus profoundly observes:

I. There have been thoughts; corroborated by "wonderful works." Yet works are a result of personal concepts. Blind force or sheer mechanical phenomena can not produce such results.

II. These thoughts seem consciously directed toward thoughtful beings for spiritual ends—"I know the thoughts that I think toward you . . . to give you hope" (Jer. xxix. 11). This is the season for the optimist.

III. Such thoughts "can not be reckoned." If "works" are "many," how greatly innumerable the thoughts out of which they are evolved. A father's providential acts in supplying the simple material needs of his children are few compared with the manifold anxious thoughts with which the parental mind is charged day by day. The season leads us into the realm of the divine conceptions, which soon grow "too deep" for us—"Eye has not seen nor ear hear, &c." (1 Cor. ii. 9).

IV. Thoughts being spiritual concepts imply a spiritual response. Not a mechanical "thanks" in sacrifices and offerings (v. 6). Not a proxy formality by the rest of the family, or the nation; but a personal testimony openly declared (v. 10) and sealed by obedience (v. 8).

With Heart and Voice

If there is no giving of thanks, there is probably trouble with the heart. The symptom without betrays the disease within. The remedy is to stimulate the gratitude that will naturally express itself. A flow of words alone is vain indeed.

Our thanksgiving anthems and sermons and days and festivals are helpful elements in this culture and amplification of gratitude that the good enjoy and the wise improve. And youth is the time to begin the culture of the sweet spirit of gratitude.

It seems to be commonly conceived that gratitude is plenty enough, but that we thoughtlessly omit to speak it forth. This is doubtful, at best. We may fear that the common case is worse than it seems. There is the highest authority for saying that out of the abundance of the heart the mouth must speak. If the heart is full the lips will not be silent. The truly grateful soul suffers if it represses the song of praise.

Thanksgiving is more than gratitude. Gratitude is in the heart; thanksgiving flows from the lips. Gratitude is spiritual and essential; thanksgiving is physical and formal. There may be gratitude without expression, and there may be thanksgiving without sincerity. Gratitude is the fundamental grace; if either must be wanting, let it be the voice rather than the true emotion. But the natural and proper exercise is vocal thanksgiving, prompted by a grateful spirit.

What shall we do for our cold hearts? How shall we warm them up? Like many another, this is mainly a problem of culture. We get gratitude as we get corn, by cultivating it. It cannot be spoken into life by a word or flamed into being by a hot impulse. Something like the patient care with which the farmer plows and harrows and fertilizes the ground, and culls and sows the seed, and cultivates the growing plants, is necessary to the culture of gratitude. And the attainment of this beautiful grace is worth it all.

Steeped in Prayer

If we would win men, we must be steeped in prayer. It is possible to win the masses, because it is God's will that they should be won. He is more than willing to help us; his resources are unlimited, and these can be tapped with and by prayer. There is no reason why the church to-day should not equal the church of Pentecost. What had they that we have not? As a matter of fact, we have far more than they had, more numbers, higher social position, better machinery, and organization. The one thing lacking in so many instances is the power of the Holy Ghost—the divine electricity of God. That heavenly electricity can only descend on the human wire of

The Psalmist's Thanksgiving Feast

(Mirrored in Ps. xxii).

I. Guests welcomed. "Thou anointest my head with oil" (v. 5). 1. As equals. "Not servants . . . friends" (John xv. 15). 2. As a personal regard. "I have chosen you" (John xv. 16). 3. As a token of generous munificence, as a host unto his guests; not an act of charity.

II. Table spread. "Thou preparest a table before me" (v. 5). 1. Personal preparation, "Thou." 2. Varied preparation, *e. g.*, to-day, when valley, plain, mountain, and sea send their dainties satisfying the most fastidious taste. 3. Secure preparation, "In the presence of mine enemies."

III. Cup overflowing. "My cup runneth over." 1. Sweetened with the assurance of divine interest. "My Shepherd" is concerned about my comfort. 2. Flavored with the discipline of "rod" and "staff." 3. Overflowing; surpassing my just deserts in fatherly benevolence.

IV. Pleasing homeward escort. "Goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." 1. Assured—judging the future by the past. 2. Nature—implied in "goodness" and "loving kindness." 3. Extent—"All the days." 4. Destiny—"Our Benefactor's house."—*In the Homiletic Review.*

Sabbath Bells

ANNA E. LANODON.

How sweetly solemn chime the bells!
Sabbath bells—
Tolling through the city street,
Where rich and poor in pathway meet;
Echoing past the village bounds,
Faintly o'er the farmer's grounds,
Calling back from ways of sin,
Calling in, calling in!

Reverently chime the Sabbath bells,
Mellow bells—
Awakening longings in the breast
That daily strife had nigh suppressed,
Pleading with the nobler soul
To press onward toward the goal,
Turning dreams to purer themes,—
Calling in, calling in!

A benediction chime the bells,
Sweet-toned bells—
Seeming to send a healing oil
To hearts grown faint with pain and toil,
And whisper hope, and make more strong
To battle upward 'mid the throng;
Calling in from ways of sin,
Calling in, calling in!

Sterlingville, N. Y.

—In "Western Christian Advocate."

Thanksgiving Which Means Something

Sing ye praises with understanding.—Ps. xlvii. 5.

To this sentiment every devotee of good forms will agree; in fact all prefer to do things correctly. This sense of accuracy is manifest in the dress, in the entertainments, in the literature of the hour. Shall it be otherwise in regard to the holiday itself?

I. It is a timely note. There is need for a clearer understanding of the significance in all our festivals; which are becoming alike colorless, merely "a day off." How few enter intelligently into the spirit of Christmas, Easter, Memorial or Independence day?

II. This day directs attention to God as King of all the earth. Even the Doxology should ring with a more sincere note of gratitude.

III. It is preeminently a note of joy. Mrs. Browning gives a satirical picture of a solemn dame who "thanked God and sighed." But the psalmist comes nearer the idea in his continued admonitions in this brief chapter—"clap," "shout," "sing," "sing," "sing."

Thanksgiving Joy

This day is holy unto the Lord your God; mourn not nor weep. Go your way, eat the fat and drink . . . the sweet and send portions unto them for whom . . . nothing is prepared.—Neh. viii. 9, 10.

This records an early Thanksgiving Day which began with solemnity and which ended in joy.

I. Profound meditation precedes true thankfulness. It must reach down to the "law of God" (vs. 8) in order to rise to the heights of joy.

II. Thanksgiving need not be postponed until all is perfect or prosperous; but it must discern the divine plan. "You have as much material prosperity as is good for you."—Ambassador Bryce.

III. Highest joy is the joy of sharing our blessings; through the Church—the channel of helpfulness to all the world.

"There are times when it is our duty to conceal facts about ourselves and others. We should ever try to hide the knowledge of our afflictions, and any unkind or hurtful thing about another that is not necessary to be known in the interests of right. George Matheson's biographer says that after it was necessary for the blind preacher to memorize the lessons and hymns for public worship, he continued to look on the open book as he recited. He did not wish to attract the attention of his audience from the message to the man. George Macdonald says truly that we are not bound to tell all we know, but we are bound to know nothing that we are ashamed to tell. We should conceal what will do no good by being known and no harm by being hidden."

HOME AND YOUNG PEOPLE

Washington's Thanksgiving Proclamation

First Call to Offer Thanks by Our Young Nation.

That the last Thursday in November will be set aside by the President for a day of thanksgiving and a general holiday is always taken for granted because of the yearly repetition of this act since 1863.

The most of us who read the newspaper announcement of the day chosen have little idea of the complicated processes involved in the issuance of the annual proclamation.

When Governor Bradford issued the first Thanksgiving proclamation, he simply announced on November 19, 1621, that December 13, 1621, would be observed throughout the Plymouth Colony as a day of Thanksgiving. He also appointed four men to "go fowling, that they might, after a more special manner, rejoice together."

This was a most simple ceremony when contrasted with the weight of detail and labor which accompany the issuance of the proclamation of to-day. Formality has been added to formality through the many years of the observance of the custom with the result that the present method of giving this document to the public is a very serious and high ceremony.

The President's task is no easy one—to say in new words, or in another manner what has been said so well and fittingly so many times before. But once the exact form has been decided upon and dictated to a stenographer a copy is made and sent to the State Department. Here one of the clerks who makes a specialty of artistic penmanship engrosses it upon parchment and it then returns to the White House to receive the President's signature. Then it travels back to the State Department, where the signature of the Secretary of State attests that of the President, and the Great Seal of the State Department is then affixed.

Afterward copies of the document are written out—not typewritten—by clerks of the State Department, on the long sheets of blue paper, used for official correspondence and sent to each Governor of the states and territories, who in turn makes a proclamation of his own.

But in the meantime the proclamation of the President has been made public and the people all over the country know what day has been chosen for Thanksgiving.

The first Thanksgiving day proclamation ever issued by a President was signed by George Washington in 1789, and was made by request of both Houses of Congress through their joint committee. The text of this elaborate proclamation following the preamble is:

"Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these states to the service of that great and glorious Being, who is the beneficent author of all the good that was, that is, or that will be. That we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the National one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge, and in general for all the great favors which He hath been pleased to confer upon us.

"And also that we may then unite in most humble offering our prayers and supplications to the Great Lord and Ruler of nations, and beseech Him to pardon our National and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to the people by constantly being a government of wise, just and constitutional laws, directly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with

good government, peace and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

"Given under my hand at the City of New York, the third day of October, in the year of our Lord, one thousand seven hundred and eighty-nine.

"GEORGE WASHINGTON."

The Sweetest Cup Thanksgiving

I will take the cup of salvation.—Ps. cxvi. 13.

Among the many dainties spread before the world, there is one that is supreme—the gift unspeakable. Among all the bounties from the providential hand, there is one that is rarest—"The cup of salvation."

I. Rarest, because of source—Offered by the hand of the Supreme Being; a hand "gracious . . . righteous . . . merciful" (v. 5); a bountiful hand of love shown in other acts (v. 7 "bountifully dealt") but consummated in this "cup."

II. Rarest, because of eternal effects. Earthly delicacies are only earthly in satisfactions. Laden orchards and full granaries can not deliver "the soul from death" (v. 8).

III. Rarest cup should evoke rarest gratitude. Not material gifts, not empty phrases, but hearty personal application.

IV. Rarest, yet within the reach of all. No bitterness of disappointment if we sincerely "take."—Ex.

You're Sorry—But Then

How oft you think of the thoughtless word
You wish had ne'er been spoken;
How oft you think of the promise made,
Though made but to be broken;
How oft recall some imprudent act
With shame! How you regret it,
And wish some magical power were yours
To help you to forget it—
Because—
You're sorry—but then—

How oft you think of the slighted boon—
Perchance 'twere but a trifle—
You're sorrow now when perhaps too late—
A sigh you cannot stifle.
The little things that you might have done
And felt joy in the doing,
Had made you glad where you are now sad—
The sadness of your ruling!—
Because—
You're sorry—but then—

How oft as life goes speeding on
We miss the songs of gladness,
And hear but the tones of a moaning dirge
That chills us with its sadness!—
Life is so short, and a careless word
Fills other hearts with aching;
We hush regrets till 'tis too late,
And our hearts, too, are breaking—
Because—
You're sorry—but then—
—Kate Thyson Marr, in *Sunday Magazine*.

The Thanksgiving Girl

The Thanksgiving girl sounds merry and sweet and wholesome and charming, doesn't she? I fancy I can see my girls in the role; perhaps some of you have the responsibility of the dinner—then you have just so much more chance to be charming. I hope, if that duty has been taken out of your hands, that you are garnishing the salad, or arranging the centerpiece, or polishing the silver, or adding some extra little touch to the dear old feast. You are happy, and singing, and feel a warm glow all through your heart, a warm, indefinable glow that you don't try to analyze; it is enough to know what a soul-warming sort of feeling it is, and that it makes you want to do kindly things for people; it makes you want other people to be happy, too; it makes you feel glorious thoughts; you love your home and your country and your country's history with a new ardor. Isn't it true?

It is only logical and natural that it should be so. How can one carry out the traditions of the day and not thrill? Your mind goes back to New England. You see Myles Standish, John Alden, Priscilla Mullin, the governor, the Indian guests; you can imagine their unwonted festivity and the merriment—for it was not altogether a solemn feast—it was merry and happy, too. And your mind comes down, half unconsciously, through the country's history until you come to to-day. And you think how year after year we celebrate the feast, how we will next year, and the year after, and how our daughters will do the same, and our granddaughters, on and on. The contemplation moves one to a thankful patriotism, and the spirit of the day makes the heart expand and the sympathies quicken.

I can scarcely wish any better thing for my girls than that they might carry this feeling of thanksgiving in their hearts all the year; a reverent sort of thankfulness at the roots, but growing into happiness, and kind deeds, and wholesome mirth. Let us try together, you and I, to preserve and cultivate every good thought, every high emotion that this Thanksgiving inspires.

One can be so happy in being thankful: Not the long-visaged, gloomy sort of alleged gratitude for blessings received, that says: "I'm thankful things aren't any worse with me than they are," but

the wholesome, happy enjoyment of life and health and friends and work that says: "It is good to live."

"Yes," I hear Rose say, "but what if my health isn't good nor my work congenial?" And Emily joins in: "And you know very well that the only really good girl friend I ever had moved a thousand miles away." And even quiet little Janet gently remonstrates that "it is pretty hard to be thankful for things when you haven't them; at least, when everyone you know has more than you have."

My blessed girls, I think this is one of the biggest uses of the "happy" kind of thankfulness—that it throws such a rosy glow over the dear things we have, that we don't miss so much the things we have not. If Rose would only glory in her music all the time she can, instead of fretting herself to death because she has to give nearly all her day to a business office, she would be a happier girl, and a better musician. Please, girls, don't think I am unsympathetic because I seem to be continually forcing this sort of advice upon you; it is because I feel, not for, but with you so keenly, that I am always trying to think how you will be most happy. Emily has the opportunity of forming other friendships, of corresponding with and occasionally visiting her friend. It is the pitiful half sob of Janet that makes my heart ache.

It's hard to realize this now, Janet, but listen. You have the opportunity of cultivating the most valuable accomplishment, the most wonderful and satisfactory art in the whole world—the art of making the most of what you have. I have had so much to say of this art that you might suppose I would relinquish the subject. But, instead, I am going to speak of it again next month. I want then to talk about Janet's opportunities in particular; for from all my correspondence with you, I can see that, more than anything else, it is a familiarity with this art that my girls need most for happiness' sake.

Let Rose and Emily and Janet, and every one of us, be happily thankful as we celebrate the feast of thankfulness, and cherish the warmth and gladness of the day in our hearts; and as the days pass by we will find that it is growing into a steady little flame that will brighten our whole life.—
Housekeeper.

INTERNATIONAL LESSON

Fourth Quarter.—Lesson IX November 29, 1908.—
Title: "World's Temperance Sunday."—(Isa. 28:1-13).—Golden Text: "I keep my body, and bring it into subjection."—(1. Cor. 9:27).—Hymn No. 411.

DAILY HOME READINGS

Nov. 23 Monday Isa. 28: 1-13
24 Tuesday Lev. 10: 1-11
25 Wednesday 2 Pet 1: 1-11.
26 Thursday Matt. 24: 45-51
27 Friday 1 Thess. 5: 4-11
28 Saturday 1 Cor. 9: 19-27.
29 Sunday Dan. 5: 1-9

BY REV. E. B. BURROUGHS, LL. B., A. M.

The Apostle Paul was an intensely earnest and practical man. He was also a close observer. Hence it is that his many Epistles are so full of common sense and wholesome advice. One thing especially characterizes him: his efforts to have his spiritual forces gain and hold the mastery over his natural inclinations. He realized that there is a daily war between the spirit and the flesh and that, if he would reach the ideal life he had set before himself he would have to bring to bear all of his spiritual powers in the great struggle. Not only this, but that he would also have to have the Divine assistance. Here is the secret of the soul's victory. If we would have the spirit gain and hold the supremacy we will have to keep the body under subjection to the law of God. Here is also the secret of the true temperate life. If we would live this life we must bring all passions, all desires, and all appetites, under the control of the spirit. Thus the man of the world does not, hence his subjection to the desires of the flesh. Failing to realize the importance and imperative necessity of making the body the servant of the spirit he permits himself to become the willing slave of the appetites and passions of the flesh. This leads him to a life of intemperance, of debauchery, and of crime. This accounts for the hundreds of thousands of inebriates now to be seen in our fair land. This is why it has become necessary to build and maintain jails, asylums, and penitentiaries. This is why we daily see so many blear-eyed, hesotted, and rum-soaked men and women. This is why doctors and clergymen and prominent leaders of society are unanimous in testifying against the evil of an intemperate life. Oh, that men everywhere would realize that whatever cannot be used in the development of the faculties of the soul should be cast aside! To this end the Church is committed, and it must not cease its work until spiritual manhood has been exalted, and every agency of evil has been banished from the land.

In the lesson we are to study to-day the past rises up to utter solemn warning to the present. The army of Assyria, under the leadership of Sholmanecer and Sargon, two of the greatest generals of antiquity, had invaded the northern kingdom of Israel. With savage like cruelty they burnt and destroyed the cities and towns in their way. Not satisfied with the victory already achieved they now threaten the southern kingdom of Judah and its beautiful capital, Jerusalem. What caused all of this? Their forgetfulness of God, their drunkenness, debauchery, and idolatrous practices. Had they been warned? Yes. Not long before, Isaiah, the prophet, had stood in the presence of King Hezekiah, and solemnly warned the men of both kingdoms that continued practice in the evils mentioned would bring upon them great and terrible punishment. Our lesson to-day tells us of the uncrowning of the regal city of Samaria, of the terrible disaster that was about to fall upon the inhabitants thereof. It will profit our people to take the warning here given and banish from their midst the manufacture and sale of the beverage of hell.

LIGHT ON THE TEXT

1. *Woe.* Not a wish, but an incontrovertible fact used by the prophet as an introduction to what he was about to say. *The crown of pride.* The regal crowned city of Samaria. *To the drunkards of Ephraim.* The name of the leading tribe, but intended for the whole kingdom. *Whose glorious beauty.* Prowess and renown. *Is a fading flower.* No more lasting than a flower, *Which are on the*

head of the fat valleys of them that are overcome with wine. Samaria was centrally located and encircled with hills covered with olives and vines. It thus appeared to the prophet as a man filled with wine and having on his head a withered chaplet.

2. *Behold, the Lord hath a mighty and strong one.* God is never lacking in instruments with which to punish the wicked. The Assyrians will be used by Him in this instance. *Which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing shall cast down to the earth with the hand.* The invading host of Assyrians shall be like a devastating tempest of hail and wind sweeping everything before it.

3. *The crown of pride, the drunkards of Ephraim, shall be trodden under feet.* The beautiful city of Samaria shall be levelled to the ground, and the nobles, the mighty men, and the inhabitants thereof shall be slain.

4. This verse tells of the threatened invasion and the awful results that will follow. Samaria with all of her grandeur and beauty shall be swallowed up by the invading army.

5. *In that day.* The day when Israel shall return from exile. *Shall the Lord of hosts.* Not Jerusalem nor Samaria, but Jehovah. *Be for a crown of glory, and a diadem of beauty.* Then shall the religious, the spiritual control and take the place of all other elements. *Unto the residue of the people.* Those who lived through and returned from the exile.

6. *And for a spirit of judgment.* A spirit of justice shall take the place of the former spirit of injustice. *Strength to them that turn the battle to the gate.* Because of this spirit of justice they shall be able to defeat and scatter their enemies.

7. *They also have erred through wine.* The leaders of Jerusalem as well as the leaders of Samaria have, because of indulgence in strong drink,

made great mistakes. *And through strong drink are out of the way.* Their intoxication had led them out of right paths into wrong ones. This strong drink invariably does. *The priest and the prophet have erred through strong drink.* Alcohol is no respecter of persons. It leads astray all who place themselves within the radius of its influence. *They are swallowed up in wine.* Completely overcome. *They are out of the way through strong drink.* Strong drink will not allow them to walk in a straight path. *They err in vision.* Could not see clearly, mentally nor otherwise. *They stumble in judgment.* Though it was the duty of the priests to decide cases within the radius of its influence. *They are not just.* Strong drink blurs their mental and moral preceptions.

8. *For all tables are full of vomit and filthiness, so that there is no place clean.* An awful condition, and yet a true one.

9. *Whom shall he teach knowledge?* The reply of the drunkards of Jerusalem given in a spirit of conceit and pride. *Them that are weaned from the milk?* In other words they say, We are not babies to need your advice. We know full well how to take care of ourselves. This is always the way of the drunkard.

10. *For precept must be upon precept. . . . line upon line. . . . and then a little.* The senseless talk or mockery of those under the influence of wine.

11. *For with stammering lips and another tongue will he speak to this people.* The prophet here speaks: If you will not leave through your friends you will be taught by your enemies.

12. *This is the rest.* "This refers to Isaiah's advice not to make an alliance with Egypt, but remain a passing vassal of Assyria." *Yet they would not hear.* They turned a deaf ear to his entreaty. This because their understanding was dulled by strong drink.

13. *That they might go, and fall backward, and be broken.* Because we would not hear the message I bring, there is another message that will become "the same old story" and it will mean utter destruction. "Therefore what they uttered in jest will become true, when Jehovah speaks to them by the plundering Assyrians."

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

November 29.

The Mockery and Malignity of Strong Drink

(Prov. 20. 1; 23. 29-35; Eph. 5. 18)
(Temperance Topic)

BY FRANK G. H. STEVENS

The Theme and the Scriptures

Prov. 20. 1. These proverbs are the "wisdom extract" of the ages. They are not true merely because they are in the Bible, but they are in the Bible because they are true. They are nuggets dug from man's experience, stamped with God's approval.

Palestine grew many grapes. Many were raised for wine-making alone, for the wine grape is not suitable for drying, that is, for raisins.

The "wine" here is alcoholic, evidently. No word study will show that different words are used for alcoholic and nonalcoholic wine. The context alone reveals that.

Prov. 23. 29-35. Six effects are here shown: "woe," the physical cry of pain; "sorrow," the mental agony; "contention," the unnatural relation with others; "babbling," the temporary idiocy resulting from a doped and dethroned reason; "wounds without cause," the temporary results of the contentions; and "redness of eyes," the permanent marks of an inflamed life. Verse 23 emphasizes a shunned physical truth. Alcohol inflames passion. Lust and drink each lead to the other. The "red light" district flows with liquor. The last verse is the torture of the morning after, to be drowned in a repetition of the debauch. "Seek it yet again." Money gone; self-respect gone; friends gone; character gone; saddest of all, will-power gone; therefore no chance to recover any of the other losses.

Eph. 5. 18. The word translated "excess" (Re-

vised Version "riot") means "a state without salvation"—no hope, no chance. This is a terser statement of "No drunkard shall inherit the kingdom of heaven." The verse balances. Man is bound to fill up. The question is "with what?" The devil says "drink." God says "his breath" (Spirit). One excludes the other. The second is a sure cure for the first.

The Meaning of the Theme

The English language is adjustable. We read new meanings into words. Fifty years ago "temperance" meant "moderation." The first temperance pledge was to abstain "except on holidays and special occasions." "Prohibition." Don't shun the word. The devil hates such words, therefore hold them close. The mockery of drink would be nothing if it had never touched or gripped a man. It is when a man is under that the mocking grinds. Wine never mocked an abstainer. "Malignant" means "bent on doing harm." Good description, is it not? Bent on doing harm, then mocking you after the harm is done. Devilish! Often there is a "bent" to harm but not the ability. Strong drink has both. What is underneath it all? It is not strong drink that is to blame. The fault is in the man who wants it, and in the man who supplies that want. Here is a two-fold problem. You can change the "want to" of the drinker by getting him converted and filled with the Spirit. True. But, if the temptation is still there, look out for danger. While you are saving him, two other younger ones are drawn in. We must go after the other end.

Why do men make and sell liquor? "To satisfy a demand?" Superficially, yes, but deeply?—to make money. Why do we let them do it?—money again. License is, in effect, a bribe. The liquor traffic would be outlawed in a year were it not for

the salve to our conscience, the bribe coins. But "it is not lawful for to put them into the treasury, because it is the price of blood."

Ways of Taking Part

Talk on how the press is waking up to the advance of prohibition.

Give a synopsis of one of several articles in the *Review of Reviews* for April, 1908.

Consult the files of the *Saturday Evening Post* for December, 1907, for racy accounts of the Prohibition wave in the South.

Read the other side. Busch, the great brewer, is scattering broadcast "The Mistakes of Prohibition," by Koenig, his private secretary. Pabst has rushed into print also. Read them.

Get Get from your proper city or county official the license law. Give its salient points. Find from the treasurer's office the number of licenses in your town or county.

Study the work of the Anti-Saloon League, Woman's Christian Temperance Union, Independent Order Good Templars, Sons of Temperance, Loyal Temperance League, and Band of Hope.

Study what the flag has taken to Manila and Panama in the matter of drink. Tell it out.

Delve into the conditions of foreign-ruled New York city, thirty years behind the rest of the country on the drink evil.

The Leader's Task

Get a number of the young folks to look up the points under "Ways of Taking Part." Get busy several weeks in advance, or much of the material cannot be used.

Keep away from the threadbare generalities of forty years ago.

Have a good temperance song or two. A temperance glee by the Loyal Temperance League or Band of Hope would take well.

Don't go "summing," but get out and study the problem on the streets and in the homes.

You cannot cover the whole field of temperance in dress, eating, words, etc. Do not try it. Don't waste your shot on ground-squirrels. You are hunting bigger game.

Somebody may call you radical. That classifies you with Amos and Isaiah, and John the Baptist and Jesus Christ.

Aim at something and hit it!—From Notes on the Epworth League Devotional Meeting Topics.

Dr. Mariette Cooke, is doing a work of great importance among the foreigners in the thickly populated "North End" of Boston. The reports from these Missions were all full of encouragement and cheer.

WORK AMONG EXCEPTIONAL PEOPLES

The work of the Society in Alaska is carried on at two points, Unalaska, in the Jesse Lee Home where from forty to fifty Aleuts and Esquimos are being trained toward Christian citizenship. Dr. and Mrs. Spence, successors to Dr. and Mrs. Newhall, with their able and self-sacrificing assistants, are doing a noble work among this people. Miss Beadict, for several years a faithful worker at this point was in attendance upon the Convention, bringing with her a young Aleut and a young Esquimo girl, who will remain in her charge for the present.

The Reindeer Mission at Siatuk, Alaska, is prospering. The interest among the Esquimos in the teaching of the Missionaries is very great.

Mrs. R. H. Young, Secretary of the Bureau, residing at Long Beach, Calif., is most anxious to secure funds at as early a date as possible for the erection of a greatly needed Home at Siatuk.

The work in Porto Rico, under the guidance of Mrs. May Leonard Woodruff, is progressing well. The George O. Robinson Orphanage and McKinley Day School, the Kladergarten and Teacher Training School in San Juan, the Day School in Ponce, and the projected School (soon to be opened) at Vieques, are the points at which the work is now being done, and urgent appeals come from many points for workers.

The work for Chinese, Japanese and Koreans is carried on in San Francisco and in Honolulu. The work of rescue is steadily prosecuted by the Missionaries. Miss Davis, Superintendent of the Home for Chinese women and girls was in attendance upon the Annual Meeting, and with her came eight children of the Mission, who sang several times to the great enjoyment of our hearers. Miss Lake of the Japanese Mission also had in charge a dear little two-year-old Japanese baby. The work among the Indians at several points is in a flourishing condition, and at the Navajo Mission, Farmington, New Mexico, many improvements have been made the past year which give large promise for the coming year.

SPECIAL FEATURES

The Convention was rich in notable addresses, in addition to fine reports from Bureau Secretaries, and addresses by the Missionaries of the Society; among which last should be mentioned Miss Mathews, of New York, and Mrs. A. C. Clark, of Boston, who spoke on Immigrant Work; Miss Carrie Davis, on Work for Chinese; Miss Lake on Work for the Japanese; Mrs. A. D. Elder, who spoke for the White Girls of the South; Miss Mitchell and Mrs. H. M. Nasmyth, who spoke strongly in behalf of the Work for Colored Girls; and Miss Mathias, whose plea was in behalf of the Spanish speaking Girls of California.

Strong and encouraging addresses were given by Bishop Bristol, who fully justified his great reputation as an orator of no ordinary power; Dr. Herbert Welch, President of Ohio Wesleyan University, Delaware, O., who gave a thrilling address on The Special Ministry of the Church; and Dr. G. L. Spinning, whose electrical address on Our Brother in Bronze, stirred the great audience to the highest point of interest. In this connection should be mentioned the forcible and inspiring Convention Sermon, on Sunday morning, by the Pastor of the Church of the Covenant, Rev. Dr. Watchorn, who spoke with eloquence and power upon The National and Religious Value of Obeying the Oracles of God.

A Young Peoples' and Temperance Rally, held on Sunday afternoon, and presided over by Mrs. C. W. Gallagher, Lutherville, Md., presented features of great value. Temperance address by Mrs. H. M. Turner on "The Call of the Century." The greetings of the Secretaries for Young Peoples' Work by Mrs. C. W. Gallagher and Miss Alice M. Guernsey were presented, and short addresses given by Miss Davis, and Miss Lake from the Pacific Coast.

The ladies of Philadelphia provided for the entertainment of this large gathering of women, numbering about three hundred, most bountifully and pleasantly. The Preachers of Philadelphia and nearby Conferences were much in evidence, great numbers of them being introduced during the Convention; and the Officers of the Board of Home Missions and Church Extension showed every courtesy and gave every evidence of being in most cordial sympathy with the work of the Society.

(Continued on Page Ten.)

The Annual Meeting of the Woman's Home Missionary Society

The Twenty-seventh Annual Meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church was promptly opened in the Church of the Covenant, Philadelphia, Pa., on the morning of October 21, by the honored President, Mrs. Clinton H. Fisk.

Following the organization of the Convention, conducted by Mrs. F. A. Aiken, the Recording Secretary for the past twenty-five years, the Report of the Editor of General Publications, Miss Alice M. Guernsey, revealed an unprecedented activity in the publications, receipts, sales, and profits of the four offices under the control of the Society, with generous increase over the results of previous years. It may serve to indicate the rapid growth of this department to state that the leaflets alone sent out from the four offices during the past year reached the total of 531,874, while the increase in the distribution of pamphlets, maps, cards, pictures, text-books, etc., is great, as showing large increase in intelligence concerning our country's need.

Special interest was aroused this year in behalf of the periodicals published by the Society, as *Woman's Home Missions* completes its twenty-fifth year with the December number. A retrospective paper prepared by Mrs. H. C. McCabe, the beloved editor during seventeen years of the Society's life, was read by the Recording Secretary. The Editor's report was given by Miss Van Marter and the Publisher's Report by Miss Mary Belle Evans.

When the Annual Meeting was held in Philadelphia twenty-three years ago, the number of subscribers to the paper was 4,530. Miss Evans was able to report a paid subscription list at the end of the fiscal year of 32,018.

There has been a marked gain in membership during the past year, not only among the adult auxiliaries, but among the young people and children.

The Treasurer, Mrs. George H. Thompson, presented the review of the year's work. She stated that, notwithstanding the financial disturbance of the past year, she was enabled to announce that the receipts of the year amounted to \$429,596, a cash gain of \$18,887 over the previous year, and, including voucher receipts (for Conference, City and Deaconess' work), a total advance of \$74,099.00.

Dr. C. W. Barnes, of Germantown, gave a thoughtful and spiritual address on "The Privilege and Power of Prayer." The address was followed by the administration of the Holy Communion, conducted by the pastor, the Rev. Dr. Watchorn, assisted by a large number of the clergy of Philadelphia and the immediate suburbs.

THE GREAT FIELD

Many of the buildings occupied by the schools and missions of the Society have received needed repairs and improvements, notably the E. L. Rust Home, at Holly Springs, Mississippi; Bennett Home, Clarkson, Mississippi; the Adeline Smith Home, at Little Rock, Ark., and the Francis M. De Pauw Industrial Home and School for Spanish Girls, at Los Angeles, California, which has a new building for gymnasium and

hospital erected at a cost of \$1,500. The Mission to the Indians in Greenville, Calif., has been turned over to the Society by the Indian Association. Changes have been made at some other points where work for Indians is carried on.

A good house and lot for the use of the Adeline Smith Home has been presented to the Society by Mr. E. L. Knostman, of Manhattan, Kansas. Money is being collected to build at Tucson, Arizona, at Atlanta, Ga., at Siatuk, Alaska, (our Reindeer Mission) and for the rebuilding of our Chinese Mission in San Francisco. An earnest effort is also being made to rebuild the Mitchell Home for White Girls in North Carolina, which was burned during the past year and is now carried on in a rented building at Lenoir, North Carolina. Other buildings have been erected for City, Mission and Deaconess work.

CITY MISSION AND DEACONESS WORK

Most interesting sessions were given on Friday afternoon and evening to the Deaconess Work, over which Miss H. A. Bancroft ably presides as General Superintendent, with its five Bureaus, able Secretaries presiding over each; its three National Training Schools and its three Conference Training Schools, its Hospitals, Settlement Work, City Missions, and numerous important side issues.

During the past year a main building has been added to the Burge Deaconess' Hospital at Springfield, Mo., at a cost of \$22,000.00. An excellent Deaconess' Settlement Home has been erected at Martinsburg, West Virginia, located among the factory population. A fine Deaconess' Institutional building has been erected in Buffalo, N. Y., at a cost of \$10,000, upon which there is no debt. The numerous activities of the Deaconesses in that city have rendered necessary a place in which to house them, and this beautiful building, named "Minard Hall," in honor of A. D. Minard of that city, cannot fail to be of the greatest value.

The Training Schools, under the skilled care of Mrs. Jane Bancroft Robinson, chairman of the Standing Committee, have made splendid advance during the past year, and it was our great pleasure to welcome and listen to the recently elected President of the Lucy Webb Hayes Training School, Washington, D. C., who made a most favorable impression as he spoke briefly but forcibly upon the new work which will engage his efforts hereafter.

The large city missions carried on by the Society are in Chicago, Cincinnati and Boston. Marcy Home, in Chicago, sometimes called "The Methodist Hall House," is a great Christian Settlement. All the varied activities of a city mission are carried on here with great success, including a Dispensary which treats thousands of cases every year.

Glenn Home, in Cincinnati, with its Rest Home for girls, its numerous kindergartens and missions, its work for mothers and for children of every description, reached over a thousand during its past year in its classes, and is doing a work of uplift for the country and city which cannot be put into figures.

Hull Settlement, and Medical Mission, founded by

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Maize, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

Previously acknowledged	\$466.30
Rev. C. A. Jordan, Baird, Miss.	1.50
W. R. Jervay, Summerville, S. C.	1.00
W. R. H. Harry, Bastrop, La.	3.00
J. M. Nevils, Kosciusko, Miss.	1.00
N. S. T. Shamborguer, Winston-Salem, N. C.	1.00
J. W. Irwin, Brouns, Ill.	2.00
	<hr/>
	\$475.30

HE BELIEVES IN THE RACE

Dr. Lewis M. Dunton, president of Claflin University, Oranburg, S. C., has had thirty-five years of hand-to-hand contact with the Negro. This long-termed acquaintance gives him first hand knowledge of the Negro's ability. It became necessary recently for Dr. Dunton to undergo a very difficult and delicate surgical operation. There were open to him the best hospitals of this country and the world with far-famed surgeons in charge. These he did not accept. In this hour when he must place his life in a man's hand Dr. Dunton turned toward the Negro. He was admitted in the Provident Hospital of Chicago and the operation was performed by Dr. Daniel H. Williams, the most noted Negro surgeon of this country. Dr. Williams was assisted by Dr. William H. Marshall, a former student of Dr. Dunton's. The operation was in every way successful and the distinguished patient is doing well. Is it a wonder that Doctor Dunton should trust these Negro surgeons? He knows the Negro and has confidence in him.

The Alaska-Yukon-Pacific-Exposition, to be held in Seattle, Washington, next year, is the first one in the history of Expositions to bar the sale of liquors on the grounds nearby. It has been alleged that other Expositions made considerable money from the sale of liquors, about \$7,500 a day in some instances being derived from this source. Agitation began to have the Alaska-Yukon-Pacific-Exposition bar the sale of whiskey; it is alleged, however, that the Exposition grounds being on the campus of the University of Washington the state law forbade the sale of whiskey. There were those, however, who contended that the legislature would grant special permission, but before the matter could reach the legislature the Exposition directors declined to ask that body for this permission and voted the Exposition "dry." The temperance movement is marching on.

The Negroes who are members of the Protestant Episcopal Church have the same problems that we have in our own church. They have been recently agitating the election of a Negro to the Episcopacy. The last General Convention of the Protestant Episcopal Church agreed to give the Negroes Suffragan Bishops. The petition of the Negroes pleads for Missionary Districts with Negro Bishops. The colored workers of the Protestant Episcopal Church held a convention recently in Brooklyn and discussed the various problems that confront them in their relations to the Church and addressed a series of resolutions to the General Convention. Referring to the subject of Bishops this Convention of Colored Protestant Episcopal workers thoroughly agreed that they had rather have episcopal supervision they are having than that one of their own race if he is to be a Suffragan Bishop. They are of the opinion that Missionary Districts with Missionary Bishops of the Negro race over them would meet every demand in the case and would be the means of increasing the effectiveness of the Protestant Episcopal Church among colored people in this country.

THE MEANING OF THANKSGIVING

Thanksgiving is Retrospective

This is the day given not so much to the making of history as to the reviewing of history. The past is never dead, it is a mighty force always in the living present. For in spite of ourselves that which has been determines what is and what is to be. History is mighty prophetic both directly and indirectly. Directly as it points out success if pursued along certain lines. Indirectly prophetic, as it forecasts failures if we ignore the failures of the past. Men are insensible clods if they deliberately ignore precedents. The ladder by which we rise is the dead but a mighty past, for no future is secure without the recognition of it. It said that "history repeats itself," an overworked phrase, to be sure. A suggestion of truth, however. So much truth there is in this threadbare phrase that it is not only expedient but absolutely necessary for us at least to halt awhile and survey the ground over which we have come. And this a pre-eminent element in Thanksgiving Day. In the recounting of the past both the present and the future are made glorious, for however much bad there may be woven into the past there is in every life a certain measure of the good. If we but count our blessings, if we but name them one by one, in the final balance of the sheet for the year we will find much for which to be thankful, and no little for an occasion of rejoicing.

There are four important feast days: Christmas, with its thrilling lessons for the present—life abundant. New Year's Day, with its peep into the future, a turning of a new leaf, a looking forward to the untouched days. Easter bespeaks eternal life—a prophecy of life immortal, if a man dies he shall live again. Thanksgiving, with the eye cast backward so that there may be the gathering of strength for the future. And what a school master is the past! It instructs as to failure and success; as to truth and error; as to defeat and victories; as to shadow and sunshine; as to sorrow and joy; weakness and strength; fidelity and infidelity; friend and foe. Such a full day this is!

The Day of the Home

This is the one day upon which we shall lend emphasis to the truth incarnated in and immortalized by the household poem of John Howard Payne, "There Is No Place Like Home." For on Thanksgiving Day around the family table there gather grandparents and parents, sons and daughters, aunts and uncles, cousins, nieces and nephews and close friends. Here the family tie is exalted; here the family tie receives the baptism of a closer union and the benediction of Christian association and the home is glorified. Who can tell all the joys of the home mixed with sorrows; who can transmit to printed page the anxious hours, the heart thrills, the moments of devotion, the supreme moments of prayer that are imprisoned within the four walls we call home, be it ever so humble. No King's table is ever so appetizing, and no royal festal board ever produced so much mirth and cheerfulness as is had at the old fashioned home on Thanksgiving Day when parent and child, with blood kin and heart friends, gather around and in a most devout spirit thank God for this particular day. If Thanksgiving Day meant nothing else than the placing of the emphasis upon home life with its supreme joys, its protection, its inspiration, its love, its devotion then it would be worth the while.

The Spiritual Thermometer

Thanksgiving Day is the measure of the spiritual life both for the individual and for the nation. An ingrate is a despicable character and deservingly receives the hisses and scorn and the cold shoulder of the wide world around. Verily he is less than a brute in whom there does not well forth the sentiment of gratitude for his Benefactor. Whether the benefactions be little or much that is left with Him who gives. But is it not left with him who receives to measure his gratitude, which should be always full and unstinted. There is no appeal from this thermometer of spiritual life. He who is ungrateful makes himself unworthy of the blessings of man and of God and shuts himself forever from the benign countenance of both God and man. A man's capacity for the noble and the good is measured by his capacity for gratitude. No benefactor enjoys the

casting of his blessings where they are illy received, and in this characteristic God is like man. For the Almighty cares little for him who in his soul of souls cannot with upturned face and a sincere heart give thanks for the blessings of life.

Thanksgiving Is Thanksliving

Much speaking is sounding brass and tinkling cymbal. In the profusion of verbal testimony is often hidden the real motive of the soul. By all odds the best and most unmistakable evidence of genuine and unselfish gratitude comes from the life dedicated to the principles, arts and ideals of the benefactor. Over and over missionary endeavor finds its most brilliant pages in the lives of those who have been touched. An instance is cited of a heathen woman who had been brought to a Christly hospital for the treatment of a fractured limb, and, as the Doctor was wont to do with his patients, he suggested to this woman when she was about to leave that when he, (the Doctor) would come to remove the plaster-of-paris that she might perhaps come and testify as to the goodness of the Lord. When the Doctor arrived at the mission point to his surprise he found that this woman had walked a part of the way with the plaster-of-paris cast on her limb and there in the midst of an encircling throng preached Jesus.

Thankful for Whatever Betides

If we are thankful only for that which appears at once to be a distinct and emphatic blessing then we adhere only to the philosophy of the world. It requires no effort, whatever, for a man to accept the large and pleasant things of life as blessings. We are to be grateful for the lean as well as for the fat; for the empty barrel as well as for the full cuse; for the short crop as well as for the full harvest. For when you come to think about it there is very much in every man's life for which he should be thankful. John Wesley records an interesting conversation with a porter of Oxford University. The porter came one evening late and desired to see Mr. Wesley, and after an agreeable conversation the distinguished churchman in a spirit of pleasantry told the porter to go home and get another coat, only to meet the pointed reply, "This is the only coat I have in the world, and I thank God for it." "Go home and get your supper," Mr. Wesley remarked and the porter replied, "I have had nothing to eat to-day but a drink of water, and I thank God for that." Mr. Wesley said, "It is late and you will be locked out and then what will you have to thank God for?" The porter replied, "I will thank Him that I have the dry stones to lie upon." Mr. Wesley said to the porter, "You thank God when you have nothing to wear, nothing to eat and no bed to lie upon. What else do you thank God for?" The man replied, "I thank Him that He has given me life and being and a heart to love Him and a desire to serve Him." What a revelation there is in this poor man's testimony and what an ideal interpretation this keeper of the gates puts upon the real spirit of Thanksgiving.

The Christian Republic pays the following beautiful and deserved tribute to Bishop Warren, our senior effective Bishop:

"Bishop Warren remains among us, effective, not only technically but in reality. As a presiding officer he rises with grace, dignity and strength to every emergency. His presidency of the last General Conference gave additional glory to his already honored name as a presiding officer. He has the spirit, genius and vision of a Statesman. He is always an able expounder of the Word of God, and a Leader in every Evangelistic movement. He is a Gentleman whose personality is in itself an inspiration. The vote of the last General Conference which declared him a proper man to be continued on the list of effective Bishops was greeted with tremendous applause.

Theodore Roosevelt, Jr., it is reported, has become an employee of the Hartford Carpet Company at Thompsonville, Conn., with the intention of learning the business.

DAVID DECAMP THOMPSON

(Continued from page 1.)

imate, certainly was of such as to command the warmest regard and admiration of the Chief Executive, which was indicated by the fact that the President sent a letter of sympathy to Mrs. Thompson which was read at the funeral. Doctor Thompson was a warm personal friend of President-elect Taft. Mr. Taft knew him well and trusted him. In a conversation with Mr. Taft sometime ago, it delighted us to have him pay a high and unstinted tribute to Doctor Thompson, whom he declared his personal friend. Judge Taft sent a large bunch of American Beauties as a floral tribute.

Doctor Thompson believed that righteousness had to do not only with that which concerned the individual life, but the life of the nation, and hence he made bold to discuss those issues where great moral questions were involved that affected the nation and this brought him in contact with the chief men of our great country. So that he was on personal terms with the leaders of the Senate as well as with leaders of the House.

The Funeral Services

The funeral services were conducted at Evanston, Ill., in the First Methodist Episcopal Church. He has been a resident of Evanston for eighteen years. The processional sentences were read by the Rev. S. J. Herben, D. D., editor of the *Epworth Herald*, and the scripture lesson by Professor Charles M. Stewart, Ph. D., of Garrett Biblical Institute, prayer being offered by Dr. H. C. Jennings, Publishing Agent of the Methodist Book Concern. Among those who delivered addresses were Vice-President Charles W. Fairbanks, a classmate and a warm personal friend of Dr. Thompson, Bishop W. F. McDowell, D. D., LL. D., Bishop Joseph F. Berry, D. D., LL. D., the Rev. A. J. Nast, D. D., editor of the *Christian Apologist*, Dr. Napthali Luccock, D. D., representing the St. Louis Methodist Preachers' Meeting, a classmate and a warm friend of the deceased, and the Rev. T. P. Frost, D. D., the pastor of Doctor Thompson.

Those who acted as honorary pall-bearers were President Abram Weingardner Harris of Northwestern University; President Charles J. Little, of Garrett Biblical Institute; Dr. A. R. Edwards, son of Dr. Arthur Edwards, who preceded Dr. Thompson as editor of the *Advocate*; Rev. J. W. Libberton; The Hon. R. T. Miller, of Cincinnati, one of the members of the Book Committee; Mr. J. B. Gassoigne, president of the Methodist Social Union; Dr. N. E. Simonsen, of the Norwegian-Danish Theological Seminary; Dr. Albert Ericson, of the Swedish Theological Seminary; Rev. J. C. Nate, Jacksonville, Ill., representing the Sigma Chi College fraternity; Dr. Wesley W. Cook; Rev. Miles Satterfield, of Wesley Hospital, and Mayor Joseph Paden, of Evanston.

The active pallbearers, all old employes of the Western Methodist Book Concern, were D. B. Brummit, E. H. Forkel, A. H. Humphrey, W. E. Hutchinson, C. E. Jewell and A. F. Voss.

Tributes

At the funeral services held in Evanston, Illinois, among the tributes that were offered none were more beautiful, striking, and appropriate than the two delivered by President William F. McDowell and Vice-President of the United States, The Hon. Charles W. Fairbanks. Vice-President Fairbanks in referring to Doctor Thompson, said:

"Truth was the polar star in the firmament of his purpose. He felt he had a mission to do good and he addressed himself to the duties of the classroom with devotion, that he might be ready to serve his day and generation. I never knew him to do an ungenerous act; I think he was incapable of harboring a bitter thought. He delighted to believe in men. He had faith in their purpose to do right.

"I have followed him from the early and obscure days of his college life, and I know of no trust confided to him which he has not discharged with fidelity. He never attempted to exalt himself; he always did exalt his church. I never knew another man with such large gifts who was so modest. He did not herald his own achievements; he was willing his deeds should speak for themselves.

"As we sat together on that afternoon of last week, he looked out with increased hope and confidence. He believed he had attained a position where his work would win greater confidence than ever before, and that he could do for the church a

greater work than in the past. He was a foe to every wrong.

"This service this afternoon is not for our friend—we are here, not to honor him but rather to honor ourselves. We have come to draw from the memory of his noble life lessons of consecration and devotion.

"Why this sudden blow which has unnerved us all? In the plenitude of his powers he fell, and I can well believe that he fell prepared to render an account of his stewardship. In it all I believe there was a far-reaching purpose, and that thereby the beauty of his life has been brought out strong and bold, to teach us the sublimity of right living. Brave, gentle, sweet friend: Farewell!"

Bishop McDowell said: "Layman as he was, layman as he was proud to be, layman as he lived and died, he counted himself a minister of Jesus Christ, a minister of righteousness and truth in the world. Many of the papers have spoken of him as the 'Rev.' Dr. Thompson; that title would not add anything to his own sacred conception of the business of his life and the mission of his activities."

Of General Interest

EMPEROR AND DOWAGER EMPRESS OF CHINA DEAD

The official announcement of the death of Kuang Tzu, Emperor of China has been quickly followed by the announcement of the death of the Dowager Empress Tsze Hsi-An. The emperor died on Saturday afternoon while the Dowager Empress died on Sunday afternoon. Prince Chun has been made regent of the empire and his son Pu-Yei heir presumptive.

Immediately following the death of the Emperor and Empress there was but little manifestation of excitement on the part of the Chinese; but later advices show that this indifference has been shaken off and that there is an increasing excitement, especially among the poorer people. Every precaution is being taken to prevent disorder. About five thousand troops are doing duty in Peking. Many contradictory reports have been sent out with reference to the deaths of the Emperor and Dowager Empress. There have been rumors, too, of foul play; but so far there has been nothing to substantiate them. These days are fraught with great destiny for China. It is hard to say just now what the outcome will be, whether progressive or reactionary policies will be adopted.

CONCERNING POLITICAL ASSASSINS

The attempted assassination of Francis J. Heney, the fearless assistant District Attorney in a crowded courtroom in San Francisco has again drawn attention to the horrible condition of affairs which has been existing in San Francisco for a long time. Following closely as it does, the assassination of ex-Senator Carmack, of Tennessee, it has stirred the nation, the President and humble citizens alike. The late Senator Carmack is being regarded by many as a martyr to the cause of temperance and high principles in political life. Attorney Heney was a courageous and successful fighter of graft and corruption in the West in general and in San Francisco in particular. It was largely through his efforts as prosecutor for the Government in the Oregon land fraud case that United States Senator Mitchell, Congressman Williamson and other men scarcely less prominent were convicted. The would-be-assassin of Mr. Heney has committed suicide. The slayers of Senator Carmack have been indicted and are awaiting trial. If it is the hope of political assassins and conspirators that the violent removal of those whom they consider dangerous to their enterprises will check the movement of reform they are sadly mistaken. Such occurrences tend rather to arouse public opinion and inspire the indifferent righteous to action.

CUBAN ELECTIONS

The recent enthusiastic election in Cuba, from all reports to date was a decisively triumphant victory for the Liberals who succeeded in electing to the Presidency and Vice-presidency General Jose Miguel Gomez and Alfredo Zayas respectively, over their Conservative opponents, General Mario Menocal and Dr. Montero.

The amount of enthusiasm and interest manifested in the election was unparalleled, and may be best reckoned by the largely increased number of votes polled as compared with the August election. There

was a considerable increase in all the provinces; but in the city of Havana the vote cast will show a gain of nearly forty per cent. over the previous election.

Notwithstanding the unusually heavy vote polled the election is declared to have been one of the most orderly ever conducted there. With one exception—in Cardenas—the fairness and order were unprecedented.

Governor Magoon, who for sometime has been Provisional governor of the Island expresses his complete satisfaction and opinion of the election in the following words: "I can not express too highly my appreciation of the enthusiasm and prudent regard for order with which the Cuban people have conducted this most important contest. I am absolutely certain that they will loyally abide by the result, establishing to my complete satisfaction their complete fitness to be entrusted with the government of the republic."

COTTON FARMERS IN CONVENTIONS ASSEMBLED

During the past week there have been held in the two principal cities of the South great conventions in the interests of cotton growers. The Farmers' Union Convention met in New Orleans while the Southern Cotton Association held its session in Memphis, Tennessee. Various plans were suggested in both meetings for the bettering of conditions as found in the cotton sections of the South. It was recommended that the leading Southern Cotton bankers and financiers give attention to the establishing of a great cotton bank at some one of the leading centers of the South, for the purpose of aiding in the financing and marketing of the crop each season. It was also advised that more cotton factories be built in the South, and that greater attention be paid to the scientific study of the soil with the idea of having a greater diversification of crops. The plan of building a great warehouse in New Orleans was endorsed. The farmers were further urged to try to effect such arrangements with banks as would enable them to sell cotton only when there was a demand for it, and not dispose of all of their cotton during a single season of the year as is the general custom now. The session at Memphis was enlivened by one of the speakers departing from his subject to denounce night riding—referring to night riders "as being men who shot innocent people in the back." This denunciation brought forth a spirited defense from one of the members present who said that night riders were an oppressed people fighting for what they considered right. This defense created quite a sensation in the convention and it was thought that at one time it would be necessary to adjourn but order was restored and the program was carried out.

Both conventions condemned speculation and gambling in cotton futures.

Farmers are a deserving class and the country applauds their legitimate efforts to better their condition.

Personal and General

Bishop Anderson's address is 506 Vine Street, Chattanooga, Tenn.

Tomas Estrada Palma, the first President of the Cuban Republic, died on November 4.

Mrs. Jane Bancroft Robinson, of Detroit, Mich., is the new president of the Woman's Home Missionary Society.

The Hon. William J. Bryan, it is stated, maintains eight missionary scholarships in foreign missionary schools and colleges in the East.

According to the *Times* of London, England, Theodore Roosevelt, during his visit to England, will deliver the Romanese lecture at Oxford.

The Rev. Aaron Taylor, pastor at Daingerfield, Texas, is building a parsonage, which will be the best on the Marshall District when completed.

Bishops Warren, Moore, and McDowell will assist at the dedication of the Carnegie library of the University of Denver, which is nearing completion.

Oklahoma City is building for Bishop Quayle an episcopal residence at a cost, it is said, of \$20,000; the citizens plan to pay for the same before it is occupied.

The Rev. H. H. Dunn, pastor of Central Congregational Church, New Orleans, La., while in Pittsburgh, Pa., delivered a lecture on the Needs of the Negro. A large and appreciative audience was present. His address was very favorably commented upon by the *Pittsburg Press*, one of the large daily papers of that city.

SOUTHWESTERN DAYS AND RESULTS

RESULTS

Pastor.	Charge.	No. Subs.
J. H. Swann,	Calvert, Tex.	63
I. H. Fulton,	Florence, S. C.	38
W. H. Brooks,	New York, N. Y.	23
E. C. F. Troupe,	Starkville, Miss.	14
M. S. Golns,	Morgan City, La.	12
T. S. Sanders,	West Green, Ala.	11
B. F. Branch,	Springfield, La.	9
J. D. Poole,	Rosedale, La.	8
D. L. Tubbs,	Starkville, Miss.	7
A. G. Jenkins,	Hickory, N. C.	6
G. R. Bryant,	Los Angeles, Cal.	6
Walter Brown,	Muskogee, Okla.	6
A. B. Britton,	Rose Hill, Miss.	5
A. B. Venable,	Maringouin, La.	5
P. L. Jackson,	Livingston, Tex.	5
W. R. R. Duncan,	Hot Springs, Ark.	5
B. F. Young,	Bledsoe, Ark.	5
I. L. Pratt,	Hattiesburg, Miss.	4
A. Reed,	Quitman, Miss.	4
C. J. Sams,	Knoxville, Tenn.	3
J. H. Bynum,	Tuscaloosa, Ala.	3
V. A. Jordan,	Byrd, Miss.	3
T. A. Hampton,	Fordoch, La.	3
G. F. Hill,	Stanley, Ark.	2
W. R. Jervay,	Summerville, S. C.	2

DAYS

PASTOR	CHARGE.	DATE.
H. M. Carroll—	Booneville, Ind.	Nov. 15
H. B. F. Charles—	Logansport, La.	Nov. 15-22
B. R. Booker—	Brenham, Tex.	Nov. 22
D. H. Hargis—	Centerville, Ind.	Nov. 22
H. M. Carroll—	Rockport, Ind.	Nov. 22
A. W. Carr,	Navasota, Tex.	Nov. 22
E. M. Byrd—	Winona, Miss.	Nov. 22
R. F. Harrington,	Bennettsville, S. C.	Nov. 22
D. H. Hargis,	Centerville, Md.	Nov. 22
A. D. Smith,	Star, Miss.	"
E. H. Holmes,	Indianola, Miss.	Nov. 22
J. H. Hines,	Tarry, Ark.	Nov. 22
Pompey Bibbs,	Esthar, La.	"
A. Jackson,	Barlow, Miss.	Nov. 22
J. H. Morrison,	Franklin, N. C.	Nov. 22
D. H. E. Harris,	Clow, Ark.	"
J. C. Clark,	Lake Providence, La.	"
P. Owens—	Camden, Ark.	Nov. 22
A. J. Mitchell—	Motley, Va.	Nov. 22, Dec. 6-13-20
A. Holland—	Dixon, Miss.	Nov. 22
J. H. Brandon—	Chickamauga, Ga.	"

Annual Meeting of the Woman's Home Missionary Society

(Continued from Page Seven.)

Mrs. J. A. Hudson, of Philadelphia, led the singing most acceptably, and the Chorus from various churches gave appreciated help at the evening services, while soloists were ever in readiness to cheer and rest the large audiences with their pleasing selections.

Philadelphia truly proved itself a City of "Sisterly Love," and the guests could carry away none but the most pleasing recollections of the graceful hospitality tendered.

A beautiful reception was accorded the guests of the Convention at the Home of the daughters of Bishop Simpson in Philadelphia, on Monday evening, and on Saturday afternoon an automobile excursion carried great numbers through Fairmount Park and other interesting parts of the City.

PROMISES FOR THE FUTURE

The Forward Movement of the Woman's Home Missionary Society promises great things for the coming year. The Society is asked to double its membership during the next two years, while a Building and Improvement Fund in addition to all other pledges, of \$50,000 is asked for the ensuing year.

The Committee on Place of Meeting, reported invitations received from Los Angeles, California and Buffalo, N. Y. After discussion a vote was taken which resulted in favor of Los Angeles.

The elections, beginning on Monday morning, passed off most harmoniously. Mrs. Clinton D. Fisk announced last year that she could not be a candidate for re-election as President at this time. She was made by unanimous vote President Emeritus, and received a token of regard from the Conference Socie-

PASTOR	CHARGE.	DATE.
R. H. Harrington—	Bennettsville, S. C.	Nov. 22
A. H. Lathan—	Cary, Miss.	"
James H. Scott—	Philadelphia, Pa.	Nov. 29
H. M. Carroll—	Newbug, Ind.	Nov. 29
G. W. Thompson—	Caddo Gap, Ark.	Nov. 29
B. M. Daniel—	Winkler, Tex.	Nov. 29
B. G. Burks—	Newnan, Ga.	Nov. 29
P. W. Horton—	Blackstone, N. C.	Nov. 29
A. Emanuel—	Lakeland, Fla.	Nov. 29
Wm. McMorris—	Meridian, Miss.	Nov. 29
W. W. Goff—	Jacksonville, Ill.	"
V. L. Trotter—	Enterprise, Miss.	"
Thos. Carter—	Austin, Tex.	"
Pierre Landry—	Algiers, La.	"
E. F. Scarborough—	Holly Springs, Miss.	Nov. 29
L. A. Armstrong,	Columbus, Miss.	Nov. 26
C. C. Smith,	Shreveport, La.	Nov. 29
H. Carter,	Watertown, Tenn.	Nov. 29
A. Parkham,	Onalaska, Texas	Nov. 29
D. W. Nelson,	Altheimer, Ark.	"
H. Bright,	Clow, Ark.	"
S. D. Davis,	Lebanon, Mo.	"
R. B. Reid,	Madisonville, Texas.	"
A. C. Cheerless,	Palmetto, Ga.	"
Lee Nelson	Wabbaseka, Ark.	Nov. 29
C. Jones,	New Castle, Ind.	Nov. 29
Thomas Judge,	Exchange, S. C.	Nov. —
J. W. Jewett,	Preston, Ind.	Nov. 29
D. Ray,	Basin, Miss.	Nov. 29
R. H. Warren,	Thompson, Tex.	"
B. F. Bateman,	Greenfield, Mo.	"
I. R. Scott,	Woodland, La.	Nov. 29
W. B. Smith,	Little Rock, Ark.	"
J. H. Rylander,	Angle, La.	Nov. 29
J. M. Marsh,	Oxford, Miss.	"
W. A. White,	State Line, Miss.	"
M. C. Gillespie,	Medill, Tex.	"
Jos. Small,	Versailles, Ky.	"
Jas. Clark—	Jewett, Tex.	Nov. 29
J. J. Williams—	Wilkesboro, N. C.	Dec. 6
W. A. Oates—	Jackson, Miss.	Dec. 6
J. A. Landry—	Mansfield, La.	Dec. 6
R. H. Patton,	Zion Ridge, Ga.	Dec. 6-13
W. H. Gilliam,	Grenada, Miss.	Dec. 13
N. J. Neyland—	Cloister, Miss.	Dec. 13
W. Singleton—	Oberlin, Ohio.	Dec. 13
A. Lee—	Escatawpa, Miss.	Dec. 15
D. W. Boatner—	Little Rock, Ark.	Dec. 20
E. M. Madden—	Langston, Okla.	Dec. 27
J. S. Carroll—	Wheeling, W. Va.	Dec. 27
L. W. Price—	Vicksburg, Miss.	Dec. 27

ties two beautiful Rookwood vases, with a further generous gift of gold in a tiny loving cup.

Mrs. Jane Bancroft Robinson was chosen as her successor. Vice-presidents, Mrs. W. C. Herron, Mrs. W. P. Thirkield, Mrs. May Leonard Woodruff, Mrs. Mary Fisk Park and Mrs. P. H. Bodkin. Mrs. F. A. Alken, the Recording Secretary for 25 years, received as a token of regard from her sisters a beautiful set of lynx furs.

This largest and most inspiring Convention ever held by the Society, adjourned on Wednesday at 6 p. m., closing with a tender service of prayer and thanksgiving, led by Mrs. Clinton B. Fisk.

October 27th was a day that will be long remembered by the students and teachers at Haven Home, because of the visit of Dr. I. L. Thomas.

After visiting the different class-rooms, he addressed the students and a number of friends who had come to hear him. He brought out in a clear, decisive manner the five essential points of a helpful school life; these points were order, attention, study, neatness, and ambition. The importance of these things upon the future life of the students was made very plain.

He also paid tribute to the many years of earnest, loving, self-sacrificing service which have been given by Miss Viola E. Baldwin, the Superintendent of Haven Home, to the work for colored people in the South.

All were encouraged by the hopeful manner of Dr. Thomas and by the illustrations of success which has been achieved by colored people. More such words are needed to counteract the discouraging things which are daily seen and read in the newspapers.

Spring Conferences, 1909

Plan of Episcopal Visitation January-June Conferences in the United States.

[N. B. The first eleven conferences are from the Fall Plan of 1908.]

Conference.	Place	Date	Bishop
Central Alabama	Decatur	Nov. 19	Bur
Austin	Houston Heights	Nov. 19	Quayle
South Carolina	Spartanburg	Nov. 25	Hamilton
Alabama	Tratt City	Nov. 26	Anderson
West Texas	Victoria	Nov. 26	Quayle
Savannah	Greenville, Ga.	Dec. 3	Hamilton
Atlanta	Atlanta	Dec. 8	Anderson
Southern German	San Antonio, Tex.	Dec. 3	Quayle
Texas	Paris	Dec. 10	Anderson
Georgia	Mount Zion	Dec. 17	Anderson
Gulf	Hammond, La.	Dec. 17	Quayle

SPRING CONFERENCES

St. Johns River	Miami, Fla.	Jan. 7	Cranston
Upper Mississippi	Tupelo	Jan. 7	Neely
Louisiana	Baton Rouge	Jan. 13	Neely
Mississippi	Meridian	Jan. 13	McIntyre
Arkansas	Siloam Springs, Ark.	Jan. 21	Spellmeyer
So. Fla. Mission	Tampa	Jan. 21	McIntyre
Hawaiian Mission	Honolulu	Jan. 27	Smith
Little Rock	Clow, Ark.	Jan. 28	Spellmeyer
Florida	Fernandina	Jan. 28	McIntyre
Porto Rico Miss'n	Ponce	Feb. 4	Warren
Delaware	Cambridge, Md.	Feb. 10	Warren
New Jersey	Camden	Feb. 10	Wilson
Kansas	Clay Center	Feb. 10	Quayle
Wilmington	Millford, Del.	Feb. 17	Moore
Philadelphia	Philadelphia	Feb. 17	Hamilton
St. Louis	St. Louis	Feb. 17	Anderson
Lincoln	Boley, Okla.	Feb. 17	Nelson
South Kansas	Coffeyville	Feb. 17	Quayle
Wyoming	Plymouth, Pa.	Feb. 24	Moore
Central Penn'a	Harrisburg	Feb. 24	Hamilton
Washington	Alexandria, Va.	Feb. 24	Berry
Lexington	Indianapolis, Ind.	Feb. 24	Anderson
Southwest Kansas	Kingman	Feb. 24	Nelson
Northwest Kansas	Belleville	Feb. 24	Hughes
New York East	Concord	Feb. 31	Goodsell
New Hampshire	Concord	Feb. 31	Moore
Baltimore	Baltimore	Feb. 31	Hamilton
New England	Lowell	Feb. 31	Berry
New York	New York	Feb. 31	McDowell
New Eng. South	Newark	Feb. 31	Neely
North Indiana	Greenfield	Feb. 31	Anderson
Cent. Missouri	Fayette	Feb. 31	Hughes
East German	Schenectady, N. Y.	Apr. 1	Nelson
East Maine	Ellsworth	Apr. 7	Wilson
Vermont	Hardwick	Apr. 14	Goodsell
Troy	Gloversville, N. Y.	Apr. 14	Berry
Northern N. Y.	Potdam	Apr. 14	McDowell
Eastern Swedish	Worcester, Mass.	Apr. 15	Quayle
Maine	Berlin, N. H.	Apr. 21	McDowell

FOREIGN CONFERENCES

Mexico	Mexico City	Feb. 25	Spellmeyer
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AFRICA

East Africa	Umtali	Dec. 30	Hartzell
Liberia	Clay, Ashland	Feb. 4	Scott
West Africa	Malange	Dec. 2	Hartzell

CHINA

North China	Peking	Oct. 7	Bashford
C. China Mission	Kinkiang	Oct. 21	Bashford
Foochow	Foochow	Nov. 4	Bashford
Hingha	Hingha	Nov. 18	Lewis
W. China Mission	Chungking	Feb. 3, '09	Lewis

EUROPE

Italy	Venice	May 12	Cranston
France Mission	Grenoble	May 20	Burt
Switzerland	Biel	June 8	Cranston
South Germany	Stuttgart	June 9	Burt
North Germany	Chemnitz	June 16	Cranston
Denmark	Fredrikshaven	June 24	Cranston
Norway	Foragund	June 30	Cranston
Sweden	Uppala	July 14	Cranston
Finland and St. Pe-			
tersburg	Aho	July 22	Burt
Bulgaria	Pleven	Aug. 26	Cranston

KOREA

Korea Conf.	Seoul	June 28	Harris
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SOUTH AMERICA—BISHOP BRISTOL

Bolivia Mission, Chill Conference, Eastern South American Conference, North Andes Mission. Places and dates to be announced later.

SOUTHERN ASIA

South India	Bangalore	Dec. 10	Robinson
Bengal	Asansol	Dec. 17	Warne
North India	Mordabad	Jan. 6	Warne
Central Province	Jabalpur	Jan. 14	Robinson
Northwest India	Mittra	Jan. 14	Warne
Bombay	Nadiad	Jan. 14	Robinson
Burma	Rangoon	Jan. 22	Oldham
Malaysia	Singapore	Feb. 5	Oldham
Philippine Islands	Manila	Feb. 26	Oldham

Adopted by the Bishops at Indianapolis, Indiana, November 2, 1908.

L. B. Wilson, Secretary.
1026 Arch Street, Philadelphia, Pa.

How often has the obstacle, attacked and surmounted, broadened a man's outlook upon what is possible for him to do! How many great and good enterprises have widened and deepened in scope and power by being for the time obstructed and delayed! Wonderful is the power of the obstacle to open men's eyes to the real possibilities of the thing they have undertaken. Wonderful is the inspiring power of the obstacle—its power to expand vision and spur energy. Most wonderful of all is the dynamic, the strengthening power of the obstacle—its power to reinforce the strength that assails it, and augment the resources that are gathered against it—James Buckham.

God paints all his rainbows on a cloud.—Rev. G. Beesley Austin,

Recent District Conferences and Conventions

CLOW DISTRICT

The progress of the Clow District of the Little Rock Conference is shown as follows: The Rev. G. A. Hall being appointed to fill the vacancy caused by the death of the Rev. D. B. Harston, entered upon the duties of his office with the specific aim of raising the standard of the District and exercising the full duties of the office. His announcements immediately met the approval of the brethren and at once they fell in line. The first engagement was held at Stamps, Ark., the District Conference. Most all the brethren were there, together with our gallant leaders of the Little Rock Conference in our educational work. Dr. J. M. Cox, president of Philander Smith College, Little Rock, Ark., and the Rev. D. M. Seals of the Louisiana Conference, were present throughout the conference. Dr. Cox delivered two strong educational addresses and made a very earnest appeal for the cause which he represented. Profs. A. D. Jacques and Sloane also interested the conference and young people with appropriate lectures and addresses, while the choir at Stamps, under the pastorate of the Rev. C. G. Curtis, rendered most excellent service and sang to the delight of all present. The reports and collections for benevolences amounted to \$250. Stamps and Lewisville, the Rev. C. G. Curtis, pastor, and Paraloma, the Rev. A. D. Jacques, pastor, led in the Freedmen's Aid report. Sunday at 11 a. m. the Rev. D. M. Seals of New Orleans, preached to the delight of all who heard him, Prof. A. D. Jacques at 3 p. m. and the Rev. D. Hall at 7:30 p. m. The conference was royally entertained by the people of Stamps, and judiciously and brotherly superintended by the Rev. G. A. Hall, District Superintendent. All to the glory of God we march steadily and prayerfully. A. W. J.

JACKSON DISTRICT

Missionary Convention

The Jackson District Missionary Convention convened in St. Stephen Methodist Episcopal Church, Yazoo City, Miss., September 15-16, Dr. A. J. McNair, District Superintendent, presiding. After devotional exercises the Rev. J. C. Hibbler was elected secretary and Dr. J. M. Shumpert and Miss Bettie Hemingway of Jackson, assistants; the Rev. H. May, treasurer. Dr. McNair made a timely and interesting address referring to the organization four years ago at Pelahatchie, when he came to the district as pastor of St. Stephen and the writer as presiding elder; the first session was held at Mt. Pleasant, Benton Circuit, 1905, where only three pastors met with himself as district secretary. How the interest had grown since that time and how important such a convention could be made in stirring missionary enthusiasm, etc. Dr. G. G. Logan was to have conducted the entire exercises, but not reaching us until the morning of the 16th, the afternoon session of the first day was given to the discussion of "The Sunday School as a Missionary Force," the Rev. W. R. Walker having conducted the devotional exercises. The discussion was led by the Rev. D. F. Dudley, followed by the Rev. H. May and others. Sisters L. P. May, Bettie Woolfolk, R. P. Threlkeld, L. B. Smith and others made strong speeches in the interest of the Woman's Home Missionary Society. Brother M. Dean, our enthusiastic president of the Epworth League of St. Stephen, took

part in the discussions and busied himself in distributing missionary literature which he had received from the Missionary Society. Dr. Meves, pastor of the African Methodist Episcopal Church, also took part. Evening devotions conducted by Dr. J. M. Shumpert, after which the Rev. D. F. Dudley preached the missionary sermon, which was interesting and practical. Mrs. Camphor was introduced and made interesting remarks touching the missionary work in Africa. Second Morning's devotions conducted by the Rev. W. A. Oates. Dr. Logan was introduced and took charge of the services, carefully outlining the work of the Missionary Society and earnestly appealed for self-support. Afternoon: Devotional exercises by the Rev. P. S. Olie, of the Yazoo City Circuit. The Rev. W. A. Jordan, of the Baptist Church, white, was introduced and made some interesting remarks, after which the Rev. H. B. Hart, D. D., our very successful pastor at Greenwood, Miss., preached an excellent sermon; subject, "Missions." After which Dr. Logan drew a graphic picture from his large missionary map of our Foreign Missionary field. He made a profound impression upon his hearers. Dr. Logan also made a large exhibit of missionary literature from his missionary charts, which was an interesting study. Mrs. M. E. Oates sang a solo, Miss Bettie Hemingway, accompanist. The climax of enthusiasm was reached when Mrs. Camphor, our returned missionary from Africa, was introduced, and told in simple but beautiful diction the story of their cell to Africa, the voyage and labor there for twelve years. She seemed to push aside the curtain and open the door and place her audience in among the raw heathen. Her address made a lasting impression upon the people, as to the condition of the heathen people, the work being done, and the need and work which must be done. Baby Smith, the seven year old daughter of Mrs. L. B. Smith, sang "Keep the Missionary Bells Ringing." Before the sound of praise had died away Bro. M. Dean announced that two members of St. Stephen had pledged themselves to give \$20 each to the support of a missionary in Africa, and possibly another may give \$25 a year for a scholarship in the College of West Africa, Liberia. My people cared nicely for the Convention and too much praise cannot be given them, but they received a double blessing and inspiration; we shall raise all of our missionary apportionment. The District Missionary Convention could be made a great power in carrying missionary intelligence and stirring up missionary enthusiasm if more pastors and laymen would attend. Collection, \$22; from pastors, \$280. J. C. Hibbler, District Secretary.

Doings of the Workmen

ALABAMA

Ashland Circuit.—The fourth quarterly conference of the Ashland Circuit was held in Pleasant Grove Methodist Episcopal Church, October 24-25, by the Rev. J. W. Thomas, District Superintendent. Indeed it was the best quarter in the history of the circuit. Good reports from most all of the officers present. Paid the District Superintendent, \$14.50; pastor, the Rev. B. J. Brooks, \$72.35. Trustees' report showed that they had raised and paid out this conference year \$595.98. On the



Royal Grape Cream of Tartar exclusively is employed in the manufacture of **ROYAL BAKING POWDER**. Where finest flavored hot biscuit, cake and pastry are desired Royal is indispensable.

first Sunday in November occurred the contest between Clay County and Chambers County. Mr. Freensted and Mrs. Martha Owens were the captains of Clay County; Frank Mangum and Mrs. Eliza Ferrell, captains of Chambers County. Chambers, with its fourteen members, raised \$28.21; Clay, with a host of members, raised \$41.45; total raised and reported, \$69.66, the pastor receiving half of the amount. The basket supper at Mt. Tabor, November 7, was a success. Raised \$15.00 on pastor's salary. Sunday, November 8th, was my last day at Pleasant Grove. It was indeed a grand day spiritually and financially. They raised for pastor, \$1,540, and for ceiling of church, \$9.50; total, \$24.90. The circuit has paid the pastor since October 24, which was my last quarter, \$64.83. Up to the last quarter the circuit had only paid the whole conference year \$186.01. It was due me to then \$19.99, but of that amount they have paid in less than a month \$64.83.—B. J. Brooks, pastor.

Sylacauga.—Our rally on November 8th at St. Thomas Church, Sylacauga, resulted as follows: Mr. C. P. Suttles, \$15.45; Mr. Albert Beke, \$12.70; Mr. Henry Richard, \$9.70; Mr. Burrell Oden, \$5.10; Mr. Henderson Todd, \$4.50; Ladies' Society, \$2.40; Mrs. L. S. Price, \$2.50; Mr. R. P. Banks, \$5.25; public collection, \$15.40; grand total, \$72.00, and two subscriptions to the SOUTHWESTERN. The watchword is "Onward, Christian soldiers."—Lewis S. Price.

A Summer Appetizer

HORSFORD'S ACID PHOSPHATE

A teaspoonful in a glass of water stimulates appetite and quenches thirst. An excellent Tonic.

ARKANSAS

Bledsoe Charge.—On October 23-25, our fourth quarterly was held by the Rev. L. G. Hodges, District Superintendent. Reports showed that the work is alive on all lines, \$45.00 being raised for all purposes during the quarter, five added to the church, three reclaimed, and the District Superintendent paid up in full for the year. This charge is spiritually and financially alive. We are now preparing to go to the Annual Conference with a round report from this place.—B. F. Young, pastor.

Little Maumee.—We held our fourth quarterly conference for this year October 31, 1908, on the Fort Smith Circuit. The Rev. H. P. Coulter, District Superintendent, presided. We had quite a nice time. Paid the District

Superintendent up in full, and paid pastor \$40.00. Our church is moving on nicely under the administration of our much beloved pastor, the Rev. J. L. Bryan. On November 22 we hope to raise our benevolence end balance on pastor's salary.—Miss Margie Bailey.

GEORGIA.

BISHOP I. B. SCOTT VISITS CAVE SPRING AND ROME.

By Prof. F. M. Gordon's urgent plea and special invitation, the Rev. I. B. Scott, D. D., LL. D., Bishop for Africa, on Sunday, October 19, visited Cave Spring, preached, dedicated the church, and raised \$25.00 on Missions. After warming the hearts and making the people of Cave Spring feel good, the good Bishop turned his face toward Rome. Broad Street and other churches of the city came out to bid him welcome and listen to the good things he had in store for them. The welcome address was eloquently delivered in behalf of the Epworth League by Mrs. T. B. Wood. After which the Rev. W. E. Ector appropriately introduced the Bishop. The Bishop's lecture was interesting, spicy, and beneficial. We feel highly honored and blessed by his visit to us. We raised for Missions \$13.00.

Dr. G. W. Arnold at Rome.—The following Sunday was our Benevolent Rally Day. We had with us Dr. G. W. Arnold, of Gamman Seminary. We were highly favored by his presence and thank him for his service. Program for the day—At 11 a. m. Dr. Arnold preached one of his famous sermons. At 3 p. m. Epworth League services were held. Discussion of subject, "God in the Christian Heart," led by W. A. Robinson. Paper, "The Power of Love," Mrs. Theresa B. Wood. Bass solo, Mr. Melton Rambo. Lecture to League, Dr. G. W. Arnold. At 7:30 p. m., Sunday School Teacher's hour. Prayer by the Rev. W. E. Ector. Music by Orchestra, Mrs. Jno. A. Kane and others. Opening Remarks, by Mr. H. Griffin. Select reading, "Benevolence." Miss Mamie Wynn. Paper—"Woman's Responsibilities," Miss Ada Lovejoy Duet, Misses Jessie Ray, Willa Harris. Music by Orchestra. Paper, "Wisdom, More Precious than Rubies," Miss Eula Ray. Address, "The Model Hero," Mr. W. A. Robinson.

On this day we raised \$81.90, making a total of \$151.50; the church being assessed only \$150. This proves that we are yet alive, and when the roll is called, Broad Street Methodist Episcopal Church will answer, "Here am I," and our success is due to the noble work and untiring efforts of our honored pastor, the Rev. W. E. Ector, and his co-laborers. We appreciate his service and extend to him our heartfelt gratitude for his work in our behalf. Our District Superintendent feels happy over our splendid success and bids us God speed.—W. A. Robinson.

Savannah, Asbury Charge.—We have just closed a rally for the trustees, in which we raised \$232.95. The Lord has wonderfully blessed our labors this conference year, both in the work of ingathering souls and relieving the financial embarrassments of the church. We are very grateful to our Heavenly Father for these blessings. Dr. I. L. Thomas, the noted orator, was with us on Sunday, October 25, and preached two sermons, lectured for us and also at the Haven Home and at Pullin Chapel. With his thrilling eloquence he stirred the city from center to circumference.—G. H. Lennon.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Conference Notices

DISTRICT CONFERENCES

DATE	DISTRICT	PLACE
Nov. 17-24	Holly Springs	Water Valley, Miss.
Nov. 18-24	Aberdeen	Baldwyn, Miss.
Nov. 19-22	West Tennessee	Sharon, Tenn.
Nov. 19-22	West Tennessee	Brownsville, Tenn.
Nov. 25-29	Starkville	Ackerman, Miss.
Nov. 25-29	Clarksdale	Clarksdale, Miss.
Nov. 26-29	Greenwood	Pickens, Miss.
Dec. 9	Nashville	Murfreesboro, Tenn.

CONVENTIONS

Nov. 23-25	Greenwood District Missionary Convention and Woman's Home Missionary Society, Pickens, Miss.
Nov. 24-26	Clarksdale District Woman's Home Missionary Society, Clarksdale, Miss.

Special Notices

LAKE CHARLES DISTRICT

All pastors are requested to meet at Lafayette, Thursday, December 3. This will be the last important meeting for this conference year. Don't fail.—B. J. Reddix, Pastor; P. W. Clark, District Superintendent.

HOLLY SPRINGS DISTRICT

To the delegates and friends contemplating attending the District Conference at Water Valley, Miss., Holly Springs District, November 17-23, don't fail to secure certificate and return for one fare plus 50 cents, if desired number can be secured. P. A. Lemon, Secretary.

BATON ROUGE DISTRICT

To the pastors: Dear Brothers, you will please take notice that the Preachers' Meeting will convene at Port Allen, La., Thursday, December 10, 1908. As this will be the last meeting this year, I think you can come. Business of importance. Have all your benevolent monies raised and sent, and get your vouchers in hand. The benevolence must be increased on every charge. J. W. Turner, District Superintendent.

NOTICE

The Rev. Dr. W. S. Sherrill, District Superintendent of the Little Rock District, has arranged with Dr. I. L. Thomas to travel through northeastern Arkansas, and speak on Home Missions and Church Extension. Dr. Thomas will speak at the following places: Little Rock, Wesley Chapel, November 15; White Chapel, 15th at 3:30 p. m., and at P. S. College November 16; subject, "Leaves that are Gold. November 17, Batesville, Ark.; 18th, Newport; 19th, Cotton Plant; 20th, Brinkley; 22nd, Hot Springs; 23rd, Pine Bluff and the 24th, Althelmer. Dr. Thomas will be in company with Dr. W. S. Sherrill.

W. H. M. SOCIETY Palestine District

Dear Sisters: The Conference is near and we have raised only \$6 on dues and \$8 on King Home, which leaves us \$22 to raise on King Home. We must raise every dollar of it. Let each president and pastor see to it that \$1.00 is raised from each church for King Home. Dear sisters, let us do our

Jell-O Desserts

Here is the recipe for a dessert which, because of ease of preparation, economy, beauty and delightfully appetizing flavor, is generally recognized as America's most famous dessert:

Dissolve one package of Jell-O, any flavor, in a pint of boiling water. When cold and firm it will be ready to eat.

There are seven flavors.

They are all so good that you cannot make a mistake in your choice. No one has ever yet been able to determine which is best.



They are:

Strawberry,
Raspberry,
Cherry,
Peach,
Chocolate,
Lemon and
Orange.

Each flavor, 10 cts at all grocers.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

best to make the district a success. We are not going backward, but forward. Each of us as Home Mission sisters has the work to do, and the success of our district depends on our work; and we must not fail. Let each president of the local auxiliary send in their reports. The pastors are earnestly requested to reserve that \$1 for Home Missions and turn it over to the District President, who will receipt for the same and will be used as a voucher with the conference treasurer. Mrs. Maggie D. Robinson.

Bryan, Texas, Box 45.

TENNESSEE CONFERENCE

To the District Superintendents, Pastors and Presidents of Epworth League Chapters: Plans are being laid to make the next Conference League Convention the greatest ever held in the conference. Steps are being taken to make it the greatest young Negro people's gathering the state of Tennessee has ever had. In order to make our set plans successful the District Superintendents, together with each pastor, must work together. Explain to the people the object and aim of the Epworth League and show them the need of carrying on each department. Brothers, it is high time that we, the ministers of the Tennessee Conference, awake and do something. The church has been doing for us for the last 40 years; now let us do something for the church. Let us have for our watchword, "Do More for the church and raise the Educational Standard of our Conference Higher." Will each District Superintendent see to it that a committee of five be appointed during the session of the first district conference. The said committees to consist of three ministers and two laymen who are interested in young people's work. These commissioners are to work up an interest in the League and see that each local chapter sends at least two delegates to the Conference League Convention.

Will each secretary of local chapters send me their name and address.

J. H. Thompson, Secretary.
Tennessee Conference, Epworth League, Mason, Tenn.

SAVANNAH ANNUAL CONFERENCE

Members of the Ministers' Relief Association:

According to an order passed at our last Annual Conference at Waycross, Ga., last year, we will meet in Greenville, Ga., in Rust Chapel, at 9 o'clock a. m., December 2, 1908, in our annual session. Remember that each member is due the widow of the Rev. Jno. Watts \$2 each, and \$1 annual dues.

E. D. GIDDENS, President.

F. R. BRIDGES, Rec. Sec'y.

J. C. WILLIAMS, Cor. Sec'y.

District Rounds

LEXINGTON DISTRICT.

FOURTH ROUND.

New Zion, December 12-13; Leesburg Circuit, 14-15; Warrentown Circuit, 16-17; Pleasant Point, 18; Asbury, January 10-11; Monterey Circuit, 13-14; North Middletown, 15; Gunn Tabern, 16-18; Versailles, 23-25; Georgetown, 30-31; Paris, February 6-8; Frankfort, 9; Smithfield, 10; Owenton, 11; Worthville Circuit, 12; La Grange, 13-14; Dorsie Chapel, 15-16; Jeffersonstown, 17-18; Pewee Valley, 19; Anchorage, 20-21; Shelbyville, March 6-7; Willsonville Circuit, 8; Chaplin, 9; Simpsonville, 10; College Hill Circuit, 11-12; Winchester, 13-14; Richmond, 15; Annual Conference March 24th.—Bishop Anderson.

L. M. Hagood.

WILMINGTON DISTRICT.

FIRST ROUND.

Lumberton and B. Stat, October 31-November 1; Rowland and Bonafare, 14-15; Laurinburg and Gibson, 22-23; Elkton and Bolton, 28-29; Burgaw, December 1; Wilmington, 2; Pembroke and N. Zion, 5-6; Maxton, 13, 14; Johns and Piney Grove, 12, 13; Red Springs and H. Bent, 19, 20; Hamlet and Philadelphia, 26, 27; Hoffman and Voss, January 7; Sanford Circuit, 9-10; Monroe and Bethel, 16-17; Charlotte, 24-25; Concord and M. Star, 30-31. "If ye shall ask anything in my name I will do it." We are asking the Lord for eighteen hundred dollars this year for benevolence and to double our membership for His kingdom. Let us begin this work now and keep our circuit where it belongs—at the head of the list.—G. W. Morehead, District Superintendent.

KNOXVILLE DISTRICT.

FIRST ROUND.

Newport, Nov. 21-22; Byington, 28-29; La Follete, Dec. 5-6; Clinton and Coal Creek, Dec. 12-13; Kingston and Lonsdale, 19-20; Harriman, 26-27;

Greenville, Jan. 2-3; Warrensburg, 5-6; Tazewell and Tate Springs, 9-10; Knoxville, "Vine Ave," 15-17; Knoxville, Seneby Chapel, 16-17; Morristown, 23-24. Brethren: See to it that our beloved district retains its high standard on all lines of good work. Build up waste places and seek the lost. Pray and work for revivals on your charges. Get the SOUTHWESTERN in every home you can. Begin to raise your benevolent money now. Don't wait.

The annual meeting of the District Stewards is hereby called to meet at Morristown, Tenn., on Friday, November 20, 1908, at 10 a. m.—W. A. Webber, District Superintendent.

Doings of the Workmen

GEORGIA

The Rev. Dr. I. L. Thomas, D. D., Field Secretary of Home Missions and Church Extension Society, visited Savannah, Ga., October 24-27, 1908. Through the Rev. G. H. Lennon, pastor Asbury Church, Dr. Thomas was invited to visit him in his rally on Sunday, October 25. Dr. Thomas preached a most wonderful sermon at 11 a. m. He addressed the professional men and women at 4 p. m., and again preached a most wonderful sermon on Sunday night to a society named Abraham. But the climax at Asbury was reached Monday night, October 26, in the presence of a great throng of people, as he talked to them about Home Missions and Church Extension. Total collection, \$225.00. Dr. Thomas lectured at the Haven Home School, Tuesday, October 27, presided over by Miss Viola E. Baldwin, Miss Bell, Miss Nlesser, Miss Alexander, Miss Hurd and Miss Wilson—a most able and excellent faculty. He was at his best. This school is doing an indispensable work here. Its influence extends into several States. Dr. Thomas visited Paln Memorial Methodist Episcopal Church at night on October 27th; pastor, the Rev. A. P. Gilliard. A vast congregation was present. Subject: "Many Reasons Why the Negroes Are in the Great Methodist Episcopal Church." Savannah is a great town of the distinctively Negro churches and for a long time had only heard one side of this subject. Dr. Thomas gave them the other side, in such glowing terms that it will never be forgotten. The Savannah Circuit, the Rev. J. W. Brown, pastor, was greatly blessed also, as was the Speedwell School, presided over by Miss M. M. Troutner. We have peace and harmony now in and around Savannah and every interest of our work is in better condition. The churches will more than double their benevolent collections and increase the circulation of the SOUTHWESTERN. Our members and people are doing a most excellent work on all lines. Dr. Thomas' coming was cer-

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tainly a great sentiment-maker for our cause.—E. D. Giddens, District Superintendent.

MISSISSIPPI

Sumrall.—We had a grand rally recently at St. Paul Methodist Episcopal Church. It was a decided success. The three classes raised: No. 1, Alex McConner leader, raised \$9.50; No. 2 led by F. G. Lowman, raised \$13.06; No. 3 with R. Jordan, raised \$8; total, \$30.56. This was on pastor's salary.

T. J. W. Allen.

Fayette.—We are still going forward at Fayette. The Rev. R. P. Threlkeld, District Superintendent, was on time October 31st and held our fourth quarterly conference. Quite a number of the conference members were present with written reports, which showed the work to be in splendid condition. District Superintendent Threlkeld preached two able sermons. This is our fourth and best year at this place. We have had two services this quarter with fifty conversions and accessions. On the third Sunday in October, at Adams Chapel, we raised \$228.70. At Pine Grove, on the fourth Sunday in October, we raised \$66.10. Total paid pastor for fourth quarter, \$248.80. District Superintendent paid in full, \$80.00; Trustees, \$153.20. Made District Superintendent present of \$7.00 on a watch. Raised for all purposes during fourth quarter \$431.40. We are preparing to put a fine set of pews in our church at \$100.00. Benevolence money raised. Pastor was paid up in full, \$600.00, by November 1st.—P. H. Rembert, pastor.

Forest.—At Forest we have had a hard year's work. Our church was destroyed by a storm last April, therefore we had to rebuild. We began raising money last May and began building the second week in August. The work has gone on steadily ever since. We have a good class of people at this place; they were discouraged at first, but soon rallied and said, if we have to build we must have a good church; so they went to work to build a good church. We are planning to enter our new church the fifth Sunday in November. We feel that God has been with us in our work here this year. Nearly every place the storm struck in South Mississippi was helped by some relief committee but Forest. The people saw they were not

going to get any help from any one so they went to work to do it themselves. The fourth quarterly conference was held October 31 and November 1 by Dr. McMorris, District Superintendent. He commended the trustees for their good report. The conference was very successful. During the conference \$70 was raised. Sunday services were spiritually alive. The reports to the conference were very good. The financial reports were as follows: Stewards report for the quarter: For pastor, \$123.83; District Superintendent, \$23.20; Episcopal fund and conference claimants, \$7; total for the stewards, \$154.03. The trustees reported \$1,107.54, which had been paid out on the building; seven dollars of this amount was given them by Sister A. G. Brooks and her Eastern Star Chapter No. 2 of Meridian, for which we sincerely thank them; it came in a needy time. We have some very loyal people at Forest.

N. W. Ross, Pastor.

Durant.—We have just closed a great revival with seventy-six conversions. The Rev. J. Burton rendered great service. He is worthy of being called an evangelist. He has great power and influence over his congregations. He is a power in a revival. God bless him. Kosciusko and Buffalo are all right. Easter was a great day; \$223.00 was raised. All claims have been collected. We are ready for conference.—T. W. Davis, pastor.

Union Church.—Our fourth quarterly conference was a success. All officers present with good reports. Dr. R. P. Threlkeld presided. Sunday the Doctor preached two able sermons, and the Doctor made a splendid impression as a Christian gentleman and a worker in the Master's vineyard. We raised during the quarter, \$51.65.—S. H. Glenn, pastor.

Crystal Springs.—Our fourth quarterly conference was held Saturday and Sunday, October 10-11, by the Rev. G. W. Smith, D. D., District Superintendent. Reports showed that the work is alive on all lines. Sunday was a high day in Zion. Dr. Smith preached to the delight of all. Our revival was a marvellous success. There were forty-two conversions and accessions. We were assisted by the Rev. M. White, who preached a number of glorious sermons and all hearts were made glad. Our Superintendent was also with us and preached with great power.—L. L. Shumpert.

Duck Hill.—We held our fourth quarterly conference for this year October 30-November 1, 1908, on Duck Hill Circuit, the Rev. N. R. Clay, A. M., D. D., District Superintendent, presiding. Fifty-four partook of the Lord's Supper. Raised for all purposes during the quarter \$141.30.—R. W. Baker.

Hattiesburg.—Sunday, November 8, was rally day at St. Paul for the pastor, the Rev. I. L. Pratt. The money was raised by classes. Each class was pledged to raise five dollars. The collection for the day was fifty dollars. At 11 o'clock the Rev. I. L. Pratt preached a soul-stirring sermon. In the evening and at night the pulpit was filled by visiting preachers from the city.—Emma D. Knox.

TENNESSEE

Mansfield Circuit.—The first quarterly conference was held October 31, the Rev. J. M. Lyte, District Superintendent, began with a prosperous year before him. Friday night, October 30, an entertainment was given by the Social Department of the Epworth League. The following spoke: M. L. Easley, C. W. Teague, John Thorpe, A. Thorpe, John Travis, Mrs. Tom Teague and Mrs. Julia Travis. Re-

sponses were made by the Rev. J. P. Price, pastor of Paris, and the Rev. J. M. Lyte, B. D. This was an enjoyable feast. Sunday the Rev. J. M. Lyte preached at 11 a. m. to a crowded house; every one went away rejoicing. Fourteen seekers offered themselves for prayer, 5 united with the church. At night the elder preached another stirring sermon. Collection for the District Superintendent amounted to \$20; total collection, \$21.50. Thus ended the first quarterly conference, which was a success from every view point. Five new subscriptions for the SOUTHWESTERN were carried to the Annual Conference.—J. A. W. Moore.

TEXAS

Waco.—The fourth quarterly conference of Mt. Zion Circuit convened in Mt. Zion Church, October 31-November 1. The Rev. J. H. Swann presided. The majority of the officers were present and presented good reports of their work. The pastor reported six conversions and accessions this year. Sunday was a big day at Mt. Zion. The Superintendent preached strong, helpful sermons and administered the Lord's Supper to a large number of communicants. We paid him in full. Raised during the quarter \$79, and secured ten subscriptions to the SOUTHWESTERN.—J. Beckham, pastor.

Marlin.—Our fourth quarterly conference was held with the District Superintendent, the Rev. J. H. Swann, presiding. The conference was indeed a success, spiritually, financially and numerically. Every class leader was out with a nice report on Saturday. On Sunday the Superintendent preached three able sermons. At 11 o'clock he preached at Bowman Chapel to a large congregation and at 3 p. m. and 8 p. m. he preached in town. One hundred and thirty-six partook of the Sacrament. We are truly proud of Elder Swann and our beloved pastor, the Rev. T. S. Moore has things well in hand. We are blessed with a good pastor and Superintendent and we expect to make a round report at Victoria. Raised on Saturday and Sunday, \$70.50. We gave the Rev. Mr. Swann 18 annual subscribers to the SOUTHWESTERN. We planned a rally for the pastor, entering a contest against Waco, St. James. The Rev. L. H. Richardson of Waco exchanged pulpits with the Rev. T. S. Moore, our pastor. Bro. Richardson preached two strong sermons. The contest or rally last Sunday, October 25, was highly successful. We more than doubled St. James ef-

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fort financially. We raised \$143.81, while St. James raised \$62.50. We would like to challenge some other big town church that desires to enter a financial battle.—A. C. Wilson.

Richmond.—We pulled off a grand rally among the class leaders on the second Sunday in October. A nice Bible was given to the leader that raised the largest amount. Collection: I. Cason, \$13; I. Morton, \$4.85; R. Johnson, \$5.85; A. Roberson, \$11.15; F. E. Minor, \$2.50; A. Holts, \$3.05; L. Gary, \$3; total, \$43.40.—Jas. Jordan, pastor.

Died

WHITE.—Eliza White, a faithful member of Pine Grove, Mississippi, Methodist Episcopal Church, died recently in peace. Her husband, children, other relatives and a host of friends mourn for her.—P. H. Rembert, pastor.

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Doings of the Workmen

GEORGIA

Lavonia Circuit.—Our fourth quarterly conference convened at Wesley Chapel October 31-November 1, with Dr. Z. K. Gowen, District Superintendent, in the chair. All but a few of the conference members were present with good reports, showing marked improvement on all lines of church work. Dr. Gowen dispatched the business of the conference with great ease and preached a splendid sermon at 11 o'clock a. m. We raised for all causes during the quarter \$102.50. Our pastor, the Rev. W. M. Bailey, has been with us two years and has rendered splendid service. We hope the conference will let us keep our present pastor another year. Paid to pastor during the quarter, \$74; to the District Superintendent, \$15.50; Woman's Home Missionary Society \$6; Freedmen's Aid, \$3. The District Superintendent is making this the best year on all lines of church work.

Mattie E. Hunt.

INDIANA

Rushville.—The church work here is having commendable success. In about seven months this membership raised \$910.27, which is a creditable showing financially. There is a very good Sunday school here, attended by many of the brightest school boys and girls and intelligent young ladies and young men of Rushville. The work is, therefore, interesting. The Woman's Home Missionary Society is really a live one. Good results are being accomplished.

J. T. Leggett, Pastor.

LOUISIANA

Morgan City.—The church is in a flourishing condition. Material advances are in evidence in nearly every department. Never before has there been such enthusiasm manifested by the members for the SOUTHWESTERN. The observance of SOUTHWESTERN Day has resulted in 13 cash subscribers and a large number of pledges. Dr. J. D. Nelson, A. M., our successful practitioner, was master of ceremonies upon this occasion and by his masterful address encouraged many to subscribe. The pastor, the Rev. M. S. Goins, is happy over the success of the day and the general favorable condition of this charge.

Munson.—In the revival just closed at St. Peter's Church, Munson, under the pastorate of A. B. Venable, there were six souls happily converted. The church is spiritually alive. The Sunday following the close of our meeting spiritual enthusiasm ran high in the speaking meeting. At night 107 communed and also on the first Sunday in November there were showers of blessings and many hearts were made happy. At night 83 persons partook of the Lord's Supper.

Robeline.—Our fourth quarter was held on the 2nd and 3rd, with good reports. The conference unanimously voted for the return of the pastor. Paid the Superintendent up. Also on the 8th a war was on between the Russians and Japanese. Bro. Dan Lewis marshaled the Russians and Bro. G. W. Norwood the Japanese. For a while both sides fought like Hercules, but after the smoke had cleared away the result was that the Japanese raised \$17.50, the Russians, \$15.50. The day school children led by J. E. H. raised independently \$7, which was credited to the Russians, making a total of \$40 cash. Pastor and people are in harmony.—James E. Harrison.

Baton Rouge.—At St. Mark Church Sunday at 5 a. m. prayer meeting led by Bro. and Sister C. Cannon and M.

Smith. At 11 a. m. speaking meeting and at 3 p. m. we baptized one child. At 7:30 p. m. the sermon by Bro. T. H. Hayes, which was inspiring. Administered the Sacrament of the Lord to 109 communicants. Collection, \$29.40. Two persons joined the church. The Rev. J. W. Turner, District Superintendent, held his quarter recently, the officers came forward with increased reports. The pastor and members are in harmony and the work goes on. We hope to close up our best year at this place. However, we are hard at work preparing to entertain the forthcoming conference, the benevolence will be increased; over 100 have been added to the church; \$1,154 have been paid on church debt.—T. B. Cooper, Pastor.

St. Paul and Vincent.—The fourth quarterly of this charge was held October 27-28. The District Superintendent, the Rev. J. W. Turner, presided. It was claimed to have been the best quarterly conference held at this place. An officers were present with written reports showing improvements on all lines of the church. A new parsonage has been built and the church property painted. Twenty souls united with the church this quarter. The Revs. G. A. Payne, B. R. Jackson and Mrs. Turner, wife of the District Superintendent, were also present. Mrs. Turner organized the Woman's Home Missionary Society and delivered an inspiring lecture, subject, "Duty and Influence of a Woman." The District Superintendent was paid in full.—Scott Smith, Recording Steward; F. D. Bowers, Pastor.

Jackson.—A very successful meeting was held on a recent Tuesday night by the Epworth League of our church here. The discussion, which was of great interest, was between Messrs. C. G. Standley, Leon Johnson and Bertrance Cook. Collection good. The pastor and his family take this method to thank the fourth vice-president of the League, Mrs. M. Bury, who led a host of friends to the parsonage, each one bearing some token of appreciation. Miss Ada Smith and Messrs. Thomas Harris and Silas Cook also took large interest in this affair. Mr. M. W. Watkins made the presentation speech and Pastor J. J. Woolridge responded.—(Miss) M. J. Stokes.

Newtown.—On Friday evening, October 23, the parsonage of St. Mark Church was visited by a party of stormers and many good things were placed on the table and elsewhere by the members of St. Mark Methodist Episcopal Church and Mount Olive Baptist Church. We sincerely thank these good friends for their kindness. Short addresses by M. A. Williams and the pastor. This is the pastor's first year at this charge. The work has put on new life; 24 converts and 2 accessions. The St. Mark Church is alive.

S. S. Watson, Pastor.

Fordoch.—The pastor, T. A. Hampton, takes this method to thank the kind hearted and generous people of the Wiley Methodist Episcopal Church and friends, for a lot of choice groceries. Mrs. M. P. Willis prompted our friends to aid us in this helpful manner.

Leesville.—The members and friends of Mt. Zion Methodist Episcopal Church surprised the pastor and family with many good things on Tuesday night. One hundred and sixteen pounds of choice groceries were presented to them. The party was made up of our Baptist, African Methodist Episcopal and sinner friends of the town. It was an enjoyable affair. Leaders: Mesdames Lucy Coleman, Callean Smith, J. L. Gaskin, J. W. Ector, J. M. Smith, Millyouns and many others.

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Next session opens Sept. 28, 1908. For further information, write, J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

MISSISSIPPI

CHURCH DESTROYED

North Carrollton.—Mt. Olive Methodist Episcopal Church, N. Carrollton, Miss., was recently improved by the addition of a nice bay window. This work was done by the pastor, S. D. Troupe, and the members were yet rejoicing over the attractive building when it was destroyed by fire, on Saturday, the 7th. The pastor and people are much grieved over their loss

and any help given by friends will be gladly received. Remit to S. D. Troupe, N. Carrollton, Miss., or S. H. Norris, Greenwood, Miss.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. A. HOWZE

The Rev. A. Howze is silent. On November 3, at 8 p. m. the inevitable hour came. Bro. Howze was taken ill during his revival in Augusta, at Pleasant Hill Church, and from this illness he never recovered. This man of God was finishing up a great year's work on the Hamburg Circuit, Mississippi Conference. He was serving his first year on this circuit, and nearly one hundred souls had been converted and joined the church. The good members and friends stood by him to the end. He asked to be buried as near to the church as they could place him. Therefore, he was buried within four feet of the rear end of Higdon Methodist Episcopal Church. His funeral was largely attended. People came for miles to pay the last tribute of respect to this good man. He died in full triumph of the Christian faith, leaving a wife, three children, a brother, the Rev. R. Howze of the Mississippi Conference, other relatives and a host of friends. Among some of the good appointments in the Mississippi Conference Bro. Howze has served Lake Coma, Bridgeville, Union Church, Harriston and Hamburg. The funeral was conducted by the writer, assisted by the Revs. S. H. Glenn and E. H. Perkins.

P. H. Rembert.

THE REV. JAMES W. PARKS.

The Rev. James W. Parks served as a pastor, true and faithful in the Mississippi Annual Conference, for 31 years. Memorial services were held in his honor in Wesley Methodist Episcopal Church, Kosciusko, Miss., November 8, 1908, at 7:30 p. m. The Rev. T. W. Davis, D. D., pastor, read a Scripture lesson; singing by the choir, led by Mrs. P. E. Bullock; prayer by Dr. Davis. The Rev. J. M. Nevils in a very touching manner sketched the life and work of our departed brother as a pastor. Bro. Parks was born in 1841. He fought in the war of the sixties on the Union side and was mustered out with honors. He was converted, joined the Army of the Lord, and was soon called to the ministry. Bro. Parks was received on trial into the Mississippi Annual Conference by the now sainted Bishop G. Haven, at Grenada, Miss., January, 1876, and for 31 years was identified with that conference, serving the following charges: Brandon, Macon, Canton, Jackson, Columbus, Aberdeen, Grenada, Clarksdale, Durant, Winona, Owens, Sallis and White. At the latter place while in his second year his health failed and after closing his revivals he came from the field. This was in September, 1907. Bro. Parks was never strong again and at the Annual Conference held in Greenwood January 1-6, 1908, he failed to answer at roll call for the first time. He asked to be superannuated. He lived here, from January, 1906, till October 1, 1908, when he seemed to know that his work on earth was nearing completion and then he requested to be moved to Edwards, Miss., in order that he might spend his last days there, and at this place, Sunday morn-

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ing, October 18, "the golden bowl was broken, the weary wheels stood still, the silver cord was loosed and his happy soul went up to live with God." Profs. H. N. Thompson and W. A. Livingston spoke of Bro. Parks as a great man of truth and religion; a lover of his race, a faithful good and true pastor and preacher. Bro. Parks was loved by all the people here. Mrs. C. D. Mallett read a beautiful and touching poem, entitled "Bro. Parks died at his post." Dr. Davis spoke of the deceased in a touching way. "Servant of God, well done." At the funeral service the church was crowded and this is said to have been the greatest service of its kind ever held here.

J. Marcus Nevils.

McCLINTON.—On November 10, 1908, the angel of death visited the home of Bro. Essex McClinton, at Hazlehurst, Miss., and took away the head of the family. Bro. McClinton was a member of New Salem Church, Barlow Circuit, and one of its founders. He had been for 43 years a faithful member and officer. He died in full triumph of the Christian faith, leaving a devoted wife, five children and a host of friends to mourn their loss. The funeral was attended by the Rev. I. C. Rucker.

PHILIPS.—Emma Phelps, aged about seventy years, after a few days illness, departed this life October 20. She was a faithful member of Mt. Zion Methodist Episcopal Church, State Line, Miss., for a number of years. The deceased survived her brother, Hilead Atkinson, also a member of our church, but three weeks. Burial by the "Sister of Charity," of which she was a member. She leaves four sons, a host of grandchildren and friends to follow.—W. A. White, pastor.

BASKET.—Bettie Basket, the beloved wife of Mr. John Basket, of Mexico, Mo., departed this life Sunday, November 8, 1908, aged 48 years. She was a member of the St. Luke Methodist Ep-

Marriages

BLACKSHIRE-COMFORT—Monday night, November 9, 1908, Mr. Philip Blackshire and Miss Lena Comfort, by the Rev. I. L. Pratt, at the Methodist Episcopal parsonage, Hattiesburg, Miss. The bride is the accomplished daughter of the Rev. J. K. Comfort.

Emma D. Knox.

COLTON-ROUSSEAU.—Monday, November 9, 1908, Mrs. Isabelle Rousseau, widow of the late Rev. Edward Rousseau of Pass Christian, Miss., to Mr. Robert Colton, of New Orleans, La., at Gulfport, Miss.

TOOLE-ADAMS.—At the residence of Mr. and Mrs. Will Nickerson in Meridian, Miss., October 21, 1908, the Rev. N. Toole and Miss Irene Adams, the Rev. A. J. McNair, District Superintendent, of Jackson District, reading the ceremony. The Rev. and Mrs. Toole left for the parsonage at Enterprise.

GREEN-TURN.—At the residence of the bride in Patoutville, La., Miss Evelina Turm and Mr. Paul Green, by the Rev. D. Sutton, October 15, 1908.

iscopal Church; was a loving wife and a consistent Christian, and died a peaceful and triumphant death. The funeral was conducted from the house by the pastor, the Rev. J. M. Harris. "Servant of God, well done."

J. M. H.

TOLBERTS.—Joanna and Babe Tolberts were members of Sardis Circuit, Holly Springs District, Spring Hill Methodist Episcopal Church, for 16 years. Sister Joanna died August 23. Sister Babe died September 11. In full triumph of faith they have passed from labor to reward and leave a host of friends to mourn. N. H. Isom, Pastor.

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Crescent City Notes

LEAGUERS, ATTENTION!

Please note the coming Epworth League Convention to be held at Wesley Chapel, December 17-20. The District Secretaries are requested to send to the State Secretary all information concerning their respective districts.

Let us have a full report to present at the convention. Yours for the work,

PETER M. MURRAY,

State Secretary, 5318 St. Charles Ave.,
New Orleans, La.

SIMPSON MEMORIAL.—Wednesday night, November 11, 1908, was the installation of the King's Daughters and Ladies' Aid Society of Simpson. Mrs. L. F. Murry, president of the Ladies' Aid, and Mrs. Julia Smith, president of the King's Daughters. These two presidents, with their officers and members around them, have started out to do a great work between this and conference. Dr. Cole of Mt. Calvary Colored Methodist Episcopal Church, and the Rev. Thomas McCary took charge of the installation. An annual bazaar and concert will begin November 23 to 30th, 1908. Come on, come all.

WESLEY CHAPEL.—Early prayer meeting was conducted Sunday, November 1, by Brothers Williams and Harris. At 11 Bro. Nash preached a very interesting sermon. At 3:00 p. m. the International Marine Firemen had their banner christened by the pastor and gave a very good collection. At 6:30 the League rendered its usual program. At 7:30 the Rev. Wm. Mayfield preached to the satisfaction of all. Collections all day were good. On last Sunday morning, the 15th inst., prayer meeting was very well attended. At 11:00 o'clock, Prof. M. S. Davage, the business manager of SOUTHWESTERN CHRISTIAN ADVOCATE, preached an excellent sermon and the spiritual tide ran high. In the afternoon, the pastor preached to the Juvenile Progress and at 7:30 the anniversary sermon of the New Ladies' Providence was preached by the pastor. He was at his best, the more we see of him, the better we like him.—Reporter.

THANKSGIVING SOCIAL

The public is cordially invited to attend a grand Thanksgiving Social to be given by the Epworth League of Simpson Memorial Church, Thursday evening, November 26, 1908. An appropriate program has been arranged for the occasion and everybody is assured an enjoyable evening. Refreshments will be served free of charge.

Each person is requested to bring a pound for Lafon Old Folks Home. Let us fitly observe this day of Thanksgiving by contributing to the support of the Old Folks.

The Epworth Leagues of this city, and other young people's organizations are especially invited. Program will begin at 7:30 sharp.

For several years the work in the Manual Training Department of Straight University has been handicapped by the lack of adequate quarters, but through the growth of the generous bequest of the late lamented Thomy Lafon the American Missionary Association has erected a substantial building, which will meet the increasing demand for instruction in manual training.

It is evident that in order to secure the best results the building must be properly equipped. Hence, the Alumni Association has undertaken to equip the department of electrical work. To accomplish this object the Alumni Association appeals to all former students, friends, patrons and graduates of this school to assist them in furnishing the electrical department with all necessary apparatus, and liberal donations are earnestly requested.

On November 20, 1908, a public meeting will be held in the University Chapel to which all who are interested in this movement are cordially invited. Addresses will be delivered by prominent persons representing the patrons, friends and Alumni Association. A good musical program will also be rendered.

December Magazines

THE DELINEATOR

Special features in the December, 1908, number: Christmas at Ellis Island, by Eugene Wood; How I Painted my Greatest Pictures, by William M. Chase; Back to the Bible, by Mabel Potter Daggett; Bright Sayings of our Children; The Delineator Child Rescue Campaign. Fiction: Stradella (serial), by F. Marlon Crawford; The White Hand of Eleanore, by Anna and Banister Merwin; The Uplift, by Mary Stewart Cutting; For Unto Us, by Harriet Monroe. Departments: New Books from a Woman's Viewpoint, by Mrs. Edwin Markham; The Housewives' Club; The Delineator Junior; Needlework; Fashion.

IN THE CHRISTMAS CENTURY

The Christmas Century is to have four pages in full color—"The Skaters," by Carl Melchers; "The Holy Family," by Frank Du Mond; "The Bath," by Hugo Ballin; and "A Christmas Dinner at Mount Vernon," by Oliver Kemp—and twenty-six pages printed partly or entirely in tint. The tint pages will include Paul Meylan's drawings for "The Shadow-child," for Austin Dobson's poem, "Two Malds Uprose," and for Olivia Howard Dunbar's story, "The Rent Vell," some of Ernest Thompson Seton's drawings for his new fox story, Benda's illustrations for Jacob Rile's "Yule-tide in the Old Town," O'Lynch von Town's pictures of Berlin, Guipon's illustration for

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NEW ORLEANS.

Alice Hagan Rice's "Mr. Opp," and Margaret Ely Webb's drawings for "The Song of the World Angels." A peculiar interest attaches to the review of tariff history and the frank discussion of the tariff question by Andrew Carnegie which will be published in the Christmas Century. Mr. Carnegie's experience and convictions—public opinion to the contrary—are, he declares, for a tariff for revenue instead of a tariff for protection, the issue of forty years ago, "and therefore the strict maintenance of the present duties upon foreign luxuries paid by the rich.

attractive pages. How a President is made will answer many of the questions which boys have asked on this subject. The nature lover will find his hobby treated in Some of the Strange Tenants of a Texas Ranch. Then there are How To Be a Fiddle Boxer, How To Study History, and a special article on Lantern-Slide Making. The various departments will appeal to all boys with hobbies. 76 illustrations. \$1.00 a year. The Sprague Publishing Co., Detroit, Mich.

Literary Notes

BOOKS RECEIVED

Publishers: Eaton and Mains, New York; Jennings and Graham, Cincinnati, O.

THE LESSON HANDBOOK—1909.

A concise commentary on the International Sunday School Lessons for the entire year based on the text of the American Standard version with maps by Henry H. Meyer. Introduction by John T. McFarland, Editor.

THE SUPERINTENDENT'S HELPER—1909, by Jesse Lyman Hurlbut. Vest-pocket size, leather, 25c net; by mail 28c.

THE GOLDEN TEXT BOOK—1909.

(A book of Ready Reference for boys and girls relating to the International Sunday School Lessons for the entire year) by J. T. McFarland, D. D.

Publishers: Eaton & Mains, 150 Fifth Avenue, New York City.

"THE SEED OF THE RIGHTEOUS," by Frank T. Bullen. Price, \$1.25.

Jennings and Graham, publishers, 220 W. Fourth Street, Cincinnati, O.

"THE PILGRIM'S PROGRESS," from this world to that which is to come, by John Bunyan, with notes explanatory and practical, by the Rev. Joseph Ivimey, D. D., also "LIFE OF JOHN BUNYAN," by himself.

THE NOVEMBER AMERICAN BOY

Baseball has given way to football and this winter game is finely illustrated by the picture (in colors) of the boys on the gridiron which decorates the November American Boy front cover. In addition to the chapters of the fine serials by Houston, Tomlinson, and Optic, there are a number of short stories and articles of a most interesting character: Malago Dick's Thanksgiving is a fine story of how a boy earned his thanksgiving by an act of heroism. Two interesting football stories—Farlow's Trick and How St. Albans Won the Gams. The Little Red Stamp is an interesting story of Uncle Sam's postage. The Henley Overcoat tells humorously of how a boy cured his brother of a bad habit. A Dark Night's Work relates how a boy saved his father's quarter section of land. In the Training of Uncle Sam's naval recruits. How the Life Savers Work is a graphic description of the arduous and often dangerous duties of the life-saving crew. Part two of The Deer Trailers will interest the boy hunters. Washington's First Thanksgiving Proclamation will be read by all. What Can a Young Man Do? treats of many avenues of work that a boy may take up. The Champions in baseball will be a specially

Southwestern Christian Advocate

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NEW ORLEANS, NOVEMBER 26, 1908

Vol. 42 No. 48

AN APPEAL FOR FOREIGN MISSIONS SENT FORTH BY THE RECENT GENERAL COM- MITTEE OF FOREIGN MISSIONS HELD AT ST. LOUIS, MISSOURI

The General Committee for Foreign Mis-
sions having carefully considered the mission-
ary situation expresses its conclusions in the
following recommendations:

1. We recommend to the Board of Man-
agers an apportionment for 1909 to the pas-
toral charges on the basis of \$1,500,000, and
that all charges reaching that line shall be
entitled to additional credits for special gifts.

2. We recommend, in view of the urgent
needs and imperative opportunities for work
in the foreign fields, that we appeal to our
Bishops, District Superintendents, Pastors,
Quarterly Conferences, Official Boards and all
of our people to supplement the regular con-
tribution by an additional one half million
dollars, to be expended under the direction of
the General Missionary Committee for schools,
parsonages, dispensaries and missionaries in
Japan, Korea and China, in India, Burma,
Malaysia and in the Philippine Islands, in
Europe, Africa, South America and Mexico;
and that all churches contributing 25 per cent
in addition to their full equitable apportion-
ment shall be placed upon an honor roll of
missionary churches and the names of these
churches with Conference and District shall
be published in the Annual Report for the
year of 1909, and in World-Wide Missions.
(The late General Conference, in view of the
needs of the work, recommended the raising
of \$3,000,000 during the year of 1909, in which
recommendation we heartily concur.)

3. We recommend that our people make
weekly contributions to the cause of Foreign
Missions according as God has prospered
them, using therefor the envelopes furnished
free by the Board of Foreign Missions.

4. We recommend the observance of the
monthly missionary prayer meeting in all our
churches, as laid down in the Discipline; that
God may bless our world-encircling missions,
prosper all our enterprises, multiply converts
in all lands, and especially to pray that the
gifts of our people may be commensurate with
the needs of the fields.

Brethren! we are deeply impressed that
God is in a very special manner calling upon
the Church to enter the doors which His
providence has opened.

THE SERVICE OF A GODLY LIFE

More men fail for the lack of goodness than for
any other reason. Intellectual equipment and the
prestige of royal family connection have not so much
to do with the ultimate success of men in life as
real goodness of heart and an exemplary life of the
individual. In a large measure we are not respon-
sible for our intellectual temperament or for our
intellectual strength. All men have not the same in-
tellectual capacity by hereditary endowment. Nei-
ther is the final test in physical strength; for what-
ever may be our observance of the laws of health
we are in an inevitable measure debtor to our fore-
bears. Whether our physique is of six feet or four
feet or of strong and hard frame depends in a large
measure as to how we were born. The final test of
men is moral rectitude. This is the standard by
which men are judged in all the walks of life. Men
comparatively weak intellectually succeed where
scholars fail; because they are good; and excuses
will be made for the lack of intellectual equipment
and for physical strength; but the world is slow to
make a defense for weakness of moral life.

The Negro's great battle is just along this line.
Even the most skeptical has been convinced that
the Negro may learn. He has demonstrated con-
clusively in various avenues of learning that he is
capable of knowing. Yes, he may know the myste-
ries of science, the profundities of philosophy and the
difficulties of things modern and ancient. He has
brawn; in many ways the Negro is the best laborer
the world has ever seen. The Negro has demon-
strated his intellectual and physical ability. But his
final test is moral goodness. The test in this partic-
ular is the supreme test applied to all men. Has he
the moral stamina to withstand temptation? Can he
remain true to the principles of righteousness and
godliness in the face of opposition? Has he suffi-
cient strength to outlive the influences of environ-
ment and heredity and present himself before man
and the throne of God a character absolutely pure
and above reproach? This is the final test. The
service of a godly life is the highest service that the
Negro can render to his race. This is also the
highest service that any Christian can render to the
church of the living God.

A godly life outweighs testimony, long prayers,
loud professions and emotional demonstrations.
There is no going behind the returns when the godly
life is presented for examination. We may doubt
the sincerity of a prayer or the truthfulness of a tes-
timony or the zeal of shout; but we are not given to
discount a godly life. And such testimony is beyond
doubt the most helpful argument in the favor of the
cause of Jesus Christ; and is capable of winning
more souls to the fold of the Master than the most
eloquent sermon.

PRESIDENT-ELECT TAFT ON MISSIONS

The first public address of Judge William H.
Taft after his election to the presidency of the United
States on November 3, was before the convention of
the Women's Foreign Missionary Society held in
Cincinnati. It was just two days after the elec-
tion while feeling the effects of hard campaign that
Mr. Taft made this address. He was accompanied
by Bishop J. C. Hartzell, LL. D., Judge Taft spoke
for a half hour in spite of the poor condition of his
voice for public speaking. Among other things he
said:

"Those governing the uncivilized world know
that for the spread of civilization, the spread of
Christianity is indispensable. I speak from absolute
knowledge when I say that the influence of the
Christian Churches makes useful and strong that
kind of government we wish to promulgate in our
dependencies. For popular governments and making
men of God-like qualities this spread of Christianity

is essential."

He said the National government was indebted
to the Christian Church for a measure of the suc-
cess we are having as a nation in the development of
the Philippine Islands. Giving his testimony as the
effect of Christianity upon womanhood in heathen
lands, Mr. Taft said:

"If you wish to introduce electoral suffrage into
the island confer the franchise upon the women, as
they are the backbone of the families. They make
the husband work and carry the responsibilities of
the family. Respect for the women accompanies the
invasion of Christianity. The place which they hold
in civilized countries is far different from what they
hold in these uncivilized countries."

Continuing his address, he said:

"I was delighted to hear Bishop Hartzell say that
Methodists are expansionists, for Methodism is syn-
onymous with missionary work. We must all wake
up, for things are going on elsewhere as well as in
the United States. It doesn't do to say we have
enough to do at home, for if we stopped the foreign
missionary work the money would not be given for
the work here. We can't keep all of our fingers in
one spot, so let us take part in the advancement of
civilization. We are just taking refuge behind laziness
and avoiding responsibilities when we say to re-
main at home."

"I did not always sympathize with foreign mis-
sions, but had that smug provincialism that protested
against branching out. I used to feel that with civil-
service reform, hygiene, and other needed reforms
there was enough to attend to here, but as these
things will never be finished in such a way as to jus-
tify our taking up outside interests we must take
them up anyway. An intelligent, rich, and generous
nation such as this must not hang back when asked
for aid by less fortunate countries. That would be
contrary to the American spirit. We must make no
response to selfish appeals, but assist where assistance
is needed."

He indignantly refuted the charge so often made
that the missionary was not devoted to the best in-
terests of those among whom he labored; that he
meddled unnecessarily with local government. He
graphically pictured their devotion, their self-sac-
rifice, their love:

"In India and China are examples of the work
done by missionaries in the way they have developed
in the past few years. The missionaries are always
the outposts of civilization. In China they have
gone farther than any one else, and to them we are
indebted for more of our knowledge of that country
than to any others."

"We must offer to these Eastern peoples an ideal
of Western civilization. I don't want to be severe,
but we have among the European and American
people in those countries some who can not be com-
mended to Christian or pagan. They are not there
to work in China, but to work China. They look
upon the Chinese as fair game. They shoulder a
Chinaman off the sidewalk, whereas in this country
they would themselves leave the sidewalk to avoid
a policeman. They give the Chinese a poor idea of
civilization."

"We must encourage the merchants who settle
there. But they are there for trade. They go to
find a place where the people do not know values,
and they may buy things at a low price and sell them
elsewhere for a big advance. The missionaries rep-
resent a far different idea. Through the hospitals
and schools they teach that they are there in the
interests of the native. The Boxer rebellion was not
brought on by the missionaries, as many believe. This
rebellion was a movement in resentment of foreign
greed, and the natives attacked those nearest at hand.
The missionaries being at the outposts, were conse-
quently the first to receive the blow induced by oth-
ers who were safe in places of protection."

GENERAL COMMITTEE OF FOREIGN MISSIONS

Held in St. Louis, Mo., Nov. 6-10, 1908

Survey of Africa, Southern Asia, Japan and Korea, and Italy

By Corresponding Secretary A. B. Leonard

AFRICA LIBERIA

The latest statistics are as follows: Missionaries, 15; native Liberian preachers, 31; local preachers and workers, 84; Sunday school scholars, 3,229; communicants, 4,297. There is asked for 1909, \$16,061; received in 1908, \$15,061; increase asked for \$1,000.

A lack of workers is the chief embarrassment and this, of course, is occasioned by a lack of financial support. It is hoped that the Africa "Diamond Jubilee" in 1909 will in some measure supply the funds so greatly needed.

WEST CENTRAL AFRICA

This mission includes the work which centers at Saint Paul de Loanda and extends about 350 miles into the territory of Angola and also includes the Madeira Islands. The work was commenced under the leadership of that apostolic and self-sacrificing missionary, Bishop William Taylor, in 1885. In 1902 the West Central Africa Mission Conference was organized by Bishop Hartzell. The statistics are as follows: Missionaries, 22; native ordained preachers, 8; Sunday school scholars, 543; communicants, 329.

The total asked for 1909 is \$17,194, an increase of \$2,843, of which \$843 is for enlarging existing work and \$2,000 is for reinforcements.

The work in the Madeira Islands has been greatly strengthened by the purchase, at a cost of \$20,000, of a fine property which we have for several years rented. The building is located in the center of the city of Funchal, opposite a city park, and furnishes accommodations for missionaries, church services, sailors' rest and schools. Bible distribution has been systematically carried on among about 100,000 people.

The work in Angola has suffered greatly by being undermanned. A friend has given the Woman's Foreign Missionary Society \$5,000 toward establishing a girls' school at Saint Paul de Loanda. Our school at that point has suffered during the year from priestly opposition, but the officers of the government are friendly, and they admit that our schools are the best in the colony. A spirit of revival has prevailed, and there have been numerous conversions, which are believed to be the beginning of a new era of advance.

EAST CENTRAL AFRICA

The statistics for East Central Africa are as follows: Missionaries, 24; native ordained preachers, 1; local preachers and workers, 77; Sunday school scholars, 3,207; communicants, 2,602.

The total asked for 1909 is \$19,230, an increase of \$3,000.

The work in Portuguese East Africa extends from the Limpopo River on the south several hundred miles northward, in the midst of a dense population. Here the growth of the work has been phenomenal although the missionary force is small. Good leadership and reliable native workers have made the advance possible and held the work together. The New Testament has been published in two languages and the Old Testament will soon be published by the American Bible Society in the Sheswa dialect. The natives have formed a home missionary society to assist in developing self-support. At a recent meeting of the society \$240 was paid in. They are planning to raise 50 cents a year per member.

NORTH AFRICA

The story of our Providential call to North Africa, to found a mission among Mohammedans, has been told by our denominational press, and need not be repeated here. The General Committee one year ago approved of the founding of the mission without a regular appropriation. Work has been opened in Algiers and also in Tunis. The former city has an estimated population of 150,000 and the latter of 200,000. Algeria is a part of the French republic and is therefore, subject to French law. The Prime

Minister of France has given assurance of protection. Tunisia is governed by a British Bey, supported by a protectorate under the French government, and the laws are less liberal. A great change seems to be going on among the Mohammedans looking toward freedom of religious worship which makes the present a favorable period for aggressive Christian activity among Mohammedan peoples. No greater problem faces the Christian Church in this twentieth century than the evangelization of the Moslem world. In North Africa, west of Egypt, there are more than 20,000,000 Mohammedans, and among them no great missionary society is working. In Algiers we have three lady missionaries, two of which have been in the field for sixteen years, and now have the care of 250 women and girls, the majority of whom are Mohammedans.

SOUTHERN ASIA NORTH INDIA

At Bareilly our first mission in Southern Asia was founded in 1856, by Dr. William Butler and wife. In December, 1864, the India Mission Conference was organized. In 1873 it became the India Annual Conference, and in 1877, by direction of the General Conference, the North India Conference was organized. In this Conference there are 45 missionaries, 103 native ordained preachers, 507 local preachers and workers, 47,066 Sunday school scholars, and 37,984 communicants.

NORTHWEST INDIA

This Conference was organized in 1893. Here there are 33 missionaries, 53 native ordained preachers, 498 local preachers and workers, 63,075 Sunday school scholars, and 59,138 communicants.

For the current year the appropriation is \$31,500, and for 1909 they ask for \$58,119; increase, \$26,619. Of this increase \$2,050 is needed to provide for the increase of salaries according to the new scale. This year they counted upon Rs. 94,516 from special gifts, but will not receive over Rs. 51,056, leaving a deficit of Rs. 43,460, equal to \$14,486, the debt they will have accumulated at the end of this year. They most urgently appeal for the sum named to wipe out this debt on the current work. They ask for \$10,000 for debts on property.

BOMBAY CONFERENCE

This Conference was organized in 1893. Here there are 37 missionaries, 9 native ordained preachers, 303 local preachers and workers, 21,208 Sunday school scholars, and 16,302 communicants. They received for the current year \$22,650, and ask for \$49,552 for 1909, an increase in salaries of \$26,902. This increase includes increase in salaries, \$2,200; for reinforcements, \$8,540. The remaining \$16,162 increase, except \$1,000 for new property, is probably designed to provide for the burdensome debt growing out of the falling off of special gifts and the rapid growth of the work. This Conference has been from the beginning quite below its proper grade in appropriations and deserves special consideration.

SOUTH INDIA CONFERENCE

This Conference was organized in 1876. It has 44 missionaries, 13 native ordained preachers, 75 local preachers and workers, 9,425 Sunday school scholars, and 4,355 communicants.

This year this Conference received \$22,650, and asks for next year \$45,037, an increase of \$21,387. Of this increase \$2,050 is for increase of missionaries' salaries, and \$2,480 is for new missionaries. Here is another Conference that is in sore financial distress. The appropriation for the current year fell short of missionaries' salaries, rents, and transit expenses, \$3,231. If the salaries of two new missionaries are provided for an advance of \$5,711 will be absolutely needed. They ask for \$4,000 with which to build a sanitarium, which is greatly needed in South India where the heat is very oppressive. A sanitarium would save large sums now expended for furloughs, and save the health and lives of our missionaries. They also ask for \$500 for a much needed school building. For furloughs for two families and the return of two families to the field they ask \$2,713. There are other items for itinerating, taxes, rents, and mission expenses, etc., which make up the

total advance asked. There does not seem to be an item that can be omitted without damage to the work.

CENTRAL PROVINCES MISSION CONFERENCE

This Conference was organized in 1905. There are 21 missionaries, 8 ordained native preachers, 101 local preachers and workers, 6,929 Sunday school scholars, and 3,576 communicants. They received for the current year \$17,206. They ask for 1909, \$28,411, an increase over the current year of \$11,405. Of this increase \$1,100 is for reinforcements, and \$3,166 for new property. There must also be an advance in order to provide for the new scale of salaries of missionaries.

BENGAL

This Conference was organized in 1901. Here there are 25 missionaries, 10 ordained native preachers, 29 local preachers and workers, 4,572 Sunday school scholars, and 3,428 communicants. For 1909 they ask an appropriation of \$42,000, an increase of \$24,000, of which \$1,100 is for reinforcements, \$16,500 for new property and \$6,448 for existing work, including also the amount necessary to bring the salaries up to the new scale.

BURMA MISSION CONFERENCE

This Conference was organized in 1901. There are in this mission 9 missionaries, 3 native ordained preachers, 10 local preachers and workers, 1,425 Sunday school scholars, and 1,011 communicants.

MALAYSIA

This Conference was organized into an Annual Conference in 1902. Here there are 31 missionaries, 3 native ordained preachers, 32 local preachers and workers, 1,325 Sunday school scholars, and 2,689 communicants.

THE PHILIPPINE ISLANDS

This Conference was organized in 1908. They have 26 missionaries, 6 native ordained preachers, 436 local preachers and workers, 95,942 Sunday school scholars, and 27,602 communicants.

Total missionaries in India, Malaysia, and the Philippine Islands, 271; native ordained preachers, 208; local preachers and workers, 1,991; Sunday school scholars, 250,968; communicants, 156,085.

JAPAN

Dr. Robert S. Maclay arrived in Japan in 1873 and was soon joined by Drs. J. C. Davison, Julius Soper, and M. C. Harris. All these except Dr. Maclay are living, and Dr. Harris since 1904 has been Missionary Bishop for Japan and Korea. The first annual meeting was held in 1874 and the Japan Annual Conference was organized in 1884. In May, 1907, the Japan Methodist Church was organized, and consequently there is now no Methodist Episcopal Church in that country. However, according to the basis of union agreed upon by the three uniting churches, we are to maintain our missionaries, schools, and press in Japan in co-operation with the Japan Church.

EAST JAPAN CONFERENCE

They ask for 1909, \$52,795; they received for 1908, \$39,896. Of the increase of \$12,899 asked, \$3,925 is for new missionaries. Although one missionary and wife have left the field another with larger claims by reason of a larger family has been transferred from the West Conference, making their financial burden by so much the larger. The plea for reinforcements is urgent. The amount asked for evangelistic work, for the support of Japanese preachers and workers is the same as for the current year, \$8,110. The Boards of the uniting churches have not yet agreed upon the amounts to be furnished by each; whether agreement will be practicable remains to be determined. There is asked for the college at Aoyama \$5,500, an increase of \$1,350. There is also included in their estimate \$2,450 to start the construction of a wall around the college compound. They further include \$1,860 to settle a lot of old special grants that were not equal to the needs, and which have been carried for several years; and final-

ly they urge a grant of \$3,000 for the press in Tokyo, making with other increases asked a total of \$12,899. It should not be forgotten that there has been advanced in loans to this Conference the sum of \$13,096.84, a part of which should be provided for this year. There has been received an earnest plea for an increase in the salaries of missionaries.

WEST JAPAN CONFERENCE

They ask for 1909, \$41,588. They are receiving the current year, \$22,603. The increase asked is \$18,985, of which \$5,242 is for reinforcements and \$13,750 for new property. For existing work they ask for \$7 less than for the year now closing; but they also ask for an increase of salaries amounting to \$1,768, which makes the total increase asked, \$20,753. They ask for \$13,750 for new property. They have lost three missionaries from the evangelistic work, and they urge that their places be filled.

KOREA

Our first missionaries reached Korea in 1885 and the work was organized into an Annual Conference in 1908. The statistics are as follows: Missionaries, 41; native ordained preachers, 6; local preachers and workers, 29; Sunday school scholars, 14,967; communicants, 24,244.

They ask for 1909, \$66,861. Received in 1908, \$28,465; increase asked, \$38,396. For new property, \$25,750; increase asked for work as it is, \$8,730.

In no pagan country have we had the same success in the same length of time as in Korea, and perhaps there is no pagan country in the world that is so ripe for Christian evangelization. The growth of the work has been phenomenal and has far exceeded our ability to give it financial support. One year ago the General Committee authorized a call for special relief in Korea, amounting to \$10,000, and about that sum has been received. Six new missionaries have been sent out during the year practically exhausting for outgoing and support the entire special fund. They come upon the appropriations for 1909 for support, and it is an absolute necessity that there shall be an appropriation that will provide for their salaries in addition to the salaries of those on the field previous to 1908. Further, several of our missionaries are without residences. In some instances two families are occupying a house large enough for only one. We ought to have at once in Korea at least six new missionary residences, and there should be also provision for three hospitals, one at Hajju, one at Yengben and one at Kongju. It is unsafe for our missionaries to live in the interior of Korea without a physician near at hand, and, besides, physicians are needed for the natives, who have nothing in the way of scientific medicine or surgery.

It is not extravagant to declare that within ten years we will have a million Methodists in Korea if the work is adequately supported.

ITALY

Italy has been an Annual Conference since 1881, and now has 6 missionaries, 46 ordained native ministers, 16 unordained native preachers and other workers, 1,982 Sunday school scholars, and 3,669 communicants.

SUMMARY OF EDUCATIONAL, ORPHANAGES, AND PRESS WORK

In this survey I have not mentioned specifically our orphanages, schools, or publishing plants. It is perhaps enough to say that the number of inmates of our orphanages has been largely increased in that part of Southern Asia that has been blasted by famine and smitten by plague and cholera. These orphanages have been almost wholly supported by special gifts, which have fallen off this year by reason of the financial crisis of one year ago. Benevolences are always the first to suffer when a financial panic occurs. Some of our orphanages need better buildings and all need a more generous support.

Our schools of all grades, from the primary to the middle and high school, the seminary and college, have been prosperous, although in not a few instances hindered by lack of proper buildings and adequate resources. Our schools are not only of increasing importance as educational centers, but as an evangelistic power in the fields at which I have glanced. We need at once a half million dollars to improve and enlarge our educational facilities.

The religious press is everywhere of growing importance. In Monrovia, Africa; Lucknow, Bombay, Calcutta, Madras, Singapore, and Manila, in Southern Asia, and the Philippines; in Tokyo, Japan; and Seoul, Korea; not to mention other places where there are small but important beginnings, our presses are turning out millions of pages of Christian literature annually. Here also is an important department that greatly needs larger financial support.

From every field and from every department of our work there comes the cry for more money and more missionaries. If the church will furnish the money we will find the men and women who will gladly go. O that the Methodist Episcopal Church would respond to the call of the General Conference sent forth last May: 1909, \$3,000,000; 1910, \$4,000,000; 1911, \$5,000,000; 1912, \$6,000,000. These sums are entirely practicable. If our three million Methodists would average five cents a week each for foreign missions it would place at the disposal of this General Committee annually \$7,800,000. This ought to be done. It can be done. It WILL be done in the not distant future.

that they may be able to discharge their new duties with dignity and wisdom. All the forces in operation hitherto to impel the Chinese toward education are not equal to this one which opens to them so wide a door of participation in the work of their own nation and places upon them such burdens of responsibility for its largest place among the Powers of the earth.

The successful closing of the Centennial campaign marks the past year off from any other in which our church has been at work in China. The fact that more than \$500,000 in cash and good pledges were raised for the extension of our work in China in but little more than one year of special effort calls for more than passing notice. It should be additional proof that the Spirit guides in the councils of his church. The human agent in this great service for China to whom the chief credit belongs is the man who was put into the episcopacy by the General Conference of 1904 and stationed in China by those who were charged with that duty. In Bishop James W. Bashford was found a blending of evangelistic passion, educational training, practical organizing ability, and far-seeing statesmanship which made him God's chosen instrument for the most momentous hour in the evangelization of China.

EUROPE

With the exception of France and Russia, where special interest has attached to the work of the year because we were making a beginning in each of those great countries, the work in Europe has had a normal development, and presents practically the same front—that of aggressive, evangelistic work, with churches crowded, altars filled with seekers, and solid growth in membership and property.

In Norway, Sweden, and Denmark there is the same wholesome, spiritual growth which has marked our work in those countries from the first day it was established there. The type of Methodism is more like that of the pioneer period in our own country. The progress toward self-support which has been made in all these fields of Protestant Europe has been most gratifying. In Sweden their entire budget as sent to this Committee is but 23 per cent of the expense incurred in carrying forward their work. Out of 123 charges in the Conference 47 are entirely self-supporting. With a membership numbering 27 per cent of our entire membership in Europe this one mission gives 40 per cent of the total missionary collection of the ten Conferences.

The distinctive advance in Bulgaria has been the occupation of the capital of the country with the fullest approval of the leaders of the American Board of Commissioners for Foreign Missions. Our superintendent, the Rev. Elmer E. Count, is already settled in Sofia, and thus we shall hereafter have the headquarters of our work in Bulgaria where the headquarters of the government are located. Now that Bulgaria has thrown off the yoke of Turkey and has assumed an independent position among the countries of Europe there is more hope for the successful prosecution of our work there.

In Russia the field that opens before us is illimitable. Of the 150,000,000 of that great nation at least 5,000,000 are severed from any relation to the state church. Religious liberty is now a settled fact, and can be enjoyed by any body of believers whose purposes are unselfish and whose methods are open to the sun. No hindrance has been placed in the way of our superintendent in opening his work, whether in Saint Petersburg or in outlying cities. He reports large bodies of dissenters, more or less definitely agreeing upon certain doctrines, and all absorbingly interested in the study of the Word of God. One of these bodies of devout men and women are the Mollekans or "Milk-drinkers." They are popularly known as Methodists—Russian Methodists.

In France the year has witnessed the opening of the work in Marseilles, Lyons, Grenoble, and other points in the industrial centers of that nation. The attendance upon our services has been all and more than was anticipated, and every indication points to a large ingathering of souls among a population starving for the pure Word of the Lord. Methodism exalts religious experience. The experience of religion is one full of joy unspeakable and peace that passeth all understanding. French people are known to have their full share of emotionalism. Once let a few hundred of French men and women come into the experience of forgiven sin, and we shall see in France such a stirring among the dry bones as will surpass anything of its kind since the revivals of the time of

Survey of China, Europe, South America and Mexico

By First Assistant Corresponding Secretary H. C. Stuntz

CHINA

Within the empire of China the forces of reform have had the right of way during the year under survey. The spirit of nationalism has risen steadily and has manifested itself in more urgent demands for the withdrawal of all extra territorial rights, and for the taking over by the imperial government of all concessions formerly granted to foreign syndicates for mining, railroad construction, and other internal improvements. The Chinese have come to national self-consciousness, and the nations of the earth will have increasing cause to be aware of this fact.

The educational situation in that vast empire is one that forces Missionary Boards to give reverent and prayerful attention. The modern education has displaced the old type of Chinese education with startling rapidity during the past twelve months. In the Province of Chihli alone there are nearly 4,000 modern schools with tens of thousands of pupils. Every school that is opened can secure pupils. One of the most influential members of our Board of Managers has recently said:

"China is in the midst of an intellectual revolution. It is not yet a religious revolution; but it may become so. At present her education is purely utilitarian. Why does China want Western education? Solely that she may acquire the military, naval, industrial, and financial power of the West. That is her deliberate and practical purpose. May God

help us to infuse China with Christian thought, Christian spirit, Christian influence? The next ten years are packed with possibilities. How we should strengthen the educational missionary establishment in China!

"I believe that we are going to see reproduced in China, during the next fifteen years, on a colossal scale what has actually taken place in Japan during the past thirty years. Religion is the most fundamental thing in civilization. If a race with the traits of the Chinese determine on a certain attitude toward religion, the danger is that they may not change again for a thousand years. The last thing about the Chinese is vacillation. I was talking to a leading Japanese delegate yesterday, and he agreed with me that what lent intense importance to the crisis was the fact that when the Chinese once settle this question they will not reopen it. The danger is that Christianity will not realize this sufficiently, and therefore will fail to pour in her full strength in time."

The eager demand for education has received a great impetus by the proclamation of the emperor granting constitutional government within the next ten years and fixing upon the yearly steps to be taken in order to attain that end. This partial enfranchisement of one-fourth of the human race by one edict is not only an event of the most profound significance, but the fact that it has gone forth calls for redoubled efforts to so educate the future voters

the Wesleys. Evangelistic leadership, courage, and large reliance upon the voluntary efforts of converts, whose hearts the Lord will yet open, will give great results in sunny France. It is not unreasonable to expect a Methodism in France numbering a million of souls within the next quarter of a century. Given the French temperament, Methodist doctrine and polity, and the Disestablishment of the Romish Church, and this result is a glorious possibility. Only a lack of the requisite courage, sacrifice, and wisdom in leadership will prevent a consummation so devoutly to be sought.

SOUTH AMERICA

Among the manifold forces that are so swiftly changing the old, mediæval South America of our childhood, and bringing all its eleven republics out into the light and liberty of the modern world our own great church, through its Board of Foreign Missions, has been exerting such share as has been possible with the support in men and money that could be sent. Few North Americans realize the astounding progress which is being made in railway extension, agricultural developments, and systematic plans for the extension of the benefits of common school education throughout nearly all of South America.

In the Canal Zone the Spanish school has been carried forward during all the year by the one worker who has represented us there. The church and school building has been completed and occupied, and a new man sent to take charge of the work among the five or six thousand Americans who live and work on the canal, and to push definite Spanish-speaking missionary work among the people of the republic

of Panama. The moral impress of the Americans who dig the canal will be left firmly stamped upon the civilization of the Panamanian people. No effort should be spared to keep the moral tone of our own people in the Canal Zone as high as possible. It is our plan to do all that lies in us to build a moral and spiritual bridge at the Isthmus over which the moral and social and political ideals which have made this nation great can pass to the needy younger nations to the South.

MEXICO

The republic of Mexico seems powerless to guarantee the religious toleration which she grants in her constitution. Therefore our church work in that land lies under the embarrassment of having to fight for many of its plainest rights. With notable and encouraging exceptions the police and magistrates give little or no aid to the persecuted Protestant, be he missionary or humble member. Steeped in fanaticism, under the influence of priests who hate the very name "Protestant," the people of Mexico yield slowly to the appeals of a gospel whose first word is, "Come now and let us reason together." Mexico needs the gospel. No republic can become strong and have promise of long national life unless the fundamental principles of Protestantism are imbedded in the convictions of its people. It is for the welfare of Mexico as well as for the furtherance of the kingdom of Christ that we who are giving her people the gospel are in labors abundant among her people. Our day of triumph will come and will not tarry. The heaven is being put into all Mexican measures. Mexico will yet know the Lord.

Treasurer's Report to the General Committee for the Year Ending October 31, 1908

RECEIPTS FROM CONFERENCES	
CONFERENCES	From Nov. 1, 1907, to Oct. 31, 1908
Alabama	\$ 609.95
Alaska	225.02
Andes	155.40
Arizona	1,042.08
Arkansas	846.43
Atlanta	553.82
Atlantic	.95
Austin	1,067.12
Baltimore	24,704.43
Bengal	
Black Hills	390.00
Blue Ridge	764.50
Bombay	
Bulgaria	46.91
Burma	95.40
California	8,582.94
California German	970.50
Central Alabama	41.05
Central China	
Central German	4,422.25
Central Illinois	17,890.12
Central Missouri	422.04
Central New York	22,915.10
Central Ohio	20,520.93
Central Pennsylvania	37,574.41
Central Provinces	
Central Swedish	2,794.00
Central Tennessee	463.52
Chicago German	2,866.50
Chile (see Andes)	
Chinese	222.00
Cincinnati	15,858.70
Colorado	10,263.86
Columbia River	5,868.90
Dakota	9,041.66
Delaware	3,054.11
Denmark	538.36
Des Moines	20,281.90
Detroit	17,595.81
East Central Africa	
East German	3,211.75
East Maine	2,040.42
East Ohio	30,185.18
East Oklahoma	652.87
East Tennessee	157.90
Eastern South America (see So. America)	
Eastern Swedish	1,579.08
Erie	19,383.91
Finland and St. Petersburg	623.30
Florida	305.30
Foochow	184.95
Genesee	20,783.88

Georgia	300.70
Gulf	619.83
Hawaii	
Hinghua	32.04
Holston	3,114.37
Idaho	2,663.05
Illinois	23,725.20
Indiana	19,207.39
Iowa	12,487.27
Italy	457.20
Kansas	11,747.06
Kentucky	1,458.00
Korea	
Lexington	759.76
Liberia	228.00
Lincoln	167.12
Little Rock	238.50
Louisiana	982.00
Maine	5,577.95
Malaysia	166.18
Mexico	575.01
Michigan	17,289.09
Minnesota	6,247.07
Mississippi	748.28
Missouri	6,635.79
Mobile	176.00
Montana	1,935.68
Nebraska	12,563.32
Nevada	808.00
New England	16,235.72
New England Southern	9,664.48
New Hampshire	4,117.91
New Jersey	17,262.41
New Mexico English	1,055.06
New Mexico Spanish	206.90
New York	26,085.92
New York East	27,467.87
Newark	25,777.49
North Andes	
North Carolina	345.00
North China	458.55
North Dakota	4,098.04
North Germany	1,107.00
North India	343.38
North Indiana	18,896.17
North Montana	864.26
North Nebraska	4,884.89
North Ohio	11,783.10
Northern German	2,112.04
Northern Minnesota	6,277.62
Northern New York	11,770.94
Northern Swedish	1,455.35
Northwest German	2,329.00
Northwest India	
Northwest Indiana	11,885.24
Northwest Iowa	14,296.89

Northwest Kansas	6,531.21
Northwest Nebraska	787.50
Norway	751.09
Norwegian and Danish	2,663.00
Ohio	17,187.12
Oklahoma	5,197.65
Oregon	4,888.97
Pacific German	854.00
Pacific Japanese	531.00
Pacific Swedish	524.00
Philadelphia	36,065.66
Philippine Islands	
Pittsburg	32,294.20
Porto Rico	42.00
Puget Sound	8,467.39
Rock River	28,131.71
St. John's River	1,011.34
St. Louis	9,429.06
St. Louis German	3,632.10
Savannah	230.55
South America	839.36
South Carolina	3,321.31
South Florida	70.00
South Germany	973.93
South India	125.67
South Kansas	8,655.67
Southern California	19,443.06
Southern German	1,941.00
Southern Illinois	10,099.06
Southwest Kansas	12,474.27
Sweden	4,000.00
Switzerland	1,954.00
Tennessee	106.25
Texas	524.60
Troy	26,927.52
Upper Iowa	15,153.51
Upper Mississippi	69.88
Utah	855.28
Vermont	3,578.93
Washington	2,695.80
West Central Africa	4.83
West China	50.53
West German	6,072.20
West Nebraska	3,665.36
West Texas	809.50
West Virginia	11,164.32
West Wisconsin	6,403.93
Western Norwegian Danish	582.50
Western Swedish	1,789.85
Wilmington	14,796.52
Wisconsin	10,187.63
Wyoming (Conference)	20,167.82
Wyoming (Mission)	1,058.58

Total from Conferences.....\$1,013,272.36

RECAPITULATION OF REGULAR RECEIPTS AND DISBURSEMENTS

REGULAR RECEIPTS	
Conference collections	\$1,013,272.36
Lapsed annuity funds	18,529.49
Legacies	27,240.88
Miscellaneous receipts	1,535.48
Total regular receipts	\$1,060,578.21
REGULAR DISBURSEMENTS	
Andes (including Bolivia, \$4,274.51)	\$ 36,824.60
Bengal	21,799.15
Bombay	30,818.06
Bulgaria	9,794.81
Burma	10,900.12
Central China	47,851.52
Central Provinces	20,486.37
China, Editor and Publishing Agent	3,685.10
Denmark	8,002.25
East Central Africa (including Inham-bane, \$2,974.24, and Rhodesia, \$13,687.38)	16,666.62
East Japan	43,050.78
Finland and Saint Petersburg	12,146.10
Foochow	33,083.08
Germany and Switzerland	999.05
Hinghua	12,536.89
Italy	58,095.74
Korea	29,601.92
Liberia	16,419.45
Malaysia	25,064.92
Mexico	63,986.74
North Andes (including Panama, \$4,484.22)	18,888.58
North China	55,351.83
North Germany	19,689.60
North India	66,485.49
Northwest India	37,635.73
Norway	12,367.00
Philippine Islands	28,747.49
South America	57,744.19

South Germany	18,421.22
South India	25,837.97
Sweden	10,479.61
Switzerland	7,896.31
West Central Africa (including Angola, \$10,414.21, and Madeira Islands, \$3,835.90)	14,250.11
West China	23,807.87
West Japan	25,306.37

Total Foreign Missions	\$924,722.64
Support of missionary Bishops	25,362.50
Incidental needs of missions (not including \$25,831.19, charged in mission accounts)	6,647.64
Allowances for retired missionaries, widows and orphans	19,775.50
Publication fund	48,902.44
Young people's work	8,958.32
Salaries of field secretaries (including salaries and expenses of assistant secretaries, \$8,372.62; salaries and expenses of field secretaries, \$16,170.99; Other Open Door Emergency expenses, \$5,001.94)	29,545.55
Salaries of office secretaries	15,500.00
Office and General Committee expenses	20,986.78
Miscellaneous expenses (including interest, net, \$4,566.21)	11,515.53

Total regular disbursements.....\$1,111,916.90

COMBINED STATEMENT OF REGULAR RECEIPTS AND DISBURSEMENTS AND SPECIAL GIFTS

REGULAR RECEIPTS AND DISBURSEMENTS

Disbursements from November 1, 1907, to October 31, 1908	\$1,111,916.90
Receipts from November 1, 1907, to October 31, 1908	1,060,578.21

Disbursements in excess of receipts	51,338.69
Balance, treasury in debt, November 1, '07	60,861.22

Balance, treasury in debt, November 1, '08 \$112,199.92

SPECIAL GIFTS

Balance on hand, November 1, 1907	\$49,009.00
Receipts during the year	281,757.85

\$330,766.85

Disbursements during the year	285,704.86
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Balance, special gifts on hand, Nov. 1, '08. \$45,061.99

COMBINED RECEIPTS

Regular receipts from Nov. 1, 1907, to Oct. 31, 1908	\$1,060,578.21
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Special gifts received from Nov. 1, 1907, to Oct. 31, 1908	281,757.85
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\$1,342,336.06

COMBINED DISBURSEMENTS

Regular disbursements from Nov. 1, 1907, to Oct. 31, '08	\$1,111,916.90
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Special gifts forwarded during the year	285,704.86
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\$1,397,621.76

HOMER EATON, Treasurer.

H. C. JENNINGS, Assistant Treasurer.

ANALYSIS OF DISBURSEMENTS (IN PART)

EMERGENCIES IN THE MISSIONS

Outgoing and homecoming expenses of missionaries and their families	\$27,429.53
Sundry special allowances to missionaries and their families	10,224.19

Sundry special grants to missions: (a) Property items (including \$700, for rebuilding in Malaysia; \$1,269, for building to meet sanitary requirements in Panama; \$950, for repairs on missionary's house in North India; \$1,295, for repairs on churches in Italy)	\$8,268.94
(b) Other items (including \$2,000 to made good the overdraft of J. E. Scott; \$750, for relief of native preachers in South India; \$750, for the industrial school at Nadiad, Bombay Conference)	\$5,657.40
.....	\$13,926.34

Total (all charged in mission accounts) \$51,580.06

INCIDENTAL NEEDS OF THE MISSIONS

in missions accounts	\$32,478.83
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MISCELLANEOUS EXPENSES

Interest (\$8,816.59, less \$4,250.38, interest received)	4,566.21
Conference visitation by secretaries and other representatives of the board	2,124.58
Salary of Dr. H. K. Carroll for June, July and August, 1908	1,250.00
Other items: Exchange (\$427.96); printing (\$287.83); auditing accounts (\$400); settlements of claim for damages at our property in Driggs Avenue, Brooklyn (\$250); secretary's visit to Mexico (\$296.36); our share of loss account Kennedy property (\$370.50); crisis collection expenses (\$312.02); and other items (\$1,230.07)	3,571.74

Total (including interest)

Outgoing and homecoming expenses of missionaries and their families	\$7,598.55
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Salaries and allowances for missionaries and their families	8,984.10
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Sundry allowances for property and repairs (\$2,662.76); furniture (\$1,910); rent (\$357.50); freight and moving expenses (\$344.44); and legal expenses (\$100)	5,374.70
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Sundry allowances for the press in the Philippines (\$300); debt carried by C. B. Ward in the Central Provinces (\$750); our share of the printing expenses of the commission for the organization of the Japan Methodist Church (\$337.95); allowance to reimburse contractor for losses on Chinzei College, West Japan Mission (\$500); allowance to relieve mission workers and boarding school at Garhwal, North India (\$500); and other items (\$1,835.89)	\$4,223.84
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Episcopal visitation of foreign conferences	4,875.41
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Examination of candidates	872.04
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Cablegrams	550.19
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Total (including \$25,831.19 charged

ultimate triumph of the Gospel. Dr. Goucher was detained on account of illness, and on motion of Bishop Walden, a resolution of sympathy was passed. Among those who were present was Dr. H. K. Carroll, for two quadrenniums First Assistant Corresponding Secretary of the Board of Foreign Missions. On motion of Dr. Leonard, Dr. Carroll was accorded the privileges of the floor.

The first item of business in the regular order was the presentation of reports on behalf of the Corresponding Secretary, Dr. A. B. Lennard, and Dr. Homer C. Stuntz, the Assistant Corresponding Secretary. In his survey of the mission fields Dr. Leonard discussed Africa, South Asia, including Japan, Korea and Italy. Doctor Stuntz gave a brief resume of the work being done in China, South America, Europe and Mexico; it being understood that this was the division of the work at the home office for detailed administration of our mission field. On pages two and three of this issue will be found excerpts from these reports by Doctor Leonard and Doctor Stuntz.

Then followed the presentation of the report of the Treasurer, Dr. H. Eaton. He is not merely the keeper of the money, but knows missionary problems, and is a careful, thorough-going, level-headed, conscientious student of missionary problems. This report is to be found elsewhere in this issue. It was embarrassing to the Committee to know that the total debt of the Board of Foreign Missions for the year closing October 31, 1908, was \$112,000. This debt has accumulated, notwithstanding there was \$29,000 advanced in the General Conference collections. But the special gift fell off considerably this year, which accounts for the deficiency. It is plain to all at the beginning that no advance could be made in the missions where the appeals were soul-stirring and became heart-rending because they could not be adequately answered. A special committee of the Board of Managers in charge of the appeals for advances had formulated a statement of the advances asked. We give only the general divisions and totals: Eastern Asia: 1. China; total increase recommended, \$29,200. 2. Japan; increase, \$13,000. 3. Korea; increase, \$32,460. South America: increase, \$19,933. 2. Mexico; increase, \$1,100. Europe: 1. Germany; increase, \$1,400. 2. Switzerland; no change from 1908. 3. Norway; no change. 4. Sweden; increase, \$124. 5. Denmark; increase, \$1,000. 6. Finland and St. Petersburg, \$3,369 (all the increase to go to Russia). 7. Bulgaria, \$2,943. 8. Italy, \$7,000 (\$5,000 of the increase to go to the Rome debt, provided Bishop Burt and Dr. Clark raise a like sum during the year 1909). 9. France; total recommended for France, \$7,060 (\$5,000 special gift for John S. Huyler, already secured). Southern Asia: 1. India; six Conferences, \$31,042. 2. Burma, \$5,933. Malaysia: 1. Malaysia Conference, \$4,620. 2. Philippine Islands, \$4,350. Africa, \$5,158.

There is a law of the General Conference which states that the Board shall not make an appropriation for the forthcoming year to exceed the amount of the contributions of the Church for the past year, and in pursuance of this line of thought, Doctor Eaton moved that the appropriations be \$1,065,578. A lively discussion ensued. Doctor Leonard contended that of the amount \$112,000 must first be set aside to cover the debt. This meant clearly a cut in the appropriations to the missionary fields. Bishop Hamilton and Bishop Neely opposed Doctor Leonard's suggestion, favoring the motion of Doctor Eaton. The whole matter hinges upon the interpretation of the law as to whether or not a debt should first be provided out of the amount appropriated. Doctor Buckley asserted that the Committee had power to interpret the law, and his construction upon the law was that the total amount of \$1,063,578 could be appropriated to missions and the debt otherwise provided for, the suggestion being that a special appeal be made during the year to cover the debt. After considerable discussion, when the motion was put, the original motion of Doctor Eaton was adopted with a large majority. On motion of Bishop Walden, \$50,000 was set aside as an emergency fund.

Afternoon Session

Bishop Moore presided, and devotions were conducted by Dr. George P. Eckman, of New York City. Appropriations for missions to be directly administered by the Board was the first item to be considered. \$24,050 was set aside for salaries of (Continued on Page Ten.)

Daily Proceedings

Friday, November 6--Morning Session

The General Committee of the Board of Foreign Missions held its annual meeting for the year 1908 in Lindell Avenue Methodist Episcopal Church, St. Louis, Missouri, November 6-10. Bishop Cranston presided. The opening services were conducted by Bishop Warren, who read the last chapter of Revelations, in which is to be found the words, "Ho! every one that thirsteth, come ye to the waters." He then announced the hymn, "Jesus Shall Reign Where'er the Sun," and led in prayer.

Some one remarked during the session of the Committee that this was an abridged form of the General Conference. As a matter of fact, it is composed of picked men of Methodism. Certainly not all the picked men of Methodism were there, but those who were there were among the most representative that the world-wide Methodism has. The following Bishops were present: Bishops Warren, Walden, Mallalieu, Goodsell, Cranston, Moore, Hamilton, Berry, Spellmeyer, McDowell, Burt, Wilson, Neely, Anderson, Nuelsen, Quayle, Smith,

Lewis, Hughes, McIntyre, Bristol, Thohurn, Hartzell, Robinson, Scott and Oldham.

The Officers of the Board of Home Missions and Church Extension:

Corresponding Secretary, Robert Forbes.

Assistant Corresponding Secretaries, Ward Platt, Charles M. Boswell.

Recording Secretary, Alpha G. Kynett, (ex-officio Secretary of the General Committee).

Treasurer, Samuel Shaw.

Bishop Bashford and Bishop Warne were upon foreign fields. Bishops Bowman and Foss were detained on account of ill health. Bishop Vincent was otherwise detained. Dr. S. O. Benton, Recording Secretary of the Board of Foreign Missions, was elected Secretary of the Committee, and Dr. Homer Eaton, Treasurer of the Board, was elected Financial Secretary, and Dr. H. C. Jennings, Assistant Financial Secretary.

For twenty-five years Dr. John F. Goucher, until recently President of the Woman's College, Baltimore, Md., was a member of this Committee. He knows the world-wide mission fields, is a liberal giver to missions, and thoroughly believes in the

THE CHRISTIAN LIFE

Prayer

Savior, thy love to me is more than life!
Away from thy dear arms a constant strife,
Is waged with self, the world, and sin,
And thy sweet peace dwells not within.

O holy love! that must my soul pervade,
If like to burnished gold I would be made,
And have thy blessed image shine,
In my poor life, with light divine.

Such would I be, dear Lord, so near to thee,
That though thy hand should smite and take from me
What now seems dear as life, I'd pray,
Help me "Thy will not mine," to say.

And though thou givest what I would not choose,
And takest from me what I would not lose,
In loving trust I'd say, "'Tis best,"
And thus my stricken heart find rest.

Thy rest, how sweet it is! no anxious thought,
Need e'er disturb the soul by Jesus bought,
If only on his breast, each day,
Our burdened hearts we calmly lay.

So help me, my dear Lord, to come to thee,
And bring my every want and every plea,
And kneeling at thy cross, be blest,
With thy sweet peace and perfect rest.

—Mrs. Palmer.

The success of Christ's work anywhere is helpful
to the success of Christ's work everywhere.—Rev.
Peter Thompson.

Let us seek the opportunity of showing the kind-
ness of God as we pass through life, and begin at
once.—Rev. Trevor H. Davies.

Christ's Precious Gifts

HENRY VAN DYKE

Suppose that a fresh flood of energy, brave, cheer-
ful, joyous energy, should be poured into all the
forms of Christian work. Suppose that Foreign
Missions and Home Missions should no longer have
to plead and beg for support, but that plenty of
money should come flowing in to send out every
missionary that wants to go, and that plenty of the
strongest and best young men should dedicate their
lives to the ministry of Christ, and that every house-
hold where His gospel is believed should find its
highest honor and its greatest joy in helping to ex-
tend His kingdom.

And then suppose that the Christian life, in its
daily manifestation, should come to be marked and
known by simplicity and happiness. Suppose that
the followers of Jesus should really escape from
bondage to the evil spirits of avarice and luxury
which infect and torment so much of our complicated,
tangled, artificial, modern life. Suppose that instead
of increasing their wants and their desires, instead
of loading themselves down on life's journey with
so many bags and parcels and boxes of superfluous
luggage and bric-a-brac, that they are forced to sit
down by the roadside and gasp for breath, instead of
wearing themselves out in the dusty ways of osten-
tation and vain show or embittering their hearts
because they cannot succeed in getting into the weary
race of wealth and fashion—suppose instead of all
this, they should turn to quiet ways, lowly pleasures,
pure and simple joys, "plain living, and high think-
ing." Suppose they should truly find and show their
happiness in the knowledge that God loves them and
Christ died for them and heaven is sure, and so set
their hearts free to rejoice in life's common mercies,
the light of the sun, the blue of the sky, the splendor
of the sea, the peace of the everlasting hills, the song
of birds, the sweetness of flowers, the wholesome
savor of good food, the delights of action and mo-
tion, the refreshment of sleep, the charm of music,
the blessings of human love and friendship—rejoice
in all these without fear or misgiving, because they
come from God and because Christ has sanctified
them all by His presence and touch.—From "Coun-
sels by the Way."

The Rest We Need

REV. J. J. MILLER, D. D.

The rest that Christ gives is rest in the soul—not
external ease. One may have it in all its sweetness
and fullness, and yet have to toil unceasingly, and
endure continual suffering and pain. Some of the
best Christians the world has ever known have been
the greatest sufferers, but meanwhile nothing has
been able to break their rest.

Christ's call is not a call to less earnest living;
rather it is a call to still greater activity, to more
wholehearted service, to work that will count for
more. They only can do their work well who have
this rest in their hearts. The restless mind is un-
fitted for the best work.

The prophet says, "In quietness and in confidence
shall be your strength." The man who accomplishes
most is the man who has calmness in his heart. The
prophet says again, "He that believeth shall not be
in haste." Some people are always in feverish haste.
They rush restlessly from morning till night. This
makes them excited, flustered, fretted. The commen-
taries tell us that the words may be translated, "He
that believeth shall not fuss." He who has his
mind set on God is not in haste. He has the quiet-
ness of God in his soul. He is complete master of
himself and never becomes excited. Nothing hinders
more in life than hurry. Schiller's lines teach the
lesson well:

"Without haste, without rest";
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm or sunshine, guard it well;
Heed not flowers that round thee bloom—
Bear it onward to the tomb.

"Haste not; let no reckless deed
Mar for aye the spirit's speed;
Ponder well, and know the right;
Forward, then, with all thy might!
Haste not, years cannot atone
For one reckless action done.

"Rest not; time is sweeping by.
Do and dare before you die.
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye,
When these forms have passed away.

"Haste not—rest not; calmly wait,
Meekly bear the storms of fate;
Duty be thy polar guide;
Do the right whae'er betide.
Haste not—rest not; conflicts past,
God shall crown thy work at last."

It is Christ's rest we need in order to make our
lives calm and strong. Restlessness makes us weak.
It unnerves our hand, so that our work is not well
done. It disquiets our mind, so that we cannot think
clearly. It disturbs our faith, so that we lose our
hold upon God and eternal things. We can do our
best work in any sphere only when we are at peace
with God. This rest of Christ, instead of sapping
our energy and making us less active and enthusiastic
in our Master's service, will give us a new secret
of strength, and put into our hearts a new impulse
to work. Our work lacks power because we are
not at rest. Our spiritual life lacks depth—it is too
much like the noisy, fussy stream that splutters down
the hillside, and too little like the quiet lake that is
noiseless and still, its peaceful depths undisturbed
by the surface storms. One day of quiet work with
the rest of Christ in the heart will do more for the
kingdom of God than a whole month of nervous,
restless, fretted activity.—From "A Heart Garden."

Goodness is beautiful, but holiness is the divinest
thing in God.—Rev. J. Ossian Davies.

The age in which we live tends to intensify sen-
sitivity, and we need constantly to be on our
guard against magnifying molehills into mountains,
and thistles into forests.—Rev. Dr. William L. Wat-
kinson.

I Will

- I will start anew this morning with a higher, fairer
creed;
- I will cease to stand complaining of my ruthless
neighbor's greed;
- I will cease to sit repining while my duty's call is
clear;
- I will waste no moment whining and my heart shall
know no fear.
- I will look sometimes about me for the things that
merit praise;
- I will search for hidden beauties that elude the grum-
bler's gaze;
- I will try to find contentment in the paths that I
must tread;
- I will cease to have resentment when another moves
ahead.
- I will not be swayed by envy when my rival's strength
is shown;
- I will not deny his merit, but I'll strive to prove my
own;
- I will try to see the beauty spread before me, rain
or shine—
- I will cease to preach your duty and be more con-
cerned with mine.

—S. E. Kiser, in *Chicago Record-Herald*.

The Beautiful Life

REV. LOUIS ALBERT BANKS, D. D.

The secret of the most splendid and beautiful life
for each one of us lies in our yielding submissively
to that divine love which has power to mold us
and fashion us into the best and holiest personality
which God's infinite wisdom sees is still possible for
us. It is not likely that the second vessel which the
potter made under the eye of Jeremiah was as fine as
the first, but it was the best that still could be done
with the clay. It is not probable that even the
omnipotence and omniscience of God can make of
your life or mine the perfect vessel that once was
possible, but let us not despair because of that. If
we are still in the Potter's hands, and yield ourselves
to him, he will still fashion us into usefulness and
beauty. In his loving words is the secret of the
most beautiful life for us.

Wayland Hoyt tells the story of a young Japanese
who came into a pastor's study one morning with the
abrupt question, "Can you tell me where I can find
the Beautiful Life?" The puzzled pastor asked him
if he had ever read the Bible. "Yes, somewhat,"
the young Japanese replied, "but I do not care about
the Bible; we have Japanese books perhaps as good."
What he wanted to find was the "Beautiful Life."
The pastor asked, "Have you ever seen the 'Beau-
tiful Life?'"

Then the story came out. The young Japanese
had come to this country to study in one of our
great American universities, but his main longing
was for a sight of the Life Beautiful. He thought
he had seen it once, where he first boarded in San
Francisco. The man illustrating it was not a scholar,
as was the Japanese himself; he was an old man and
a carpenter. But he seemed never to be thinking
about himself, always of others; was perpetually do-
ing service for others, and wore always the happiest
smile upon his face, as though his heart was held
and shining in a strong peace. Since then he had
been searching in other places for the Beautiful Life,
but had only gotten glimpses of it. Could the min-
ister tell him where he could find it?

The minister read the Japanese student Paul's
hymn of love in the thirteenth chapter of First Cor-
inthians. "Was that it?" the pastor asked. "Some-
thing like it," the Japanese replied. Then the min-
ister gave him a New Testament and charged him
to study that.

Months passed away. Just before sailing to his
native country, whither he had been called to an
important post in the government, the young Japa-
nese scholar burst in again upon the minister. With
his face aglow, he exclaimed: "I have found the
Beautiful Life; I have found Jesus!" My dear
friends, it is there also that we must find the Beau-
tiful Life. It is in His hands we must lose our
sins, and be reshaped into usefulness and beauty.—
From "Sermons Which Have Won Souls."

INTERNATIONAL LESSON

Fourth Quarter—Lesson X December 29, 1908—Title: "Solomon Chooses Wisdom."—(I. Kings 3:4-15). Golden Text: "The fear of the Lord is the beginning of wisdom."—(Prov. 9:10).—Hymn No. 493.

DAILY HOME READINGS

November 30, Monday—I. Kings 3:4-15.
December 1, Tuesday—Gen. 13:5-18.
" 2, Wednesday—Dan. 1:8-21.
" 3, Thursday—I. Kings 4:22-34.
" 4, Friday—II. Tim. 3:10-17.
" 5, Saturday—Prov. 2:1-15.
" 6, Sunday—Prov. 4:1-13.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

How strange it is that so few people know of what true wisdom consists! The prevalent opinion among men is that it consists in high literary achievements—"a knowledge of the books." Being thus impressed, they spend years of toil in academies, colleges, and universities, cramming their minds with the wisdom of the world. They do this with the hope that the day will come when, having learned all that lies within the power of the schools to give them, the world will fall at their feet and call them wise. But how sadly mistaken they are! A man may know all that is possible to be known in this life along this line and yet be not truly wise, "for the wisdom of this world is foolishness with God." Solomon, doubtless, realized this, hence his conclusion, "The fear of the Lord is the beginning of wisdom." Herein lies true wisdom. Only he who has learned to fear God, to do the things God would have him do, has become wise. Nor is it to be understood that the fear here spoken of is to be of a slavish nature. We are not to fear God because we stand in dread of the punishments that follow the violation of His laws, but for the reason that we love and delight to serve Him. Doing this we will find that we are daily becoming wise unto salvation, and increasing in the knowledge and wisdom of the truth as it is in Christ Jesus our Lord. A good understanding have all they that keep His commandments. Let us, then, in seeking the wisdom of the world, strive also to know God, for to know Him is life eternal.

Our lesson to-day is a most interesting and instructive one. Realizing the great responsibilities that had come to him as King of Israel, Solomon wisely held a great religious meeting of the leaders of Israel to pray to God, and to unite the people with him in seeking Divine help in his great and difficult task. It was in answer to these prayers that God sent him the remarkable vision we are now about to study. God came to him in a dream and set before him at the very outset the choice he must make. Different courses were possible to him. It was within his power to ask for riches, for the extension of the boundaries of his kingdom, or anything else that might have occurred to him. But he asked for wisdom. He asked for "an understanding heart" that he might rule wisely and well. He asked not for such things as were necessary for his own good, but for the things necessary for the best good of all the people. His choice pleased God, for He not only granted his request, but gave him much more. In like manner God would have all men act. Let us, like Solomon, choose wisely.

LIGHT ON THE TEXT

4. *And the king went to Gibeon to sacrifice there.* Gibeon was about six miles north of Jerusalem and a most excellent place in which to assemble the people for a great religious service. *For that was the great high place.* A well-known hill where it was customary to offer sacrifices. The temple at Jerusalem had not yet been built. *A thousand burnt offerings did Solomon offer upon the altar.* The large attendance necessitated the offering of this large number of animals, for the sacrificial meal was generally obtained, in part, in this way.

5. *The Lord appeared to Solomon in a dream by night.* This vision occurred some time during the festival. *And God said, Ask what I shall give thee.* Gave him the privilege of choosing what he thought would be best for him.

6. *And Solomon said. Made reply. Thou hast shewed * * * my father great mercy.* Hast been exceedingly kind unto David my father. This

he knew both from observation and from what he had heard his father say. Parents should constantly speak of the loving kindnesses of God unto them before their children.

7. *I am but a little child.* He here compares himself in strength and wisdom unto a little child. Some of the old chroniclers say that he was in fact but a child, being at that time but twelve years of age. Others put his age at fifteen years. But, judging from the way in which he acted towards his brother Adonizah, we are inclined to think that he was at least twenty. Regardless of his age, however, he saw how weak and incompetent he was for the great work to be done. *I know not how to go out or come in.* Not having been trained in statecraft, he knew not how to transact the business of the kingdom.

8. *Thy servant is in the midst.* Thou hast made me ruler. *Of thy people which thou hast chosen.* Israel was not a great and powerful nation, but a nation chosen to represent God among the nations of the earth, to be the repository of Divine truth. All of this was a great and heavy responsibility.

9. *Give therefore.* Because of all this. *Thy servant.* Though king of Israel, I am thy servant. *An understanding heart.* That is sagacity, clearness of judgment, practical wisdom in the administration of justice, and the general conduct of public affairs. *For who is able to judge this thy so great a people?* Who without these qualifications can rule this great kingdom wisely?

10. *And the speech pleased the Lord, that Solomon had asked this thing.* God was pleased that His servant had chosen wisely and well.

11. *And God said unto him.* Jehovah replied.

Because thou hast asked this thing. Because he had humbly confessed his inability, without Divine guidance and assistance, to carry on the great work of the kingdom. *And hast not asked for thyself long life.* This he might have reasonably asked, for the reason that among the Israelites a long life was regarded as a token of the Divine power. *Neither hast asked riches for thyself.* This favor, if it had been asked for, would have most been in keeping with the desire of the human heart. *Nor hast asked the life of thine enemies.* This he might have done in order that no one might be left to dispute his right to the throne, nor to impede his progress in the development of a great kingdom. *But hast asked for thyself understanding to discern judgment.* The qualifications mentioned in verse 9.

12. *Behold. Listen. I have done according to thy words.* I have granted your request. *So that there was none like thee before thee, neither after thee shall any arise like unto thee.* Not only did Jehovah grant his special request, but also added unto it both riches and honour, so that it is true that no king either before or after equalled him in wisdom, riches, or honor.

14. *And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.* It is observed that no condition is laid down for the obtaining of the other blessings. But when it came to the promise of a long life, it is made upon conditions. Unfortunately for the king he did not comply with the conditions and, therefore, forfeited his right to the promise. He died at the age of sixty, ten years younger than his father David. All of the promises of life are conditional. Those who would claim these promises must fulfill the conditions required.

15. *And Solomon awoke; and, behold, it was a dream.* This, however, did not change the results. They were real, because what was expressed in the dream expressed what Solomon really was and actually chose.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

December 6:

The Gains of Being Sure of Salvation

(Rom. 8:14-17; 38, 39; Eph. 1:13, 14.)

BY JOHN WESLEY HOLLAND.

The Theme and the Scripture

Rom. 8:14-17. These words reach the high water mark of the Pauline writings. It is something that the discussion of the former chapters has given a groundwork for—the triumphant fact of the witness of the Spirit. This is here stated, and based on the fundamental fact of life, namely, that a man may know whether or not he is a child of God, in the same way that he may know any other fact. All may know the leading of the Spirit, and it should be a matter of supreme inquiry by every professed child of God that he know.

Rom. 8, 38, 39. This is a bold statement, and Paul could never say, or even think it, without the assurance given to his consciousness by the Spirit. There is no danger outside ourselves, either to body or spirit, that can separate us from Christ, once the Spirit speaks that word "Adoption."

Eph. 1:13, 14. It is here the clear teaching that the presence of the Holy Spirit in the heart is a touch of the heavenly life. Indeed, it is the heavenly life. The Christian has a foretaste of what the heavenly joys will be, when he has received the Holy Spirit.

The Meaning of the Theme.

"The gains of being sure of salvation"—Does that sound selfish? Well, before my salvation can be of any value to any other it must certainly be mine. There is much confusion here. The old song, "Am I His, or Am I Not?" is echoed at times in almost every heart. And yet, perhaps, there is nothing that is so assured to the follower of Christ as that he may know that he is a child of God. "These things are written that ye may know."

Now, what are some of the gains?

1. It secures peace to my own heart.
2. It gives persistence to my own endeavors.

None works so well in God's cause as he who is sure of salvation.

3. It puts me in a place to help my fellows. Where is a more pathetic thing than the entry in Wesley's Journal, written on his leaving America: "I came out here to save the Indians; alas, who shall save me?"

4. Fear is the biggest devil in human life, and the witness of the Spirit will do more to cast out fear than anything else.

The Theme Illustrated

One morning I entered the car shops of a great railroad in the Central West. It was at six-thirty o'clock, and a great cloud of black smoke was pouring from the huge smokestack. I went with my friend into the work rooms, where for long distances stretched a tangle of belts, shafts, pulleys, till one was almost lost in wonder at the complications. But there was no motion. All the possibilities of the shop were hushed in inaction. My guide said: "It will look different here in a few moments."

We then went into the engine room, where an 800 horsepower engine was being oiled. At seven o'clock the whistle blew, and the great machine became a thing of life. The arms began to move, and in my admiration of the greatness of the engine I forgot the machine shop. Presently my friend said: "Now, look yonder into the shops."

The Aims of the Meeting.

To impress all hearts that we can be open to the leading of the Holy Spirit all the time.

To show the utter futility of trying to be effective workers without the Spirit.

The Leader's Task.

Prepare two weeks before four o'clock Sunday afternoon.

Put your talk into modern English.

Let your thoughts come to the audience from the atmosphere of prayer.

Come to the meeting expecting that it will be a success.—From "Notes on the Epworth League Devotional Meeting Topics."

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

THE LINCOLN CENTENNIAL

At the recent meeting of the General Committee of Freedmen's Aid Society it was decided to make an effort to raise \$300,000 for the enlargement of the work of that Board as a special offering appropriate to the celebration of the Lincoln Centennial. To this end our colored membership in the South is requested to co-operate. If our membership would average \$1.00 per member it would not be at all too much as an appreciatory offering for the priceless freedom that has come to us, and likewise as a token of gratitude for the help that we have received during the past forty years. We will present this cause from time to time and sincerely trust that it will meet with ready response on behalf of our people.

The Corresponding Secretary of the Board of Conference Claimants, Dr. Joseph B. Hingeley, 57 Washington Street, Chicago, is preparing blanks for the various Boards of Conference Stewards and would be very glad to receive from the Conference Stewards any of the forms that they have used up to date, with such notations as the Chairmen of the Boards may see fit to make. It is the intention of the Board early in the year to prepare model blanks for use in the Annual Conferences and it is highly desirable that the very best and most practical forms be used.

The Journal of the General Conference of 1908 will be a massive volume, or volumes, of over fifteen hundred pages and will be ready for delivery early in December. The mailing list will be that found in the manual of the General Conference in the list of delegates. But since the close of the General Conference there have been a great many changes of addresses. If delegates to the conference of 1908, and reserve delegates, who were seated at any time during the conference, whose address has been changed since the printing of the Manual in April, 1908, will send their new address to Dr. Joseph B. Hingeley, 57 Washington Street, Chicago, they will be more certain of receiving their copy of the Journal promptly. The books will be sent out by express from New York and will be furnished to the General Conference without expense.

A special call has been made on the part of the Board of Conference Claimants for a special collection to be taken during the year 1908 for the establishment of the Board and to provide means for carrying on the vigorous campaign of education throughout the entire country. It is highly desirable that this special collection shall be taken during the year 1908, so that the year 1909 may be free to push the special plans of the Board for an increase in the amount contributed by the churches for the support of Conference Claimants. The General Conference which established the Board did not provide any means whereby it might do its work and also made it impossible for the Board to use any part of the percentages received from the annual conferences for expenses or for educational purposes. Hence the necessity of a special consideration for this new Board by way of a special collection. Checks or drafts should be made payable to Marvin Campbell, Treas., and should be sent to the office of the Board, 57 Washington Street, Chicago.

The cause of higher education, it is said, received during the last twelve months gifts to a total of \$23,127,762. Of this amount, Harvard received \$548,423.99 for endowment and \$164,641.18 for equipment. Yale received \$773,374.81 for endowment and \$112,336.69 for buildings and equipment. Princeton received \$148,400 for endowment and \$559,151.79 for equipment and buildings.

Of General Interest

FROM MANSION TO COTTAGE

It is understood that Mayor Tom L. Johnson, of Cleveland, Ohio, recently lost approximately \$400,000 in connection with his interests at Lorain, Ohio. Because of his reverses he is compelled to give up his beautiful home on Euclid Avenue in Cleveland and take up residence in an inexpensive cottage. Mr. Johnson announces that his fortune has been wrecked by his devotion to the estate of his brother Albert, deceased. He says he is none the less happy on account of his reverses and because he must give up many of the comforts of life. His only recreation has been automobiling and he says he would like to keep an automobile, but is afraid he cannot. While the Euclid Avenue home belongs to his wife it will be rented to furnish part of the revenue for support. Mr. Johnson philosophizes on the happiness of life and says that he and his wife are going back to the point where they started. He says he is not the least bit discouraged but will prosecute with vigor his ideas of municipal reforms and will be a candidate for re-election as Mayor at the close of this term.

THE NEW PRESIDENT OF WESLEYAN

The Trustees of Wesleyan University, Middletown, Conn., have at last selected a successor to President Bradford P. Raymond, D. D., LL. D., who tendered his resignation in June, 1907. The man they have decided upon is William Arnold Shanklin, D. D., LL. D., at present the President of Upper Iowa University, Fayette, Iowa. Dr. Shanklin is a graduate of Hamilton College in the Class of 1888. He was ordained in the Methodist ministry in 1899 and since then has served charges from Seattle, Washington, to Reading, Pa. In all his work he has had uniform success and was everywhere a popular and prosperous minister. In 1905, after serving five years at Reading, he was called to the Presidency of Upper Iowa University. Since that time he has increased the endowment of that institution from \$50,000 to \$250,000 and has aided in the material progress of the college in many other ways. Both the undergraduates and the alumni of Wesleyan are delighted that the suspense is finally over and that the Trustees have selected a man of such undoubted brilliancy, energy, and ability as Dr. Shanklin, to take up the reins at Wesleyan in this critical period of her history. Just when he will assume his duties at Middletown is not yet known, and has been handed over to a committee of the Trustees for decision. His work in his present position renders it impossible that he should take up his work at Wesleyan immediately.

AMBASSADOR BRYCE VISITS TUSKEGEE

A distinguished party visited Tuskegee Institute last week, spending two days on the grounds of the Tuskegee Normal and Industrial Institute, of which Dr. Booker T. Washington is Principal. Included in the party were Hon. James Bryce, British Ambassador to the United States and Mrs. Bryce; Sir Harry H. Johnston, the African traveler; Hon. Hugo Chartoris, attache of the British Embassy, and son of Lord Elcho; Rev. Leander T. Chamberlain, of New York City; Mr. Robert Underwood Johnson, associate editor, *The Century Magazine*; Mr. W. G. Willcox, New York City, and Mr. Robert C. Ogden, New York City. Mr. Bryce delivered a formal address in the Tuskegee Institute Chapel on Tuesday at 2:30 o'clock.

Ambassador Bryce said in part: "It is interesting to me to see that you have a number of students from the British empire, and I thank them for their welcome. We have within that empire many millions of the Negro race, in eastern, southern, and western Africa, and, of course, also in West Indies. We are profoundly interested in what is being done here. We hope to obtain suggestions by which we can be benefitted, and we are very glad that colored people from British Africa and the West Indies should be among you."

"I have long been convinced that the idea which your Principal put forward, and which is here being worked out, of the importance of industrial training is a sound, fertile, practical idea. It is grounded in the history of the human race, every family of mankind, whatever its color, has to begin, and the white race did begin by acquiring habits of steady

and constant labor, and by working out for itself a knowledge of the industries and arts on which civilization, even its simplest and rudest forms, must rest."

THE NEW LIQUOR LAW STIRS NEW ORLEANS.

At the recent session of the Legislature the State of Louisiana the Shattuck-Gay Liquor License Law was enacted. Since then very little attention has been given to it, except as in general discussion. The Attorney-General, Judge Guion, has, however, been besieged to give an interpretation of that law and in so doing he emphasizes many of the new provisions. In the first place this law specifically states that no foreigner or citizen of another state can hold liquor license in this state, nor can any person convicted of felony by any court of this State or any state hold license. Nor can license be issued for a retail liquor business to a woman or to a minor. This law also prohibits two saloons, one for whites and one for Negroes, being operated under one license. Further the law prohibits the drinking of whites and Negroes under the same roof. If a saloon is operated for white persons a Negro may buy whiskey in the bulk, but it cannot be drunk on the premises. Vice versa is true. Another interesting provision of the law is that which practically does away with the grocery saloon. This law requires that there shall be a solid partition between the grocery and the bar room so that the approach to each shall be from the outside. Pianos, organs and musical instruments are forbidden to be used in the saloons to furnish attraction. Gambling is prohibited. The provision that receives most attention is an old law that was incorporated in the recent act, namely, that no saloon shall be within three hundred feet of a church or school. Attorney General Guion interprets this law to mean between the nearest points by direct line. The saloonists say that this law means three hundred feet as a pedestrian would go. If the straight line measurement is adhered to then hundreds of saloons will be put out of business in the city of New Orleans.

Personal and General

The Rev. W. R. H. Harry called at the office Tuesday of this week.

The Rev. M. C. Harrison spent awhile in the city recently. He was a welcome visitor to our office.

Bishop Wilson S. Lewis was presented with a handsome watch and chain by the Upper Iowa Conference at its recent session.

The sum of eight hundred dollars was raised in a recent rally at Wesley Tabernacle, Galveston, Texas, the Rev. G. A. Delandes, pastor.

Mrs. Allen, wife of the Rev. James Allen, of Shelbyville, Ind., was called to Georgetown, Ky., several days ago by the death of a beloved aunt.

The Masons of Jacksonville, Fla., have broken ground for the erection of a one hundred thousand-dollar Masonic Temple. The building is to be five stories high and will contain apartments for every branch of the Masonic fraternity.

Mrs. W. F. McDowell, wife of Bishop McDowell, was elected president of the Woman's Foreign Missionary Society at the annual meeting, held recently in Cincinnati. Mrs. McDowell succeeded Mrs. Cyrus D. Foss, wife of Bishop Foss, who declined a re-election.

April next will mark fifty years since Bishop James M. Thoburn, then a young preacher, left Allegheny College for missionary work in India. He is now living in Meadville again, where a movement is on foot to purchase an adequate home for him and present it on the fiftieth anniversary of his leaving for the foreign field.

Miss Pearl Thirkield, daughter of Dr. and Mrs. W. P. Thirkield, of Howard University and granddaughter of the late Bishop Gilbert Haven, has been elected instructor in English at Rust Hall, Washington, D. C. Miss Thirkield is a graduate of the Woman's College, Baltimore, and is splendidly equipped for the work.

The Rev. James M. Gray, D. D., dean of the Moody Bible Institute, Chicago, teaches an interdenominational Bible Class of about 1500 members each week in Grand Rapids, Michigan. This class, composed of representatives of all the churches, is held in the old Opera House now the headquarters of Melville Trotter's great rescue mission work in that city.

General Committee of the Freedmen's Aid Society

To focus the strength of the greatest Protestant Church of America to the consideration of America's most vexatious problem means much toward the solution of that problem. There was real, genuine interest manifested by the recent General Committee of the Freedmen's Aid Society of the Methodist Episcopal Church in the betterment of the Negro millions of this country. The sessions were held in Robert Parks Methodist Episcopal Church, Indianapolis, Ind., November 4-5, 1908. The attendance was full. We have attended a number of the meetings of this Committee, but we have never seen so many Bishops present during a session and so actively engaged in the meeting as at this session. The picked men of Methodism composing this committee, like Christian patriots and statesmen, set about the work of this committee with a vim that was exhilarating.

The session opened under the presidency of Bishop Warren, who conducted the opening devotions.

Some feared that in the reorganization of this Society—putting the Educational work among the Negroes by itself possibly might not meet with favor and sufficient support. It was a distinct relief to learn at the opening of the session that instead of there being a falling off in collections, there had been an actual increase of \$161.12. This increase, though small, is all the more significant when we consider the recent reorganization, the misleading statistical blanks used in the fall conferences, and the decrease in collections suffered by the two Missionary Societies. This indicates that the Freedmen's Aid Society with its distinct appeal will be heard.

The status of this new appeal and its relation to our great church can not be better stated than in the opening paragraphs of the report of the Board of Managers, which was prepared by Secretary Mason. We quote:

"The action of the last General Conference in placing the work for the Christian education of the Negro under one Board, and making this work the sole business of that Board, gives the Church an opportunity such as she has not had before to make a clear-cut appeal for the uplift of the black man. Such an appeal at this critical period in the history of the Negro is very opportune, both for the Negro and for the Christian Church as well. Without doubt it will help and encourage the colored man in his struggles to rise out of the poverty and ignorance that has so long surrounded him.

"Such an appeal is sure to be equally helpful to the Church itself, for in giving light and life to others her own spiritual life will be broadened and strengthened. This appeal, to be most effective, must in the very nature of the case be whole-souled and hearty, without compromise or evasion. It must be as direct and enthusiastic for the uplift of these millions at home as is the appeal the Church is making for the countless multitudes across the sea.

"In making this new appeal for the uplift of the black man, and in giving him a larger life of usefulness in the Republic, the Methodist Episcopal Church should take the lead. She has within her borders to-day a larger number of colored people than any other connectional Church having both races in its membership, and has already done much to encourage them in their struggles toward manhood and womanhood.

"In the battle of creeds, Methodism fought and won, but a greater and more important battle is on in the Republic to-day. The question is, whether in Christian Protestant America peoples dissimilar in race and color can live together on terms of peace and mutual helpfulness; whether it is necessary for the superior man—superior by years of culture, heredity, and environment—to maintain his superiority by unkind, harsh, and brutal treatment to his inferior brother; whether according to the rules of the world and the philosophy of the survival of the fittest, the stronger shall kill off the weaker, or, according to the Gospel of Jesus, the strong shall help the weak, and the chief man show his willingness to help, to serve, to uplift.

"As we face this question, let us be reminded that the eyes of all the world are turned toward us to find out what in the last analysis Christian Protestant America will do with this problem, with these ten millions of people whom she forced into her midst to become her slaves and her servants. From this question we can not, of we would, escape, and

it is no secret to say that in the matter of giving the Negro a man's chance, opportunity, and justice, Protestant Christianity in America is at stake.

"We are pleased to report to you that the action of the General Conference in placing this work on its merits, and giving it a separate and distinct appeal, is meeting the hearty approval of the Church. Our Secretaries were received with unusual enthusiasm during the Fall Conferences just closing, and the pastors are most cordial in urging them to present the claims of this work to their people. We believe that the hour is ripe for a new presentation of the claims of the Negro, and hope that Christian patriots North and South will join with us in our efforts to give to this struggling race such mental and moral training as will fit them to become upright and useful citizens in the Republic."

The Treasurer, Dr. H. C. Jennings, presented his report, from which we take the following items:

RECEIPTS

GENERAL FUNDS.

	Apportionment.	Raised.
Eastern Conferences	\$ 99,350	\$ 36,105.06
Western Conferences	119,000	60,410.47
Southern Conferences	47,950	15,368.47
Missions	1,800	1,407.16
	\$268,100	\$113,291.16

SPECIAL FUNDS

Eastern Conferences	\$2,745.41
Western Conferences	2,056.30
Southern Conferences	9,125.33
Missions	28.90

Total received directly by schools.... 13,955.94
12,836.15

Total contributions from Conferences..\$140,083.25

Individual gifts to the schools, endowments, and buildings amounted to \$223,207.91, bringing the total up to \$363,291.16.

During the sessions of the Committee, Bishops Warren, Mallalieu, Goodsell, Moore and Hamilton presided. At the session over which Bishop Goodsell presided Bishop Mallalieu introduced a very appropriate resolution recognizing the sixty-eighth birthday of Bishop Goodsell, which was November 5. To the brotherly resolutions of good cheer and congratulation, Bishop Goodsell responded in a most eloquent and touching way. The response was a "gem."

After a vigorous discussion, the Committee voted to appropriate \$121,000, an amount not to exceed the Conference collections of last year, of which \$37,300 was set aside for office expenses, covering the items of legal services; insurance, printing of tracts, song services, Christian Education, postage, salaries of Secretaries, and general office expenses.

Eighty-three thousand five hundred dollars was apportioned to the schools, as follows:

COLLEGIATE

Gammon Theological Seminary, Atlanta, Ga.	\$13,500
Bennett College, Greensboro, N. C.	2,750
Claffin University, Orangeburg, S. C.	8,500
Clark University, Atlanta, Ga.	8,000
New Orleans University, New Orleans, La.	1,000
Flint Medical College, New Orleans, La.	1,000
Sarah Goodridge Nurse-Training School and Hospital, New Orleans, La.	1,000
George R. Smith College, Sedalia, Mo.	2,900
Morgan College, Baltimore, Md.	5,900
Philander Smith College, Little Rock, Ark.	3,600
Rust University, Holly Springs, Miss.	5,600
Walden University, Nashville, Tenn.	6,400
Meharry Medical College, Nashville, Tenn.	1,000
Wiley University, Marshall, Texas.	3,900
Total	\$69,050

ACADEMIC

Central Alabama Academy, Birmingham, Ala.	2,000
Cookman Institute, Jacksonville, Fla.	2,000
Gilbert Academy, Baldwin, La.	2,250
Haven Academy, Waynesboro, Ga.	200
Meridian Academy, Meridian, Miss.	1,200

Morristown Normal College, Morristown, Tenn.	4,500
Sam Huston College, Austin, Texas	2,500

Total\$14,650

No appropriation was made to Alexandria Academy. A conditional appropriation was made to the Lexington Conference Academy. The trustees of this school are negotiating for a piece of property located in Lexington, Ky. The General Committee recognized the need of an academy in Kentucky for our Negro Methodists, and that this project will meet with success seems now assured.

The Clifton Conference, held in the home of Mr. W. H. Hartshorn, near Boston, in August last, was heartily endorsed as a most significant and timely movement. The plan to put expert teachers in Sunday School methods in our schools and colleges was approved. Secretary Mason, in a brief but strong address spoke to the resolution and gave his endorsement of the movement.

LINCOLN CENTENNIAL

Special attention was called to the forthcoming centennial celebration of the birth of Abraham Lincoln as an appropriate time for the raising of at least \$300,000 for the enlargement and strengthening of the educational work in the South among Negroes. The motion was discussed vigorously and passed with great enthusiasm. The Bishops, representatives and the officials of the Society pledged individual co-operation to make this movement a success.

It will be gratifying to the Church to know that the debt of the Society is gradually decreasing. The indebtedness at the meeting was \$79,318.76.

In the reorganization the General Conference did not provide for the transfer of the property now occupied by the White School to the Board of Education. To adjust this matter a commission composed of Bishops Walden, Moore and Hamilton, Secretary M. C. B. Mason, W. F. Boyd and O. F. Hypes, was appointed. This commission will also arbitrate between the Board of Education and the Freedmen's Aid Society as to the present indebtedness, which is now to be shared by both organizations. Dr. C. W. Bennett was continued as Supervisor of Schools, without salary, the General Committee agreeing to pay the traveling expenses incurred in school visitation.

The Corresponding Secretaries, Dr. M. C. B. Mason and Dr. P. J. Maveety, were thoroughly familiar with every detail of the work and the business of the Committee was dispatched with ease and harmony.

At the recent annual meeting of the Woman's Home Missionary Society, held in Philadelphia, Pa., Mrs. Mary E. Mason, wife of Dr. M. C. B. Mason was elected secretary of the Bureau for colored deaconess work. Under her leadership a school for this purpose is to be established some where in the Central South. It is also to be a nurse training school and for the preparation of workers for the mission field. The location is not settled upon, neither have the funds for its erection been secured, but we have no idea that either will be very difficult. Especially is this true when a woman like Mrs. Mason is in the lead and backed by the great organization and the devoted women that have pledged both their encouragement and assistance. She has been interested in this class of work ever since her husband was an humble pastor in the city of New Orleans. We congratulate not only Mrs. Mason but the women of the race on this well merited recognition and bespeak for her the highest possible success in carrying forward this greatly needed work.

Bishop I. B. Scott was invited to St. Louis, Mo., to preach at Union Memorial Methodist Episcopal Church on the first Sunday in November, and to address the Methodist Preacher's Meeting the following Monday morning. This body is composed of both our colored and white pastors of St. Louis and vicinity. On Wednesday night of the same week after his lecture on Africa at Union Memorial he was tendered a reception by the Epworth League Chapter. We understand that Bishop Scott has found it impossible to accept all the invitations he has received to present his cause to the churches and other bodies that desire to hear him. There is no doubt that he has done much toward putting Africa on the hearts of our people as never before.

Committee of Foreign Missions—Daily Proceedings

(Continued from Page Five.)

Missionary Bishops; \$25,000 for incidental needs of missions, and this amount was subsequently reduced to \$23,000. The amount for retired missionaries, widows and orphans was fixed at \$18,000. Considerable discussion arose as to appropriations for the continuance of *World Wide Missions*. The General Committee is pretty strongly divided into two parts—those who believe in the continuance of *World Wide Missions* on the one hand and on the other hand those who believe that it should be discontinued. Bishop Cranston led the discussion for the reduction of the appropriation to publications. In this he was seconded by Dr. L. H. Stewart, of Ohio, who contended that *World Wide Missions* is not read as much as is thought. Mr. A. J. Wallace, of California, then said that the publication was a "colossal blunder." Over against these arguments Mr. J. E. Leaycraft thought the discontinuance of *World Wide Missions* would be an "unwise economy." Dr. W. V. Kelley said it would be a "great mistake." Dr. Homer Stuntz added that its publication is cheaper than the sending out circulars with one cent postage. Dr. J. M. Buckley said to cut the appropriations for publications was dangerous. Dr. Homer Eaton suggested that the *World Wide Missions* could be reduced in size. Bishop Neely had previously moved that \$40,000 be appropriated instead of \$47,000. The Committee rejected Bishop Neely's motion and finally fixed the amount for *World Wide Missions* and the publication of literature at \$37,000, a decrease of \$10,000 over last year. Nine thousand dollars was appropriated for the Young People's Movement to meet a like amount to be appropriated by the Board of Home Missions and Church Extension. Thirteen thousand five hundred dollars was set aside for salaries of office secretaries; \$18,000 was set aside for office and general committee expenses, which was subsequently reduced to \$17,000. By these reductions of general expenses the cut in appropriations to foreign fields was prevented. The session adjourned with the benediction by Bishop Moore.

Saturday, November 7—Morning Session

Bishop John W. Hamilton presided, and devotions were conducted by Bishop W. C. Harris, of Korea.

The Standing Committees previously ordered were announced as follows:

Committee on Nominations—Bishop D. A. Goodsell, Bishop C. W. Smith, Dr. Homer C. Stuntz, Dr. Homer Eaton, Dr. Ray Allen, Mr. O. F. Hypes.

Committee on General Distribution—Bishop H. W. Warren, Bishop W. F. Anderson, Dr. L. H. Stewart, Mr. J. Edgar Leaycraft, Dr. Frank Mason North, Mr. G. W. F. Swartzell, Dr. A. B. Leonard.

Committee on Eastern Asia—Bishop Earl Cranston, Bishop M. C. Harris, Bishop W. S. Lewis, Dr. W. B. Hollingshead, Mr. David Gordon, Dr. Wm. V. Kelley, Col. E. L. Dobbins, Dr. Homer C. Stuntz.

Committee on Southern Asia—Bishop Henry Spellmeyer, Bishop Wm. F. Oldham, Bishop J. E. Robinson, Dr. Ray Allen, Mr. Perley Lowe, Dr. C. R. Barnes, Mr. Jno. Bulwinkle, Dr. A. B. Leonard.

Committee on Europe—Bishop D. A. Goodsell, Bishop John L. Nuelsen, Bishop Earl Cranston, Bishop Wm. Burt, Dr. W. H. Roling, Mr. A. J. Wallace, Dr. Geo. P. Eckman, Mr. Chas. Gibson, Dr. Homer C. Stuntz.

Committee on Africa—Bishop Wm. Burt, Bishop Jos. C. Hartzell, Dr. G. G. Logan, Mr. C. R. Benedict, Dr. James M. Buckley, Mr. J. W. Pearshall, Dr. Homer Eaton.

Committee on South America and Mexico—Bishop Thos. B. Neely, Bishop Frank M. Bristol, Bishop David H. Moore, Bishop J. F. Berry, Dr. B. C. Conner, Mr. R. S. Lovinggood, Dr. Allan MacRossie, Mr. Willis McDonald, Dr. Homer C. Stuntz.

The foreign missionaries present were introduced. Those presented were the Rev. Edwin F. Frease, Bombay; the Rev. J. C. Butcher, Northwest India; the Rev. George E. Stokes, Northwest India; the Rev. Brenton T. Badley, North India; the Rev. C. D. Morris, Korea; the Rev. Stephen A. Beck, Korea; the Rev. George Heber Jones, Korea; the Rev. Wilbur F. Wilson, Central China; the Rev. Frank-

lin Ohlinger, Foochow; the Rev. Charles W. Drees, East South America; Mrs. Samuel P. Craver, East South America; the Rev. John M. Springer, East Central Africa; the Rev. and Mrs. Erwin H. Richards, East Central Africa; the Rev. and Mrs. J. A. Simpson, Liberia.

Dr. B. H. Wainwright, of the Methodist Episcopal Church, South, formerly a missionary to Japan, was also introduced.

Representation of the various mission fields was the next order. Bishop Robinson spoke of our "imperial position" in Southern Asia and the rapid growth of our Methodism in that country. There had been during the quadrennium, he said, an increase of 47 per cent. in our India Methodism.

Bishop Oldham spoke eloquently and stirringly of our opportunity in Malaysia and the Philippine Islands. Bishop Harris told the story of Korea, moving out of darkness into light. During the year of 1907 Methodism in the United States had increased its membership by 1.7 per cent., while Korea had increased its membership 83.3 per cent. Bishop Harris said that President Roosevelt and President-elect Taft were both friends of Missions. Bishop Lewis was warmly applauded when he was called upon to speak for China, and this he did with force. Bishop Lewis, in his maiden speech before the General Committee, made a very fine impression. This was the only time he occupied the floor during the session of the Committee.

Afternoon Session

Bishop Berry presided. Dr. Ray Allen conducted the devotions. Bishop Burt represented the interests of our missions in Europe, laying stress upon Italy, referring also to the work being done in France. The French Mission is supported through the generosity of Mr. John Huyler, who gives \$5,000 a year for this mission for five years. The Committee on General Distribution, through Bishop Warren, presented the following report:

	1909	1908
1. Eastern Asia	\$248,515	\$248,515
2. Southern Asia	231,836	230,836
3. { South America	94,567	97,567
{ Mexico	58,900	58,900
4. Africa	45,642	45,642
5. Europe	156,818	152,446
Total	\$836,278	\$833,906

The cut on South America of \$3,000 brought out vigorous addresses by Bishop Bristol and Bishop Neely. It was claimed by these General Superintendents that Bolivar and Ecuador needed the money and that our educational work would be impaired if \$3,000 was taken away. In the general distribution \$1,000 had been added to India. Dr. E. A. Schell was of the opinion that Korea should have that increase. Bishop Burt was anxious that the \$1,000 should be placed to Europe. It was really painful to see strong men striving with each other for the small sum of \$1,000, and yet this was exactly the case. The report of the committee as presented was finally adopted, but not until Bishop Walden had suggested that to save the cuts upon the fields these amounts should be taken from incidental appropriations. Bishop Berry and Dr. George P. Eckman and Mr. J. E. Leaycraft were appointed a Committee to convey the greetings of the Board of Foreign Missions to the Laymen's Missionary Movement. Later on in the session, however, the name of Bishop Warren was substituted for the name of Bishop Berry. Bishop Berry having to leave St. Louis to participate in the funeral services of Doctor Thompson.

Monday November 9—Morning Session

Bishop Spellmeyer presided and the devotions were conducted by E. A. Barnes, M. D. On motion of Bishop Berry the office was instructed next year to furnish in its report the amounts applied to the several missions from the emergency fund.

A discussion arose as to the length of time consumed by the General Committee. Bishop Thoburn was of the opinion that at least a full calendar week should be spent in discussing the different fields and the ways and means for providing money to meet the urgent calls.

Bishop McDowell contended that we should not be merely a distributing committee. Mr. A. J. Wallace, of California, held that at least one day should be devoted to prayer and to the devising means for raising money. Bishop Walden also Mr. Leaycraft, of New York, supported the proposition for

one week's session and this was finally carried. Appropriations to Africa were provided as recommended by the Committee. Consideration for the appropriations to Southern Asia brought up again the discussion as to the disposition to be made of the \$1,000 increase to Southern India. Bishop McDowell thought that the distribution of it in dribbles of \$125 to each Conference would be ineffective and therefore moved that another \$1,000 be placed to the credit of the Philippine Island Conference. This motion, however, was lost. Bishop Robinson contended that even though the increase was slight it would be an encouragement to the missionaries on the field. Bishop Bristol wanted to tell the way where the \$1,000 would do good work. After considerable discussion the report of the Committee was finally adopted.

Afternoon Session

Bishop McDowell presided. The recommendations of the Committee for South America and Europe were read. This time the General Committee was led in its discussion to the consideration of the need and imminent crisis in Korea. One proposition submitted was to take \$4,000 from Japan and place it to the credit of Korea. In reply to this it was stated that this could not be done as we were in honor bound to stand by the new Japanese Methodist Church and this was not the time to retreat. But Korea must be helped and where should the money come from. Three propositions were submitted. Bishop Thoburn thought that the appropriation could be made and that the Laymen's Movement would provide the money. Bishop Oldham made a plea that Korea and the Philippines be made objects of special gifts. Secretary Leonard thought that a special appeal should be made to the Church for funds to send out six new missionaries to Korea. Bishop Quayle thought, however, upon ascertaining from Secretary Leonard the amount necessary and learning that probably \$10,000 would provide for six additional missionaries, that the money could be raised on the spot. He was an optimist. The psychological moment had been reached. Everything else was brushed aside and a canvass was entered upon to raise \$10,000 for the emergency in Korean missionary fields. Bishop Quayle had previously felt the pulse of two or three generous laymen and was prepared to announce a subscription of \$1,000 and another of \$500. This gave impetus to the movement and in eight minutes more than \$10,000 had been raised for Korea, and the doxology was vigorously sung. Among those who responded were the following:

H. C. Stuntz, C. E. Welch, Bishop Harris, A. B. Leonard, Bishop Quayle, W. A. Rankin, David Gordon, G. B. Smyth, Bishop Hartzell, Bishop Robinson, G. W. F. Swartzell, Bishop Cranston, J. L. Taylor, L. H. Stewart, Bishop Nuelsen, Bishop McIntyre, Perley Lowe, Mrs. S. E. Butter, D. M. Yetter, Bishop Scott, J. C. Floyd, Willis McDonald, W. E. Doughty, J. B. Trimble, J. S. Ford, C. R. Benedict, A. J. Wallace, Bishop Wilson, A. J. Nast, Mrs. G. B. Smyth, S. A. Beck, C. D. Morris, G. H. Jones, Hanford Crawford, Bishop Warren, L. V. Wells, F. M. North, B. C. Conner, John Beattie, J. E. Leaycraft, W. T. Smith.

This increased Korea's appropriation to \$10,000 and the general appropriation by a like amount. On motion of Bishop Walden \$3,628 was taken from incidentals and other office expenses and \$1,628 was applied to Europe and \$2,000 to South America. The motion prevailed by a vote of thirty to twenty-seven.

Tuesday November 10—Morning Session

Bishop Burt presided. The Committee sat within a great shadow during the remainder of the session. The announcement of the death of Dr. D. D. Thompson was a great shock to the Committee and as if in the presence of the beloved dead the Committee went about its business. In the opening devotions Dr. Allen McRossie, of New York, Bishop Wilson and Bishop McDowell prayed for the stricken family and sorrowing church.

Bishop Walden announced officially the death of Dr. Thompson and a committee was appointed to arrange a memorial service, consisting of Bishops Walden, McDowell, Berry and Smith, and Dr. H. C. Jennings, Dr. W. V. Kelley read appropriate memoirs of Bishop Andrews and Bishop Fowler. Bishop Andrews was present during the session held in Seattle last year and took an active part in the proceedings.

After some discussion on the publication of tracts,

the whole subject was referred to the Board of Managers.

Secretary Leonard on behalf of the committee on Appeal presented its report. (The appeal appears on page one of this issue).

Bishop Cranston emphasized in a brief address the importance of the monthly missionary prayer meetings. Bishop Hughes read the resolution of appreciation of the services and the hospitality of the local committee of entertainment. The special order being a memorial service in honor of Dr. Thompson was taken up. After prayer by Bishop Smith, addresses were delivered by Bishop Walden, Dr. H. C. Jennings, Dr. Naphthali Lucock and Dr. J. M. Buckley.

Bishop Berry, Bishop McDowell and Dr. H. C. Jennings were appointed a committee to accompany the body of Dr. Thompson to Evanston, Illinois, and to represent the committee at the funeral services.

Afternoon Session

Bishop Wilson presided. Dr. J. W. Marshall led in prayer.

Secretary Leonard read the following list of special gifts that were received during the past year.

DISBURSEMENTS ACCOUNT SPECIAL GIFTS.

From Nov. 1, 1907, to Oct. 31, 1908.

AFRICA:

Africa Legacies	\$ 1,557.26
Africa Specials Indefinite	2,927.67
Bishop Hartzell's Africa Fund....	4,243.12
Angola	1,760.50
Inhambane	5,433.74
Liberia	1,483.21
Madeira Islands	3,275.00
North Africa	4,698.33
Rhodesia	4,401.48

All Africa

EUROPE:

Europe	764.60
France	5,030.00
Italy	1,238.40

All Europe

SOUTHERN ASIA:

India	117,511.69
Malaysia	6,021.22
Philippines	10,641.62
India Famine Fund	13,822.36

All Southern Asia

EASTERN ASIA:

Central China	6,526.90
Foochow	18,185.44
Hinghua	12,108.59
North China	12,692.55
West China	9,932.17
China Undivided	4,871.10
China Centennial Fund	10,206.87

All China

JAPAN:

East Japan	4,061.91
West Japan	1,122.50

All Japan

KOREA:

Korea	6,616.87
Korea Special Fund	4,947.61

All Korea

SOUTH AMERICA:

South America	479.00
Andes	1,498.70
North Andes	46.00
Panama	2,234.00

All South America

Mexico

New Work "Fund"

Total Disbursements

On motion of Bishop Burt supplemental appropriations of \$1,000 for Russia and \$1,000 for France were authorized from any undesignated fund. Dr. S. O. Benton presented the invitations from Albany, N. Y., Atlantic City, N. J., and Denver, Colorado, at the session of the Committee for 1909. The invitation of Albany, N. Y., was accepted without debate.

Secretary Leonard presented a resolution approving the appeal for \$300,000 for Africa, to be raised

during the Diamond Jubilee of African Missions during the year 1909. Bishop Hartzell was called forth and presented the claims of Africa, telling the Committee that Africa's day had come and strongly urging that Africa be given a fairer chance. He said he hoped that the amount raised during the Jubilee would be \$500,000. Bishop Walden arose and significantly remarked that he could remember the time when a motion was introduced in the General Committee to discontinue our missions in Africa. That was thirty years ago. Bishop Burt seconded the appeal of Bishop Hartzell. Dr. B. F. Witherspoon, of the South Carolina Conference, representing the Seventh General Conference District, and Dr. G. G. Logan and Dr. R. S. Lovinggood representing the Sixth General Conference District, strongly endorsed on behalf of our people, the African Diamond Jubilee.

Doctor Hollingshead, of the Oregon Conference, called attention to the lack of uniformity in the making of appropriations to the several Conferences. This matter called for some considerable discussion and it was referred to the Board of Foreign Missions for investigation.

Appropriations for the Woman's Foreign Missionary Society were approved showing the total amount appropriated \$608,736, an increase of \$46,886 over last year.

Just before adjournment the General Committee received a telegram from Vice-President Fairbanks, announcing his sympathy in the death of Doctor Thompson.

Doctor Leonard offered a resolution approving of the appeal to be made by the joint committee of the Board of Foreign Missions and the Board of Home Missions and Church Extension for \$1,000,000 from the Sunday Schools in 1909 to be equally divided between the two Boards.

Bishop Neely was appointed to convey the greetings of the Committee of Home Missions and Church Extension at Topeka.

After the reading of the minutes Bishop Wilson requested Bishop Thoburn to lead in prayer and the General Committee adjourned without date.

Appropriations of the Board of Foreign Missions for 1909

I. APPROPRIATIONS FOR THE MISSIONS TO BE DIRECTLY ADMINISTERED BY THE BOARD.

1. Support of Missionary Bishops..	\$24,050
2. Emergencies in the Missions...	50,000
3. Incidental needs of the Missions.	23,000
4. Allowances for retired missionaries, widows and orphans.....	18,000

Total

II. APPROPRIATIONS FOR THE MISSION FIELDS

[NOTE.—All appropriations are to be distributed by the Finance Committees of the respective Missions, with the concurrence of the presiding bishops and the approval of the Board of Managers. In the distribution of appropriations if, in the judgment of the Finance Committees of the respective Missions, the bishops in charge, and the Board of Managers, any part thereof can be applied to property, it may be done.]

DIVISION 1—EASTERN ASIA

1. CHINA.	
(1) Foochow Conference.....	\$28,325
(2) Hinghua Conference.....	12,200
(3) Central China Mission Conference	40,635
(4) North China Conference....	53,300
(5) West China Mission Conference	18,340
One-half salary and rent for Publishing Agent at Shanghai	1,500
Salary and rent for Editor..	2,250
Interest on loan to Publishing House	1,000

Total for China.....

2. JAPAN.

For Japan, to be divided by the Board between the Eastern and Western Conferences

3. KOREA CONFERENCE.....

Total for Eastern Asia.....

DIVISION 2—SOUTHERN ASIA

1. INDIA.

(1) North India Conference....	\$62,200
(2) Northwest India Conference.	31,625
(3) South India Conference....	23,775

(4) Central Provinces Mission Conference	17,131
(5) Bombay Conference.....	22,775
(6) Bengal Conference.....	17,025
(7) Burma Mission Conference..	10,025

Total for India.....

2. MALAYSIA CONFERENCE.....

3. PHILIPPINE ISLANDS CONFERENCE.....

Total for Southern Asia.....

DIVISION 3—AFRICA

1. LIBERIA CONFERENCE, of which at least \$5,000 shall be used for work among native tribes and \$630 to apply on debt..	\$15,376
2. EAST CENTRAL AFRICA MISSION CONFERENCE	16,065
3. WEST CENTRAL AFRICA MISSION CONFERENCE	14,201

Total for Africa.....

DIVISION 4—SOUTH AMERICA AND MEXICO

1. SOUTH AMERICA:

(1) Eastern South America Conference	\$52,592
(2) Chile Conference:	
Chile	\$23,175
Bolivia	5,000

Total for Chile Conference.....

(3) North Andes Mission:

Ecuador	\$4,025
Peru	9,275

Panama:

For the Work Interest on loan for Panama Building.	500
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Total for North Andes Mission...

Total for South America.....

2. MEXICO CONFERENCE.....

Total for South America and Mexico

DIVISION 5—EUROPE

1. GERMANY:

(1) North Germany Conference.	\$18,580
(2) South Germany Conference.	19,721
(3) Martin Mission Institute..	1,000

Total for Germany.....

2. SWITZERLAND CONFERENCE.....	7,500
3. NORWAY CONFERENCE.....	12,500
4. SWEDEN CONFERENCE	14,595
5. DENMARK CONFERENCE.....	7,960
6. FINLAND AND SAINT PETERSBURG MISSION CONFERENCE	9,348
7. BULGARIA MISSION CONFERENCE.....	9,500
8. ITALY CONFERENCE.....	55,312
9. FRANCE MISSION	5,840

Total for Europe

III. GENERAL EXPENSES

1. EXPENSES OF COLLECTION:

(1) Publication Fund.....	\$37,000
(2) Young People's Work.....	9,000
(3) Salaries of Field Secretaries	19,759

Total

2. EXPENSES OF ADMINISTRATION:

(1) Salaries of Office Secretaries	\$13,500
(2) Office and General Committee Expenses	17,000

Total

3. MISCELLANEOUS:

Miscellaneous, including interest on debt	\$9,372
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RECAPITULATION

I. Appropriations for missions to be administered directly by the Board....	\$115,050
II. Appropriations for the Mission Fields:	
Eastern Asia	\$258,515
Southern Asia	231,836
Africa	45,642
South America and Mexico....	155,467
Europe	163,446

III. GENERAL EXPENSES:

Expenses of Collection.....	\$65,750
Expenses of Administration...	30,500
Miscellaneous	9,372

Grand total



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Conference Notices

DISTRICT CONFERENCES

DATE	DISTRICT	PLACE
Nov. 25-29	Starkville	Ackerman, Miss.
Nov. 25-29	Clarksdale	..... Clarksdale, Miss.
Nov. 26-29	Greenwood	Pickens, Miss.
Dec. 9	Nashville	Murfreesboro, Tenn.

Special Notices

SHREVEPORT DISTRICT

All pastors on the Shreveport District, Louisiana Conference, must send monies collected for the Mansfield Academy to the Rev. W. R. Butler, treasurer, 622 Caddo St., Shreveport, La. He will remit vouchers for the same. Each pastor will be furnished with report blanks. Fill out the blanks and send same to the Rev. W. L. Dyas, Keithville, La. You must report on or before the first Monday in each month, by order of the Educational—W. L. Dyas, Secretary

ALEXANDRIA DISTRICT

Pastors and Members of the Alexandria District: Dear brethren, remember the second Sunday in December is the Annex Day of the New Orleans University. Please take the collection and forward same to Dr. Jno. Weir, 5318 St. Charles Ave., New Orleans, La., You know your assessment.

Joshua J. Obee,
District Superintendent.

SOUTH N. O. DISTRICT

Final Appeal

Brethren: Notwithstanding the incessant rains and the financial depression, you have done well. However, I come now to say to you in this final appeal, to rally your forces as never before in order that there shall be no falling off in accessions, in benevolent collections, ministerial support, circulation of the SOUTHWESTERN. I have confidence in your ability to take care of all these interests. I simply remind you. Remember the date of the conference, January 13, 1909.

B. Mack Hubbard,
District Superintendent.

ATLANTA ANNUAL CONFERENCE

Arrangements have been made for reduced rates for delegates and members attending the session of the Atlanta Annual Conference, Atlanta, Ga., December 3, 1908, on the certificate plan, over all railroads in Georgia except the Atlanta and West Point railroad. Get a certificate with each ticket purchased. Clergymen's permits will not count in this reduction plan. We must have 100 certificates at conference in order to get reduced rates by this certificate plan.

R. T. Adams, Secretary.

District Rounds

GUTHRIE DISTRICT FOURTH ROUND

Ardmore, December 6-7; Ardmore Ct. 10-11; Davis, 12-13; Purcell, 13-14; Earlsboro, 19-20; Shawnee, 19-20; Meeker, 22-23; Cleveland, 24-25; Weston, 26-27; Chandler, 27-28; Meridian, Jan. 2-3; Luther, Okla., 9-10; Chickasha, 13-14; Hennessey, 16-17; Mt. Zion, 23-24; Guthrie, 30-31; Langston, Feb. 6-7; Warreker, 13-14; Oklahoma City, 20-21. Dear Brothers: Let us make a strong pull all together. Raise all your claims; be careful about making out your reports. Send your money into headquarters and get receipts. I shall be at all these conferences to help you in any way I can. You that have had your SOUTHWESTERN Day send your money in.

W. F. Smith, District Superintendent.

MUSKOGEE DISTRICT FOURTH ROUND

Colbert, December 4; Hugo, 6-7; Eufaula, 12-13; Weleetka, 14; Boley, 19-20; McAllister, Jan 3-4; Grand River, 5-6; Panther Creek, 9-10; Hudson, 16-17; Nowata, 20; Muskogee, Spencer, 23-24; Porter, 30-31; Coweta, Feb. 6-7; Boynton, 13-14; Okmulgee, 20-21; Muskogee, North Side, 27-28; Wewoka, March 6-7. Brethren: It is expected that all benevolences shall be reported in full at this conference. Collect, send in and get vouchers. Remember the SOUTHWESTERN. D. G. Franklin, District Superintendent.

THE GUTHRIE DISTRICT

By District Superintendent W. F. Smith

The Guthrie District of the Lincoln Conference, has suffered from two

floods this year. Many of my ministers have suffered loss by death as well as finance. The visit of Dr. S. S. Lovinggood of Samuel Huston College and our own Dr. G. G. Logan was a great inspiration to this section of the country, especially on my district. Their visits will not soon be forgotten. Dr. Logan knows how to make the people feel what he is saying. Quite a few young people of this district have left for the following schools: Wiley, Philander Smith; Geo. R. Smith, Walden and Gammon. The church that holds its young people will be the future church. Prof. C. A. MacIn of Sedalla, visited our District Conference in August and his lecture won students for his school. The Rev. D. Coburn, of Meridian, Okla., has built an \$800 new church. His people love him. Half of his mission money is raised and 30 souls have been added to the church. The Rev. A. Jackson has had a grand revival; 35 added to the church and his mission money has been raised. The Revs. T. D. Gipson and R. D. Shumpert are doing well, and their mission money is near raised. The Rev. R. R. Powers had a very successful revival; many are still joining the church. This membership expects to raise every dollar of their assessment before conference. The Rev. Wade Hamilton is still holding on with a lion's grip at Oklahoma City. He is moving slowly but surely. The Rev. C. A. Wallace is an earnest pastor and safe leader. His people provide for him well. He always meets you with a smile and his people think there is no one like him. All of his benevolence will be raised. He has had a splendid revival this year; many joined the church. The Rev. T. C. Williams is one among the best informed pastors

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do not cook Jell-O. Simply add boiling water as directed in the recipe.



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on the district—he and I. N. Terrell; they are loved by the people and their entire assessment will be reported at the conference. They know how to keep peace and prosperity among their flock. The Rev. A. G. Thompson and B. H. Armstrong have suffered greatly on account of the flood. Bro. Thompson lost two crops. Bro. Neal and Bro. Long and Bro. Thomas Miller suffered also on account of the flood, but all of these brothers will report over two thirds of their mission money raised. Each one has had good revivals this year, and all of these ministers report to me that they had success on SOUTHWESTERN Day. I have organized three new circuits on the districts: 315 members have joined the church; \$275 missionary money reported, and these God-called men say they will come up to the conference and report that they have done their very best.

The New Discipline--1908

THE NEW EDITION OF THE DISCIPLINE HAS BEEN THOROUGHLY REVISED TO COVER THE CHANGES ORDERED BY THE GENERAL CONFERENCE. SOME OF THESE CHANGES ARE IMPORTANT.

EVERY PREACHER, EXHORTER, TRUSTEE, STEWARD, CLASS LEADER AND ALL LOYAL, WIDEAWAKE MEMBERS SHOULD HAVE THE NEW DISCIPLINE.

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WRITE FOR LITERATURE.

F. E. BATTURS, Gen. Pass. Agt.
New Orleans, La.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too. Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

Maysville District Letter

I send this forth to be an instrument of inspiration to the brethren of our district and conference; it is the first appearance of such, and, it is hoped, has been anticipated by many of the workers, among our people.

It is to be lamented again and again that so great and good a man has fallen in the person of the late Dr. J. H. Stanley, pastor of Flemingsburg, Ky., one of our Methodist strongholds.

Many of our appointments being in Kentucky, some of our brethren have been deterred in the onward march of duty because of night riding outbreaks, but with indomitable pluck they go forth as is always characteristic of the Methodist preacher.

It need not be said to you, my brethren, and especially you who are working in the backwoods, that you need inspiration to come to you through the pages of the SOUTHWESTERN from the men who are your district colleagues, telling of the failures and successes that have attended your labors and their labors in the work of our Master. I do not believe that there is a man among us who has not done things worthy of print, and indeed things that the Christian and profane world should know and positively know, for thereby "some poor shipwrecked brother may take heart and try again."

It is courageous indeed when we take under consideration the fact that many, many of you who are at work for the church of God are there against great odds. First, you do not get what the people promise you by the way of salary. Second, you have not comfortable homes in which to live. Third, many of us own not a foot of land in all the wide domain. Fourth, our education limits our usefulness. Fifth, many who do not get two-thirds of their salary have a church debt three times larger than anything they have ever had promised like salary. Sixth, some of the congregation to which many are preaching are as dead as can be not to have any more funerals than we do. Yet I see you in face of these large debts which belong to the people of the community and their posterity, many who have farms and homes and good jobs of work with

which to care for their homes and children. I see you, brethren, in the large cities in the village town, in the country cross-roads back in the mountains away from civilizing influences, trying to pay off debts for strangers to your household, when you yourself have no place called your own and many times are laboring on half-rations. I see you, brethren, as you trudge away at that old cold church, trying to build up holy fires. I see you stinting yourself that you may send your boy or girl to some school. I see you, brethren, as you go away cross the country afoot to beg some rations from either some good white neighbor or colored friend. I see you, brethren, with limited learning as you keep late hours digging out God's word that you may feed the flock to which you have been sent. May God our Heavenly Father bless you in the face of such great odds as you work and sweat, plead and pray to bring something to pass.

Some very strong work has been done at Augusta, Ky. Under the leadership of the Rev. Acton, a great revival has swept through this point and wrought terror and devastation to sinners. The Lord be praised for such men as Acton; a few such are needed.

The Rev. S. S. Stone, of Boyd Station, the Rev. Wm. Wood, of Pleasantville, Ky., the Rev. H. P. Evans, of Dover, Ky., and W. W. Locke, of Aberdeen, Ohio, have also had good revivals resulting in many converts and accessions.

Cynthiana, Ky., the Rev. B. J. Coleman, reports as able to hold his own amid very trying circumstances. On October 25, they closed the second quarter with full reports, raising in round numbers \$52 in a rally day set for that time. Brother Coleman is very highly respected by the members and friends of his charge. Lawrence E. Coleman, the son of the above named pastor, is now or has been on the retired list because of a very sore knee. Rev. Mr. Coleman will have rally day for benevolence November 29.

The brethren of this district wait with haled breath to hear from the Rev. R. F. Broadus, of Maysville, Ky., for there is doubtless none among us who has more sorrow daily with which to contend than he. Sister Broadus at last has become an invalid of almost the last stage. Her husband, however loving and sweet tempered, is ever by her side to grant anything possible. The Rev. Broadus reports all things in his church work moving on in nice shape; that is to say, in the face of much sickness at the parsonage the members are doing much work. A new hardwood floor has been put in, a new carpet laid, and a Sunday school rally planned, and the canvass now going on till December 1. His SOUTHWESTERN Rally Day is set for November 29. Classes well attended and all departments organized.

Quite a war was waged at Portsmouth, Ohio, between the wet and the dry. The writer worked day and night with the temperance forces to help bring something to pass. It need not be said that the pastor who goes in such a fight will become unpopular with many of his people, but, however, we went in, we waged war, we came out victorious, for indeed Sciota county and the city of Portsmouth are now put by the vote of the people in the dry column. Our success here has first been a failure; but now we are coming to the light. Our third quarterly conference will end on Sunday, November 21, 1908. We hope to have a great day. We will go into protracted effort about November 18, and run two or

three weeks. We have engaged a soul-stirring revivalist to help. The pastors of our city are asked and will help. We raised \$50 on church debt September 1, 1908, which brought much rejoicing to the membership. Here we have a very good Ladies' Aid that is always on the alert. The Sunday school has much increased since the fall set in. Rev. W. H. Riley of Mt. Sterling writes that the fire kindled by the meeting of the district conference have not died out as yet and that many are more impressed with our dear old church than ever have been before our having gone there. All the rest of the brethren not reported in this letter are reported on their work when last heard of, though nothing official has come direct.

And now, brethren, what more shall I say, but that the Annual Conference is four months and a few days off. If you have not closed up all your benevolence, if you have not done all you might have done, let us all take fresh courage and for the next period work hard to meet joyfully and shake glad hands and sing, "Are we yet alive to see each others' face."

J. H. W. MCCOONER.

INQUIRY

Information is desired concerning the present location of W. Henry Harries, grandson of Visy Holmes, of Pass Christian, Mississippi. He left Pass Christian, Miss., eight years ago. When last heard from, October, 1907, he was in Council Bluffs, Iowa, 1636 Broadway St. He said that he was going to Canada from there. His mother is dead and this is his only living relative. The pastors throughout the different churches will please note this from their pulpits. Any intelligence that might be had of his whereabouts will be thankfully received by Visy Holmes, Box 216, Pass Christian, Miss.

Doings of the Workmen

MISSISSIPPI

Grenada.—A great storm of Sunday School children, led by Sister Emma Phillips, Ida Sandford and Annis Leonard, broke into the parsonage November 7, and brought many pounds and several bundles of clothing for the children. And still they are coming in this week. It goes without saying that it was a agreeable surprise to see so many bright smiling faces and hands laden with good things. All praise to the children and good members of this charge who are endeavoring to make the pastor and his family happy. Accept my prayers and what I can do to make your homes happy.

W. H. Gilliam, Pastor.

Keep Track of Senator Foraker.

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\$3 a Day Sure Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1000 Detroit, Mich.

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Courses: English, Normal, Trades: Blacksmithing, Electrical, Printing, Engineering, Broom Making, Brick Masonry, Carpentry, Horticulture, Agriculture, Typewriting, Music, Domestic Science, Dress Making, Fancy Work, Millinery, Laundering. All students given some work to help pay expenses.

Next session opens Sept. 28, 1908. For further information, write,

J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

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If your druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

MRS. M. C. TURNER,
1488 Canal St. New Orleans, La.

Doings of the Workmen.

ARKANSAS

Bledsoe Charge.—On Sunday, November 8, the pastor, the Rev. B. F. Young, preached to the delight of all. We are now beginning to do something. All the members are rallying to the pastor. Collection for the day \$11, and one yearly subscription to the SOUTHWESTERN. (Mrs.) Sue Taylor.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

GEORGIA

Chipleigh Charge.—Through all our trials the Lord has brought us safe thus far. The church at this place was in the path of the storm on April 24 and was swept away, but we know whatever befalls us Jesus doeth all things well. We are glad to say that we have rebuilt. Our faithful few worked heroically. The Rev. J. S. Stripling, District Superintendent, came to our rescue, as did the Revs. S. L. Dease of Greenville, Ga., J. O. Murphy, of Odesdale Charge, I. T. Griner of Lovelace, T. A. South of Colluden, R. R. O'Neal of Forsyth and W. H. Brown of LaGrange. Much credit belongs to our faithful members and their friends for the interest they took in the building. We hope to go to the conference with a good report. We can't find words to express our praise for our beloved pastor. He is the man for the Chipleigh charge.—J. T. Lovett.

LOUISIANA

Glencoe.—We take this method to thank our friends who surprised us at a late hour Thursday, November 12, by bringing us one hundred pounds of groceries. The leader was Mr. O. E. Baysmore, who is a steward and trustee of Mt Zion Church at this place. His helpers who are worthy of mention were Mr. White and Mrs. Charley White, Elizabeth Brown, Mrs. Polly Leally and Mr. Wm. Nelson. The party consisted of twenty-five persons. Brother Baysmore gave the presentation speech and Sister Elizabeth Brown and the writer responded. A song was sung and all retired. Come again.

Timothy P. Norris, Pastor.

MISSISSIPPI

Lumberton.—On October 31 the 4th quarterly conference convened at Poplarville. The Rev. S. H. Cannon, District Superintendent, preached two very instructive sermons Sunday evening and night. A goodly number of quarterly conference members were present. Collected during the quarter, \$83.87. Lumberton paid this quarter \$23.60; due \$21.40; Poplarville paid \$44.47, which is \$8.18 over its assessment. Purvis paid \$5.80, due \$14.95. Paid the District Superintendent \$11, due \$14.65. We are preparing to rebuild our church at Purvis, which was destroyed by the cyclone on April 24. Mrs. Millie Curry of Poplarville raised \$7.05 for the Purvis church. Poplarville has a loyal set of members.

Wiley McNeil.

Hernando.—Our fourth quarterly conference was held November 8-9, in McDonald Methodist Episcopal Church with District Superintendent N. R. Clay, A. M., D. D., in the chair. Though conditions looked gloomy, reports made a good showing. The powerful sermons preached by the Doctor on Sunday seemed to have raised the church into a spiritual atmosphere. Collections surpassed any during a quarterly conference in many years.

Jno. W. Jones.

MISSOURI

Warrensburg Circuit.—We, the members of this circuit, extend thanks to the Bishop and to the Rev. W. A. Webber for our beloved pastor, who was sent to us. The Rev. J. H. Jackson is an energetic minister and is loved by both white and colored. He is an able and up-to-date minister and an excellent worker. The circuit is now in better condition than it has been for 10 years. We intend to do our part as Christian helpers. The Rev. J. H. Jackson is now preparing to build a church at Pruett Hill. We desire to make this circuit second to none and are arranging now to move our pastor's family on this circuit.—Bertie Dixon.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

GREAR.—Hiram Grear, Jr., son of Mrs. Susan Grear, a member of St. Stephen Church, Yazoo City, Miss., died November 2, 1908, after a few days' illness. He was 16 years of age, was converted when quite young and joined the church. Some while before his death he said to his widowed mother, "Hav's I not done all I could to help you since papa died?" She said, "Yes." Then he commended her to the care of a younger nephew and told her not to weep, he did not fear, and died perfectly reconciled. Youth is the time to seek the Lord.

J. C. Hibbler, pastor.

BRYAN.—Mr. N. Bryan, son-in-law of Mrs. Anna Gipson Ross died very suddenly at Yazoo City, Miss., November 7, 1908, while on his way to his work. He made profession of religion last year during the great Cates' revival, but never united himself with any church. Watch for you know not the hour.

J. C. Hibbler, Pastor.

RANSON.—Anna Ranson, a faithful member of Longville Methodist Episcopal Church, East Mexia, Tex., and also a member of the Epworth League and at one time a student in Samuel Houston College (then Anna Robison) fell asleep in Jesus October 13, 1908, after a brief illness. She was in the bloom of life, age 26. To know her was to love her. She died as she lived, a servant of God. The church, the Sunday School and the Epworth League sustain a great loss, but Heaven has gained a jewel. She leaves a husband, mother, father, brothers and sisters, and a host of friends to mourn her demise. The funeral was conducted by the pastor, assisted by the Rev. Jordan of the African Methodist Episcopal Church.

G. W. White, Pastor.

HARRIS.—Our Heavenly Father has seen fit to take from us Mary Harris, one of our beloved co-workers in the church. She was a member of the church for 21 years. She leaves a husband, five children, sister and a host of friends to mourn their loss. Her presence will be greatly missed in the church and Ladies' Woodman Circle, of which she was a member. The funeral was conducted by the pastor, the Rev. A. A. Wright, assisted by the Rev. D. Vernor. The Woman's Home Missionary Society at this place gave \$3. Peace be to her ashes.—K. C. Wright.

ALLEN.—Roxanna Suttle Allen, born August 28, 1886, departed this life September 30, 1908, at Stoneville, N. C., aged 22 years, 1 month and 2 days. She was united in holy wedlock February 27, 1908, to Mr. Ferdinand Allen, a local preacher in the Oak Grove Methodist Episcopal Church at Stoneville, and was very much devoted to her husband. Shortly after her marriage she embraced hope in Christ and joined the above named church, but didn't live to be admitted into full connection. She died in full triumph over sin. Mrs. Allen was the daughter of Mr. and Mrs. Aaron Suttle, successful farmers of Reidsville, N. C. Besides her parents and husband, brothers and sisters mourn her passing. The funeral was conducted by the pastor, the Rev. J. C. Robbins.

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A glance at the full list of its ingredients, printed on every bottle-wrapper, will show that it is made from the most valuable medicinal roots found growing in our American forests. All these ingredients have received the highest endorsement from the leading medical authorities, and have been recommended by them as the best remedy for the diseases for which "Golden Medical Discovery" is given.

A little book of these endorsements has been compiled by Dr. R. V. Pierce, of Buffalo, N. Y., and will be mailed free to any one asking same by postal card, or letter addressed to the Doctor as above. From these endorsements, copied from standard medical books of all the different schools of practice, it will be found that the ingredients composing the "Golden Medical Discovery" are advised not only for the cure of the above mentioned diseases, but also for the cure of all catarrhal, bronchial and throat affections, accompanied with catarrhal discharges, hoarseness, sore throat, lingering, or hang-on-coughs, and all those wasting affections which, if not promptly and properly treated are liable to terminate in consumption. Take Dr. Pierce's Discovery in time and persevere in its use until you give it a fair trial and it is not likely to disappoint. Too much must not be expected of it. It will not perform miracles. It will not cure consumption in its advanced stages. No medicine will. It will cure the affections that lead up to consumption, if taken in time.

CAMPBELL.—Bialark Campbell, an excellent young man of twenty-three summers and a probationer of St. Paul Methodist Episcopal Church, Moss Point, Miss., died Sunday evening, November 1, 1908. He was to have been read into full membership on the day of his death, but in spirit we believe he has joined the heavenly choir. He leaves mother, father and eight brothers and sisters, besides all his many friends, who mourn his absence. The funeral took place at St. Paul Church Monday, November 2, attended by the pastor, who was assisted by the Rev. A. Lee.

W. P. C. Morrison.

DAVIS.—Alfonse Joseph Davis, 19 years old, died at Luther, La., October 25, 1908. He was ill several months. Six days before his death he claimed to have been happily converted. He leaves a mother, stepfather and other relatives. The funeral was conducted by the pastor, the Rev. H. A. Sorrell.

JENIFER.—James Jenifer, one of the oldest class leaders of Adams Methodist Episcopal Church, Fayette, Miss., died in the full triumph of faith, October 29, 1908. His wife, mother, children, brothers, other relatives and a host of friends mourn his going.—P. H. Rembert, pastor.

SCOTT.—Of this number of deaths among the many faithful members of St. Paul Methodist Episcopal Church, Little Maumee, Ark., none have come so unexpected as the death of Charles Scott. He had been ill only a few days and his many friends hoped to see him up again, but such was not the will of our heavenly Father, for on November 9, 1908, the death angel visited that once happy home and he was summoned hence. Too many good things cannot be said about our beloved brother; he was a local preacher of the Little Rock Conference, and a faithful member of the Methodist Episcopal Church at Little Maumee, Ark. He leaves a host of friends.

Miss Margis Bailey.

Marriages

BETHEA-MCLEOD.—On Wednesday evening, November 11, 1908, at half past seven o'clock, in St. Stephens Methodist Episcopal Church, Dillon, S. C., Dr. Dennis A. Bethea, of Terra Haute, Ind., to Miss Alice B. McLeod, daughter of the Rev. Jerry McLeod, pastor of that church. The affair was a brilliant one and the church was filled to overflowing by the relatives and friends of the popular contracting parties. The church was beautifully decorated with evergreen, potted plants and cut flowers, and from an arch covered with flowers hung the wedding bell. The waiting audience was entertained by piano solos rendered by Miss Nina Wright of Spartanburg, S. C. Promptly at the appointed hour Miss Isabel McAllister, of Cheraw, S. C., gowning in a costume of cream mohair, took charge of the piano and began to play Lohengrin's Bridal Chorus, and Miss Mary A. Donnell, of Greensboro, N. C., who was attired in a costume of blue voile, sang the chorus, as the bridal party entered the church.

This lady ushers wore costumes of blue. Miss Belle Williams and Miss Frances Bethea entered by a rear door while Messrs. Jesse Newton and Willis Bethea marched in through the front door, and met the lady ushers at the end of the aisle which were cut off by two gates. Those following were: Miss Ida Cannon, of Darlington, S. C., attired in a costume of cream serge, and Mr. Willie Neal, of Marion, S. C.; Miss Sarah Watkins, of Dillon, S. C., dressed in cream silk, and Mr. George Fiegler, of Marion, S. C.; Miss Bertha Frierson, of Marion, S. C., wearing a dress of cream cashmere, and Mr. W. Witherpoon, of Marion, S. C.; Miss Rebecca Law, of Darlington, S. C., in a costume of cream panama, and Mr. Vance Magill, of Marion, S. C.; little Marie Bethea, clad in blue silk, followed, striding flowers up the right aisle; four ribbon girls, costumed in white silk and in pink silk, came two in each aisle and catching up the pink and white streamers of the wedding bell, stood far enough apart to form a pretty canopy under which the contracting parties stood. In their wake came Miss Clotelle Chappelle, of Columbia, S. C., in a Directoire gown of cream cashmere, trimmed with embroidered chiffon and pasmentrie. The groom was accompanied by Prof. S. D. Hampton, of Pinewood, S. C. Then the bride came in on the arm of her brother, Mr. Fred McLeod, who gave her away at the altar. She was attired in a costume of white silk, semi-princess, with train, panel front, with trimmings of oriental lace and ribbons. Her veil was of silk illusion, caught up with orange blossoms. She carried a large bunch of white flowers and about her neck was a rare chain of gold that had been in the family for fifty years. The Rev. Jerry McLeod, in an impressive manner, performed the ceremony.

To the strains of Mendelssohn's wedding march the party retired from the church.

The bride donned a traveling suit of dark brown broadcloth and the couple was hastily driven to the train, accompanied by about five hundred relatives and friends. They left by the way of Richmond, Va., for their future home in Terra Haute, Ind.

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Crescent City Notes

Mr. J. R. Green, of Glenflora, Texas, is visiting his brother, Mr. George Green, of this city.

The Rev. F. Smith, of Columbia, Miss., and his daughter, Miss Elizabeth, and Miss Lillie Bell Averett, came to the city recently. The young ladies are now attending the New Orleans University.

Mr. J. H. C. Thompson, a loyal and earnest member of Mt. Zion Methodist

Episcopal Church, Glencoe, La., who has been under treatment of physicians in the city for several weeks, is now much improved. While here he is the guest of Mrs. A. D. Owens, 335 Bourbon St.

WESLEY CHURCH—Early prayer meeting was conducted by Bros. Gaskins and Buchanan. At 11 o'clock Bro. Casty preached a very instructive sermon and two persons were added to the church. At 3 o'clock the funeral of Mrs. Robertson of Class No. 1 was conducted by the pastor. At 6:30 the League held its usual service and at 7:30 the pastor preached to a large and appreciative audience.

EPWORTH LEAGUE CONVENTION

Our committees are untiring in their effort to make welcome the visitors to the Epworth League State Convention, to be held in this city December 17-20, 1908, at Wesley Methodist Episcopal Church, at which time carefully prepared papers on League work will be read. The special choir now being trained for the convention by our talented organist, Mrs. Lottie Daniel, and Prof. Manassa Walker chorister, is making great preparation for a grand song service. Our District Presidents are urged to attend the convention and report the League work on their districts; also to request each pastor to send a delegate to the convention.

C. W. DALE.

Miscellaneous

In the acts passed by the Savannah District Conference at St. Marys, Ga., and the Waynesboro District Conference at Statesboro, concerning Annual Conference minutes, and the same is hoped to be adopted at the ensuing Annual Conference to convene at Greenville, Ga., December 3, 1908, it was resolved that we have a permanent and perpetual minute fund for the Savannah Annual Conference, upon the following classification rule, viz., Class-

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es A, B and C. All members holding Class A appointment assessment \$400, pay to the minute fund \$5.00; Class B, assessment \$300, minute fund cash \$4; Class C, assessment all below \$300 to pay \$3 cash to the minute fund and after then the minutes are to be sold and

proceeds are to be paid back into the minute fund perpetually. Signed: E. D. Giddens, District Superintendent Savannah District; Jas. Jackson, District Superintendent Waynesville District; G. H. Lennon, J. H. Grant, C. W. Frothro, W. A. Holmes.

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ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, DECEMBER 3, 1908

Vol. 42 No. 49

"MORE IMPORTANT THAN ALL OTHER PROBLEMS"

"Let him who thinketh he standeth take heed lest he fall."

Is this great nation so consumed by its phenomenal commercial growth, and so absorbed in the problem of its outlying dependencies, and so engaged in problems of finance and of tariff that it deliberately refuses adequate consideration of the cancer that is eating at the very seat of life of our national strength?

The mob spirit is defiant; nor is it sectional; nor is it confined to the hoodlum element as we were once wont to think.

The cold-blooded murder of ex-United States Senator Carmack deserves more than passing notice.

The blood of the victims of the Springfield riot is not yet dry. The dying groans of the innocent victims still echo in our ears. The leaders of the mob have been tried and set free. And this, too, in the State of Illinois and in the capital of that State, and in the shadow of the monument to the great apostle of liberty. In such cases in the South it is alleged that the murders are closely related to those who have charge of the judiciary, but what shall we say of Illinois?

Now comes the news of a triple lynching at Tiptonville, Tennessee. The crime of the Negroes is of no concern. Let that pass. But they had had a trial before a magistrate judge. They were convicted and sentenced to hang and the sentence certainly would have been executed, but the angry mob grew restless and would not wait. With the death sentence upon them the mob takes the three men and administers speedy death.

Well might the *Commercial Appeal* urge upon Tennesseans to "stop killing and to stop lynching lest we ourselves perish." Let us dismiss for the time being the fact that the victims of the mob, as was the case in Atlanta, Springfield and elsewhere, were innocent. Let us dismiss the fact that the innocent and the guilty suffer together and oftentimes the innocent instead of the guilty. Let us be concerned alone with a tremendous fact that faces us.

Shall the law-abiding citizens rule or shall the law-breaking element control? That is the question. Is the nation to be or not to be the land of personal liberty guaranteed and protected for the helpless and the strong alike?

The *Galveston* (Texas) *Daily News*, in looking into the gravity of the situation, discusses it under the heading which stands at the opening of this article: "More Important Than All the Problems." The *News* asks:

"Shall we have the reign of the mob or the reign of law in Tennessee? Shall we have mob rule or law rule all over the South and all over the United States? Have we come to the time when we can predict that some future historian will cite this country as having, after a fair trial, proven by its collapse that a free government by a free people can not exist?"

"To answer these questions," the *News* adds, "in the right way, is a duty which is incumbent upon every wise and patriotic American."

The situation existing is grave. Wisdom and patriotism are needed. The American conscience needs awakening. And yet there are thousands of pulpits mum on this question.

In multiplied instances the press—religious and secular—is concerned with other things. The *Galveston News*, to which we have just referred sounds a bugle note. It says:

"As the fresh red pages of Tennessee history show, the lynchers do not stop with Negro criminals. They murder innocent negroes and they murder white men and women who are not even accused of crime. The man who dares to sell his own crop as he deems best is summarily executed by a mob. As the Mem-

phis contemporary says, we have got finally to answer for this whole miserable business. We ourselves will finally have to pay the penalty for crime—shooting and killing, whether it be assassination or mutual combat—whichever you please to call it—in the streets of Nashville, nightriding, murder in Obion, negro lynching in Lake, pistol carrying everywhere, and the disposition of every man when his blood is up to be himself jury, trial judge and executioner. We cannot denounce crime to-day and condone crime to-morrow. We must not permit, for any cause, a suspension of the forms of the law. We can not excuse one crime though it is caused by another crime. We can not accept the philosophy of Christ to-day and promptings of the devil to-morrow. If we cast aside the rule that comes from heaven, when it suits us, and substitute the law of hell, it will be only a short time until we shall have a hell on earth. That is the plain, blunt and truthful way to talk about it."

These are earnest words fitly spoken. Will we heed them?

A STUDY IN BALLOTS

The Rev. Alfred Harding, D. D., has been elected Bishop of the Protestant Episcopal Church for the diocese of Washington, D. C., to succeed the late Bishop Satterlee. Bishop Harding was born in Ireland in 1852, but received his training in this country. He took his literary training at Trinity College and theology at Berkley Divinity School. For twenty years Doctor Harding has been rector of St. Paul's Protestant Episcopal Church, at Washington and secretary of the standing committee. He is spoken of as in every way a worthy successor to Bishop Satterlee.

A study of the ballots by which Bishop Harding was elected is very interesting. In the Convention which met on November 10 Doctor Randolph H. McKim, Bishop Griswold, the Rev. James R. Winchester, D. D., and the Rev. Richard P. Williams were placed in nomination and brief addresses were spoken in behalf of each. Doctor Harding's name, together with others was not nominated at that time. On the first ballot there were a total of eighty-one clerical votes and eighty lay; a majority of both the clerical and lay voting separately being required for an election. On the first ballot Doctor McKim received thirty-four clerical and thirty-six lay; Bishop Griswold received thirty-two clerical and thirty-five lay; Doctor Harding received only one clerical and three lay. On the second ballot Doctor McKim received forty-nine clerical, or more than seven of the necessary number of clerical votes to elect, but he received only thirty-three lay while forty lay were necessary for choice. On the second ballot Doctor Harding had two clerical and two lay, gaining one clerical and losing one lay. But on the third ballot Doctor Harding received forty-four clerical and thirty-one lay. On the fourth ballot Doctor Harding received forty-four clerical and forty lay and was duly elected.

This leads us to observe that a man who has one vote on the first ballot stands a chance for election and if one vote is conscientiously cast for an individual it is entitled to be announced just as much as if the individual received a much larger number. We have a rule in our General Conference that after the first ballot the candidates below a certain margin are dropped. If this had been the case with Doctor Harding on the second ballot he would not have been elected. It is always safe to count every ballot cast and to announce the count even though the number is but one.

AN INTERESTING CASE

There is in progress at Thomasville, Georgia, a trial which promises some very interesting develop-

ments. The charge of criminal assault is involved. The supposition was at first that a Negro was the perpetrator of the crime, but this, it seems, will be disproven. It has been alleged from time to time that a small per cent. of the cases of criminal assault charged to Negroes rightfully belonged to white men who disguise as Negroes. When this charge is made it is flatly denied in some sources. We give this week a clipping which is pertinent to the point raised and is interesting reading. This is a regular Associated Press Dispatch and explains itself:

"Thomasville, Ga., Nov. 30.—William H. Mitchell, former city treasurer and now alderman of Thomasville, wealthy and prominent in the civic affairs of South Georgia, was placed on trial this morning in Thomas County Superior Court on an indictment of the grand jury charging attempted criminal assault. His accuser is Miss Lucile Linton, one of the most popular young women of the city.

"Miss Linton was kidnaped from her home in the heart of the residence section of Thomasville late in the afternoon of Sept. 24 this year. Her abductor was supposed to have been a negro woman, but Miss Linton swore on the witness stand this afternoon that it was Mitchell in disguise.

"The State, in outlining its case, declared it would prove that Mitchell, disguised as a Negro woman, kidnaped the young woman and was trying to carry her to his country place in a dense piece of woods, where he had a cottage that has not been occupied for years. In this cottage was found a trap gun that guarded the entrance and in the walls of the rear room auger holes had been bored, for the purpose of defending the place from the rear.

"Miss Linton was rescued after she had fought desperately with her abductor on a lonely road two miles from the city, by a farmer who heard her cries.

To-day she testified that she recognized the voice of the alleged Negro woman as the voice of Mitchell and also identified a woman's skirt, which she swore the abductor wore on the afternoon she was kidnaped, as a skirt she had often seen the wife of Mitchell wear.

"Mitchell entered a plea of not guilty to the indictment and a demurrer was filed but overruled. The trial which will probably consume several days, is the most sensational in this section of the State."

THE REBUILDING OF PECK HOME

Elsewhere in this issue will be found a plea from the pen of Mrs. Mary E. Mason to the Louisiana Methodism, and especially to the women of the Louisiana Conference, to lend a helping hand in the rebuilding of Peck Home. This Home existed some years ago, but was destroyed by fire and its destruction has been a distinct loss to this city and to this section of the country. No phase of work among our people is so potent for good than that being done by the Woman's Home Missionary Society. Its work is fundamental and cannot be overestimated. If there is a needy field for the operation of this providential work it is the city of New Orleans, and the state of Louisiana. The call of the Woman's Home Missionary Society from Louisiana is a Christly call and an urgent one. The rebuilding of Peck Home is more directly in charge of Mrs. E. L. Knostman, of Manhattan, Kansas, secretary of the Bureau for the Southwest. It is seldom our pleasure to meet one who is so thoroughly enthused over a given task, and one who feels more devoutly the call to duty than does Mrs. Knostman. She is verily giving the best strength of her life to the development of this enterprise and her sisterly interest in the women of the South should meet with sisterly co-operation. Less would be said. Those who desire to correspond with Mrs. Knostman should address her at Manhattan, Kansas.

THE GENERAL COMMITTEE OF HOME MISSIONS AND CHURCH EXTENSION

Held in Topeka, Kansas, November 12-16, 1908

EXTRACTS FROM ANNUAL REPORT

The work of the Board of Home Missions and Church Extension should be developed to that point of usefulness where no City or Conference Missionary organizations shall be necessary outside of those under the direction of Bishops and the District Superintendents. Our General Superintendents and our District Superintendents should superintend all parts of our work in city and country. A few of the largest cities, because of their tremendous population and the many languages spoken, and the number of Conferences in part within their limits, are no doubt exceptions, but in most of the cities the time must soon come when all City organizations shall be superintended in the regular way by District Superintendents.

We shall, of course, make a careful study of the reports of the different City Evangelization organizations as made to this Committee, in harmony with the requirements of the Discipline, and carefully consider the entire problem, and no doubt, if we trust in God and follow His guidance, we shall not be allowed to make any serious mistake. The City organizations have accomplished incalculable good in the few brief years of their history in arousing public attention to the need of City Evangelization, but the time is fast drawing near when we shall not need two organizations in a city to do missionary work, but money collected shall be in the name of the Board of Home Missions and Church Extension for work in the cities and administered by Annual Conferences as in other Mission fields.

CITIES

We are facing directly the great problem of City Evangelization. For the first time the National City Evangelization Union has representatives in the General Committee. We shall profit by the information which they bring to us concerning the work that is being done in the cities under the direction of the Union, and the other very important point, the work that needs to be done.

It must be admitted with shame and regret that we have blundered egregiously in selling downtown city property. Possibly in a small number of cases such sales were justified by the facts, but ordinarily it is a mistake to sell church property. The foreigners have been pouring into this land by millions. They have settled in large numbers in the great cities. It would have been the part of wisdom to have kept our church property, the need of which is now very apparent. To abandon communities in the cities because foreigners have crowded in in large numbers and then send Missionaries to the foreign lands from which these people have come, does not seem like the part of wisdom and sound judgment. "These ought ye to have done and not to leave the other undone."

The Italians are in America in very large numbers. They are here in the order of God's Providence, and, while our Church carries on missionary work in Italy, under the direction of the Board of Foreign Missions, the Board of Home Missions and Church Extension has certainly an important duty to perform towards the Italians who are in America. The same is true of all nationalities.

The City Problem would be an important one if there were no foreigners in the city. The problem of the city is the problem of humanity. The gospel that saves men in the country will save them in the city. It requires more money in the city than in the country because of the greater cost of real estate and the higher expense of living. We have reports from more than a hundred cities, and the entire sum at the disposal of the General Committee would not meet adequately the demands for City Evangelization. About one-tenth of the entire appropriation made last year was for "Cities." Money alone will not evangelize the City. The greatest need is men. Our ablest men should be sent to occupy the most difficult fields. Inexperienced men or men of inferior ability cannot produce the desired results.

THE COUNTRY

The problem of the Country is before us. The country is constantly sending its members to the City. Some of our city churches would be poor,

indeed, but for the country blood and country life that has been poured into them.

The new and expanding fields of the far West and Southwest are calling for Men, and Missionary and Church Extension money. New England is in large part a Mission field. If a Methodist preacher should go to-day to preach on Boston Common as Jesse Lee once did, he would find it necessary to secure permission from a Board of Roman Catholic Aldermen. Conditions have changed in New England, and, while our Methodism is struggling to maintain itself and to advance, it must have help, encouragement and inspiration from the Board of Home Missions and Church Extension.

COLORED CONFERENCES

The colored people with their twenty Conferences and Missions still look to Mother Church as their tried, true and constant friend. If we have a Mission to "Africa's burning sands," we certainly have a mission to the eight or ten millions of Afro-Americans. The colored people are making progress. Dr. I. L. Thomas has prepared, at the request of the Corresponding Secretary, a report which we submit herewith.

THE SOUTH

The South has entered upon a new era, and the white people of the South who cling to the Methodist Episcopal Church must have our encouragement and support. We must insist on the same spirit of comity in Alabama and Tennessee and other Southern States, that we witness quadrennially in our General Conference.

CALIFORNIA

At a recent meeting of the Board the following was adopted:

"That we recommend that a most liberal policy be adopted by the Board towards meeting the needs of San Francisco Methodism in donations and loans

to churches, but that we recommend that no specific action be taken by the Board until after the meeting of the next General Committee."

We recommend the appointment of a special Committee who shall consider and report upon our entire San Francisco question. There has been paid through the Rehabilitation Committee for California since the catastrophe \$135,592.60. Of this amount \$42,453.13 was paid during the last fiscal year ending October 31st. In addition to this \$13,050 has been paid through the regular Church Extension channels.

APPORTIONMENTS

We have carefully considered the matter of apportionments, and after careful deliberation we have placed the same on a new basis and have decided to retain that important department in the office at Philadelphia, where it is now under the personal supervision of the Corresponding Secretaries. The plan as outlined in printed form is now in the hands of all District Superintendents and pastors.

In making this change, we have kept in mind the Disciplinary provisions for these apportionments.

A FEW FACTS

During the year ending October 31, 1908, the Board has granted aid to 401 churches (52 of which are duplicates) by donations amounting to \$133,777.77.

The Board has granted aid to 42 churches (28 of which are duplicates) by loans amounting to \$60,050.

There are 161 applications for Donations on file granted, amounting to \$56,897.

There are 28 applications for Loans on file granted, amounting to \$23,275.

The Board has granted 124 applications from the Contingent Fund, amounting to \$9,005.

The Board has granted applications in 15 emergency cases, amounting to \$12,450.

At the close of the year we have on file applications for Donations amounting to \$67,180, and for Loans, \$207,700.

DAILY PROCEEDINGS

Thursday, November 12--Afternoon Session

The General Committee of Home Missions and Church Extension convened in the First Methodist Episcopal Church of Topeka, Kansas, with Bishop Thomas B. Neely, D. D., presiding. Dr. J. C. Nicholson, of Washington, conducted the opening devotions. The committee joined in singing the National Anthem, after which Dr. Nicholson led in prayer.

Bishops Warren, Walden, Mallalieu, Hamilton, Cranston, Moore, Spellmeyer, Burt, Wilson, Neely, Anderson, Nuelsen, Smith, Hughes, McIntyre and Bristol were present. Secretary Forbes, Platt and Boswell and Recording Secretary A. G. Kynett and Treasurer Shaw represented the office. All the district representatives were present except Rev. David B. Holt of the first General Conference District. Mr. William Albrecht was substituted for John Kost of the thirteenth district, representing the German Conferences.

Bishop Neely brought greetings from the General Committee of the Board of Foreign Missions. He said there was a separation of work, but not a separation of sympathy. He said that Home Missions was a handmaiden to Foreign Missions, in that when saved here, foreigners returned to their native lands and helped the church. Mutual helpfulness existed between the two Boards. A strong home church is the basis of operations in the foreign fields—the source of supply.

Bishop Wilson was the first to secure the floor and moved the adoption of the suggested by-laws which came up from the Board of Managers at Philadelphia. The motion prevailed. The committee on the nomination of committees was approved as follows: Bishops Warren and Walden, Secretary Forbes, Rev. John D. Fox, Rev. L. H. Stewart, Perley Lowe and Dr. Frank Mason North.

In the report read by Secretary Kynett brief reference was made to the death of Bishops Andrews

and Fowler and Rev. S. G. Hoover. Dr. Hoover was a member of the Board of Managers. The report was referred to the respective committees.

Greetings from the Laymen's Missionary Movement were brought by F. E. Tasker, of New York, and A. J. Wallace, of California.

On motion of Bishop Mallalieu greetings were sent to Bishop Foss.

On motion of Bishop Wilson, the Secretary was authorized to convey to Mrs. Thompson, on the death of Dr. D. D. Thompson, the deep sympathy of the committee.

The following committees were appointed:

General Reference.—Bishops Spellmeyer and McDowell, A. G. Kynett, J. G. Moore, David Gordon, Thomas Bradley and John D. Fox.

Treasurer's Report.—Bishops Smith and Nuelsen, Secretary Boswell, W. E. Carpenter and O. F. Hypes, J. E. Leaycraft and E. M. Stevens.

Amounts Asked and Authorized.—Bishops Wilson and McIntyre, Secretary Forbes, Rev. J. S. Ford and L. V. Wells, William E. Heisler and Dr. J. Morgan Reed.

Appropriations for White English-Speaking Conference.—Bishops Moore and Bristol, Secretary Platt, Rev. W. H. Phiefer, C. R. Benedict, S. W. Gehrett and W. O. Hoffecker.

Appropriations for Colored Work.—Bishops Neely and Anderson, Secretary Iliff, Rev. B. F. Witherspoon and R. S. Lovinggood; Rev. J. G. Wilson and W. S. Rollings.

Appropriations for Cities.—Bishops Walden and Hamilton; Secretary Boswell; Rev. J. G. Bickerton and F. L. Brown; Rev. B. C. Connor and F. J. Clemmons, Horace Benton, James Rowe, Dr. Frank Mason North.

Appropriations for Foreign-speaking People.—Bishops Cranston, Burt and Nuelsen, Secretary Forbes, Perley Lowe, J. G. Wilson and Cyrus D. Foster, Jr.

Co-operation with Woman's Home Missionary Society.—Bishops McIntyre and Quayle, Secretary A. G. Kynett, Rev. L. J. Naftzger, T. D. Collins, William Rawlings and E. M. Stevens.

Appeal to the Church.—Bishops Smith and Moore, Secretary Platt, W. F. Roling and G. G. Logan.

Indian Work.—Bishops Mallalieu and Quayle, Secretary Forbes, Rev. D. B. Holt and J. L. Taylor; Rev. J. Morgan Reed and W. O. Hoffecker and R. E. Buckley.

San Francisco.—Bishops Warren, Hughes and Hamilton, Secretary Boswell, Rev. J. W. Marshall and Rev. W. B. Hollingshead, Rev. J. D. Fox and F. E. Tasker, A. J. Wallace.

The fixing of the total amount of appropriations was introduced by Dr. Forbes. The Board expended last year \$656,575 for Home Missions, although only \$640,000 were authorized.

The Committee adjourned with the amount to be fixed for appropriation under discussion.

On Thursday evening a largely attended reception was held in the First Street Methodist Episcopal Church, Mr. E. H. Anderson, brother of Bishop Anderson, presiding. The Rev. F. M. Lynch, D. D., pastor of the First Methodist Church, and the Hon. E. W. Hoch, Governor of Kansas, gave the welcome address. The responses were made by Bishop H. W. Warren, Mr. William H. Heisler, and Secretary C. M. Boswell.

Friday, November 13---Morning Session

Bishop W. F. Anderson presided, the devotions being conducted by Dr. Frank Mason North. S. W. Gehrett was elected Assistant Secretary. The discussion as to the amount to be appropriated was resumed and \$850.00 was fixed as the total amount to be appropriated. The following items were agreed upon:

On a debt	\$41,500
Young People's Movement	9,000
General Committee Expenses	2,500
Office Expenses	7,000
Salaries of Secretaries and Travelling Expenses	41,000
General Expenses	2,000
Christian Republic and General Expenses...	50,000

The Committee adjourned with these appropriations still under discussion.

Afternoon Session

Bishop J. L. Nuelsen presided and Dr. E. A. Schell conducted devotions. On motion \$2,000 was appropriated for General Expenses, \$1,500 for property account and \$4,500 for interest. Heretofore the total receipts of the Board of Home Missions and Church Extension have been divided on a basis of seventy-five per cent. for Home Missions and twenty-five per cent. for Church Extension. Bishop Neely moved that the basis for this year be twenty per cent. for Church Extension and eighty per cent. for Home Missions. Bishop Hughes offered as a substitute that the basis be as heretofore. The substitution was lost and Bishop Neely's motion prevailed.

This left \$552,400 to be appropriated for Home Missions, a cut of \$104,175 from last year.

The greatest interest was manifested in the discussion of the relief to be given to the stricken churches in San Francisco. The Committee never heard four more eloquent and moving addresses than those by Bishops Warren, Hughes and Hamilton and Mr. A. J. Wallace. Notwithstanding the many appeals that have gone forth, only \$135,000.00 has been given to San Francisco up to date.

Mr. Wallace said that there were two catastrophes—the earthquake and the fire—and that the fire was the greatest in history; that it did more damage than the combined fires of Boston, Chicago and Baltimore.

Bishop Hughes eloquently described the needs of San Francisco, and stated that in the Howard Street Church there were only three families left with a roof over their heads, and only five families in the First Church. He said that in living in San Francisco and studying the needs there had been an earthquake in his heart and that the fire had gone down into his soul.

Bishop Hamilton spoke with tears in his eyes and in his voice.

It was easy, therefore, for the Committee to vote to authorize \$100,000 for San Francisco, including the \$51,000 subscribed by the laymen at Baltimore during the General Conference, this amount to come from the aggregate fund for Church Extension. The

Committee felt much relieved when this amount was appropriated.

In the evening the Anniversary services were held in the First Church, the Rev. H. J. Coker, D. D., presiding. Addresses were delivered by Secretary Forbes and Bishop Wilson.

Saturday, November 14---Morning Session

Bishop C. W. Smith presided and the Rev. W. B. Hollingshead, of Portland, Oregon, conducted the devotions. The Committee on the recommendations of the Board for raising of a fund for securing church sites reported that the movement was not found practicable at this time.

On behalf of the stricken churches in San Francisco that were carrying large debts at a large rate of interest, on motion of Mr. Perley Lowe these loans were referred to the Board at Philadelphia, and it was recommended that if it be possible they be arranged for at a lower rate of interest.

On motion of Secretary Kynett, Bishop Bashford's book on Oregon Missions was ordered published.

On fixing the amount to be asked, it was voted to ask the Church for \$1,500,000, and \$500,000.00 additional for "pressing needs." At this point President Lovinggood of Samuel Huston College delivered a striking address, making a plea for our work in the South. This address will appear in full in a later issue.

Bishop Hamilton offered the following resolution bearing upon Attorney Francis J. Heney, who was shot while prosecuting graft in San Francisco:

"WHEREAS, The Associated Press announces the attempt to assassinate Francis J. Heney, Esq., the chief counsel in the prosecution of the notorious graft cases in San Francisco, therefore,

"Resolved, That we unite with all good citizens in San Francisco and of our country in deploring the condition of affairs in that stricken city leading to this cowardly attack upon the life of a brave and fearless officer in the discharge of his duty.

"Resolved, Further, that the sympathy of this Committee is hereby sent to Mr. Francis J. Heney, and that the moral support of the Methodist Episcopal Church, so far as represented by the General Committee of Home Missions and Church Extension, is pledged to the good citizens of San Francisco in the struggle to restore civic righteousness.

"JOHN W. HAMILTON,

"E. H. HUGHES,
"ROBERT MCINTYRE,
"A. J. WALLACE,
"ROBERT FORBES."

The resolution was unanimously adopted.

Dr. W. B. Hollingshead opened a discussion on the administration of Home Mission funds and raised many interesting questions concerning the same. The matter was referred to a Committee on General Reference, to be reported upon in one month. A vote of sympathy was extended to Mr. T. D. Collins, of Pennsylvania, because of the death, recently, of his wife.

Afternoon Session

Bishop Quayle presided.

The report of the Committee on Laymen's Missionary Movement was adopted. The report calls for a committee of five to confer with the Laymen's Association formed at St. Louis looking to the broadening of the work. This committee will report at the next meeting of the Committee. Committee: Samuel Shaw, F. E. Lakes, C. D. Foss, and Wm. Rawlings.

The question relating to the Deats Memorial Church at Omaha was referred to the Board of Home Missions and Church Extension for consideration.

The case at Athens, Tenn., was referred likewise to the Board at Philadelphia.

The case of the church at the State College of Pennsylvania was referred to the Board at Philadelphia.

Same for White Church at Birmingham, Ala. Pullman, Wash., Palo Alto, one in Mexico, Bismark, N. D., Grace Church, Fifteenth Avenue, Denver, White Church in New Orleans, First Church, Utah, Princeton, N. J., and others were referred to the Board.

The Committee on General Distribution appropriated for the different divisions as follows: White work in the English-speaking Conferences, \$251,709; Colored Work, \$40,677; Foreign Population, \$196,344; American Indians, \$7,944; Special City Appropriations, \$55,728; total, \$552,400. This is

a cut of 16 per cent. on all the work throughout the country.

Monday, November 16---Morning Session

Bishop McIntyre presided. Appropriations for Colored Conferences were made, Bishop Neely reporting for the Committee. A cut of 16 per cent. straight was made on all the Conferences. \$66 from the West Texas Conference was added to the Lincoln Conference. Bishop Anderson moved that \$100 be taken from the Mississippi and \$100 from the Upper Mississippi and be added to the Lincoln Conference. This resolution was adopted. Then the appropriations were made as shown elsewhere.

The Hollingshead resolution was adopted as follows: That unless the Conference and the Bishop presiding shall regard a case as *exceptional*, these shall be the principles upon which Home Mission money must be administered:

First: That no charge having received aid for fifteen years or more shall share in the missionary appropriations to the Conferences.

Second: That no charge for pastoral support \$1,000, including house rent, shall be continued as a missionary charge.

Third: That no charge having received an aggregate appropriation of \$2,000 shall be continued.

Fourth: That no charge having two hundred or more members shall be continued.

Fifth: We urge upon all charges at present receiving missionary aid the importance of speedily reaching the basis of self-support.

Bishop Cranston offered a resolution to create a commission to "co-operate in an advisory capacity with the Board as to the continuance or discontinuance of particular missions, said commission to report to the General Committee."

Commission: Bishops Goodsell, Walden, Cranston, J. W. Marshall, E. J. Leaycroft, J. H. Holt and B. C. Conners.

A motion was adopted authorizing the Secretaries to use \$1,500 from any unappropriated fund to establish a paper for Italians in the United States.

The following resolution was adopted: "We recommend in the case of all appropriations by this General Committee to Conferences, Missions, and cities, that an itemized statement, with vouchers, be rendered the Board, showing how all funds have been applied and that after formal action, in each case, the Board have authority to withhold subsequent drafts unless a satisfactory report is made concerning funds remitted. Notice of this provision shall be given all beneficiary Conferences and Missions."

Afternoon Session

Bishop Bristol presided. Many minor resolutions were adopted. Long discussion took place on report for white work. The report was recommitted. Long discussion took place on report on amount asked and authorized. This was also recommitted.

Evening Session

Bishop Warren presided. Dr. G. G. Logan conducted devotions.

Committee on amounts asked for and authorized reported.

The appropriations to the white work were made. The report on appropriations to Foreign Population was made and adopted.

A motion by Rev. Dr. Ray Allen was adopted as follows: "Resolved that we recommend the Board of Home Missions and Church Extension to discontinue Field Agents as rapidly as their respective Annual Conferences convene." This was adopted, after Dr. G. G. Logan made a strong speech against it.

Appropriations to the cities were made as shown elsewhere.

The following resolution, signed by G. G. Logan, B. F. Witherspoon and R. S. Lovinggood, was adopted: "Whereas, the General Committee of Home Missions and Church Extension has ordered that the Board of Managers retire the Field Agents now at work as soon as their respective Conferences meet, therefore, be it, Resolved, that it is the sense of this General Committee that the retirement of Field Agents shall not apply to the Field Agent at work among the Colored Conferences."

On the motion of Bishop Neely, \$600 was appropriated for Italian work in New Orleans.

The Publication Fund was further reduced \$5,000, making the amount appropriated \$45,000.

Bishop Walden led the closing devotions, and the Committee adjourned at midnight.

THE CHRISTIAN LIFE

Anchored in Peace

Our Master having found out the deepest and dearest of all secrets—the way of peace—did give it into the hands of His friends, and all the world were a poor price to offer for peace. One can only give to another what he has owned himself, and as soon as Jesus makes His will and leaves peace to the twelve, it comes to our mind that He has endowed them with the chiefest good, and has given what, beyond all men that ever lived, He himself enjoyed. Whatever storms beat on the outer coasts of His life, His soul was anchored in the fair haven of peace.—*John Watson.*

Whence Comes Rest

It is only when we see what it was in Him that we can know what the word "rest" means. It is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God.—*H. Drummond.*

His Yoke

Christ's yoke is simply His secret for the alleviation of human life, His prescription for the best and happiest method of living. It is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. Without doing any violence to human nature, it sets it right with life, harmonizing it with all surrounding things.—*Selected.*

God's Promises

God's promises are all lamps to light up dark places; and I know of no brighter one than this: "As thy days, so shall thy strength be."

But maybe you are already in the long, dark passageway. Or possibly the valley through which your steps are leading is a very dark and shadowed one. Then gladly I bid you look up and catch some of the light which God sheds down from this blessed assurance.

"When the sun withdraws its light,
Lo! the stars of God are there;
Present host, unseen till night—
Matchless, countless, silent, fair."

If we never had nights, we could never see the stars. And so if you and I never had any trouble we could never enjoy such a promise as this of which we have written. We do not love nights, but we do love the stars. We do not love sorrow and trouble, but we do bless God for sustaining grace. We do not love weakness, but we rejoice in such promises of God as will uphold us when weakness comes.—*G. B. F. Hallock.*

Bend the Knee

When the world seems dark and dreary,
And you know not whence to flee,
With your burdens faint and weary,
Bend, bend the knee.

You will find the clouds are drifting
When to Christ you make your plea,
Would you see the veil uplifting?
Then bend the knee.

Would you find a friend in sorrow,
Such as Christ alone can be,
Hoping on some bright tomorrow?
Try bended knee.

Of all goodness Christ is essence,
And His love is full and free.
You may see His gracious presence
On bended knee.

In Thy hands, our loving Master,
If our lives entrusted be,
We need fear no real disaster,
Safe, safe in Thee.

—The Rev. A. Messler Quick, in *Christian Intelligence*.

My Prayer

BY MARY BENYON BARROW.

I sent a little prayer to God,
It held my heart's desire.
Like bird set free I bade it fly,
And whispered, "Higher! higher!"
On wings of Faith it cleaved the sky
While Hope lit up the track.
"O, haste thee, little Prayer," I cried.
"Fly quickly to the Father's side
And bring me answer back."

The years passed by, no answer came,
And Hope had hushed her song,
When cried my heart, "Lord, hear my prayer!
I've waited—O—so long."
A strange sweet stillness filled the room
As though a Presence there
Commanded it—then—a soft voice.
How greatly did my heart rejoice,
To recognize my prayer.

"Art back?" I said. "Thou'st tarried long—
Perchance hast had to wait."
"Nay, nay," it answered. "Straight I flew
Within the shining gate.
But, gazing on the Holy One
To whom thou sentest me,
In the calm glory of His face,
I felt myself unworthy—base,
Now I return to thee."

"For I have been in heaven and seen
Into the Father's heart;
Amidst its glorious harmonies
I felt a thing apart.
I cannot rest within thy breast,
I cannot dwell above.
I am not the pure prayer thou dreamed,
Earthly and full of self I seemed,
And heaven—is full of Love."

The voice ceased, but I still knelt on
In holy wonder awed.
I knew in very truth my heart
Had communed with the Lord.
And lo! the Christ beside me stood.
He drew me to His side.
I set my prayer beside His love,
He smiled upon me from above,
And, in that smile, it died!
—Methodist Episcopal Mission, Balaghat,
Central Provinces, India.

Wanted: A Worker

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.
Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost heasts.

David was busy caring for his father's sheep.
Elisha was busy ploughing with twelve yoke of oxen.

Nehemiah was busy bearing the king's winecup.
Amos was busy following the flock.
Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.
Matthew was busy collecting customs.
Saul was busy persecuting the friends of Jesus.
William Carey was busy mending and making shoes.—*Unknown.*

"The dearest thing on earth to me
Is Jesus's will;
Where'er I go, where'er I be,
To do His will.
Worldly pleasures cannot charm me,
Powers of evil cannot harm me,
Death itself cannot alarm me,
For 'tis His will."

The Highest Ideal

The Christian standard of life is very high. Jesus taught that His disciples should not be as others. He said if they should lend to those who lend to them, what does it signify? They will be no better than others. And if they should love only those who love them, what better are they than others? Do not even the heathen and publicans the same? Then the great Teacher mounts to a lofty height and says: Forgive your enemies; love your enemies; do good to them that hate you and despitefully use you. And yet higher still He rises with His words of counsel and command: "Be ye therefore perfect as your Father in heaven is perfect."

Many opinions concerning this high teaching have been uttered by men. Some say this doctrine is absurd. Some say it tends to weakness. Some tell us that even Christians never attempt to put it into practice. And some have tried to explain it away, and make the standard of our Lord low enough to suit the ideas of men. An eminent English author has published an essay on "Religion's Impossibilities," and another on "Moral Impossibilities," in which he seeks to find an explanation of these high teachings of our Lord in the extravagant method of Oriental teaching. But this will never do.

The glory of Christianity is that its standard of life and character is higher than any other. It is a perfect standard. The world has outgrown many ancient ideals, but it has not outgrown the ideals of Jesus, and never will, for they are perfect. It is also the beauty of Christianity that it requires impossible things of men, and provides grace to enable them to do impossible things. Those who say that no Christian ever attempted to keep these lofty precepts greatly err. Men and women have both tried and succeeded. Jesus Himself kept them, and taught men that He would supply to them the same divine energy wherewith He was able to do the will of His Father. We must confess our failures, but we cannot lay the blame on the New Testament standard of righteousness. We dare not explain away the exalted requirements of our Lord. We must seek that grace which is always sufficient in all things. This standard was too high for the age in which it was given. It is too high for this age. It is not too high for the measure of a perfect man. By the grace of God each one may rise to the measure of the standard of Christ.—In *The Christian Advocate*.

A Prayer for the Times

O God, for men to lead, not for mere selfish gain,
But swift in generous, knightly deed,
To help a brother in his need,
Or break a bondsman's chain!

O God, for men to write, more than high-sounding phrase;
Brave words that borrow heaven's light
To pierce the clouds of selfish night,
And lead to brighter days!

O God, for men to sing, not simply pleasing rhymes,
But earnest songs whose notes shall ring
In trumpet call, and swiftly bring
Thy power to mold the times!

O God, for men to preach, not empty creed and form,
But Christly words, whose help shall reach
Poor souls in need, and prove for each
The anchor in the storm!

O God, for faith to own men, words and powers are thine;
The shuttles which Thy hand doth throw,
In ceaseless action to and fro,
Until the finished fabric shows complete Thine own design!

—The Advance.

HOME AND YOUNG PEOPLE

To a Young Girl

Dear, you are grave and silent as you look
Up from the quiet pages of your book.
Put by your care.
Bright is the sunlight falling on your hair.
Has some old legend told its ancient woe?
Nay, it was lives ago.
Grieve not, but let your gladness lightly run
In happy ripples, glancing in the sun.
If you but knew!
I see the morning of the world in you.
I see life upward springing,
Bright round you clinging,
And in your eyes the dew.
And if into our fair companionship
Out of the pages of the tale should slip
Some hint of sadness—put the story by!
Lo, let them pass, world-weary queens and kings.
Rise, rise rejoicing, like the lark that sings,
Cleaving the misty sky.

—Mary Burt Messer, in the Century.

Uncrowned Heroes

G. Campbell Morgan says: "I have no sympathy, no patience with those who say the young should not be ambitious. They ought to dream dreams, and see visions, and climb mountains, and fight battles, and strive for success. God so made them." Good! Again he writes: "How can I be heroic, you ask? Stay quietly where you are, where God has put you." Better!

When the drum beat, one brother fell into line, went to the front, fought courageously, was wounded, came out of the army with a general's epaulettes. He was called "a hero," even by his fellow-countrymen. And such he was.

But when he went away with the other young men, his brother, but two years younger, went behind the barn and cried—cried because he, too, couldn't go. He stayed at home and plowed, took care of the widowed mother and the younger children, uttered no complaint, won no fame. At the close of the war, when he and the "general" rode into town, the people saw one hero. God saw two.

She was a very lovely lady—refined, gentle, a friend to every one in trouble. But—well, she was "an unappropriated blessing." Every new acquaintance wondered why she never married.

That is the tale of her heroism. Her brothers went off and made homes for themselves. She—of such are God's elect—gave up her ambition for a "career," declined the offer to go with the man she loved. She simply stayed at home and toiled for those who needed her. She was simply God's uncrowned heroine. And there are many like her.—*Exchange.*

A Flower for Every Month

The Japanese, as a nation, have always loved flowers and have brought the cultivation of certain plants to a high degree of perfection. They have instituted a floral calendar, designating each month of the year by a particular blossom or leaf which is suitable to that season.

To January belongs the pine, and its sovereign branches play a prominent part in the New-year's decorations, symbolizing life and continued prosperity.

The beautiful white blossoms of the plum tree belong to February, and naturally suggest purity, while the delicate, pink, peach bloom is assigned to March, and is likened to the dainty young maiden.

April claims for its own the cherry blossom, which is a general favorite in the islands, and the clustering blue flowers of the wistaria belong to May. The month following is dedicated to the strength and manly beauty of the youth, and this is represented by the wonderful iris flower.

The fragrant water-lily is allotted to July, and in August the flaming hibiscus reaches its prime.

September is associated with the exquisite azalea, and in the next month comes the national flower of Japan, the chrysanthemum. This popular flower has a place in the coat of arms of the imperial family.

The maple leaf, with its various tints of wonderful autumn coloring, is the proper decoration for November, and in the last month of the year we find the beautiful roselike camellia, which often blooms in the gardens in the midst of snow.—*Selected.*

Carrying Out Our Precepts

Little children learn more by imitation than by precept; therefore teaching by example is, for them, the most forceful kind of teaching. Telling them to do thus and so does not result in action half as quickly as doing the things ourselves before their keen little eyes. Sing, and they sing; pray, and they pray; be cheerful, and the wee faces smile back at you.

Hence, when it comes to a picnic dinner, or the eating of refreshments at an in-door party, use the occasion to carry out a bit of your own teaching. Be sure to have a few "thank you words" said to God. One of the many pretty kindergarten graces can be repeated by the children in concert if the majority of them be kindergarten trained. If not, the short phrases may be repeated after the leader.

Two of the most commonly used are:

"God is great, and God is good;
Let us thank Him for our food.
By His hand must all be fed;
Give us, Lord, our daily bread."

"All good gifts around us
Are sent from heaven above;
Then thank our Father, thank our Father,
For His love."

To the children who are in the habit of saying grace, or of hearing it said in the home, it will seem wholly natural even at the most rollicksome picnic, and to those unaccustomed to a blessing before meals it will be a forceful bit of teaching.

So let us never lose an opportunity like this if we would teach thankfulness at all in our Sunday-schools. Little children may not notice the omission, but we lose a chance to carry out our own instructions.—*Lee McCrae, Birmingham, Ala.*

"There's gloom enough to keep you glum; there's gleam enough to keep you glad," said Dr. Maltbie D. Babcock. Glum or gleam, one may really have which he will for the choosing. One doesn't willingly own that he chooses to be glum; he wants to lay it to something outside himself. None the less, it is really a matter of his own choosing, for he who takes God at his word, who "claims the promises," can find more than enough to be glad about.—*Wellspring.*

Love's Harvest Time

Swift through the autumn's magic loom
The colors of the sunset fly,
Till forests, robed in gorgeous bloom,
Give back their glories to the sky.

The hills to kingly crowns aspire,
Resplendent in their hroldered gold;
Horizons lit with crests of fire
Keep flaming ward o'er field and fold.

In closer watch bright-bannered spears
Of yellow, scarlet, purple, stand—
A guard of honor to the year's
Full harvest, due the toiler's hand.

Alas! when autumn's brilliant fete
Seems mockery of gladness fled;
When fields are bare, and those who wait
Reap famine where they toiled for bread,—

Then hiest are they who hear the chimes
That ring from seasons yet to come,
When faith shall sow and reap betimes,
And sing the while Love's harvest home.

Nor winged pest, nor hurrowing worm,
Nor drouth, nor flood, nor tramping throng,
Nor blistering heat, nor freezing storm,
May silence Love's glad harvest song.

For Love blides not the seasons' round,
Nor pledge of spring, nor June, for cheer;
Love's fruits within itself abound;
Love's harvest time is all the year.

—Written for Zion's Herald by Bishop Earl Cranston.

Ten Things

For which no one has ever yet been sorry. They are:

1. For doing good to all.
2. For being patient toward everybody.
3. For hearing before judging.
4. For thinking before speaking.
5. For holding an angry tongue.
6. For being kind to the distressed.
7. For asking pardon for all wrongs.
8. For speaking evil of none.
9. For stopping the ears to a tale-bearer.
10. For disbelieving most of the ill-reports.—*Ex.*

Hints for Young Girls

Not every young girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everyone's reach:

- Close the door, and close it softly.
- Keep your own room in tasteful order.
- Learn to bake bread as well as cake.
- Never let a button stay off twenty-four hours.
- Always know where your things are: in other words, have a place for everything and keep everything in its place.
- Never let a day pass without doing something to make somebody happy.
- Never come to breakfast without a collar.
- Never go about with shoes unbuttoned.
- Never fidget (or hum) so as to disturb others.

—*Ex.*

Nerves and Slumber

"It is a great pity," said the specialist in nerves to the young woman, "that all of you will not learn and practice the most important lessons in maintaining health and beauty. There is more truth than poetry in the old idea that 'beauty sleep' should be taken before midnight. The object of sleep is rest and refreshment. It is not enough merely to sleep. In the first place, sleep should be made a habit. Slumber at any time is practically wasted if the muscles are taut and the brain active. Work while you work, play while you play, as energetically as you will, but, also, rest while you rest. Give yourself completely up to it. If you don't know how—learn. Then form the habit, and never lose it.

"Open the windows wide, winter or summer; throw aside the pillow, and let the muscles go, every single one of them—they are like rubber-bands that have been stretched all day. Relax. Don't cling to the bed as though you were afraid it would get away from you. It is strong enough to hold you—drop your cares and worries, shut out all plans and conjectures and schemes, breathe deeply and regularly—meaning to inhale and exhale rhythmically—and, before you know it, you have slipped away."—*New York Evening Post.*

Each After Its Kind

A stalk of wheat and a stalk of corn are growing side by side within an inch of each other. The soil is the same for both; but the wheat converts the food it takes from the soil into wheat, the likeness of itself, while the corn converts the food it takes from the same soil into corn, the likeness of itself. What that which each has taken from the soil is converted into is determined by the soul, the interior life, the interior forces of each. This same grain taken as food by two persons will be converted into the body of a criminal in the one case, and into the body of a saint in the other, each after its kind; and its kind is determined by the inner life of each. And what again determines the inner life of each? The thoughts and emotions that are habitually entertained, and that inevitably, sooner or later, manifest themselves in outer material form. Thought is the great builder in human life; it is the determining factor. Continually think thoughts that are good, and your life will show forth in goodness, and your body in health and beauty. Continually think evil thoughts, and your life will show forth in evil, and your body in weakness and repulsiveness. Think thoughts of hatred, and you will hate and be hated. Each follows its kind.—*Ralph Waldo Trine, in "What All the World's A-Seeking."*

INTERNATIONAL LESSON

Fourth Quarter—Lesson XI December 13, 1908—Title: "Solomon Dedicates the Temple."—(I. Kings 8). Golden Text: "I was glad when they said unto me, let us go into the house of the Lord."—(Psalm 122:1).—Hymn No. 208.

(Verses 1-11 only are printed.)

DAILY HOME READINGS

- December 7, Monday—I. Kings 8:1-11.
 " 8, Tuesday—I. Kings 8:12-21.
 " 9, Wednesday—I. Kings 8:22-53.
 " 10, Thursday—I. Kings 8:54-66.
 " 11, Friday—I. Kings 9:1-9.
 " 12, Saturday—I. Kings 10:1-13.
 " 13, Sunday—Psalm 22.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

That Israel believed in and worshipped the true and living God admits of no denial. It is true that occasionally idolatrous worship crept in among them, but the fact remains that they invariably returned unto the service of Jehovah. And what is remarkably striking about their worship is that they always found joy and pleasure in His service. This, perhaps, was due to the fact that they never regarded God in any other light than that of a Father. They looked upon Him as being always on their side and opposed to their enemies. They believed that in times of trouble He would help them, would interpose in their behalf. They felt satisfied that they were His chosen people and that as such they were the apple of His eye. This belief naturally imparted a trustful and joyous spirit. Hence it was that they took pleasure unto "the house of the Lord." Regarding the sanctuary "as the place of His dwelling and of His appearing for counsel, inspiration, and guidance," they were always glad to enter therein and wait upon Him. This waiting upon Him brought them joy and gladness, and this joy and gladness they expressed in song. These songs have become the heritage of the church. And how comforting, how cheering, how full of inspiration they are! They show us the secret of the marvellous power of the Jew in religion, of his unshaken faith in God.

The example set by the Jew along this line should be imitated by us. Indeed, our worship should be doubly as joyful as was his. His ideas of God were vague, indefinite. Ours are clear and definite. God has revealed Himself more clearly unto us than unto him, for he who hath seen the Son hath seen the Father also. Christ has come, and with His coming a manifestation of the Father hath been given unto us that was not given unto the Jew. This being true, we should take pleasure in going unto the house of the Lord. Our worship should be full of joy and of thanksgiving, and our lives a continual song of praise unto Him who loved and redeemed us from the curse of the law.

Our lesson to-day tells us about the dedication of the marvellously beautiful and incomparably magnificent temple erected by Solomon. The structure was begun in the fourth year of the king's reign and completed seven years later. Its erection and dedication was the greatest event of Solomon's reign. Perhaps it was the greatest event in the history of Israel under the kings. It was a building of magnificent proportions and exceedingly costly. It was erected on Mount Moriah in Jerusalem. It was for the worship of God, hence, when the day of its dedication came a great procession marched to it with the sacred relics of the tabernacle worship, moving to the sound of many voices and the instruments of the four thousand singers and musicians appointed for that especial purpose. Reaching the temple, Solomon in due and proper form dedicated it to the worship of Almighty God.

LIGHT ON THE TEXT

1. *Solomon assembled the elders of Israel.* That is, when the temple was completed and ready for dedication. *And all the heads of the tribes, the chief of the fathers of the children of Israel.* This was an invariable custom when matters of national import were to be considered and transacted. *Unto King Solomon in Jerusalem.* They came from their

several cities unto the capital. *That they might be.* Be entrusted with a responsible and honorable service. *Bring up the ark of the covenant of the Lord.* David had brought the ark into Jerusalem and had placed it somewhere on Mount Zion. It was now their duty to bring it up from the place where it had rested so long and place it in the temple. *Out of the city of David, which is Zion.* Mount Zion, west of the hill on which the temple was erected.

2. *And all the men of Israel assembled themselves unto King Solomon.* Came as they had been requested. *At the feast.* The feast of tabernacles. *In the month of Ethanim.* The latter part of September and the first part of October. It is now called Tisri. It was during this feast that the dedication took place.

3. *And they brought up the ark of the Lord.* Performed the service they were delegated to do. *And the tabernacle of the congregation.* "The tent of meeting." *And all the holy vessels.* The altar of incense, the table of shewbread, the candlestick, and the brazen serpent. *That were in the tabernacle.* The place in which they had been kept.

5. The first part of this verse tells of the vast congregation present and they stood with the king before the ark. *Sacrificing sheep and oxen that could not be told nor numbered for multitude.* An exaggerated hyperbole intended to give an idea of the great sacrifice offered by the king. But as most of the flesh of each sacrifice was used to feed the peo-

ple, we do not wonder, because of the great multitude present, that such great numbers of animals were slain.

6. *And the priests brought in the ark of the covenant of the Lord.* They alone had this right. *Unto his place.* The place especially set apart for it. *Into the oracle.* The middle, or heart of the temple. The oracle was regarded as the place where God uttered His will in some way. *To the most holy places.* The places where God would manifest Himself—the place of all places. *Even under the wings of the cherubim.* A symbolic figure with wings.

7. *For the cherubim spread forth their two wings over the place of the ark.* "They formed the lid of the box that the Ark was in." "The law of God and the mercy of God, ever under the shelter of his wings and guarded by his presence." *And the staves thereof above.* The handles running along the sides of the Ark.

8. This verse tells us that *they drew out the staves* in order that they might not be seen without. *And there they are unto this day.* "The description of the temple rests thus upon contemporaneous witness."

9. *There was nothing in the ark save the two tables of stone.* The stones upon which the Ten Commandments were written.

10-11. These verses tell us how God manifested His acceptance of the temple. The cloud that filled the house was the same as the pillar of cloud and of fire that guided Israel through the wilderness, and rested on the tabernacle the day it was dedicated. It was thus the acknowledged symbol of the Divine presence, and a visible sign that He now accepted the temple as He had previously accepted the tabernacle. It should be to them and to Him His dwelling place. Thus His glory filled the house. Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

December 13:

The Joy of the Overcomers

(Rev. 2:7, 11, 17, 26-29; 3:5, 12, 21.)

BY J. H. MACDONALD

The Theme and the Scripture

The Scripture recognizes the reality and power of temptation. Its promise is "to him that overcometh." Our references are to particular churches confronted by particular conditions, the "joy" or triumph fitted to the condition or temptation peculiar to the church to which it was promised. There is a joy suited to every case: Those who have suffered and may still suffer shall not have death to fear. Eternal life shall be their portion. Those who have to deny themselves meat offered unto idols shall be fed with the food of God—the hidden manna.

Those who resist the power of false teachers shall be given the power of rulers.

Those whose garments are not defiled through softness and ease shall be clothed in the livery of heaven and honored by the confession of Jesus Christ. (See Matt. 10:32.)

Those who resist the false Jews of the synagogue shall become pillars in God's temple and shall be honored even by those who try to turn them aside.

Those who resist the allurements of wealth, with its promises of position, shall be permitted to reign with Christ and the Father in heaven.

Here, then, is clearly set forth the general teaching that losses may be sustained in Christian service, but they will be compensated for by the eternal recognition of God in His home above.

The overcomers shall reign with God. Only the victors are worthy to dwell with Him.

The Meaning of the Theme.

The Christian conception of life is heroic. Three things were promised Christ's followers: persecution, help, triumph. Christ's cause was not sought for the pleasure it could give. Righteousness was counted above happiness. One must prove himself worthy of the kingdom of God. The glory of the kingdom is only for him who has won it.

We have been repeating trash about "laying it all on Jesus," and doing nothing to prove we have a

right to expect the reward of the righteous. Young men and women lie abed Sunday morning until nearly noon and then excuse themselves on the ground of being "so tired" after a week's work.

It is hard to see what some people would be doing in heaven with the sort of spinal columns they are developing on earth. Overcomers? They don't overcome even the inertia of their own bodies.

"They don't do any wrong"—no, they haven't energy enough. Let us disabuse ourselves of the thought that men are to be lost for the wrong they do. This error is ever uppermost in our minds. If a man is ever lost, it will be for the good he could have done and did not. "Inasmuch as ye did it not" are the significant words of our Master.

This theme implies the problem everywhere present: forces all about to be overcome, the overcoming of which develops our resources, and strengthens our courage, and increases our manhood.

Strange to say, too, we are lifted up by the forces which seem to hold us down. Gravitation is so hard to overcome; friction is such an obstacle! But if it were not for gravitation we could overcome nothing. The very force that pulls us so hard to the earth enables us to climb to the mountain's summit. We lift ourselves by the force that pulls us downward. Friction is a physical and moral necessity. The lightning express flies along at seventy miles per hour through friction. The secret is to keep the running parts well oiled so that the full value of friction may be had between driving wheel and rail.

Life is not made hard by toil, but by the want of a resolute and determined spirit. Without the latter, friction is produced at the wrong points, and as a result we get a maximum of groaning and puffing with a minimum of motion. The man who has to fight himself for an hour every morning before he can get his own consent to get out of bed, is uselessly blowing off steam and losing the value of vital forces.

Strength and liberty come through overcoming, not by weakly protesting and vainly chafing where things rub hard. Energy thus dissipated could be set free and used for higher purposes.

Prayer in the Meeting

Prayer should first be for the individual that

prays. Before we can hope to get the relations of the rest of the world properly adjusted to God, we must see to it that we are in the right attitude ourselves. We can't expect God to be much moved by a prayer that does not move us.

Then pray for that fellowship with God that will create within us eternal antagonism to all evil.

Pray for the help to overcome all foes within.

Pray for a militant spirit to make us aggressive toward all foes without.

Pray for the courage to do what conscience says should be done.

Pray to be led into the contest, not away from it.

Pray for confidence and trust in the promise:

"Fear thou not; for I am with thee: he not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:10.)

—From Notes on the Epworth League Devotional Meeting Topics.

Sign the Pledge

We are just now in the midst of the great battle with the American saloon. We have won some victories. The battle is complex. It is political, commercial, social, but is fundamentally a moral battle. The ultimate victory will be along moral lines. To fight the saloon successfully men must not be under its influence; they must not patronize it. There are men who patronize the saloon and yet are opposed to it, but they are not to be depended upon.

Only men who are free from its influence can be depended upon to fight it to the last ditch. The generation that is now pressing hard upon the saloon was young and impressionable when Francois Murphy and others led the great temperance pledge-signing campaigns of 25 years ago. The need of temperance sentiment sown in their hearts then is bearing fruit to-day in Temperance victories. There is great need now of temperance work along moral lines. Temperance instruction and pledge-signing are absolutely necessary to save thousands of young men and boys from the sin and shame of drunkenness in saloon-cursed communities, and nothing else will so well prepare them for courageous warfare against the saloon in the day of their opportunity. There is tremendous power for good in this phase of temperance work when well done. A little fellow of the Sunday school had a teacher who faithfully taught his class the dangers of intemperance. One day that little fellow was carried to his home with a limb badly crushed. When the physician came to dress his limb he suggested that the boy be given some brandy to strengthen him for the ordeal. When his mother came with the brandy he protested. His mother said that the physician had ordered it to enable him to bear the pain in dressing the limb. He looked up through his tears and heroically exclaimed, "Mother, I would rather die than taste it." With great courage he bore the suffering of the operation that followed, without the brandy. That teacher had done his work effectually.

Even in mature years thousands of men have been rescued by signing a pledge to total abstinence. Here is a great field of temperance reform that must be cultivated again. The church and ministry must take up this line of temperance work and do it thoroughly.

Great immediate good will be accomplished in keeping young lives from this evil as well as fortifying those who in future years will face this open foe to American manhood and citizenship. In the Sunday School, Junior and Epworth Leagues and in public temperance meetings boys and men of all ages should be persuaded to sign our White Shield Pledge.

World's Temperance Sunday, November 30th, should everywhere be observed in Sunday Schools and Leagues for temperance instruction and pledge-signing. Pastors, Sunday-school and League officers planning together can make it a day of moral victory for temperance.

J. W. MILLER.

Chairman Committee on Total Abstinence, Church Temperance Society.

From the drunkard who is wasting his own substance and the nation's substance to the sybarite who depends on himself what would keep many families in comfort, the great sin of the age is selfishness.—Rev. D. A. DeMoupiel.

A Call for Help

Some time ago, the building of the Peck Home, at New Orleans, La., was destroyed by fire, thus depriving hundreds of our young girls of an opportunity for Industrial Training. This placed our women in that section in a very embarrassing position. For there is no place in all our Southland where the need of such a home is more crying, or where there is a broader field for the nobler development of our young womanhood.

"No race can rise above its women." And if we are to have there a strong and forceful constituency it is most essential that this door of hope should again be opened.

Mrs. E. L. Knostman, of Manhattan, Kansas, is bureau Secretary of the Woman's Home Missionary Society for the Southwest. At present she has upon her heart the rebuilding of Peck Home. Giving liberally of her own means, she is laboring tirelessly in our interest.

Let every Presiding Elder, every pastor, every woman in the Louisiana Conference lend a hand in helping and supporting Mrs. Knostman in this effort that once more we may have in New Orleans a strong and flourishing Industrial Training School for our young colored women.

Yours for the cause.

M. E. MASON.

Notes of Racial Progress as Reported by the National Negro Business League

Mr. John Williams, Oberlin, Ohio, has one of the finest and largest bookstores in the state. He supplies the students of Oberlin College.

The Negroes of Louisville, Ky., recently opened a theatre, owned and controlled by themselves. The seating capacity is about 600.

The Southern Realty Company, of Louisville, organized last month, with Mr. J. W. Williams as manager, have found it necessary to enlarge their apartments, owing to a great rush of business which is now confined to the city alone.

There was opened in Greensboro, N. C., in October a branch store for the sales of different kinds of teas, coffees, and spices. This is one of the results of the influence of the Business League recently organized there.

John Mitchell, Jr., attended last month the National Convention of American Bankers' Association at Denver, Colorado. Mr. Mitchell is the only colored member of the association. He is President of the Nickle Savings Bank, Richmond, Va., but is better known as the editor of *The Planet*, one of the Negroes' best journals.

There is a little town situated in the northwest corner of St. Clair county, Illinois, within a half hour's ride of St. Louis, Mo., which is prosperous and growing, populated almost entirely by Negroes and governed solely by members of the race.

There are a few whites who have habitation in the place and who live in evident harmony and peace with their colored brothers, but have no voice in the municipal government, other than to vote once a year for the colored leaders. The name of this town is Brooklyn with a growing population of 1900, who are intelligent, law-abiding, thrifty and manifestly proud of their achievements.

There are two principal streets, lined with well kept stores, owned by prosperous Negroes. The town, covering an area of two miles square, is laid off in blocks that are filled with little houses provided with lawns and gardens. The streets are graded and the sidewalks before every building are maintained at public expense.

The chief public structure costing \$5,000 is the city hall that serves for many purposes. The water supply is adequate, hydrants are plentiful and there has never been a serious loss of property from fire within the recent history of the town.

Brooklyn is only a few miles from the great national stockyards, East St. Louis, Mo., where the inhabitants find profitable employment, while building up their community to greater proportions.

C. H. M.

Moral ideals plus coercives will not make good men. An exacting standard, plus the terrors of hell will not make Christian saints. We may frighten people out of lawlessness, and it is a good thing to do it, but when we have done it we have not made them holy.—Rev. J. H. Jowett, M. A.

Spring Conferences, 1909

Plan of Episcopal Visitation January-June Conferences in the United States.

[N. B. The first eleven conferences are from the Fall Plan of 1908.]

(CHRONOLOGICAL)			
Conference.	Place	Date	Bishop
Central Alabama	Decatur	Nov. 19	Burt
Austin	Houston Heights	Nov. 19	Quayle
South Carolina	Spartanburg	Nov. 25	Hamilton
Alabama	Pratt City	Nov. 26	Anderson
West Texas	Victoria	Nov. 26	Quayle
Savannah	Greenville, Ga.	Dec. 3	Hamilton
Atlanta	Atlanta	Dec. 3	Anderson
Southern German	San Antonio, Tex.	Dec. 3	Quayle
Texas	Paris	Dec. 10	Anderson
Georgia	Mount Zion	Dec. 17	Anderson
Gulf	Hammond, La.	Dec. 17	Quayle

SPRING CONFERENCES

St. Johna River	Miami, Fla.	Jan. 7	Cranston
Upper Mississippi	Tupelo	Jan. 7	Neely
Louisiana	Baton Rouge	Jan. 13	Neely
Mississippi	Meridian	Jan. 13	McIntyre
Arkansas	Siloam Springs, Ark.	Jan. 21	Spellmeyer
Se. Fla. Mission	Tampa	Jan. 21	McIntyre
Hawaiian Mission	Honolulu	Jan. 27	Smith
Little Rock	Clow, Ark.	Jan. 28	Spellmeyer
Florida	Fernandina	Jan. 28	McIntyre
Porto Rico Miss'n	Ponce	Feb. 4	Warren
Delaware	Cambridge, Md.	Mch. 10	Warren
New Jersey	Camden	Mch. 10	Wilson
Kansas	Clay Center	Mch. 10	Quayle
Wilmington	Milford, Del.	Mch. 17	Moore
Philadelphia	Philadelphia	Mch. 17	Hamilton
St. Louis	St. Louis	Mch. 17	Anderson
Lincoln	Boley, Okla.	Mch. 17	Nelson
South Kansas	Coffeyville	Mch. 17	Quayle
Wyoming	Plymouth, Pa.	Mch. 24	Moore
Central Penn'a	Harrisburg	Mch. 24	Hamilton
Washington	Alexandria, Va.	Mch. 24	Berry
Lexington	Indianapolis, Ind.	Mch. 24	Anderson
Southwest Kansas	Klingman	Mch. 24	Nelson
Northwest Kansas	Belleville	Mch. 24	Hughes
New York East	Yonkers	Mch. 31	Goodsell
New Hampshire	Concord	Mch. 31	Moore
Baltimore	Baltimore	Mch. 31	Hamilton
New England	Lowell	Mch. 31	Berry
New York	New York	Mch. 31	McDowell
New Eng. South'n	Newark	Mch. 31	Wilson
Newark	Newark	Mch. 31	Neely
North Indiana	Greenfield	Mch. 31	Anderson
Cent. Missouri	Fayette	Mch. 31	Hughes
East German	Schenectady, N. Y.	Apr. 1	Nelson
West Maine	Ellsworth	Apr. 7	Wilson
Vermont	Hardwick	Apr. 14	Goodsell
Troy	Gloversville, N. Y.	Apr. 14	Berry
Northern N. Y.	Potsdam	Apr. 14	McDowell
Eastern Swedish	Worcester, Mass.	Apr. 15	Quayle
Maine	Berlin, N. H.	Apr. 21	McDowell

FOREIGN CONFERENCES

Mexico	Mexico City	Feb. 25	Spellmeyer
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AFRICA

East Africa	Umtali	Dec. 30	Hartzell
Liberia	Clay, Ashland	Feb. 3	Scott
West Africa	Malange	Dec. 2	Hartzell

CHINA

North China	Peking	Oct. 7	Bashford
C. China Mission	Kinkiang	Oct. 21	Bashford
Foochow	Foochow	Nov. 4	Bashford
Hinghua	Hinghua	Nov. 18	Lewis
W. China Mission	Chnagking	Feb. 3 '09	Lewis

EUROPE

Italy	Venice	May 12	Cranston
France Mission	Grenoble	May 20	Burt
Switzerland	Biel	June 3	Cranston
South Germany	Stuttgart	June 9	Burt
North Germany	Chemnitz	June 16	Cranston
Denmark	Fredrikshaven	June 24	Cranston
Norway	Porsgruud	June 30	Cranston
Sweden	Uppsala	July 14	Cranston
Finland and St. Petersburg	Abo	July 22	Burt
Bulgaria	Pleven	Aug. 26	Cranston

KOREA

Korea Conf.	Seoul	June 23	Harris
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SOUTH AMERICA—BISHOP BRISTOL

Bolivia Mission, Chili Conference, Eastern South American Conference, North Andes Mission. Places and dates to be announced later.

SOUTHERN ASIA

South India	Bangalore	Dec. 10	Robinson
Bengal	Asansol	Dec. 17	Warne
North India	Moradabad	Jan. 6	Warne
Central Province	Jabalpur	Jan. 6	Robinson
Northwest India	Muttra	Jan. 14	Warne
Bombay	Nadlad	Jan. 14	Robinson
Orissa	Rangoon	Jan. 22	Oldham
Malaysia	Singapore	Feb. 5	Oldham
Philippine Islands	Manila	Feb. 26	Oldham

Adopted by the Bishops at Indianapolis, Indiana, November 2, 1908.

L. B. Wilson, Secretary.
1026 Arch Street, Philadelphia, Pa.

Never had the Church such an opportunity. Never have the doors been so wide open. The sensation of the century is China. China is asking for Western education. Let her have it without the religion of Jesus Christ, and the Chinese awakening will be a yellow peril; let her have it with the religion of Jesus Christ, and her awakening will be the golden sunrise of the world.—Dr. Campbell Morgan.

The most powerful sermon is that of a godly life. Holiness is usefulness. Christ preached by His life more than by His words.—Rev. Edward Davidson.

We ourselves are responsible for a good deal of the evils we complain about.—Alderman W. House, J. P.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Maina, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

Through the liberality of the West Texas Conference held at Victoria, Texas, last week the Advocate Building Fund goes over the \$500.00 mark. It was glorious to see the West Texas brethren get under this movement and give it a push forward. Not only did these men give out of their scanty means, for poor crops and flood have hindered this Conference no little, but they promise to do more to make the building movement a success. After collections in many charges will be taken within the next 30 or 40 days. The West Texas brethren are a hustling set and they have our thanks.

Watch this fund grow:

Previously acknowledged	\$475.30
Mrs. K. B. Jamison, Yazoo City, Miss.	1.00
S. A. Jones, Clay Center, Kans.	1.00
Rev. E. D. Cameron, Eupora, Miss.	2.50
Rev. W. T. Wright, Kosciusko, Miss.	2.00

WEST TEXAS CONFERENCE

Bishop W. S. Quayle	\$5.00
M. S. Jordan	1.00
R. S. Lovinggood	1.00
D. C. Lacy	1.00
P. M. Carmichael	1.00
J. S. Wyatt	1.00
Moses Smith	1.00
J. W. Weakley	1.00
H. Swann	1.00
G. W. Nevils	1.00
T. S. Moore	1.00
A. Johnson	1.00
J. H. Napier	1.00
George Waters	1.00
J. C. Eusan	1.00
M. C. Cavines	1.00
E. C. Henderson	1.00
W. E. Blackson	1.00
H. H. Qualls	1.00
H. A. Jones	1.00
Thomas Carter .....	.50
T. H. Wyatt	1.00
A. T. Jackson	1.00
J. W. Wormley	1.00
B. J. Goff	1.00
G. A. Shanklin	1.00
William Reed	1.50
D. F. Vance	1.00
R. Sodra	1.00
William Mooney	1.00
John Bickham	1.00
N. J. Moore	1.00
W. J. Mitchell	1.00
W. H. Stevens	1.00
R. H. Dennis	1.00
L. H. Richardson	1.00
S. S. Frazier	1.00
J. H. Swann	1.00
I. T. Sanford	1.00
— Mohan	1.00
S. W. Harvey	1.00
James Hutchinson	1.00
R. H. Duncan	1.00
A. L. Carper	1.00
J. S. Carper	1.00
E. Henderson	1.00
N. H. Townsend	1.00
— Roberts	1.00
J. W. Stone	1.00
Mrs. T. H. Wyatt	1.00
J. W. Warren	1.00
R. A. Atkinson	1.00
Mrs. Emma Majors .....	.50
F. L. Kirkpatrick	1.00
Mrs. Dr. Townsend .....	.50
Mrs. M. E. Sanders .....	.50
R. B. Robinson	1.00

Mrs. E. S. Spriggs	1.00
Mrs. M. A. Tucker .....	.50
Mrs. E. L. Carper .....	.50
Mrs. Irene Jackson .....	.25
Public Collection	6.10

Total for West Texas Conference 68.85

Total \$550.65

The *Texas Freeman*, of Houston, Texas, has the following good word to say concerning the Rev. Dr. W. H. Logan, one of the most successful pastors of Methodism:

"The *Freeman* is not disposed to praise the Rev. W. H. Logan, pastor of Trinity Methodist Episcopal Church, to the detriment of other ministers, nor are we inclined to reflect unnecessarily or gravely on either of his predecessors or successor in that pastorate, the most lucrative and responsible in all Texas, especially in Methodist Episcopal connections. We must confess, however, that if deeds, actual physical evidences, constitute the criterion in the formation of opinion, we can't for the life of us see how he will ever be succeeded at that place. It is likely his equal in Methodist Episcopal circles may be found in Texas to-day, we mean as a pulpit orator, builder and organizer, but whoever he is and wherever he hails from we don't know him."

The *Freeman* also in referring to the improvements at Trinity adds:

"When that new cement sidewalk that is now being put down around the half-block owned by Trinity Methodist Episcopal Church on Travis street between Clay and Bell avenues, that church, which is conceded to be the wealthiest and most aristocratic owned by Negroes in Texas, excluding no denomination, will easily stand in a class by itself. The record Rev. Logan has made since his last pastorate at Trinity will certainly make it hard for his successor."

APPROPRIATIONS FOR HOME MISSIONS

At the meeting of the General Committee of Home Missions and Church Extension there was a general cut on the appropriations of about sixteen per cent, which means the reducing of the appropriations to the Colored Conference of \$48,425 to \$40,677. We give herewith the appropriations both for the year ending October 31, 1907, and for the ensuing year:

	November, 1907	November, 1908
Atlanta Conference	\$1,100	\$924
California	400	336
Central Alabama	2,000	2,860
Central Missouri	2,150	1,806
Colorado	950	798
Delaware	2,000	1,680
East Tennessee	2,300	1,932
Florida	1,200	1,008
Lexington	2,445	2,054
Lincoln	2,510	2,173
Little Rock	3,000	2,520
Louisiana	3,100	2,604
Mississippi	2,300	1,932
North Carolina	2,400	2,016
Puget Sound	250	210
Savannah	1,400	1,176
South Carolina	2,000	1,680
Southern California	1,110	933
South Florida Mission	515	433
Tennessee	2,300	1,932
Texas	3,500	2,940
Upper Mississippi	2,440	2,050
Washington	2,000	1,680
West Texas	3,650	3,000
Total	\$48,425	\$40,677

THE PRESIDENT AND THE AFRICAN DIAMOND JUBILEE

Bishop J. C. Hartzell in correspondence with President Roosevelt sent him a copy of the *Western Christian Advocate* containing an abstract of the address of President-Elect Taft before the Woman's Foreign Missionary Society in Cincinnati. Bishop Hartzell also called the President's attention to his promise to preside at the opening public meeting of the African Diamond Jubilee to be held in the city of Washington, January 17-18. The President's reply is interesting and noteworthy:

"The White House, Washington,
November 15, 1908.

"My Dear Bishop—That is fine. You are the only person to whom I would have made that promise to attend your African Diamond Jubilee, my dear bishop, and to you I was glad to make it. I greatly mourn the death of Thompson. Faithfully yours,
"THEODORE ROOSEVELT."

Of General Interest

MR. ROOT FOR THE SENATE

As it looks now Secretary of State Elihu Root will succeed Mr. Platt of New York in the Senate. Chairman Timothy L. Woodruff who was the only probable opponent of Mr. Root, has issued a statement in which he declares he is not and will not be a candidate for the Senatorship, leaving practically a clear field for Mr. Root.

President-Elect Taft expressed his pleasure at Mr. Woodruff's attitude.

MINE EXPLODES

What has heretofore been considered the Model Mining town was enveloped in gloom when on Saturday, November 28, the mine of the Pittsburg-Buffalo Coal Company exploded, killing perhaps one hundred and fifty men. The exact number will very likely never be known but up to the present time one hundred and ten bodies have been rescued. Owing to the dangerous gases and the mass of wreckage in the mine rescue work is slow.

Much grief as a consequence of the explosion is evident in many homes. One mother whose son was buried in the mine has lost her mind.

Most of the victims are Americans.

An experiment station at Pittsburg for the study of mine explosions was formally opened December third.

Indeed any steps leading to the safety and protection of human life in such cases should be hastily taken.

THE REHABILITATION OF A PARTY

The resume of Journalistic opinions as to the rehabilitation of the National Democratic party, printed by the *New York Evening Post* in its issue of Saturday, November 28, for the most part, indicates that Mr. Bryan's political sun is setting, or perhaps, set, and that the future of the party's strength depends as much upon his relegation as any other one thing. The consensus of opinion as set forth by these writers is that a hard fight should now be made for the revision of the tariff downward; that the Democratic party should begin to operate upon a more sane basis; getting down and back to the basic principles; that the future battle line should be upon "Equal rights to all, and special privileges to none," to live and let live.

As to the significance of the split ticket in the states of Ohio, Indiana and Minnesota opinions differ, some feeling that hereafter, the National issues should be directed along the lines indicated by the victorious states; others attach no significance at all to the Democratic victories in these states.

THE HAYTIAN REVOLUTION

The revolution led by General Antoine Simon has assumed very serious proportions. The revolutionists are actually advancing upon the capital, and Port-au-Prince is in wild consternation. The losses of the Government at Anse A'Veau on Friday and the rout of the loyal troops have set the officials wild. The aged President, Nord Alexis, still retains his equanimity however, and makes known his intentions to push the fight to the last.

An extraordinary session of the chambers was called for the purpose of taking measures for the preservation of the Government, or to effect a compromise with the revolting party. The insurgents are reported to be sweeping things before them and are now only a few miles from Port-au-Prince.

The grievance of the insurrectionists seems to be that for the past six years President Alexis has been extremely tyrannical in the administration of affairs; and his resignation has been asked for, so that the people may be free to elect another president.

So far, the Haytians have asked no intervention on the part of foreign powers and unless the situation becomes even more grave it is not expected that any of the powers will interfere.

Personal and General

Bishop Scott sails for Liberia, Africa, December 16.

General Gomez has been elected president of Cuba.

Bishop Anderson's address is 506 Vine Street, Chattanooga, Tennessee.

Dr. I. W. Young, of Alexandria, Louisiana, is the editor of the *Alexandria Advance*.

The Rev. Frank Gary, of the Texas Conference, died Monday, November 9. A more extended notice will appear later.

During the meeting of the Board of Bishops, held recently in Indianapolis, Indiana, twenty-three Bishops were present.

Dr. John F. Goucher was not present at the General Committee of Foreign Missions for the first time in twenty-five years.

Mr. E. L. Knostman has presented to Adeline Smith Home at Little Rock, Arkansas, a good house and lot for the use of the Home.

Dr. M. C. B. Mason delivered the Thanksgiving address at the Central Avenue Methodist Episcopal Church, Atlanta, Georgia last week.

Dr. F. D. Gamewell, until recently one of the Field Secretaries of the Board of Foreign Missions has returned to his missionary post in China.

Bishop Thoburn was present during the General Committee meeting of the Board of Foreign Missions and participated vigorously in the debates.

Dr. A. B. Leonard on his return from the General Committee delivered an address on "China" before the Cincinnati Preachers' Meeting on Monday, November 16.

The Wesley Tabernacle Methodist Episcopal Church at Galveston, Texas, raised in a recent rally \$800, and was thereby enabled to wipe out all indebtedness up to date.

A single District Superintendent in Korea has on his District 20,000 Christians, with but five local preachers for helpers. One Quarterly Conference has over 100 churches.

Charles B. Wickham, M. D., of this city, and Miss Edith Deir, of Alexandria, La., were united in Marriage Wednesday of last week. We offer our heartiest congratulations.

The Rev. S. M. Straythorne has been returned to Warren Church, Memphis, Tenn., for the fourth year and plans have already been projected for a new church to cost \$3,000.

Bishop Quayle lectured in Samuel Huston College on Tuesday evening of this week on "Stalwartism." The proceeds of the lecture went toward the Boys' Industrial Building.

Mr. Eli Brady, of Kemp's Mills, North Carolina, brother-in-law of the Rev. N. D. Shamborguer, was killed recently by falling into a well. He was a well-to-do and highly respected citizen.

On Sunday, October 18, the Rev. W. M. Gipson and Mrs. Alice L. Miller were united in marriage at Berea Methodist Episcopal Church, Bradley, Miss., the Rev. N. B. Blackman officiating.

At the Fiftieth Anniversary of the Martin Mission Institute in Frankfurt au-Main, Germany, which was observed Sunday, October 4, Bishop Wm. Burt, LL. D., delivered the jubilee sermon.

The Rev. R. T. Weatherby, for several years the General Secretary of the Young Men's Christian Association, Atlanta, Georgia, has re-entered the pastorate, and is now serving Murfreesboro, Tennessee.

The corner stone of New Mechanics' Hall at Rust University, Holly Springs, Miss., was laid November 18th. Bishop W. F. Anderson made the address. The Bishop's subject was, "Making and Spending a Life."

The Texas Conference has raised during the present year for Wiley University \$3,219.00. The District reports are as follows: Houston District, \$709; Marshall, \$707; Navasota, \$500; Paris, \$440; Huntsville, \$435; Palestine, \$428.

Mrs. Mary Smith, of Chicago, is visiting her mother, Mrs. Susan Smith at Glencoe, La. Mrs. Mary Smith is a cultured and progressive young woman having been reared and educated by Dr. and Mrs. W. D. Godman. Mrs. Smith is accompanied South by her two children.

Dr. I. L. Kephart, editor of the *Religious Telescope*, organ of the United Brethren Church, since May 15, 1889, died at his home in Dayton, Ohio, October 28. The issue of the *Religious Telescope*, under date of November 4, is a memorial number to its respected editor.

It is simply wonderful the way the Methodist

Episcopal Church does things. During the General Committee meeting of Foreign Missions when the Korean crisis was urged and \$10,000 was needed to push the work Bishop Quayle led a movement that in eight minutes raised \$10,000. There was no sign of hard times there.

It is stated that President Roosevelt has signed a contract with the *Outlook* to act as an associate editor after his retirement from the presidency in March. This is made subject to the existing contract to write the story of his African travels for Charles Scribner's Sons. Mr. Roosevelt's work in connection with the *Outlook* is to cover political and economic topics.

Bishop Wm. A. Quayle, D. D., will preach at Lee Tabernacle, Navasota, Texas, on the night of December 8th. Bro. A. W. Carr, the pastor, says, "We will be glad to have all the ministers and friends who desire to go to the Conference by the H. & T. C. to come up in time to hear the Bishop. Right after the sermon we will take a special car over the H. & T. C. for Paris."

We regret that the church has not been able to do more for the superannuates, but it has been able to do something. The Rev. Samuel Armstead, whose demise was reported in our paper some time ago, has been a superannuate since 1890, and the Rev. H. J. Wright, president of the Historical Association of the Louisiana Conference, informs us that during this time Father Armstead received \$1,110.00.

The plant and job office of the *Victoria Guide* at Victoria, Texas, Mr. Theodore Baughman, editor and proprietor, was destroyed recently by fire. Mr. Baughman has our sympathy in this calamity that has come to him, but we have no idea that the *Guide* will remain in ashes. The hustler that Mr. Baughman is warrants the hope that at an early date the *Guide* will be put out as fresh and as vigorous as ever.

Dr. W. F. Whitlock, dean of Ohio Wesleyan and Chairman of the Methodist Book Committee, attained his seventy-fifth birthday on Tuesday, October 20, and is completing his fiftieth year on the faculty of the institution. He was presented a bunch of seventy-five beautiful chrysanthemums. President Welch referred to Dean Whitlock as one of Methodism's great men. Dr. Isaac Crook, of Dr. Whitlock's class of '59, was also among the speakers on this occasion.

Mrs. G. N. Johnson, secretary of the Woman's Home Missionary Society of the Little Rock Conference, attended the National meeting at Philadelphia. On her return she visited her son at the State Normal University, Louisville, Kentucky. Mrs. Johnson also visited friends at Nashville, Tennessee, and delivered an inspiring address at the opening of her alma mater, Walden University. Twenty-six years ago the sainted John Braden united in marriage the Rev. and Mrs. G. N. Johnson.

Bishop Quayle is putting a new interpretation upon the office of the Episcopacy. At a recent conference he sat with the brethren during the administration of the Lord's Supper. Contrary to the ordinary rule the Bishop did not administer the communion, but Doctor C. B. Spencer, editor of the *Central Christian Advocate*, and the pastor of the church, served the tables. Bishop Quayle sat with the brethren and came forward to the second or third table. That certainly is getting close to the men.

One of the best edited papers in this country owned and controlled by a Negro is the *Seattle Republican*, published in Seattle, Washington. The editor-in-chief and publisher of this paper is the Hon. H. R. Cayton, at one time a citizen of the state of Mississippi. Associated with him is his wife, Mrs. Susie Revels Cayton, daughter of Mississippi's distinguished son, Senator Hiram R. Revels. The *Republican* is not necessarily a race paper. It is a newspaper of opinion, strongly edited and is therefore of considerable force in its territory.

El Liberal, one of the newspapers of Havana, Cuba, announces an architectural competition recently held there for the privilege of designing a Leper Hospital, and that Dolfin Valdes, who graduated at Tuskegee Institute in May of the present year, was successful in having his plans accepted. Valdes attended Tuskegee a number of years ago as a very young student and was successfully promoted from year to year. He was one of the brightest of the architectural students. We congratulate him upon his success in having his plans accepted for this important building.

The Rev. William W. Gray, of the Detroit Conference and Mrs. Gray sailed from New York for Panama, Saturday, October 17. Mr. Gray was grad-

uated from the Collegiate Institute of Marionville, Mo., in 1892, and from Garrett Biblical Institute in 1898, and received the degree of Bachelor of Divinity from Temple College in 1906. His most recent appointment has been in Bay City, Mich., where he has been pastor of the Thoburn Church. Mrs. Gray was graduated from Mt. Union College in 1889 and received the degree of Master of Philosophy in 1892. Their work will be in connection with the Methodist Church in Panama City.

Mrs. Russell Sage offers to give \$500,000.

Dr. George A. Simons, Superintendent of Finland and St. Petersburg Mission Conference, reports that the cholera is gradually diminishing in St. Petersburg. Thus far the members of our Methodist colony, consisting of one missionary, five deaconesses, a native pastor and family—eleven persons in all—have been in excellent health. Rev. Geo. R. Durdis and wife, of Kowno, are also well. Dr. Simons says "Many letters and cards have been received from all parts expressing earnest solicitude concerning our well-being, which we all greatly appreciate. God is watching over us. The health authorities are enforcing the most stringent precautions all over the city. The needy sick are being well taken care of."

The four new vice-presidents of the Women's Home Missionary Society are: Mrs. W. P. Thirfield, Mrs. May Leonard Woodruff, Mrs. Mary Fisk Park, and Mrs. P. H. Bodkin. Mrs. W. C. Herron, of Cincinnati, was made first vice-president.

Dr. James E. Shepherd, of Durham, North Carolina, Field Worker of the International Sunday School Convention is seeking to establish a Bible Training School for Negroes to be modeled after Northfield and Winona Lake. We wish the enterprise large success. We are of the opinion, however, that it would be a mistake to locate the school in Durham, North Carolina. It might be a good thing for Doctor Shepherd if it were located there, since that is his home, but a more central place would be better. It should be placed within easy reach of Negroes in all sections of the country and the place should have some natural attraction.

The monument erected in memory of General Benjamin Harrison, soldier, statesman and President of the United States, was unveiled in Indianapolis, October 27. Vice-President Fairbanks, who is president of the General Harrison Memorial Association, presented the monument to the people. A parade, participated in by the Tenth United States Infantry from Fort Benjamin Harrison, one regiment of the Indiana National Guard, and 700 Civil War veterans, including many members of the Seventh Regiment, of which former President Harrison was colonel, preceded the unveiling exercises. The daughter, Miss Elizabeth Harrison, unveiled the monument. On the stand were the distinguished guests. The family party included Mrs. Harrison and daughter and Col. Russell B. Harrison; the three members of General Harrison's cabinet—Gen. John W. Noble, of St. Louis; John W. Foster, of Washington; and W. H. H. Miller, of Indianapolis. John B. Elam, of Indianapolis, presided. He introduced, first, the Rev. M. L. Haines, of the First Presbyterian Church, who offered the invocation. James Whitcomb Riley read the poem he had written for this occasion, entitled "The Tribute of Home."

The Philadelphia correspondent to the *Christian Advocate* in referring to the change of location of the Haven Memorial Church in Philadelphia, of the Delaware Conference, the Rev. W. T. Hemsley pastor, says: "It is a superior building of granite, finely situated, and affords an opportunity for rapid and extensive growth which was lacking in the old location. Sunday, October 25, was Rally Day, District Superintendent H. A. Monroe preaching at 10:30; the Rev. J. H. Scott, at 3:30, and an address at 8:15 by John S. McConnell. The last named also conducted the successful financial efforts during the day. On Sunday, November 1, the pastor was assisted by Samuel Shaw, the Rev. C. A. Tindley and the Rev. Robert Forbes. On these two special days an excellent program was followed, and the results are of the most encouraging nature. This enterprise has the hearty and substantial cooperation of the authorities. Bishop Cranston, Dr. Forbes, Dr. Monroe, Brother Shaw, treasurer of the Board of Home Missions, besides many others, commend it as wise and necessary. Pastor Hemsley has enjoyed phenomenal success thus far during his eleven years at this charge and will bring this new movement to a splendid consummation."

Home Missions and Church Extension

Treasurer's Report

SAMUEL SHAW, TREASURER

Receipts and Disbursements from November 1, 1907, to October 31, 1908:

GENERAL FUND

<i>Dr.</i>	
Balance November 1, 1907.....	\$176,030.02
Less Liabilities, Bills Payable \$75,000.00	
Return of Loan—	
Loan Fund	41,565.84
Annuity Fund	53,219.94
	<u>169,785.78</u>
Net Balance November 1, 1907.....	\$6,244.24

RECEIPTS

<i>Conference Collections:</i>	
Church Extension, Regular..	\$198,450.71
Church Extension, Special..	6,819.07
Home Missions, Regular....	594,406.23
Home Missions, Special....	11,339.45
	<u>\$811,015.46</u>
<i>California Rehabilitation:</i>	
From Conferences	\$5,583.35
From Conferences, Special..	2,912.76
From Personal Gifts.....	454.56
From Personal Gifts, Special.	44.25
	<u>8,994.92</u>
<i>Bequests and Legacies:</i>	
Church Extension	\$21,518.51
Home Missions	14,414.24
	<u>35,932.75</u>
<i>Interest:</i>	
From Investments	\$31,596.21
From Loans Returned.....	4,034.48
	<u>35,630.69</u>
Architctural Plans	138.49
Donations Returned	3,053.74
Rindge Fund, Permanent.....	1,021.00
<i>Personal Gifts:</i>	
Church Extension	\$2,936.98
Home Missions	3,321.02
	<u>6,258.00</u>
Borrowed from Loan Fund.....	41,539.35
Borrowed from Annuity Fund.....	100,000.00
	<u>\$1,049,828.55</u>

DISBURSEMENTS

Cr.

<i>Donations to Churches:</i>	
Regular	\$108,954.02
Special	24,823.75
	<u>\$133,777.77</u>
<i>Appropriations, Home Missions:</i>	
Regular	\$668,659.13
Special	14,456.95
Contingent	9,005.00
	<u>692,121.08</u>
<i>California Rehabilitation:</i>	
General	\$39,640.27
Special	2,812.86
	<u>42,453.13</u>
<i>Interest:</i>	
On Annuities	\$35,176.41
On Investments	6,297.40
	<u>41,473.81</u>
Young People's Movement.....	570.52
General Committee Expense.....	7,736.47
Postage	2,764.99
<i>Office Expenses:</i>	
Furniture	\$1,044.96
Expressage	3,617.43
Stationery	202.51
Telegrams	159.99
Telephone Rents	381.89
Typewriting Supplies	164.74
Petty Expenses	215.04
Ice	35.80
Cleaning	14.75
	<u>5,837.11</u>
<i>Salaries and Traveling Expenses:</i>	
Secretaries	\$33,464.56
Traveling Expenses	7,858.71
Chief Clerk and Bookkeepers	7,498.00
Stenographers	2,390.67
Special Agents	140.43
	<u>51,352.37</u>
<i>General Expenses:</i>	
Legal	\$2,457.23
Notary Fees	27.50

Insurance	344.00
Taxes	21.05
Moving Expenses, Corresponding Secretary	296.92
	<u>3,146.70</u>
Foreign Missions	5.75
General Printing	22,978.16
<i>Christian Republic</i>	43,278.08
<i>Property Account:</i>	
1026 and 1028 Arch Street.....	2,332.61
	<u>\$1,049,828.55</u>

Home Missions and Church Extension

At the meeting of the Board of Home Missions and Church Extension held November 24, 1908, Bishop Cyrus D. Foss resigned as President of the Board of Home Missions and Church Extension. The resignation was accepted with regret and the following paper adopted by a unanimous rising vote: "Whereas, The Rev. Bishop Cyrus D. Foss, D. D., LL. D., has tendered his resignation as President of the Board of Home Missions and Church Extension, we accept his resignation with sincere regret. He has been President of this organization since 1888. As President of the Board of Church Extension and of the Board of Home Missions and Church Extension, he has rendered service beyond our power to fully appreciate. He has pleaded most eloquently in the pulpit and on the platform for this important benevolent organization of the church. His voice has been heard in almost every State and Territory of the Union advocating the claims of the Board. His presidency has always been marked by ability, fairness, sound judgment, vigor and kindness.

"The Board has had four Presidents: Thomas T. Tasker, Esq., Bishop Matthew Simpson, Rev. W. J. Paxon, D. D., and Bishop Cyrus D. Foss, all honored and worthy men, who acceptably filled the great office.

"In the retirement of Bishop Foss from the presidency of the Board we record our high appreciation of his distinguished services and we devoutly pray that our heavenly Father may spare his life yet many years and restore his health so that, though we may be deprived of his presidency, we shall have the benefit of his Godly counsel and brotherly co-operation in the great work of realizing the truth of the motto, the watchword, of which he is the author, 'America for Christ.'

"We recommend that Bishop Foss be elected Senior Vice-President of the Board of Home Missions and Church Extension."

The following officers of the Board were elected for the ensuing year: President, Bishop Luther B. Wilson; Vice-Presidents, Bishop Cyrus D. Foss, Rev. J. S. Hughes, Rev. W. L. McDowell, Thomas A. Redding, Esq., and William H. Heisler, Esq.; Honorary Vice-President, James Long, Esq.; Recording Secretary, Rev. A. G. Kynett; Treasurer, Samuel Shaw, Esq.

The Board after consideration adopted the recommendation of the General Committee to discontinue field agents except the field agent among the colored people, and declared that the term of their office should terminate not later than the coming sessions of their respective Annual Conferences.

BRIEF RESUME OF ACTIONS TAKEN BY LAST GENERAL COMMITTEE

The General Committee authorized an appropriation to be asked from the Conferences and Sunday Schools of \$1,500,000 and \$500,000 supplemental to be at the disposal of the Board, so that the total asked from the Church of Home Missions and Church Extension is \$2,000,000.

The General Committee authorized for rebuilding purposes in San Francisco \$100,000, including \$50,000 or more subscribed at Baltimore, and recommended generous consideration on the part of the Board in helping the San Francisco churches to secure loans on lower rates of interest than there prevailed. It also set apart Sunday, April 18th, as a day for special appeal for San Francisco, and took measures looking toward special efforts for its relief.

The Committee also instructed the Board to take up serious consideration of principles of administration to govern the future making of appropriations

and appointed a commission to consult with the Board in an advisory capacity concerning the continuance or discontinuance of particular Mission Charges now receiving appropriations.

The General Committee appointed a Special Committee of five laymen to confer with the Executive Committee of the Laymen's Missionary Movement in the Methodist Episcopal Church and to report to the Board of Home Missions and Church Extension. It is the hope that the Laymen's Missionary Movement in the Methodist Episcopal Church, as in the case of the Canadian churches and in some of the denominations in the South, may be broadened out to include both Home and Foreign Missions, and if that cannot be done the purpose is to secure the inauguration of the Movement among the laymen in behalf of the Board of Home Missions and Church Extension.

A number of embarrassed churches were referred to the Board for consideration in emergencies which have come upon them. Dr. Forbes stated with reference to this action that these recommendations could not insure relief, there being no funds in the treasury to meet the needs of these churches. While the Board will do everything that is possible, false hopes must not be entertained.

The General Committee respectfully but urgently request our Bishops, District Superintendents, pastors, official members, editors of our official and unofficial papers, and all our people to use their utmost endeavor to promote interest in Home Missions and Church Extension and to secure a speedy and abundant increase of funds.

The Board was given the full concurrence of the General Committee in issuing any special appeals it may hereafter deem necessary.

The Board was authorized to use any moneys available during the year, not to exceed \$1,500, to establish or provide a paper in the Italian language.

The General Committee expressed its regret at the failure of the attempt to unite the two missionary papers, *World Wide Missions* and *The Christian Republic*.

The General Committee recommended to the Board the discontinuance of all field agents except the agent at work among the colored people, this action to take effect at the coming session of the respective Annual Conferences to which they belong.

A resolution expressive of the high regard of the Committee and their appreciation of the work of Rev. T. C. Iliff, whose term as Additional Assistant Corresponding Secretary ended at the session of the General Committee through the action of the General Conference, was unanimously adopted.

Southwestern Days and Results

RESULTS

Pastor.	Charge.	No. Subs.
J. H. Swann, Calvert, Tex.		67
A. A. Wright, Ripley, Miss.		14
D. H. Hargis, Centerville, Mo.		10
P. L. Jackson, Livingston, Tex.		5
J. M. Walton, Tupelo, Miss.		4
A. H. Lathan, Cary, Miss.		4
A. Johnson, Brookhaven, Miss.		4
Geo. A. Sisselle, Cleveland, Ohio		3
J. L. Augustus, Napoleonville, La.		3
T. R. Fletcher, Troy, Ohio		3
B. McDaniel, Fairfield, Texas		2
A. W. Talbert, Boley, Okla.		2
D. H. Young, Longstreet, La.		2
B. J. Roberson, Crawford, Miss.		2

DAYS

PASTOR	CHARGE.	DATE.
Jas. Hants, Brookston, Ga.		Nov. 29
J. J. Williams—Wilkesboro, N. C.		Dec. 5
W. A. Oates—Jackson, Miss.		Dec. 6
J. A. Landry—Mansfield, La.		Dec. 6
R. H. Patton, Zion Ridge, Ga.		Dec. 6-13
C. W. Sampson, Clow, Ark.		Dec. 6-13
A. J. Mitchell, Motleys, Va.		Dec. 6-13-20
A. J. Mitchell—Motley, Va.		Dec. 6-13-20
W. H. Gilliam, Grenada, Miss.		Dec. 13
N. J. Neyland—Clolster, Miss.		Dec. 13
W. Singleton—Oberlin, Ohio.		Dec. 13
A. G. Jenkins, Hickory, N. C.		Dec. 13
A. D. Harris, Spartanburg, S. C.		Dec. 13
A. Lee—Escatawpa, Miss.		Dec. 15
D. W. Boatner—Little Rock, Ark.		Dec. 20
E. M. Madden—Langston, Okla.		Dec. 27
J. S. Carroll—Wheeling, W. Va.		Dec. 27
L. W. Price—Vicksburg, Miss.		Dec. 27
W. P. Pickens, Miami, Fla.		Dec. 27

Miscellaneous Notes

The Rev. Jesse P. Price should now be addressed at Paris, Tennessee, Call Box 304, instead of Union City.

Mr. James W. Richardson, of Indianapolis, Ind., and Mrs. Mamie Stone, of New Orleans, were united in marriage at Chicago, Ill., Monday evening, October 26, 1908, the Rev. W. C. Stovall officiating.

The Pleasant Hill public school at this place goes as never before. The faculty is strong; 125 scholars on roll and harmony prevails. The school board has appropriated the money and we expect to have a new modern school house, in the near future.

A glorious revival has just closed at Wellsville, Mo., with five precious souls added to the church. No set of Christians could have rendered more faithful service than did the people of Wellsville, assisted by the Rev. B. McCain. The Rev. J. C. Guyton, pastor.

Howard's Methodist Episcopal Church at Tullahoma, Tenn., gave a grand reception in honor of their new pastor, the Rev. T. B. Blackman, Friday night, November 13, 1908. Music was furnished by the young people of the church and of the public school, Prof. J. W. House, conductor.

Our pastor at Farmington, Missouri, the Rev. C. C. Smith, was agreeably surprised on Sunday night, November 9, 1908, when the young people's lyceum, at the close of the service, through Miss Dayce Baker, presented to him a purse of thirty-five dollars. He desires to extend to the young people his sincere thanks for their kindness.

The educational rally held at Mansfield, La., November 11, 1908, was a success in every way. Those who rendered papers on various subjects did themselves credit, and brought strength to the meeting. The educational sermon was preached Wednesday night by the writer and the closing sermon by the Rev. W. R. Butler of St. Paul, Shreveport, was a masterpiece. Collection: cash, \$57; subscription, \$200, making a total of \$257. The Rev. W. L. Dyas, secretary.

The St. Luke Methodist Episcopal Church, at Mexico, Missouri, has undergone some extensive repairs. The parsonage has been repaired, carpeted and papered by the parsonage committee of which Mrs. Mahola Bell is chairman. The Epworth League and other young people's societies recently painted the church. Miss Odessa Baily is President of Epworth League. The Ladies Aid Society, Mrs. A. M. Williams, president, repaired the basement. The work moves on nicely under the pastorate of the Rev. J. M. Harris, D.D.

The charge at Moss Point, Miss., has been greatly strengthened and revived as the result of a series of meetings running through two weeks. The Rev. T. L. Jordan, D. D., of Mobile, Ala., one of the strongest preachers of the race, and a broad hearted Baptist, did the preaching. The result was a genuine revival of religion and fifteen added to the church. On the night of the 14th inst. just at the close of the revival a band of sympathetic friends brought one hundred and thirty pounds of choice and fancy groceries to the parsonage, occupied by the Rev. and Mrs. W. P. C. Morrison, at Moss Point,

Miss. Mr. Walter Hand headed the movement.

One of the grandest and most cordial receptions yet given their new pastor was the one given the Rev. and Mrs. R. T. Weatherby by the Ladies' Aid Society of Key Chapel, Murfreesboro, Tenn., Thursday night, November 12th. A large congregation met in the main auditorium of the church where a well arranged program was rendered, consisting of music by the church choir and a number of welcome addresses. The following persons spoke: For the citizens, the Rev. Brother Lillard; Trustees, Alex Simmons; Missionary Society, Mrs. Eliza Smith; Ladies' Aid Society, Mrs. Tennie Williams; Epworth League, Miss Matilda Green; Junior League, Mrs. Annie Jones; District, the Rev. W. R. Smith, District Superintendent; also an address by the former pastor, the Rev. B. F. Anderson. The Rev. R. T. Weatherby responded expressing his appreciation of their most hearty welcome and pledging his earnest efforts during the Conference year for the largest advancement of all departments of the church. There was quite a number of pastors, professional men and members of other denominations present. They also extended a warm welcome to the pastor, the Rev. Mr. Weatherby. The program ended, the entire audience retired to the lecture room of the church where a splendid turkey supper awaited them. Though the number was large, there was plenty and to spare. The Society deserves much praise for the creditable manner in which they entertained their guests.—Mrs. Addie Simmons, president; Mrs. May L. McClellan, secretary, Mr. Eugene Woodson, master of ceremonies

THE REV. S. F. B. PEACE—AN APPRECIATION.

The Rev. S. F. B. Peace was born in Granville County, A. D. 1860, of one of the most respected and noted families of our race there, especially for honesty, industry and religion. Young Peace is a descendant of a family of force and character. He entered Bennett College young, and finished the Academic course, and went on the field as a Christian minister. It was not long before young Peace was felt and recognized as one of the young divines of power and strength, who was soon to take his place as a strong man. He went from station to station preaching the Gospel until two years ago he came to Simpson Chapel, Charlotte, N. C., doubtless the battleground of the state. For many reasons, he has in all cases shown himself equal to the occasion. If the Rev. Mr. Peace has one quality above another, it is his high spiritual attainment not fanatical, but faith in the Bible. He is earnest, broad, loving, kind, and his Christian spirit knew no bounds. Denominational lines lose their identity with him. He is a lovable man to associate with, and to know him is to love him.

We, the Ministerial Union, regret so much to give him up. He is a fine debater, humorous, kind and logical. He only differs with his antagonist on principles and not personally. We are proud to say that we are not the only persons who think him a worthy character. The Bishop thought so which was demonstrated when he promoted him by appointing him District Superintendent of the most scholarly district in the State—Greensboro. His gain is our loss, but may he know that he has our



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tasteful, healthful
and nutritious
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Powder

The only baking
powder made
with Royal
Grape Cream
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prayers and good wishes. May God bless him.—J. R. Cozart, H. C. Jenkins, C. J. Piggins, Committee.

LUTHERSVILLE, GEORGIA.

Luthersville is a small town located on the Central of Georgia railroad thirteen miles south of Newnan, Georgia. All these years it did not contain a school house or public hall of any kind, only two colored persons owned any property at all near or in the town. The Methodist Episcopal Church was the only public place for our people, and this had to be used as school house also. But this year the spirit of pride and progress has made itself felt among the people. The first effort was directed toward securing a suitable school lot, and in order to get the desired location, seven acres of land must be bought. The people were poor but ambitious. J. W. Wortham, a man of considerable means, came to the rescue and bought the seven acres, for which he paid seven hundred dollars. This land was divided into lots and sold to the people at the same price for which it was bought by Mr. Wortham. One acre being reserved which is being paid for by the patrons upon which a neat school house will be built, with hall overhead for the Masons. The following persons own the lots: J. W. Wortham, Tom Sims, Rhoda Phillips, Charlotte Ector, John Phillips, Randal Harris, John Bell, Randal Harris, Matt Thompson, John Bell, Frank Moreland, Almeda Eccles, Bartow Sims, H. Bell, Millard Hannah, Lewis Waters, J. E. Eccles, Pomp Harris, Rufus Hillman, Geo. Rosser and Bon. J. Rosser, Jr. In addition to this a Colored Hears Association has been formed; officers, W. C. Upshaw, A. M. Goodfrey and others. One hundred and seventy dollars has been raised toward purchasing a \$300 hearse, which will displace the farm wagon which has heretofore been the only conveyance used by the people to convey their dead to the cemetery. I write this hoping it will stimulate our people in other places who have similar conditions. The eyes of our people are opened here now as never before and they see they have only done what they could have done long ago. Twenty or more women are happier in the possession of deeds to land that mean homes in the future to say nothing of the inestimable boon to children yet unborn. So Luthers-

ville has her Wortham's Hill.—W. B. Wood, pastor Methodist Episcopal Church.

TENNESSEE

Oliver Springs.—This point was added to the Kingston and Lousdale charge by Bishop W. F. Anderson. It was indeed at low ebb as far as our Methodism was concerned. Sunday, November 22, brought new life to this people through a successful rally on church repair. Clubs reported as follows: No. 1, Sister E. L. Long, \$1.00; No. 2, Brother W. F. Martin, \$12.00; No. 3, Sister Mattie Hammet, \$9.50; No. 4, Sister Maggie Martin, \$8.50; No. 5, the pastor, \$22.00; subscriptions, \$9; total on church repairs, \$65.00; public collection for pastor, \$10.00; making a grand total of \$75.00. One subscriber to the Southwestern.—B. J. Martin, pastor.

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Why suffer boils, pimples, blackheads, tetter, eczema, rash, scabby skin and eruptions of all sorts, when you may by the simple act of letter writing bring to you proof that blood may be purified in a few days or weeks at the latest?

Stuart's Calcium Wafers contain the most powerful blood purifier known to science—Calcium Sulphide. They contain other known purifiers, each having a distinct and peculiar office to perform.

Instead of a face full of pimples, or a body which is assailed with boils or eruptions, you may enjoy, if you will, a skin normally clean and clear by the simple use of Stuart's Calcium Wafers.

They act almost like magic, so rapid is their work of purity done.

You know the blood is pumped through the lungs every breath. The air purifies it.

Stuart's Calcium Wafers help the lungs do their work by segregating the impurities so that the lungs may enrich the blood.

Then they carry off the waste poisons and decay through the bowels. There is no need for months and years of treatment. Calcium Sulphide is so powerful, yet so harmless, that the blood feels its beneficial influence immediately.

Printed words are cold praise, especially when you praise your own product and offer it for sale, but here is an opportunity of proving this praise by your own judgment without cost. Send us your name and address, no matter how serious your skin trouble may be, and we will send you a trial package of Stuart's Calcium Wafers by mail free. It is wholly a matter for your approval. Thousands of people have used these little wafers with success, and their praise is our testimonial. Every druggist carries them in stock. Every physician knows what Calcium Sulphide will do. He will prescribe it as a blood purifier and charge for the prescription. Here is the best method of using Calcium Sulphide, and you may test it free. Go to your druggist to-day and buy a package of Stuart's Calcium Wafers, price 50c., or write us and we will send you a trial package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

Conference Notices

DISTRICT CONFERENCES
DATE. **DISTRICT.** **PLACE.**
 Dec. 9—Nashville, Murfreesboro, Tenn.

Special Notices.

SOUTH NEW ORLEANS DISTRICT.

The South New Orleans District Preachers' Meeting will convene at Patterson, December 17. Every brother is expected as this will be our last meeting for this year.—W. H. Jones, President; Thomas Williams, Secretary.

District Rounds

TOPEKA DISTRICT.

FOURTH ROUND.

Chetopa, Dec. 13-14; Oswego Cir., 14-15; Caldwell and Wichita, 19-20; Coffeyville, Jan. 2-), 1909; Fort Scott, 9-10; Mound City, 12-13; Rosedale, 14-15; Kansas City, Kan., 16-17; Bonners Springs, 23-24; Valley Falls, 26-27; Topeka, Mt. Olive, 30-31; Alma Cir., Feb. 13-14; Salina Cir., 16-17; Clay Center and Junction City, 18-19; Manhattan Cir., 20-21; Hastings, Neb., 23-24; Lincoln, Neb., 27-28; Independence, Kan., March 6-7. Dear Brother Pastors: Please do your best in getting souls to Christ for God and Humanity and for the good of our blessed old Methodist Episcopal Church, and don't fail to raise all the benevolence collections and remember the good collection is to be taken for our new board of conference claimants, as I sent a card to each pastor some time ago for the secretary, J. B. Hageley. And also raise a good collection and send it to Dr. R. E. Jones for the help of that new building as donation on other collection, and he will send you a voucher. I raised \$1.00 for Dr. Jones at Clay Center, Kans., and sent it in as donation for that church and do all you can to put the Southwestern and Central Christian Advocates in every home. May the Lord bless each pastor and member of the grand old Methodist Episcopal Church is my earnest prayer, world without end. Amen. From your true brother and friend in Christ and the Methodist Episcopal Church.—J. J. Cabbell, District Superintendent.

ST. LOUIS DISTRICT.

FOURTH ROUND.

Bowling Green, Jan. 2-3; Curryville Cir., 6-7; Hannibal, 9-10; Jacksonville and Pittsfield, 12-14; Springfield, Ill., 16-17; Clarksville Cir., 20-22; Louisiana, 23-24; Elsberry Cir., 30-31; Bridgeton, Feb. 3-4; St. James, 6-7; E. St. Louis, 10-11; Cairo, 13-14; Poplar Bluff, 17-18; Ironton and Potosi, 20-21; Farmington, 27-28; Union Memorial, Mar. 6-7; Bagnell Chapel, 10-11; De Soto, 13-14; Fredericktown, 20-21; St. Charles, 27-28. Dear Brethren: Let your motto be, "A sweeping revival and every dollar of the benevolent collections." To fail will be criminal negligence.—R. E. Gillum, District Superintendent.

DISTRICT PREACHERS' MEETINGS

South New Orleans District.

The South New Orleans District Preachers' Meeting met at Franklin, La., November 11, 1908. The president the Rev. W. H. Jones presiding. Four ministers were present and enjoyed a good meeting. Preaching at night by L. S. Smith and E. H. Hall. The

next meeting will be held at Patterson, December 17; as this will be the last meeting for the conference year all preachers are asked to be present.—Thos. Williams, secretary.

Alexandria District.

On November 11-12, 1908, the Preachers' Meeting of the Alexandria District convened in Green's Methodist Episcopal Church, a new church at Lott, La., the Rev. M. P. Franklin in the chair. Devotions conducted by the president. Excellent sermons were preached by the Rev. S. A. Davis and the Rev. W. H. Laug. The corner-stone sermon was preached by the Rev. S. M. G. Taylor to the satisfaction of the audience. Our efficient District Superintendent was at his post. Lott is the coming place for our Methodism in that section of the country. Twenty souls were at the anxious seat and two joined the church.—S. A. Mason, Acting Secretary.

Doings of the Workmen

ARKANSAS

Horatio.—The Rev. David Hall was appointed to this circuit for the year 1903. Mt. Zion at that time was a newly built box church to which Methodism had been moved from a log house. When Mr. Hall came to this place the spirit of progress was still dormant among our people. However, he rallied forces and called the church. This done and members feeling that they had accomplished a great work, and that all causes for taxation along these lines had forever been removed from their shoulders, the little army of thirty-five members and its few friends all gladly retired to that happy state from which they came. But as the sound of the hammer died away on the bleak breeze of autumn, the news came that a Fruit Growing Association had bought up all the lands surrounding the church, and that in a short while all roads leading thereto would soon be obstructed. This news the great church builder of Arkansas seemingly hailed with gladness, as it paved the way to the better selection of lands for a church, school and a place where our people could buy lots around them. Again, he called the church and its friends together, related to them the sad fate of being surrounded, the bright future he could see for the colored people around the growing town of Horatio, and their need to better prepare for the time. After getting the consent of the church to build, a five acre plot of land within the incorporated town was bought and a beautiful frame building erected that does honor to any small community and stands as a monument of the efficiency of the pastor under whose direction it was built. Though the gigantic storms may sweep this beautiful edifice to the ground or unmerciful fire melt it into ashes, the true essence of Mr. Hall's stay in this community will still be unmolested, for the membership which then was thirty-five is now more than a hundred and some of the Baptist connection proudly acknowledge that they found pardon for their sins in his meetings. But as we look upon the panorama of the pastor's six years' work at Horatio, we find that he, with the assistance of the better element of the community, has led the public school of the community from the church and has housed it in a two room frame building of its own. We have always found Mr. Hall deeply interested in the church work, the school work and all other enterprises that lead to the upbuilding of the community and humanity. He has over pro-

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All doctors admit that this gelatine has a distinct food value and they are constantly taking advantage of it in the nursery and sick room. It adds to the nutritive value of milk by supplying any deficiency of albumen, and in the sick-room is the most tempting vehicle for conveying other foods or stimulants that in any other form would be rejected by the patient.

As a consequence Jell-O is a favorite dish for children. They all love it and it is good for them.

To the little folks, minor events assume great proportions. A good or a bad dessert is a matter of importance to every member of the family, but especially to the children. Do not disappoint them with no dessert or with a distasteful one, when Jell-O can be so easily provided.

Seven choice flavors:

Lemon,
Orange,
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Strawberry,
Raspberry,
Peach and
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ed ready to share the burdens and misfortunes of the community in which he lives. The churches of Horatio circuit are being reluctantly forced to the wind-up of the conference year which ends the appointment of their great leader; and well they may regret to see the change which may be read out in the next appointment, for the removal of Bro. Hall at this epoch would mean incalculable loss to his good benighted work in this circuit. Eighteen years' study of my people in the school room, my personal acquaintance with the people of the circuit and my knowledge of their unshaken confidence in their pastor, leads to the above statement. Confidence in the leader is one of the essential elements of progress. Upon the pages of history will be found the lives of many great men, but David Hall of the Horatio Circuit is sculpturing for himself a monument in the hearts of the people as a great Christian leader, struggling for the upbuilding of the Kingdom of Christ on earth and the betterment of fallen humanity, not by the shedding of blood, but by the power of morality and spirituality.—I. M. Bass.

Bingen and Murfreesboro. — Our fourth quarterly conference convened at Murfreesboro November 7-8, the Rev. G. A. Hall, District Superintendent, presiding. The conference opened with a full quorum of officers. This was really the best quarterly conference held on the work since I have been pastor. The brethren were in high glee and the future is very bright for Bingen and Murfreesboro Circuit. We paid our Superintendent in full for the year and the pastor was also paid \$6. On Sunday it seemed that the District Superintendent was at his best. He preached three eloquent sermons. Two accessions to the church at 11 o'clock. The Clow District is doing a great work this year. The District Conference, the Sunday School and Epworth League Convention have raised this year something near four hundred dollars in cash for benevolence. Brethren, we are coming. We have set the 6th and 13th of December for our Southwestern Rally Days. On the 6th at Bingen and the 13th at Murfreesboro. We are praying that these be great days in the history of our church for our paper. The Southwestern Christian Advocate ought to be in the home of every Negro family in America; for indeed it is the Negro Advocate. When all else seems to be silent and the way seems dark and dreary this mouthpiece speaks for us and turns on new light and we are able to go forward. Brethren, we should read the paper more. Get ready and let's make the 6th and 13th of December rally days indeed for the Southwestern. Don't forget the 26th inst. Let us all come out to the church and give God thanks and pay our vows to the Most High. This is national Thanksgiving, you remember, and let us have a part in the day. There are many reasons why we should give God thanks. Let us give the Lord the whole of Thursday, the 26th, and we will find that his blessings will increase upon us. Let each of us bring out a free-will offering on that day. We want to get our benevolences out of the way. The Annual Conference is not far hence and your humble servant started out this year to make a round report. We have run well so far, but let us run now as we have never run before and ask God to help us that success may be ours. Don't forget the Southwestern Rally Day December 6-13. Our young people's rally for the pastor on Sunday, the 15th inst., was a partial success. The cold weather interfered somewhat, but considering the crowd we did remarkably well. The young people on our work are said to be doing better than ever before. Quite a number of them have been added to the church this year. At Murfreesboro we are erecting a new church and have it so we can worship in it and not a dollar of indebtedness stands against it. We have also bought a \$50 bell at the above named place, and have it nearly paid for. May the Lord bless the good people of this charge for their faithful work. Bro. J. A. Willis, one of our local preachers, is getting old but is full of vigor and is a hero in our church. With the many good brethren to back him, we know no failure.

C. W. Sampson, Pastor.

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If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the bitterest tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price, 50c.

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"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

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FLORIDA

LaCross, Arredondo and Long Pond Charge.—Our third quarterly conference was held on the 8th of November by the Rev. A. Williams who preached two very able sermons at 11:00 a. m. and 7:30 p. m., to large and attentive congregations. Collection \$11.95. All dues paid in full to date.—G. B. Wilson, pastor.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic, drives out malarin and builds up the system. For grown people and children. 50c.

KENTUCKY.

Hardinsburg.—The Rev. G. W. Harris, pastor of Tolberts Methodist Episcopal Church, was appointed here July 19, 1908, to fill out the unexpired term of the late Rev. L. C. Harris, of Hardinsburg, Kentucky. He has had wonderful success in the four months he has been here; with the help of his efficient wife whom he married August 25, 1908, he is doing a great work. He has raised during this time \$237.85; \$147.15 for ministerial support and \$90.70 for trustees. On the 14th and 15th of November, 1908, we had with us our most highly esteemed District Superintendent, H. W. Tate. Sixty-six persons communed. Raised on that day, \$58.02. We began our revival services on the 15th of November. The Rev. Mr. Harris and wife had endeared themselves to the people of this place, both white and colored. Although it is yet four months until conference the people are asking for their return.—Mrs. Josephine Harris.

LOUISIANA

Alexandria.—The Newman Memorial Methodist Episcopal Church at Alexandria, La., is in splendid shape. Our fall revival was a success, thirty having been added to the church. The Sunday school is doing well. The young people are being gathered in to the church through the Sunday school. November 15th was rally day and in the midst of these hard times we raised \$361.32, for which I am thankful to the blessed Lord, who is leading the church. The fourth quarterly conference of this charge was held November 20, with the District Superintendent,

the Rev. J. J. Obce, presiding. The officers were out with written reports which showed that good work had been done spiritually and financially. The District Superintendent was well pleased with the work that had been done. We are planning our work so as to close up for conference in good shape.—R. C. Worsham, pastor.

Opelousas Circuit.—Our revival has closed with three converts, three infants, and one adult baptized, and five accessions. We are now doing our best to raise every dollar of our benevolence. We are also striving with all our might to meet our fourth quarter in full and pay the District Superintendent in full for this quarter. We hope to build our new church in the near future. Our work is in a prosperous condition. We shall do all in our power to meet the annual conference in good shape.—W. L. Lemons, pastor.

Spider.—The rally of November 15 was a success. Raised for all purposes \$51.96. The Spanish army, Miss M. J. Flanagan, captain, raised \$30.13; the Americans, Mrs. Lilly Brown, captain, raised \$21.33; donation, \$0.50. The Spanish were victorious, but the battle will be fought again some day. We are now ready for conference so far as benevolence is concerned.—N. R. Randolph, pastor.

Lottle.—At Green's Chapel Sunday, November 22, was the greatest day in its history. For ten years the people at this place have been clamoring for a Methodist church. So on Sunday, November 22, 1908, in the right corner of this site New Zion was laid the corner stone. The following distinguished ministers rendered good services: The Rev. W. W. Sanderson, of the St. Matthews African Methodist Episcopal Church; the Rev. D. W. Williams, of the Baptist Church, and our own, the Rev. Mr. S. Green, Pastors Melville and Woodside, who greatly assisted our loved District Superintendent, the Rev. J. J. Obce to make things go. We have the work all in good condition. We have good people at this place and on this circuit.—Thomas A. Hampton.

Hubertville.—I take this method to thank Sisters Cora Carpenter and Felice Bonyard for \$5.25, given to me for the purchase of a hat and also Miss Mahalle Williams and Miss Leathis Johnson for the gift of \$4.50 with which to purchase shoes. Many thanks to these ladies for their kindness. Our work is alive at this place.—S. M. Haynes, pastor.

MISSISSIPPI

Carthage.—My fourth quarterly conference was held at Carthage by the Rev. A. J. McNair, District Superintendent. The brethren were present with their written reports, which showed an advance in the work. The interest of the church has been looked after along all lines. Have raised nearly all of our benevolence. Paid Superintendent all but a small balance which we will raise; but we are some behind with the pastor; we are putting lumber on the ground for repairing the churches; they both need rebuilding. The Superintendent seemed to be favorably impressed with the progress of the work. At night he preached to the delight of the people; they are always pleased to have him. This is a small circuit with two churches and a small membership. There are to be some additions made to this circuit, if possible, which I think could be done with careful consideration, and this work would be able to do more in every way. C. H. Johnson.

Crawford.—B. J. Roberson, Pastor.—Our fourth quarterly conference was held on the 24th and 25th of October by the Rev. L. F. Jones, of Strong's

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Circuit. Bro. Jones filled the place well. His sermons on Sunday were fraught with the holy fire. They were quite edifying. Raised in the quarter, \$27.50. On the 2nd Sunday of November a rally was given by the members of this church. Miss Annie Anthony and others invited the Starkville Methodist choir to give us music for the occasion. They responded readily with Miss Eva Collier organist and Mr. M. M. Jame and Burel Lowe assisted greatly with their fine voices. In all, it was both a spiritual and a financial rally. We take this method to thank them for their visit to our town and kindly ask their return at some future day. The Ladies of the church served with credit to themselves and to the delight of all, refreshments at the church. Mr. Jim Anthony and Mrs. Minnie Scales paid 75 cents each. Mr. S. M. Carter, \$1.85; total for the day, \$54.50.

Beverly.—On November 4 our fourth quarterly conference was held in Magnolia Methodist Episcopal Church at Beverly, by the Rev. Dr. B. F. Woolfolk, District Superintendent. Officers were present with written reports, which showed quite an improvement on all lines of church work. The spirit was up to its zenith. Everybody present asked for the pastor's return. They impressed the District Superin-

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tendent that it was impossible to get along without him. Paid District Superintendent \$23.35 and had left over \$5.85 for the pastor. We purpose to stand by every movement of the church and see to it that the SOUTHWESTERN is put into every home. We are bound to be victorious for our pastor, the Rev. P. H. Jackson, is a man of war.

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Recent District Conferences and Conventions

ABERDEEN DISTRICT.

The second session of the Aberdeen District, Upper Mississippi Conference, convened at Baldwin Methodist Episcopal Church, November 20-22. The Rev. F. H. Henry, District Superintendent, called the conference to order. After devotional services the writer was elected secretary. The District Superintendent read an able report of his work on the district, his report was very encouraging. All of the pastors were present but one, Bro. B. I. Robinson, and made able reports of their work. The local preachers stood nobly by Rust University. They brought one hundred and twenty one dollars for the school. Mrs. B. H. S. Furgerson was given \$21.00 for the Woman's Home Mission work. Bros. B. H. Cox and C. R. Cannon were recommended to the Annual Conference for reception on trial. Mr. H. J. Mason, a representative of the Southwestern Christian Advocate was introduced and made an able talk concerning the paper. He secured 70 or more subscribers. The following brethren preached acceptable sermons: A. Saulsbury, G. W. Baker, S. M. McCloud, L. F. Jones, and Dr. H. H. Gallion. Caledonia was chosen as the next seat of the next District Conference. The District Superintendent was presented a purse of \$21.00 by the brethren and friends of the Aberdeen District. Too much praise cannot be given the Rev. Thos. L. Inghram for their entertainment of the conference. We will always be glad to go to Baldwin again.—G. W. Baker.

ABERDEEN DISTRICT.

The missionary convention of the Aberdeen District, Upper Mississippi Conference, met in its third annual session on the Brooksville Circuit, Baldwin Church, November 18, 1908, the Secretary W. H. Whitlock in the chair. J. W. Byrd and A. E. Franklin were elected secretaries of the session. The reports and discussions showed marked progress along all lines, to previous sessions. The following named ladies and young men read excellent papers: Misses Mayme Burton, L. C. Palm, Pearl Troupe, M. L. Hampton, M. McClune, S. J. Vales; Mrs. B. C. Golden, Callie Hill, Frankie Jordan, J. H. Mosely, Anne Cannon, Hettie Facing, E. D. Bounds, J. G. Goth, E. Q. Howe, B. H. Cox, J. Walker; Mrs. B. H. S. Furgerson represented the Woman's Home Missionary cause with much satisfaction to all who heard her. She is truly interested in the work and is a safe leader for the women. The following named divines preached excellent sermons: The Revs. A. E. Franklin, L. A. Armstrong, H. C. Moore, Dr. Wm. H. Gallion. In the Mission Rally \$161.00 was raised. Amount raised for all causes, \$200.00. Thus closed one of the best sessions in the history of the district convention.—J. W. Byrd.

CUMBERLAND RIVER DISTRICT.

This conference convened at Coakville, Tennessee, November 12-15, presided over by the Rev. J. B. Booth, District Superintendent. The Rev. H. P. Belcher was elected secretary; A. J. Butler assistant secretary. The meeting opened with a good attendance of pastors and locals and district steward. Opening sermon preached by A. J. Butler. The Rev. J. A. Swift, of the West Tennessee District, was present at the opening of the conference and made an interesting talk. A number of visitors were present each day. We feel that the meeting was a great success and

very helpful to our work here in this growing little city. Several came to the altar for prayer. The benevolent causes of our church were heartily set forth by the District Superintendent and each pastor of each charge in the district pledged himself to raise all of the benevolence this conference year. Collection during the session, \$22.00. The conference closed with a grand reception in honor of the pastor, the Rev. Lewis Burks. Several good papers were read and solos rendered by Mrs. D. C. Beard and Mrs. P. W. Gordon and others. Remarks by the pastor and District Superintendent.—D. C. Beard.

WEST NASHVILLE DISTRICT.

The first session of the West Nashville District Conference met in the Odd Fellow's Hall, with the Rev. S. M. Utley in the chair. In the organization the Rev. R. A. Dowell was elected as secretary. Roll call showed eleven out of the fifteen pastors present. This was the first session of the Methodist Episcopal Church Conference ever held at this place. The meeting was in session for two days. The Rev. W. D. Petrus preached the introductory sermon. The Methodist Episcopal Church was well represented by the Rev. L. M. Morse pastor from Dickson, Tenn. Next District Conference is to convene at Lewisburg, Tenn.—S. J. Boone.

Miscellaneous

Mr. and Mrs. R. B. Gates, Jr., of Roanoke, Alabama, have a stranger within their gates, a baby girl born to them October 4, 1908.

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Next session opens Sept. 28, 1908. For further information, write, J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. CORNELIA F. WHITE

Cornelia Florence White, wife of the Rev. L. F. White, of the Lexington Conference, went to her reward from the parsonage at Anderson, Indiana, on Tuesday, November 10, 1908. She was born at Princeton, Ind.; was converted at the age of thirteen and joined the Methodist Episcopal Church under the pastorate of the Rev. L. C. Harris. She was ever faithful and active in the work of the Master, doing what her hands found to do. She was a bride of only four months and twenty-three days when the bond of union was broken. The deceased was kind and affectionate. The remains were brought to the place of her birth, where the funeral was conducted by the writer, assisted by the Revs. J. L. Franklin, of Terre Haute and J. C. Carson, of Evansville. The floral tributes were beautiful and elaborate. She lived right and died well.—B. W. Kirtley.

NELSON.—Maggie A. Nelson, daughter of the Rev. A. L. Nelson, pastor of Franklin, Tenn., died November 11, 1908, aged 23 years, at Tullahoma, Tenn., in full triumph of Christian faith. She professed a hope in Christ at the age of nine years, at Petersburg, Tenn., under the pastorate of her father. She had been active in Sunday School and church work up to her death. She was especially interested in young people. Twenty-four years ago her mother died here, a faithful Christian woman. The deceased graduated with honors from Walden University in 1904, being prophet of her class. After teaching two years in Rutherford county she was chosen by the Board of Education here (Tullahoma) as first assistant teacher in our city school. This position she filled with credit. Her funeral was attended by the Rev. Mr. Blackman, the pastor, assisted by the Revs. Messrs. Swift of the Baptist Church, F. N. Collier, her former pastor and Boddy of the African Methodist Episcopal Church. She was a member of Howard Chapel Methodist Episcopal Church. The choir, of which she was a member, sang her favorite songs. She leaves a father, step-mother, brother, three uncles, four aunts and a host of relatives and friends to mourn their loss.

T. B. Blackman, Pastor.

BIVINS.—John Bivins, of State Line, Miss., departed this life on the 13th of November, 1908, at the age of 80 years and nine months, after an illness of one year. He had been a faithful member of the Methodist Episcopal Church for 40 years and a great pillar of Magnolia Methodist Episcopal Church. He leaves 8 children, two sons being local preachers in the Methodist Episcopal Church. Mr. Bivins was one of the greatest workers of the church and the effect of the same will long be seen and felt. The service was conducted by W. P. Parker according to his request, assisted by the Rev. W. A. White.

SMITH.—Mrs. Martha Smith was born in 1833; she joined the Methodist Episcopal Church, South, in 1855,

DOCTORS MISTAKES

Are said often to be buried six feet under ground. But many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous prostration, another with pain here and there, and in this way they present alike to themselves and their easy-going or over-busy doctor, separate diseases, for which he, assuming them to be such, prescribes his pills and potions. In reality, they are all only symptoms caused by some uterine disease. The physician, ignorant of the cause of suffering, keeps up his treatment until large bills are made. The suffering patient gets no better by reason of the wrong treatment, but probably worse. A proper medicine like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery. It has been well said, that "a disease known is half cured."

Dr. Pierce's Favorite Prescription is a scientific medicine, carefully devised by an experienced and skillful physician, and adapted to woman's delicate system. It is made of native American medicinal roots and is perfectly harmless in its effects in any condition of the female system.

As a powerful invigorating tonic "Favorite Prescription" imparts strength to the whole system and to the organs distinctly feminine in particular. For overworked, "worn-out," run-down, debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," house-keepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic.

As a soothing and strengthening nerve "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, St. Vitus's dance, and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the uterus. It induces refreshing sleep and relieves mental anxiety and despondency. Dr. Pierce's Pleasant Pellets invigorate the stomach, liver and bowels. One to three a dose. Easy to take as candy.

where she remained until the war of '65. In 1870 she was one of the founders of the Haven Methodist Episcopal Church at Sterling, Ga., and was a valiant soldier of the cross and an obedient member until her death, which occurred November 1, 1908, age 75 years. She left seven children, thirty grandchildren, eighteen great-grandchildren and a host of other relatives to mourn their loss.

WHITE.—Lula White, of DeLisle, Miss., entered into rest October 15, 1908. She was a loyal member of Mt. Zion Methodist Episcopal Church. Three girls, six boys, two sisters, four brothers, mother and husband survive her.

J. Butler, Pastor.

SCALES.—Mother Charlotte Scales, one of the oldest members of Oak Grove Methodist Episcopal Church, Stoneville, N. C., aged seventy years, was fatally stricken with paralysis Tuesday morning, October 20, 1908, and never spoke again. On Monday, October 27, about 8 o'clock a. m. she passed from labor to reward. Mother Charlotte was beloved by all who knew her, both white and colored. One son, four daughters, three sons-in-law, twenty-one grandchildren and six great-grandchildren survive her. She had served the church and its great Head for twenty-five successive years without at any one time ever bringing reproach on the Christian cause. The funeral services were conducted by the pastor and the Rev. A. E. Robinson, ex-pastor.

J. C. Robbins, Pastor.

SMITH.—Mrs. Cathrine Smith, a faithful member of Griffin Methodist Episcopal Church, Starkville, Miss., departed this life November 13, 1908. She joined the church when seven years of age and lived a consistent Christian life for more than sixty years and died very happy in the faith. She leaves two daughters and three sons to mourn and a host of friends. Funeral conducted by the pastor, the Rev. E. C. F. Troupe.

Marriages

EASLEY-HENDRICKS.—Mr. George Easley and Miss Lizzie Hendricks, at the home of the bride in Rushville, Ind., September 24, 1908, in the presence of many witnesses, by the Rev. J. T. Leggett. Mr. Easley, though but 23 years old, owns a beautiful residence. He is a member of the Methodist Episcopal Church; his bride is a member of the Baptist Church. J. T. L.

JONES-PETTIFORD.—Mr. William Jones of Connersville, Ind., and Mrs. Lucy Pettiford, of Rushville, Ind., at the bride's cozy home, November 4, 1908, in the presence of many friends. They will reside in Connersville, where Mr. Jones owns a nice home and the Methodist Episcopal Church of Rushville loses thereby one of her best members. The Rev. J. T. Leggett officiated.

SHAW-STEWART.—At Asbury Methodist Episcopal Church, Natchitoches, La., occurred the marriage of Mrs. M. A. Stewart to Mr. John Shaw of West Plains, Missouri. The bride is an active member of Asbury. The Rev. E. C. Golins read the ceremony.

JACKSON-BROCKAWAY.—On October 29 at Hartzell Chapel, Slidell, Louisiana, Mr. Sol Jackson and Miss Pearl Brockaway, in the presence of a large concourse of friends. Brother Jackson is a prominent member of our church. The Rev. H. B. Harris, pastor, officiated.

FORMAN-WILLIAMS.—At St. James Methodist Episcopal Church, New Iberia, La., October 28, 1908, Mr. Vandlee Forman and Miss Bertha Williams. The bride is a member of this church. The pastor, the Rev. D. J. Price, officiated.

VANDRESS-LABEAUX.—On November 19, 1908, at the home of the bride in New Iberia, Louisiana, Mr. John Vandress and Miss Martha Labeaux, by the Rev. D. J. Price.

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Crescent City Notes

WESLEY CHAPEL.—Early prayer service was conducted by Bros. Johnson and Dale. At 11 a very interesting sermon was preached by the pastor. At 3 general speaking meeting was very well attended, and those present went away with their souls filled with the Holy Ghost. At 7:30 the pastor preached to a crowded house. Collections good.

WILLIAMS CHURCH.—Dr. R. E. Jones preached for us Sunday night, November 22. Our Thanksgiving program was in keeping with the times: Song, America; prayer by W. M. Mathews; the Proclamation by E. Parker; a paper, "The First Thanksgiving and how it was Observed," by E. J. Magruder. Subject for general discussion: "Why I am Thankful." At the close of the service six came to the altar for special prayer. The members and friends with K. Esters, committee, and D. C. Mead, secretary, presented the pastor with a fine 17½ pound turkey. A. Morse and I. Dauphine gave special baskets and F. Mayo a fine cake. I take this method of thanking these members and friends.—J. O. Richards, pastor.

BUSH-LUMPKINS

One of the prettiest weddings of the season was that of Miss Edolla M. Lumpkins and Mr. W. Phillip Bush, which took place on Thursday evening November 19, 1908, at Simpson Memorial Church in Valence street, New Orleans, the Rev. Henry Taylor officiating. The church was beautifully lighted, and decorated for the occasion. During the ceremony Miss Cecil A. Carter sang sweetly "Promise Me." A reception followed at the home of the bride's parents in Milan street. Mr. and Mrs. Bush were the recipients of numerous and costly presents. They will be glad to receive their friends at 4011 S. Rampart street.

SPECIAL NOTICE

Candidates for admission on trial in the Annual Conference and all under

graduates of the Louisiana Conference will observe and prepare themselves according to the Course of Study as published in the '08 Journal, page 102. The course covers and includes the Traveling Preachers' Course in full. The rules of last year, see '07 Journal, page 66, will govern the examination.

Examiners will prepare and send to me at once their list of questions and come to the seat of the Conference by January 12, 1909, so that the examinations may begin promptly at 9 a. m.

Any examiner failing to comply with the rules may be moved from the Board for neglect of duty. Examinations must be written, sermons and essays in ink. Those concerned take due notice and be governed accordingly.

F. T. CHINN, President.

Baton Rouge, La.

B. MACK HUBBARD, Registrar,
New Orleans, La.

Examining Board.

IN HONOR OF THE REV. S. S. BUTLER

Rock Hill Circuit.—The Rev. S. S. Butler, one of the heroic ministers of the South Carolina Conference, who was assigned to this charge by Bishop Berry two years ago from the Florence Conference, in obedience to the charge came from his native home and relatives to bring the message of life to strangers and sinners. He labored faithfully for five months. The call of the Master reached him on the third Sunday in April, 1906, while he was delivering the Lord's message. He fell in the pulpit and was carried to the parsonage by his friends, where he lingered until the chariot came for him on the 24th of December, 1906, and carried him from labor to reward. His last request was "Bury my body among those with whom I last labored." Though away from his native land and relatives he fell among friends. His funeral was attended by the Rev. C. C. Scott, D. D., pastor of the Anderson Station, assisted by the writer, December 25. Mrs. Rosa Scott, wife of the Rev. Mr. Scott, a noble woman who has considerable knowledge of the life of a minister and his family and has learned to render honor to whom honor is due, was the originator and led the movement to purchase a \$40 monument and place at the grave of S. S. Butler, a memorial in honor of his faithfulness. On the day of the presentation of the stone, Mrs. Scott read a fine paper touching the life of a minister, after which the grave was leveled and covered with white sand and stones by Miss M. J. Jenkins and Miss May Valentine. On the 4th day of this month Mrs. Scott came again with an artist and photographed the grave with many of his friends standing around it and Mrs. Scott herself at the head. God bless all such women. Any one desiring one of these pictures can get it by addressing Mrs. Rosa E. Scott, Anderson, S. C.

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NEW ORLEANS, DECEMBER 10, 1908

Vol. 42 No. 50

IN PATIENCE POSSESS THY SOUL

It seems rather inconsistent to exhort the most enduring, the most uncomplaining, the most forbearing people on the earth to patience. But that is just the present day message that we offer to the Negro people of this country; and in doing so we are but re-echoing a message given forth recently in the editorial columns of the *National Baptist Union*, than which there is no better publication among us. This Journal starts out its message by saying, "We have admonished our people to possess their souls in patience during these perilous times that try the souls of Negro folk. We are still anxious that this admonition should be heeded on the part of all of our people."

The *National Baptist Union*, in discussing the situation that confronts our people, remarks thus:

"For instance, much of the prejudice manifested toward our people by other races has served to unite them in endeavor to improve conditions among themselves. Wherever the white people have shut them out from their places of business, they have established similar business enterprises, and made places of trust and profit for their own children."

Our contemporary then goes on to refer to the development in business among Negroes, the outgrowth of race prejudice which has called into being drug store soda fountains and the like for our people. With this as a basis the *Union* makes this timely exhortation:

"In view of these things, let the Negro possess his soul in patience; let him know that a race that can not suffer cannot make progress; that he cannot, unlike all other races, be carried to the hill of triumph on flowery beds of ease."

It would appear that the Negro has suffered his share, has suffered, is suffering. But as a matter of fact, if more suffering is to come, it must be endured with patience. Fretting, worrying, chafing and complaining, only waste strength. He loses so much of his power by so much as he worries. If under the load we do not chafe, and worry, then the load is by so much the lighter and the more easily borne. There is virtue in patience. There is strength in patience; there is heroism in patience; there is philosophy in patience; there is ethics in patience; there is economy in patience; there is diplomacy in patience; there is victory in patience. Nor is this any preachment of truckling or subserviency or unmanliness. On the contrary it is the most manly, independent thing at the present time that we can do. It is the only sensible thing to do when times are perilous as they are now. In patience possess thy soul.

In the course of its remarks the *National Baptist Union* adds another sensible and striking statement. We quote:

"Here in the heart of the Southland where he has accumulated wealth and business experience let the Negro abide, trusting some reforms to the conscience of the white South."

Now, the question may arise as to whether certain parts of the South has a conscience. Do you say the South's conscience is dead on the question of the Negro's rights? Do you say that the doctrine is preached that the Negro has no rights that the white man ought to respect? Be it so. But the white men of the South are men. God made men—men in

whom God has placed conscience and the sense of moral right, the sense of justice. Those fundamental principles of manhood must ultimately become operative; not merely out of consideration for the Negro; but out of consideration for genuine manhood. The sense of conscience, of justice and right is already

be without reference to the Negro. He is so intimately connected with the South in all phases of its life there is no chance to discuss the South without the Negro. Coming up to the proposition Mr. Taft says:

"I come at once to the present condition of things, stated from a constitutional and political standpoint. And that is this: That in all Southern States it is possible by election laws prescribing proper qualifications for the suffrage which square with the fifteenth amendment, and which shall be equally administered as between the black and the white races, to prevent entirely the possibility of a domination of Southern State, county or municipal government by an ignorant electorate, white or black. It is further true that the sooner such laws, when adopted, are applied with exact equality and justice to the two races, the better for the moral tone of the State and community concerned. Negroes should be given an opportunity equaling with whites by education and thrift to meet the requirements of eligibility which the State legislatures in their wisdom shall lay down in order to secure the safe exercise of the electoral franchise. The Negro should ask nothing other than an equal chance to qualify himself for the franchise, and when that is granted by law and not denied by executive discrimination, he has nothing to complain of."

Now we have heard before that President-elect Taft believed in qualified suffrage; and we do, also. We believe that every voter should be qualified. But we should be careful lest we are led to conclude that these laws were enacted in the South out of the exalted motive to purify the ballot and place the franchise in the hands of those who are competent. The law in the letter may be constitutional; but in its operation it is the rankest piece of injustice perpetrated under the American flag. These laws are not administered fairly. Take for instance the parish of St. Mary's in the state of Louisiana where there are Negroes who can register both under the educational and property test. But there is not a Negro in the whole parish of St. Mary's who is a registered voter. There is no defense of this. There is but one way to account for it and that is by intimidation in some instances and in others deliberate refusal upon the part of registrars to place upon the record the names of Negroes who can qualify. It is said that there is not a

Negro in the parish of Iberville who is a registered voter. In one instance in the parish it is said that a former clerk of the court offered himself for registration and on a mere technicality was ruled out under the educational test. But this Negro owned property and his assessment was far above that required by the law, namely, \$300, he sought to register under the property clause. In order to meet this emergency the assessors without request of this proposed voter reduced his assessment to less than \$300 so that he could not vote under the property test. These are not isolated instances; they could be duplicated over and over again. We would be perfectly willing to subscribe to these laws if they were conscientiously and justly administered to white and black alike. We are grateful to President-elect Taft for this plea that they shall be administered alike to all who apply.

The other point raised by Mr. Taft is the equal-
(Continued on Page Eight.)



HAVEN MEMORIAL METHODIST EPISCOPAL CHURCH,
PHILADELPHIA (See page 9)

being brought into play. Time is a mighty factor in the settlement of great problems. Not time as such, but time with its complements. So that the *National Baptist Union* speaks well when it says: "Time, with its usual modification of sentiment, is as necessary for these good white people as it is for us."

PRESIDENT-ELECT TAFT DISCUSSES THE SOUTHERN SITUATION

President-Elect Taft delivered on Monday evening of this week a notable address before the North Carolina Society in the city of New York. Every good citizen shares with Judge Taft the sentiment for a closer sympathy between the North and South and an obliteration of sectional lines so that there shall be harmony and goodfellowship between these two sections which have long been hostile.

Of course, the discussion of the situation cannot

The Epic Poet of English Literature

By Louise Manning Hodgkins

In the splendid list of great poets born in London, including Chaucer, Spenser, Ben Jonson, Byron, Keats, Robert Browning, none is greater than John Milton, whose tercentenary the world celebrates in December, 1908.

Milton's London was not the city of more than four millions that we know, but a Boston-sized London of a few hundred thousand, where houses were still so few that instead of numbers they were known by characteristic names, and that of Milton's father was "The Spread Eagle." Had it prescience of the young eagle spirit growing to aquiline strength beneath its roof? Mermaid Tavern, too, of which Keats wrote the memorable lines beginning, "Souls of poets dead and gone," was close at hand, and undoubtedly the child Milton saw Shakespeare on his way to that haunt of poets more than once.

These, too, were the best days of Bacon, the trusted counselor of James I, that king who has but two well-remembered points; his unwholesome views as to the divine right of kings, and his wholesome hatred of the new weed, tobacco. It was a day when the high Church was in the ascendant and the Puritan cause that was to mold the future of the young Milton in much disrepute; when the discontented talked of emigration to America, when Holland was just free from Spanish tyranny, when Cervantes had just published the greatest novel the world has ever seen, when Galileo was counted a heretic for his belief in the Copernican system, when Guido and Rubens were the wonder of the art world, when the drama was beginning its slow descent through Ben Jonson, Dekker Chapman, Beaumont, Fletcher, and Webster toward its long vacation under the Puritans.

He was a goodly child, and his early portrait by Jansen is a precious possession of English literature. He has drawn his own portrait in the childhood of Jesus in "Paradise Regained":

"When I was a child, no childish play
To me was pleasing: All my mind was set
Serious to learn and know, and thence to do
What might be public good; myself I thought
Born to that end, born to promote all truth,
All righteous things."

It was a fine spirit the young Puritan showed but a child without a childhood, even though he became the great epic poet of England, awakens a sort of pity.

From his infant years the father recognized the precocity of his son, just as Zachary Macaulay did Tom's, as Mr. Barrett did Elizabeth Barrett's, as Mr. Fuller in our own country did Margaret's. We sing to this day a hymn composed in Milton's childhood, beginning, "Let us with a joyful mind." By the time the boy was ready for college he was so over-prepared that, when we look over the list of his studies already mastered, it would seem that Christ Church, Cambridge, might have offered him her degree at the start. Wordsworth, in the "Prelude," describing Cambridge in his own time, gives us another poet's portrait of Milton at college, where for his pink and white complexion and refined manners, he was known as "The Lady":

"Yea, our blind poet, who in his later day
Stood almost single, uttering odious truth
* * * I seemed to see him here
Familiarly, and in his scholar's dress
Bounding before me yet a stripling youth,
A boy, no better, with his rosy cheeks,
Angelical keen eye, courageous look,
And conscious step of purity and pride."

It was in college that Milton's muse awoke, and the verses of his academic life, with several others of note, hold one immortal poem, "On the Morning of Christ's Nativity." College days are also the source of "Lycidas," the poem commemorating his friendship at Cambridge with young King, destined to an early death. But who would not die young to be remembered in such an elegy?

Of all his opportunities none was greater than that of taking years of holiday after graduation to "turn over Greek and Latin writers and meditate" on the themes for which he had found too scant hours during his academic days. The lyrics of Drayton, Daniel, Davies, and Donne left plenty of room for

a new lyric poet, and not only "Lycidas," but "L'Allegro," "Il Penseroso," the matchless masque "Comus," and some of the "two few" sonnets are of this period, two years of which were spent abroad with no aim save that of larger culture.

But the residence abroad, intended to cover three years, was shortened to less than two. In earlier times he had written, "It is my way to suffer no impediment, no love of ease, no avocation whatever, to the ardor or to break the continuity, or to divert the completion of my literary pursuits." But peril to his country changed all this, and with this loyal word, "I considered it dishonorable to be enjoying myself at my ease in foreign lands while my countrymen were striking a blow for freedom," the patriot Milton hastened back to England, leaving this high-minded record of his continental tour: "I take God to witness that in all those places, where so many things are considered lawful, I lived sound and untouched from all profligacy and vice, having the thought perpetually with me that, though I might escape the eyes of man, I certainly could not escape the eyes of God."

Milton returned to tragical days of history making in England. One may learn history by reading poetry. "Paradise Lost" and Samson Agonistes" are

clear revelations of the days of the Commonwealth, in which one sees Milton as a reflection of his times. Add the "Areopagitica" and "Defense of the English People" from his majestic prose, and one need not to open other histories for those turbulent days.

A helpful study might be made of Milton's similes, especially those drawn from nature, thus securing two studies in one. A study of Milton's characters as one would study the characters of a novel is nearly as rewardful as a study of Bible characters, since Milton's ideals are ever drawn from the Scriptures. The quotations one uses familiarly and ungratefully from Milton are worth the noting, as: "A pillar of state," "A paradise of fools," "Hide his diminished head," "Bright eminence," "A red, right hand," "As good almost kill a man as a good book," "Who overcomes by force has overcome but half his foe," "To-morrow to fresh woods and pastures new."

It is well in this tercentennial year to read anew our Milton. There are abundant folk who can talk glibly of the latest novel or scathing book review, but there is superficial area to their utterances that deceives not the well read. The profound erudition of Milton may for a moment deter the youthful reader, but let him persevere to find that he has a message for youth. He shows that rigorous piety may accompany great brilliancy and sound learning; that these intellectual masteries did not stand in the way, but lent power, as he stood the supreme tests of life, self-sacrifice, patriotism, and changed fortune. Wilbraham, Mass. —In *Epworth Herald*.

What Are You Reading?

By Miss Emily W. Nichols

An intelligent appreciation of the best literature is an essential element in every one's education. True culture comes only through association with master minds and, although not many of us are fortunate enough to live in daily personal contact with the great and wise, all of us may have as much of their society as we desire through the medium of books.

There is one condition only, which Ruskin expresses thus: "Do you ask to be the companion of nobles? Make yourself noble and you shall be. Do you long for the conversation of the wise? Learn to understand it and you shall have it. But on other terms?—No."

Yet there are thousands able to fulfill this condition who pass by mines of untold riches to gather worthless sand.

While one is acquiring an education he should see to it that his taste for good reading is cultivated. Perhaps one of the first steps to learn is what to avoid. Briefly this: All literature which scoffs at or makes light of goodness, truth and purity in men and women; which dresses vice so beautifully that, to the unwary, it looks like virtue, or, at least, harmless; which mocks at or belittles religion and things holy; which gives wrong ideas of life, making one dissatisfied with his commonplace lot and tempting him to emulate the questionable deeds of still more questionable heroes and heroines.

The best literature gives a noble and true idea of life and its meaning; it spurs to greater efforts of usefulness, gives an abhorrence of vice and a love of virtue, and aids in understanding the beautiful in nature, in art and in life.

It is an unhealthy, abnormal taste which prefers the former, yet there are many people who think it a mark of cleverness to be able to talk familiarly of the books of Daudet, of Zola and others like them. Lowell once said that he could never quite rid himself of the bad taste left in his mouth by a book of Zola's.

Life is, at best, but too short to read but a small fraction of the world's great literature. Why, then, waste time over any other?

No high school student, and much less no college student, is excusable for being ignorant of the standard literature, English and American, at least. Aside from being studied in the class room, it is introduced into every course in numberless ways.

In many cases no serious thought has been given to deciding what is best to read and doubtless higher class literature would be read if it were suggested. To any who really would like to learn how to read intelligently the best literature, no better rules can be given than those found in Ruskin's "Kings' Treasures," a part of his book—"Sesame and Lilies." At first it may seem a difficult task to analyze a whole poem as Ruskin has the lines from Lycidas,

but a little practice with simpler poems will make it comparatively easy, and the added pleasure found in reading will be ample reward. Perhaps it would be easier to begin with a descriptive poem, as, for instance, Tennyson's "Lotus-Eaters," which pictures so perfectly the dreamy oblivion the eating of the lotus was supposed to give.

To accomplish much in reading, it must be done systematically. The following method may be useful to students: Set apart a certain time, daily, for this purpose and conscientiously use it. It may be only ten minutes a day, but that amounts to about sixty hours a year. Decide upon the general subject for reading. It might be English literature and history one year, American literature and history another, or some particular period may be selected and the general literature and history of that period studied. It will be many years before the material is exhausted.

A very good way is to start with a historical romance as a centre, grouping the history and literature of that period around it.

Suppose we should take Scott's famous "Ivanhoe," which is a story dealing with English history in the time of the famous king, Richard Cœur de Lion—the twelfth century. From an English history we make ourselves familiar with the Norman conquest in England and we understand why Cedric the Saxon hated the Norman lords so intensely. We find Ivanhoe, King Richard, the Templar, and others have just returned from the crusades. Which crusade was this? Was it successful? Shakespeare has a drama on Prince John after he became King of England. Perhaps every reader of Ivanhoe wonders that Shakespeare did not choose the princely, gallant Richard as a hero instead of his mean-spirited brother John. It will be interesting to read "The Merchant of Venice" in this connection and compare Isaac of York with Shylock, also with Barabas in Marlowe's "Jew of Malta." We will also find many legends and ballads of the brave Robin Hood in literature and history.

There are many novels and tales, not historical, which have become classic, perhaps for the perfect delineation of character; perhaps for the beauty of thought in them for the lessons they teach. Such are most of the stories of Dickens, Thackeray, Eliot, and, among recent writers, "Ian Maclaren," Macdonald and Sheldon.

Perhaps the easiest way to become acquainted with the great poets is to read their narrative poems first. The Courtship of Miles Standish, Evangeline, and Tales of a Wayside Inn from Longfellow; Enoch Arden and Idylls of the King, from Tennyson; Snowbound and The Witch's Daughter from Whittier; Bitter Sweet and Mistress of the Manse from

Holland; Marmion and Lady of the Lake from Scott, etc.

If these poems are read intelligently and enjoyed the foundation will be laid for the appreciation of more difficult poetry. While it is true that one must have a broad education to get all there is out of any great author's productions, no one who really wishes to understand them and is willing to work for it need be discouraged. However, it would be well not to attempt authors like Emerson, Carlyle and Macaulay until fairly advanced in one's education.

It is an excellent plan to have a note-book and

pencil near when reading. Many a beautiful thought and interesting fact which we would be glad to remember will otherwise be lost. It is, too, a great satisfaction to look back and see what we have accomplished at the end of a year. Such a note-book becomes very valuable for reference. If the carrying out of the plans above seems a giant task, remember that we have a lifetime to accomplish it in; that the quality of our reading, not the quantity, determines our culture, a few good books read in this manner being of more value than a whole library carelessly read.

Straight University, New Orleans.

The Making of Books and Papers

By George Ethelbert Walsh

As a nation we are pretty big readers, and the making of books and periodicals has become so extensive an industry that it is scarcely conceivable until we begin to study figures and statistics. It is an interesting story, this making of a book or newspaper from giant spruce trees or the old rags and cotton waste of our ash-cans. Everybody reads, apparently, in this country, not one or two periodicals, but four or five or a dozen, with a few books thrown in. The problem often is what not to read. The boy and the girl, who half a century ago were fortunate to get one or two books, are to-day provided with such a choice that the mind is fairly bewildered.

An ambitious student once remarked to his professor that he intended to read every book that was published, just to keep up with the times. "Ah," said the professor with a smile, "that is a noble ambition, but I fear a little beyond you. How many books do you think you will have to read a day?"

The answer of the student is not given, but if we take last year's output of books it would be necessary for him to read twenty-six books a day, just to keep up with American literature. There were 9,620 different books published last year in this country, but as 695 were new editions of old books the output should really be placed at 8,925. Fiction naturally leads the list, but books on religion and theology have rapidly gained on novels and story-books, and books of poetry have nearly doubled over the previous years. Then there are innumerable books of science, drama, travel, description, essays and biographies. The person who attempted to read all of these would have a task that would make any of our classic fables seem small in comparison.

No, we cannot read all, nor half, nor a tenth, or a hundredth of the books annually poured from our great presses. Not even the most devoted fiction reader could wade through all of the popular story-books published. To do this would require the reading of nearly four books a day, Sunday included.

Great as our book production is, however, we are not the leaders in book-making. The French led all nations in the number of published new books in 1907. Their total output of new books amounted to 10,785, but many of these were only small pamphlets and scientific sketches. They were original, however, and had the merit of being distinct contributions to the thought and achievement of the world. England came next to France, with a total published list of 9,914 books, and then this country followed in close order. The Italian book market was supplied with 7,040 new titles. Four nations thus published in a single year 37,359 books of distinct titles, or nearly 103 new books a day.

Can one imagine even faintly the influence upon character and life which these books had upon the millions of readers? "No book published fails to influence for good or bad at least a hundred people," said a philosopher, "and many of them have vital effects upon the lives of thousands." There is probably no greater force in the world to-day than the press, and its influence can be gauged partly by such figures. Books are supposed to be more carefully written or compiled than newspapers and magazines, and as they are kept longer their influence should be deeper and more permanent. There is all the more reason that books should be chosen with the same care and judgment that one exercises in choosing a friend. There are many waiting for us, but few that are worthy of our attention or adapted to our special needs.

But while this country does not lead in the number of published books, it stands conspicuously to the front in periodical literature. The freedom of the press has always been a popular rallying cry in this

country, and there is no point that we are more sensitive about than this. A restricted or muzzled press is opposed to our notions of freedom. If this freedom has been abused to some extent in recent years, it must be confessed that for the most part the American people have wisely used the power conferred upon them by their own laws. On the whole the press, as represented by newspapers and magazines, is good, and has a wonderful molding influence upon the nation. Not everybody reads books, even in this age, but literally everybody reads papers or magazines.

To-day we have a total of 21,535 newspapers, weeklies, monthlies, and quarterlies, and their total circulation is estimated at about ten billion copies. What an enormous reading public this periodical literature enjoys! The figures are almost past comprehension. What are ten billion copies? Can the mind adequately grasp that? If each one of these papers and magazines had only eight pages, the total amount of reading matter printed for the nation's consumption would occupy one man for several centuries merely in going over it in the most casual way.

All of the paper used for these billions of periodicals must come from our forest trees—the great spruce woods of the Northwest and New England. According to the manufacturers of paper, the annual cut of spruce timber for this purpose reaches over 1,303,886,000 feet, board measure. Thousands of acres of forest land are thus cut over to feed the pulp mills for the manufacture of our newspapers and magazines, and unless new trees are planted in a few years the supply will fail.

Nearly fifty million dollars are invested in the manufacture of paper for printing purposes. The vast amount of wood pulp is obtained from the white spruce trees, chiefly from Maine, New Hampshire, New York, Vermont, and the Northwest. Fifty years ago these spruce forests were considered of little real value. The wood was almost too soft for housebuilding purposes, and it did not polish well for cabinet work and furniture. Then somebody discovered its value for paper making, and our great American newspapers were built upon this discovery. No one for an instant believes that periodical literature could ever have been placed within the reach of the poorest, as it is to-day, if nature had not thus abundantly supplied the raw product for our use. Stored up in the spruce forests was a treasure that has unlocked the accumulated knowledge of the world to the masses.

Paper makers naturally have wondered often what would happen if the spruce forests should all be destroyed. In anticipation of such an emergency efforts have been directed toward the improvement of the forests, replanting and cultivating old woods. But not content with forest planting, the manufacturers have sought other fields for their raw product. In parts of the country certain grades of grass, cornstalks, and the straw of grain have been treated in such a way that a fairly good white paper can be made. In the event of the total destruction of the forests there might still be a chance to make paper from the straw and grass under the new patent process.

Our linen paper is still largely made from the old rags and cotton waste gathered from cities. The gathering of these rags has in recent years been supplemented by other efforts to utilize every available waste. Newspapers and books, after they have been read, are scraped, that is, boiled up and reduced to a pulp again. They do not make good white paper, owing to the ink in the pulp, but they can be converted into paper for other commercial purposes. It is the ambition of paper manufacturers to utilize this second-hand paper so that our presses may continue

to use over and over again the same material. By some chemical process of extracting the ink, glue, and other foreign substances from the waste paper, it may be possible to take old paper and convert it into new without drawing again on the overtaxed sources of the original supply.

New York City.

What to Read

In our day of books and magazines and prints of every description, we had better make it negative and say *what not to read*.

There never has been a time like ours for universal opportunity of attaining a considerable degree of culture. The printing press fairly groans under its burden and an endless and ever-broadening stream of literature is deluging our generation. Now life is brief, the time to be devoted to reading is comparatively short, and the best is not too good for all, each in his own sphere and according to his own tastes.

Therefore, whatever we read, let us read only the best of its kind. To read a thing because it is *cheap* is an abomination; to read much of it cheapens the reader's intellect and vitiates his taste. Do not read an author because he is popular, but because he writes well. Whatever others say, if he does not strike the true chord, pass it by. There are better things for you to read than the writing of that particular author. We live in a day of fads. It is a *fad* to read certain things and one is almost ashamed to confess that he is a heretic, as regards that specific *fad*; it may take some courage to confess our heresy, but it is good for the soul and for the mind. Say "No!" to certain temptations and be done with it.

Read the best of everything. Fiction and history, poetry and philosophy, science and travel, all have their own peculiar attraction, and each man must follow his own bent, but in following it he must remember that broad culture cannot be attained by specialism alone, that the main current must be fed by many side streams to maintain its volume.

Our day is poisoned with cheap literature. Authors of a day spring into existence. Their work is as evanescent as their authorship, and woe to the reader who is caught in their net. Fiction is, after all, a portrait of life as the author sees it, and the reading of fiction brings one in touch with life, provided the author had the power of correct vision and of correct analysis and of correct correlation. If he has not, he may impart to us a mental strabismus, and thus cause cotemporaneous life to look at us awry. Philosophy and science teach us and cause us to think. History enables us to understand ourselves, past, present, and future, and encourages us in the battle of life. Any book that causes us to reflect, that stimulates elevating thought, that gives us the sense of intellectual expansion, that teaches us something—is *worth while*. The rest had better be left alone.

Many lives have been spoiled by poor reading, and, on the other hand, many lives have been saved and inspired and led to higher places by good reading. Therefore, let us choose the best for ourselves and for our children. The best is none too good.—*Christian Observer*.

Spiritual Religion

If our religion is to be real and truly spiritual, it must be rooted and grounded in brotherly love. "He that hateth his brother cannot know God," nor can he know man. The precious Christian quality of love will open the eyes of our spirits to the abiding beauty of every human soul, to the temptations resisted as well as to those which have been conquered, to the aspiration after something higher struggling like a plant in a dark dungeon toward the light, to the glorious possibilities hidden in the being of every child of God. That clear perception of the good concealed within our brothers and sisters will help us to catch some bright glimpses of our Father in heaven. It is human selfishness which hides the true nature of God's children; however degraded they may have become by their own fault or the fault of others, from our sight; it is the same deep, deadly shadow which darkens our own perception of God. Through brotherly love filial affection to God is born in human hearts; and when that sacred emotion has once filled our whole being, spiritual religion is known and loved.—Arthur W. Fox.

THE CHRISTIAN LIFE

MY ALABASTER BOX

It was not at meat in the Pharisee's house
That I sought the Lord to-day;
Nor yet in my closet hushed and fair
When I lowly knelt to pray;
But I carried my box of ointment sweet
In the face of the throngs that I chanced to meet.

"It is jeweled and precious," I proudly cried,
"And it cost me gems and gold;
And see, I shall pour it freely out
That my neighbors may behold;
And then I will meekly go my way;
'She has broken her box,' will the gazers say."

So up and down through the busy street
Seeking my Lord I went,
My head held high and my soul on fire
With the glow of its good intent;

And presently hard by where two roads met,
Stood One whom my spirit cannot forget.

Down in the dust at His beautiful feet,
With my trailing draperies white,
I cast myself with the odors sweet—
Were there angels to watch the sight
"Lo! I for Thy pleasing have brought my best;
Take it, sweet Saviour, and give me rest!"

He stayed me then with a kingly word:
"Not so, my child!" said He.
"Hast thou never a thought of the hidden name
In the hands that were pierced for thee?
Wouldst thou wound the heart that broke to save
Thy life from the power that holds thee slave?"

"Bring hither thy pride and thy discontent,
And thy cherished and vain self-will.

Empty thy soul of its low desires,
That my love that soul may fill.
It is not thy jewel box I crave;
I am seeking the soul that I died to save.

"And never a gift of precious worth
Canst thou bestow upon Me,
While thou shuttest thy poorest brother out
From thy quickened sympathy;
And never in crowds and sordid show
Can I My best upon thee bestow."

The vision faded; the throng whirled by;
I stood in the path alone.
Then I went to seek for the lost, the weak,
Since my blessed Lord was gone;
Wherever they need me the box I break
Today, today, for my Lord's dear sake.

—Selected.

The Weakness of Our Strength

There are times when man's own greatest strength counts for nothing. Though he may summon every ounce of energy and power and resistance that he has, he feels things going against him so surely that he knows there can be but one end. Those are the times when God longs to help, and when he can help, if man will let him. Then that which was stronger than all the powers of man is turned by the slightest touch of the power of God. Whether it was temptation, or illness, or financial pressure, or any other disaster, that threatened, the least hint of God's presence counts more in averting the danger than all the concentrated resources of the man. For "the weakness of God is stronger than men," wrote one whose own personal strength and force of will were as far beyond the average man's as was his working knowledge of God's resources. Paul had learned to value his own prodigious strength apart from God at its true worthlessness; and he had come to realize that the least particle of God's power outweighed all the forces of the world and the devil.—*Sunday School Times*.

The True Revival

HENRY VAN DYKE.

My brethren, we must work and pray for a true revival of Christian doctrine in our age. We must deepen our own hold upon the truths which Christ has taught us. We must preach them more simply, more confidently, more reasonably, more earnestly. We must draw from them the happiness and the help, the comfort and the inspiration, that they have to give to the souls of men. But, most of all, we must keep them in close and living touch with the problems of daily duty and experience. For no doctrine, however high, however true, can make men happy until it is translated into life.

Here is the second *if*, on which the power of religion to confer happiness depends: *If ye know, happy are ye if ye do these things.*

Between the knowing and the doing there is a deep gulf. Into that abyss the happiness of many a man slips, and is lost. There is no peace, no real and lasting felicity, for a human life until the gulf is closed, and the continent of conduct meets the continent of creed, edge to edge, lip to lip, firmly joined forever.—*From "Counsels by the Way."*

My gracious Lord, I know not what to ask;
I would not come beseeching some one thing
Whose very granting might an anguish bring
I know not of; I would not dare to ask
Omnipotence my small desires to mask
In glory, nor importunately cling
And strive to stay Thine angel's onward wing,
Nor would I idly in Thy presence bask.
But simply as Thy child I come and kneel,
To spread my soul in Thine effulgent light,
And tax my every sense to hear, to feel,
To see, to know, to open every door,
To be enlarged, to catch of Thine outpour
Of grace, of joy, of Thy transcendent might!

The Well in the Valley of Baca

Faith always sees the rainbow in the storm. It is a poor philosophy that fails to understand that there can be no rainbow without rain, but philosophy explains everything and sees nothing. Faith sees. Good comes out of all the evil that God sends or permits. The sweetest joy grows often out of the bitterest sorrow. "He that goeth forth weeping, bearing precious seed, shall doubtless return again rejoicing, bringing his sheaves with him;" but it is long waiting between the sowing and the harvest. And to the man who is starving the seed is precious; to sow it is like sowing his very life. The traveler who faints with the thirst and heat of the valley of Baca knows that just across the valley there is a fountain. He may even see that fountain as he dies, for there is a sort of magic in the desert air which seems to bring distant objects near; but no mirage ever slaked a traveler's thirst. Yet there are those who, "passing through the valley of Baca, make it a well." They find a fountain there which is no delusion. Its waters are satisfying. They seem to be far away from the temple where God manifests his presence; they are in the valley of weeping, in the land where the traveler dies of thirst, and sinks into the last long sleep hoping that he will awake in a place of "broad rivers and streams." Yet even in the desert there is a living rock—a rock from which a perennial fountain flows, a rock which is found only in the valley of Baca.

Is it possible to have fellowship with Christ and yet never to taste his cup? Is it possible to follow him and yet never to bear his cross? Is there any road to God's temple which does not lead through the valley of Baca? It is hardly necessary to ask these questions, for there is no one who has escaped, or can escape, the bitterness of life's cup. A Valley of Weeping lies across every path. There is a sort of worldly wisdom which shows a road through the valley. It undertakes to make the passage easy. It bids us forget all the fountains we have passed, and, above all, forget our own present wretchedness; but the wisdom which is from heaven whispers: "Blessed are they that thirst after righteousness; for they shall be filled." They that find the well in the valley of Baca are they that "thirst."

Lord, happy are they that dwell in thy courts! "They shall still be praising thee." They have climbed above the mists of the valley, and now they dwell in cloudless day. They forget the sorrows of the way, and the gates of thy house have closed between them and their griefs. Blessed are they that dwell in thy presence, but far more blessed are they in whom thy presence dwells, within whom the water which thou dost give even in the valley of Baca springs up into a perpetual fountain of everlasting life.—*Christian Advocate*, Nashville.

A Tower of Strength

O Lord, so fertile thou me,
That naught may my foundation move;
Fix me so firm that I may be
A tower of strength to them I love.

Faith Establishes the Law

"But without faith it is impossible to please Him." (Heb. 11. 6). We can not please God without living faith in him. A faith which will keep the commandments is the faith that is needed. "Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom. 3. 31). A faith which comes short of this is not a saving faith.

When "justified by faith" and through faith, we are made Christlike, because that justification embraces the keeping of Jehovah's precepts. Faith never makes void the power of God's Word in our hearts, but it fixes, or establishes, the Ten Commandments in the heart of each child of God.

The Holy Ghost is a witness to the fact that God will put his law into our hearts, and sin shall have no more dominion over us, for the Divine Word shall control us, and thus our sins are remembered no more against us. "Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." (Heb. 10. 15-17).

We should desire this holy condition, and should live and pray for it; for inspiration declares: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11. 24).—*Review and Herald*.

All Strength He Gives

When the day is lost,
And right seems wrong;
When thy soul is tossed,
And thy night is long,—
Endure!

The light must break,
Wrong be made right;
Fresh courage take,
Day follows night,—
Be sure.

God ever lives,
And truth must win;
All strength He gives,
To conquer sin,—
Be pure. —

—G. M., in *Western Christian Advocate*.

Our lives are songs; God writes the words,
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.
We must write the music, whatever the song,
Whatever its rhyme or metre;
And if it is sad, we can make it glad,
Or, if sweet, we can make it sweeter,
—Hila Wheeler Wilcox.

INTERNATIONAL LESSON

Fourth Quarter—Lesson XII December 20, 1908—
Title: "Christmas Lesson."—(Luke 2:8-20).—Golden Text: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—(Luke 2:11).—Hymn No. 113.

DAILY HOME READINGS.

December 14, Monday—Luke 2:8-20.
" 15, Tuesday—Luke 2:25-35.
" 16, Wednesday—Luke 1:46-55.
" 17, Thursday—Isa. 9:1-7.
" 18, Friday—Matt. 2:1-12.
" 19, Saturday—Matt. 2:13-23.
" 20, Sunday—I. Tim. 1:12-17.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

Many have been the songs that have fallen upon mortal ears, but the one that fell upon the ears of the affrighted shepherds as they watched their sheep by night upon Bethlehem's plains is the sweetest and best of all. With that song came hope, inspiration, and good cheer! It was indeed good news. It brought to earth the knowledge that the long promised and expected Messiah had come, that prophecy had been fulfilled, and that the slavish chains of sin and of Satan would soon be broken. Shout it from every hill top! Let the good news resound in every valley! Make the welkin of earth ring with loud hosannahs! Let it be known to earth's remotest bounds that the Prince of Peace, the Wonderful Counsellor, has come! Herald it everywhere that there is now a balm in Gilead to heal the sin-sick soul! Let earth's spiritually maimed, and halt, and blind know that the Great Physician is abroad in the land and that they may now come unto Him, and be healed, and receive their sight! Tell it everywhere that the burdened, and oppressed, and discouraged, may come to Jesus and find ease, and comfort, and rest! Say to the dying sinner that Jesus has atoned for his sins, and that there is life for a look at the Crucified One! Let all men know that Christ hath brought life and immortality to light, and that the power of the grave, of death, and of hell, has been forever broken! Yes, all of this, and more, the coming of Jesus to earth means to man.

Our lesson to-day is an account of the advent of Jesus. His birth was announced by a band of heavenly singers to shepherds as upon the plains of Bethlehem they watched their sheep by night. Though Lord of lords, and King of kings, the Christ was born in a manger "because there was no room for them in the inn." Christ came as the Son of God and the Son of Man. This "intermingling of the human and divine, the earthly and the heavenly, illustrates that the birth of Jesus was not an ordinary event, but one in which was involved the destinies of individual lives and the moral world at large; an event that as we compute chronology, stands at the center of the history of the world."

LIGHT ON THE TEXT.

8. *And there was in the same country.* The country of Judea. *Shepherds abiding in the field, keeping watch over their flock by night.* It was the duty of shepherds to watch their sheep by night as well as by day. It is thought that these flocks were those from which the sheep used for sacrifices in the service of the temple were drawn, as Bethlehem was quite near to Jerusalem. The time was a December night.

9. *And lo, an angel of the Lord came upon them.* This special messenger was known to be an angel because of his spiritual form. This was evident by reason of his sudden appearance and disappearance, and possibly, because of the halo of heavenly light by which he was enveloped. *And the glory of the Lord shone round about them.* An unusual brightness for that time of night surrounded them. *And they were sore afraid.* The peculiar and unexpected phenomenon naturally frightened them.

10. *And the angel said unto them.* The heavenly visitor spake unto them. *Fear not.* Assured them that there was no need of their fearing and trembling. *For, behold, I bring you good tidings.* The purpose of my coming is to bring you good news. *Of great joy.* My message shall impart joy rather than fear. *Which shall be to all people.* Not only

to you do I bring good news, but to mankind everywhere.

11. *For.* The reason why the shepherds and all men should rejoice. *Unto you is born this day.* Unto you has come this day. *In the city of David.* Bethlehem. *A Saviour.* A rare term, found only here and in John 4:42. It means that there has come "he that shall save his people from their sins." *Which is Christ the Lord.* The "anointed Lord." In other words, He who has been especially set apart and commissioned to accomplish the work of human redemption.

12. *And this shall be a sign unto you.* That all doubts as to the truthfulness of my message may be removed, I shall now give you a description or sign by which you may find Him. *Ye shall find the babe wrapped in swaddling clothes.* Dressed in earth's poorest garments. *Lying in a manger.* Not in a gilded cradle within palatial walls, hut among the beasts of the field.

13. *And suddenly.* All at once, as soon as he had finished speaking, and as unexpected as was his coming. *There was with the angel a multitude of the heavenly host.* An angelic choir immediately appeared. *Praising God.* Giving glory, and honor, and praise, unto God for the wonderful manifestation of His love just made known. *And saying.* Declaring.

14. *Glory to God in the highest.* The highest praise be given unto God. *And on earth peace.* To earth has come peace. The Gospel brings peace between God and man, and between man and man. *Good will toward men.* The Revised Version has it: "Among men in whom he is well pleased." Yes, God was pleased to send His only begotten Son

among and unto men that they, believing upon Him, might have everlasting life.

15. *And it came to pass, as the angels were gone away from them into heaven.* As soon as the angels had ceased their singing and disappeared. *The shepherds said one to another.* Addressed each other. *Let us now go even unto Bethlehem.* Follow out the instructions of the angel. *And see this thing which is come to pass.* Ascertain the truthfulness of the statements made unto us. *Which the Lord hath made known unto us.* Which God hath sent unto us in such a peculiar manner.

16. *And they came with haste.* Made no delay in starting on their journey. *And found.* After diligent search and patient inquiry. *Mary, and Joseph, and the babe lying in a manger.* The mother, reputed earthly father, and the Christ child, among the beasts of the field.

17. *And when they had seen it.* Had found everything as they had been told. *They made known abroad the saying which was told them concerning this child.* Declared unto the people what had occurred—the heavenly visitor—his message—the son of the angels—and that all that he had said they had found to be true.

18. *And all they that heard it.* Listened to their story. *Wondered at those things which were told them by the shepherds.* Were amazed at what they heard.

19. *But Mary.* The mother of Jesus. *Kept all these things.* Kept in remembrance the strange story of the shepherds. *And pondered them in her heart.* Conned them over again and again, endeavoring thereby to ascertain what it all meant.

20. *And the shepherds returned.* Having seen, they were satisfied and at once hastened to the care of their flocks. *Glorifying and praising God for all the things that they had heard and seen, as it was told unto them.* Gave God glory and praise for the wonderful revelation that had come unto them, and that they had found all that the angel had said unto them to be true.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE

DEVOTIONAL TOPICS

December 20:

Open Doors that Call for Renewed Consecration

(Rev. 3:8-11; Acts 13:1-3; 20:24.)
(Missionary.)

BY JOHN COWDY.

The Theme and the Scripture.

Rev. 3:8-11. There is expressed here in a wonderfully clear way the interest that God has in those who undertake to serve Him faithfully. We are not all equally strong. Faith is not equally easy for us, and we sometimes get disheartened because we do not meet our own ideals. We measure our success by the things we seem to accomplish, the things that other men can see we have done.

This is all wrong, and some day we are brought to realize it by these words of God himself: "I know thy works." And the knowledge that He has is not merely that of apparent results, hut also of hidden effort. The things we tried to do under His guidance, that were, perhaps, failures to our friends, he noted. And even if we have only a little strength, if we have kept His word and have not denied His name, then, "He has set before us an open door, and no man can shut it."

We commonly think of this open door as some opportunity for service at home or abroad, and it may be, but here its meaning goes deeper, is more fundamental. It is an open door into a deeper knowledge of our Lord, a richer Christian experience. That is the only door that no man can shut, and it is the one thing on which all missionary effort must be based.

Acts 13:1-3. The church is right in demanding that the men and women who go out into new and untried service shall do so under the guidance of the Holy Spirit. This should be true of all Christian service, and we can trace many of our failures to our own initiative and to confidence in our own effort. The Methodist Episcopal Church is spending annually several millions of dollars for Home and Foreign Missions. It has invested in equipment

for this work many millions of dollars, and the lives of several thousands of well-trained workers, yet all of these combined cannot be the means of saving one soul. For souls are not saved either by men or money, though God uses both in sowing the seed. Only the blood of Jesus Christ can save men from sin.

Acts 20:24. One of the most remarkable things about the life of Jesus is His lack of self-consciousness. He seldom seemed to think of what would be the consequences to himself of any act which he did. And when he did look into the future and see the results of His actions, it was almost as if He were an outside spectator, telling of these things so as to prepare His disciples for similar results in their lives.

In this matter Paul had His Master's spirit to a remarkable degree. The Holy Spirit told him that bonds and afflictions awaited him everywhere, but he did not turn from his course. He did not count his life dear unto himself. The door of the Gentile world was open to him, God called him to enter, and he must obey, no matter what he should find beyond.

The Leader's Task.

The leader should be familiar with his subject, and that means much reading, but of a most interesting kind. Advice and material will be gladly furnished by the Board of Foreign Missions, 150 Fifth Avenue, New York.

The leader should introduce the subject in a way to catch the attention and enlist the sympathy of every person present, and at the close he should try to sum up what has been said and to drive home the sense of responsibility that all must feel.

The leader should prepare himself and all whom he has asked to take part by agreeing to pray for the meeting at a certain time every day.

"Work as if the whole success of the meeting depended upon you, pray as if the whole success depended upon Christ."—From "Notes on the Epworth League Devotional Meeting Topics."

SOME OF THE SEASON'S BOOKS

RELIGIOUS

STUDIES IN THE GOSPEL OF JOHN, by George P. Eckman, D. D. Jennings & Graham, publishers. Price, \$1.00 net.

This is a companion volume to the one issued sometime ago by Dr. Eckman and completes the study of the gospel of Saint John by this, one of our most representative and most successful pastors. At present no little interest is being taken in the study of the gospel of St. John. It contains the essentials of our Christianity. The interpretation therefore, of this gospel, is essential to a full understanding of Him who came to teach and of the doctrine which He sought to expound. Dr.



DR. GEORGE P. ECKMAN

Eckman's treatment of the gospel of St. John is by no means dry. There is genuine scholarship without making the book uninteresting to the ordinary reader. The volume abounds in helpful, homiletical suggestions, both for the preacher and the leader of prayer-meetings. It is a very strong and readable volume, worthy of the great preacher who presents it and the great gospel which he seeks to expound.

RELIGION AND MEDICINE, by Elwood Worcester, D. D., Ph. D.; Samuel McComb, M. A., D. D., of the Emmanuel Church, Boston; and Isador H. Coriat, M. D. Moffett, Yard & Company, publishers. Price, \$1.50, net.

The Emmanuel Movement is attracting no little attention and much is being said of it in magazines, weekly and daily press. This book "is the only official book on the Emmanuel Movement and the only authentic presentation of the principles and methods that underlie the work originated and carried on by the authors."

THE FACT OF SIN, by the Rev. N. Wallace Troupe, M. A. Jennings & Graham, Cincinnati, O., publishers.

President Buttz says in his introduction that sin has ceased to be talked about and is rarely preached about. In view of this fact this volume is timely. The subject is covered in an admirable discussion divided into three parts. The Fact of Sin in Poetry, in Vision, and Philosophy is discussed in the first part, and in part two the Fact of Sin in the Ethnic Faith of the Old and New Testament is discussed in a very striking way. The closing division of the book in the sixth chapter discusses the Origin, the Matter, the Characteristics, the Transmission, the Relation of Sin in a most original manner. No better testimony of this volume can be given than that drawn from the foreword of President Buttz, of Drew Theological Seminary, when he says, "To

many minds it will be a revelation of the exceeding sinfulness of sin and an inspiration to turn to God for deliverance. The clearness, style, the thoroughness of discussion and the importance of the subject commend this book as worthy of attention and study both of the Christian laymen and the Christian minister. We cordially commend it as a timely and valuable contribution and an essential doctrine of the Holy Scriptures too much neglected in our times. In its character study the reader will find intellectual illumination and spiritual upliftment.

FOREIGN RELIGIOUS SERIES, edited by R. J. Cooke, D. D., book editor of the Methodist Episcopal Church. This is the second series of Theological literature by European authors that Doctor Cooke has issued. In this series Prof. Ludwig Lemme of the University of Heidelberg, discusses

"DO WE NEED CHRIST FOR COMMUNION WITH GOD?"

ST. PAUL AS A THEOLOGIAN in the second volume is written by Prof. Paul Feine of the University of Vienna.

THE NEW MESSAGE IN THE TEACHING OF JESUS is discussed by Prof. Philip Bachmann, of the University of Erlangen.

THE PECULIARITY OF THE RELIGION OF THE BIBLE is the title of a volume by Prof. Conrad Von Orelli, of the University of Basle.

OUR LORD, by Prof. K. Muller, of the University of Erlangen, is the concluding volume of the series. Each volume contains about one hundred pages and form a very substantial edition to present day discussion of religious thought. Price, 40c each. Eaton & Mains, New York, Publishers.

THE RESURRECTION GOSPEL, a Study of Christ's Great Commission, by the Rev. John Robson, D. D., sometime Moderator of the United Presbyterian Church of Scotland. Jennings and Graham, Cincinnati, O., publishers. Price, \$1.25.

"It is, perhaps, not too much to say that this book contains far and away the strongest and most comprehensive study of Christ's Resurrection Gospel ever put into print. Of the Critical Assaults upon it, of the Messianic Hope, of the Scriptural Records, of the Great Commission itself, of the Early Church and her Missionary beginnings, of the great message this Gospel has for man, of its place and power in the Church to-day, of the practical means for furthering its behests, of its Sacrament of Baptism—all these subjects are treated in a limpid, flowing style that reveals great depths of sane, dispassionate thought as it carries the reader along. It is evident that the author has brooded long over the Gospel records, that he has a remarkably intimate knowledge of Early Church history and collateral subjects, and that he writes with a deep conviction of the world-transforming power of the Resurrection Message. The preacher will find every page thick-strewn with seed thoughts for sermons, and to the layman the close logical reason-

ing of the book will make a persuasive appeal."

AN EPOCH IN SPIRITUAL LIFE, by the Rev. Charles Newman Curtis, D. D. Eaton and Mains, Publishers, New York City. Price, \$1.25.

This is a treatise upon the doctrine of sanctification. The author has devoted himself to an exposition of the subject rather than an exhortation of it. The substance of this volume was given in three addresses before the Troy Conference April of last year.

HOW TO KNOW THE HOLY BIBLE, by Dudley T. Limerick. The Praise Publishing Co., Philadelphia, Pa. Price, 20 cents.

This little book is rich in helpful suggestions for those who do not have various books of information to which to refer in the study of the Bible. The author, a Sunday School teacher, says it was not intended for scholars, but for those who are striving to get a knowledge of the book in a concise form. The book contains 80 pages substantially bound in stiff board covers.

WINNING MEN ONE BY ONE, by H. Wellington Wood. Publishers: The Sunday School Times Co., Philadelphia.

The effort of this wide-awake Christian man is to arouse men and women in every part of the land to more earnest and consecrated service to God in the winning of souls to Christ. It abounds with instances of personal evangelism and is deeply interesting and energetic. Too often Christians hold back from addressing persons with whom they have no acquaintance because they are afraid of insults, but this man, fearless and eager to be about his Master's business, shows no timidity and scores of souls have been brought to Jesus by his earnest efforts. They have gone on their way rejoicing and in turn have become soul-winners.

THE CRISIS IN CHURCH WORK, by Henry Ostrom, D. D. Publishers: Jennings and Graham, Cincinnati. Price, 50 cents.

We most earnestly wish that this book could be in the hands of every pastor and church member in the country. Every worker in Christ's vineyard should read it, for it impresses with great emphasis the importance of evangelistic work and shows how the largest results can be brought about. While it does not contain a large number of pages it packs into them more thoughts about the winning of men and methods that stir the soul. The author realizing that the times are portentous and many things not what they should be in our church work, yet he optimistically bids us be of good cheer and look past the crisis toward the harvest.

MAKE JESUS KING, by J. W. Mahood, D. D. Publishers: Eaton & Mains, New York. Price, 25 cents.

The author's foreword tells just what the purpose is that this book has

been created to serve: "The Hope of America is in her young men. If we can have in this land of the free a generation of 'pure-hearted,' 'high-souled,' far-visioned Christian young men, then we shall have a pure and noble citizenship." This message and the other messages which the book contains presents so earnestly, so hopefully, so enthusiastically the service of Jesus that they should be the delight of young men all over the country. It surely will awaken deep interest in the minds of young men to know of the splendid progress made by religion in these years and they ought to be brought to realize that the only true real living is found in the church and in the service of the loving Father.

FICTION

IN THE IRON TIME, by J. Wesley Hart. Publishers: Jennings & Graham, New York; Eaton & Mains, Cincinnati. Price, \$1.50.

The action of this tale of love and war is quick and thrilling and stormy too, for it is with the days of King Charles that we are made familiar. Here we find Parliament rebelling against its King. Oliver Cromwell gives an enjoyable interest to the book and several tender little love stories give just the delicacy of touch that without them it would lack. Some remarkable situations we here find. John de Vizart, in his love for Lady Eleanor Hilton is often in great danger, out of which his star of luck seems always

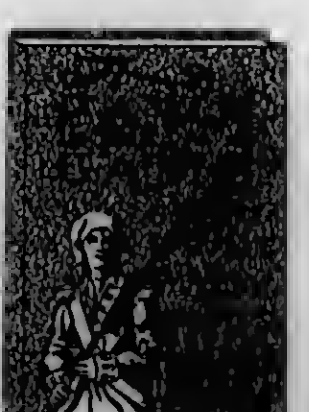
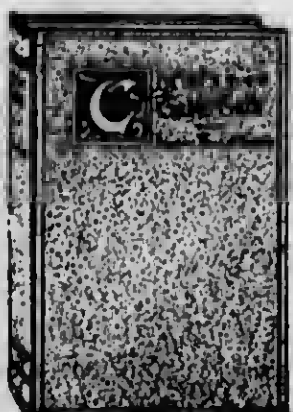


CHAPLAIN McCABE, 1861

to lead him. John de Vizart is of mysterious birth and he has no correct knowledge of his parentage until Oliver Cromwell himself reveals the secret of his birth, by which he is made the peer of any noble in the land and therefore eligible for the hand of Lady Eleanor.

A PAWN IN THE GAME, by W. H. Fitchett. Price, \$1.25. Publishers: Eaton & Mains, New York; Jennings & Graham, Cincinnati.

The scenes of this book are placed in France and England and are peculiarly strengthened by the strong personality of the actors. Jack Lawrence, the hero, appears in an interesting light, which is greatly en-



hanced by the love interest that centers in him and the girl Denise, whom he loves. The other characters too are well placed. Napoleon Bonaparte, as a youth and Emperor lends enjoyment to the perusal of this book, as does also Sir William Pitt, England's honored prime minister. A well ordered plot, this, and one which holds interest from beginning to end.

THE JESUIT, by Felicia Buttz Clark. Eaton & Mains, Publishers, New York. Price, \$1.25.

A splendid story, full of color and beauty, rich with the charm of Rome, the city of Seven Hills. A mother—an American mother, with her two handsome girls, all Protestants, visit Rome and are charmed with it. The mother and younger girl, Fay, through the wiles of an English woman who herself has forsaken the Church of England and become a Roman Catholic, leans to the Catholic faith, and the girl finally enters a convent and becomes a nun, just on the eve of her marriage to a Marquis of Italy, who loves her devotedly and whose affection she returns. The grief of the mother and sister and that of the Marquis is pathetic and touching. The story helps to reveal the ways and means which Catholic priests employ to draw money into the coffers of the church. For the interests of the church they ride rough shod over broken hearts and leave sorrow behind them. The plot is skillful and at all times the book is intensely interesting. It brings out the value of religious liberty which is ours as Protestants. The book is one that can be safely recommended to the young people of our church.

ADVENTURES OF A NICE YOUNG MAN by A. Duffield & Company, publishers, New York.

This is a novel with a love story running through it. It touches in a more or less direct way many vital questions of to-day. It is not what one would call a strong story. The chapter relating to the Negro question is mere sophistry. The conclusions reached for the solving of the Negro problem is not at all possible. To think that the South would finally be turned over to the Negroes is inconceivable to any man who knows even a little of the Southern conditions. The South is one of the richest sections of our country; never so prosperous as now. Its mining and commercial interests, its growing railroad facilities, its fertile soil make it a most desirable section of the country and the white man will not under any circumstances yield it to the Negroes. Nor is the Negro population gaining upon the whites in the South to the extent as to warrant the prophecy that at some day the Negro population will outnumber the whites. The suggestion that the problem will be solved by the Negroes being left to themselves in the South is a more fancy.

THE PROPHET'S RAVEN, by Mark Guy Pearse. Eaton & Mains, Publishers, New York City.

"The Prophet's Raven" was none other really than a good young woman who went about doing good, feeding

God's poor, taking care of the outcast, bringing sunshine into dark places, making glad the sorrowing and helping in every honest way the least of the little ones. The book is a very delightful and interesting volume. The story is so well told, so sustaining, so suggestive of the high virtue of Christian service that we could devoutly wish that it could be read by all of our people. The volume has literary charm, humor and pathos that make it one of the delightful stories of this season's harvest of good books.

OVER MOOR AND FEN, by Joseph Hocking. Price, \$1.50. Jennings & Graham, Publishers, New York.

Perhaps the two strongest characters



IN TOGO'S COUNTRY

this book contains are the two women, Mary Cuthroe, the daughter of an atheist, and Paulina Mulano, an admirer of the young minister. Around these cluster scenes that are dramatic and sometimes laughable. The book opens with the minister just out of college, on trial before a committee charged with paying fervent attention to the atheist's daughter Mary, and at the same time writing devoted love letters to Paulina. The whole book is of charming interest, while it gives some good pictures of Lancashire life and customs.

GOOD-NIGHT STORIES, by Lucia F. Parkhurst. Publishers: Eaton and Mains, New York. Price, 50 cents.

Five delightful little stories of Japanese and Indian life, intended to create in the hearts of the little children who are so fortunate as to hear them, a feeling of loving sympathy for the little children away in foreign lands, who are so much less favored than those little ones in our own country. The stories are told in a way perfectly adapted to the child's comprehension. Clear, good print and nine interesting illustrations go toward making this a charming child's book. It will surely create a missionary spirit in the little hearers of these tender little stories.

MISCELLANEOUS

SOCIAL PLANS FOR YOUNG PEOPLE, by Christian F. Reisner. Publishers: Jennings and Graham, Cincinnati. Price, 75 cents.

Many social plans for the pleasure and profit of young people make this book both interesting and entertaining. The author has not used any plan that he has not tested personally and found to be really valuable. He feels that a laughless religion will not attract the young, for laughter is theirs by right of heritage and it is fit that they should revel in the joy of living. These plans are determinedly along the lines of healthful, rightful pleasures and such as will give the purest kind of enjoyment. Every pastor would do

nings & Graham, Publishers, Cincinnati, O. Price, \$1.50.

Bishop McCabe is one of the outstanding personalities of Methodism. Because he saw great visions he attempted large things. Nothing daunted him. He was a man of holy optimism. To do with him was a passion. He so thoroughly impressed himself upon American Methodism that the publication of a volume, which in a measure keeps alive his strong personality and records his many achievements, was in demand. In the selection of Bishop Bristol Mrs. McCabe found one thoroughly competent for the difficult task, possessing literary ability, the power to interpret and delineate character and to cull from a

well to study and use these plans and keep the young people in the church, for the church of to-morrow is comprised of the young people of to-day.

THE SEED OF THE RIGHTEOUS, by Frank T. Bullen. Eaton and Mains, publishers, New York. Price, \$1.25.

This is just a simple tender story of how one boy, the eldest of four children, left an orphan at the age of nine years, overcame difficulties and made a home for himself and his two sisters and a brother, and was father, mother and brother to them in their helplessness. The sturdy little chap, Dick Hertford by name, taught by a loving father and mother to trust God, had an abiding faith in his Father and in spite of many hardships always rose up with a shining face and a cheerful heart, "singing by the roadside." How he surmounted difficulties and how he met and fell in love with a blessed Christian girl makes charming reading. The love interest that surrounds him and this girl Mary Grace is unusually beautiful and tender. The characters are well brought out and each gives a charm to the book.

THE LIFE OF CHAPLAIN MCCABE, by Bishop Frank M. Bristol, D. D. Jennings & Graham, Cincinnati.

large amount of matter at his hand that which would be most interesting in a permanent volume. The author had access to all the private papers, correspondence, diaries, and other sources of information concerning the life of Bishop McCabe and has produced really an authentic life. The volume contains not only a sketch, which is well put, but many of the letters of the late Bishop and the stenographic report of his celebrated lecture, "The Bright Side of Libby Prison." There are seven photographic reproductions of Bishop McCabe at different periods of his life. It is indeed a notable volume.

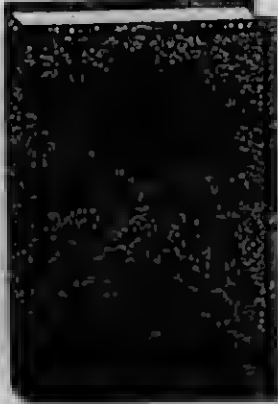
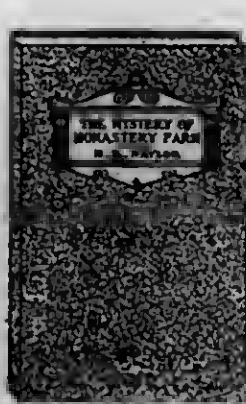
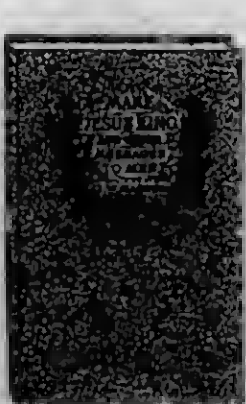
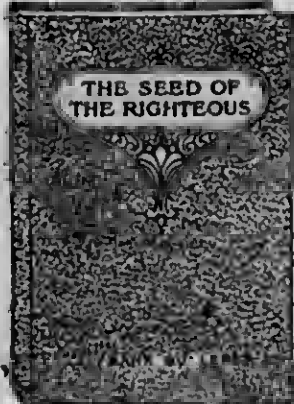
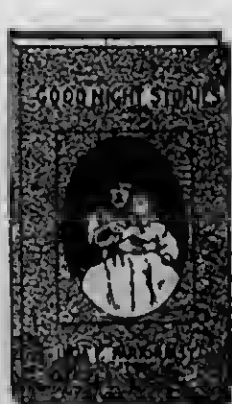
THE QUEENLY MOTHER, by Margaret E. Sangster. Publishers: Fleming H. Revell Co., New York.

Mrs. Sangster writes always in a cheerful mood and to read a chapter of any of her writings is equal to a walk in the beautiful autumn woods or to listen to the song of a bird on a bright spring morning. In the chapters of this book she has given us the fondest memories of home and mother and those of us who are from home and mother go back to them in these chapters and find that they hold the truest happiness of all. Mrs. Sangster gives one a deep realization of the truth in these lines:

"Homo's not merely four square walls. Tho' with pictures hung and gilded, Homo is where affection calls

Filled with shrines the heart has builded."

This book contains nineteen chapters in all on different subjects, but through them all Mrs. Sangster shows the queenly mother in all of her beauty and tenderness.



Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

ADVOCATE BUILDING FUND

In this week's acknowledgement the Central Alabama and the South Carolina Conferences advance our total by \$18.00. This, however, is not to be taken as the sum that will be given by these Conferences for they pledge large things and within the next few days we expect the Central Alabama and South Carolina Conferences to do their share in this enterprise.

Previously acknowledged\$550.65
Central Alabama Conference—

G. W. Mann	1.00
J. B. Webb	1.00
W. O. Pearson	2.00
S. R. Gipson	1.00
R. E. L. Beasby	1.00
S. J. Jordan	1.00
S. J. Harris .....	.50

South Carolina Conference—

W. M. R. Eaddy	4.00
E. W. Adams	2.00
G. W. Cooper	1.00
W. F. Smith	1.50
A. G. Townsend	1.00

Total\$567.65

SOME PLANS FOR THE AFRICA DIAMOND JUBILEE COMMISSION

That the Africa Diamond Jubilee Commission is no longer a matter of thought is clearly seen in the broad plans that are already partly made for the launching of this great movement in the City of Washington, D. C., in the middle of January. Bishop Hartzell has planned for a series of meetings in the City of Washington and in the adjoining Conferences, with sermons and addresses on Africa in the churches on Sunday, January 17, 1909, and a great mass meeting in the City of Washington on the evening of January 18, 1909, at which President Roosevelt will be the chief speaker.

It is evident that Africa is so he in the eve of the whole world this year, and the Methodist Episcopal Church will be greatly helped in studying the problems which our missionary forces have to deal with there, by the fact that almost every publication of every kind will have articles on Africa because of the Presidents's visit to that great continent.

The recent convention, under the auspices of the Laymen's Missionary Movement, emphasizes a fresh and new interest that our church is taking in the matters of world-wide evangelism. It is encouraging to note, therefore, that every occasion so far taken concerning the Africa Diamond Jubilee has been most hearty and enthusiastic. The following resolutions were adopted by the Board of Bishops when they met in Indianapolis, October 29, 1908:

"Whereas, It is seventy-five years since the Methodist Episcopal Church sent out Melville B. Cox, its first foreign missionary, and established its first mission, and that in Africa; and,

"Whereas, In the Providence of God within recent years the whole continent has been made ready for the Gospel of Jesus Christ, and the calls for advance among multiplied millions, either in barbaric heathenism or under the writhing bondage of Mohammedanism, are many and imperative; and,

"Whereas, especially in recent years, our work in that continent has been singularly blessed of God, and if properly sustained can enter upon an era of phenomenal growth, in strengthening its strategic centers and advancing into regions beyond; therefore,

"Resolved, That the Board of Bishops heartily approves the plans of the General Committee of our Board of Foreign Missions to hold, during the year 1909, an Africa Diamond Jubilee, during which the

claims and unprecedented opportunities of our work in that continent shall be presented to our people, and a special thank-offering of \$300,000 raised in addition to the regular missionary collection."

The Woman's Foreign Missionary Society meeting in Cincinnati in General Executive Committee, October 31, 1908, passed the following resolution:

"Resolved, That the Reference Committee commend the Africa Diamond Jubilee, during which the Church will be asked to make a Thank-Offering of at least \$300,000 for Africa in view of the unprecedented opportunity for the enlargement of Christ's Kingdom on that continent. We recommend the appointment of a special committee in each branch to circulate literature and present the claim of Africa to our people. Our aim during the year 1909 will be to raise \$50,000."

Literature and information concerning this great plan for Africa's redemption can be secured by writing to the Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York, N. Y.

Of General Interest

A NEGRO TUBERCULOSIS CONGRESS

Perhaps the one disease which more than any other seems to be more prevalent and fatal among all peoples is the one known as the great "White Plague," consumption. Conferences for the study, treatment and prevention of this awful evil have been held from time to time and many helpful results have been obtained. But now a "health exhibition" meeting, the first of its kind to be devoted exclusively to the welfare of the Negro will be held at Tuskegee Institute, Ala., beginning Monday, December 14, lasting one week. The National Association for the study and prevention of Tuberculosis will send its traveling exhibit, known as the American Tuberculosis Exhibition. An extensive programme has been arranged of representative men and women of the race from all parts of the country. It will follow in the wake somewhat, of the recent International Tuberculosis Congress at Washington. Much good is expected to result from this meeting in the matter of health among our people.

HAYTIAN SITUATION

The situation in Hayti is clearing up somewhat whether for better or worse remains yet to be seen. General Antoine Simon, the Insurgent leader has already marched into the Capital, Port-au-Prince at the head of an army of 8,000 men, taken possession and declared himself provisional ruler. He also announces his willingness to accept the presidency of the Island. The people there submit to the new condition of things. General Fouchard once an aspirant to the presidency announces his intentions to yield to the Providential tendency of things, saying that "God had blessed the arms of General Simon," and in view of this fact he would withdraw his candidacy in favor of General Simon. General Turrene Gilles who also was possessed of presidential aspirations, now gives assurance of the maintenance of order in the Department of the North.

In Hayti, as in a good many places in our own highly civilized land there has existed for a long while a system of graft to which the venerable old man Nord Alexis sought to put an end and because of which fact he has brought down the wrath and hatred of the corruptionists upon his head. This is by no means surprising. Moral reformers everywhere meet with bitter and unwarranted opposition; and certainly where the public conscience is not awakened against the evils of bribe, graft and the like reforms must not be too radical.

CONGRESS CONVENES

The short session of the sixtieth Congress assembled Monday, December 7. The usual demonstrations connected with the opening of congress were witnessed. Out of respect for the deceased members of both Houses the sessions were short—the Senate holding a fifteen minute session and the House adjourning after an hour's conference.

The Senate assemblage was a brilliant one. Eighty-two of the members answered roll call. The galleries were occupied by official and social representatives of the Capital. In the private galleries were to be seen besides the wives and daughters of the senators, Ambassador James Bryce, of Great Britain;

Tang Shao Yi, special Envoy from China, and others of his suite.

Vice-president Fairbanks called the Senate to order and Chaplain Hale opened the session with prayer.

A committee composed of Senators Aldrich, Gallinger and Teller was appointed to wait upon President Roosevelt to inform him that Congress was ready to receive his annual message. The same was read in the Senate Tuesday.

The House gave Speaker Cannon a great ovation as he mounted the platform. Three hundred and thirty-one members were present; seven new ones, among whom was Mr. Otto G. Foelker, of New York, who won for himself much honor because of his manly spirit and heroic efforts in putting an end to race track gambling in his state.

The most important action of the House during the hour's session was the unanimous passing of a resolution authorizing the Committee on Ways and Means in the tariff hearings to subpoena witnesses and to call for books and papers.

AN EXCHANGE OF NOTES

The recent pact formed between this country and Japan designed to protect the territorial integrity of China will, it appears come up for a good deal of discussion in the executive session of the present Congress. The Democratic constituency holds that the agreement is not acceptable in that it was entered into through diplomatic exchanges between Japan and the United States without the formality of a treaty; further, that whatever the form of the agreement, to be binding it must have the sanction of the Senate.

Senator Bacon, Democratic member of the Committee on Foreign Relations says he will not take any actions until he is convinced that President Roosevelt does not mean to transmit the agreement to the Senate for ratification.

The reasons apparently for the short course of the agreement is that the administration was anxious to firmly cement the peaceful and friendly relation existent between the United States and Japan, before the term expiration of the present incumbent. Congress, however, cannot see any plausible reason for its having been ignored and is now inclined to contend for its rights. Nevertheless, the provisions of the agreement will in all likelihood prove very beneficial if allowed to stand. The following is the text of the agreement:

"1. It is the wish of the two governments to encourage the free and peaceful development of their commerce on the Pacific Ocean.

"2. The policy of both governments, uninfluenced by any aggressive tendencies, is directed to the maintenance of the existing status quo in the region above mentioned and to the defense of the principle of equal opportunity for commerce and industry in China.

"3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in settled regions.

"4. They are also determined to preserve the common interests of all powers in China by supporting by all pacific means at their disposal the independence and integrity of China and the principle of opportunity right of commerce and industry of all nations in that empire.

"5. Should any event occur threatening the status quo as above described, or the principle of equal opportunity as above defined, it remains for the two governments to communicate with each other in order to arrive at an understanding as to what measures they consider it to be useful to take."

PRESIDENT-ELECT TAFT DISCUSSES THE SOUTHERN SITUATION

(Continued from Page 1.)

ity of opportunity alike for whites and for the Negro. It is manifestly unfair for the South to raise the standard of the Negro electorate and at the same time fail to make adequate provisions by which the Negro may be able to measure up to these requirements. In this address Mr. Taft emphasizes two very vital points in the Southern situation.

Again there is municipal triumph in the interest of civic righteousness. This time the battlefield is Atlanta, Georgia, and Mr. Robert F. Maddox, Independent candidate for mayor, wins out by a handsome majority.

HAVEN MEMORIAL, PHILADELPHIA

The last ten years have seen remarkable advances in church buildings among our colored membership in the Methodist Episcopal Church. Sometime ago we referred to the purchase of a valuable piece of property on Bainbridge Street in Philadelphia by the Bainbridge Street Church, which was worshipping on Bainbridge near twelfth. This week we have the news of the recent purchase by the Haven Church and naming the new church Haven Memorial Methodist Episcopal Church, a picture of which appears on the front page of this issue. This splendid piece of property was purchased for \$25,000, the original cost was \$75,000. The property is located at twenty-third and Oxford Streets in the North-western part of Philadelphia and within a radius of one mile there is only one other attractive and commodious church building to administer to 8,000 people. The church is a modern edifice 90x150 feet, one story, inclined floor, five rooms, a pool for immersion and has a seating capacity of one thousand, including the lecture room.

The growth of this enterprise is interesting. Ten years ago the Rev. W. T. Hemsley, the present pastor, was assigned to Haven Church, which was located at Twenty-fifth street above Jefferson. He found a heavy debt of \$5,000, that had been stand-



THE REV. W. T. HEMSLEY,
Pastor Haven Memorial, Philadelphia

ing 25 years and while wrestling with this debt, during the third year of his pastorate, the sheriff's hammer was raised. Brother Hemsley was courageous from the start and had visions of large things. He marshalled his forces, stayed the sheriff's hammer and within five years the entire old indebtedness was paid. With this success Brother Hemsley started out for even greater things. A large and better church building was necessary and through the heroic efforts of his people the magnificent structure was purchased. And are these people happy? Yea, verily, and they believe thoroughly in their pastor who has been a most successful and devoted leader. Brother Hemsley had the co-operation in this enterprise of Doctor Robert Forbes of the Board of Home Missions. Doctor Forbes is referred to as Haven's benefactor and his name is inseparably connected with the success of the enterprise. In this connection also should be mentioned Messrs. John S. McConnell and Samuel Shaw, also of the Board of Home Missions and Church Extension, who rendered substantial aid to this movement. They visited the church often through cold and rain and storm and were determined to see the movement through. Another gentleman whose name should be referred to in this connection is that of the Rev. W. T. Harris, D. D., pastor of the congregation that worshipped in this church prior to its being purchased by the Haven congregation. Doctor Harris had a great deal to do in the making to our people such a reasonable figure for the property purchased. The District Superintendent, the Rev. H. A. Monroe, D. D., is overjoyed. "This is the colossal success" of his district.

Sundays, October 21 and November 1 were the

Opening and Rally days. Large congregations worshipped at all the services. It is said that 3,100 people bowed their heads in prayer and praise to God for the well begun work and contributed on that occasion \$1,081.87.

Among those who took part in the opening services were Dr. H. A. Monroe, D. D., Dr. J. H. Scott, pastor of Zoar, Dr. C. A. Tindley, pastor of Calvary, Dr. J. R. Waters, pastor at Germantown, Dr. Robert Forbes, Treasurer Samuel Shaw and Mr. J. S. McConnell, of the Board of Home Missions and Church Extension, and the pastor, the Rev. W. T. Hemsley. We want to offer our heartiest congratulations to Brother Hemsley and to his loyal congregation upon this magnificent success.

Personal and General

The seat of the Gulf Conference has been changed by Bishop Quayle from Hammond to Lake Charles, La.

The Kentucky law forbidding the co-education of Negroes and whites in the same school has been upheld.

It is stated that the leading book and stationery store of Greenville, Mississippi, is conducted by a Negro.

The Rev. A. L. Lee, of Mobile, Alabama, is in the city for two weeks' stay looking after business matters.

The Hon. William J. Bryan is said to have resumed the editorship of the *Commoner* at Lincoln, Nebraska.

Bishop Mallalieu is endeavoring to establish a scholarship in the College of West Africa, at Monrovia, Liberia.

A reception was given in honor of Bishop Goodsell by the Methodist Union of New York on Tuesday, December 1.

New York City plans to observe the Lincoln Centenary, and Dr. Lyman Abbott has been chosen to deliver the oration.

After January 1, 1909, letters will be carried between this country and Germany at the rate of two cents each instead of five.

Editor F. D. Bovard of the *California Christian Advocate* will return soon to new and permanent quarters in San Francisco.

The largest postal deficit in the history of the department is reported by Postmaster General Meyer. The deficit is \$16,910,278.

The Rev. Dr. Theodore Cuyler, it is stated, contributed four thousand articles for the religious press during the last sixty years.

Bishop Burt delivered the principal address at the jubilee of our Martin Mission Institute at Frankfort-on-Main, Germany.

Dr. J. B. Hingeley is making a tour of the Southern Conferences in the interest of the Board of Conference Claimants, of which he is secretary.

The death is chronicled of the Rev. W. H. Withrow, D. D., editor of the Sunday school periodicals of the Canadian Methodist Church since 1874.

Mrs. Julia A. Carney, composer of "Little Drops of Water," which was written for a Sunday School exercise in 1845, died at her home in Galesburg, Ill., November 1.

The Rev. A. Ashley Cake is said to be the only preacher on the United States Coast who devotes his time to the watches on the lighthouses and in the life saving stations.

President Eliot's resignation from Harvard takes effect next year and it is said he will then, as a beneficiary under the Carnegie foundation fund, receive \$4,000 annually.

Bishop Foss' health has so greatly improved as to enable him to make unattended the journey from the sanitarium at Clifton Springs, New York, to his home in Philadelphia.

The new Berea College for Negroes is to occupy a tract of land one mile square. Besides Mrs. Sage's contribution of \$25,000, Andrew Carnegie will give \$200,000, if the Negroes of Kentucky raise \$5,000.

Bishop McIntyre will lecture during the forthcoming session of the Mississippi Conference to be held at Meridian, the proceeds to go for the benefit of Meridian Academy. A great treat is in store for our Meridian Methodism.

Our total property valuation in Foreign Mission fields is \$11,010,154. We have in the foreign fields eleven colleges, thirty Bible schools, one hundred and forty-five high schools, one boarding school and 2,094 elementary schools, with 71,891 pupils under instruction.

A progressive Negro town is Calvin, Cass county,

Michigan. Of the officers of the municipality, supervisor, clerk, treasurer, road commissioner and school directors, all except the treasurer are colored. The majority of the Negroes of Calvin are land owners; their property valuation is about \$40,000.

We learn that Mrs. Russell Sage has subscribed \$25,000 toward the \$400,000 for the establishment of the New Berea College in Kentucky with industrial features for the training of Colored youth. This completes the \$350,000 to be raised outside of the state and a campaign is now on to finish the \$50,000 to be raised in the state.

The Rev. W. H. Logan, D. D., in closing up his eighth year at Trinity Church, Houston, Texas, made a most excellent report at the recent fourth quarterly conference. Seventy-three souls have been added to the membership during the year and \$6,500 raised for all purposes. This is not a bad showing considering that we have had a panic during the year.

At the Bishops' semi-annual session in Kansas City, Mo., in November, 1889, Bishops Bowman, Foster, Merrill, Andrews, Warren, Foss, Hurst, Ninde, Walden, Mallalieu, Fowler, Vincent, Fitzgerald, Joyce, Newman, and Goodsell were present. There remain of this number only Bishop Warren and Bishop Goodsell to attend the reception held in Kansas City this week.

In fifty-five years of continuous service as a Methodist minister, it is interesting to note that the Rev. William M. Zaring, D. D., pastor of Grace Church, Indianapolis, Ind., has had just five weeks' vacation.

The Rev. Frances J. McConnell, D. D., pastor of New York Avenue Church, Brooklyn, has been elected president of De Pauw University, succeeding Bishop Edwin H. Hughes. Dr. McConnell is a graduate of Ohio Wesleyan University and of Boston School of Theology.

The College Presidents' Association of the Methodist Episcopal Church will hold its next session in Evanston, Illinois, on Tuesday, Wednesday, and Thursday, January 12th, 13th, and 14th, 1909. A very strong program is being prepared by Dr. George H. Bridgman, President of the Association, and Dr. Thomas Nicholson, Corresponding Secretary of the Board of Education. Detailed information will be sent to the college presidents in the course of the next month.

Some of the representative citizens of New York City have formed a Vigilant Committee, among whom are the Rev. Dr. W. H. Brooks, pastor St. Mark's, and Dr. William L. Bulkley, principal of Public School No. 80, are making a wise, persistent and exemplary effort to better the condition of Negroes in the city of New York. They issued recently an appeal to the Negro people of New York and vicinity, and in this appeal our people were exhorted against ostentatious display in funerals as not only unnecessary, but harmful. In urging decency in private and public conduct the Committee says: "Good manners are never at a discount." In their reference to cleanliness this significant paragraph occurred: "The first step toward respectability is cleanliness. Soap and water are the dividing lines between two great worlds. On one side health and happiness and heaven; on the other side misery, disease and death." Excellency and work, purity between the sexes were exhorted, and too, loafing and idleness were nailed heavily. We sincerely trust that the effort of our brethren in this movement to help our people will meet with merited success.

As an evidence of the high standing in which Dr. D. D. Thompson, the late editor of the *Northwestern Christian Advocate* was held by the public men in general we give herewith three telegrams of sympathy that were sent upon the occasion of his death, one from President Roosevelt, President-elect Taft and Vice-President Fairbanks:

"Am deeply shocked and grieved to learn of the death of Mr. Thompson. The country has lost one of the men who rendered it service of real and substantial value.

"Theodore Roosevelt."

"I am greatly shocked at the news of Dr. Thompson's death. He was a warm friend of mine, and I valued him highly as an editor, a man, and a patriotic citizen.

"W. H. Taft."

"I am inexpressibly shocked to learn of the death of Dr. Thompson. You have our profound sympathy in the over-whelming sorrow which has come to your household. He was a friend whom I have known and loved from boyhood. There was no better man.

"Charles W. Fairbanks."

Central Alabama Conference.

The Central Alabama Conference met in Decatur, Alabama, November 19, 1908, for its thirty-third session. Bishop John L. Nuelsen of Oklahoma City presided. The services were held in the basement of the new King Memorial church, the Rev. L. H. Hunly pastor. The main auditorium has not yet been built. When completed this church will take front rank among the churches of the state and will be a credit to our Methodism. Ideal weather conditions prevailed throughout the entire time of the conference. The sessions were well attended by ministers and lay members. The Alabama Conference of the Methodist Episcopal Church, South, was in session at the same time and a number of its members attended the several anniversaries held in the interest of the great benevolences of the church. They expressed themselves as being highly pleased with the addresses delivered by our colored General Officers.

This session was a memorable one, marking as it did the reuniting of the Central Alabama and Mobile Conference. The Central Alabama Conference was divided a number of years ago and the Mobile Conference comprising the lower part of the state, was formed. It was thought at the time that a division would be helpful in that the pastors would not be compelled to travel such great distances to the conference sessions, that the conference could go into smaller places; that a healthy rivalry would stimulate the pastors to greater efforts, etc. The years of division seem to have taught the brethren that in union rather than in division was strength, therefore the two conferences by a practically unanimous vote became one. The Central Alabama Conference makes a fine appearance and with hard, earnest, harmonious effort will take its place among our large conferences.

There were spirited contests in several of the elections, and more than one ballot was often necessary. The following officers were elected: Secretary, A. W. McKinney; Assistant Secretaries, W. H. Jordan and J. W. Martin; Statistical Secretary, C. L. Dunn; Assistant Statistical Secretaries, William Jones and J. J. Harrison; Treasurer, L. D. Williams.

Cordial welcome addresses were delivered by Dr. Park of the white Presbyterian Church, Dr. Sterrs, one of our leading physicians and Prof. Woods, principal of the city school.

Bishop Nuelsen gave close attention to every detail of the conference business and showed great capacity for hard work. His presidency marked as it was by thoroughness and kindness, gave great satisfaction. The reports of District Superintendents and pastors showed that in collections for benevolences there had been an increase over last year—\$2,113 was the amount raised. The following transfers were announced: Transfers out W. R. A. Palmer to the Delaware Conference; R. L. Perkins to the Lincoln Conference. Transfers in: A. P. Camphor, from the Liberia Conference; B. J. Donnell, from the Lincoln; A. F. Thomas, from the Little Rock; and J. P. Gregg, from the Tennessee.

The following visitors were present and represented their work: Drs. J. B. Hingeley, secretary of the General Conference and of the Board of Conference Claimants; M. C. B. Mason, of the Freedmen's Aid; I. L. Thomas, of the Board of Home Missions and Church Extension; G. G. Logan, of Board of Foreign Missions; J. P. Wragg, of the American Bible Society; and Mr. Price, of the Book Concern. Dr. E. M. Jones, a member of the Conference and Field Secretary of the Board of Sunday Schools, looked after its interests. The Sunday services were inspiring and uplifting. The Bishop's sermon was deeply thoughtful and spiritual. In the afternoon the cornerstone was laid by the Bishop and members of the conference. The ceremony was impressive. Dr. Hingeley delivered the address.

The next session of the conference will be held in Mobile.

Pastor Hunly and his faithful members worthily entertained the conference. The completion of the basement of the church in order to entertain the conference required much sacrifice and heroic endeavor. Pastor and people are to be congratulated.

M. S. D.

APPOINTMENTS**ANNISTON DISTRICT.**

R. J. Buckner, District Superintendent; P. O. Anniston, Ala.

Anniston First Church—S. J. Jordan.
Anniston, St. John's—To be supplied (E. J. Gachette).

Ashland and Lineville—J. C. Sammons.
Ashville—J. A. Collic.
Attalla—F. E. Wynn.
Cedar Bluff—Wm. Perry.
Center Circuit—G. G. Tuggle.
Fort Payne and Collinsville—J. W. Landrum.
Gadsden—Israel Townsend.
Hefflin and Choccolocco—B. S. Kirk.
Lamar—(To be supplied) (D. R. Traylor).
Oxford—J. W. Wright.
Roanoke—B. J. Donnel.
Sylacauga—L. S. Price.
Talladega and Alpine—G. W. Reeves (B. C. Carruthers).
Talladega, Pulliam Chapel—To be supplied.
Weaver—To be supplied.
Wedowee—D. G. Toney.

BIRMINGHAM DISTRICT.

John W. Thomas, District Superintendent.
Avondale—A. F. Thomas.
Bangor Mission—To be supplied.
Birmingham, Enon—Eugene Mixon.
Birmingham, St. Paul—L. D. Williams.
Birmingham, West Mission—B. G. Smith.
Bessemer and Rama—V. D. Oatman.
Blount Springs and Colony—J. L. Carr.
Brownsville and Irondale—J. P. Gregg.
Cardiff and Horse Creek—M. S. Colman.
Collegeville—N. H. Redrick.
Corona and Lockhard—J. T. M. Willis.
East Thomas—William Leewood.
Kimberley and Newcastle—To be supplied.
Lehigh and Bradford—To be supplied.
Mason City and Wesley Mission—J. A. Curry.
Oneonta and Altoona—W. T. Trammel.
Pratt—J. D. Lapsley.
Sayreton—T. H. Ham.
Selfville and Holston—To be supplied (J. R. Eatman).
Springville—To be supplied.
Tuscaloosa and Murphy—J. A. Bynum.
Village Springs and Swansey—E. L. Gray.
Warrior—A. Callahan.
Woodlawn—A. L. Boyd.

HUNTSVILLE DISTRICT.

A. S. Williams, District Superintendent; P. O., Huntsville, Ala., 417 Meridian St.
Athens—J. A. Knox.
Bellemina—J. G. Williamson.
Cedar Grove, Mt. Maria and Trianna—A. W. McKinney.
Courtland, Sheffield and Florence—To be supplied.
Center Grove—W. J. London.
Decatur—L. H. Hunley.
Guntersville and Albertsville—J. A. Harris.
Gurley—T. N. White.
Huntsville—W. H. Nelson.
Madison, Fuller's, Moore's Chapel—J. B. Webb.
Scottsboro and Stevenson—G. W. Mann.

MARION DISTRICT.

H. N. Brown, District Superintendent, 205 Ave. A., Opelika, Ala.

Eutaw and Springfield—Wm. Jones.
Gainesville—S. D. Davis.
Mantua—F. J. Brown.
Marion—R. E. L. Beasley.
Mt. Sterling—R. H. Cox.
Newbern and Walthall—Elijah Frazier.
Oak Grove—J. W. Martin.
Oldtown—Dennis Herom.
Selma—Thomas N. Walker.
Simpson, Allen and Scott—To be supplied (R. H. Fleming).
Union and St. Paul—J. W. Knox.
Wedgeworth—To be supplied.
West Green and Clinton—T. S. Sanders.

MONTGOMERY DISTRICT.

P. G. Goins, District Superintendent, 607 Congress St., Mobile, Ala.
Brewton and Pollard—Joseph Winfield.
Brown Grove—J. C. Chuman.
Castlebury Mission—Isaac Autry.
Evergreen and Sandbar—J. A. W. Usher.
Mobile, Warren Street—A. G. Glenn.
Mobile, Wesley Chapel—Grant F. Stevens.
Montgomery—W. H. Jordan.
Pensacola, Fla.—G. W. Lewis.
Pine Grove and Harris—To be supplied.
Prattville Mission—G. W. Winn.
Theodore and Tensaw—F. F. Owens.
Troy—To be supplied.
Union Springs—Asborn Nelson.

OPELIKA DISTRICT.

J. A. Holliday, District Superintendent, Box 215, Alexander City, Ala.
Alexander City—R. R. Williams.
Benson Mission—S. L. Damus.
Bethel and Electric—C. L. Dunn.
Central and Riverside—To be supplied.
Dadeville and Kellyton—W. M. Storrs.
Elmo and Shorters—To be supplied.
Five Points—J. J. Harrison.
Jackson's Gap and Sandford—T. M. White.
Lafayette—R. M. Davis.
Lafayette Circuit—J. W. Paul.
Lanett—W. J. Smith.
Lanett Mission—Geo. W. Smith.
Lomax—To be supplied.
Opelika and West Opelika—W. O. Pearson.
Pleasant Hill—C. D. Dickerson.
Rockford Circuit—Z. A. Jackson.
Smith's Mission—To be supplied.
Wetumka—To be supported (P. C. Raman).
E. M. Jones—Field Agent, Board of Sunday Schools; Member of Anniston Quarterly Conference.

A. P. Camphor, President Central Alabama College, member of Mason City Quarterly Conference; W. L. Darius, B. J. Brooks, members of Anniston First Church Quarterly Conference; Green W. Brownlee, Samuel L. Springer, members of Birmingham St. Paul's Quarterly Conference; Philip P. Wright, member of Kellyton Quarterly Conference; J. W. Williams, member of Opelika Quarterly Conference; Eddie Johnson, member of Collegeville Quarterly Conference, left without appointments to attend one of our schools.

The West Texas Conference

The conference convened at Victoria, Texas, on November 26, 1908, Thanksgiving Day, at 9:00 o'clock, a. m. On account of the lateness of the trains Bishop Quayle did not reach the seat of the conference until 2:00 o'clock p. m. The conference was organized by electing the Rev. H. Swann, pastor of St. Paul, San Antonio, chairman, and resolving itself into a statistical session, proceeded with that part of conference work. In the afternoon was held what is known as the West Texas Annual Conference Mutual Aid Society, until the arrival of the Bishop. The lecture at this time was splendid along general and practical lines. The examination of the character of the ministers were entered into.

Superintendents F. L. Kirkpatrick, of the Austin District, and D. C. Lacy, Columbus District, read splendid reports. After which the character of a few of the effective elders were passed and reported. The Bishop appointed four elders from among the brethren to administer the sacrament of the Lord's supper, he himself kneeling at the table. The evening services were rich indeed, the lecture by the Bishop in behalf of the conference claimants was a

treat. Collection \$50.00. On Friday morning the first item of business was the presentation of a check from the Book Dividend Fund for \$750 and from the Chartered Fund for \$22. The District Superintendents, J. S. Wyatt, J. W. Weakly, and J. H. Swann, read strong reports of their work, all of which were very commendable. At 10 o'clock the Bishop held a large crowd spellbound for forty minutes on the subject, "The Cultivation of the Brain."

The missionary sermon was preached at 2:30 o'clock by the Rev. Geo. Waters.

The Home Mission sisters held a very interesting meeting at 4 o'clock. The evening was given to Home Missions and Church Extension anniversary. Dr. Platt held the stand for more than an hour. Dr. E. M. Jones represented the Sunday School work of the church. These were able addresses. The sum realized at this anniversary was good.

To the credit of the West Texas Conference it must be said, that in less than twenty minutes, Dr. R. E. Jones editor of the SOUTHWESTERN CHRISTIAN ADVOCATE took up \$68 for the SOUTHWESTERN office at New Orleans. On Saturday were finished the reports of pastors, also committees.

The Bishop's address to the class received into full connection, was as fine as the writer has ever had the pleasure of hearing. The class was small, consisting of Bros. Brown, Tyler and Franklin, but they as well as the great congregation who listened to the Bishop's address can never forget it. Subject, "The Heart." In the afternoon the Bishop lectured to the laymen from 2:30 o'clock till 3 o'clock, at which time the conference reconvened to finish up the unfinished business preparatory to adjournment on Sunday night.

The Rev. M. C. Cavines was, by vote of the conference, admitted on trial, and also his parchments restored. The Rev. L. W. Roberts was admitted on trial.

Waco was chosen as the seat of the next annual conference.

The Freedmen's Aid Society and Foreign Missions were well represented at night. A fine collection was raised for Samuel Huston College, making over a thousand dollars for the college this year, insuring the purchase of a fine plot of land in the city of Austin near the college on which to build an annex. There was an increase in the general benevolence of \$1,400, and also an increase in membership of over one thousand souls.

The Sunday services were simply grand. The love feast at 10 o'clock will be long remembered. The Rev. J. W. Warren was ordained elder and Y. Coe ordained deacon.

The Bishop's sermon that morning was from Num. 49: 52, 53.

The memorial services held in the afternoon were very impressive. Five of the brethren had passed to the beyond this year.

At 6 o'clock p. m. the Conference Epworth League met, and continued in session until 7 o'clock at which time the conference convened, pursuant to adjournment, to finish up the business of the conference and hear the appointments.

The Bishop was very tender and sweet, and every man seemed to take his assignment cheerfully and the conference adjourned sine die.

Resolutions complimentary to the Bishop and inviting his return for another year, together with those touching the pastor and people of Webster Methodist Episcopal Church, Victoria, for kindness shown were read and adopted. The prayer of the Bishop before reading the appointments went far to soften our hearts and set them in frame for their reception. Following are the appointments:

APPOINTMENTS

AUSTIN DISTRICT.

F. L. Kirkpatrick, District Superintendent; post-office, Austin, Tex.

Austin, Wesley Chapel—T. H. Wyatt.

Austin, Simpson Tabernacle—I. T. Sanford.

Belton and Kelbranch—A. Brown.

Bastrop and Smithville—Thos. Hutchinson.

Bastrop Circuit—P. M. Carmichael.

Davilla Circuit—To be supplied.

Georgetown and Granger—W. B. Lott.

Hutto, Taylor and Rockdale—L. W. Roberts.

Luling—H. H. Qualls.

Lockhart—M. C. Cavines.

Littig and Manor—F. E. T. Mahon.

Lampasas, Burnett and Liberty Hill—E. C. Henderson.

Mt. Salem—S. N. Harvey.

Samuel Huston College—Supplied by R. S. Lovinggood.

San Angelo and Brownwood—R. H. Ponton.

South Austin, Round Rock—To be supplied.

Temple and Moody—L. R. Parker.

Winchester Circuit—D. F. Vance.

COLUMBUS DISTRICT.

D. C. Lacey, District Superintendent.

Aelleyton and Eagle Lake—J. W. McKenzie.

Columbus—J. H. Hutchinson.

Columbus Circuit—S. S. Frazier.

Edna and Morales—G. W. Nevils.

Fayetteville and Industry—P. B. Bennett.

Flatonia and Schulenberg—S. E. Jones.

La Grange Circuit—Wm. Mooney.

Oakland and Brown Chapel—M. S. Jordan.

Sublime Circuit—Wm. Perkins.

Victoria—J. W. Warren.

Wharton and Bay City—S. W. Harvey.

Yoakum and Sweet Home—J. W. Wormly.

DALLAS DISTRICT.

J. S. Wyatt, District Superintendent, Dallas, Tex.

Mexia Circuit—R. H. Duncan.

Hubbard and Dawson—A. M. Mason.

Peiham—C. P. Westbrooks.

Corsicana—C. B. Metton.

Ennis and Farris—P. H. Hill.

Millford and Italy—Geo. Waters.

Waxahachie Circuit—R. D. Dennis.

Dallas, St. Paul—N. J. Johnson.

Ft. Worth, St. Andrews—M. Smith.

Ft. Worth Circuit—W. W. Wright.

Ft. Worth, North—P. A. Morrow.

Sberman and Gainsville—S. Hall.

Denison and N. Chapel—T. S. McMorris.

South Dallas and McKinney—J. A. Featherston.

SAN ANTONIO DISTRICT.

J. W. Weakly, District Superintendent, San Antonio, Texas.

Belmont Circuit—J. W. Wright.

Cologne—G. E. Tyler.

Cuero—A. Johnson.

El Paso—J. G. Brown.

Floresville Circuit—J. H. Napier.

Goliad—W. E. Blackson.

Gonzales and Shiner—A. L. Carper.

Gonzales Circuit—J. T. Carper.

Handó—A. J. Lynch.

Kerrville—J. T. Jacobs.

Lavernia—C. H. Franklin.

Pleasanton—J. S. Muse.

Seguin—N. H. Townsend.

San Antonio, East End—R. Soda.

San Antonio, St. Paul—H. Swann.

Yorktown—J. C. Eusan.

WACO DISTRICT.

J. H. Swann, District Superintendent, Calvert, Tex.

Bremond and Longbranch—N. J. Moore.

Calvert and Mt. Zion—E. L. Jackson.

Cameron and Rosebud—Supplied by J. E. Brown.

East Waco and Burley—H. A. Jones.

Gatesville and Valley Mills—J. S. Medlock.

Groesbeck and Kosse—I. H. Timmons.

Groesbeck Circuit—G. A. Shanklin.

Marlin and Big Creek—T. S. Moore.

Mart and Spring Hill—B. J. Goff.

Maysfield Circuit—Supplied by Thos. Carter.

Mooreville and Chilton—E. Henderson.

Waco, Andrew and Majors—Wm. Reed.

Waco, St. James—L. H. Richardson.

Waco Circuit—John Bickham.

South Carolina Appointments, 1908

BEAUFORT DISTRICT.

G. J. Davis, District Superintendent.

Alken, S. D. Williams.

Appleton, L. W. Williams.

Allendale, A. D. Brown.

Beaufort, Isaac Myers.

Barnwell, A. H. Hayes.

Bamberg, D. J. Sanders.

Bamberg circuit, A. R. Howard.

Cottageville, William David.

Dorchester, M. Stewart.

Ehrhardt, W. G. White.

Grahamville, M. O. Stewart.

Green Pond, W. T. Thomas.

Hampton, William Stoney.

Holly Hill, J. S. Tyler.

Jacksonboro, J. L. Chestnut.

Lodge, E. J. Curry.

Ruffin, S. A. Funchers.

Selkingsville, V. S. Johnson.

Springtown, J. T. Latson.

Walterboro, J. T. Martin.

Ulmers, A. M. Wright.

Yamassee, Ellis Forrest.

BENNETTSVILLE DISTRICT.

J. S. Thomas, District Superintendent.

Aicot, J. McEaddy.

Eshland, I. H. Richardson.

Bennettsville, J. W. Moultrie.

Oberaw, C. C. Scott.

Cheraw circuit, D. E. Thomas.

Chesterfield, C. C. Robertson.

Clio and Tatum, S. S. Sparks.

Darlington, L. G. Gregg.

Darlington circuit, J. A. Gary.

Dillon, J. McLeod.

Dunbar, W. S. Neal.

Hartsville, S. Green.

Jefferson, J. R. Graham.

Little Rock, N. W. Green.

North Marboro, W. McWillie.

Smyrna, R. L. Harrington.

Society Hill mission to be supplied by C. B. Cleaves.

Spears, B. C. Jackson.

CHARLESTON DISTRICT.

J. B. Taylor, District Superintendent.

Charleston—Centenary, M. M. Mouzon.

Charleston—Old Bethel, C. H. Harleston.

Charleston—Wesley, E. B. Burroughs.

Charleston mission, B. J. Edney.

Cooper River, Thomas Judge.

Jobns' Island, J. L. Henderson.

Maryville and St. Andrews, J. F. Green.

Pinopolis, P. R. Camlin.

Ridgeville, A. R. Smith.

St. John, T. G. Robinson.

St. Stephens, G. F. Miller.

St. Thomas, G. S. McMillan.

Summerville, B. S. A. Williams.

Washington and Latson, S. Simmons.

FLORENCE DISTRICT.

I. H. Fulton, District Superintendent.

Bulch, C. B. Lowery.

Black River, W. B. Bowers.

Brook Green, William Steele.

Cades, D. Salters.

Florence, Georgetown, Wesley and St. Paul, B. S.

Jackson, C. H. Hood and A. D. Jackson.

Greeleyville and Farreston, E. W. Stratton.

Kingstree, I. L. Hardy.

Kingstree circuit, B. M. Pegues.

Lake City, F. E. McDonald.

Lanes, M. Wilson.

Latta, N. T. Bowen.

Marion, J. P. Robinson.

Mannly mission to be supplied.

Mars Bluff, I. E. Lowery.

Mullins, J. A. Norris.

McClellansville, D. Brown.

Salem and Wesley, W. Littlejohn.

St. Mary, Benjamin Brown.

St. Luke, Geo. W. Rodgers.

Springville, J. R. Lowndes.

Timmons ville, H. C. Asbury.

Turkey Creek, J. A. Harrall.

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Anderson, W. H. Redfield.

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Belton, Moses Mason.

Central, T. McFarland.

Easley, L. L. Thomas.

Greenville, Wesley and St. Andrews, R. L. Hickson and S. M. Brown.

Liberty, C. L. Logan.

Lowndesville, D. P. Murphy.

Marietta, G. M. Gray.

North Greenville, W. G. Deas.

Olio, W. F. Smith.

Pendleton, J. D. Mitchell.

Pickens, J. C. Gibbs.

Rock Mills, Y. Goodlett.

Seneca, R. A. Cottingham.

South Greenville, T. C. Fraser.

St. Mark's, J. C. Martin.

Townsville, J. C. Armstrong.

Walhalla, G. W. Beckham.

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Williamston, J. C. Burch.

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Branchville, G. W. Gantt.

Columbia, C. R. Brown.

Columbia mission, J. M. Johnson.

Denmark, C. H. Dangerfield.

Edisto Fork, J. L. Grice.

Jamison, J. M. Phillips.

Lexington, S. E. Watson.

Macedonia, N. T. Bowen.

Midway, S. J. Cooper.

North, G. W. Moore.

Orangeburg, A. E. Quick.

Orangeburg circuit, W. M. Eadely.

Pineville, J. A. Brown.

Rowesville, W. J. Smith.

Reevesville, F. D. Smith.

St. George, A. G. Kennedy.

Springfield, B. G. Frederick.

Swansea, G. Livingston.

L. M. Dunton president Claflin university.

SPARTANBURG DISTRICT.

B. F. Witherspoon, District Superintendent.

Blacksburg, W. H. Greer.

Bradley, A. W. Fuller.

Chester, J. I. Miller.

Clover, A. B. Murphy.

Cowpens, D. H. Kearse.

East Packolet, Samuel Goudlock.

Gaffney, F. W. Vance.

Gaffney circuit, R. C. Campbell
Greenwood, N. S. Smith.
Greers, E. W. Adams.
Hodges, C. J. Rapley.
Newberry, Hansfield Butler.
Ninety-Six, J. W. Groves.
Pacolef, C. C. Clarke.
Reidville, T. J. Robinson.
Rock Hill, A. Lewis.
Saluda, A. T. Quarles.
Spartanburg, W. S. Thompson.
Spartanburg circuit, A. D. Harris.
Spartanburg circuit, G. Littlejohn.
St. James, J. A. Gleen.

Trinity, W. B. Chappelle.
Wellford, L. A. King.
Yorkville, J. B. Middleton.
York circuit, Lawrence Ricee.

SUMTER DISTRICT.

W. G. Valentine, District Superintendent.
Antioch, B. S. Cooper.
Bisbopville, H. W. Williams.
Borden, G. Tillman.
Camden, C. R. Brown.
Camden circuit, W. H. Jones.
Lamar, W. B. Romans.

Lynchburg, R. E. Romans.
Longtown, T. W. Williams.
Mayesville, A. S. J. Brown.
Mechanicsville, R. A. Thomas.
Mt. Zion, W. M. Baker.
Mt. Pleasant, N. H. Boston.
Rock Springs, J. A. Murray.
Shiloah, R. F. Freeman.
St. Matthew, J. L. Wilson.
Sumter, W. M. Hanna.
Sumter circuit, J. F. Woods.
Sumter mission, B. J. McDonald.
Wateree, J. B. Thomas.
C. C. Jacobs, Field Agent, Sunday Schools.



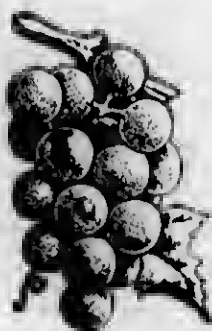
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Some of the Season's Books

THE SOCIAL DUTY OF OUR DAUGHTERS, by Mrs. Adolphe Hoffman. Publishers, Vir Publishing Co., 200 N. 15th St., Philadelphia, Pa. Price, 35 cents.

The author, herself a mother and a Christian who has been and is prominent in reform work in Europe, gives us here out of a large and useful experience, an exceedingly suggestive and helpful message. This splendid little book for mothers and their grown daughters on the beauty and privilege of wifehood and motherhood is replete with advice on the most vital questions and every mother of daughters should read it carefully and prayerfully and follow its suggestions as they are the very best that could be given. We find here no timidity in dealing with avoided subjects and we have nothing but the highest praise for such a book at this time, when there is such crying need for it. May every mother in the land make it her guide in impressing upon her girl the beautiful soul-satisfying joy of wifehood and motherhood when there is proper preparation for these holy offices.

BEFORE MARRIAGE, by Mrs. Adolphe Hoffman. Publishers, Vir Co., 200 N. 15th St., Philadelphia, Pa. Price, 35c.

This little book is a valuable contribution to the literature of the day on the subjects that parents have unfortunately and often with such disastrous results, so long avoided. This is the heart to heart talk of a mother and her son just before his marriage to a good, pure young girl who is her mother's loving helper and friend. With a strong touch and true, Mrs. Hoffman sets before her son the duties of a man, a husband and makes him realize just what his pure young manhood means to the white-souled young woman who is soon to be his wife. She thanks God and her son for the purity of the life he has led and tells him things that have been hid in her mother-heart since he was a wee babe, held in her arms close to her heart. She had decreed before his birth that she would

make no compact with sin if her child was a boy, that she would expect the same mental and bodily purity of her boy as she would of her girl, in spite of the condoning of evil in boys that she found on every hand. She lived to see that boy come to man's estate pure in mind and soul and fitted to be the father of children made in God's own image. On the eve of his marriage she tells him all this and more that too many mothers timidly and plit-



fully leave their children to find out as best they can.

TALKS TO THE KING'S CHILDREN, by Sylvanus Stall, D. D. Publishers: Funk & Wagnalls Co., New York. Price, \$1.00.

Again, Dr. Stall shows his creative genius and in this instance gives us a

book that will be a wonderful aid both to parents and teachers who wish to be all that is helpful to the children placed in their care. This a treasury of delight for the children and they will be glad to hear and remember these little sermons for they are replete with interesting truths from the beginning to end. It is a rare gift to know how to reach children and hold their interest and this the author has most successfully accomplished. It talks sense to the children in a way that is delightful and wholly simple.

THE PILGRIM'S PROGRESS, by John Bunyan. Jennings & Graham, publishers, Cincinnati.

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STUDIES IN THE BOOK OF PSALMS, by President Lincoln Hully, Ph. D., of the John B. Stetson University, of DeLand, Florida. Fleming H. Revel Company, New York, Publishers. Price, \$1.00.

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HYMNS AND POETRY OF THE EASTERN CHURCH, by Bernard Pick. Eaton and Mains, Publishers, New York City. Price, \$1.00.

Translations of hymns of the Greek Church are very limited. This English translation will be welcomed as an addition to the literature of sacred poetry. The hymns have been selected and chronologically arranged and in some cases translations have been used from Mrs. Browning and Chatfield.

THE MASTER OF THE HEART, by Robert E. Speer. Jennings & Graham, Cincinnati, O., Publishers.

Whatever Mr. Speer puts out can be accepted to start with as something good and worth reading. He is one of the religious leaders of to-day, close in touch with the needs of our times and thoroughly familiar with the needs of young people. In this volume he gives us, as he says, in his preface, not essays but addresses. They were first

Holy Book. And while much has been written upon the Psalms Professor Hully adds a distinct contribution to the literature on this subject. The book is scholarly, yet lucid and discusses the Psalms in the fifteen well defined groups. The substance of this book has been previously delivered as lectures at summer Chautauques

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CONVENTIONS AND HOW TO CARE FOR THEM, by Eugene C. Foster. Publishers: The Sunday School Times Company, Philadelphia. Price, 25c.

This is a book of suggestions for the aid of persons who have to care for the entertainment of those in attendance upon a convention. It gives at length exceedingly valuable suggestions which if followed will surely give satisfactory and enjoyable entertainment. The book proper contains 80 pages with an appendix of a dozen or more pages. This is a useful book, well worth the price.

MID-SUMMER NIGHTS WITH A GREAT DREAMER, by John Heston Willey. Eaton and Mains, New York, Publishers. Price, \$1.00.

The author has made a very readable and interesting volume by following the Christian in his pilgrim's journey as given by John Bunyan in his Pilgrim's Progress. The literary style of the volume is pleasing and from a mechanical standpoint the volume is one of the most beautiful put out by our Book Concern. It is a very appropriate book for holiday presentation.

How to REACH MEN, by Marshall A. Hudson. Publishers: The Sunday School Times Co. Price, 50 cents.

This little "How" book does not question how, but tells how to reach men, to hold them, to teach them, to win them and every pastor, every evangelistic worker and winner of souls who wants to know how to successfully save men would do well to read this book and to put it into the hands of as many interested folk as is possible. It is full of methods and plans which cannot fail to gloriously bring men to Christ. The book opens with a splendid instance of soul-winning which alone is well worth the reading.

TRAINING THE TEACHER, by A. F. Schaffner, D. D., Antoinette Abernethy Lamoreaux, B. L., Martin G. Brumbaugh, Ph. D., LL. D., Marion Lawrence. Supplementary chapters by Charles A. Oliver and Ira Maurice Price, Ph. D. Price 50 cents. The Sunday School Times Co., publishers, Philadelphia.

A thoroughly prepared book full of its subject. It emphasizes the crying need of teachers and better teaching. It gives the training course for teachers in four sections. (1) The Bible material which is the basis for all Sunday school instruction under the title of "The Book," by Dr. Schaffner. (2) A study of the working of the mind at various ages under the title of "The Pupil," by Mrs. Lamoreaux. (3) A study of teaching principles and the application of these principles under the title of "The Teacher," by Dr. Brumbaugh. (4) A study of the place in which this instruction should be given, that is "The School," by Mr. Lawrence.

MESSAGES FOR HOME AND LIFE, by Drisdale T. Young. Jennings & Graham, publishers, New York.

A book of good tidings to all who will receive them—a book of loving messages that will cheer and brighten—to young men, young women, to older men and older women. A loving helpful book which ought to be in the home of the rich and the poor. Where there are young people in the home it would make pleasant reading if read aloud.

The subjects the author treats of are old, but the treatment is new and of delightful interest and charm. His touch is strong yet tender and at once we realize that this English writer has an understanding knowledge of young people, their needs, their desires.

FOR JOY'S SAKE, by Herbert S. Seeking. Jennings & Graham, Publishers, Cincinnati, O. Price, 50c.

This is a devotional exposition of the Epistle of Saint John. It is deeply spiritual, capable of provoking Christian piety, and withal is a splendid volume.

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LOUISIANA

Baton Rouge.—Thanksgiving day at Wesley Methodist Episcopal Church. The church was beautifully decorated with the product of the field and gardens. Over two barrels of good things were distributed to the poor and needy, all of which was through the kindness of Mrs. Rosana Dalgre, assisted by Mrs. Ella Bernard, Jennie Plunket, Margaretta Andrews, Ella Walker and Misses Ella and Rose Dalgre. At 12 M the Rev. L. B. Cooper opened with devotional service, assisted by C. Cannon and the pastor. Special renditions by the choir. Miss M. D. Gayden presided at the organ. Proclamation recited by Miss Maria Wilson. Paper, "The Origin of Thanksgiving," Miss Beatrice Jordan. Songs by Mrs. Rhoda Solone and Mrs. Emma Johnson. Paper, "What is Thanksgiving?" Miss Mary D. Gayden; solo by the Rev. T. B. Cooper. Sermon by the Rev. C. Johnson, A. M., theme, "Dominion on Earth," etc. He preached to the delight of all. Prayer by the Rev. W. M. Taylor, pastor of Mt. Zion Baptist Church. Special selection by choir. The offering by the Revs. Messrs. Taylor and Cooper; at night a grand supper was given by the several auxiliaries, viz., steward leaders, trustees, stewardesses, King's Sons and Daughters, Woman's Home Mission, Sons and Daughters of Conference. The pastor was not forgotten but received baskets, including two fine turkeys, through the kindness of Mrs. R. Smiley, Maria Andrews, Ida Lee Smith and Anna Polk. A grand Thanksgiving dinner was given on the 30th for the pastor, the delicacies being furnished by Mrs. Julia Jackson, Ada Druse, Rhoda Solone, Mr. and Mrs. J. Wilson, Mr. and Mrs. Fred Middleton and stewardesses.

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Recent District Conferences and Conventions

STARKVILLE DISTRICT

The fall session of the Starkville District Conference, over which the Rev. J. H. Everett superintends, was held at Ackerman, Miss., where the Rev. J. Burton pastore, November 25-29. This district conference ranks among the leaders. The Rev. Everett is not merely large in physique but carries great weight among the brethren. If he is excessive, it is on the side of goodness. At this place the SOUTHWESTERN was also cared for nicely. Fifty-eight subscribers and \$4.50 for the building fund were secured. The Rev. J. Burton, the present pastor there, has purchased land and built a splendid church on it. The conference was royally entertained in every respect. Good homes, and plenty of everything that might add to the comfort and entertainment of the delegates. Thanksgiving day was devoted to praise and thanksgiving. The sermon was well delivered by Rev. Montgomery. The Woman's Home Missionary Society was represented by Mrs. B. H. S. Ferguson, district president. Mrs. Ferguson is an earnest and able woman and should have and doubtless has the good will and hearty support of the brethren and friends. If there is any one thing more than another which is encouraging it is the increasing number of nice comfortable homes to be found among our people. Despite the unfavorable conditions our folks are buying and building homes for themselves. We take occasion to speak of this because of the splendid treatment received on the trip. Here at Ackerman the SOUTHWESTERN representative, with the Rev. E. C. Troupe our diligent pastor at Starkville, had the pleasure of stopping with Mr. and Mrs. Martin. Our stay was indeed everything but unpleasant. The other delegates expressed themselves as well satisfied. Brother Burton is to be commended for the way he managed affairs. Among those who directly assisted us in securing subscriptions were the Rev. T. W. Davie, ex-presiding elder of the district; Rev. E. C. F. Troupe, the Superintendent; Rev. Everett, Rev. Gillespie, Rev. W. T. Wright. Those who also turned in the largest lists of subscribers are Rev. D. M. P. Hazley 9, Rev. E. D. Cameron 7, Rev. D. Green 5. The brethren as a whole rallied to the paper and those who fell somewhat short hope to make it up at the Annual Conference. They also promised to bring their pro rata on the ADVOCATE Building Fund.

GREENWOOD DISTRICT

Rev. S. H. Neville, who holds the reins of the Greenwood District, let fall the gavel declaring opened the last session of the district conference for the year 1908, Wednesday morning, November 25, at Pickens, Miss., where Rev. F. H. Bunton attends the flock. While it was not our pleasure to be present during the opening session,

reliable reports inform us that the occasion was an auspicious one. Since singing seems to precede all else on such occasions, it is well that we mention just here the inspiring music rendered by the choir, which was under the able direction of the Rev. Mrs. F. H. Bunton. This good woman is wrapped up in the work of the church and is an indispensable element in the success of Rev. Bunton. She deserves unstinted praise for her services. Be it said to the sense of appreciation of the conference, she was presented a small purse, simply as a token of how her services were appreciated. The business of the conference was dispatched in the most intelligent and helpful way. Superintendent Nevils is to the point and orderly and the brethren love him, and as an earnest of their esteem they also presented him with a purse of \$22.50 for a suit of clothes.

Pickens is a splendid little town and the people are indeed sociable and kind. While there we stopped in the well ordered home of Mr. and Mrs. J. B. Scott, the stopping place of the Superintendent. These good people certainly made our stay an enjoyable one in every respect. They had lots of potatoes when Rev. Neville and the SOUTHWESTERN representative arrived there, but it is a question now. Brother Scott is a diligent worker. He has educated nearly all of his children in the public schools and has had some two or three to finish at Rust University, Holly Springs. We spent a few hours in one of his son's home, a lovely place. It was also our pleasure to spend an enjoyable hour or two in the nice, neat home of Mr. and Mrs. S. C. Phillips. As is very well known the folks of Mississippi for the most part are splendid home makers.

Rev. Bunton is well liked by the people at Pickens and they stand right by him. At this conference 54 subscribers were secured for the SOUTHWESTERN and the brethren promised to come to the Annual Conference with their assessment on the Building Fund. They are loyal to the paper and will do what they promise.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

INGRAM.—Idell Ingram, a faithful member of Kynett Methodist Episcopal Church, Boyce, La., departed this life on the 11th day of October, 1908, in the full triumph of faith. She bore her sickness with patience. Her Christian life and its influence have done much for the cause of Christ. The funeral services were conducted by her pastor, the Rev. L. L. Estavan, assisted by the Revs. Ike Lewis, Wade Hampton and Richard Bradley. The remains were laid away in the Boyce graveyard. The husband has lost a loving wife, the two children their best earthly friend and the church a faithful member and worker, but heaven has gained a saint.

THOMAS.—Stella Thomas, youngest daughter of Mrs. S. A. Thomas, a member of St. Paul Methodist Episcopal Church, Sunday School and Epworth League, at Moss Point, Miss., departed this life October 18, 1908, in the 17th year of her age. She was a devout student, possessing high aspirations. She was loved and admired by her teachers and classmates, was kind and affable to all who chanced to meet her. The young people of the neighborhood felt the sacred touch of her winsome life.

She leaves four sisters, two brothers, a fond mother and scores of friends to mourn. Her illness was of short duration. The funeral was conducted by the pastor, the Rev. W. P. C. Morrison.

CARTER.—Ellx Carter, one of the founders of Denis Chapel Methodist Episcopal Church at Elberton, Georgia, and a faithful Christian, passed away November 19, 1908, at the age of sixty-nine years. He met death unafraid for to him, strong in Christian faith, the road was clear to that haven of rest where he asked the loved ones to join him. His friends were numbered among the whites as well as colored. He was highly respected by all. The funeral was attended by the pastor, the Rev. N. S. Stearling, assisted by the Rev. T. C. Black, of the Colored Methodist Episcopal Church, the Rev. W. J. Jones, of the African Methodist Episcopal Church, the Rev. A. R. McKinney, of the Baptist Church, and the Rev. W. J. Sagos of the Methodist Episcopal Church. The deceased is survived by his loving wife, seven children and a host of friends. W. S. STEARLING.

LEE.—Miss Anna Lee was born in Newburg, Indiana, March 25, 1883, and died in Evansville, Indiana, November 17, 1908. She united with the Methodist Episcopal Church at Newburg while in her youth and served her church faithfully. It is to be regretted that such a young and useful life is cut off. She leaves a mother, two brothers, four sisters and a host of friends to mourn her departure. She was truly the star of her home. The funeral was conducted by the Rev. Joel C. Carson, assisted by the Rev. J. J. Evans. His text was, "To-morrow is the new moon, and thou shalt be missed, because thy seat will be empty." I Samuel 20:18. There was a lasting impression made on the audience. We can but commend the sorrowing mother and relatives to God, the Great Comforter, and hope to meet her around his throne.

Ethel Lambert.

The Knock-out Blow.

The blow which knocked out Corbett was a revelation to the prize fighters. From the earliest days of the ring the knock-out blow was aimed for the jaw, the temple or the jugular vein. Stomach punches were thrown in to worry and weary the fighter, but if a scientific man had told one of the old fighters that the most vulnerable spot was the region of the stomach, he'd have laughed at him for an ignoramus. Dr. Pierce is bringing home to the public a parallel fact; that the stomach is the most vulnerable organ out of the prize ring as well as in it. We protect our heads, throats, feet and lungs, but the stomach we are utterly indifferent to, until disease finds the solar plexus and knocks us out. Make your stomach sound and strong by the use of **Dr. Pierce's Golden Medical Discovery**, and you protect yourself in your most vulnerable spot. "Golden Medical Discovery" cures "weak stomach," indigestion, or dyspepsia, torpid liver, bad, thin and impure blood and other diseases of the organs of digestion and nutrition.

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EVANS.—Elberter Evans fell asleep in Jesus November 18, 1908. She had been a faithful member of Newman's Chapel for many years. Her son, H. E. Evans, has lost a faithful mother. She had reached a full ripe age and seems to have been always faithful to her Lord's work. The Rev. William Speed, her pastor, attended the burial. She leaves a host of friends to mourn.

A. L. Greene.

WYNNE.—Sallie Wynne, a member of Newman's Chapel Methodist Episcopal Church, died September 24, 1908. She for many years had been a faithful member. She requested the Rev. Wm. Speed, her pastor, to conduct the burial. Her husband and many friends survive her. Peace be to her ashes.

A. L. Greene.

FIELDS.—Hattie Fields, wife of Henry Fields, after nearly two years' illness, on the 25th of November, 1908, fell asleep in Jesus. She leaves a faithful husband and ten children, father, two sisters and five brothers. She was among the first members of Newman's Chapel and was also a member of the Household of Ruth, by which organization the remains were nicely interred, assisted by the Odd Fellows and the pastor, the Rev. Wm. Speed. Interment was made in St. John's Cemetery.—A. L. Greene.

Miscellaneous

The pastors of the Starkville District presented their Superintendent, the Rev. J. H. Everett, with a purse of \$21.50.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, please address Mrs. M. Summer, South Bend, Ind.

Marriages

COFFIN-CHESTNUT.—On November 19, 1908, at the residence of the bride, in Spokane, N. C., Mr. W. F. Coffin and Miss Della Chestnut. Mr. Coffin is a brother of Mrs. N. D. Shamborguer, wife of the Rev. N. D. Shamborguer, of Winston, N. C. The bride is one of the popular young women of Spokane. They left immediately for Winston, N. C., where they expect to spend two weeks visiting friends. The Rev. N. D. Shamborguer officiated.

PORTER-ALFRED.—On October 29, 1908, at Hartzell chapel, Mr. C. A. Porter and Miss Zeta Alfred. The best man was Mr. E. Jackson. The bridesmaid was Miss Lola Foster. The church was elegantly decorated. Mrs. E. M. Harris, the pastor's wife, played the wedding march. The ceremony was performed by the Rev. A. B. Harris, assisted by the grandfather, the Rev. Louis. Mr. Porter is one of the highly respected young men of Sildell, La. He has built a \$1,000 home for his bride. Miss Zeta is one of our pretty belles. She is a member of the church. These young people are members of prominent families.

A. B. H.

GOLDEN-LADEAUX.—At the home of the bride, in New Iberia, Louisiana, November 19, 1908, Mr. John Golden and Miss Ida Labeaux, the Rev. D. J. Price officiating.

ENIS-JONES.—At the home of the bride, in Boyce, Louisiana, on November 19, 1908, Mr. Neal Enis and Miss Jennie Jones, the Rev. W. L. Amos officiating.

SHELDS-LEWIS.—In Pelahatchie, Miss., at the residence of Mrs. Hanah Lewis, November 26, 1908, Mr. Potter Shelds and Miss Carry Lewis, members of our church here, by the Rev. P. H. Davis, pastor.

LEWIS-WARE.—At the residence of Mr. Rivers Ware, Pelahatchie, Miss., on November 27, 1908, Mr. Joe Lewis and Miss Josephine Morrow, members of the Methodist Episcopal Church at this place. The Rev. P. H. Davis, pastor, performed the ceremony.

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Crescent City Notes

LAFON OLD FOLKS' HOME

The Board of Control of the Lafon Old Folks' Home is hereby called to meet at the Home on Wednesday, December 16, 1908, at 12 o'clock noon. Prompt and general attendance is earnestly requested. Business of special importance demands the presence of every member.—A. E. P. Albert, Acting President.

P. S. Can't you ship the Home a barrel of potatoes, a coop of chickens or some cash for Christmas? Don't forget your coal for the Home. Make some contribution toward the painting of this Home, which has been recently beautifully painted. A.

New Orleans, La., 1002 Burdette St.

UNION CHURCH.—More than usual interest is being manifested in the services. Thanksgiving Day was appropriately observed. The pastor preached the sermon, being assisted in the service by the Revs. Henry Taylor, W. S. Chinn and R. C. Metoyer, at 11 a. m. The Epworth League Chapter gave an interesting program at 8 p. m. to the delight of a fine audience. Dr. B. M. Hubbard preached at 11 a. m. and Dr. John Wier at 7 p. m. Sunday, the 5th inst.

WESLEY CHAPEL.—Sunday morning prayer meeting was conducted by

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Bros. Jno. Williams and Turner. During this service the spiritual tide ran high. At 9:30 the Sunday-school rendered a splendid program. At 11 the pastor preached; at 3 the leaders' speaking meeting, conducted by the pastor, was very well attended. At 6:30 the Epworth League held its usual service and at 7:30 the pastor administered the Lord's Supper to 250. Old Wesley is holding her own.

LOUISIANA CONFERENCE EP- WORTH LEAGUE CONVENTION

The public is very cordially invited to attend the Louisiana Conference Epworth League Convention that will be called to order by State President C. W. Dale, Thursday, December 17, at 12 a. m., at Wesley Methodist Episcopal Church. There will be an interesting program each day of the convention. Sabbath morning, December 20, at 5:30 a. m. will be a love feast and speaking meeting, led by our Epworth League Chapters. At 11 a. m. Prof. I. Garland Penn will preach. At 2 p. m. the Chapters will meet at Wesley Chapel hall and march into the church in a body, at which time there will be a fine literary program rendered. Our convention choir will also render fine music for the occasion. Again, we invite you to attend the convention and make it a memorable occasion.

C. W. Dale.

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On the morning of November 29, 1908, the Rev. and Mrs. J. A. Landry, of Mansfield, La., were made happy over the advent of another son into their home. The church work at Mansfield is in good shape and Pastor Landry is closing out a successful year's work.

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NEW ORLEANS, DECEMBER 17, 1908

Vol. 42 No. 51

IS THE SHEET-ANCHOR OF AMERICAN LIBERTY TO BE CAST OVERBOARD?

The recent utterances of President-elect Taft and those from now on to his inauguration are significant and cannot be passed by without serious consideration. As Judge Taft says the recent election has made him more or less responsible for the policy of the next administration. In his recent address before the North Carolina Society of New York, some phases of which we considered last week, Mr. Taft brings to the front the question of lily-whitism. He does well to do so. It is an important question. Important because it is a living question, particularly in the South, that must be faced not shelved. Mr. Taft says:

"Nor can we sympathize with an effort to exclude from the support of Republicanism in the South, or to read out of the party those colored voters who, by their education and thrift have made themselves eligible to exercise the electoral franchise."

This is an offset to a very strenuous program on the part of certain adherents to the Republican party in the South, who are seeking what they call the reorganization of the party, bringing to it new life, a dignified constituency and the support of the Republican administration. These would be leaders care little for the pledges of tradition or fundamental rights. The purpose of this movement is to exclude unceremoniously the Negro from the councils of the Republican party. This movement has so grown that in most of the Republican state conventions held in the South last fall the Negro was totally excluded as a delegate, and in some instances was not accorded the courtesy of the galleries. This question does not concern us as a party question, only in so far as it raises a larger question, namely, the total exclusion of the Negro from the body politic of this country.

In the first place this is but another phase of that movement which disfranchised the Negro in the South and as compared with the suffrage amendments, which are totally unfair and mal-administered in every instance, it lacks the decency and respectability of statutory enactment. It is cruel. It is unjust. When this movement shall have accomplished its purpose, then the Negro will be eliminated soul and body from the participation in politics of the South, and that, too, in the name of the party made glorious by the leadership of Abraham Lincoln, the superstructure of which rests upon the time-worn declarations of freedom, liberty and equality. It seems almost the irony of fate that this most cruel movement should be fostered by an organization which by all that is sacred in history and tradition is committed irrevocably to champion the rights of the oppressed, and particularly the rights of the black man. It is as unnecessary as it is unfair; and, however much we might like to see the demolition of sectional lines, a thing to be devoutly wished and honestly worked for, yet so great an achievement would not be worth the price, which would be nothing less than the fostering of class, the total destruction of the citizenship of ten millions of people, and bringing to naught a principle that has made glorious our country's history.

A larger question still is connected herewith. Shall the Negro be an active participant in this self-governing republic? Abraham Lincoln in the course of his debate with Senator Douglas said: "When the white man governs himself, that is self-government; but when he governs himself and also another man, that is more than self-government—that is despotism." Further on in the same address Mr. Lincoln said: "What I do say is that no man is good enough to govern another man without the other's consent. I say that is the leading principle, the sheet-anchor of American Republicanism." That was sound political philosophy then; it is sound political

philosophy now. That was civic ethics then, and it is sound civic ethics now.

The whole question eventually will be reduced to this: Is the Jeffersonian doctrine of equality in government practical? and can it be maintained? Is this to be a government in which might is to rule rather than right? Shall might control because of its power, thoughtless of the weak? In other words, has the Anglo-Saxon conceived in the construction of this great American nation a principle of self-government which, though it might be a beautiful theory, cannot be carried out in daily life? Is this a government of all men, or a government of white men? That is the question. Is the white man willing to live by the enunciated principles of the American life, even though these principles require that he share the strength and beauty and happiness of his government with a weaker people?

This country was born in the blood of a mighty war that found its inspiration in the doctrine that taxation without representation was tyranny. Are we Negro people to be taxed on our little or much without the privilege of saying what laws shall abide and what men shall control? If taxation without representation was tyranny then, it is a crime now. We cannot turn our backs upon our much-preached doctrine of equality without ignoring some of the fundamental principles of morality which adhere in national life as well as in the life of the individual. The nation's honor is no less sacred than individual honor. It is no fault of the Negro that he is here under the flag, and every fold of glory is a lie unless every man under its fold has a man's chance. There can be no classes; there can be no white supremacy as such. It is a government of men—of men whether they are natives of our soil or whether they are born in foreign countries—if they are men and subscribe to our Constitution, they are the equals of the best; men, whether they be rich or poor, whether they be white men or whether they be black men. It is a government in which every man must have a fair chance to cast his vote, and that vote duly counted. Yea, verily, no man is good enough to govern another man without the other's consent. To that statement add this: The Negro will never surrender his claim to participation in the political affairs of this government without a protest; and this government, if it means to stand by the principles upon which it has been founded, cannot afford to have the protest recorded.

One of the vital questions which Mr. Taft will have to consider during his administration will be the safe-guarding to every man, however humble, however poor, however white or however black, a man's chance in a free country.

THE PRESIDENT'S MESSAGE

Mr. Roosevelt has made himself of no little reputation in the matter of message writing from the standpoint of length and breath and depth. The versatility of his treatment of the subjects discussed is phenomenal and the keenness of his judgment and insight into the future is remarkable. One dominant trait of President Roosevelt in his message writing is that he usually knows what he wants to say, and says what he wants. This is no more obvious in former messages than in his parting one to Congress on Tuesday of last week.

The message was not a presentation of newly studied out subjects; but rather a more forceful restatement of old principles and policies. Among the things which he gave special attention are the subjects of currency reform, supervision of corporation, labor legislation, the courts, conservation of natural resources and reforms in the Army and Navy. The message is quite elaborate in its discussion of the condition of our currency system; particularly in the light of the recent financial panic; notwithstanding which it calls attention to the fact

that during the past seven years as a whole, the country has enjoyed unequaled prosperity. Nevertheless, he urges that the currency commission provide means whereby the present defects of the existing currency system may be eliminated.

As to corporations having to do with interstate business and with particular reference to the railroads the message is but a reiteration of former views along this line:

"That according to the interstate clause of the Constitution the United States has complete and paramount right to control all agencies of interstate commerce; and that the National Government alone can exercise this right with wisdom and effectiveness so as secure justice from, and to do justice to, the great corporations which are the most important factors in modern business."

The message condemns the Sherman Anti-Trust law showing that the enforcement of such law—which affects to prohibit all combinations, could be but imperfect and unequal—producing more hardships than good. With reference to labor, President Roosevelt urges that there should be an increased proportion in the shares of ownership. He also importunes the Congress to re-enact such legislation as will provide for the protection of wage-workers against personal injuries sustained in their employment. The employees' liability law enacted in the last Congress having been declared unconstitutional by the local courts only as applying to the District of Columbia. He wants that there shall be no ambiguity as to its application and extent. The message takes up the courts and speaks in an impressive way as to their sanctity and urges the necessity of more adequate provisions in the matter of salaries for the officials. As was to be expected it especially calls attention to the country's duty in regards to our forests, waterways, etc. It touches upon all the public questions which go to affect the interests of the Government; but the one thing which seems to have been written with red ink was the clause referring to the amendment of last year in the measure providing for the Secret Service. Mr. Roosevelt does not hesitate to show his disapproval of this amendment which he stigmatizes as having been, and could only be of benefit to the criminal classes. The amendment provides that there should be no detail from the Secret Service and no transfer therefrom. The paragraph in which Mr. Roosevelt's views on this question are set forth seems to have aroused quite a sensational indignation among certain members of both parties and they are apparently resolved to manifest their dissatisfaction by endeavoring to have this particular part of the message expunged from the Congressional record, dubbing it a "gratuitous offense."

The Senate believes it is the right and duty of the House to take the initiative in administering a rebuke to the President. The special committee, designated as the "Spanking Committee," appointed to recommend some form of action relative to this matter met last Monday to reach some agreement as to the course to pursue, but as yet the matter seems to be one of the "rats belling the cat." While it is the individual belief of several of the Senators that the affair should not go unnoticed and even unpunished it appears a difficult task to reach any decision as to how they should proceed. One thing seemingly which prevents a crystallization of opinion is the fact that the administration is to be superseded by one friendly to it and it is not the wishes of Congress to be at out with the next administration. And then, too, the President has given the dissenters to know that before they begin to throw hot shot they should remember he know "sumpin" on them and will be relentless in his disclosures.

Under the circumstances it is very likely that the controversy and righteous (?) indignation evoked because of the President's attitude on this measure will amount to but a battle at long range.

Messages to the Students of Gammon

FROM BISHOP H. W. WARREN.

Dear Doctor Bowen:

I did not receive your invitation to write a message till after your session opened; but if I was to say anything to your young preachers whom I love in very truth, it would be: Remember and practise the last clause of Matthew's Gospel, Matt. xxviii. 19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

Your Brother,
(Sgd.) H. W. WARREN.

FROM BISHOP JOHN M. WALDEN

My Dear Brethren:

I congratulate you on your presence in this school of our Methodism. Were I in your presence, I would feel that I looked into the faces of those who are called of God to be preachers of the Gospel of Christ, for only such have any right to be enrolled as students in the Seminary. I interpret your presence to mean that you feel that your high lifework demands the very best service you each can render, and that best service requires that each one improve every opportunity to add to his fitness for service.

I am pleased to believe that your coming to Gammon is a pledge to yourself to prepare yourself as fully as you can for your lifework by close application in your study and fidelity in every duty. A person may deceive others, but he cannot deceive himself as to his motives, as to his industry, as to his purposes, as to his real life, and whoever is absolutely true to himself will be true to every one else. Such fidelity is as essential during our years in school as in more public spheres.

The habits of study and the habits of life formed or pursued in the Theological School will determine in large measure, the success or lack of success of the Preacher when he comes into the active work of the ministry.

I know of no providence more marked than the founding and endowment of Gammon Theological Seminary. It should be regarded as a providential privilege to receive instruction in its halls under a strong Faculty as devoted and faithful as any in our church.

It is not only a providential privilege, but is a divine call to every student to unfaltering diligence in every part of his work and to complete consecration in his life. The great work that God has for each well qualified and holy Negro preacher among his people makes me rejoice when I think of what the Brethren trained in Gammon may do.

God's blessing be with you.

(Sgd.) JOHN M. WALDEN.

FROM BISHOP W. F. MALLALIEU

The clear, definite, imperative call of God to the ministry opens before the soul of man the supremest opportunities, and involves the most vital and far-reaching responsibilities. Woe be to the man who looks upon the ministry as a position of worldly honor and financial emolument; and far greater the woe to the man who dares to count on the work of the ministry as any one form of elegant ease and an introduction to the best society.

The human being that assumes to represent the Lord Jesus Christ among his fellows, who counts himself an ambassador of the court of heaven, needs first of all a clean heart, a clean lip, and clean hands. He must absolutely and for ever renounce everything that can taint his moral and spiritual life. Again he must be completely and irrevocably consecrated to the holy work to which he is divinely call-

ed. He must absolutely lay aside all purely worldly ambitions, and be ready for any service anywhere, at any time as the God of all grace may direct.

Again, he must strive to do his very best, no matter how humble the position he may be called to fill, remembering that the quality of absolute faithfulness is what counts with the Searcher of all hearts. A careless, indolent, lazy shirk in the ministry is an insult to God, a disgrace to the profession, and a criminal imposition upon all people.

Every minister ought to be in desperate earnest to do his duty fully, fearlessly and lovingly, regardless of consequences, always sure that God will take good care of him if he so does.

Again, every minister ought to fully examine himself, and know that he is saved. He ought to consciously enjoy the fullness of the blessing of the Gospel of Jesus Christ; to be saved moment by moment with the uttermost salvation, and so pray and preach, and care for the flock committed to his care, that all shall see and feel that he has been with Jesus, caught His spirit, is following closely in His footsteps, and is a worthy example to all Christians.

And finally, the minister, the true minister of Christ, must have a quenchless, deathless passion for souls; he must have a burden in his heart for those who are going down to death; he must cry out to God in their behalf, and at the same time, plead with them to be reconciled to God, plead with them to turn from sin and seek the great salvation. He must be a winner of souls: he must gather in the wayward and the wandering and the wicked into the fold of the Good Shepherd.

While I write, I pray that God may help every student of Gammon to be such a minister as I have briefly portrayed. Amen and Amen.

Always your friend and brother,
(Sgd.) W. F. MALLALIEU.

FROM BISHOP JOHN H. VINCENT

My Dear Doctor:

Your letter came too late for me to reach you at the opening of the Gammon Theological Seminary but it is not too late for me to greet your students with a word of appeal.

Will you say to them that what counts most in the Christian ministry is *Christian manhood*. It is not *scholarship*, although scholarship is not to be depreciated, and it is hard to overestimate it. It is not a rich, full, fine and musical *voice*, although vocal charm has its place and exerts its influence. It is not affable and winning *manners*, although to be a gentleman is to have a great advantage in serving the church as a pastor and commanding the respect of the community as a personality. It is not in that mysterious and much coveted gift called "*magnetism*," by which the public speaker in a way fascinates his congregation and sways it according to his will, although magnetism is a marvellous factor in pulpit effectiveness.

The thing that tells in the Christian ministry is *genuine manhood*; integrity, fidelity, utter truthfulness—the light of the eye shining with truth, the tone of the voice ringing with truth, the unconscious influence of the man wielding a mysterious influence for good over everybody with whom he comes in contact.

The way to be *real* is to be possessed by the God of reality. The way to make people sure that one is real is never to think about what they think, and never to care for anything but the consciousness of a genuine manhood, a high motive and a ruling desire to do good.

May all the students of your noble school develop this type of ministerial effectiveness!

Faithfully yours,
(Sgd.) JOHN H. VINCENT.

The Africa Diamond Jubilee

By Bishop Joseph C. Hartzell

Why has the Board of Foreign Missions of the Methodist Episcopal Church, with the hearty endorsement of the Board of Bishops, planned for the Africa Diamond Jubilee in 1909? Why is the entire church asked to make a special study of our mission-

ary work in Africa and to raise \$300,000 in special gifts to strengthen and enlarge that work?

It is the Diamond Anniversary of Methodist Episcopal Foreign Missions throughout the world; for seventy-five years ago the first Methodist Episcopal missionary to any foreign land, the heroic Melville

B. Cox, landed on the west coast of Africa and laid the foundations of our first foreign mission. Is not the completion of three-quarters of a century of providential work in Africa, and throughout the world, worthy of commemoration?

After seventy-five years of her missions in Africa, the Methodist Episcopal Church faces unprecedented and strategic opportunities in that continent. For the first fifty years, Africa was practically a closed continent; the work was confined to Liberia, and was so full of discouragement that its abandonment was at times seriously considered. With the Berlin Conference of 1885, a new era dawned for Africa. These late twenty-five years have seen the exploration of the continent completed, the development of her resources begun, and the partition of her territory among European powers consummated. Twenty-five years ago, superstition, witchcraft and human sacrifices, inter-tribal wars and the Arab slave trade filled the continent with disorder and desolation; means of communication were undeveloped; and large missionary advance was impracticable. Today, under established government, law and order have supplanted lawless terror, modern civilization is advancing, railways and steamship lines are being rapidly extended, and the whole continent is for the first time open to the missionary. Thus God has, through the instrumentality of foreign governments, prepared the way for the gospel of salvation in all Africa. Such providential events, culminating today in opportunities so remarkable for the spread of Christ's kingdom, together with its being for Methodism the Diamond Anniversary of the founding of her first foreign mission, and that in Africa, certainly call for devout and practical commemoration.

The election of William Taylor as Missionary Bishop for Africa in 1884 indicated that the church in America realized that a new era had dawned for Africa. The Bishop had caught the vision, and for twelve years led in a heroic movement, which opened and held new and important fields. The church was not officially related to his work except to contribute the pittance of twenty-five hundred dollars a year to Liberia. At the General Conference of 1896, Bishop Taylor retired from active service, the Missionary Society was directed to accept as foreign missions the fields he had entered, and that Conference elected his successor. From that time, the work has been administered by the Board of Foreign Missions, and the growth has been constant and in some respects phenomenal. In 1904, eight years later, an additional Bishop for Africa, Isaiah B. Scott, was elected.

Methodism is now established in six important centers. On the west coast, there is Liberia, the Negro republic, demonstrating the abilities of the black race in government and civilization extension; Angola, a vast and healthful plateau, with great opportunities among the intelligent Bantu and other races; and the Madeira Islands, where the work is among the Portuguese Roman Catholics. Two centers are on the east coast: Portuguese East Africa, a wide open field for the extension of the gospel among the native Africans, and Rhodesia, a colonial empire under the British flag, where Anglo-Saxon civilization is helping the advance of the cross. In North Africa, Methodism has been led to begin a frontal attack on the Moslem stronghold in the continent. These various territories, which have practically been assigned to the Methodist Episcopal Church, include a half-million square miles of territory and more than ten million pagans and Mohammedans, for whose evangelization Methodism would seem to be responsible. They represent opportunities among whites and blacks, among pagans, Mohammedans and Roman Catholics. God calls Methodism to make a forward movement in the conquest of Africa.

As a fitting commemoration of this Diamond Anniversary, the friends of Africa are asked to celebrate the Africa Diamond Jubilee and to contribute \$300,000 in special gifts, in addition to the regular missionary collections, as a thank-offering to God. With this amount, our present centers can be fairly well equipped, greatly needed reinforcements can be sent out at once to the field, and such forward movements inaugurated as will demonstrate that the Church recognizes the present unprecedented and strategic opportunities and is ready to do her part in the redemption of Africa's millions.

For further information or literature, address Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York, N. Y. All gifts should be made payable to Homer Eaton, Treasurer, 150 Fifth Avenue, New York, N. Y., and should be marked "Special Gift for Africa."

Church Federal Council

Nineteen Million Communicants Officially Represented in This Gathering of Protestant Forces

Nineteen million members of Protestant churches were represented through their delegates at a Federal Council of the Churches of Christ in America, held in Philadelphia, December 2-8. Thirty-four of the principal religious denominations of the country having officially approved the plan of federation which was proposed at the Inter-Church Conference in New York three years ago, the plan became operative and the organization perfected, which interests directly between forty and fifty million people, or more than half of the population of the United States. While less than a fifth of the religious bodies of America have adopted the plan of federation, those which have done so represent nine-tenths of the membership of the Protestant churches.

The formation of this Federal Council is the outcome of no sudden impulse, but represents as one of its leaders has said, the deep and growing conviction of American Christians. Leaders in the churches have been gradually awakening to the necessity of united action on the mission field at home and abroad.

They have also felt the need of united effort in dealing with great social and moral evils, as well as in developing institutions for good. From time to time this conviction has been registered in conferences and in conventions. Many movements have contributed to the general result. The Evangelical Alliance, Christian Associations for young men and young women, the Open and Institutional Church League, local and state federations and commissions have all had an effect, which culminated, first in the National Federation of Churches and Christian Workers, later in the Inter-Church Conference, and now in the Federal Council of the Churches of Christ in America, as the new organization is called.

The Council opened with a session in the Academy of Music on Wednesday evening, which filled the auditorium, a thousand singers aiding in the welcome. The men in the choir were seated in the form of a cross, while the women, in white, were the background. The Rev. William Henry Roberts, D. D., the permanent chairman of the Inter-Church Conference, presided and outlined the purposes of the Council and the principles for which it stands. Dr. Roberts has been active in the work of the Federation and as Chairman of the Executive Committee has aided in formulating the business of the convention in his characteristic manner; no detail has been overlooked. Two pastors of Philadelphia, Rev. George E. Rees, D. D., Baptist, and the Rev. Stephen W. Dana, D. D., Presbyterian, gave a hearty welcome to the delegates, and responses were made by two New York pastors, the Rev. Wallace MacMullen, D. D., Methodist, and the Rev. A. J. Lyman, D. D., Congregational.

The business sessions have been held in the Witherspoon Building, beginning on Thursday morning, with a report from the Executive Committee read by Dr. Roberts; a record of the work accomplished during the three years presented by the Rev. E. B. Sanford, D. D., Corresponding Secretary, and a report by the Treasurer, Albert R. Kimball. While it is asserted widely and generally believed that this movement is of the Lord, and that men do not deserve special credit for what has been accomplished, one exception must be conceded. For many years Dr. Sanford has been active in Federation work, and his energy and devotion to the cause of bringing the churches into line for service has evoked many expressions of admiration. It is a great pleasure to see this venerable Secretary, whose gray hairs are indeed a crown of glory, enjoying the fruits of arduous labors, even self-sacrificing toil, running back over many years.

Bishop E. R. Hendrix of the Methodist Episcopal Church, South, was elected President of the Council for the quadrennium until the next meeting. Dr. Sanford was re-elected Corresponding Secretary; the Rev. Rivington D. Lord, D. D., Recording Secretary, and Mr. Kimball, Treasurer.

The subject of the Relations of the Federal Council to Interdenominational Organizations was presented by the Rev. Ame Vennema, D. D., of the Reformed (Dutch) Church, and resolutions were adopted approving these organizations, which have prepared the way for the broader co-operative work of the Federal Council and have formed the basis for the practicability and the wisdom of Federated

Christian enterprise. The Council recognizes them as an integral part of the Church, but its plan of work will probably make unnecessary any further increase in the number of these organizations. All agencies asking regular financial assistance from the churches are requested henceforth to file with the Executive Committee an annual statement of receipts and expenditures, with a brief outline of methods employed.

That foreign missionaries have led the van of interdenominational co-operation was made clear by the Rev. James L. Barton, D. D., Secretary of the American Board, in his report on Co-operation in the Foreign Mission Field. A few out of many striking instances of denominational counsel and co-operation in the foreign field were recited, including interdenominational conferences and the formation of native churches in China, Japan and elsewhere.

Resolutions of sympathy and approval were adopted, especially one to the effect that the Council recognizes with joy the tendency to Christian unity in non-Christian lands, and hopes that it may be practicable to establish native undenominational union churches in each of such lands.

The meetings of Thursday evening held in Witherspoon Hall and in three churches were devoted to the same subject, and by the eloquence and large information of speakers, especially of Dr. A. S. Lloyd, Secretary of the Protestant Episcopal, and Mr. Robert E. Speer, Secretary of the Presbyterian Boards of Missions, went far to convince the public mind that foreign missionaries, far from being narrowly conservative and behind the times, are leading the van of progress in this respect.

The three related subjects of "State Federations," "Organization and Development," and "Maintenance" were presented on Friday morning. Experience since 1890 in Maine and later experiences elsewhere, have proved the value of State Federations. They are, in fact, the essential arm of the Federal Union of the Churches. Responsibility is the watchword, the duty of some church to be responsible for every square mile of territory, of providing that no district shall be over-churched, of bringing all forces of Christianity to bear upon local or national evils. The present movement toward prohibition, for example, could sweep the liquor traffic out of this country in less than five years if the federated churches of America should put their strength behind it.

Co-operation in Home Missions was ably presented by the Rev. Prof. Edgar P. Hill, D. D., of McCormick Seminary, and the discussion which followed, with the unanimous adoption of the resolutions offered, showed that the mind of the church is united to do away with the waste and wrong of denominational rivalry. In a brief but eloquent speech Dr. Charles L. Thompson, of the Presbyterian Home Mission Board, showed how perfect comity has prevailed in Alaska for a quarter of a century, and prevails now in Porto Rico and the Philippines.

The subject of most commanding interest thus far presented was doubtless the report on the Church and Modern Industry, presented on Friday afternoon by Rev. Frank Mason North, D. D., of New York. It is a subject with which all thoughtful Christians are now concerning themselves. Dr. North's presentation of it was admirable. The discussion was highly animated. Several of the resolutions were unanimously adopted. The most constructive action taken in this matter was the proposition for a Commission on the Church and Social Service, to represent this Council, to co-operate with similar church organizations, and in general to afford by its action and utterance an expression of the purpose of the churches of Christ in the United States to recognize the import of the present social movement and industrial service and to co-operate in all practicable ways to secure a better understanding and a more natural relationship between working men and the church.

The people of Philadelphia have risen to the occasion of entertaining the delegates with a royal hospitality. One hundred and forty-six churches have also opened their pulpits to the ministerial delegates for the Sunday services, while committees chosen from all the denominations have aided in making the visitors feel the importance of their mission here and in the decades to come.

The Next International Epworth League Convention

Many thousands of our Epworthians and their friends will be delighted to learn that the next International Epworth League Convention will be held at Seattle, Washington, July 7th to 12th inclusive, 1909. This was the unanimous action of the International Committee.

The City of Seattle supported by the entire North West including British Columbia will prove a royal host. The invitation for the Convention was supported by requests from high officials, and numerous civil, commercial and ecclesiastical bodies of that section. The proverbial and far famed Seattle spirit abounded in the conditions offered by the local Committee. The remarkable enterprise and progress of this region is evidenced by the fact that in the City of Seattle more than 16,000 building permits have been issued since the panic of one year ago, and the City of Seattle is but typical of the great Northwest. They will put the same spirit into the Convention.

During the summer of 1909 the Alaska Yukon Exposition will be held at Seattle and offer great additional attractions. It will be an Exposition that Epworthians may delight to visit. It will occupy the most beautiful site of any American Exposition. The buildings and landscape effects are being worked out with great skill. It will represent a vast expenditure and will be a great exhibit. The sale of intoxicating liquor will be strictly forbidden upon or within a mile of the Exposition grounds. The Exposition gates will be closed tight upon the Sabbath Day and the Director-General declares that no concession will knowingly be given to any amusement feature to which one could not go accompanied by his wife and daughter without embarrassment.

The extreme border of the "Wild and Woolly West" promises a demonstration of clean and wholesome moral sentiment nowhere surpassed and they will prove that it pays.

In connection with the Exposition exceedingly low transportation rates will be offered. Tickets may be purchased to go and return by different routes with stop off privileges for sight-seeing or visiting both going and returning. These tickets may be purchased in May and will be good for the entire Summer. Excursions to Alaska and nearer points of great interest at low rates will be arranged immediately succeeding the Convention for those Epworthians who desire to take these trips. The Rocky Mountains and the Pacific Coast of the United States, Canada and Alaska offer the greatest scenic attractions of the continent. The opportunity to choose one's own route going and returning and the special excursions offered will enable all to visit their choice of these places of interest under conditions that make it the privilege of a lifetime. The educational value to our young people who cross the continent and acquaint themselves with the vast proportions, measureless resources and unsurpassed wonders of their native land is beyond computation.

The International Committee is planning to make the Convention by far the greatest feature. Instead of a number of simultaneous programs which has hitherto proven so unsatisfactory one main program will be given. Seattle is building a magnificent new armory with a floor space 100x200 feet surrounded on all sides by a gallery, which will be offered for the occasion. A large tent will be provided if it is preferred. Great auditoriums for overflow meetings are convenient. In this one meeting place the multitudes will be gathered and the interest and enthusiasm will reach their flood tide. A great program is being worked out. The Convention will begin on Wednesday and continue without interruption, except for an opportunity to go on local excursions on Saturday, until Sunday night, but will close on Monday at a great demonstration at a remarkable natural amphitheatre at the Exposition grounds.

The attractive features will be innumerable. This article is published simply to announce the main facts to our Epworthians who should begin immediately to lay their plans to attend this Convention next summer.

Further announcements will be made as our plans develop.

EDWIN M. RANDALL,
General Secty. Epworth League.

THE CHRISTIAN LIFE

The Riches and Reward of the Study of the Old Testament.

No one can rightfully consider himself a student of the New Testament who is not acquainted also with the facts of the Old. The Bible is a unit. The roots of Christianity run deep down into the soil of Hebrew history.

"The New is in the Old contained,
The Old is in the New retained;
The New is in the Old concealed,
The Old is in the New revealed;
The New is in the Old enfolded,
The Old is in the New unfolded."

To appreciate the riches and reward of Old Testament study, one must become saturated with the Old Testament itself.—Professor George L. Robinson.

Facing Life

Look at life squarely as it is: at your own life in its strength and weakness, the certainty of death and what lies beyond; at the life of humanity as it stretches back into the dim past and on into the future, taking into account the injustice which has stained history, and the suffering that has made it a tragedy. Accept also the sufferings of dumb animals.

Look at life without fear. When one hesitates at any of the sad things of the world, lest the depth of them, the mass of all the evil shake the foundations of his faith, he is not secure. Hunt for the hand of God, and having found it, walk with Him through the darkest shadows of the earth. Faith is more necessary to intelligent men than food and raiment.

Look at life with love. Perfect love casteth out fear. Love finds God long before the wearied intellect has given up the quest. Love knows that He who created and sustains the world with infinite power and wisdom, is also infinite in goodness. Love knows what can not as yet be proven, but some day will be made plain, that affection is at the heart of the universe.—Rev. Worth M. Tippy.

For the weariest day
May Christ be thy stay!
For the darkest night
May Christ be thy light!
For the weakest hour
May Christ be thy power!
For each moment's fall
May Christ be thy all!

—Francis Ridley Havergal.

Rejoicing in Others' Prosperity

Honest appreciation of what others do is a great attainment. It is a quality heroic when it becomes unselfish appreciation of the work of others which surpasses work of our own. As jealousy is one of the lowest, meanest traits of character, so that which is at the opposite extreme takes an exalted place. We can understand how it was that Jesus set John the Baptist so high among his fellows when we see how John turned followers from himself to Jesus, and said, not grudgingly, but gladly: "He must increase, but I must decrease." Richard Baxter tells of a man among the ancients who, when he failed to be elected one of the three hundred councilors of this city, said: "I thank thee, O God, that thou hast given so many men better and wiser than I am to this state." The story is told of a rich Italian who, counting on the jealousy which he thought would exist between Raphael and Michael Angelo, tried to get an estimate of value from the latter which would decrease a bill sent him by Raphael for some artistic work; but he found, with much chagrin, that Angelo valued the work of Raphael above his own. He is the true lover of art or science who loves these more than his own work in art or science; and he is the true lover of God and God's service who loves the kingdom more than his own work or place in the kingdom.—Sunday-School Times.

The Doctrine of the Ready Smile

BY WILLIAM J. HART.

"There's a dark and troubled side of life;
There's a bright and sunny side, too;
Tho' we meet with the darkness and strife,
The sunny side we also may view."

Thus sang a happy company of young Christians in a large convention. Possibly the cynic would say that these young persons had not yet come to know the side of life which is "dark and troubled"; and, though the song was very pretty in sentiment, the crowding experiences of the years had not burned its meaning into their souls. The "troubled side of life," however, is soon made known to youth. Wisdom was in the words of Kipling when he said to the students of McGill University: "They say youth is a season of hope, ambition, and uplift—that the last word youth needs is an exhortation to be cheerful. Some of you here know, and I remember, that youth can be a season of great depression, despondencies, doubts and waverings, the worse because they seem to be peculiar to ourselves and incommunicable to our fellows."

Persons of all ages, therefore, need to hear, proclaim, and practice the doctrine of cheerfulness. The memory of the brightness and delight of yesterday must not be obliterated by the dullness and dreariness of to-day; nor is it wise to forget that coming days will be full of sunshine and rich with fragrant bloom.

New Jersey had its "Sunday of Sunny Philosophy" last May. Optimism was preached from many of its pulpits. A broad, non-political, non-sectarian organization adopted as its motto, "Smile." Its pledge reads: "I hereby pledge myself to do all in my power to better existing business and financial conditions; to smile and make others smile, and by so doing not only to see the best in everything, but to make the best of everything."

Gloom disappears, and doubt and anxiety grow less as people sing:

"Let us greet with a song of hope each day,
Tho' the moments be cloudy or fair;
Let us trust in our Saviour alway,
Who keepeth everyone in His care."

"You ask me why I am an optimist?" said a noted preacher recently. Then he gave his reasons thus: "Because of what I have seen the American family, and school, and press, and library, and church, and what Christian men and God Almighty actually do. I have seen the infinite God lead a spring of water down from a bog on the hillside; I have seen snowdrops rooted in a decaying log; I have seen a lighthouse lifted up and bring a storm-tossed ship in out of the fog and the night; I have seen God make the very gravestone bright and green with moss; I have seen drunkards under the touch of Jesus Christ become worthy citizens; I have seen thieves achieve an honorable name; and outcasts become the center of light and scatter purity and peace—and that is why I am an optimist."

A poet gives this advice:

"If you wish to grumble, go
Where there's no one nigh to hear;
Let the story of your woe
Fall upon no mortal ear."

"Store your troubles far away,
Hid within some jungle deep,
Where nobody's like to stray,
Or to hear you when you weep."

"But if joy hath come to you,
Shout it, spread it far and wide;
Share with others all the true
Happiness that betide."

—In *The Epworth Herald*.

Out of Our Sphere

Some men are never willing to do the work for which they are fitted, but what they can not do seems to have irresistible attractions for them. The man who can not sing is continually fretting unless he is allowed to sing; the woman who can not pen a decent line spoils a ream of paper in proving to the public what she can not do. So in church-work we sometimes find individuals who are never content until they are out of their place. By some strange perversion of ideas the man who does not understand children is determined to teach in the Sunday-school; the man whose voice is a croak is determined to sing in the choir, and the man whose head hardly holds two related ideas believes that he is called to preach. And the difficulty is that, in most cases, if their choice for work is refused them, they will not work at all. Probably the only remedy for such cases is enough religion to make them willing to do whatever the church's judgment and their own observation show they can do best. It is well for us all to remember that God never closes one door without opening another; and the closed door is as real a providence as the open one. It is foolish to spend a life-time knocking at a closed door while the open door is ever bidding us enter.—*Christian Guardian*.

Touch your lips with gladness and go singing on your way,

Smiles will strangely lighten every duty;
Just a little word of cheer may span a sky of gray
With hope's own heaven-tinted bow of beauty.

Wear a pleasant face wherein shall shine a joyful heart,

As shines the sun, the happy fields adorning;
To every care-beclouded life some ray of light impart,
And touch your lips with gladness every morning.
—Nixon Waterman.

Inward Peace

There are heartache and heartbreak everywhere, and here is set forth a panacea for the universal heartache of the human race—this is the record which we find in the inscription. A missionary in Manchuria has recently written a book telling of his experiences and labors in that far-off part of the world for the past thirty years. One fact he mentions which may claim place just here. He says he has found among the Buddhists of that country men who have wandered far and wide from shrine to shrine, from temple to temple, from sage to priest in one city to sage and priest in other cities, all with one aim—to find rest, to obtain inward peace. They have given away their possessions, inflicted upon themselves severe penances, gone upon weary pilgrimages, secluded themselves in caves in the desert, or in hermit cells in the gloomy and forbidding mountains—all with one hope and purpose, to get rid of their burden of sin, to find something or Somebody, somewhere, who could appease their disquieted consciences, disburden their souls of their load of conscious guilt, strike loose from their spirits the fetters of sin, give to them an assurance of hope and comfort in looking forward beyond the grave, and a power to face death without fear and to live a life of purity and victory here below. Their search has been in vain; they have not found at heathen shrine the peace which they sought. But again and again to such longing, forlorn, stricken, and despairing souls has come the message of the gospel, uplifting them, renewing them, bringing them into conscious fellowship with the King. Thus in heathen lands to-day this proclamation made on the cross is being verified and fulfilled.—Dr. J. B. Young.

Do not hurry,
Do not worry,
As this world you travel through,
No regretting,
Fuming, fretting,
Ever can advantage you.
Be content with what you've won,
What on earth you leave undone
There are plenty left to do.

—Mrs. P. M. Wylie.

the notes of the anthem burst forth from the Judean sky, when a Baby lay on the breast of a Galilean woman. They did understand, however, that Infinite Love was working out a plan for the destruction of sin and a glorious salvation for man, and, therefore, they shared, in some measure, in the joy of that natal morning. The interpretation of the song of the "New Kingdom" was left to those who should receive the salvation pictured in the prophecies of Isaiah.

Let us make this Christmas season the time for rejoicing, when our hearts shall send rolling up to heaven, in the harmony of a perfect love, that heaven-born anthem which was given us on the first Christmas morning. Let us pour forth our highest adoration to Him who so loved us that He gave His only begotten Son for our redemption. This is

A Plea for Africa

Dear Doctor Jones:

As our great ship, the "Lucania," is about to weigh anchor for her voyage across the Atlantic, I think of the dear ones at home and the loved ones who are in heathen lands. We are about to sail, and I want to say "good-bye" to the friends of Africa in America, and thank them for the interest which they have in "Dear Old Fatherland."

Now, kind readers of the SOUTHWESTERN, while I talk with the Editor for a few moments, you listen.

Ten years ago, in company with Mr. F. M. Allen and wife, Mrs. Simpson and I sailed for Africa. All of us were young and inexperienced. What strange ideas we had about Africa, her people, and the methods of work among those who so greatly needed help! A change has been wrought. After nine years of hard toil and multiplied experiences, we have now a better knowledge of the geography, history and climatic conditions of the land to which we are bound, as well as a better understanding of the moral, religious, and physical condition of the people among whom we are to labor. As I think upon that vast continent, with her perishing millions, the words of the Master come to me: "Lift up your eyes and look on the fields, for they are white and ready to harvest." "The harvest is ripe and the laborers are few." Yes, I have looked! I have seen! I have seen hundreds of thousands of souls in heathen blindness dwelling in the regions of darkness and the shadows of death. How awful is their condition! How they do need the light of the Gospel of Jesus Christ! See them. Huts and hovels for homes; children without a mother's care and a father's admonition; wives without the affection of husband, the chattels of the so-called husbands, to be sold or bartered off at the will of him who should be the safeguard and protection of woman. Behold the sick without medical treatment or the care of a nurse; men, women and children with wounds, bruises and ulcers that have not been dressed. Old and young people without church and school training. Behold the wretchedness of the condition of womanhood, and the indescribable gauntlet through which childhood runs.

O, Christians at home, "Lift up your eyes, look on the fields!"

O, ye sons and daughters of Africa in America, "Lift up your eyes!"—Look on Africa, our own dear Fatherland! Look, look, look—listen! Can you not see their needs? Do you not hear their sighs, and dying groans? To the rescue! Do something, and do it now!

The Rev. J. W. E. Bowen, D. D., President of Gamman Theological Seminary, makes a special gift to Africa, for the founding of a girls' training school in Liberia. This is a great act, a noble deed. The Doctor's gift needs supplements. Reader, can you not make one? Mrs. Annie Fisher, of Columbia, Mo., put in a goodly supplement of \$80.00, with a promise of more. These special gifts, with the several smaller ones from the several churches, give us inspiration. My faith is growing. I believe in Africa and the African.

Just a few more words, kind reader, for our ship is heading for the dark blue waves of the Atlantic. Lift up your eyes—look toward Africa. Come over and help us.

Now, Brother Editor, I want you to take good care of the home field, because this field must prepare the recruits for the field abroad. Take care of our young people. Tell them about Africa, and especially about Liberia and our work over there. While you write and edit things about Africa, please emphasize the needs of Liberia. My motto is: Let Africa be redeemed; let Liberia be saved and perpetuated.

the time when the gratitude of our hearts should spring up to a Saviour who has wrought out the possibility of the world's peace in His atonement, who brings to the believing sinner a state of peace with his Creator, and who leads man to seek the welfare of his fellow-man.

Prayer in the Meeting

Have a large number of sentence prayers expressive of gratitude for God's gifts.

Pray for the extension of the kingdom of Infinite Love.

Select a time near the close of the service for a season of silent prayer, asking each person to make a consecration of himself to the service of the Prince of Peace.—From "Notes on the Epworth League Devotional Meeting Topics."

Liberia as a nation ought to be saved by American missionaries of our own race. The Christianizing of that one and a half millions of heathens under that Lone Star would mean the evangelization of all North Central Africa.

Put Africa on the heart of the church. Arouse our people, and let that Dark Continent receive the light. My prayer is, and my efforts shall be for the conversion of twenty thousand souls in Liberia within the next ten years. To this end join with me in prayer. Mrs. Warner and child, Mrs. M. C. Simpson and myself form the missionary company. Good-bye. Don't forget us in Africa.

J. A. SIMPSON.

(En route to sea; written while in harbor at New York, November 25, 1908.)

November Meeting of the Board of Foreign Missions

Tuesday, November 24, the Board of Foreign Missions held its November meeting in the Mission Rooms, 150 Fifth Avenue.

The Committee on the Examination of Candidates recommended the appointment of the following new missionaries, and the Board approved: Mrs. Nancy J. Warner, for Liberia; Mr. Pliny W. Keys and his fiancée, Miss Clara May Evans, for the East Central Africa Mission Conference; the Rev. Hugh D. Glassburn and his fiancée, Miss Maggie J. Grimes, for Iquique, Chile; and Mr. Floyd R. Maynard, for Malaysia. Upon the recommendation of the Committee on Woman's Work, the following candidates of the Woman's Foreign Missionary Society were approved for appointment: Miss Flora M. Carncross, Miss Edith L. Fonda, of the Northwestern Branch for Hinghua, and Miss Agnes Ashvil, of the Cincinnati Branch, for Naini Tal, India.

The furlough of Dr. and Mrs. Isaac T. Headland, of Peking University, was extended six months from December 1.

The furlough of the Rev. and Mrs. John M. Springer, of Rhodesia, was extended through the year 1909, in order that they may assist in the presentation of African Missions in connection with the Africa Diamond Jubilee.

Upon recommendation of the Committee on Japan and Korea the Board authorized the advance of a sum of money for the erection of three new parsonages in Korea, the sum advanced to be a first claim upon the Quarter Centennial Fund for Korea to be raised in 1910.

SOUTHERN ASIA

A special appropriation was made to pay the salary of Mrs. A. C. Parker, in order that she may remain in charge of the orphanage at Baroda, which has been superintended by her husband, who recently died.

Provision was made for the homecoming on furlough of the Rev. and Mrs. Dennis Clancy, of Allahabad, Northwest India, who have been nearly ten years in India.

The furlough of the Rev. and Mrs. Frank L. Neeld, of North India, was extended to August 1, 1909.

SOUTH AMERICA AND MEXICO

A furlough was granted to Miss Cora M. Starr, one of the Board's missionary teachers in Concepcion, Chile.

Mr. and Mrs. J. C. Field, members of the Methodist Episcopal Church, who went out under the auspices of the Board as contract teachers in Bolivia, and who now are stationed in La Paz, were approved as missionaries of the Board.

Formal provision was made for the legal transfer to the Woman's Foreign Missionary Society of the Board's school property in Puebla, Mexico. In the readjustment at that station the Board will secure a large property for its educational interests.

Concerning Good Tidings

It is quite likely that some who have been receiving *Good Tidings* may be disturbed by the bare announcement of its discontinuance after January 1, 1909, as sent out by the Publishers. It needs to be remembered, however, that it is the purpose of the Board of Sunday Schools to supply every school that has heretofore been aided through *Good Tidings* with other and better literature from the list of our regular Sunday School publications. A chief reason for discontinuing this publication is found in the fact that neither the Editor nor the Publishers were ready to accept *Good Tidings* as a part of the regular and permanent output of our Sunday School literature. Also it was believed that the work for which our Sunday Schools have been established could be better developed by a more general use of our regular lesson helps and supplies. The Corresponding Secretary of this Board will give careful attention to every request coming from schools heretofore receiving *Good Tidings*, and no worthy appeal will be rejected. Blank forms of application may be had from our representatives in the South, Dr. C. C. Jacobs, of Sumter, S. C., and Dr. E. M. Jones, of Montgomery, Ala., and a supply has also been forwarded to the office of the SOUTHWESTERN CHRISTIAN ADVOCATE.

DAVID G. DOWNEY,

Corresponding Secretary, the Board of Sunday Schools.

57 Washington St., Chicago, Ill.

Philander Smith College

Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, spoke twice at Philander Smith College, once in the morning at chapel and on Monday night when a very appreciative and cultured audience heard his famous lecture on "Leaves of Gold." He is not without welcome wherever he comes and is heard with pleasure whenever he speaks.

Dr. C. W. Bennett, General Inspector for the Freedmen's Aid School, was a helpful and appreciative visitor during the early part of the term.

We finish our second month with 427 students enrolled.

Prof. Wm. B. Long, Superintendent of the Boys' Dormitory, now under construction, has been sick, but is convalescing now.

During the latter part of October and the first of November the whole student body, under the management of the Civil Government Class, went through all the phases of the presidential election, from the canvass for the nomination to the election of presidential electors. On November 3rd Mr. L. C. Williams and Miss Hattie L. Ingram, Republican nominees, have a majority of the Electoral College.

Dr. J. M. Cox, Mrs. H. M. Nasmyth, and Prof. H. H. Sutton, three of the four representatives from the Little Rock Conference, are giving a series of lectures on different phases of the General Conference.

ROBT B. HAYES.

Dr. G. W. Arnold's Trip

I have just completed my eastern trip, visiting schools and churches in the interest of the Stewart Missionary Foundation for Africa. I visited, lectured and preached in the following churches and schools: Broad Street Church, Rome, Ga.; Wiley Memorial Church, Chattanooga, Tenn.; Morristown Academy, Morristown, Tenn.; Bennett College, Greensboro, N. C.; Lynchburg Academy, Lynchburg, Va.; Mt. Zion Church, Asbury and Ebenezer, Washington, D. C.; Metropolitan Church, Sharp Street and Asbury, Baltimore, Md.; Morgan College, Baltimore, Md.; Princess Anne Academy, Princess Anne, Md.; Claflin University, Orangeburg, S. C.; Sterling College, Greenville, S. C.; Haven Normal Academy, Waynesboro, Ga.; Haven Industrial Home, Savannah, Ga.; Asbury Church, Savannah, Ga.; Cookman Institute, Jacksonville, Fla.; Boylan Industrial Home, Jacksonville, Fla.; Ebenezer Church, Wrightsville, St. Joseph and Simpson Memorial, Jacksonville, Fla.

The work in all these places was left in good condition, and presidents of the schools and pastors of the churches took hold of the work with great interest and pledged themselves to stand by it in every way. Ten new chapters were organized: in the three churches named in Washington, the three named in Baltimore, three of the churches named in Jacksonville, Fla., and in Boylan Industrial Home, Jacksonville, Fla. A good number of young men and women pledged themselves to do missionary work in Africa after they finish their courses in school.

THE CHRISTIAN LIFE

The Riches and Reward of the Study of the Old Testament

No one can rightfully consider himself a student of the New Testament who is not acquainted also with the facts of the Old. The Bible is a unit. The roots of Christianity run deep down into the soil of Hebrew history.

"The New is in the Old contained,
The Old is in the New retained;
The New is in the Old concealed,
The Old is in the New revealed;
The New is in the Old enfolded,
The Old is in the New unfolded."

To appreciate the riches and reward of Old Testament study, one must become saturated with the Old Testament itself.—Professor George L. Robinson.

Facing Life

Look at life squarely as it is: at your own life in its strength and weakness, the certainty of death and what lies beyond; at the life of humanity as it stretches back into the dim past and on into the future, taking into account the injustice which has stained history, and the suffering that has made it a tragedy. Accept also the sufferings of dumb animals.

Look at life without fear. When one hesitates at any of the sad things of the world, lest the depth of them, the mass of all the evil shake the foundations of his faith, he is not secure. Hunt for the hand of God, and having found it, walk with Him through the darkest shadows of the earth. Faith is more necessary to intelligent men than food and raiment.

Look at life with love. Perfect love casteth out fear. Love finds God long before the wearied intellect has given up the quest. Love knows that He who created and sustains the world with infinite power and wisdom, is also infinite in goodness. Love knows what can not as yet be proven, but some day will be made plain, that affection is at the heart of the universe.—Rev. Worth M. Tippy.

For the weariest day
May Christ be thy stay!
For the darkest night
May Christ be thy light!
For the weakest hour
May Christ be thy power!
For each moment's fall
May Christ be thy all!

—Francis Ridley Havergal.

Rejoicing in Others' Prosperity

Honest appreciation of what others do is a great attainment. It is a quality heroic when it becomes unselfish appreciation of the work of others which surpasses work of our own. As jealousy is one of the lowest, meanest traits of character, so that which is at the opposite extreme takes an exalted place. We can understand how it was that Jesus set John the Baptist so high among his fellows when we see how John turned followers from himself to Jesus, and said, not grudgingly, but gladly: "He must increase, but I must decrease." Richard Baxter tells of a man among the ancients who, when he failed to be elected one of the three hundred councilors of this city, said: "I thank thee, O God, that thou hast given so many men better and wiser than I am to this state." The story is told of a rich Italian who, counting on the jealousy which he thought would exist between Raphael and Michael Angelo, tried to get an estimate of value from the latter which would decrease a bill sent him by Raphael for some artistic work; but he found, with much chagrin, that Angelo valued the work of Raphael above his own. He is the true lover of art or science who loves these more than his own work in art or science; and he is the true lover of God and God's service who loves the kingdom more than his own work or place in the kingdom.—Sunday-School Times.

The Doctrine of the Ready Smile

BY WILLIAM J. HART.

"There's a dark and troubled side of life;
There's a bright and sunny side, too;
Tho' we meet with the darkness and strife,
The sunny side we also may view."

Thus sang a happy company of young Christians in a large convention. Possibly the cynic would say that these young persons had not yet come to know the side of life which is "dark and troubled"; and, though the song was very pretty in sentiment, the crowding experiences of the years had not burned its meaning into their souls. The "troubled side of life," however, is soon made known to youth. Wisdom was in the words of Kipling when he said to the students of McGill University: "They say youth is a season of hope, ambition, and uplift—that the last word youth needs is an exhortation to be cheerful. Some of you here know, and I remember, that youth can be a season of great depression, despondencies, doubts and waverings, the worse because they seem to be peculiar to ourselves and incommunicable to our fellows."

Persons of all ages, therefore, need to hear, proclaim, and practice the doctrine of cheerfulness. The memory of the brightness and delight of yesterday must not be obliterated by the dullness and dreariness of to-day; nor is it wise to forget that coming days will be full of sunshine and rich with fragrant bloom.

New Jersey had its "Sunday of Sunny Philosophy" last May. Optimism was preached from many of its pulpits. A broad, non-political, non-sectarian organization adopted as its motto, "Smile." Its pledge reads: "I hereby pledge myself to do all in my power to better existing business and financial conditions; to smile and make others smile, and by so doing not only to see the best in everything, but to make the best of everything."

Gloom disappears, and doubt and anxiety grow less as people sing:

"Let us greet with a song of hope each day,
Tho' the moments be cloudy or fair;
Let us trust in our Saviour away,
Who keepeth everyone in His care."

"You ask me why I am an optimist?" said a noted preacher recently. Then he gave his reasons thus: "Because of what I have seen the American family, and school, and press, and library, and church, and what Christian men and God Almighty actually do. I have seen the infinite God lead a spring of water down from a bog on the hillside; I have seen snowdrops rooted in a decaying log; I have seen a lighthouse lifted up and bring a storm-tossed ship in out of the fog and the night; I have seen God make the very gravestone bright and green with moss; I have seen drunkards under the touch of Jesus Christ become worthy citizens; I have seen thieves achieve an honorable name; and outcasts become the center of light and scatter purity and peace—and that is why I am an optimist."

A poet gives this advice:

"If you wish to grumble, go
Where there's no one nigh to hear;
Let the story of your woe
Fall upon no mortal ear.

"Store your troubles far away,
Hid within some jungle deep,
Where nobody's like to stray,
Or to hear you when you weep.

"But if joy hath come to you,
Shout it, spread it far and wide;
Share with others all the true
Happiness that betide."

—In The Epworth Herald.

Out of Our Sphere

Some men are never willing to do the work for which they are fitted, but what they can not do seems to have irresistible attractions for them. The man who can not sing is continually fretting unless he is allowed to sing; the woman who can not pen a decent line spoils a ream of paper in proving to the public what she can not do. So in church-work we sometimes find individuals who are never content until they are out of their place. By some strange perversion of ideas the man who does not understand children is determined to teach in the Sunday-school; the man whose voice is a croak is determined to sing in the choir, and the man whose head hardly holds two related ideas believes that he is called to preach. And the difficulty is that, in most cases, if their choice for work is refused them, they will not work at all. Probably the only remedy for such cases is enough religion to make them willing to do whatever the church's judgment and their own observation show they can do best. It is well for us all to remember that God never closes one door without opening another; and the closed door is as real a providence as the open one. It is foolish to spend a life-time knocking at a closed door while the open door is ever bidding us enter.—Christian Guardian.

Touch your lips with gladness and go slugging on your way,

Smiles will strangely lighten every duty;
Just a little word of cheer may span a sky of gray
With hope's own heaven-bluted bow of beauty.

Wear a pleasant face wherein shall shine a joyful heart,

As shines the sun, the happy fields adorning;
To every care-beclouded life some ray of light impart,
And touch your lips with gladness every morning.
—Nixon Waterman.

Inward Peace

There are heartache and heartbreak everywhere, and here is set forth a panacea for the universal heartache of the human race—this is the record which we find in the inscription. A missionary in Manchuria has recently written a book telling of his experiences and labors in that far-off part of the world for the past thirty years. One fact he mentions which may claim place just here. He says he has found among the Buddhists of that country men who have wandered far and wide from shrine to shrine, from temple to temple, from sage to priest in one city to sage and priest in other cities, all with one aim—to find rest, to obtain inward peace. They have given away their possessions, inflicted upon themselves severe penances, gone upon weary pilgrimages, secluded themselves in caves in the desert, or in hermit cells in the gloomy and forbidding mountains—all with one hope and purpose, to get rid of their burden of sin, to find something or Somebody, somewhere, who could appease their disquieted consciences, disburden their souls of their load of conscious guilt, strike loose from their spirits the fetters of sin, give to them an assurance of hope and comfort in looking forward beyond the grave, and a power to face death without fear and to live a life of purity and victory here below. Their search has been in vain; they have not found at heathen shrine the peace which they sought. But again and again to such longing, forlorn, stricken, and despairing souls has come the message of the gospel, uplifting them, renewing them, bringing them into conscious fellowship with the King. Thus in heathen lands to-day this proclamation made on the cross is being verified and fulfilled.—Dr. J. B. Young.

Do not hurry,
Do not worry,
As this world you travel through,
No regretting,
Fuming, fretting,
Ever can advantage you.
Be content with what you've won,
What on earth you leave undone
There are plenty left to do.

—Mrs. P. M. Wylie.

HOME AND YOUNG PEOPLE

The Reason Why

I've often wondered why it is
That every one has trouble;
A load, a heavy load at times;
At times the merest bubble.

Yes, trouble comes to all on earth, —
To kittens, chickens, children;
It, sometimes comes so thick and fast,
'Tis truly quite bewild'rin'.

For instance, kittens have their dogs,
And chickens have their weasels;
While children have the whooping cough,
And croup, and mumps, and measles.

These children's pests are worst of all, —
They have no sense or reason,
They come along on Children's Day
As any other season.

And so it happens that to-day
Our number is diminished;
I've told you just the reason why,
And now my story's finished.

Oh, no, not quite,—another thing,
True to the very letter:
Each measly boy and mummy girl,
When well, will feel much better.

From this a lesson all may learn,
Though some won't understand it:
When trouble comes, 'tis ours for good,
If only God command it.

—Carl Pond, *Angelica*, N. Y.

What Moppet Did

Moppet and Mary had been playing hide-and-go-seek all the morning. They had hid in the house, in the barn, in the shed, and in the play-house, and had had a beautiful time.

It was Mary's turn to "seek," and Moppet meant to find a new, new place to hide, as she went scampering around the house past the juniper tree.

It was just at that minute that her eyes were dazzled by a sudden glitter down the lane. It was the gleam of the bright, new pails on the tinman's cart. The tired old horse stood at the gate with drooping head. The cart was heaped high with bundles of rags that the tinman had got from the farmers' wives in exchange for his shining pans and kettles.

The door at the back of the cart stood invitingly open, and there was not a soul watching; for the tinman was at the back door haggling with Aunt Lou over the exchange of a suit of Ben's for a stew-pan with a long handle. Moppet saw all with her round, bright eyes. Mary would never think of looking for her in the tinman's cart—never in the wide world!

Back of the lilac bushes, through the fence, she scudded to the lane. The old horse stood as if asleep. Moppet rose on tiptoe and peeped through the open doors of the cart. It was lined with shining things, but there was plenty of room inside for little Moppet.

She wiggled and jiggled, she pushed and she pulled, lying flat on her little stomach, until there she was, breathless but happy, safe in the tinman's cart.

Once inside she cuddled down on a blanket she found there and peeped out.

There were Aunt Lou and the tinman at the back door. There was Ben at the barn, and grandpa sitting on the veranda reading his paper; and, O goodness me! there came Mary Smith pell-mell around the corner of the house, past the juniper tree! Suppose she, too, saw the glittering pails and the open cart! Quick as a flash Moppet reached out and pulled to the swinging doors. They came together with a muffled bang and a sudden snap!

Moppet lay just as still as a little mouse, giggling to herself.

"Moppet! Moppet!" she could hear Mary faintly calling. "To far away is no fair—no—fair!"

Nearer, nearer came Mary's voice. Moppet held her breath.

"Moppet! Moppet!" nearer still—then just outside the cart—then farther—farther, and fainter—fainter, "Moppet! Moppet!"

And still Moppet giggled away in the darkness.

Then something fell with a soft thud on the top of the cart!

"Get up!" cried the tinman, cracking his whip; "get up, lazy-bones!" And away swung the sleepy old horse and the tinman's cart; and there in its dusky depths crouched Moppet, with the giggle frozen in her throat.

"Mr. Tinman! Mr. Tinman!" she wailed, when she could catch her breath.

But over the clatter of the jolting tinware rang the jolly tinman's voice:

"'I was walkin' by the river
In the flowery month of May';

for the tinman had made an excellent bargain, in spite of Aunt Lou's haggling, and he was in a singing mood.

"Mr. Tinman! Mr. Tinman!" sobbed Moppet, banging on a tin pan with dimpled fists.

"'Twas there I met sweet Ellen,
A-singin' by the way."

roared on the jolly tinman.

Clitter-clatter, clitter-clatter, rang the jingling tinware; and all poor Moppet could do was to bang and call, and bang and call—but nobody heard.

"Whoa!" called the tinman, after it had seemed hours and hours to Moppet. "Whoa!" And the tincart slowed up and stopped.

"Mr. Tinman! Mr. Tinman!" wailed Moppet, shaking the locked doors. "Mr. Tinman! Mr. Tinman!"

There was no answer.

One minute, two minutes, three minutes, and still the minutes dragged.

Then suddenly there was the sound of some one approaching. The doors of the cart flew open; into its dusky darkness flashed the dazzling sunshine, in rushed the sweet, fresh air, and a familiar voice said:

"I want a quart cup and a stew"—

"Granny Murry! Granny Murry!" shrieked Moppet. A rush, a scurry, and if it hadn't been for the tinman, somebody would have had a bad fall; for there was sobbing Moppet, clinging to startled Granny's neck.

"My child, you scared me half out of my wits!" gasped Granny, when the tinman had helped her to sit down on the grassy bank with Moppet still in her arms. "I won't get over that in a year."

"I'll never, never, never get over it in all my born days!" sobbed Moppet.

But when she had had a bowl of bread and milk and three seed cookies and a pink peppermint candy out of Granny's little silver box, she did get over it. *Agnes McClelland Daulton, in Little Folks.*

Praying and Doing

"Bless the poor children who haven't got any beds to-night," prayed a little boy as he lay down on his nice, warm cot on a cold, windy night.

As he arose from his knees, his mother said:

"You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought for a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes. What then, are you willing to do?"

"When I get money enough to buy all the things that I want, and have some over, I'll give them some."

"But you haven't money enough to buy all that you want, and perhaps never will have. What will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money, and buy a loaf myself."—Selected.

The Woman Who Makes Good

She Possesses Many Things, but Most of All Common Sense.

The woman who makes good must be blessed with strength and health and an ambition to learn and take advantage of every opportunity that comes her way, says the September *Delineator*.

She must work with all her heart; play with all her heart; above all things avoiding indifference and the enemy to all progress—apathy.

She must select the pleasure that will bring her the greatest joy, choose the work she is best fitted for.

Ordinary hard luck never ruins people. It puts them in a mood to learn a thing or two. Everybody makes mistakes. With some it is a regular occupation; but to make a mistake and wail about it, is to make two.

Women often speak of their talents not being appreciated. A talent is next to worthless unless one has the ability to get down to hard, plain, everyday grind.

Then, too, the woman who wins must learn to talk, but not to tell. There is an art—the most consummate art—in appearing absolutely frank to the butcher, the baker and the family cat and yet not reveal any of one's business affairs.

The woman who wins must be able to hold all and hear all yet betray it by neither word nor look; by injudicious defense no more than by overt treachery; by anger at a malicious accusation no more than by a smile at an egregious mistake. To be able to do this requires a rare combination of tact and self-respect. One cannot just slide along in business and win promotion and more salary. A knowledge of the business is necessary to show results.

To make good, a woman needs that fine balance, that accurate self-measurement, which goes by the name of common sense. It is the one thing on which success depends the most.

Make One Friend a Day

One of the busiest men in a busy city says, "I try to make at least one friend a day." That seems more than most of us can manage, and yet the wayside spring of a country road makes a friend of every passerby.—*Woman's Home Companion.*

Who Named the Flowers

Who first named the flowers? Who gave them, not their Latin titles, but the old, familiar, fanciful, poetic, rustic ones that run so curiously alike in all the different vulgar tongues? Who first called the lilies of the valley the Madonna's tears; the wild blue hyacinth St. Dorothy's flower? Who first called the red clusters of the oleander St. Joseph's nosegays, and the clematis by her many lovely titles—consolation, traveler's joy, virgin's bower? Who gave the spiderwort to St. Bruno; the black briony for Our Lady's seal; the corn fever-few to St. Anne; the common bean to St. Ignatius; the baneberry to St. Christopher; the blue valerian to Jacob for his angel's ladder; the toywort to the shepherd for their purses? Who first called the hycanthus the tree of sadness; and the starry passiflora the Passion of Christ? Who first made dedication of the narcissus to remembrance; the amaranthus to wounded, bleeding love; the scabius to the desolation of widowhood? Who named them all first in the old days that are forgotten? It is strange that most of the tender old appellations are the same in meaning in all European tongues. The little German *mädchen* in her pine woods, and the Tuscan *contadina* in her vineyard, and the Spanish child on the Sierras, and the farm-girl on the purple English moorlands, and the soft-eyed peasant that drives her milch cows through the sunny evening fields of France, all gathering their blossoms from wayside green or garden wall, give them almost all the same old names with the same sweet, pathetic significance. Who gave them first?—*Signa.*

INTERNATIONAL LESSON

Fourth Quarter—Lesson XIII December 27, 1908—

Title: Review of the Fourth Quarter.—Golden Text: "Keep thy heart with all diligence; for out of it are the issues of life."—(Prov. 4:23).—Hymn No. 348.

DAILY HOME READINGS.

December 21, Monday—I. Chron. 17:1-15.
 " 22, Tuesday—Psalm 32.
 " 23, Wednesday—II. Sam. 18:24-33.
 " 24, Thursday—Psalm 23.
 " 25, Friday—Luke 2:8-20.
 " 26, Saturday—I. Kings 1:32-40.
 " 27, Sunday—I. Kings 3:4-15.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

There are many things in life about which men are exceedingly careful. The Pharisees, in the days when Christ was upon the earth, held tenaciously to the traditions of the fathers. In our day men are more concerned about honor, wisdom, so-called, and riches, than anything else. This should not be. Knowing as we do that life, at best, is short, that death is certain and the ages beyond endless, we should see to it that we choose the better part, the part which, amidst the crash and ruin of falling worlds, shall abide forever. Perhaps it was from this viewpoint that the Wise Man looked at life and thus regarding it, gave the injunction contained in our Golden Text. And we should heed the injunction, for it is true that "as a man thinketh in his heart, so he is." The heart regulates the life. Out of it proceedeth evil or good. The Psalmist realized this to be true and prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." We should constantly bear in mind the thought that the garment we weave in time we shall wear in eternity. Doing this we will be enabled, by God's help, to think pure thoughts, speak right words, and do good deeds, thus weaving a garment of righteousness the possession and wearing of which will entitle us to a peace in the kingdom of God. Towards this end all men should strive, for "what shall it profit a man if he gain the whole world and lose his own soul?" Let us heed the words of wisdom contained in our Golden Text and see to it that our hearts are fit temples for the constant indwelling of the Holy Spirit.

Our lesson to-day is a review of the lessons of the quarter now closing. The following resume is simply given by way of suggestion.

LESSON I.—David Brings the Ark to Jerusalem. Golden Text: "Enter into his gates with thanksgiving and into his courts with praise." Here we have David endeavoring to establish the worship of God at Jerusalem. It is a beautiful story of his sincere love for and devotion to the cause of true religion. The occasion was one of great splendor and but for the unexpected death of Uzzah would have been full of brightness and good cheer.

LESSON II.—God's Promise to David.—Golden Text: "There hath not failed one word of all his good promise." This lesson is closely connected in spirit with the one preceding. Then the Ark of the Covenant was brought to the capital, and the public worship of God renewed with great enthusiasm. But now David conceives and plans the building of a magnificent temple, enduring and beautiful. There is also brought out here the encouraging truth that the word of the Lord abideth forever.

LESSON III.—David's Kindness to Jonathan's Son. Golden Text: "And be ye kind to one another, tenderhearted, forgiving one another." To get a clear idea of the beauty and importance of this lesson it will be necessary to go back more than twenty years—to the time when David and Jonathan made their covenant of friendship. From that time forward David never forgot his debt of gratitude to his friend and when the time came when he could publicly acknowledge it, he unhesitatingly did so. Like him, we should ever be grateful for kindnesses shown us by others.

LESSON IV.—The Joy of Forgiveness.—Golden Text: "Blessed is he whose transgression is forgiven, whose sin is covered." David had committed the double crime of adultery and murder. He sinned against God and the moral state of his kingdom. He realized how greatly he had sinned and sought the Divine forgiveness. This Psalm is generally re-

garded as expressing his feelings after his sin and his repentance. The joy that came to him is here expressed.

LESSON V.—Absalom Rebels Against David.—Golden Text: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." This lesson shows us the great grief that came to parents because of the sins of their children. Absalom had many attractive qualities, but he was bad at heart. He wanted to be king and was willing to kill his father, and did drive him out of his capital. His act is a strong illustration of disobedience to the fifth commandment. It also brought great sorrow to his father, as the following lesson shows.

LESSON VI.—David Grieves for Absalom.—Golden Text: "A foolish son is a grief to his father." The lesson preceding showed us the course of Absalom's rebellion. This one brings out the result thereof. It resulted in the quelling of the rebellion and the untimely end of Absalom. Had this been all, it would have been well. But it was not. His treacherous act caused his father inexpressible grief and sadness of heart. Most gladly would he have rather died in his stead than to have been called upon to suffer the pain of heart and anguish of soul he did. Children can never be too careful about their acts.

LESSON VII.—The Lord Our Shepherd.—Golden Text: "The Lord is my Shepherd; I shall not want." Here the Psalmist likens the care God exercises towards His people unto that of a shepherd for his sheep. Just as the sheep need the care of a shepherd, so do we. And our Shepherd will lead, protect, and keep us in the way in which we should go. There are many dangers and temptations around us. We need shelter, and food for body and soul, and rest and care. Our Shepherd will give us all of these. He is always with us, and we can safely trust Him.

LESSON VIII.—Solomon Anointed King.—Golden Text: "Know thou the God of thy father, and serve him with a perfect heart and a willing mind." We come now to the close of David's reign. He was an old man, worn out with many labors and cares. He must choose a successor. He had several

sons. Adonizah wanted to be king, but David chose Solomon. He did so because he was fitted for the work. All his child-life and training had been in this direction. In order that he might rule wisely and well his father gives him the advice found in the Golden Text.

LESSON IX.—The World's Temperance Sunday. Golden Text: "I keep under my body, and bring it into subjection." This lesson teaches us the woes of intemperance, and the necessity of leading a temperate life. Intemperance is like a destroying storm and overflowing scourge such as Isaiah saw coming upon the beautiful city of Samaria. It sweeps away from its victims prosperity, home, comforts, usefulness, riches, honor, happiness, influence, and every good. Let us turn away from it. Beware of the first glass. No one can become a drunkard who refuses to begin drinking.

LESSON X.—Solomon Chooses Wisdom.—Golden Text: "The fear of the Lord is the beginning of wisdom." Solomon was quite young when called upon to reign in his father's stead. But he wanted to be a good king. Consequently he assembled the people in a great religious meeting to pray God for help in his great and difficult work. It was in answer to this prayer that God sent his vision. Wise indeed was the young king in the choice he made. God gives us all a choice to make. Let us choose wisely.

LESSON XI.—Solomon Dedicates the Temple.—Golden Text: "I was glad when they said unto me, let us go into the house of the Lord." The great event of Solomon's reign, the greatest in the history of Israel, was the building of the costly and beautiful temple on Mount Moriah. It was intended for and dedicated to the worship of God. This lesson shows the great preparations made for its dedication, also the ceremonies thereof. Our hearts are God's temple, and we should dedicate them to Him and to His service.

LESSON XII.—A Christmas Lesson.—Golden Text: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The coming of Christ to save men from their sins might well cause the angels to rejoice. Besides it was a manifestation of God's great love for His fallen sons and daughters. Now that Christ has come all men should turn unto Him and live. Yes, the world's Redeemer is willing and anxious to save all who will come unto Him. It was for this purpose that He came. Let us not reject His offered mercy. Rather let us believe in and serve Him that we may live with Him hereafter.

Charleston, S. C.

NOTES ON EPWORTH LEAGUE DEVOTIONAL TOPICS

December 27:

The Song of the New Kingdom

(Isa. 25:9; Luke 2:14.)

(Christmas.)

BY I. FRANK ROACH

The Theme and the Scripture

Isa. 25:9. In the preceding verses of this chapter the prophet has given expression to a hymn of praise for God's judgments and his saving benefits. In the ninth verse he simply reports a hymn. He seems to hear the redeemed of the future centuries as they behold the Lord in whom Israel had hitherto only believed, and rejoiced in the salvation which he had brought to them.

Luke 2:14. The song of the heavenly host was an announcement of the fulfillment of all Messianic prophecy. The day of peace between God and man, between man and man, and peace within the heart of man, came with the birth of the Babe of Bethlehem.

The Meaning of the Theme

This is the time of year when all Christendom rejoices under the charm of music. It is the time when hearts are filled with laughter and voices are blended in songs of praise to the "Giver of every good gift." While Christmas bells are ringing out their melodies, organs sounding forth their sweet music, and the gratitude of the heart of humanity springs from the lips of song commemorative of the birth of the Babe of Bethlehem, we hear running through it all the strains of that heaven-old anthem which was given to earth by the angels about two thousand years ago.

Through the stretch of unknown centuries the hosts of heaven had sung "Glory to God in the highest." During the processes of creation the "Gloria Excelsis" had rolled across the universe, and on the day when all things were made ready for the advent of man the anthem was supplemented by the shouts of the sons of God, and the voices of the morning stars as they sang their praises over the works of the Creator.

The cadence of this anthem of the heavenly host rose with the progressive work of the One by whom all things were made and reached the highest note in the scale of adoration when the Babe of Bethlehem rested in the arms of the virgin. The hour prefigured in visions and foretold by seers had come, and the richest harmonies of heaven must burst forth on the world. The anthem was not completed till the time of the coming of the Holy Child.

But when the star stood over the manger at Bethlehem the curtains of the skies were drawn aside and heaven's hosts blended their voices in the revised anthem, which became the first lullaby sung over the Babe of Bethlehem, and there burst forth from the Judean sky, "Glory to God in the highest, on earth peace among men of his good pleasure." With the added stanza the anthem is no longer reserved for the exclusive use of the heavenly host, but has become the anthem of the kingdom of God, both in heaven and on earth. What a beautiful and comprehensive anthem it is! In it the heavenly hosts gave expression to their highest adoration to God and proclaimed peace to mankind.

The angels did not fully comprehend the event which had thrilled heaven with a spirit of song as

the notes of the anthem burst forth from the Judean sky, when a Baby lay on the breast of a Galilean woman. They did understand, however, that Infinite Love was working out a plan for the destruction of sin and a glorious salvation for man, and, therefore, they shared, in some measure, in the joy of that natal morning. The interpretation of the song of the "New Kingdom" was left to those who should receive the salvation pictured in the prophecies of Isaiah.

Let us make this Christmas season the time for rejoicing, when our hearts shall send rolling up to heaven, in the harmony of a perfect love, that heaven-born anthem which was given us on the first Christmas morning. Let us pour forth our highest adoration to Him who so loved us that He gave His only begotten Son for our redemption. This is

A Plea for Africa

Dear Doctor Jones:

As our great ship, the "Lucania," is about to weigh anchor for her voyage across the Atlantic, I think of the dear ones at home and the loved ones who are in heathen lands. We are about to sail, and I want to say "good-bye" to the friends of Africa in America, and thank them for the interest which they have in "Dear Old Fatherland."

Now, kind readers of the SOUTHWESTERN, while I talk with the Editor for a few moments, you listen.

Ten years ago, in company with Mr. F. M. Allen and wife, Mrs. Simpson and I sailed for Africa. All of us were young and inexperienced. What strange ideas we had about Africa, her people, and the methods of work among those who so greatly needed help! A change has been wrought. After nine years of hard toil and multiplied experiences, we have now a better knowledge of the geography, history and climatic conditions of the land to which we are bound, as well as a better understanding of the moral, religious, and physical condition of the people among whom we are to labor. As I think upon that vast continent, with her perishing millions, the words of the Master come to me: "Lift up your eyes and look on the fields, for they are white and ready to harvest." "The harvest is ripe and the laborers are few." Yes, I have looked! I have seen! I have seen hundreds of thousands of souls in heathen blindness dwelling in the regions of darkness and the shadows of death. How awful is their condition! How they do need the light of the Gospel of Jesus Christ! See them. Huts and hovels for homes; children without a mother's care and a father's admonition; wives without the affection of husband, the chatels of the so-called husbands, to be sold or bartered off at the will of him who should be the safeguard and protection of woman. Behold the sick without medical treatment or the care of a nurse; men, women and children with wounds, bruises and ulcers that have not been dressed. Old and young people without church and school training. Behold the wretchedness of the condition of womanhood, and the indescribable gauntlet through which childhood runs.

O, Christians at home, "Lift up your eyes, look on the fields!"

O, ye sons and daughters of Africa in America, "Lift up your eyes!"—Look on Africa, our own dear Fatherland! Look, look, look—listen! Can you not see their needs? Do you not hear their sighs, and dying groans? To the rescue! Do something, and do it now!

The Rev. J. W. E. Bowen, D. D., President of Gamman Theological Seminary, makes a special gift to Africa, for the founding of a girls' training school in Liberia. This is a great act, a noble deed. The Doctor's gift needs supplements. Reader, can you not make one? Mrs. Annie Fisher, of Columbia, Mo., put in a goodly supplement of \$80.00, with a promise of more. These special gifts, with the several smaller ones from the several churches, give us inspiration. My faith is growing. I believe in Africa and the African.

Just a few more words, kind reader, for our ship is heading for the dark blue waves of the Atlantic. Lift up your eyes—look toward Africa. Come over and help us.

Now, Brother Editor, I want you to take good care of the home field, because this field must prepare the recruits for the field abroad. Take care of our young people. Tell them about Africa, and especially about Liberia and our work over there. While you write and edit things about Africa, please emphasize the needs of Liberia. My motto is: Let Africa be redeemed; let Liberia be saved and perpetuated.

the time when the gratitude of our hearts should spring up to a Saviour who has wrought out the possibility of the world's peace in His atonement, who brings to the believing sinner a state of peace with his Creator, and who leads man to seek the welfare of his fellow-man.

Prayer in the Meeting

Have a large number of sentence prayers expressive of gratitude for God's gifts.

Pray for the extension of the kingdom of Infinite Love.

Select a time near the close of the service for a season of silent prayer, asking each person to make a consecration of himself to the service of the Prince of Peace.—From "Notes on the Epworth League Devotional Meeting Topics."

Liberia as a nation ought to be saved by American missionaries of our own race. The Christianizing of that one and a half millions of heathens under that Lone Star would mean the evangelization of all North Central Africa.

Put Africa on the heart of the church. Arouse our people, and let that Dark Continent receive the light. My prayer is, and my efforts shall be for the conversion of twenty thousand souls in Liberia within the next ten years. To this end join with me in prayer. Mrs. Warner and child, Mrs. M. C. Simpson and myself form the missionary company. Good-bye. Don't forget us in Africa.

J. A. SIMPSON.

(En route to sea; written while in harbor at New York, November 25, 1908.)

November Meeting of the Board of Foreign Missions

Tuesday, November 24, the Board of Foreign Missions held its November meeting in the Mission Rooms, 150 Fifth Avenue.

The Committee on the Examination of Candidates recommended the appointment of the following new missionaries, and the Board approved: Mrs. Nancy J. Warner, for Liberia; Mr. Pliny W. Keys and his fiancée, Miss Clara May Evans, for the East Central Africa Mission Conference; the Rev. Hugh D. Glassburn and his fiancée, Miss Maggie J. Grimes, for Iquique, Chile; and Mr. Floyd R. Maynard, for Malaysia. Upon the recommendation of the Committee on Woman's Work, the following candidates of the Woman's Foreign Missionary Society were approved for appointment: Miss Flora M. Carncross, Miss Edith L. Fonda, of the Northwestern Branch for Hinghua, and Miss Agnes Ashvil, of the Cincinnati Branch, for Naini Tal, India.

The furlough of Dr. and Mrs. Isaac T. Headland, of Peking University, was extended six months from December 1.

The furlough of the Rev. and Mrs. John M. Springer, of Rhodesia, was extended through the year 1909, in order that they may assist in the presentation of African Missions in connection with the Africa Diamond Jubilee.

Upon recommendation of the Committee on Japan and Korea the Board authorized the advance of a sum of money for the erection of three new parsonages in Korea, the sum advanced to be a first claim upon the Quarter Centennial Fund for Korea to be raised in 1910.

SOUTHERN ASIA

A special appropriation was made to pay the salary of Mrs. A. C. Parker, in order that she may remain in charge of the orphanage at Baroda, which has been superintended by her husband, who recently died.

Provision was made for the homecoming on furlough of the Rev. and Mrs. Dennis Clancy, of Allahabad, Northwest India, who have been nearly ten years in India.

The furlough of the Rev. and Mrs. Frank L. Neeld, of North India, was extended to August 1, 1909.

SOUTH AMERICA AND MEXICO

A furlough was granted to Miss Cora M. Starr, one of the Board's missionary teachers in Concepcion, Chile.

Mr. and Mrs. J. C. Field, members of the Methodist Episcopal Church, who went out under the auspices of the Board as contract teachers in Bolivia, and who now are stationed in La Paz, were approved as missionaries of the Board.

Formal provision was made for the legal transfer to the Woman's Foreign Missionary Society of the Board's school property in Puebla, Mexico. In the readjustment at that station the Board will secure a large property for its educational interests.

Concerning Good Tidings

It is quite likely that some who have been receiving *Good Tidings* may be disturbed by the bare announcement of its discontinuance after January 1, 1909, as sent out by the Publishers. It needs to be remembered, however, that it is the purpose of the Board of Sunday Schools to supply every school that has heretofore been aided through *Good Tidings* with other and better literature from the list of our regular Sunday School publications. A chief reason for discontinuing this publication is found in the fact that neither the Editor nor the Publishers were ready to accept *Good Tidings* as a part of the regular and permanent output of our Sunday School literature. Also it was believed that the work for which our Sunday Schools have been established could be better developed by a more general use of our regular lesson helps and supplies. The Corresponding Secretary of this Board will give careful attention to every request coming from schools heretofore receiving *Good Tidings*, and no worthy appeal will be rejected. Blank forms of application may be had from our representatives in the South, Dr. C. C. Jacobs, of Sumter, S. C., and Dr. E. M. Jones, of Montgomery, Ala., and a supply has also been forwarded to the office of the SOUTHWESTERN CHRISTIAN ADVOCATE.

DAVID G. DOWNEY,

Corresponding Secretary, the Board of Sunday Schools.

57 Washington St., Chicago, Ill.

Philander Smith College

Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, spoke twice at Philander Smith College, once in the morning at chapel and on Monday night when a very appreciative and cultured audience heard his famous lecture on "Leaves of Gold." He is not without welcome wherever he comes and is heard with pleasure whenever he speaks.

Dr. C. W. Bennett, General Inspector for the Freedmen's Aid School, was a helpful and appreciative visitor during the early part of the term.

We finish our second month with 427 students enrolled.

Prof. Wm. B. Long, Superintendent of the Boys' Dormitory, now under construction, has been sick, but is convalescing now.

During the latter part of October and the first of November the whole student body, under the management of the Civil Government Class, went through all the phases of the presidential election, from the canvass for the nomination to the election of presidential electors. On November 3rd Mr. L. C. Williams and Miss Hattie L. Ingram, Republican nominees, have a majority of the Electoral College.

Dr. J. M. Cox, Mrs. H. M. Nasmyth, and Prof. H. H. Sutton, three of the four representatives from the Little Rock Conference, are giving a series of lectures on different phases of the General Conference.

ROBT B. HAYES.

Dr. G. W. Arnold's Trip

I have just completed my eastern trip, visiting schools and churches in the interest of the Stewart Missionary Foundation for Africa. I visited, lectured and preached in the following churches and schools: Broad Street Church, Rome, Ga.; Wiley Memorial Church, Chattanooga, Tenn.; Morristown Academy, Morristown, Tenn.; Bennett College, Greensboro, N. C.; Lynchburg Academy, Lynchburg, Va.; Mt. Zion Church, Asbury and Ebenezer, Washington, D. C.; Metropolitan Church, Sharp Street and Ashbury, Baltimore, Md.; Morgan College, Baltimore, Md.; Princess Anne Academy, Princess Anne, Md.; Claflin University, Orangeburg, S. C.; Sterling College, Greenville, S. C.; Haven Normal Academy, Waynesboro, Ga.; Haven Industrial Home, Savannah, Ga.; Asbury Church, Savannah, Ga.; Cookman Institute, Jacksonville, Fla.; Boylan Industrial Home, Jacksonville, Fla.; Ebenezer Church, Wrightsville, St. Joseph and Simpson Memorial, Jacksonville, Fla.

The work in all these places was left in good condition, and presidents of the schools and pastors of the churches took hold of the work with great interest and pledged themselves to stand by it in every way. Ten new chapters were organized: in the three churches named in Washington, the three named in Baltimore, three of the churches named in Jacksonville, Fla., and in Boylan Industrial Home, Jacksonville, Fla. A good number of young men and women pledged themselves to do missionary work in Africa after they finish their courses in school.

THE SOUTHWESTERN CHRISTIAN



BISHOP NEELY



BISHOP MOORE



BISHOP ANDERSON



MRS. FULLILOVE



SECRETARY PENN

The making of promises is hazardous. Promises made in good faith are often broken by circumstances which could not be foreseen. **CHRISTIAN ADVOCATE** departs from its custom and herewith lays before its readers a program for the ensuing year.

It is hard to measure up to every detail of an ideal. Nevertheless an ideal is worth while. There is no doubt, unless the largest possible service to its readers. It covets the confidence of its constituency, that it may give light where darkness reigns.

The possession of a friend is a rich heritage. The possession of many friends is a sumptuous luxury. Blessed is the man who has many friends. The **CHRISTIAN ADVOCATE** has many friends. It has the best of funds to purchase for our columns suitable articles. But because of our financial limitations some of the best possible talent of our staff of correspondents, all of whom have consented to serve without one penny's remuneration. Likewise are our readers' contributions published at a yearly subscription price.

What follows is what we promise for 1909:

SPECIAL CONTRIBUTORS

All our Bishops are men of wide experiences and broad sympathies. They are students of world-wide problems. They are prophets of the world's needs. We have been especially fortunate in securing the co-operation of five of our Bishops who will be regular contributors to our columns, namely, **BISHOP T. B. NEELY**, D. D., LL. D., resident Bishop of New Orleans; **BISHOP D. H. MOORE**, D. D., LL. D., of Cincinnati; **BISHOP W. F. ANDERSON**, D. D., LL. D., of Chattanooga, Tenn.; **BISHOP W. F. MALLALIEU**, D. D., LL. D., of Boston, and **BISHOP I. B. SCOTT**, D. D., LL. D., of Monrovia, Liberia, Africa. Bishop Neely is an author of note. Bishop Moore's fame as an editor abides to this day. Bishop Anderson's strong leadership will add flavor to his writing. Bishop Scott's name is inseparably connected with this paper. Our readers will be delighted to know that he will be a regular contributor.

PRESIDENT CRAWFORD of Allegheny College will be a regular contributor. **THE REV. G. C. WILDING**, D. D., pastor of Simpson Methodist Episcopal Church at Perth Amboy, N. J., a writer of considerable note, a most successful pastor, will contribute from time to time articles of especial significance. **THE REV. J. O. THOMPSON**, D. D., of St. Petersburg, Fla., will contribute a series of articles covering "Practical Advice to Young Ministers."

PRESIDENT J. W. E. BOWEN, of Gammon Theological Seminary, will write a series of articles of special value to young ministers, also a series upon the "Religious Life of the Negro." **DR. W. R. PETTIFORD**, Founder and President of the Penny Savings Bank, Birmingham, Alabama, and a pioneer in the bank life among Negroes, will contribute a series of articles on the development of banking interests among the colored people of this country. **DR. JAMES A. FOUST**, of Boston, Mass., will contribute from time to time articles on literary and general subjects. **DR. I. G. PENN** will conduct a department of Epworth League methods. **DR. E. B. BURROUGHS**, of the South Carolina Conference will continue to edit the Sunday School Lessons.

CHILD LIFE IN JAPAN

Child life is always of interest. Japan is becoming our neighbor. We will want to know of the children of Japan. There is a romance about Japanese life that is fascinating; there is something about it that thrills even an exuberant American. **MRS. JOHN WEIR**, of New Orleans University, will write upon "Child Life in the Kingdom of the Rising Sun." Mrs. Weir's ten years' residence in Japan with her eyes wide open gives her a right to speak as one with authority.

HEALTH PAPERS

A sound body is necessary to the largest life. Health is wealth. Many of humanity's ills are from ignorance and constant carelessness. The papers of this department should be corrective as well as preventative. Many persons are sick because of bad teeth. **J. A. EMERSON**, D. D. S., will contribute the initial articles of this department on the care of the teeth. Doctor Emerson is a graduate of Howard University, is a practicing dentist at Louisville, Ky., and is competent to speak upon this subject. **D. A. BETHEA**, M. D., an alumnus of Allegheny College and Northwestern University, will contribute a number of articles. We have on hand already four on the following subjects: "The care of Health," "Pure Air," "Pure Food" and "Patent Medicines." **DR. JOSIE E. WELLS**, House Physician of Walden University, and Dean of the Nurse Training Department of that institution, will be a notable contributor to this department. Doctor Wells' first series will be upon "Care of the Children."

AFRICAN LIFE

Africa's day has come. It is rolling into light. The Diamond Jubilee will fix the eyes of the Church upon it. President Roosevelt's travels through its jungles will call the world's attention to it. The world wants to know of Africa. **DR. A. P. CAMPHOR**, President of Central Alabama College, was for ten years a missionary on that continent. He has many unpublished notes of living interest on the Home Life, Superstition, Customs and Religions of the native African. Upon the basis of his experience and observation Doctor Camphor will contribute a series of articles.

PALESTINE

This is a land of intense interest. Large things happened there. To growing millions this land is the most sacred of all the earth. Everything about it is worthy of study—its mountains, its valleys, its rivulets, its rivers, its lakes, its rocks, its soil, its flowers, its animals, its people and its buildings are more than common things. The people want to know about them. **DR. JOHN WEIR**, President of New Orleans University, is a man of ripe scholarship and of wide experience. He is a graduate of Oxford University, was for ten years president of the Anglo-Japanese College at Tokio, Japan, and for more than one year a resident of Palestine. Doctor Weir therefore knows something of Palestine. He has an instinct for research and the power to impart that which he has accumulated. We may expect a series of notable articles on Palestine, not a rehash of that which may be gotten out of encyclopaedias and traveling guides, but fresh, vigorous contributions upon the land of living interest.



PRESIDENT WEIR

LETTERS FROM THE NEAR EAST

The Philippine Islands are a household. Our near East has aroused lively interest since 1908. That interest is growing. We have our own special correspondents. Conditions and Points of view of the archipelago and the region expect some good things.



DR. BULKLEY

SPECIAL NUMBERS

Present day journalists stated times numbers of the year. This is the fashion of the good fashion. We promise year special numbers on Education, Missions, and Christmas. Other issues as the occasions may demand.



DR. FOUST

CHRISTIAN ADVOCATE for 1909

not be controlled. If we promise and do our best to make good our promises, there should be no complaint. The SOUTHWESTERN ideal is unreasonably low, that it influences for good the character of the work done. The SOUTHWESTERN'S ideal is to be abides, hope where doubt reigns, and direction, it may be, where there is indecision. And this is our compensation, in the lack of friends to us, and that without money or price. In presenting a partial program we acknowledge our debt of gratitude to this, indebted to these our friends. But for their generosity we would not be able to offer such an elaborate program at so small a



DR. BETHEA

THE

ds are within our national East possessions have awak- e the first Sunday in May is unabated. The truth is n fo nate in securing our t who will discuss Religious f Interest in the Philippine on around about. We may in this department.

A STUDY OF THE NEGRO

Not every one who says he knows the Negro tells the truth. Maybe he thinks he does. But this man of the future is the Sphinx of the twentieth century. The world must study him. There is no escape from this task. It is God appointed. In His name must we set about our lesson.

"Some Knowledge I Have Gained of the Negro During My Thirty-five Years Experience With Him," is the title of a series of articles that will be contributed by DR. L. M. DUNTON, president of Claflin University. No man who has lived among us is better prepared to write with frankness in love upon the life of the Negro than Doctor Dunton. In the first place, he has the fullest confidence of our people in the South and particularly South Carolina, where literally he has wrought wonders in our behalf. His consent to contribute this series of articles, which will be a notable discussion, and no doubt will attract church-wide attention, places us under large obligation to him. But the giving of himself in these articles will be but what he has done all these years. It will not be a series of platitudes; it will be an open, frank discussion of the Negro, of his failures, of his successes, of his faults and of his virtues. One of the most prominent laymen of our Southern Methodism is the HON. ROBT. L. SMITH, of Paris, Tex. Mr. Smith will contribute three articles. First, "What the Methodist Episcopal Church Has Done for the Negro," second, "The Outlook for the Restoration of Civic and Political Rights to the Race Hopeful," third, "The Economic Development of the Race and Fundamental Condition of Progress." More than twenty-five years ago Mr. Smith graduated from Atlanta University, moved to Texas and plunged soul and body into the uplift of his people. He has accomplished more for the upliftment of the Negro in that State than perhaps any other one man in it. He is the founder and president of the Farmer's Improvement Society, the influence of which is felt throughout the bounds of the Lone Star State. Mr. Smith is one of the members of the Jeanes Fund Board along with President-elect Taft, Booker T. Washington and Andrew Carnegie. At present Mr. Smith is serving a presidential appointment as Deputy Marshall in the Internal Revenue Department for Eastern Texas, with headquarters at Paris, Texas.

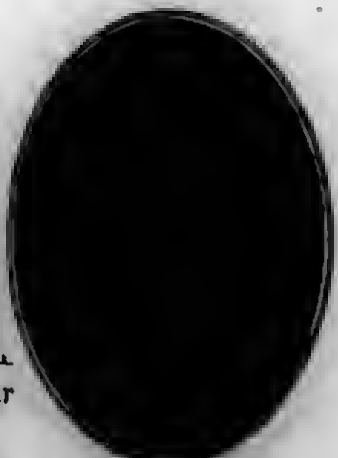
OF INTEREST TO HOME MAKERS

The comfort and happiness of home depend largely upon the good sense and cheerfulness of the woman who presides over it. MRS. M. J. O'CONNELL, of Cambridge, Md., a graduate of Thayer Home and Clark University, Atlanta, Ga., and recently a special student of Mrs. S. S. Rorer of the *Ladies' Home Journal* fame, will contribute a series of articles of especial value to home-makers.



DR. PETTIFORD

RS demands the issuance at devoted to special subjects. newspaperdom. And it is a nite during the forthcoming Abraham Lincoln, Easter, ew Books, Thanksgiving special numbers will be is- arise and necessity de-



MISS MORRELL

POETRY

Poets are born. They breathe the life of today as poets did in the past. Every age has its poets. The Negro's greatest song is yet to be sung. The great poet laureate is yet to be discovered. We do not promise the utter fulfillment of the great song and the poet laureate, but we can assure the readers of some delightful and informing verses which will be written especially for our columns. Contributions to this department will come from DR. J. E. MCGIRT, the REV. J. H. LOVELL, B. D., and PROF. S. S. TAYLOR. Mr. McGirt is an author of wide reputation. He is editor and proprietor of the McGirt Magazine, and is known by his publications, among which are two volumes of poems, "For Your Sweet Sake," and another of short stories, "The Trials of Ephriam." We consider ourselves fortunate in securing the services of Mr. McGirt, whose poetical genius is spoken of by the Northern Press as a possible successor of the late Paul Lawrence Dunbar. Mr. Lovell shows great promise as a poet. He is a regular pastor in the North Carolina Conference. Mr. Taylor is a son of the late Marshall W. Taylor, at one time editor of the Southwestern. Mr. Taylor is a member of the faculty of Princess Anne Academy.

SHORT STORIES

Short stories are accorded a hearty reception, especially when their goodness adheres in their moral tone as well as brevity. MISS ESTELLE MORRELL, A. B., a graduate of New Orleans University, now a member of the faculty of Central Alabama College, and MRS. MAGGIE SHAW FULLILOVE, A. B., a graduate of Rust University, will contribute short stories from time to time during the year.

These names are not unfamiliar to our readers. We hope they will be more widely known.

HEROISM AND ADVENTURE OF YOUNG NEGRO PEOPLE

Will be the caption under which PRINCIPAL J. B. F. SHAW, PH. D., of Meridian Academy will give a series of articles, which, as the title suggests, will be inspirational to our young people and productive of great good. Dr. Shaw is in the vigor of young manhood, is thoroughly in sympathy with young life, and is keen to detect those things that will be of special interest to young people.

OUR OLD DEPARTMENTS

We will continue to maintain our departments of "Contributions," "The Christian Life," "Home and Young People," Comments upon the "Sunday School Lesson" and "Epworth League Devotional Topics," "News From the Brethern in the Field," "Marriages," "Deaths," etc. These departments will be strengthened from time to time, so that they may serve fully the purposes for which they are edited.



PRESIDENT DUNTON



MRS. O'CONNELL



DR. MCGIRT



MR. LOVELL



DR. SHAW

The South Carolina Conference

FIRST DAY

The one hundred and third session, since re-organization, forty-third, of the South Carolina Conference met with the Silver Hill Methodist Episcopal Church at Spartanburg, S. C., November 25, Bishop J. W. Hamilton, D. D., S. L. D., presiding.

The Sacrament of the Lord's Supper was administered, the District Superintendents officiating by request of the Bishop.

Rev. J. B. Middleton was elected secretary and the committees were appointed and reporters to several papers were elected. Rev. J. E. Lowery, D. D., for the *News and Courier*, and the *Columbia Daily Record*; Rev. S. D. Williams, D. D., for the *Columbia State*; Rev. E. B. Burroughs, D. D., for the *SOUTHWESTERN CHRISTIAN ADVOCATE*; Rev. C. C. Scott, D. D., for the *Spartanburg Herald*; Rev. J. L. Dart, D. D., editor of the *Southern Reporter*, was suggested to report for his paper; Rev. D. K. Kearse for the *Monitor*. Dr. Kearse also announced that he, with other brethren, would publish a Conference Daily.

Rev. J. C. Martin, D. D., was elected statistical secretary with the privilege of naming his assistants.

The following were nominated and elected: Rev. W. S. Thompson, Rev. E. B. Burroughs, Rev. D. H. Kearse, Rev. V. S. Johnson, Rev. W. M. R. Eady, Rev. C. C. Robinson. The Rev. W. R. Jervay, the veteran responsible and business-like treasurer who has for many years filled this position of trust and honor, was re-elected, even though he offered to decline. This shows the very high esteem in which Brother Jervay is held by the brethren. The Bishop expressed his earnest desire to shake hands with all the brethren of the conference and have them individually introduced to him. This was done in a very orderly way, beginning first with the presiding elders. Rev. S. J. Maveety, corresponding secretary of the Freedmen's Aid and Southern Education Society, was introduced. The Rev. Joseph B. Hingley, D. D., of the General Conference Board of Conference Claimants, was introduced, and spoke for nearly an hour outlining the purpose and scope of work of his board.

Dr. I. L. Thomas, who is a Thomas minus doubts, the Field Secretary of the Board of Home Missions and Church Extension, was introduced. Dr. C. C. Jacobs, Field Secretary of the Sunday School Board, was introduced, also was Prof. M. S. Davage, of the *SOUTHWESTERN CHRISTIAN ADVOCATE*. Mrs. Bishop Hamilton was introduced. The Conference seemed delighted to be honored by her presence. Mr. Jennings, representing the publishing interest of our church, was introduced. The Rev. A. E. Quiek, A. M., offered resolutions expressing sympathy for Dr. L. M. Dutton, who, although having undergone a critical operation and is pronounced out of danger, is unable to be present at the seat of this Conference.

The list of standing committees was read, announcements made, the doxology sung, and the benediction pronounced by a visiting minister from the Blue Ridge Conference, whose name our reporter failed to get.

The statistical session opened at 3 o'clock, Dr. C. R. Brown in the chair. After the devotional exercises which were feelingly conducted, the districts were called alphabetically and the brethren presented reports.

The Board of Examiners met at 4 o'clock in one of the rooms of the Dean street graded school, through the courtesy of Prof. Alexander, principal, and here an organization was effected with Dr. J. L. Grice, chairman, Dr. J. W. Moultrie, registrar, and Dr. D. H. Kearse, secretary. It was noticeable that a very large class of intelligent looking young men are standing at the doors of the Conference seeking admission. We cannot tell how greatly this number will be diminished when this board will have finished its work. There are also large classes in each year of the four years' course. There is also a large class applying for local deacon's orders.

We note with deep regret that six of our pastors have been called from labor to reward during the present Conference year: Reverend F. L. Baxter, Jr., and Sr., Rev. G. S. Elps, Rev. J. J. July, Rev. Walters McIntosh, and Rev. A. H. Harriston. "Servants of God, well done, thy glorious warfare is past."

SECOND DAY—MORNING SESSION

The second day's session was opened at 9 o'clock with devotions. The Bishop lectured on the originality and authenticity of the Bible.

The Rev. G. J. Davis was called, character passed

and rendered his fifth annual report. It was a gem in point of beauty of diction and sweetness of rendition. Four ministers and one minister's wife died during this Conference year on this district. It was with falling tears that the superintendent read as he touched that sad phase of this report.

Superintendent J. S. Thomas was next called, character passed and was oratorically at his best and held his audience spellbound from the first and was wonderfully comprehensive and portrayed a vast scholarship and fertile mind. It was simply superb.

Rev. J. B. Taylor was called and was the quintessence of conclusion and often soared away to dizzy heights of oratory and his maiden effort was considered fine.

Rev. I. H. Fulton, the Superintendent of the Banner District, was then called and but for our knowledge of the fact that he has served but one year, we would have taken him for an old timer. The doctor was all smiles over the fact that he still waves the banner over all others.

Next came Rev. Jas. F. Pags, smilingly before the Conference, and rendered his report amidst cheers. He said to his credit there are many good things written on this page.

Rev. Dr. B. F. Witherspoon then read his report. He was entered into the health of the work and spoke optimistically of the race and the high moral ideas and ideals of the church-going Negroes, and the other people of this country.

We note with pleasure that the people turned out to all sessions of Conference. This shows their appreciation of the presence of the Conference in this city, especially Silver Hill.

Rev. H. L. Ashe, District Superintendent from the North Carolina Conference, came in to see us. He has many friends among the members of the South Carolina Conference.

The school of which Rev. D. H. Kearse, of Cowpens, S. C., is president, visited the Conference in a body to-day, and were invited to sing and the infant class sang beautifully, and were invited to sing for the afternoon session.

AFTERNOON SESSION

The afternoon session opened at 3 o'clock. The audience was entertained for a short time by pupils of

this Providence Normal, Agricultural and Industrial School with songs and recitations. A few remarks were made by the Rev. D. H. Kearse, during which time he spoke briefly of the school and its present conditions. After which the choir rendered several of the old plantation melodies, which charmed the ears and minds of the people.

At 3:30 o'clock the Thanksgiving services were opened by singing "America" by the congregation, followed by prayer led by H. L. Ashe, D. D., visiting District Superintendent of the North Carolina Conference. Hymn, "A Charge to Keep I Have," was sung by the congregation, after which Rev. Wm. M. Hanna, D. D., read the scripture reading from the 100th Psalm. Hymn 607 was sung and Dr. Hanna delivered a splendid annual Thanksgiving sermon.

THIRD DAY

The third day's session of the Conference was opened as usual with devotions. The Bishop was at his best on the Bible and his talk on the authenticity of the book was as fine as ever fell from the lips of man. Truly the Bishop is a profound Bible scholar.

Dr. J. P. Wragg delivered a short address.

There were more visitors in evidence at this Conference than has been seen at any previous session. The Methodist Episcopal Conference is truly growing in popularity.

The laymen's movement promises to be fruitful of good results. They hope to inaugurate a plan by which all of the members of the churches will pay his full share of the expenses necessary to run the church in its several departments. The organization was effected with A. J. Andrews as chairman.

Rev. G. W. Cooper, District Superintendent of the Orangeburg District, read a flowery report concerning the work on the Orangeburg District. This was indeed a good report. His remarks touching the faithful work and self-sacrificing services rendered our people by Dr. and Mrs. L. M. Dutton, president and financial secretary of Claflin University, were peculiarly touching. The work on the Orangeburg District has prospered greatly in the hands of Brother Cooper.

The missionary sermon was preached by Rev. B. S. A. Williams, one of the brightest and strongest young men of the Conference. We cannot fully report this sermon at this time, but it was indeed a masterly effort.

The Savannah Conference

The twenty-third session of the Savannah Annual Conference convened in Greenville, Ga., December 3, 1908.

Bishop J. W. Hamilton, D. D., LL. D., presided.

To say that the Bishop was at his best, and delighted all the conference does by no means express the very high appreciation of the Savannah Conference of his wise, fatherly and helpful administration.

The conference sacrament administered by the Bishop was indeed a spiritual feast enjoyed by all, and well prepared the brothers for the work of the conference.

Hence the organization went forward without a hitch, a happy, helpful spirit dominating every move.

J. D. Jenkins was elected Conference Secretary, with J. H. Grant, W. H. Brown as assistant secretaries.

W. A. Holmes was elected statistical secretary, with Wm. Daniels, I. T. Griner, W. V. Dougherty, J. C. Williams and C. W. Prothro as assistants.

R. R. O'Neal was elected conference treasurer and J. O. Murphy, J. B. Maddox and G. H. Lennon as assistants.

The well chosen and timely remarks of the Bishop at the opening of the conference at once inspired confidence and hope in the brothers for a great session in which they were not at all disappointed.

The conference was graced with the presence of Mrs. Bishop J. W. Hamilton, Drs. J. B. Hingley, Secretary of the General Conference, M. C. B. Mason of the Freedmen's Aid Society, I. L. Thomas of Home Mission and Church Extension Society, C. C. Jacobs of Sunday-school Union and Tract Society, G. G. Logan of Foreign Missionary Society, Prof. E. C. Parks, of Clark University Farm Department, Dr. E. B. Burroughs, of the *SOUTHWESTERN*, and Mr. Price of the New York Publishing House, were also present. Great speeches were made by each of these secretaries, setting forth his particular work, all of which the conference enjoyed; but the lecture of Bishop

Hamilton and the speeches of Drs. Mason and Thomas will long be remembered by the citizens of Greenville, Ga., and the Savannah Annual Conference.

One of the marked features of this conference was the neat and tasty surroundings of the church and congregation and the personnel of the members of the conference, which elicited a high commendation of praise from the Bishop and the general officers.

The entertainment of the Savannah Annual Conference by the church and citizens of Greenville was more than ordinary, for which they deserve much credit. No one visiting the conference will doubt the ability of S. L. Deas, our worthy pastor at this place, to lead and direct the affairs of the church over which he is placed.

The reports of the District Superintendents and pastors showed marked progress. There was an increase of membership and in the general benevolent collection, it being something over two thousand dollars.

The Bishop declared himself as being very highly pleased with the conference and would go away decidedly impressed with the worth and greatness of the conference.

One thing strikingly noticeable was the amicable feeling between the white people and the colored people of our church in this little town and their presence at each of the sessions was evidence of the good will existing, aside from the splendid contribution of dollars and cents. Col. Elonzo Freeman, whose presence and large contributions deserve special mention. Dr. E. B. Burroughs, representing that splendid paper, the *SOUTHWESTERN*, secured many subscribers and declared the Savannah leading some much larger conferences. We have all learned to like and admire the Doctor. Let him come to us again.

The Conference Board of the Woman's Home Missionary Society was in much evidence, and held a splendid meeting and was addressed by Mrs. Bishop Hamilton, who entertained with an interesting talk on the work of the women on the west coast among

the Japanese and Hawaiians. Some splendid reports were read from the various local boards.

Let us hear the conclusion of the whole matter. The conference in every detail was one of the best ever held. After passing complimentary resolutions upon the dignified and Christian administration of Bishop Hamilton, he was unanimously invited to return to us again for next conference. Resolutions of thanks to the pastor and people for the excellent entertainment, and to the conference secretaries for the faithful performance of duties assigned them were also passed.

Jesup, Ga., was chosen as the seat of the next Annual Conference.

The Bishop preached a great sermon to an attentive and appreciative congregation of white and black people, Sunday at 11 a. m. After a memorial service in honor of Revs. John Watts and Father David McLendon, each honored veterans of the Savannah Conference, the Bishop ordained elders and deacons and closed up the business of the conference, read the appointments and the 23rd session of the Savannah Annual Conference passed into history.

W. A. HOLMES.

APPOINTMENTS

LaGrange District, J. S. Stripling, District Superintendent, P. O. LaGrange, Ga.

Chisley, T. A. South; Chalheate Springs, supplied by Rindol Harland; Columbus, J. H. Hankins; Concord, J. B. Maddox; Culloden, J. O. Murphy; Greenville, S. L. Deas; Harris, J. E. Sapp; Knott, supplied by J. W. Park; LaGrange, W. V. Daughtry; LaGrange Circuit, W. A. Hill; Lovelace, N. C. Hanson; Odessa-dale, P. B. Ghson; Warm Springs, to be supplied; Westpoint, M. P. Moore; Whitesville, S. C. Crandall; Woodbury, J. D. Jenkins; Yatesville, A. B. Hines; Zebulon, W. H. Brown.

Savannah District, E. D. Giddens, District Superintendent, P. O. Savannah, Ga.

The Atlanta Conference

The thirteenth session of the Atlanta Annual Conference convened in Warren Chapel Methodist Episcopal Church, December 3, 1908, at 9 o'clock a. m., Bishop W. F. Anderson, D. D., LL. D., presiding. R. T. Adams unanimously elected secretary for the fifth time; assistants, J. W. Bowlin, J. W. Queen, H. W. B. Wilson. Statistical secretary, L. H. King; assistants, E. R. Miller, E. D. Petty, D. C. Richardson, N. J. Crolley, A. C. Wright and Joseph Griffith. J. E. Watkins was elected treasurer for the sixth time, with J. W. Tharpe, M. M. Alston and J. A. Richie, assistants.

The following were elected and ordained deacons: William B. Wood, J. N. Cleveland, J. F. Dorsy, I. J. Arnold, J. C. Cunningham, O. M. Richie, E. Adolph, H. Haines and J. S. Etcherson.

The following were ordained elders: J. H. Brandon, B. A. Johnson and N. J. Crolley. William E. Ector was admitted on trial. J. D. Jenkins was granted a superannuated relation.

J. M. Anderson and A. C. Wright had their relations changed from supernumerary to effective.

George Standing had died during the year.

Among the visitors were Drs. C. C. Jacobs, Ward Platt, J. B. Hingley, R. H. Robbs of the Georgia Conference, and Miss Snider of the Woman's Home Mission Society.

District Superintendents' reports all showed increase in membership and benevolent collections. The next session to be held at McDonough, Ga.

R. T. ADAMS.

APPOINTMENTS

Atlanta District, C. L. Johnson, District Superintendent, P. O. South Atlanta, Georgia.

ATLANTA—Ariel Bowen, S. B. Beanford; Battle Hill, J. P. Lawson; Central Avenue, J. A. Rush; College Park, A. J. Wilson; Foss Chapel, supplied by S. R. Hammond; North, supplied by L. V. Dixon; Oakland City, W. M. Davis; University, to be supplied; Warren Chapel, E. H. Oliver and H. C. Dennis.

Enon Grove, to be supplied by R. B. Laster; Fair-fern, E. C. W. Cox; Grantville, N. J. Crolley; Grantville Circuit, H. E. Burns; Hogansville, W. M. Wims; Hogansville Circuit, J. J. Jonss; Lutherville, W. B. Wood; Newnan, L. H. King; Newnan Circuit, R. T. Jackson; Palmetto, A. C. Cheerless; Trimbleville, to be supplied by S. Johnson; Whitesburg, to be supplied by L. A. Jones.

Baxley, A. M. H. Evans; Brunswick, Grace, W. A. Holmes; Brunswick Ct., A. P. Gilliard; Kingland and Scottshoro, J. W. Watkins; Clio and Mt. Zion, J. W. Brown; English Eddy, W. J. Hamilton; Jesup, W. W. Clemons; Vidalia Ct., Jas. Roherson; Mt. Vernon, D. G. Grier; Reldsville, J. R. Wallace; Woodhins, P. W. Rock; White Oak, F. L. Johnson; Waynesville, E. M. Neal; Savannah: Ashury, G. H. Lennon; Palen Memorial and Speedwell, I. T. Griner; St. Mary's, E. J. Kimball; Soperton Miss., J. F. Roberson; Darlen, O. W. Lewis.

Waynesboro District, Jas. Jackson, District Superintendent, P. O. Augusta, Ga.

Ashury and Thomas, J. S. Shuman; Bascom, J. H. Cole; Charlestown, S. P. Bryant; Dublin and Brw-ton, B. F. Freeman; Hagans and Bellville, A. G. Stephens; Herndon and Wadley, W. H. Williams; Millen, J. H. Grant; Pulaski, W. M. Bellinger; Rocky Ford, C. W. Prothro; Sandersville and Tennille, to be supplied; Statesboro, J. H. Plinkney; Summit, S. E. Mahry; Sylvania, C. P. Cannon; Waynesboro and Morrison Grove, J. C. Williams; Woodcliff, to be supplied.

Waycross District, F. R. Bridges, District Superintendent, P. O. Forsyth, Ga.

Adell and Hahlra, to be supplied; Ashurn, supplied by E. J. Wallace; Balnhridge, R. S. Stacy; Barnes-vills, A. D. McLendon; Flovilla, A. McCowan; Cor-dele, W. M. Melton; Eastman and Abbeville, W. H. Odum; Fitzgerald, R. D. Davis; Folkston and Traders Hill, B. F. Cowley; Forsyth, R. R. O'Neal; Glennmore and Homersville, to be supplied; Liberty Hill, E. W. Moore; Macon, J. B. Liburd; Monroe Hill, W. H. Kimball; Nichols and Douglas, Matt Holman; Patterson, G. W. Rutledge; Thomasville and Qultman, A. C. Allen; Sparks, J. H. Canady; Valdosta, J. H. Kemp; Vaughn's Chapel, supplied by David Jones; Dones-ferry, supplied by Hiram Famhro; Waycross, Wm. Daniels; Waycross Ct., M. K. Farmer; Bollinghroke, Randall Jones.

G. W. Arnold, Instructor in Gannon Theological Seminary and Secretary of Steward Foundation Fund, Member of the University Quarterly Conference.

J. P. Wragg, Agent of the American Bible Society, Member of the University Quarterly Conference.

M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid Society, Member of Central Avenue Quarterly Conference.

Gainesville District, Z. K. Gowen, District Superintendent, P. O., South Atlanta, Ga.

ATLANTA—Fort Street, E. R. Miller; St. Luke's, J. H. Matthew.

Covington, J. N. C. Coggin; Commerce, W. M. Bal-ley; Doraville, G. W. Lamar; Duluth, H. L. Phillips; Elberton, N. S. Sterling; Elberton Circuit, J. M. Spencer; Gainesville, J. A. Richie; Gillsville, D. C. Rich-ardson; Hoschton, R. B. McPherson; Lavonia, L. P. Kimball; Lawrenceville, S. A. Stripling; Leo, J. M. Anderson; New Bethel and Flowry Branch, to be supplied by J. F. Dorsey; Nicholson and Athens, Y. T. Frederick; Norcross and Roswell, W. J. Sagoss; Ox-ford, H. W. B. Wilson; Suwanee, A. J. Noland; Tac-coa, to be supplied by J. N. Cleveland; Union Grove, A. G. Story.

Griffin District, P. H. Travis, District Superintendent, 184 Little Street, Atlanta, Ga.

ATLANTA—East, B. A. Johnson; South, Jos. Griffith.

Brook Station, G. Y. Flemister; Conyers, A. C. Wright; Decatur and Lithinia, H. M. White; Decatur Circuit, W. C. Bryant; East Point, John Crolley; Ed-wardsville, J. M. Daniel; Fayetteville, J. E. Watkins; Griffin, J. D. Lovejoy; Griffin Circuit, J. H. Davis; Griffin Mission, to be supplied; Hampton, J. W. Queen; Jonesboro, E. J. Kight; McDonough, R. T. Adams; McDonough Circuit, to be supplied by L. F. Wlss; Oak Hill, L. F. Bseks; Stockbridge, M. M. Al-ston; Williamson, N. J. Ross.

Rome District, C. W. Adams, District Superintendent, Rome, Georgia.

Adalrsville, J. O. Smith; Aragon, W. A. Neely; Aus-tell, J. W. Bowlin; Bowden, Walker Ector; Carrollton, J. W. Swain; Cartersville, J. Demery; Cave Springs, J. W. Tharpe; Csdartown, to be supplied by J. W. Amie; Chickamauga and Cohutta, C. H. Blake; Dal-les and Mullen Chapel, to be supplied by J. J. Minni-field; Douglasville, D. Gray; Floyd Circuit, W. T. Brantley; Livingston, B. B. Boston; Marietta, A. J. Booth; Riverton, B. G. Burks; Rome First Church,

E. D. Petty; Rome Second Church and Cunningham, J. H. Brandon; Summerville, M. W. Burch; Tallapoosa, E. A. Allison; Temple, A. McNeal; Villa Rice, W. A. Mitchell.

F. M. Gordon, Principal of Deaf and Mute School at Cave Spring, Ga., Member of the Cave Spring Quarterly Conference.

On Belief

The fault of almost all of us is in forgetting that the only way of entering into a wider range of knowledge, and in that way adding to our assurances, is to deal, in intellectual and moral fidelity, with that of which we are at present assured. For example: It is not assuming too much, I venture to think, to say that each one of us is convinced of the existence of a superior Power, and that we each of us find in ourselves an impulse inclining us to stand in an attitude of reverence toward that superior Power. We may or we may not conceive of that Power as endowed with all the qualities sometimes claimed for it; but we believe in the Power. We may ignore it in the sunshiny days of our experience, but in the exigencies of life our belief in it, our consciousness of it, comes back to us strong and distinct. Now, for any man that is enough for a beginning, if he will be true to that beginning.

It is the habit of dwelling more constantly on what may seem to us mysterious and uncertain in regard to the meaning and character of Christ than on those features of Him which are easy to understand and that we are able cordially to assent to, that is preventing people all around us from coming thoroughly and restfully under the power of Christ. We may not be able to form a distinct conception of His import in all His wide relations both to God and man, but there is a degree of belief in Him that every man has who has any acquaintance at all with the record of the life He lived. We all of us believe in perfect holiness as He lived it; we all of us believe in perfect love as He exercised it.

Let what you do not believe in alone. You believe in Christ's holiness; stand by that, and let there be fostered in your heart the spirit of holiness. You believe in Christ's love; let there be fostered in your heart the spirit of a pure love; let there be fostered in your heart the spirit of a pure affection, animating you in all your dealings. That is an acceptance of Christ, and is enough for a beginning, and is as much as the first disciples were equal to at the outset. In other words, do not try to be accomplished theologians, but strive to be Christians in incarnating in your own character and life the personal truth and charm which were illustrated in the Christ. Do not try to bring the stars down out of the sky, or to measure their breadth and altitude, but stand down quietly and adoringly under the soft, mellow light that it is their sweet ambition to shed upon you.

There is too much querying about what we do not know, and too little acting on the basis of what we do know, becoming so bewildered by the unsearch-ability of the sky as to go stumbling along over the plain road which is marked for us on the ground. There is no objection to astronomical research, but observatories are built on the earth, not in the air; and whether it be the secrets of the material or of the spiritual firmament that are the object of our quest, the prime secret of discovery is sincerity, and the consecrated use of what we believe to-day is the sure stepping-stone to the larger and richer belief of to-morrow. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—Charles H. Parkhurst.

There are pastures of all kinds, good, bad, and in-different; and a sheep will manage to get along somehow in any kind of a pasture; but there are pas-tures in which it will not do well. Through misun-derstanding, a hired man once turned a flock of my sheep into a large blackberry patch, and they were there some days before I discovered what had been done. The sheep had browsed those blackberry bushes clear down to the ground, but they didn't take on any fat while there. The Lord's sheep sometimes get into very poor pastures, but it is only when they go astray and fail to follow the Good Shepherd.—Elijah P. Brown, D. D., in "Lifting the Latch."

From this
pound of
ripened
grapes
was ex-
tracted the
cream of
tartar which,
refined to
chemical
purity, made the

ROYAL
Baking Powder

that raised a pound of light
and flaky Royal hot
biscuit, the most
healthful and deli-
cious morsel of
food that comes
to the table.

No Alum; No Lime Phosphates

Special Notices

UPPER MISSISSIPPI CONFERENCE.

To the members of the above named Conference and those contemplating attending the next session of the Annual Conference, to convene at Tupelo, Miss., January 1: I have arranged with all of the railroads leading into Tupelo for reduced rates on the certificate plan. Be sure to get certificates from your starting point showing that you have paid full fare to the seat of the Conference, and you can return at one-half fare plus fifty cents.

C. E. MOODY,

Secretary Upper Mississippi Conf.

UPPER MISSISSIPPI CONFERENCE

Candidates for admission on trial in the Annual Conference and all undergraduates must be on hand at Tupelo, Miss., January 6, 1909, at 9 a. m. Let each examiner take the same books that he had last year. Please let each examiner send me ten questions from each book. Any candidate coming later than January 6th cannot be examined this conference year.

H. B. HART, President,
Greenwood, Miss.

W. H. WHITLOCK, Register,
Macon, Miss.

REDUCED RATES TO MISSISSIPPI CONFERENCE.

The following are the rules under which reduced rates will be granted members of Mississippi Conference of the Methodist Episcopal Church, to meet at Meridian, Miss., January 13-21, 1909: All members will pay full fare going and secure certificate receipts from the agent at the starting point. If through tickets cannot be procured to place of meeting at certain starting stations, such persons should purchase ticket to the nearest station, where such through ticket can be purchased. No certificate receipt procured more than three days (not including Sunday) prior to or more than two

days after date fixed for the commencement of the Conference will be honored.

J. C. HOUSTON,
Secretary.

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District Rounds

MONTGOMERY DISTRICT FIRST ROUND

Theodore, Dec. 12-13; Wesley Chapel, 19-20; Warren St., 26-27; Pensacola, Jan. 2-3; Brewton, 9-10; Castleberry, 16-17; Evergreen, 23-24; Pine Grove, 30-31; Montgomery, Feb. 6-7; Booth, 13-14; Troy, 20-21; Union Springs, 27-28; Brown Grove, March 6-7. Brothers, send for your programs for Easter and begin to raise all mission money. Have all officers to subscribe for the Southwestern in order to keep up with the work of our church and do not forget you promised to stand by the Mason City College and help the president, Dr. A. P. Camphor, make the school just what we would have it be. P. G. Golins, District Superintendent.

OPELIKA DISTRICT FIRST ROUND

Bethel and Eclectic, Dec. 5-6; Lomax, 9-10; Smiths Mission, 11-12; Elmore and Shorters, 13-14; Rockford Cir., 19-20; Central and Riverside, 26-29; Benson Mission, 26-29; Lafayette Station, Jan. 2-3; Lafayette Cir., 2-3; Five Points Cir., 9-10; Leantett Station, 16-17; Leantett Mission, 15-17; Opelika and West Opelika, 23-24; Dadeville and Kellyton, 30-31; Pleasant Hill and Sunday Level, Feb. 6-7; Jackson's Gap and Mt. Godfrey, 13-14; Alexander City Station, 20-21. Dear Brethren: I lift my hat and thank you who stood by us during the past conference year and thank you a thousand times for your heroic work which crowned our district with the honor of leading the five other districts which compose our great Central Alabama Annual Conference. This of course makes our district the banner district of our conference. We led in every claim, the Southwestern included. We cannot afford to lose our honors; let us start to-day for the goal for coming Annual Conference. Plan well to-day; commence fostering your plans to-morrow; a good beginning with a good continuation brings about a good ending. Prepare for a Christmas missionary concert. Be able to send in to the Board of Missions five or more dollars on New Year's day. I am with you brethren first, last and all the time. Our motto is to lead.

J. A. HOLLIDAY,
District Superintendent.

NASHVILLE DISTRICT.

FIRST ROUND.

(Changes of dates.)

Murfreesboro Circuit, Dec. 12-13; Shelbyville Station, 19-20; Eagleville Mission, 22-23; Christiana Circuit, 19-20; Salem Circuit, 25-26; Cainville Circuit, Jan. 2-3; Murfreesboro Station, 9-10; Nolenville, 17-18; Clarke Memorial, 23-24; Hubbard Chapel, 30-31; Thompson Chapel, 31-Feb. 1.—W. R. Smith, District Superintendent.

BIRMINGHAM DISTRICT.

FIRST ROUND.

Lehigh and Bradford, Dec. 17; Selfville and Holston, 18; Oneonta, 19-20; Village Springs and Suwanee, 26-27; Blount Springs, Jan. 2-3; Kimbly, Newcastle and Bangor, 6-7; Warrior, 9-10; Corona and Lockhart, 12-13; Brownville and Irondale, 16-17; Cardiff and Horse Creek, 19-20; Tuscaloosa, 23-24; Pratt City, 27; Mason City, 28; St. Paul, 29-31; West Birmingham, Feb. 3; Enon, 5-7; Avondale, 12; Bessemer, 13-14; Springville, 16-17. Breth-

A MAN'S Dessert.

The man who scorns the floating-islands kind of dessert only to find that pie and heavy puddings do not agree with him, will be pleased with

Jell-O

for dessert. He will like its appetizing flavor and its peculiar satisfying quality.

If the following dish does not appeal to him we shall be very much surprised, but there are a hundred or two more that are different and just as good:

LEMON FRUIT SALAD.

Dissolve one package of Lemon Jell-O in one pint of boiling water. Lay sliced peaches, bananas or other fruit in bottom of mould. Pour a portion of the Jell-O over the fruit (keeping rest just warm enough to pour at proper time). When set, add another layer of fruit, then balance of Jell-O and put away until firm.

All the rest of the family will like it just as well.

Recollect, it is good for the children.

It is made in 7 flavors:

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Strawberry,
Lemon,
Orange,
Chocolate,
Peach and
Cherry.

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ren, I exhort each of you to start this year's work with a determination to win. I am with you, in the forefront of the battle, to help and to encourage. Please help me to know your people and conditions, so that we may plan for a big year's work for our dear Lord. Let all the district stewards and pastors on Birmingham District meet at St. Paul, January 4, 1909, at 1 p. m. Business of grave importance. Let every one be present.—J. W. Thomas, District Superintendent.

MAYSVILLE DISTRICT.

FIRST ROUND.

Germantown, Dec. 19-20; Orangeburg, 27; Tolesboro, 26-27; Holly, 28; Washington, Jan. 2-3; North Fork, 4;

Pleasantville, 17, by E. D. Miller, 3 p. m.; Sberburne, 30-31; Mayslick, 16-17; Maysville, 9-10; Flemingsburg, 23-24; Moorefield, 31, 7:30 p. m.; Poplar Plains, 25; Sharpsburg, February 6-7; Clay City, 10; Portsmouth, 20-21; Louisa, 24-25; Lair, 28, at 3 p. m.; Dover, 15; Mt. Sterling, 8-9; Augusta, 13-14; Ironton, 22-23; Cynthiana, 27-28; Aberdeen, 16; Laural, Pikeville; Covington, March 7-8; Boyd, 13-14; Falmouth, 12-14. Dear Brother Pastor: Among the things which puts you to the front are revivals, in which precious souls are converted, and full benevolences. A working church to be able to give everybody something to do in the church of God.—G. W. Ziegler, District Superintendent.

SAN ANTONIO DISTRICT.

FIRST ROUND.

Larktown Circuit, Dec. 19-20; Cologne Circuit, 23-24; Cuero, 26-27; Gonzales and Shiner, Jan. 2-3; Gonzales Circuit, 9-10; Belmont Circuit, 16-17; St. Paul, 23-24; El Paso, 30-31; Goliad and Beeville, Feb. 6-7; Seguin, 13-14; Ben Allen and San Marcos, 15-16; Kerrville Circuit, 20-21; Lavernia Circuit, 27-28; Pleasanton Circuit, March 6-7; Hondo Circuit, 13-14.—J. W. Weakley, District Superintendent.

AUSTIN DISTRICT.

FIRST ROUND.

Belton and Kb., Dec. 19-20; Temple and Moody, 26-27; Little and Manor, Jan. 3-4; Winchester, 9-10; Simpson Tab., 16-17; Luling, 23-24; Lockhart Circuit, 30-31; Smithville Circuit, Feb. 6-7; Wesley Chapel, 12-14; Bastrop Circuit, 20-21; Hutto and Taylor, 27-28; Davilla and Bartlett, Mar. 6-7; Mt. Salem Circuit, 13-14; Lampasas Circuit, 20-21; Brownwood-San Angelo, 27-28. Dates for Sam Houston College and for South Austin will be arranged by pastor and District Superintendent. Dear pastors: Knowing that each of us went to our different charges inspired to do more and better work this year than ever before, for the great church and for humanity, and the way to do that is to begin at once and continue to push and work. Organize every department of the church, and keep the different auxiliaries alive. Begin talking and teaching the people about the great Benevolent causes, and have them to give you \$1 each for Home and Foreign Missions. The Austin District did well the Conference year just closed; in advance of last year nearly \$400 was reported. We want to do better than that this Conference year. Brethren, you who can begin your revivals, and ask God to help. Let us ask Him again this year for a thousand souls for the cause. And let us have round reports at the next Annual Conference.—F. L. Kirkpatrick, District Superintendent.

SAVANNAH DISTRICT.

FIRST ROUND.

Palen and Speedwell (at Palen), Dec.

The New Discipline---1908.

THE NEW EDITION OF THE DISCIPLINE HAS BEEN THOROUGHLY REVISED TO COVER THE CHANGES ORDERED BY THE GENERAL CONFERENCE. SOME OF THESE CHANGES ARE IMPORTANT.

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Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

18-20; Asbury, 20-21; St. Mary's, 26-27; Kingsland (at Scottsville, 3 p. m.), 27-28; Woodbine Ct. (at Low Mill), Jan. 2-3; White Oak Ct. (at Tarboro), 9-10; Jesup (at Jesup), 16-17; Brunswick Ct., 23-24; Brunswick Grace, 24-25; Darlen (at night), 26; Waynesville, 30-31; Baxley (at Baxley), Feb. 6-7; Mt. Vernon, 13-14; Vidalla Ct. (at Robinson Chapel, 3 p. m.), 14-15; Soperton (at night), 16; English Eddy, 20-21; Reidsville, 27-28. This new Conference year brings to each of us new responsibilities, opportunities and duties. Let us act well our part. The ministers and district stewards to meet at Jesup, Ga., at 10 a. m., Thursday, January 14th, 1909, to plan and assist for the district. Our Annual Conference will convene in our district this year in Jesup, Ga. Hence we must lead, as we did at the last session of our Conference, per capita. Our District Conference will also convene in Palen, Savannah, which means much for Savannah Methodism and cause.—E. D. Gliddens, District Superintendent.

GAINESVILLE DISTRICT.
FIRST ROUND.

Suwanee, Dec. 19-20; Duluth, 26-27; Norcross and Roswell, 25-27; Lawrenceville, Jan. 2-3; St. Luke, 1-3; Union Grove, 9-10; Elberton, 15-17; Elberton Circuit, 16-17; Covington, 22-24; Oxford, 24-25; Lavonia, 30-31; Commerce, Feb. 5-7; Gillsville, 13-14; Nicholson and Athens, 6-7; Hoschton, 20-21; New Bethel and Flowery Branch, 27-28; Gainesville, 26-28; Fort Street, March 7-8; Leo, 13-14. Dear Brethren: Our district made a very happy advance last year. Let us double our zeal this year. Start on your claims now; observe Lincoln's Birthday, second Sunday in February. Live right, pray without ceasing, and God will bless you. District stewards and pastors will meet at Fort Street Tuesday, January 12th, 10 a. m.—Z. K. Gowen, District Superintendent.

LOUISVILLE DISTRICT.
FOURTH ROUND.

Princeton, December 15; Dulaney 16; Eddyville, 17, 18; Smithland, 19-20; Paducah, 21; Grand Rivers, 22; Taylor Mines, Jan. 2-3, 11 a. m.; Beaver Dam, 3-4, 8 p. m.; Graham, 5; Greenville, 6-7; Hartford, 8-10; Mor-

gantown, 12-13; Indian Camp, 14; Leitchfield, 15-17; Munfordville, 22; Bowling Green, 23-24; Auburn, 25; Upton, 26; Sonora, 27; New Haven, 28; Boston, 29; Louisville, Lloyd St., 30-31, 11 a. m.; Louisville, 35th St., 31, 3 and 8 p. m.; Louisville, New Coke Chapel Feb. 6-7; West Point, 9; Vine Grove, 10; Harned, 11-12; Hardinsburg (Dedication), 13-14; Irvington (Dedication), 20-21; Owensboro (by Rev. G. W. Thomas), 21-22; Fordsville, 23; Dundee, 24; Lewisport, 26; Hawesville, 27-28; Cloverport, March 6-7; Louisville, Jackson St., 13-15. A called session of our district will be held at New Coke Chapel, Louisville, Kentucky, Monday, March 22, 1909, at 3 p. m. Our Annual Conference will be held in Simpson Methodist Episcopal Church, Indianapolis, Ind., Wednesday March 24, 1909, Bishop W. F. Anderson to preside. Have your benevolent moneys raised by my fourth visit, in full. Do not fail to hold a revival.—H. W. Tate, District Superintendent.

Doings of the Workmen
LOUISIANA

Jackson.—On Sunday, November 22, good services were held. We had the loyal support of the young people on this day. Messrs. E. Walker, B. Cook and Miss A. Smith contributed \$1.00 each. Total collection, \$24.15. Our work is succeeding nicely under the leadership of the Rev. J. J. Woolridge.

Wiley.—The Thanksgiving celebration was a good one at this place. The sermon was preached by the pastor. Address by the Rev. H. Y. Crump of the Sunlight Baptist Church, Lavonia. Quite an interesting paper was read by Mrs. Willis. The congregation gave the pastor an excellent Thanksgiving reception. He is well loved by the most of his people at this place.—Thos. A. Hampton.

Spring Creek.—The Willing Workers Club is yet alive at this place. On Thursday evening, November 26, they gave a Thanksgiving supper and social, under the direct auspices of Misses Lillian A. McCain and Louisa A. Kimplen. They served roasted turkey with chestnut dressing, Indian corn, pumpkin pie and various other things that the Pilgrims had when they landed at Plymouth. The pastor spoke very encouragingly to the members of the club during the day. The officers of the club are: Miss Lillian A. McCain, president; Miss Louisa A. Kimplen, secretary. The Rev. J. D. McCain, pastor; Mr. Jasper E. Kimplen, reporter.

Ahheville.—At Briggs Chapel a very helpful service was held Thanksgiving day. Exercises at night led by our enterprising public school teacher, Prof. A. D. Posey. His school rendered a delightful program. Five dollars was raised and presented to the pastor. God bless Prof. Posey and his pupils.—J. B. Johnson, pastor.

Jones Creek.—November 26 was happily observed with our church. The District Superintendent was with us and held his fourth quarter. The reports were good and promptly given and the Superintendent soon cleared away his conference work and then turned the meeting over to the pastor. After the opening chorus conducted by Mrs. Barnes and Mrs. A. Turner, several papers were read. Miss Grigsby played several instrumental selections. The Thanksgiving services were good under the leadership of the Rev. J. A. Barnes, pastor, and the Rev. J. W. Turner, District Superintendent. The collection at 7:20 p. m. was \$11.65. F. J. Barnes.

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If you have Catarrh let me show you what to do for it—how to drive every bit of it out of the system.

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Remember, Catarrh is more than a trifling ailment—more than a disgusting trouble. It's a dangerous one. Unchecked Catarrh too frequently destroys smell, taste and hearing, and often opens the way to Consumption. Be warned in time. If you have Catarrh, start to cure it NOW!

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Don't let this offer pass—accept my assistance to-day. This treacherous disease has been my life study—I know it in every form and stage. My advice has already cured thousands who now are free from Catarrh. You can be also if you will.

Read my list of questions carefully, answer them yes or no, write your name and address plainly on the dotted lines and mail the Free Advice Coupon to me as soon as possible. I will cost you nothing and will obtain for you the very help you need. Address

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Do you sneeze often?
Is your breath foul?
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Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Do crusts form in your nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have a discharge from the nose?
Does mucus drop in back of throat?

NAME.....
ADDRESS.....



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TENNESSEE.

Smyrna Circuit.—We have just closed a good year's work. Have paid our worthy District Superintendent's assessment, \$55.00; paid pastor, \$305; and insured our new church at Smyrna for \$800. We have had splendid success in our revivals. There were ninety-four conversions and 76 additions to the church.—L. W. Florer.

TEXAS.

Houston.—St. Mark Methodist Episcopal Church in Bruner. I am closing out my year's work with a full report. This is a hard point, but, nevertheless, we have made this a neat church. It is comfortably seated with chairs and has a nice vestibule. We will come to the conference with full reports.—Wm. White pastor.

Doings of the Workmen

MISSISSIPPI

West Pascagoula.—On October 7 and November 5 the good brothers and sisters and friends stormed the pastor and family with many good things, such as groceries to the amount of 50 or 60 pounds, which was thankfully received, and the hearts of pastor and wife made glad. The following sisters led the van: Sisters Louisa Sims and Jennie Laster. Prayer was offered by Bro. Loyd Jackson, a member of the Baptist Church, and Bro. J. C. Jacobs, the pastor responded with an invitation to call again.—S. Jossel, pastor.

Vale Circuit.—Our fourth quarterly conference convened at Mt. Olive November 21, with the Rev. Wm. McMorris, District Superintendent in the chair. About all members of the conference were present with good reports showing marked improvement on all lines of church work. The stewards reported money raised for all causes during the quarter, \$218.50. We have some improvements at Wesley Chapel and are now painting the Mt. Olive church at the cost of \$200. When finished it will be the best church in this section of country. Amount raised for all causes this year, \$650. Conversions and accessions, 27. This seems to be our best year on Vale Circuit.

A. B. Britton, pastor.

Biloxi.—Our rally on the second Sunday in November was a success. The following persons contributed: Sisters H. D. Gibson, \$1.50; M. Moss, \$2.50; Julia Nicholson, \$1.50; A. B. Pittard, \$1.60; Josephine Bethel, \$1.50; Jane Turner, \$1.50; Eliza Thomas, \$1.30; Mary Jackson, 25c. These faithful women with a few others are ever ready to do what they can for the church. Now, the faithful sisters are saying, let's get our pastor ready for conference and let us see to it that he carries up more benevolent money this year than he did last year. I am sure we will succeed. May God bless their efforts.—R. L. Carpenter, pastor.

Crystal Springs.—Our fourth and last quarterly was held with Dr. G. W. Smith, District Superintendent, in the chair. All the Conference members were present with good reports. Dr. G. W. Smith is one of our best men. He dispatched the business of the Conference with great ease. He preached on Sunday at 11:30 o'clock and at night strong, eloquent sermons. We raised during the quarter \$112.75; paid the District Superintendent in full. Our missionary sisters reported as follows: M. A. Terry, \$9.00; M. E. Walker, \$14.00; Mary Rawls, \$1.50; Dicy Watson, \$2.25; Lucy Johnson, \$1.25.—M. White, pastor.

Heidelberg.—Our fourth and last quarterly for this year convened in Chapel Hill Methodist Episcopal Church, Sandersville, November 7. The Rev. J. B. Brooks, District Superintendent, held the quarter. Quite a number of the conference members were present with written reports, which showed the work to be in splendid condition. District Superintendent J. B. Brook preached two able sermons. At night 60 persons partook of the Lord's Supper. Conversions and accessions this year, 50. Raised for building and improvement this quarter at Heidelberg, \$195.95. Sandersville, \$181.50. Total for building and improvement, \$381.45. Salary for quarter, \$140. District Superintendent's salary in full, \$72. Total raised this quarter, \$593.45. Total for the year, \$950.75. On this work we have two beautiful churches built this year which when completed

will be worth \$3,500. Pastor and people are working together in harmony. This place is once more alive spiritually and financially. We will come to the conference with a round report.—B. W. Robinson, pastor.

Cary.—We had a very good service on Sunday, November 23, in connection with Southwestern Day. We had a missionary rally at night, which resulted in pushing me out on all benevolent lines. My entire apportionment has been raised. The following named persons paid one dollar each for Home Missions and Church Extension: The Rev. Wm. Taylor, Mrs. Lou Dozier, Mrs. V. T. Collins, Mrs. Amanda Barton, Prof. L. A. Moore; total raised, \$20. Prof. L. A. Moore, our Sunday School superintendent, ordered the program out to the letter. We will be able to present a round report. We will have two or three more annual subscribers by annual conference for the old Southwestern. All of my best people on this charge are subscribers.—A. H. Lathan, pastor.

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The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England to-day charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas-making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are not ifs or ands about this statement. Don't take our word for it, but look into the matter for yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

JORDAN.—Ferd Jordan, one of the oldest members of St. Peter Methodist Episcopal Church, Shuqualak, Miss., on November 19, 1908, passed from labor to his reward in heaven. Bro. Jordan was born in the state of Georgia in 1832, came to Noxubee County, Mississippi, at an early day, and united with the Methodist Episcopal Church in 1880, under the pastorate of the Rev. C. W. Ivy and during his long sojourn among us not one single word or action of his ever betrayed the presence of the smallest particle of guile in his noble heart. All through his long life he was the same social, hospitable, pleasant, brave and true hearted gentleman; if he had a single enemy upon earth we do not know it; if he ever failed to do his duty toward his church or neighbor we are ignorant of the fact; if he ever refused to open his purse to help his pastors or the unfortunate, we are unaware of the act. The funeral services were conducted by the writer. May God comfort the wife, the three sons and four daughter that have lost one who was a husband and father indeed. All of the children were at his bedside ere the Messenger arrived but one, Dr. H. L. Jordan of Pine Bluff, Ark., who arrived too late for the burial.—G. W. Baker, pastor.

COOPER.—On October 21, 1908, Thomas Cooper, of Shreveport, La., departed this life in full triumph of Christian faith. He was a staunch Methodist. He was the father of Mrs. Venable, wife of the Rev. A. B. Venable, of Maringouin, La. The deceased was born in Jackson, Miss., and was brought to this state by his old master when but five years of age. At his death he was 75 years old. He reared all his children in the Methodist faith. His home was the preacher's home. He leaves nine children, a number of grandchildren to mourn their loss, but heaven has gained a saint. The remains were laid to rest in the old family cemetery at Spring Ridge, La.

SWAN.—Pattie Swan, wife of the late Alexander Swan, died at her home in Wytheville, Va., November 18, 1908. She professed faith in Christ more than fifty years ago and was a member of the Franklin Street Methodist Episcopal Church of Wytheville, Va. Burial by the Order of Household of Ruth. The deceased leaves five children to mourn her loss, namely, the Rev. R. A. Swan, of Abingdon, Va., Mrs. A. E. Holliday and Mrs. Lucy Thompson, of Wytheville, Va., Mrs. Emma Minnes, of Roanoke, Va., and Mr. R. Lee Swan, of Birmingham, Ala. The funeral services were conducted by her pastor, the Rev. J. F. Prigmore.—S. C. S.

RONSON.—William Ronson, of Jeanerette, Louisiana, died in peace November 15, 1908. He was converted last year in a revival and was until death a faithful Christian. He is survived by his mother, brother and sisters. The funeral service was conducted by the Rev. E. B. Richards, pastor.

THOMAS.—W. M. Thomas, of Lansdale, Tenn., died November 18, 1908. He was a member and trustee of the Lansdale Mission of the Methodist Episcopal Church and was ever faith-

The Modesty of Women

Naturally makes them shrink from the indelicate questions, the obnoxious examinations, and unpleasant local treatments, which some physicians consider essential in the treatment of diseases of women. Yet, if help can be had, it is better to submit to this ordeal than let the disease grow and spread. The trouble is that so often the woman undergoes all the annoyance and shame for nothing. Thousands of women who have been cured by Dr. Pierce's Favorite Prescription write in appreciation of the cure which dispenses with the examinations and local treatments. There is no other medicine so sure and safe for delicate women as "Favorite Prescription." It cures debilitating drains, irregularity and female weakness. It always helps. It almost always cures. It is strictly non-alcoholic, non-secret, all its ingredients being printed on its bottle-wrapper; contains no deleterious or habit-forming drugs, and every native medicinal root entering into its composition has the full endorsement of those most eminent in the several schools of medical practice. Some of these numerous and strongest of professional endorsements of its ingredients, will be found in a pamphlet wrapped around the bottle, also in a booklet mailed free on request, by Dr. R. V. Pierce, of Buffalo, N. Y. These professional endorsements should have far more weight than any amount of the ordinary lay, or non-professional testimonials.

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ful. Funeral service attended by B. J. Martin, pastor, assisted by the Revs. Mr. Galtner, of the African Methodist Episcopal Zion Church, pastor of Clinton Chapel, West Knoxville. The deceased leaves a wife and many friends, both colored and white, to mourn his departure.—B. J. Martin.

McCoy.—On November 25, 1908, little Percy McCoy died at the age of two years and two months. He was the son of Bro. S. G. McCoy, a member of the Methodist Episcopal Church at Rose-dale. Little Percy was only sick for a short time, on the night of the 24th inst., and died at 10:45 on the 25th. He was laid to rest in the Methodist Cemetery of Opelousas. Funeral conducted by the Rev. M. L. Baldwin.

JOHNSON.—Our dear and much honored sister, Fannie Johnson, died at Brunswick, Ga., Thursday, November 19, 1908. Hers was a beautiful Christian life, full of labor and love for God and the church. She never said nay to any call of the church. With sword in hand she "conquered when she fell." W. A. Holmes, Pastor.

LACKEY.—Audy Lackey died at Statesville, N. C., November 27, 1908, at the ripe age of 67 years, and full of good works. He was a class-leader for a number of years, and no one was more faithful than he in the performance of his duty. He leaves to follow a wife and a host of friends. His good works will follow him.

M. H. Hinton, Pastor.

HARPER.—Charlotte Harper, a faithful member of Kingsley Methodist Episcopal Church, Edwards, Miss., died November 24, 1908, in full triumph of faith. She leaves two sons and a host of friends.—Beverly Steward, pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Marriages

YARN-GUYNES.—At St. James church, Bridgeville, Miss., Sunday, October 1, 1908, by the Rev. M. White, pastor. Mr. Volle Yarn and Miss Leona Guynes.

WELCH-DANIELS.—Thursday night, November 19, 1908, at Bridgeville, Miss., Mr. Eddle Welch and Miss Estelle Daniels, the Rev. M. White and the Rev. A. H. Patton officiating.

STANLEY-STOLKS.—At Jackson, La., November 25, 1908, Mr. C. G. Stanley and Miss Martha Storks, in Magnolia Methodist Episcopal Church. The Rev. J. J. Woolridge performed the ceremony, which was witnessed by a host of friends.

KEMP-McMULLEN.—Wednesday evening, November 25, 1908, the Rev. J. H. Kemp, of Valdosta, Ga., and Miss Diana Lee McMillen, of the African Methodist Episcopal Church of Thomasville, Ga., at the home of the bride. The Rev. Mr. Kemp and bride left at once for his work at Valdosta. The Rev. D. H. Martin officiated.

LEWIS-MOORE.—On November 25, 1908, in Lodi, Texas, Miss Mable Moore and Mr. Felix Lewis, the ceremony being performed by the Rev. E. Micheaux in the Methodist Episcopal Church.

DAVIS.—Henry Davis is not, for God took him, Sunday, November 5, 1908. He was born in Washington, Ky., seventy years ago, became a member of Mt. Zion Church of this city in 1888, and has been a faithful and loyal member ever since. At the time of his death he was treasurer of the Board of Trustees and a steward. He was much beloved by the church and community in which he lived. He was employed for forty consecutive years as a trusty employee of the firm of J. & M. Schwabacher, 501 Poydras street. He leaves a wife and a brother. The services were conducted by the pastor, the Rev. Valcour Chapman, assisted by the Revs. H. Daniels and C. W. Reeves.

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Crescent City Notes

LAFON OLD FOLKS HOME

The Board of Control of the Lafon Old Folks Home is hereby called to meet at the Home on Wednesday, December 16, 1908, at 12 o'clock noon. Prompt and general attendance is earnestly requested. Business of special importance demands the presence of every member. A. E. P. ALBERT, Acting President.

P. S.—Can't you ship the Home a barrel of potatoes, a coop of chickens or some cash for Christmas? Don't forget your coal for the Home. Make some contribution toward the painting of the Home, which has been recently beautifully painted. A.

New Orleans, La., 1002 Burdette St.

MALDEN CHAPEL.—The fourth quarterly conference was held November 20, Dr. J. W. M. Price, District Superintendent, presiding. Reports showed marked improvement on all lines. Have paid the District Superintendent in full.—C. S. Stanley.

A surprise party was given in honor of Mrs. M. Luster on her return home, November 5, after spending a delightful summer in Carlisle, Pa. She wishes to thank her many friends. The party was led by Mrs. M. L. Chapman and Mrs. J. B. Alexander. Dainty refreshments were served.

There will be a grand rally at the First Baptist Church, corner Olive and Fern streets, on Sunday evening, December 20, 1908, for the benefit of Carrollton Mission Methodist Episcopal Church, the Rev. A. Robinson, pastor. Services at 2 p. m. sharp. Master of Ceremony, the Rev. W. J. M. Price, District Superintendent. The ministers of the city and their congregations will be present. The public is cordially invited. Take Tulane or St. Charles Belt cars to Olive St., and walk two squares down.

The ladies of the local Board of Lafon Old Folks' Home take this method of thanking their many friends for the many useful things which were

given the Home on Thanksgiving Day, among which were 2 barrels potatoes, 1 barrel rice, 1½ barrel flour, 1½ barrel grits, 10 turkeys, 100 pounds sugar, besides innumerable other articles of value. We especially desire to thank New Orleans University, Marigny School, Blenville School, Thomy Lafon School, Simpson and Mt. Zion Methodist Episcopal Churches. It was indeed gratifying as well as encouraging to see the old folks being so well cared for. They have every reason to be thankful. The Home has been painted and its appearance has been greatly improved. Any help in cash, clothing or books will be gladly received.

Ladies of the Local Board.

Malaria Makes Pale, Sickly Children.

The old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Doings of the Workmen

FLORIDA

Miami.—On the last night in October the Rev. W. Pericles Pickens, pastor of Ebenezer Methodist Episcopal Church, this city, and wife, were agreeably surprised on finding a very large basket loaded with sheets, pillow cases, towels, socks, counter-panes, chinaware, fruits, canned goods, stationery and all kinds of groceries. This was the occasion of the tenth wedding anniversary of the Rev. and Mrs. Pickens. Mrs. Ella L. Wade, the principal of Lemon City school, a very faithful member of the above named church, was the originator of the project. She called upon members and friends who very willingly responded, and made it all that could be desired. Our good friend, the Rev. J. W. B. Jackson, the very able pastor of Bethel African Methodist Episcopal Church, and his good people assisted so much in the affair, that we are not able to express our sincere gratitude to them and to the very kind promoter, Sister Wade. We take this method of letting them know how highly this act of kindness was appreciated. On account of not having in our possession the names of all who contributed, we deem it best to not call any. Many thanks to all. You may not wait for another tenth anniversary. Just come any old time. May God's blessing rest upon you all. W. Pericles Pickens, pastor.

KENTUCKY.

Lexington.—The members and friends of Asbury Methodist Episcopal Church are rejoicing over the continued successes the church is having. Not for many years past has it prospered financially and spiritually as in the past two years. After paying off debts of many years standing and repaying to the amount of more than thirteen hundred dollars the church is left in better condition than ever before. Five hundred dollars would more than cancel every debt owed. The attendance is larger and peace prevailing to an extent never before enjoyed. Never was there greater wisdom made by a Bishop and District Superintendent than that displayed in sending to us the Rev. Dr. H. W. Simmons. As a preacher he is acknowledged the foremost of Lexington; as pastor he is wise, discreet, sympathetic, firm; as to business affairs he is far-seeing, safe and sure. We feel that we cannot say too much of him as an all-around leader. To his leadership is attributed our success. The pastor, Dr. Simmons, secured Sister Sallie A. Ramsey of Shelbyville, Ind., to assist us in our revival which closed on November 20. As usual, his judgment

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handled by this eloquent speaker. His effective speaking and sweet persuasive singing has made for him a lasting impression upon his hearers. At the close of the services, the Thanksgiving offering was then made, which amounted to \$80. After the benediction our beloved pastor, the Rev. J. S. Cole, invited every one to the parsonage. About 250 partook of a sumptuous dinner that had been prepared as an offering from pastor to people. We see improvement in every department of the church, since the appointment of this estimable man. It can truly be said, he is the right man in the right place. He is an earnest, energetic Christian gentleman, a grand revivalist, a money raiser. Every one is impressed with him, and at his call every denomination rallies to the standard.—(Mrs.) M. E. Brewer.

TENNESSEE

Dicktown.—On Thanksgiving Day we met in Dicktown Methodist Episcopal Church. Devotions were conducted by Dr. W. H. Ballard and W. A. Smith. Then followed recitations and declamations by the children. W. A. Smith, L. Whitley, J. F. Moores and Dr. W. H. Ballard made addresses. A good collection was raised. Our pastor was not able to be with us in this service.—W. A. Ballard.

was sound, because to have found another who could have aroused Lexington as she did would have been a very difficult task. No woman and but few men have so stirred up this pleasure loving city. Thirty-five were converted, 28 added to the church. This was the best revival held here in many years. Sister Ramsey left with prayers and good wishes of the best people of this city, including the entire membership of Asbury. She is able to take care of herself in a revival if she is let alone. We think that any of the brethren might consider themselves very fortunate to secure her services. The officers and membership desire the return of Dr. Simmons for another year.
J. W. Coleman,
Secretary Trustee Board.

MARYLAND

Cambridge.—Waugh Methodist Episcopal Church at Cambridge is looking forward to the next Delaware Conference session with much delight. We are learning that many of our representative men will be present. It is also our delight to know that Bishop Warren will preside. Cambridge humbly tenders to him and all a very hearty welcome. A steam heater is now being installed. In our rally of last Sunday for the same Colonel Muse, of Cambridge, gave a letter of endorsement of the Rev. Martin to be borne to Mr. T. Coleman Dupont, of Wilmington, Del., to which Mr. Dupont responded with \$20. Dr. S. E. Maloney in person represented Waugh Methodist Episcopal Church's needs to some of the firms with which he deals and secured from them \$18.50.

Pisgah.—Thanksgiving, November 26, 1908, was a red letter day at this place, the occasion being a Thanksgiving service at Smith Methodist Episcopal Church. The sermon was preached by the District Superintendent, the Rev. E. S. Williams, subject, "The Open Door." The subject was ably

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A CHRISTMAS MEDITATION

No one can think upon the meaning of Christmas without being forcibly struck with the example of the Master in the utter emptying of himself. And that seems to be one of the high peaks in this incarnated life of the world's Redeemer. There is not a single act in all His career from the time of the Angels' song to the day of His glorious ascension that even suggests self-aggrandizement or self-glorification. Utterly and completely as far as His spirit is concerned and the motive of action, He disrobed Himself of glory and stripped Himself of His power and came into this world to serve. This is an amazing condescension; and because of the sublime leap from the position of infinite God with unlimited glory and power to the assumption in flesh of the spirit of humiliation in service the human mind is not willing to take at first this all important lesson of utter disregard of self and of complete absorption in the life and happiness of others. And there is no meaning of Christmas which is so important to the spiritual life, to the conception of the spirit of the season and to the proper interpretation of Him who made possible the occasion than the understanding of the complete and unreserved and wholly giving of Himself to the making of the world better.

• • •

It was in the stillness of a quiet, clear-skied night that Jesus came. He was quartered in a manger with none but immediate loved ones around. He first touched earth in the small town of Bethlehem. So quiet was His coming that it produced no distinct shock upon the civilization of that day. He gently left the abode of His Father and without much noise assumed the fellowship of flesh. It was all so quietly done, with such simplicity, without ostentation and without preparation that His earth-coming is not noteworthy. This quiet coming is the key to the interpretation of his method of administering to the world's needs. He transforms without a revolution. Old systems pass away, new systems come; the new kingdom is established in the hearts of men; old laws are displaced and new ones written; kings are dethroned and new ones crowned, all in accordance with His purpose to transform this earth into a kingdom as it is in heaven. But the noiselessness of it all impresses us. The earth is thus revolutionized without a revolution. This is the process by which Jesus Christ is coming day by day into the heart and life of the world. Verily His coming again is in progress. He is on the way, and in some instances He is here. But His coming produces no distinct shock. Quietly and unheralded He thus makes His way.

Christ's birth no less than His earthly life en-

riched and ennobled poverty. There is a poverty of gold and there is a wealth of penury in the kingdom of the Christ. The man who has abundance of this world's goods, fed and feasted upon the best of the land, with his store house full and his bank account swelled, is not all the time the richest man. Riches do not necessarily inhere in lavish possessions and we shall soon see that we lay all too much great a stress upon material wealth. Thank God, the Lord Jesus Christ was never wealthy after the fashion of the world. This god of gold had no place in His temple. What a rebuke His simplicity of living and

feeling that heaven and the Father's abode are in some distant and far away land that must be approached by some long and tiresome journey. As a matter of fact the God-child which lay in the arms of its mother came direct out from the hand of God whose finger tips are always near by. Could we have been present when He came to earth we would have heard the brush of angels' wings in the stillness of that night; we would have caught the glimpse of camp fires of the other world; we would have heard the melody of that indescribable and incomparable choir of the Heavenly host;

we might have been so close to the infinite God and to the realm of His dominion as to have felt the throbbing of His great heart when He gave His only begotten son because he loved the world, for the world's redemption. Oh no, heaven is not so far. It is close by; near at hand; it is at us; it is with us. If not, what means this easy coming and easy going of Him who is the prophet of life immortal and who is the only visitor who has come out of the life eternal into the life earthy and who having gone from the life earthy into the life immortal promises to come again?

• • •

It was more than eighteen hundred years ago that the Savior came and by his coming, death, and resurrection He instituted a plan by which the whole world could be brought back into the fold of the Father. That is the

From a painting by H. Le Rolle.

THE NATIVITY

the almost utter lack of wealthy possessions administer to our daily greed and graft. Now you say that God our Father is the possessor of the wealth of all the earth. Yea, verily. But these are of no concern to Him. The gold is but pavement to His feet, His lavish wealth is but His absolute slave. When a man's possessions enslave him he is not a possessor but he is possessed. And this is the differentiation that is to be made between wealth and poverty, and this is the differentiation that Jesus the Lord Himself made. Poverty, do we say? A poverty to be earnestly sought rather than studiously shunned. It were better for human happiness if we would catch the spirit of this great Prophet of Peace and win happiness by following His beautiful example of simplicity in living. His wants were few. He almost utterly disregarded the things of the earth which are of the earth earthy for these things have a tendency to enslave the soul and enslave the higher passions of life.

• • •

Oh, how foolish we have been in trying to place Heaven so far away from earth. In our songs, literature and traditions we have given vent to the

plan of the Divine Government in the earth and this purpose must be ultimately realized. Eighteen hundred years ago the Christ completed the full task given to Him by the Father in throwing up a high way in Zion for the salvation of the world; and this day, eighteen hundred years from his finished job the world is a long way from being evangelized. We have the complete plan of the Father; it is not to be mended; but to be kept. All that God the Father and God the Son can do has been done. The command has been given, the accoutrements of war are at hand. The aliens of the Father's kingdom are ready to surrender; the army of the living God is perfectly competent for the task to which we have been assigned. Now do you ask why is it the earth is not our Lord's and why is it that the waste places do not blossom like the rose? Do not ask the question; it is fearful to contemplate. The only reason why this old earth is not this day the kingdom of our God and of His Christ in every quarter and in every heart is because of the utter indifference of those who profess his name to love. One can put one thousand and two ten thousand to flight. We have men, we have money, we have the plan of the campaign; the hour for forward movement is at hand.

(Continued on page eight.)

The Angels' Song To-Day

By the Rev. Ralph Welles Keeler, D. D.

The shepherds on the hillside of Judea were privileged listeners to the Angels' song on earth's first Christmas morning. The beauty of that song and the life-strengthening message that they heard have been borne down the centuries as life's most precious heritage.

For it takes no urging to sing with Josiah G. Holland,

"There's a song in the air!
There's a star in the sky!
There's a mother's low prayer.
And a baby's low cry!

And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!"

The heart leaps with an universal emotion as one thinks thus exultingly of the Christ. And a desire, half-thought, and wholly unexpressed, to be back in those wondrous days, begins to grow.

It is because of this yearning that we need to keep our hearing acute in order that we may hear the Angels' song to-day. For we are not dependent on the shepherds' tale of heavenly anthem for our heart's real joy in the Christmas morning. Our own day—in its rush, its hurry, and its oft-forgetfulness of the humanities of life—our own day hears the song of the ages. It is, however, pitched to a different key—often with minor strains in it—and it reaches us not on the romantic hills where sheep and shepherds spend the night, but in the city's roar and din.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!"

Yet it is the same song: "Peace on earth, good will to men." And it brings the same demands—a life changed so by the love of God as to manifest life's reciprocal love for Him in service to one's fellowmen.

The city has yet its drama in real life. Comedy and tragedy follow each other across the life-stage. But there is in both a touch of the memory of the song of songs. The present day angel is flesh and blood. Flesh and blood consecrated to service for

the One whose birthday Christmas is. The mother weary at her toil, the father struggling for existence, the maiden bearing love's message to the aged and the sick, the nurse, the deaconess, the minister. It is not in the classification; it is in the reality of the service. And that service emphasizes the Christmas joy. For the heavens still open, and the night is alive with God's choristers chanting their holy praise.

The vital part of any message is found in its practical application. The Angels' message of Christmas morning becomes vital only in this way. To sing its anthems, and repeat its wondrous story may stir the emotions, and arouse the listless to enthusiasm, but it all passes by with the change of the calendar. To practice its message of peace and good will, carrying these virtues into the ramifications of the ordinary busy life—that is to preserve the reality of it all, and to make it a force in the world.

One Christmas morning, in the quiet hour before the day has overcome the night, a young man lay on a bed in the Methodist Episcopal Hospital in Brooklyn. As he lay there and thought of that morning years and years ago, and the strange experiences that came into the lives of those Judean peasants who heard the song first, there seemed to come to his ears the same old song that they heard. Softly it came at first, then louder, the voices all soft and sweet; it passed the door and grew faint again in the distance. He felt moisture on his cheek, and behold, his face was wet with tears. For the nurses in singing the Christmas carols had interpreted for him the meaning of earth's first great Christmas chorus. "To preach good tidings to the poor; to proclaim release to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

And when the morning finally came he looked up from his pillow with a new conception of what it all means; for while his face glowed with the joy of Christmas, his heart caught its fire and sang:

"We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.

Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and King!"

Brooklyn, N. Y.

Christ in the Manger

By the Rev. J. D. Freeman, M. A.

I.

THE BABE IN THE MANGER IS THE SIGN OF THE SPIRITUAL PRIMACY OF CHILDHOOD

The Old Testament opens with the picture of a child-man in a garden; the New Testament opens with the picture of a man-child in a manger. Around the figure of the child-man Genesis weaves the story of Paradise Lost; about the person of the man-child the Gospels weave the story of Paradise regained. The portrait of the child-man is dim and indistinct, like some faded old daguerreotype in which the features seem to be obscured by a clinging haze; the portrait of the man-child is as fresh and clear as if but yesterday but upon the plate. It is done in fast colors. Neither mist nor dust are permitted to rest upon this precious triumph of an artless art. Every morning the keepers of this treasure breathe upon it with their warm desires and burnish it with the velvet touch of love. Throughout the day they wear it upon their hearts, and at night they find their cleansing and their balm in contemplation of its sweet and heavenly grace.

There is a sense in which Christ remains forever the Holy Child. His Spirit never lost the freshness of life's morning hour. To the close of His day on earth He was a fragrant, dewy rose. He never lost

the sense of the recency of His exodus from the bosom of the Father. He never lost His childlike trust in God. He did not outgrow—

"The hour
Of glory in the grass, of splendour in the flower."

Not one golden line ever faded out of His early ideals. No cynicism soured Him, no pessimism chilled Him. He carried the child-spirit with Him to His cross. He carried it with Him to the throne of glory. It is by the child-spirit He rules in the heavenly world. In the midst of the throne stands a Lamb. The last words recorded from the lips of the crowned Redeemer contains the affirmation of His perpetual youth: "I, Jesus, am the bright and morning star."

And the child-Christ is pre-eminently the child's Christ. Nowhere is He more clearly reflected than in the unspoiled eyes of the hearts of little children. The child-spirit is the seer-spirit. In life's cloudless morning some peaks stand out in clearness upon the horizon of the soul which all too often fade from view as day advances. When the child-spirit dies a light goes out of the soul which can only be re-kindled by a re-birth. God became a little child that He might come to men, and men must become as little children if they would go to God. The inner secret of the Christian life is the carrying of the picture of Christ in the heart. And the children are its best custodians. The guarantee of the permanent enthrallment of the human heart to Christ is the per-

petual renewal of the child-life of the world. There are times when our babies teach us more of God than our Bibles do. It is an open question whether the pulpit or the cradle is the greater religious force. The cradle speaks upon a narrower range of themes than the pulpit does, but its testimony is more consistent, more constant, and more convincing. To reverent parents the birth of children into their homes is a sacramental experience, bringing them into immediate relations with the unseen. It is said that when Origen was an infant in his cradle his father would sometimes stoop to impress a kiss upon his breast and to say, "This is a temple of the Holy Ghost." There may be something more than poetic fancy or a reminiscence of Platonic philosophy even in Mrs. Browning's quaint thought of—

"The murmur of that outer Infinite
Which unweaned babies smile at in their sleep
When wondered at for smiling."

Then, too, the love begotten by the birth of children is one of the most powerful instruments of soul culture. Parental love is the most unselfish, the most sacrificial, the most spiritual of all human affections. Out of that, as we know it in ourselves and in those who have fathered and mothered us, we best know God. A world without a child would be a world with its windows closed and curtained against the light of heaven. The graves of the children, too, as well as their cradles, link us with the spirit world.

"There's a narrow ridge in the graveyard
Would scarce stay a child in its race;
But to me and my thought it is wider
Than the star-sown vagues of space."

Most men are religious when they look upon the faces of their own dead babes. The materialism which at other times clings so closely to their minds and infects them with doubts of God and immortality drops away from them in this hushed hour. If we never buried any but the aged, the pilgrims exhausted by the long and weary road, we should be haunted by a darker fear that death may be the end of all. But that these fresh young spirits should be quenched forever seems impossible of belief.

As men and women we are only at our best when nearest to the simplicity of our childhood. It was only yesterday that Sir Henry Campbell-Bannerman was carried to his burial amidst extraordinary demonstrations of a nation's love. No former premier of Great Britain had won the affection of all political parties and all classes of citizens to so great an extent. Nor had any former leader of the British House of Commons ruled it with such consummate ease. Yet he was not a brilliant man. He was not an orator nor a master of statecraft. While great men bowed to him as the "Father of the House," in their hearts they felt towards him somewhat as one feels towards a winsome child. It was the boy in him that they loved so well. It was the "little child" that led them. They saw in him a simplicity which success could not spoil, and a sympathy which neither political reverses nor popular prejudices nor domestic griefs could chill.

We should make it a purpose of our life to carry the child-spirit with us in its freshness through the years. It is only thus that we can keep in touch with heaven. We are all as little children when we pray, if we really pray. And prayer is the transcendent act of the soul through which we come to our utmost spiritual stature. We shall never do anything greater than to keep the child in to the end. If we could choose the mood of our own death-hour, it would be to fall asleep in Jesus as a child sinks into slumber in its mother's arms. It is said that Daniel Webster, in his last moments of consciousness, folded his hands upon his breast and prayed:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.
And this I ask for Jesus' sake,
Amen."

When the great Guthrie lay dying, he asked the watchers about him to "sing a bairn's hymn." Always the child in us is our chief dependence for contact with the Infinite.

II.

THE BABE IN THE MANGER IS THE UNMISTAKABLE
SIGN OF GOD'S SYMPATHY WITH MEN

All our knowledge of God is obtained through signs, of one sort or another. The nature-world is a many-paged sign-book, written through with symbols of intelligence and power. But it cannot tell us what we most need to know concerning God's attitude to our individual lives. This knowledge we can only attain through the revelation of God in Christ.

It may with accuracy be said that all the story of Christ's life on earth is a record of the eloquent signs He gave to men in God's behalf. Wherever we find Him in the Gospel narratives, whether in home or synagogue or temple, in wilderness or city, on mountain or on lake; whatever form of activity we find Him engaged in, whether teaching or healing, stilling storms or subduing spirits, forgiving sins or raising the dead or suffering on the cross; this one thing He is ever doing—flashing signal-lights from God to men. He made signs to men, and they were the most impressive and appealing that the world has ever seen; but He was able to make these signs because He was in Himself the Sign of Signs.

If we accept the New Testament account of the origin of Bethlehem's Babe we can no longer doubt God's perfect sympathy with men. Christ in the manger means that Deity has cradled itself in the midst of human poverty and sorrow and suffering and sin. When this child weeps we behold our God in tears. When He dies upon His cross we behold the blood drip from the heart of the Eternal. The Babe in the manger is the sign of God's desire to come nader to us, to share our sorrows, to bear our sins, to deliver us from every evil thing, and to save us unto His eternal kingdom.

III.

THE BABE IN THE MANGER IS THE CONCLUSIVE
SIGN OF MAN'S CAPACITY FOR RECEIVING GOD

The creation story tells us of a man made in the image of God. The incarnation story tells us of a God made in the image of man. The child-man in the garden and the man-child in the manger are both impressive signs of the kinship between God and man; but the latter is by far the clearer and more conclusive. In this Child came to dwell the fullness of the Godhead bodily. The perfectness of the character of the Son of Man is the proof that the moral attributes of God may come to be the personal possession of men. This capacity for the indwelling of God raises humanity to a new dignity. That the Son of God should become the Son of Man is the highest compliment that Deity could pay humanity. It has been conjectured that the fall of Lucifer was due to the anger of his wounded pride on learning of the purpose of the Son to pass by the nature of angels and take upon Himself the nature of men.

IV.

THE BABE IN THE MANGER IS A SIGN TO WARN US
AGAINST THE DANGER OF NEGLECTING TO OFFER

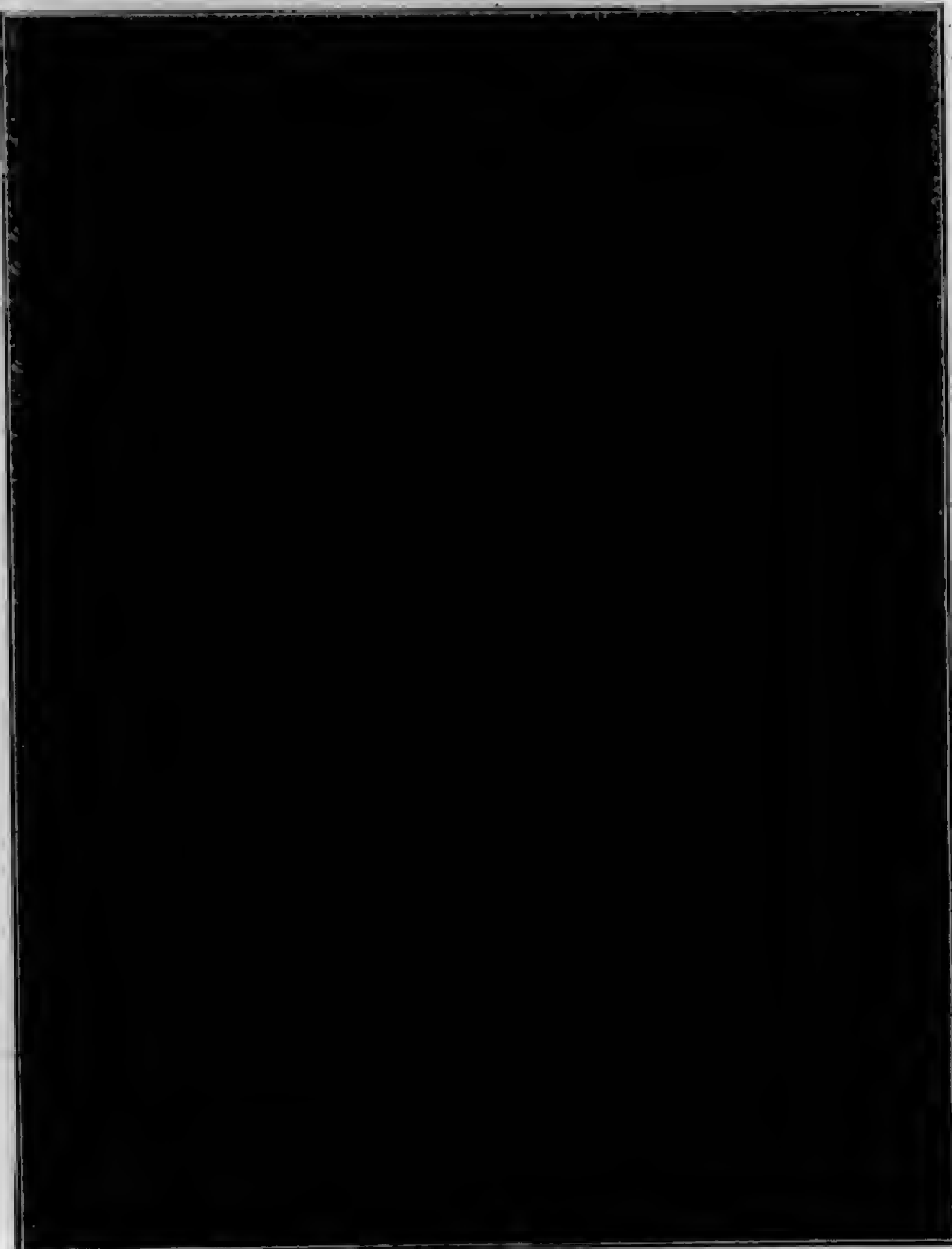
THE HOSPITALITIES OF OUR HEARTS TO CHRIST

The fact that in the hour of His birth "The little Lord Jesus laid down His sweet head" in a stall, will always serve as a reminder of man's blindness to high privilege. That inn at Bethlehem came near to having greatness thrust upon it. It was within a hair's-breadth of being immortalized by the patronage of the King of Kings. But it knew not the day of its visitation. The tide of travel surging through the land in consequence of the Emperor's edict that all the world should be taxed and that each man should go to his birthplace for registration, had brought an unwonted crowd to the little inn. Before Joseph and Mary could secure accommodation the place was full. The first to come was the first to be served, so that there was "no room" for the Holy Family in the hour of their emergency.

It is a characteristic feature of our modern life that the available space within us is speedily taken and densely packed. If a man has any capacity for thinking in these days the chambers of his mind will be quickly filled with intellectual interests. Science

manding that they be accommodated. It wires ahead for rooms, offering big prices. It threatens with pains and penalties should it be denied. Along with Science come Art and Literature and Philosophy and Politics, each clamoring for room and entertainment. Business, too, shoulders its way into the soul. It rides up to the gates booted and spurred and splashed with mud. Sometimes there is blood on the feet of the horses which it rides. It comes with force and

I have read that if one were to suspend a bell weighing a hundred tons, and a little child were to stand beneath it and play upon a flute, the vibrations of the air produced by the playing of the flute would cause the bell to tremble like a living thing and re-sound through all its mass. As bell responds to flute, so the heart of the Christian responds to the music of the message that issues from the manger-cradle of the Babe of Bethlehem. The time will come



From the Painting by Filippino Lippi

MADONNA AND CHILD

is busy sending in new facts and theories and de-impatience. Its riding-whip beats a loud challenge upon the door. Pushing in, also to book for rooms, are the varied Pleasures which our modern civilization affords. Loudly they knock for entrance. They promise song and story and games and laughter and forgetfulness. The danger is that amidst all these claimants for our hospitality Christ may be crowded out. There are some quaint, sweet lines in an old Moravian hymn-book which may serve to work in us a greter carefulness in this regard.

when the music from that manger shall melt into itself all earth's Babel sounds and fill the world with harmony. When the heart of humanity has been everywhere touched and tuned into accord with the ground-note of Bethlehem, it will become a golden bell whose rhythmic strokes in the tower of Time shall—

"Ring out the want, the care, the sin,
The faithless coldness of the times."

—From "Concerning the Christ."

A Christmas Prayer

BY RALPH WELLES KEELER

We pray Thee, God, as round our hearth
We muse upon our joys,
To fill our hearts with fairer thoughts
Than earth's poor, tinsel toys.

For in the dim years long ago,
While shepherds watched at night,
The Angels, soaring through the sky,
Stopped midway in their flight.

From heaven-tuned harps mild music rose,
The world with glad song rang—
"On earth sweet peace, good will to men,"
Those happy Angels sang.

For this, and for the Gift then given,
We thank Thee, God, this night,
And pray that us Thy love-lit Star
May give its purest light.

May give its light until our hearth
Shall have that rarer glow,
Through giving to the Source of Gifts.
Our lives, the best we know.

"But art thou come, dear Saviour? Hath thy love
Thus made Thee stoop, and leave Thy throne above
The lofty heavens, and thus Thyself to dress
In dust, to visit mortals? Could no less
A condescension serve? And after all
The mean reception of a cratch and stall?
Dear Lord, I'll fetch Thee thence! I have a room
(Tis poor, hut 'tis my best), if Thou wilt come
Within so small a cell, where I would fain
Mine and the world's Redeemer entertain;
I mean, my heart, 'tis sluttish, I confess,
And will not mend Thy lodging, Lord, unless
Thou send before Thy harbinger; I mean
Thy pure and purging Grace, to make it clean
And sweep its nasty corner; then I'll try
To wash it also with a weeping eye.
And when 'tis swept and wash'd, I then will go
And with Thy leave, I'll fetch some flowers that
grow
in Thine own garden, Faith and Love to Thee;
With these I'll dress it up, and these shall be
My rosemary and hays. But when my best
Is done, the room's not fit for such a Guest.
But here's the cure: Thy presence, Lord, alone
Will make a stall a court, a cratch a throne."

THE CHRISTIAN LIFE

A Christmas Prayer

O God, my Father, looking up at the shining stars of the cold December sky, I remember the patient mother and the rock-hewn manger in lowly Bethlehem where lay cradled Thy love for the world. In the shadows of the silent stall I stand beside the Child. Speak to my soul as I wait, I pray Thee. Let the trusting, loving spirit of the Child steal into my life until it calms all anxious fears and soothes all bitterness and pain.

In willing surrender and passionate longing let me take the Christ Child to my heart, that henceforth I may live as He lived; love as He loved, and following in His footsteps bring help to the needy, courage to the weak, comfort to the sorrowing and hope to the lost. Amen.—*Margaret Slattery.*

Some sayes that ever 'gainst that Season comes
Wherein our Saviour's Birth is celebrated,
The Bird of Dawning singeth all night long:
And then (they say) no spirit can walke abroad,
The nights are wholesome, then no planets strike,
No fallery talkes, nor witch hath power to charme:
So hallow'd, and so gracious is the time.

—*William Shakespeare.*

Christmas

What is it? A celebration of the coming of the Christ. But whence came He? He was born of a woman, born in a manger and nursed and reared in a Jewish home. But was that all? Was He simply of the human kind? Was He only the fine flower of a highly religious stock? Was he merely the greatest Teacher of a race of religious teachers? A superior Prophet? A Master in Israel? Nay, was He only the high product of an evolutionary process, which had been lifting matter up from the inanimate cell to the brain of the philosopher and the heart of the prophet and the priest? Did Jesus Christ come up out of what man walks over to take position at a higher point than man had before reached? Was this the whole of His coming, and is this the whole of what we celebrate? Or did the Christ come through agencies and powers which are greater than those found in the material process?

How does the story read? Is the proclamation of His coming from below or from above? From above. There are angel-voices and angel-visits. The proclamation of peace and good will to men, which we repeat so much, and which has so thrilled the heart of the world, and so rebuked the brutal passion of war, was not spoken by men, but by angels. There was the power of God's Holy Spirit, the overshadowing creative power of the Spirit that moved in the first creation. Men and women were "filled with the Holy Ghost." The beginning of the story glows with the marvels of the supernatural. Men look on and wonder with that awe of soul felt in the presence of the Divine. John the Baptist comes, not out of the schools, but out of the wilderness and filled with the power of God. Jesus Christ is baptized in the Jordan, but the heavens open and the Spirit comes down from above and the voice of God speaks. He is a Miracle-worker from the beginning of His ministry to the close. The story of the four gospels is a story of the supernatural. He rises from the dead. He ascends into heaven. He fulfills His last promise to His apostles and disciples and sends the Holy Spirit. By the help of the Divine Spirit His followers begin to proclaim His gospel to the world and to call men to repentance and faith. Thus the story runs through the New Testament and closes in the visions of a heavenly world and a home of redeemed souls.

And this is the only story which we have of Jesus Christ. There is no other story. There are inventions of modern thought and fictions of fine philosophy or clever interpretations, but they are only fictions. The Christ of the New Testament is the only historical Christ whom we have. And the faith of this Christ of the New Testament has made the Christianity which has changed the face of the world.—*Advance.*

Do You Desire a Happy Christmas?

Then receive Jesus Christ as your personal Saviour.

Then see to it that you have the witness of the Holy Spirit that you are saved.

Then get the spirit of Christmas into your entire life.

Then look around and see if you cannot make some poor person happy.

Then give a kind word and some nice gift to some poor child.

Then call on some poor family. Take something along, chat with them, pray, and see if you are not happy.

Then say a kind word to your preacher and, yes, take him in something. Don't forget his wife and children.

Then go and settle that old grudge you are carrying around with you against some person, you know who.

Then keep a-singing as you move around, "I'm the child of a King."

Then go to church every Sabbath twice a day. Sit well up in front and see how it feels.

Then commend Jesus Christ to poor sinners as one born into this world to save them. Amen!—*Rev. Robert Stephens.*

At Bethlehem

BY AMELIA JOSEPHINE BURR.

O Mary, lend thy Babe to me
To hold upon my breast!
It cannot be; It cannot be:
Thy heart would shake His rest.
Beneath thy robe I see it leap;
How in such tumult could he sleep!

God's Mother, shame upon thee now,
So cold and hard to be!
And who art thou, and who art thou
That criest shame on me!
A wasted woman, hungering sore
For the sweet babe I never bore.

Now for that waste be thine the shame;
Thy sentence thou dost speak;
And for that hunger thine the blame:
Were no lost lambs to seek
Where crowds unseeing pass and press!
No little children motherless!

Ah, Mary, let me seek for such!
Mine eyes with tears were blind.
Nay, daughter, seek not overmuch.
Go forth, and thou shalt find,
Naked and hungry everywhere,
The little ones thou didst not bear.

Wipe clear of useless tears thine eyes,
Thy heart of futile dreams.
Go forth to face realities.
One deed of mercy seems,
To this my Son and me, more fair
Than a whole life of barren prayer.

Love not in word, but in good sooth.
Deserted and defiled,
Each little human form in truth
Houses the Eternal Child.
Held in thine arms, His eyes of grace
Shall open to thy bending face.

God's Mother, I have been to blame—
Nay, daughter, no regret.
Forget thy blame, forget thy shame;
Thy very self forget.
Give wholly thine awakened heart;
My Child hath need of all thou art.
In the December "Century."

Has He Come to You?

The coming of Christ was the greatest event in the world's history. His entrance illuminated the darkness of the world. It lifted human hearts out of gloom. It set a new and higher ideal before men. It opened an ever-expanding way to freedom. It is not without reason that we speak of God's gift as "unspeakable."

But why did God send this great gift to men? We must go into the gospel to find out. There we read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is clear, then, that only those who have accepted the gift of the Son can understand what the giving of the Son means. The gift of God is made to the individual. It is intended for you. You cannot know what Christmas really stands for unless you have taken Jesus Christ into your own heart. If you have Christ in you, as the hope of glory, you know something of the richness of God's Christmas gift to man. If you have become a partaker of the "life" that Christ came to bestow in such lavish abundance, Christmas has a satisfying meaning to you. An ancient poet said:

"Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee,
Thy soul is still forlorn,
Ah! would thy heart but be
A manger of the birth,
God would once more become
A child upon the earth."

There are many notes in the Christmas song. But the highest of them is the note of rapturous joy that reaches up from the hearts of men and women everywhere who have tasted of the great love of God and are in contentment of spirit because they have accepted the gift of God which is eternal life through Jesus Christ.—*In "The Epworth Herald."*

A Little Christmas Sermon

We are on the edge of a new Christmas festival—the anniversary of the most significant event in the history of the world. Jesus came with the greatest message ever spoken in the hearing of the human race. It was all a summons to a new, heroic life—to a new principle of personal conduct and a new principle of social effort. It was the purpose of Jesus to awake the God in man, and to establish a new social order with the Golden Rule as its working principle.

Here and there we find men and women who live and labor in the light of this lofty ideal. They are the conscripts of the dream. A wise seer has described them in beautiful words—beautiful, heart-warm, inspiring words:

"Their main characteristics are, that they serve for the good of others; that they are in the persistent effort to keep down the will of self, to live beyond themselves. They are careful to produce rather than to consume; to save for humane purposes rather than to waste; to avoid contention; to promote good will and charity; to walk carefully; to stand for the defense of the injured and the oppressed. Again, they seek to alleviate sufferings; to strew the path of life with gentle courtesies; to avoid flattering titles; to shun the meretricious and ostentatious society; to esteem the ties of human fraternity as above the ligatures of heredity, creed, or nationality. It is theirs to hate the impure in all things; to criticize with a keen eye their own evils, but to abstain from a prying introspection into the conduct of others; to despise the habit of scandal; to hold themselves as dignified yet lowly; to abominate self-righteousness; to repect with loathing the way of the spy and tale-bearer. Such will seek to embody a divine chastity to the most extreme of senses; never to obtrude by an unwelcome personal presence or unneeded opinion; to sanctify the temple of worship within their own heart; never to glorify themselves, but always, by the sweetness and light of life, to glorify their Father in heaven."—*Edwin Markham, in Success Magazine.*

HOME AND YOUNG PEOPLE

Teddie's Christmas Prayer

Dear little Ted, with golden hair,
Knelt by the side of his mother fair,
And offered his little evening prayer.

He prayed for home and the loved ones all,
For each little playmate he could recall,
And asked that to each no harm should fall.

And then his voice grew strangely light,
As he said, "Please, Lord, send Santa to-night,
With a great big sled—all painted bright.

"There's another boy, just over the way,
That wants a sled, too, I heard him say,
But he hadn't any money to pay.

"If Santa Claus don't have enough to go round,
—You'll know when you hear his sleighbells sound—
Please tell him to give one to Tim, when he's found.

"For Tim is the boy who doesn't fight;
He's poor, but he works with all his might,
And maybe he'll give me a slide some night."

The eyelids closed in slumbers sweet,
And the angels watched the warm heart beat
As that prayer went up to the mercy seat.

If, as we send our petitions up,
And, breathless, wait for the brimming cup
To complete the joys of the Christmas sup,

We, too, should ask that, first of all,
God's blessing upon the poor would fall,
Would our hearts be heavy at Christmas call?

—Lydia M. Favor.

Mildred's Christmas Money

BY AUGUSTA M. DUNTON

"Then, there is Nellie, that makes just forty names on my list. Now, let me see, five dollars or five hundred pennies makes—I'll have to work that out by long division, I am glad that I can work that kind of examples," and Mildred looked up at her Aunt Jennie with a very important air, then proceeded to ascertain, by long division, how many pennies she would have for each present. "Just twelve and a half cents," she announced, with a pucker between her eyebrows. "That isn't much, is it, Aunt Jennie? And mamma says that I can not have another penny. And there is not one name that I can cut off of the list."

"Well, let us see." Aunt Jennie took the paper. "Possibly there is, though, I must say I find the adding-to process much easier than the subtracting-from on my list."

Aunt Jennie took off her working glasses and put on her reading ones. "I'm not used to this new-fangled writing, but it is plain, so I guess I can manage it. Let me see—'Father,' 'Mother,' are first on the list. That is right. Christmas would not be Christmas if the children did not remember them with some token of their affection. Then you have your two brothers and sisters' names, that is right again. Don't you ever get so old or so far away from home but that Christmas by some token—maybe only a letter—shall tie the home tie tighter."

"Now, here are five aunts on the list. I suppose that you have planned to give each one of them the same kind of present?"

"Why, no, Aunt Jennie; that is just the trouble. I can get a ribbon or a handkerchief for Aunt Milly and she will think it is nice. But Aunt Ellen and Aunt Mary have so many nice things that they will not care for a cheap present."

"Well, then, we will cut out the two rich aunts, for—"

"O, no, don't!" exclaimed Mildred. "They always make me such nice presents. I—"

"O, I see," said Aunt Jennie in a very knowing way, then proceeded to count the cousins on the list. "Fourteen: there is a mixup here of boys and girls, so you cannot very well get them the same kind

of a present, but I suppose that you plan to have them all the same in price?"

"Now, aunty, can't you see that it is the same with the cousins as it is with the aunts? They—"

"Yes, I see," again interrupted Aunt Jennie in that exasperatingly knowing way that made Mildred thankful that they had got to the end of the relations and hope that the rest of the list would meet with her aunt's approval. So she hastened to explain that the next six on the list were some of her Sunday-school classmates.

"As they are all from well-to-do families, suppose that we cut them out?" and Aunt Jane's pencil poised in air for all the world like a hawk getting ready to swoop down on a defenseless chicken.

"No, no, aunty; I couldn't. We've exchanged presents ever since we came up from the primary room. Besides, I know already what two of the girls are going to give me."

"O, I see!" more knowingly than ever. "Well, here are the last ten names—just friends—shall we cut them out?" with the pencil fairly itching to run through the ten names.

"Now, Aunt Jennie, if I give the same reason for them that I have given for the others, I am sure that you will say, 'O, I see!' Of course you see why I cannot leave them off when I explain, but I don't understand what makes you say it in such—pardon me, but that is what mother would call a sarcastic tone of voice. And I thought that you would think it nice of me to spend all of my five dollars for presents for other people."

Instead of explaining, or, rather, to better explain, Aunt Jennie brought a picture from the parlor of the baby Jesus lying in a manger with Mary, his mother, and the shepherds looking at Him.

"This is one of my former Christmas presents. Look, doesn't Mary's face say as plainly as can be, 'I think he is a nice baby!' and the shepherds seem to say, 'Is the child the King that is to rule over us?' But the little baby face—scientists tell us that we will never know what a little baby thinks—but I like to think that if that little babe could have spoken that He would have told the shepherds to hurry back to the sheep and to take good care of them that they might grow great fleeces of wool, as very much would be needed for the many, many soft, nice, warm presents that would be made all down through the ages in honor of His birthday."

"We will never know what he thought, Mildred, when He was a baby, but when He grew to manhood's years He told us many times how and when and where to give. So at Christmas time, of all others, we want to give as He would have us give. I have made up my list with that thought in mind. Would you like to read it?"

Mildred took the list. It was very nearly as long as her own; the relatives were not forgotten, but Mildred noticed that the worth of the presents was in the thought and work rather than in price.

Then she read, "A pair of nice, warm slippers for my wash woman, who gets so cold going home from work. A pair of mittens for the boy that brings up the coal. A neck scarf for the groceryman's boy. Some handkerchiefs for the poor girls in Mildred's class that no one else will think of," and so on down the list. At the bottom of the list Mildred read, "If ye give only to them that give to you, what reward have ye?"

Mildred looked up with the queerest expression on her face, and said in the queerest voice, "O I see!" Then she added solemnly, "And you shall see!"

Aunt Jennie did see, on Christmas morning, when the neighbor's little girl came running in with a pair of mittens. "See, see," exclaimed the little girl, "Mildred gave 'em to me, she did." And a little later when the two poor girls of Mildred's class came in to thank her for the handkerchiefs, "Look at these pretty ribbons," said they, "they are from Mildred." And still later, when her own present came—a dainty collar with a note attached which read as follows:

"My Dear Aunt Jennie: I made the collar from some bits of lace that I had so as to save the money to buy a present for a friend that could not give

any. For if I give only to them that give to me, what reward have I?"

"From your loving niece Mildred, who is having the happiest Christmas of her life."—In the "Northwestern Christian Advocate."

Christmas

Of all the birth-days in the year
The Christ-child's is the best:
Because He loved the children so,
And came to be their Guest.

That holy night the Christ-child came
The pearl-gates opened wide,
And Peace and Love came down, with us
Forever to abide.

And that is why each Christmas brings
Its gifts and songs and cheer;
And that is why we love this day
The best of all the year.

—Antoniette Smith.

Tidings of Great Joy

The message of Christmas forever is a message of joy, because it is a message bright with hope. He came bringing a genuine gospel—a good spell—a story of love and forgiveness and power over sin such as men had been listening for ever since the angel with the flaming sword took his stand at the gateway of Eden. The Star of Bethlehem lighted the way to the stable where His mother crooned her low song amid the beasts of the field, but it also shone as a great star of hope upon the darkness and despair of a world. And that hope has shone on undimmed through the years. And whence has it derived its constancy and its assurance? Not from the fact that He once for all sent His message of love to us, but because He Himself came, stooped to our low estate, and entered into fellowship with men and became a little child. All things are possible after that. The argument of the apostle is irresistible: if He has given His Son, then there is nothing that can be withheld from us. That is the basis of all true joy, joy that stands all the shock of disappointment and sorrow and loss and even death itself. —Christian Guardian.

The man who undertakes to lie down in green pastures of wealth, station, or fame never gets any rest there. All such pastures are only in imagination, and fade before they can satisfy. You cannot give a man money enough to make him contented and happy. The more he gets the more he wants; but not so with God's green pastures. They always satisfy. And then it is not a green pasture, but green pastures; there are many of them, and there is only one of me.

A Christmas Carol

God rest ye, merry gentlemen, let nothing you dismay,
For Jesus Christ, our Saviour, was born on Christmas Day.

The dawn rose red o'er Bethlehem, the stars shone through the gray,

When Jesus Christ, our Saviour, was born on Christmas Day.

God rest ye, little children; let nothing you affright,
For Jesus Christ, our Saviour, was born this happy night;

Along the hills of Galilee the white flocks sleeping lay,
When Christ, the Child of Nazareth, was born on Christmas Day.

God rest ye, all good Christians; upon this blessed morn,

The Lord of all good Christians was of a woman born;
Now all your sorrows He doth heal; your sins he takes away,

For Jesus Christ, our Saviour, was born on Christmas Day.

—Es.

INTERNATIONAL LESSON

First Quarter—Lesson I, January 3, 1909—Title: "The Ascension of Our Lord."—(Acts 1:1-14). Golden Text: "It came to pass while He blessed them, He parted from them, and was carried up into heaven."—(Luke 24:51).

Home Readings.—Monday, Acts 1:1-14; Tuesday, Luke 24:36-53; Wednesday, Mark 16:14-20; Thursday, Eph. 4:1-10; Friday, Psalm 96; Saturday, Eph. 1:15-23; Sunday, Phil. 2:1-11.

Introduction: Post-Resurrection Appearances of Christ.—Ten different post-resurrection appearances of Jesus are clearly distinguishable. These may perhaps be regarded as typical specimens of a still larger number. A simple catalogue of those recorded in the New Testament narrative is most eloquent and impressive. 1. He appeared first to Mary of Magdala beside the tomb in the garden. 2. He appeared to other women who with Mary had gone early to the sepulcher. 3. He appeared privately to Peter. 4. He appeared to Cleopas and another disciple on the road to Emmaus. 5. On the same evening he appeared to a company of disciples in Jerusalem, Thomas being absent. 6. One week later he appeared to the disciples again, apparently in the same secret meeting-place, Thomas this time being among the number. 7. He appeared to a smaller group of disciples on the shore of the lake (Galilee) and publicly, though most graciously, required of Peter a three-fold assurance of his loyalty and love. 8. He appeared to James, his own brother. 9. On the mountain in Galilee he appeared to an assembled company of disciples numbering over five hundred. 10. On the last of the forty days He appeared to the disciples at Jerusalem and accompanied them to the Mount of Olives, from whence he parted from them and ascended into glory. To these ten appearances must be added the three-post ascension revelations of the Christ to Stephen, to Saul, and to John, respectively. To each of these He appeared in the character of a triumphant King, the external Lord of life and glory.

Explanation: A Textual Study.—Verse 1. The former treatise—The Gospel narrative from the pen of the same author; the third of our Gospels, which, together with the Book of Acts, has always been ascribed to Luke (Comp. Review, "The Book of Acts" above). O Theophilus—The name means literally "Lover of God." Evidently a personal friend of Luke, to whom he addresses both the Gospel and this treatise on the early history of the Church. The epithet "most excellent" prefixed to this name in the preface to the Gospel is the same which is used in addressing Felix and Festus, and would seem to indicate that the person thus addressed was one of high rank. Nothing further is known concerning his identity however. 2. Until the day in which he was received up—The first explicit mention of the ascension as the mode of the final withdrawal of Jesus from His disciples is found in Luke 24:51. 2. The Holy Spirit—Used sometimes with and sometimes without the article in the New Testament, referring in the former instances, as in our present text, to the personal divine source and agent of power. The apostles whom He had chosen—Mentioned by name further on in our lesson. 3. The kingdom of God—His kingdom on earth among men. 4. Being assembled together with them—Or, Eating with them, probably at some specific time not indicated. The promise of the Father—Comp. Luke 24:49: "And behold, I send forth the promise of my Father upon you: but tarry ye in the city until ye be clothed with power from on high." 5. Baptized in—Or, Baptized with. 6. Dost thou at this time restore the kingdom to Israel?—A question indicating that the apostles still had a mistaken notion concerning the kingdom which Christ had come to establish, interpreting same in a temporal and political sense. 7. Set within—Or, Appointed by. 8. Ye shall receive power—The emphasis of Luke in this entire chapter is on the divine source and origin of the gospel message, as a little later it is on the universality of that message, which is intended for all men. Jerusalem... Judea and Samaria... the uttermost part of the earth—Note the order in

which the gospel message is to extend from the place in which it was first proclaimed to the regions beyond, in ever-widening circles. This verse indicates also the plan of Luke's narrative, as will be seen from our subsequent study. 9. He was taken up—From the summit of Olivet, not far from Jerusalem. 11. Ye men of Galilee—The Galilean dialect was a marked peculiarity of the apostolic band, most of whom were natives of the northern province. Shall so come in like manner—This promise was interpreted by the apostles to refer to some time in the immediate future. The activity and development of the early Christian Church were modified in many

ways by this hope of an early return of Christ. 12. Then returned them unto Jerusalem—In his Gospel account Luke adds the words, "With great joy." A Sabbath day's journey—About two thousand yards. The Mount of Olives was just beyond the Kidron gorge, opposite the eastern gate of the city. 13. The upper chamber—Possibly the same in which the Last Supper had been eaten, and which now was used by the eleven disciples as a common living-room. 14. These all—Eleven apostles. Soon afterwards a twelfth, Matthias, was chosen to take the place of Judas Iscariot. Continued steadfastly in prayer—In anticipation of the fulfillment of the promise referred to in verse 5 above. 15. His brethren—His brothers after the flesh. Their names are given in Matt. 13:55 and Mark 6:3 as James, Joseph (or Joses), Simon and Judas. They are here clearly distinguished from the apostles, this being the first intimation that our Lord's own brothers had now been convinced of His Messiahship.—*Condensed from the Lesson Handbook.*

NOTES ON EPWORTH LEAGUE DEVOTIONAL TOPICS

"Getting Ready for a Day's Work"

BY THE REV. J. R. M'FADDEN.

(Morning Watch Covenant.)

Devotional Topic for January 3. (Mark 1:35; Acts 10:9.)

The general topic for this quarter is: "Revelations of God," and the topic for each meeting will deal with some phase of the manifold revelation of God to humanity. The particular topic for this first devotional meeting of the year relates to the Morning Watch covenant, which is, "Trusting in the Lord Jesus Christ for help, I will make it the rule of my life to set apart at least fifteen minutes each day, if possible, in the early morning, for quiet meditation, Scripture-reading and prayer."

How shall I get ready for a day's work? Let our Scripture references help to answer that question.

Mark 1:35 relates to our divine Lord's "morning watch." After a trying Sabbath day's work, He arose early, "a great while before day," and went away from the town into a desert to pray. The second, Acts 10:9, has reference to Simon Peter's "morning watch" on the house-top at noon. Each had just finished a great task; each had just ahead a great task; both for the task ahead must have help: so each, at his best time, finds a place for quiet meditation, for face-to-face talk with the "Father which art in heaven." Did these men, one of them Jesus the Christ, the other His chief apostle, did these men need to observe the morning watch? Their acts are the best answers to that question.

How shall we, as leaguers, get ready for the day's work? Shall we lie abed so late that we must hurry into our clothes, hurry down our breakfast, hurry to our work, hurry all day, so that when the day is over we are so weary we hurry back to bed. Jesus, with an arduous day's work that must have exhausted body and soul as well, arose "a great while before day" to find time in a quiet place for His "morning watch," for He had another hard day's work ahead of Him; and Peter, with a task the like of which was never committed to man before, stopped in the middle of the day and went to the house-top for his time for quiet meditation and communion with God. This was the best way for Jesus and the best way for Peter, and this is the best way for us.

How shall we get ready for the day's work? What better way can there be than a little time in quiet meditation, a little time in Bible-reading, a little time for secret prayer—fifteen minutes in all?

Some Questions.—(1) Why the morning watch? This is such a busy world. So many things we do, so many things we must do, until, like the children of Mrs. Browning's poem, we hear little else than the whirr of the machinery of the busy moving hour. We hear the machinery of the busy world so much, and read about it so much, think about it so much, that we are in danger of becoming little else than machines ourselves. If we are to be saved from such a fate, we must have help. Where can such help better be found than in quiet meditation,

Scripture-reading, secret prayer—fifteen minutes each morning?

(2) But why the morning watch? Because then we are fresh. Our bodies rested, our minds refreshed, our hearts hopeful. The day with its problems, its burdens, its temptations, is not yet thrust upon us. A thought from God's Book, a word from God's throne, a pledge of our own. It may mean, will mean, the difference between victory and defeat. Better fifteen minutes in the morning than a whole hour when, at the close of day, our brains are fagged, our bodies weary, our hearts tired.

(3) How observe the morning watch? For most of us no better way than suggested by our covenant. Trusting Christ, first quiet meditation, frank, pointed, personal meditation. In what did I fail yesterday? Where will I need the Master most to-day? How shall I make my life count to-day for the greatest practical good? How would the Saviour have me think and act to-day? Then it is good to see what God has to say about my meditation in His Word—and how God does speak to us then until we too are "astonished" and "marvel" at the Bible's authority. And then prayer, what moments these are! Communion with our heavenly Father, talking to God about the duties, cares, joys of the day. He knows it all, but it does me good to tell Him. Then I ask Him for help for myself, for my friends, for my pastor, for my church, for the world. I get a vision of God. I have a vision of the world's needs. I have a vision of myself. I arise and go out to the day's toil with this vision of God in my soul, and the words of God in my ears. "Be strong and of good courage, for the Lord thy God is with thee whithersoever thou goest." How shall we get ready for the day's work? Through the morning watch.—*In "Central Christian Advocate."*

An Old Man's Advice to the Young

Read, boys and girls! There are treasures all 'round you;

Why take the scraps, neglecting the gold?

The great of all ages offer their treasures.

Are you content not to see them unfold?

They are yours if you take them, the fair gems of knowledge,

Shakespeare and Ruskin, Browning and all;

There is not a great mind of all the great ages,

But silently waits to come at your call;

Read, boys and girls.

Read, boys and girls, but read things worth reading;

Have you no wish for the highest and best?

The summer is over, the winter is coming.

The grand time of wisdom, with quiet and rest;

Be not unwise, O men of the future,

Let not the nations go passing you by;

The best of their treasures await your own handling.

And some are astonished, and asking you why?

Read, boys and girls.

—*In Western Christian Advocate.*

Glimpses of Bible Work Among Southern Negroes

By Mrs. Jessie C. Wragg

It is half-past six a. m. and the doorbell is ringing. Surely someone must be in distress. A woman, thinly clad, is there with a piece of paper in her cold hand, which she handed over to us to read: "American Bible Society, South Atlanta, Ga."

"I hope I am at the right place?"

"Yes, you are at the right place. Would you like to see our Bibles?"

"I came over here to buy a Bible for my daughter. I asked her last night what would she like for her Christmas gift, since I could give her but one thing. She said, 'I would rather have a Bible than anything else.' I told her I was not able to give her a fine Bible. She handed me this little slip of paper that was left at our house some months ago by one of your agents, and was told by him that I could get a nice Bible at this place for \$1.20. I did not tell her I was coming, but ran over here before I went to work to get a Bible for her from the Society that made my child feel the need of one."

The Bible was put into her hand, telling her to read it with her daughter. With tears in her eyes she said:

"I cannot read a line, but my daughter will read to us every night before we go to bed; she said she would. I am sure we will all enjoy hearing her read."

With thanks she left, with her face covered with smiles.

Just then we hear the tramp of feet and the clank of chains, and we look out to see what it all means. A sad picture meets our eyes. A long line of men chained together, under the eyes of guards armed with guns, and behind these guards are a number of dogs tied together, driven by a boy of about fifteen years of age, dressed also in stripes and chains. My poor heart ached as I sat watching them from my window until they were out of sight. Yes, these men are said to be law-breakers. I would like to know just how many of them ever attended Sunday School or church? I wonder if they ever owned a Bible?

While these questions were passing through my mind as I sat there alone, a wide-awake young woman entered my door with a smile on her face, saying, "A penny for your thoughts." I at once told her my thoughts. "If I were able, I would find out all you have been thinking about these people, and would place a Bible in every one of those striped pockets."

I told her that I would ask Mr. Wragg if we could not in some way get a Bible for each of those men. I was informed the next day that the American Bible Society stood with outstretched hands to help those who needed a Bible to get one. I sent at once for my visitor and told her all. Her eyes beamed with joy as she said:

"I am ready to go at once."

"How are you going to carry the Bibles? The Society is not able to rent a wagon or buggy, but they are glad to give the books."

She had Mr. Wragg pack them into two packages, one for each hand, and with steady feet she soon found her way to the road that led to the camp. She must get there by dinner-time, in order that she might talk with the men and hand them the Word of Life. After the three-mile stones had been passed, she reached there just as they were about seated for dinner. A few words with the guards convinced them that she was working for Jesus, and she was given permission to read, pray, and talk with the men while they were eating their dinner. She left each man with a Bible and returned to tell me that most of those men, when children, had attended Sunday School, but they did not know anything about the Bible, as their parents could not read. They were very proud of the first Bible they ever had and promised to read them; and those who could not read promised to listen to the others.

Away in a country town we find a young woman teaching school. She was taught by her mother to read her Bible; so the first week after opening the school she informed the children that they must bring their Bibles, that they might have a part in the reading at devotion. Monday morning, on tapping the bell for reading, she was surprised to see only twenty-five children out of a hundred stand up to read. She inquired the reason, and was soon

informed that these alone had Bibles. The others had never owned any. On the first train that left that place a card was sent to Mr. Wragg asking that he send seventy-five of the twenty-three-cent Bibles. "I will pay for them as soon as the children bring in eggs enough to sell to get the money."

These Bibles were sent at once and it was not long before the pay came, with an order for more. They were very thankful that they were able to get such a nice book for such a small amount. The teacher explained to the children how it was made possible for them to get Bibles at such low figures. A word of prayer was offered asking God's blessing upon the Society and those who made it possible for it to exist.

Let us peep for a moment into a Sabbath School where there are forty or fifty children and only four or five have Bibles. I have a picture of just such a church in my mind. A day before Christmas a little woman came to the Bible-room to get Bibles for this Sunday School. Said she:

"I had to plead and pray with the people to let me get these Bibles to go on our Christmas tree. They wanted everything save Bibles. After preaching to them, as they called it, they voted to give me this sum to put into Bibles. Pray for them, that as they receive these they may be so touched that next Christmas they will want to send for more."

We are glad to say that next Christmas they did send. One other teacher was so impressed by the attention of those who had Bibles, she did not wait for Christmas, but came over and bought enough for the rest of her class.

"I would rather have a fine Bible than a fine dress," said little Mable, as she entered the Bible-room holding out a Bible her father had just purchased for her. It was a nice one, but not our best. "Please, may I exchange this Bible for a better one? My father left me a dollar to spend as I would like, and I want to put it all into a nice Bible." She returned holding her Bible very near to her heart.

Some young women who had lost their mother when very young came in to get Bibles. One said: "Our Bibles are well worn, and we thought that for fear we might lose some of the leaves we decided to put them away with care and buy new ones. We cannot do without Bibles, as they have always been our guide." These young women are active workers in the church, and their neighbors know them as consistent Christians.

We wish we could tell you of many other faithful women who in a quiet way are doing much good in scattering the Word. One dear soul, who did not have a chance to learn to read in her young days, but who felt that she must try and teach the Scriptures before she died, spent night after night and day after day with the blessed Word in her hand. When she was at her work in the kitchen or at the washtub her cry was, "Oh that I might read the Word, not for myself alone, but to help others to read it and to understand it." Strange to say, while she could not read a word in any other book, she was able to read the Bible, so that many would love to sit at her feet and hear of Him who gave His life for them. She died in her seventieth year, and as she was passing away those around her were touched by the very striking verses she was able to repeat.

Some day when the record is read we will find a number of faithful women of the daughters of Ham who have learned to study the Bible and who are doing what they can to help their weaker sisters.

South Atlanta, Ga.

Belated Young People

BISHOP W. F. MALLALIEU

There are many young men and young women who dream dreams and see visions. They are not fascinated by worldly pleasure and amusement. They are not subject to the allurements of their environment. But somehow they fail to find the heavenly ladder seen by Jacob on which angels ascend and descend, and so they just plod along. The ladder, that even human feet may climb to supreme heights, is something real for those who have eyes to see and hearts brave enough to dare to attempt even impossibilities. As a rule, the young people now under consideration are usually from sixteen

to twenty-five years of age, and most of these dreamers and vision-seers are past twenty. Happy are they if, out of the heavens or from the lips of some wise friend, a voice of cheer and wise advice may come to them that shall stir their souls to their profoundest depths, and start them out on a career of vigorous achievement.

When we think of young people who have passed the age of twenty and have not marked out for themselves their life-work, they may be counted among the helated young people. Would that to all such might come the reasonable conclusion that, though they have lost much time, there is still opportunity, and while this is the case there is hope.

A concrete example will illustrate. Here is a boy, the son of a farmer. The family must be supported from the productions of a meagre farm. The boy commences to work in his early years, and must be deprived of school privileges—he must help care for the family. Here is another boy born and reared in a factory village, and at ten or twelve years of age he must commence to earn something to add to the family resources, and so his education is completed before he is a dozen years old. Here is another case where the abject poverty of the family requires all the work of all the children to keep the wolf from the door. And here is still another where sickness has prevented continuous attendance at school.

But the time comes at last when the belated youth feels a thrill and a movement in the soul. It is the divine voice telling him that it is still possible for him to rise above the conditions that have confined and hindered him. He gets a vision of the heavenly ladder, and he asks what can be done.

Thank God, our wise and courageous Methodist preachers of two and three generations ago had the faith and wisdom to establish seven of the best secondary schools that can be found in any part of the country, and they located them with a most extraordinary provision of the needs of coming generations. In these schools the young man and woman, with money earned by themselves, can take up the studies they dropped when they were not yet in their teens, and in two short years they can prepare to take the full classical college course. Inside of six years they can graduate with their diplomas, and, some time before they are thirty, they can begin to see their dreams and visions changing into inspiring and blissful realities.

Would to God that one of these "helated ones" might, in this article, appeal to every young man and young woman who would make the most of life to remember that all things are possible to all who dare gird themselves for the battle of life, with the changeless purpose to serve God and humanity, and win the victory or die in the attempt. The seven secondary schools of New England have put thousands of these dreamers and visionists, who have faith in themselves, in humanity, and in God, upon the highway of success in all the laudable pursuits of life. And to-day they offer the supremest opportunity to belated youth to achieve the realization of their grandest dreams and most enchanting visions.—*In Zion's Herald.*

Auburndale, Mass.

How to Get to the Top

Concentration, or its lack, marks the difference between leaders of men and the rank and file. Those who forge to the front are not so often those of extraordinary ability as those who are simply using ordinary ability to its utmost. And this is concentration: to take the everyday, average powers that we have and, when there is any occasion to use them, to use them with an intensity of earnestness and a devotion to "this one thing" that will drive out of the way everything that might divert our attention and so lessen our effectiveness. Did you work that way yesterday in all that you had to do? Are you filling up to-day with this kind of vehement, result-producing effort? One of the first effects of concentration is that we have more time,—to do more things; for concentration saves time in finishing any given piece of work. And it improves the quality of all our work. Its secret is will-power and practice—both within the reach of everyone. Its basis is scriptural: "Whatsoever thy hand findeth to do, do it with thy might." And its effect is that of a tonic, on body mind, and spirit. Let us learn to concentrate.—*Sunday School Times.*

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

This week the Advocate Building Fund crosses the six hundred dollar line and the addition comes largely from Texas. These brethren have fallen in line and loyally aided in this enterprise notwithstanding the backset the Conference has had during the year with floods and poor crops. With such loyal support there is but little doubt that our Building Fund will ultimately succeed.

That the fund will succeed we have no doubt, but that the remittances are slowly increasing we regret. Pledges have been made by Conferences and we are quite sure after collections could be taken in all the Conferences.

In our acknowledgement in the issue of December 3 we should have given credit to Mrs. J. W. Stone who gave \$1.00, which amount was included in the aggregate from the West Texas Conference.

Previously reported\$567.65

A. B. Venable, Maringouin, Louisiana	1.00
J. D. McCain, Melden, Louisiana	1.40
M. L. Baldwin, Opelousas, Louisiana	1.00
W. A. White, State Line, Mississippi	2.00
E. M. Dukes, Hub, Mississippi	3.00
J. Butler, DeLisle, Mississippi	1.00
William McMorris, Meridian, Mississippi	3.50
Joseph Small, Paris, Kentucky	2.00

TEXAS CONFERENCE

Wm. Brooks	1.00
Mary Yell	1.00
Mrs. R. L. Smith	2.00
Wm. Josey	1.00
Mrs. S. Y. Bailey	.50
D. A. Runnells	1.00
J. F. Barnes	2.00
Phillis Alexander	1.00
F. Parker	1.00
G. W. Carter	.50
F. R. Morton	1.00
F. W. Johnson	1.00
A. L. Gabriel	.50
L. S. Blakney	1.00
E. Lee	1.00
W. H. Shelton	.50
M. Fountain	1.00
Henry Foster	.50
E. Blackwell	1.10
D. T. Young	1.00
R. Beaver	1.00
Mrs. Dinwiddie	.50
H. Chavis	.25
J. Blue	.50
W. H. Jackson	1.00
G. A. Deslandes	2.00
B. R. Booker	2.00
J. M. Johnson	1.00
M. A. Fuller	1.00
H. R. South	1.00
W. I. Kink	1.00
B. M. Taylor	2.00
J. I. Gilmore	1.00
S. D. Johnson	1.00
W. H. Logan	2.00
R. H. Warren	1.00
J. H. Kelly	1.00
James Jordan	.50
Chas. Wofford	.50
T. Moore	.50
A. Parham	1.00
J. C. Rogers	1.00
E. W. Hayes	1.00
J. P. Belcher	1.00
B. McDaniel	1.00
A. W. Carr	1.00
P. H. Jenkin	1.00
A. Child	.05
B. S. Simmons	1.00
R. Reid	.50

W. W. Randle	.50
John Jackson	1.00
Mrs. Newly	.25
Mrs. Annie Tatum	.50
Mrs. G. G. Bailey	.25
D. W. Williams	.50
Bro. Wallace	.25
Dr. I. L. Thomas	.25
Bro. Dinwiddie	.25
Public Collection	2.75

Total\$637.95

There is no doubt but that if we keep up our present interest in the SOUTHWESTERN that we must ultimately have a very large list. Here and there the brethren are planning large things in the way of subscriptions. The Rev. B. F. Abbott, D. D., of our great Union Memorial at St. Louis says that he must have two hundred in that church and on that number he has sent already a good list. We sincerely trust that he may realize the list of two hundred and a few over. It would be a great thing for us and the church. Likewise the Rev. N. D. Shamborguer, pastor of St. Paul, Winston-Salem, North Carolina, has set his pegs for one hundred subscriptions. Brother Shamborguer has one of the best churches in all the South, and not only one of the finest church buildings but a very large and loyal congregation and a hundred SOUTHWESTERNS in that large congregation would be none too many. Brother Shamborguer is just the man to accomplish big things. The Rev. L. H. Richardson has just returned from his Conference held at Victoria, Texas, and one of his first acts is to send us one subscription and say that ninety-nine others will follow during the year. Bro. Richardson is serving his second year at St. James, Waco. To us it is significant that these men—one in Missouri, one in North Carolina, and one in Texas—without any thought of each other are planning to do large things for the SOUTHWESTERN. We sincerely trust each will be able to accomplish his desire.

THE BISHOPS ENDORSE THE AMERICAN BIBLE SOCIETY

The Board of Bishops of the Methodist Episcopal Church, at their meeting, held at Indianapolis, Ind., on the 4th of November, 1908, adopted the following action concerning the offer of Mrs. Russell Sage to the American Bible Society:

"We have learned of the generous offer of Mrs. Russell Sage, of New York, to give the American Bible Society Five Hundred Thousand Dollars (\$500,000), provided an equal amount is contributed by the friends of the Society.

"We desire to express our appreciation of the generosity of Mrs. Sage, and call attention to the increasing importance of the work of the American Bible Society at home and abroad. The colporteur has often been the pioneer of the missionary. The assistance given the Missionary Societies and the missionaries over the world by the Bible Societies in America and Europe cannot be overestimated. No benevolent organization of the Churches, therefore, appeals more certainly and more widely to the Christian world for help.

The Bible Society is the custodian of our faith; and never before have there been such demands upon its resources for the distribution of the Scriptures. The whole world is begging for the Book at its very doors. More consideration has been given the Bible within the last twenty-five years than during all the rest of its history. And more copies of both the Old and the New Testaments in many languages and dialects than of all the other books in all other times, have been scattered broadcast.

"We earnestly appeal to all our people to join all the denominations in providing promptly the necessary amount of money to secure the great gift made to the Society by Mrs. Sage."

A CHRISTMAS MEDITATION

(Continued from page one.)

hand and the great Lord whose side was pierced on the cross sits in glory with ringing hands and with heart saddened and regrets that this world is not immediately taken for righteousness. What is the trouble? Simply the hesitancy of mankind whom Christ has taken into his partnership for the winning of this world back unto Himself. It is our delay and not His.

Of General Interest

CHANGES IN NAVY DEPARTMENT

Secretary Newberry, the new head of the Navy department, has decided to inaugurate a Naval policy which will in effect mean the abolishment of the Bureau system of the Navy department. This innovation does not meet with the approval of Mr. Hale, the chairman of the Senate Committee of Naval affairs; so that Secretary Newberry must bring about this new arrangement in so far as he can without the assistance of new legislation. Secretary Newberry believes in bringing the younger officers to the front. This will be accomplished by refusing to appoint heads of bureaus leaving the younger men to perform the administrative work as acting chiefs. The Secretary expects opposition from Congress and is preparing to meet it. It is believed that this new order of things will make for greater efficiency.

NIGHT RIDER TRIALS

The entire country is being shocked over the deplorable condition of affairs which have existed for sometime in Northwest Tennessee. In this section there has been a veritable reign of terror. A body of men, oath-bound, having set themselves above the Constitution, above all law, undertook to regulate the domestic, social, civil and business relations of the community. In the accomplishment of their purpose men and even women were brutally beaten, property wantonly destroyed and murder done. Whatever sympathy may have been felt for the night riders by mistaken persons who considered them as poor downtrodden people has undoubtedly, in the light of the testimony given during the trial now in progress in Union City, been made to vanish away. Some of the leading Southern papers in reviewing the trial take a decidedly gloomy view of the situation. Says the *Picayune* of this city: "The situation is truly serious and it shows how frightful it is to live under an outlaw mob government." The only encouraging thing about the entire business is that the strong papers of the South, the makers of public sentiment, discerning the signs of the times, are coming out more boldly in taking a stand for law and order and denouncing the mob than ever before. Russia and Hayti and the various nations of the earth which Uncle Sam feels called upon to instruct in the principles of government must surely regard him as they read of Reelfoot Lake as the man in the glass house.

THE CELEBRATED BROWNVILLE AFFAIR

On Monday, December 14, nearly the entire session of the Congress was devoted to the hearing of the special message transmitted by President Roosevelt and to the hearing of other testimony.

President Roosevelt through his message expresses himself as thoroughly convinced that the shooting up of the town of Brownville, Texas, on the nights of August 13 and 14, 1906, was done by the colored soldiers whom he discharged without honor; especially is he decided that the evidence produced sufficiently convicts Company B. He further states that he is of the belief that neither company is entirely guiltless, either having had knowledge of the affray or taking part in it. However, he says also that he feels that the concealment of the knowledge of the offense on the part of those who were not actually engaged in the shooting was influenced by outside pressure in the way of threats by those guilty of the shooting. And so, by reason of this and in view of the fact that he feels that those who were not directly implicated in the affair have suffered sufficiently because of the consequences brought upon themselves he is willing and urges that such law be enacted as will allow the Secretary of War to reinstate those who, after careful examination prove themselves innocent and as having done everything within their power to bring the guilty to justice.

Mr. Foraker who still champions the soldiers' cause proposes that a tribunal composed of retired army officers be created before whom evidence may be submitted as to the guilt of the defendants and before whom the defendants themselves might appear to answer to the charges. The statement that one of the soldiers had made a confession of his guilt is denied and discredited.

CASTRO AND HIS COUNTRY

For some considerable time past at short intervals the eyes of the world have been and are now turned upon the "haughty" Castro and his country. It

would appear that he has succeeded in incurring the disfavor of several of the powers as well as the hatred of his fellow-countrymen. President Castro is now off on diplomatic duties. The chief purpose of his visit to Paris, France, and Berlin, Germany, is to bring about a peaceful and harmonious relationship between those countries and Venezuela—the realization of which, he says, depends as much upon the attitude of other countries as upon his own.

He appears more intent upon re-establishing peace and quiet and good feeling between France and Venezuela than anything else right now, notwithstanding Holland is on the verge of dissolving even the slightest relation that may exist between the two countries. The question which is most grave in the mind of Castro as concerns France is the French Cable Company controversy.

The trouble brewing between Holland and Venezuela was indirectly precipitated by the expulsion from Curacao of M. De Reus, diplomatic representative of Holland; but the two countries were already estranged because of the decree issued by Venezuela on last May which practically shut off all commerce from Curacao. Another more recent incident which added to the gravity of the situation was the reprisals of the Dutch Government. On Saturday last the Gelderland, a Dutch cruiser intercepted the Alix, a Venezuelan vessel. The pretext for such action was that the vessel was transporting arms and munitions from one Venezuelan port to another.

Acting President Gomez of Venezuela declares his country to have been placed in a state of National defense and that he will exercise the extraordinary faculties vested in him by reason of a certain existent clause in the Venezuelan constitution.

The latest information from this South American republic indicates that revolutionary steps have been resorted to which have succeeded in instituting an entirely new order of things in Venezuela. Acting President Gomez is now permanently at the head of administrative affairs, having been placed in Castro's position. The Castro government has been completely overthrown, a new cabinet appointed and a general upheaval has possessed that country. According to reports President Castro was officially ignorant of the state of affairs in his country. He is now in Berlin, Germany, under treatment of a doctor. It is intimated that he foresaw the coming crisis and evacuated the country with no intention of returning. The United States has ordered the Battleship Maine to sail under sealed orders to Venezuelan ports, for the purpose of, if necessary, protecting our interests there. The outcome of these conditions will be watched with interest.

Let the best be hoped for.

Personal and General

The Rev. W. E. Mask, a supernumerary member of the Upper Mississippi Conference, died in Warrenton, Virginia, November 9.

The Rev. T. B. Cooper, of Baton Rouge, was called to the city this week on account of the death of his wife's mother. Interment was made in New Orleans.

The Rev. W. D. Godman and his daughter are now at Anastasia Island, St. Augustine, Florida. The Doctor is very feeble and his friends are anxious about him.

Dr. I. L. Thomas' Quadricennial Tabulation of the Colored Work in the Church is highly commended and is attracting wide consideration and the effect will be far reaching.

Mrs. Isadore Wilson, wife of the Rev. J. D. Wilson, of Hahnville, Louisiana, called at our office recently bringing a subscription. Mrs. Wilson was accompanied by John, Jr.

Bishop Foss has tendered his resignation as president of the Board of Home Missions and Church Extension. His recent ill health is given as the cause. Bishop Foss has served the Board for twenty years.

The Western Lever, published at Des Moines, Iowa, is a new race journal under the editorship of the Rev. J. D. Pettigrew and Mrs. Pettigrew. It is a sixteen page publication and worthy of liberal support.

Mr. and Mrs. Thomas Stewart, of Pass Christian, Mississippi, announce the marriage of their daughter, Miss Mari Louise, to Mr. Charles H. Powell, the ceremony to take place Wednesday morning, December 30.

The Africa Diamond Jubilee will open with two great mass meetings in the city of Washington, January 17-18. President Roosevelt has agreed to be present at one of these meetings and deliver an address. Bishop Hartzell is arranging the details of the meeting and a large outpouring is expected.

Mrs. Julius A. Brown, a member of Westlake Church, Los Angeles, Cal., died a few weeks ago. By her will she leaves \$25,000 for the Foreign Missionary Society, also \$25,000 for the Woman's Foreign Missionary Society, and \$25,000 for the Woman's Home Missionary Society—\$75,000 in all.

The Rev. J. G. Vaughn, Field Secretary of the Africa Diamond Jubilee Commission, stands ready to help in any way by correspondence those who may be interested in this movement. He will be glad to give information direct and send literature upon request. His address is 152 Oak Hill Avenue, Delaware, Ohio.

Park Avenue Methodist Episcopal Church, East Orange, New Jersey, celebrated its tenth anniversary during the month of November. The present pastor, the Rev. William Wallace Youngson, D. D., is one of the most progressive pastors of Methodism. The program constructed for this occasion was literally packed with good things.

The Rev. J. H. Hubbard, A. B., B. D., of the class '04, delivered the Founder's Day address at Gammon Theological Seminary last Sunday. Brother Hubbard is the efficient secretary and bookkeeper of the Seminary and is thoroughly acquainted with the institution, its spirit and purpose. The address was a very interesting one.

Mrs. George W. Park sailed from New York, Saturday, October 17, enroute for India, where she will rejoin her husband at Nadiad, in the Bombay Conference, after an absence of two and a half years from the field. Mrs. Park has been engaged in missionary work in India since 1887, when she went to the mission field at her own charges.

Since November the 3rd our Assistant General Secretary of the Epworth League, Dr. I. G. Penn, has been ill in bed with neuritis or a general nervous break-down incident to overwork. We are happy to report that after thorough medical treatment Dr. Penn is rapidly recovering and hopes, the Lord willing, to eat Christmas dinner with his family.

Now, some people do not take pride in the editorial work of the *Atlanta Independent*. We do. The editor of the *Independent* is upon the firing line. But he speaks out straight from the shoulder for his people in what he concedes to be right. We admire his manly stand, and congratulate him on his common sense and his brave handling of the situation.

Word reached the Board of Foreign Missions of the Methodist Episcopal Church, Wednesday, Dec. 16, by cable from Hyderabad, India, of the death of the Rev. Charles B. Ward, of the Central Provinces Mission Conference, for thirty-one years a missionary of the Methodist Episcopal Church in India. Mr. Ward was born March 23, 1853, in Kendall County, Illinois.

Bishop I. B. Scott visited Chicago recently and delivered addresses at the Oakwood Boulevard Methodist Episcopal Church and the Chicago Missionary Training School in charge of Mrs. Lucy Ryder Meyer. While in the city he was tendered a reception by St. Marks Methodist Episcopal Church, the Rev. Wm. Stovall, pastor. The Bishop was entertained while in Chicago by his brother, Mr. D. Gillis Scott.

Dr. I. L. Thomas was 48 years of age December 4th. He was at the Savannah Conference at Greenville, Georgia, on his birthday. The conference passed resolutions of congratulation and presented the Doctor with a purse to secure a fine Bible, containing the names of the donors which was a token of the high esteem in which he is held by the body. Bishop Hamilton on behalf of the conference made the presentation.

The Rev. W. W. Cowan, of the Lincoln Conference is doing a notable work at Coffeyville, Kansas, in the construction of the South Kansas Normal and Industrial Institute. The enterprise is endorsed by the Chamber of Commerce of Coffeyville, and promises to be of very large service. Through the generosity of Mr. Harry Starks, of Coffeyville, the school is in possession of a site of eighty acres. We commend Brother Cowan to the confidence of our people everywhere and wish for him large success in this enterprise.

Mrs. Rhoda M. Adams, the beloved wife of the Rev. R. T. Adams, Secretary of the Atlanta Annual Conference and pastor of the Methodist Episcopal Church at McDonough, Ga., passed to her

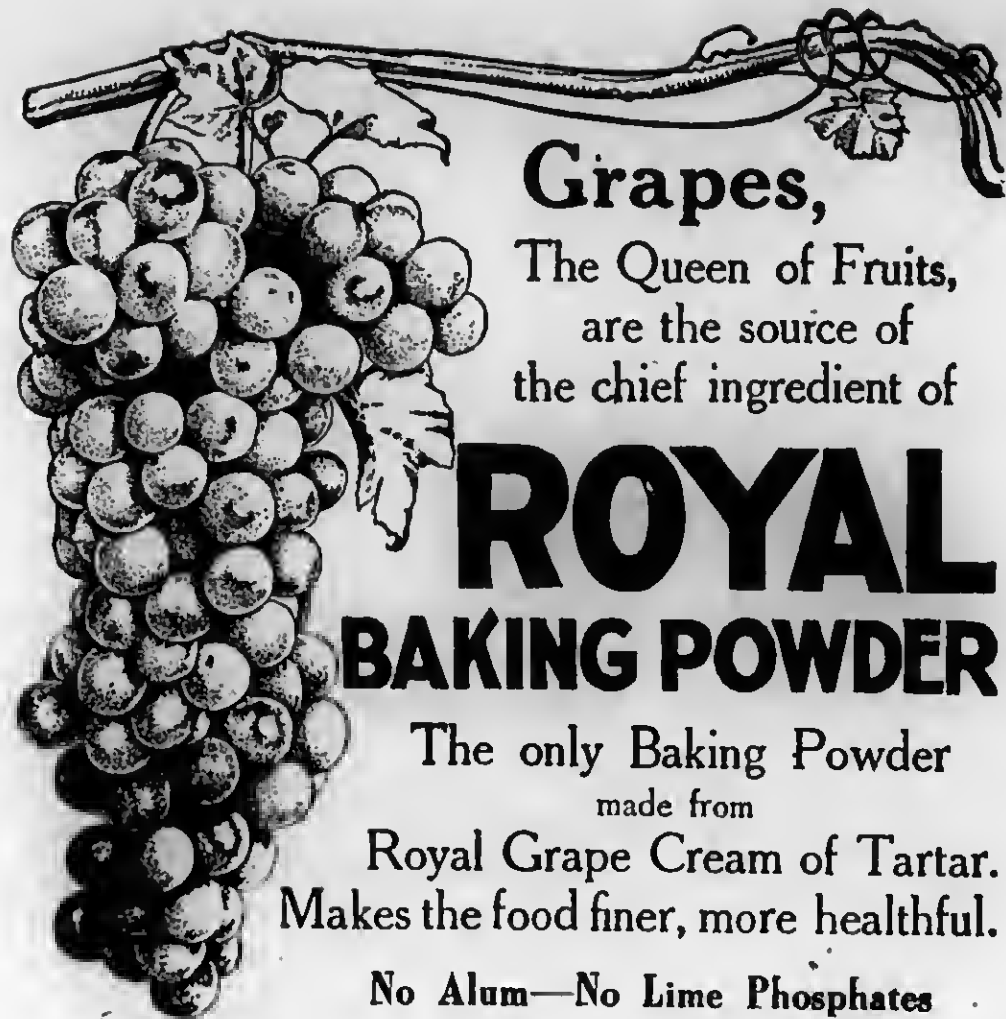
heavenly reward Saturday morning, November 28, 1908, at McDonough. The final funeral services were conducted in the Broad Street Methodist Episcopal Church, Rome, Ga., by Rev. P. H. Travis and others and the mortal body now rests beside that of her dear daughter, Anabel, in Myrtle Hill Cemetery, at Rome.

The Rev. Wesley Singleton, our pastor at Oberlin, Ohio, has been elected vice-president of the Ministerial Union of that city. This is a very high compliment to our brother and especially so when it is considered that the majority of the ministers of that Union are white. The following is the full list of officers: President, Rev. B. E. Edgell; vice-president, Rev. Singleton, of Rust M. E. Church; secretary, Rev. W. S. Chapman, of the First M. E. Church; executive committee, Dr. H. M. Tenney, Rev. B. K. Smith and Rev. C. N. Pond.

The *St. Louis Globe Democrat* says that Liliuokalani, the former queen of the Hawaiian Islands, has arrived at Washington with retinue to ask Congress for a grant of \$200,000 so that she may live as a royal personage should, her present income being only \$4,000. With her came Prince Kalania'ole the Hawaiian delegate to Congress, and his princess wife; Mr. Almoku, secretary of the queen, and her maid. The queen will appear in person before the House Committee on Claims, which has charge of the bill introduced at the last session to grant her \$200,000 for crown lands in Hawaii now vested in the United States.

The Executive Committee of the Laymen's Missionary Movement of the Methodist Episcopal Church was held December 15, in New York City, the first of what are to be monthly meetings. Eleven members of the Committee were present. Headquarters were located at 150 Fifth Ave., New York. The matter of a paid General Secretary was earnestly considered. A committee on Literature was appointed, consisting of Dr. James R. Joy, Mr. S. Earl Taylor, and Dr. H. K. Carroll, and one on Finance consisting of Mr. John T. Stone, Mr. Charles Gibson, and Mr. Frank A. Horne. Chairman Leaycraft was requested to arrange for the presentation of the Movement before the Spring Conferences and before the Laymen's Associations connected therewith. A special Committee, consisting of Mr. W. O. Gantz, Mr. J. T. Stone, and Mr. C. E. Welch, was appointed to report recommendations concerning time and place for the National Laymen's Missionary Convention to be held sometime in 1909.

A missionary party of nineteen sailed from San Francisco, on the steamer Manchuria, November 10. The Rev. Joseph Beech, President of Chentu College, Mrs. Beech and their two children are returning from furlough. With them are five new workers for West China: The Rev. George B. Neumann, of New Britain, Connecticut, a graduate of Wesleyan University '05, of Hartford Theological Seminary '08, and a member of the New York East Conference '08, and Mrs. Neumann, a graduate of Smith College '07, go to Chentu; Mr. and Mrs. C. Bertram Rape, both of Evanston, Illinois, and graduates of Northwestern University, will probably enter upon educational work in Chungking; Miss Florence B. Somers, of Fort Dodge, Iowa, and a graduate of the University of Illinois, '07, goes out to become the wife of the Rev. Elrick Williams, of Chentu College. Another worker for West China, Miss Anna C. Lindblad, who left her home in Sweden for the foreign field October 5, will join the party in Shanghai. The Rev. Francis C. Gale and Mrs. Gale, of Oakland, California, with their two children will join the workers in the Central China Mission Conference. Mr. Gale is a graduate of the University of California '05, and a member of the California Conference, having filled an appointment at Oakland, Cal., for the last three years. The Rev. Fred R. Sibley and Mrs. Sibley, of Coshocton, Ohio, with their daughter Dorothy, are appointed to Foochow. Both are graduates of Scio College; Mr. Sibley is also a graduate of Drew Theological Seminary and a member of the St. John's River Conference, to which he was transferred in 1906 from the Northwest Indiana Conference. Two members of the party go to the Philippines: Miss Julia B. Noyes, of Fremont, Nebraska, who will become the wife of the Rev. Rex R. Moe, now in charge of the Tarlac Province, and Dr. Milton H. Schutz, of Springfield, Illinois, who received his A. B. from Central Wesleyan College, Warrenton, Missouri, in '04, and his M. D. from Northwestern University in '08. Miss Henrietta Robbins is returning, after a furlough, to her field of work in Korea.



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Recent District Conferences and Conventions

ABERDEEN DISTRICT

The second session of the Aberdeen District Conference, account of which has been given in a previous issue met November 18-22 at Baldwin, Miss., on the Brooksville Circuit, of which the Rev. T. L. Inghram is pastor. The entire session was fraught with keen interest and the business of the conference was ably dispensed. The Rev. F. H. Henry, District Superintendent, is so very gentle and kindly disposed in his manner, never manifesting the power of his authority, only when such is necessary and then without flinching, that he irresistibly draws his brethren to him and creates friends unconsciously.

Every interest of the church was carefully attended, and perhaps at no place has the representative of the SOUTHWESTERN received a more cordial and helpful reception. He had ample opportunity to present his cause and the brethren and friends rallied loyally. Seventy-eight subscribers were secured. Among those who stood ahead in the number of subscriptions turned in were Rev. T. L. Inghram 27, the largest list from any single man on any district visited; Rev. L. F. White, 8; Rev. C. W. Walton, 7; Rev. L. A. Armstrong, 5; Rev. L. F. Jones, 5; Revs. A. E. Franklin, J. W. Byrd and F. H. Talbert, 4 each. All the brethren manifested a working interest. It would be unfair not to mention the splendid work being done on the circuit by the Rev. Inghram. He has completed the church at Baldwin at a cost of about \$1,500, with a debt of only a few hundred. He has almost completed the church at Drake Hill, at a cost of about \$1,000 and above all has the good will and earnest support of his members all over the charge. They stand by him to the limit of their resources and this is a thought for mention. Nearly all the people on the circuit are good livers, owning their homes and some with 600 or 700 acres of land, with a cash worth of 5 to 10 thousand dollars. Among those who rank as the more able are the Messrs. M. Moore and sons, Mr. W. L. Moore, with whom we had the pleasure to stop, Mr. J. Washington, Riley Williams and Mr. Skinner. There are others whose names we do not have. To see how these good people rally to their churches makes us to feel that

the day of great things has dawned upon our folks. Then the reports from all over the district were encouraging in the highest sense.

The good nature of the brethren and the high esteem in which they hold their Superintendent was shown in the way they presented him the purse of \$21. All told, the conference was an eventful one. The men all promised to come to the Annual Conference with the pro rata asked for the Advocate Building Fund. We trust so.

GREENVILLE DISTRICT

The Greenville District Conference convened at Shelby, Mississippi, November 11-15, 1908, the Rev. J. W. Winbush, District Superintendent, presiding. The conference was organized by electing G. Orange as secretary, the Rev. R. L. Lee, statistical secretary, the Rev. J. A. Slate, treasurer, and the Rev. J. R. Nevils, reporter. Wednesday night, the Rev. C. E. Lamar preached the introductory sermon. The welcome address was delivered by Mrs. G. G. Logan, of the Woman's Home Missionary Society. The Rev. H. M. Thompson, principal of the Industrial Normal of Shelby, the Rev. Buffington of the African Methodist Episcopal Church, the Rev. J. M. Williamson of Mt. Beulah Baptist Church, the Rev. A. A. Cosey of Mound Bayou, the Rev. Mr. McGhee of Marigold, and our own Dr. B. F. Woolfolk, District Superintendent of the Clarksdale District, Mrs. Hill and Mrs. G. G. Logan were introduced and inspired the conference with their addresses and sermons. Dr. Woolfolk's strong and forceful address and sermon Friday and Friday night means much to our work in the delta. Mrs. G. G. Logan on Saturday delivered an address on the Woman's Home Missionary Society, which was full of information as well as interest. We shall stand by her and with God's help bring our District up with others in this movement. The pastors of the district were all present save one, the Rev. E. H. Holmes, and reported their work which showed progress. There were strong spiritual sermons delivered by C. W. Evans, G. H. Harvey, T. B. Barnes, J. R. Nevils, J. A. Slate and C. A. Jordan. The pastors and the local preachers feeling the worthiness of their Superintendent, showed it by presenting him a purse of \$23 on a

suit. Sunday, the Lord's Supper was administered and thirty-one communed. Collection for all causes, \$166.07 SOUTHWESTERN, \$17; Rust, \$72.—J. R. Nevils.

HOLLY SPRINGS DISTRICT

The seventh session of the Sunday School Convention of the Holly Springs District, Upper Mississippi Conference convened in Water Valley Methodist Episcopal Church on the 18th of November, 1908, in connection with the second District Conference, according to program at 10 o'clock p. m. Prof. J. H. Phillips, District Superintendent of the Convention, was in the chair. Devotional exercises conducted by the Rev. J. H. Talbert. G. M. Frazier was elected secretary pro tem. Mrs. E. F. Caldwell, the regular secretary. At 11:30 o'clock sermon by the Rev. John W. Jones; benediction by S. H. Dawson. At 2 o'clock a. m. Prof. Phillips conducted a song service, after which he made very timely remarks touching the spiritual and financial growth of the convention. The business of the convention was taken up. There was a discussion of the topics. The papers read were highly creditable. The Rev. Mr. Binford and wife of the Baptist church were introduced and spoke encouraging words to the convention. At 7:30 p. m. Sunday School anniversary by the Rev. D. P. Shaw, whose choice remarks did credit to the subject; 8:30 sermon by the Rev. J. H. Talbert. The following officers were elected: J. H. Phillips, president; G. M. Frazier, first vice-president; S. H. Edwards, second vice; Daisy Graham, secretary; D. Jackson, treasurer. G. M. Frazier.

CLARKSDALE DISTRICT

The Clarksdale District Conference met in its second session at Clarksdale, Miss., November 26, 1908, in Haven Methodist Episcopal Church, with Dr. B. F. Woolfolk, District Superintendent, in the chair. Devotional service conducted by the Rev. G. W. Walls. The chairman made a few remarks. Nearly all the pastors of the district were present at roll call. G. W. Weatherby was elected secretary, J. S. Pleasants and P. H. Jackson, assistants; W. H. Golden, statistical secretary, E. M. Byrd and W. H. Murrell, assistants. The Rev. G. W. Alexander, pastor of the M. B. Church, was introduced and read the welcome address. The District Superintendent ably responded. The Rev. Mr. Spices made timely remarks. After these proceedings business was dispensed with and a Thanksgiving service entered into. More than a hundred souls participated. On Thursday night the Rev. D. D. Shelby preached from Matt. 24:42. Several came forward for prayer, and one joined the church. Collection, \$10.50. On Friday reports were received from local preachers, etc. The Rev. Mr. Cockrell, pastor of the Second M. B. Church, was introduced and made helpful remarks. Mrs. Dr. G. G. Logan made a good impression in the interest of the Woman's Home Missionary Society. At night the Rev. C. W. Butler took as his text Matt. 27:20, and preached an able sermon. Collection, \$21.20. Doctor Raines was introduced and made brief remarks, as did also Prof. J. H. Olivet. Dr. Woolfolk, District Superintendent, responded. Saturday, after the usual opening services, Shellmound was chosen as the seat of the next conference. Mrs. G. G. Logan made a short talk in the interest of the Woman's Home Missionary Society. The Rev. E. D. Reid preached a good sermon at 7:30. Dismissal Sunday at 11 o'clock. The Rev. W. H. Golden preached an able sermon. At 3 p. m. the Rev. J. S.

Pleasants filled the stand and at 7:30 the Rev. C. W. Butler preached. Collection for all purposes, \$291.53.—G. W. Weatherby.

WEST TENNESSEE DISTRICT

The Conference of the West Tennessee District was held at Sharon, Tenn., November 19-22, 1908, by the Rev. J. M. Lyte, District Superintendent, who conducted the devotional exercises. The love feast was conducted by Dr. H. W. Key, after which the conference organized by electing the Rev. J. A. W. Moore secretary, with the Rev. H. W. Ware and Miss Lizzie F. Belle assistants. We had three sermons each day and glorious services. The missionary sermon was preached by the Rev. J. M. Moody; opening sermon by the Rev. J. H. Thompson. The reports of District Superintendent, pastors, local preachers, district stewards, class leaders, Epworth League Presidents and Presidents of Ladies' Aid Societies showed progress along all lines. The SOUTHWESTERN CHRISTIAN ADVOCATE was ably represented, as was also Walden University, by Dr. H. W. Key, and others. A large subscription list was taken, and a resolution was adopted asking each pastor to raise one dollar (\$1) per member for Walden University. All pastors were present but four, viz.: the Revs. H. Dunlapp, W. M. Neals, E. F. Carter and J. M. Huddleston. The seat of the next conference is Alamo, Tenn. The good people of Sharon entertained us royally. The District Superintendent presided over the conference with fatherly care.—Lizzie F. Belle.

HOLLY SPRINGS DISTRICT

The Second District Conference, Sunday School Convention and Woman's Home Missionary Society convened at Water Valley, Miss., November 17-22, 1908. The District Superintendent, the Rev. N. R. Clay was in the chair. P. A. Lemons was elected secretary, and J. H. Tolbert his assistant; N. H. Isom was elected statistical secretary, with D. Vanderford assistant. The Super-

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intendent's report was brief, but showed the district to be in greater prosperity than at any other time during its history. The pastors made most excellent reports, which showed an increase along all lines and that much attention had been given to revivals. The benevolent reports are in advance of last year and will be reported more than full at the coming Annual Conference. It can be truthfully said that the District Superintendent is held in very high esteem by the men of the district. During the session of the conference they presented him a purse with which to purchase a suit of clothes for the Annual Conference. The Local Preachers' Anniversary was a marked success. It was very encouraging to hear the local preachers from the various charges discuss the subjects assigned them. Many of them would have been listened to with interest had they been delivered at an Annual Conference. Be it said to their credit that they are showing their worth and loyalty to the church by assisting the district in raising its benevolent apportionment. Many of them gave the \$2.50 asked for the benevolence. Rust University was not forgotten. Dr. W. W. Foster, Jr., was with us in the Anniversary and made a telling speech for Rust. More than the full apportionment for Rust has been raised. Mrs. Dr. B. H. S. Ferguson, President of the Upper Mississippi Annual Conference Woman's Home Missionary Society, was with us and very satisfactorily organized a District Woman's Home Missionary Society, with Mrs. Macon Taylor, President, and Miss Daisy Graham, secretary. The Sunday School Convention, although pressed for time, having given one of its days for organizing a District Woman's Home Missionary Society, was successfully conducted by its president, Prof. J. H. Phillips. The convention had a commendable delegation of its young people, who read many very interesting papers. It can be said of the president that his heart is in the work, and, too, he seems to be divinely called to conduct Sunday School work. The convention raised \$27.00 for Rust New Building fund. The president was unanimously re-elected for another year. The Rev. H. N. York and his congregation and the Rev. Messrs. Smith of the Central Methodist Episcopal Church and Benson of the Baptist Church and their members deserve mention for the royal way they entertained the District Conference. The following brethren preached during the week: the Revs. J. H. Tolbert, N. H. Isom, W. Newell, J. M. Mnrsh, Stewart Houston, W. F. Burton, G. Spencer, and J. W. Jones. Sunday was a great day. The services began in the morning with a glorious love feast, conducted by J. H. Tolbert and R. Demby. The following brethren preached soul-stirring sermons Sunday: the Revs. E. S. Scarborough, P. H. Lemons and D. P. Shaw.

THE GULF TEACHERS' ASSOCIATION

The above named body met at Moss Point, Miss., Saturday, November 28, at 2 o'clock p. m. The audience was favored by a splendid musical rendition from Miss Celeste Glaude, followed by a fervent prayer by the Rev. W. C. P. Morrison, pastor of the Methodist Episcopal Church at Moss Point. This was followed by the welcome address delivered by Miss Hortense Glaude, responded to by Prof. A. E. Perkins. Instrumental solos were rendered by Miss Anna Hutchins and Mrs. J. H. Perkins. The president, Prof. J. W. Randolph, then delivered his quarterly address. Prof. S. E. Shannon and the Revs. W. P. C. Mor-

risson, I. G. Turner, E. W. Tilman were introduced, making timely remarks. An intermission was granted till 2 o'clock, during which a splendid repast was served by noble-hearted citizens of Moss Point. After dining the house went into business session. Mesdames J. H. Perkins, Anna Hutchins and Celeste Glaude were respectively elected assistant secretary, librarian and treasurer, these places being declared vacant. An interesting paper was read by Miss Georgia Stanley on "Teachers' Duty" and one by Miss M. M. Young on the "Dignity of the Teaching Profession." After a routine of miscellaneous business the house adjourned till 8 o'clock at night. Prof. Shannon's School rendered a chorus, followed by a tragical recital, "The Octoroon," by Miss Georgia Stanley. Then came the oratorical contest. Mayor G. W. O'Neal, Secretary H. C. Herring, and Mr. Fritz Colmer (white) members of the trustee board, were made the judges. Five pupils engaged in the contest, Juliet Payne, Ernestine Stewart, of Pass Christian, Lucinda Butler, of Moss Pt., H. Langs, of Scranton and Sara Bradford, of Biloxi. The contestants departed themselves with grace, eloquence and persuasion. Juliet Payne rendered the "Raven" with highest elocutionary skill. Ernestine Stewart evoked unbounded applause on Dunbar's "In the Morning." The excitement was breathless, each school cheering wildly its contestant. Sara Bradford's recitation was not delivered with any great degree of fervency but it was a master recital of "Curfew." Her voice was sweet, calm, her manner was grandly pathetic, her facial expression sad and in complete harmony with the spirit of the author; her gestures were majestic, easy, irresistible and as touching as nature herself. The judges, white, and unacquainted with the contestants, decided that Sara Bradford of Biloxi had won the prize, a gold locket given by the Rev. Father S. J. Kelly, white priest of the colored Catholic church at Scranton. In view of Ernestine Stewart's splendid rendition of "In the Morning," the judges themselves gave her a second prize, a copy of Dunbar. Prof. R. D. Hunt, of Mobile, delivered a short, but telling speech to the audience. The Moss Pt. band furnished good music. After resolutions of thanks were passed on the generous citizens of Moss Point and to Father Kelly for interest in our elevation, the association adjourned to meet at Pass Christian. Prof. Hidelberg and others favored the audience with a good-night quartette.

E. A. Perkins.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

CORNER STONE LAYING AT LAUREL, MD.

The corner-stone laying and grand all-day rally of Sunday, November 8th, will ever remain a memorable one in the history of St. Mark's Methodist Episcopal Church. The services of the day began at the hour of 10 o'clock with class meeting, which was followed by preaching at 11 o'clock by the pastor, Rev. A. Angold-Brown. The gathering at the 3 o'clock service was exceptionally large and before the preaching hour came not only was the seating capacity of the church taxed, but even

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whilish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

standing room was hardly available. The crowd outside was almost as large as that inside and seemed intensely interested in all that was done. On the platform were seated Mayor W. E. Gilbert, the Rev. D. H. Martin, pastor of Centenary Methodist Episcopal Church; the Rev. E. S. Williams, District Superintendent, and the Rev. A. A. Brown. The preacher of the hour was the Rev. D. H. Martin, who took as his text St. John 12:32, "And I, if I be lifted up upon the earth, will draw all men unto me." Throughout the whole discourse, which was delivered in an eloquent, inspiring and soul-stirring manner, the Spirit of God prevailed and all felt His presence. In summing up the speaker exhorted the church to show how far their religious conviction had gone by giving freely a good collection. The sermon was one that not only touched the heart, but also the pocket, and the collection raised that hour was \$46.58. The men's rally raised \$15.01, and at the women's rally at night the sum of \$22.65 was raised, making the total collections of the day \$84.24. At the close of the religious exercises, and before the processional hymn, Mrs. Mayme V. Brown, wife of the pastor, read a resolution in which a hearty vote of thanks was extended the Rev. Mr. Martin for his excellent sermon and a cordial welcome to Mayor Gilbert. After the laying of the corner-stone and the benediction by the Rev. Mr. Martin, a good, inspiring service was brought to a close.

Doings of the Workmen

ALABAMA.

Roanoke.—Friday night, Nov. 20, while sitting at home alone, I was aroused from a reverie by sweet strains of music and upon opening the door I rushed a crowd of young people who loaded the table with groceries. Among those in the party were Mrs. Willie Mood, Misses Mattie Veal, Mattie and Lillian Shanks, Homer and Alazada Shealy, Nettie Hix, Messrs. Sain, Leonard Stiggers, George Tolbert and Eearly Learns. Mrs. B. S. Kirk.

ARKANSAS

Newpon.—The Rev. Dr. W. S. Shorrill, District Superintendent held our fourth quarterly conference Nov. 22-23, which was quite a success in every respect. The Doctor was at his best and preached two splendid sermons Sunday that filled our hearts with joy. The parsonage has been repaired and the minister's home looks a great deal

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is used in our Beautifying Parlors on hundreds of ladies and gentlemen. Mme. Turner's MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use.

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W. H. Simpson, Pastor.

GEORGIA.

Savannah.—Sunday, Nov. 29, was one of the greatest rally days ever known in the history of memorial. The members came together on the above date and raised for their pastor \$49.35, which sum was certainly a blessing to the pastor. Our people are wide awake at Paen. They love their pastor and have proven it by doing all in their power for him. Their sympathies and co-operation he has certainly had. May the Lord bless Paen memorial, its members and friends.

A. P. Gilliard, Pastor.



These figures tell exactly what we are doing—selling a \$20.00 watch for \$5.45. We don't claim that this is a \$10.00 watch or a \$50.00 watch, but it is a \$20.00 watch. A leading watch manufacturer, being hard pressed for ready cash, recently sold us 100,000 watches—watches actually built to retail at \$20.00. There is no doubt that we could wholesale these to dealers for \$12.00 or \$13.00, but this would involve a great amount of labor, time and expense. In the end our profit would be little more than if it is at selling the watch direct to the consumer at \$5.45. This Evington Watch which we offer at \$5.45, is a rubie jeweled, finely balanced and perfectly adjusted movement. It has specially selected jewels, dust band, patent regulator, enameled dial, jeweled compensation balance, double hunting case, genuine gold-laid and handsomely engraved. Each watch is thoroughly timed, tested and regulated before leaving the factory and both the case and movement are guaranteed for 20 years. Send us your name, post-office address, and nearest express office and name of this paper. Tell us whether you want a ladies' or gents' watch and we will send the watch to your express office at once. If it satisfies you after a careful examination, pay the express agent \$5.45 and express charges and the watch is yours, but if it doesn't please you return it to us at our expense. A 20-year guarantee will be placed in the front case of the watch we send you, and to the first 10,000 customers we will send a beautiful gold-laid watch chain, free.

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Special Notices

NOTICE.

The Board of Control of the Preachers' Aid Society of the Louisiana Annual Conference will convene in St. Mark, Baton Rouge, La., January 12, 1909, at 6 p. m. Every member is urged to be present.—B. Mack Hubbard, chairman; W. Robert Butler, secretary.

LOUISIANA ANNUAL CONFERENCE

Members of the Louisiana Annual Conference will take notice that the conference will convene in St. Mark Methodist Episcopal Church, January 13, 1909. Brothers, you who fail to get cards telling where you will stop during this conference come to the church where the committee will escort you to your stopping place. Those taking the street car will get off at Pete's Alley, you will be three squares from the church on Convention and Fourteenth streets. Let each minister see the pastor before going to his quarters.—T. B. Cooper, pastor.

District Rounds

WACO DISTRICT FIRST ROUND.

Groesbeck Circuit, 19-20; Bremond, 19-20; Maysfield, January 2-3; Calvert, 9-10; Gatesville, 16-17; Marlin, 23-24; Majors Chapel, 30-31; Waco Circuit, February 6-7; Spring Hill, 13-14; Chilton, 20-21; Cameron, 22; St. James, 27-28; East Waco, March 6-7. Brethren: Let us have a good start. Plan well your Watchnight service. Do your best. We must plan for a round report from every charge on the district. Yours for victory.—J. H. Swann, District Superintendent.

DALLAS DISTRICT.

FIRST ROUND.

Mexia Circle, Dec. 12-13; Hubbard and Dawson, 19-20; Corsicana and Smith Chapel, 30; Milford and Italy, Jan. 2-3; Woxohoeir and Lancaster, 2-10; Ft. Worth, St. Andrews Chapel, 16-17; Ennis and Ferris, 23-24; Ft. Worth Circle, 27; N. Ft. Worth and Abilene, 30-31; Pilot Point and Denton, Feb. 6-7; Sherman and Goinville, 13-14; Denison and Nelson Chapel, 20-21; Dallas, St. Paul, 27-28; Hillsboro and Cleburn, Mar. 6-7. S. Dallos and Mickinery dates to be arranged.

Brethren begin on your Bensvolence at once. Take a collection for Missions at the close of your watch meeting service. Put your committee to work now. Have them report at each quarter. Observe all the set days and their collection.

J. S. Wyatt, District Superintendent.

SPARTANBURG DISTRICT. FIRST ROUND.

Greer, Jan. 2-3; Wellford, 3-4; Reidville, 4-5; Hodges, 8; Greenwood, 8-10; Bradley, 9-10; Ninety Six, 11; Saluda, 11; Trinity, 13; Newberry, 16-17; Rock Hill, 22-24; Chester, 23-24; Chester, 23-24; Yorklet, 27; Yorkville, 27; St. James, 29-31; Clover, 30-31; Gaffney, Feb. 5-7; Blacksburg, 6-7; Cowpens, 11-14; Gaffney Ct., 13-14; Spartanburg Mission, 19; Spartanburg Ct., 20-21; Spartanburg, 21-22; East Spartanburg, 22; East Pacolet, 25; Pacolet, 27-28.

Brethren: With each year comes new responsibilities to every man, but to none more forcibly than to the Minister of Jesus Christ. Let us strive to do our duty each day, for "Tomorrow, today will be Yesterday." Take the Conference Claimants Collection on Christmas and New Year's Day. F. A. G. Collection on Sunday, Feb. 14, 1909. Send for special program and observe Lincoln's birthday. The SOUTHWESTERN is your most faithful associate Pastor.

B. F. Weatherspoon, District Superintendent.

ROME DISTRICT FIRST ROUND

Tallapoosa, Jan. 2-3; Cave Spring, 9-10; Robertsville, 10-11; Cartersville and Acworth, 16-17; Marietta, 17-18; Douglasville, 23-24; Austell, 24-25; Rivertown, 30-31; Cedartown, Feb. 6-8; Rome, Second Church, 7-8; Floyd Ct., 13-14; Rome, First Church, 14-15; Summerville, 20-21; Chicamauga, 21-22; Bowdon, 27-28; Carrollton, 28-29; Adairsville, March 6-7; Villa Rica, 13-14; Temple, 20-21. Brethren: The pastors and District Stewards will meet me in the Broad Street Methodist Episcopal Church, January 27, 1909. I trust every charge will be represented. Remember Brother, the eyes of our great church are upon us, let us make every day count for something.

C. W. Adams, District Superintendent.

INDIANA DISTRICT FOURTH ROUND

Madison, Dec. 29; North Vernon, 27-28; Bloomington, Jan. 3-4; Watson, 8; Cementville, 6-7; Port Fulton, 5; Jeff. Wesley, 9-10; Princeton, 16-17; Browns, 18; Rockport, 19-20; Newburg, 21; Evansville, 23-24; Boonsville, 22-25; Cameltown, 26-27; Anderson, 31-Feb. 1; Muncie, 2-3; Chicago, Scott, 14-15; Chicago, St. Mark, 18-21; Greenfield, 8; New Castle, 6-7; Indianapolis, Simpson, 28-29; Greencastle, March 4; Terre Haute, Merrills, 5; Terre Haute, Sauters, 6-7; Indianapolis, Barns, 11-14. Have no blanks. You can't fail if you have faith in God, the church and yourself.—D. E. Skelton, District Superintendent.

WAYNESBORO DISTRICT FIRST ROUND

Millen, Dec. 26-27; Asbury and Thomas, Jan. 2-3; Rocky Ford, 9-10; Waynesboro and Morrison Grove, 17-19; Bascom, 23-24; Sylvania, 30-31; Woodcliff, Feb. 1; Charlestown, 6-7; Statesboro, 13-14; Pulaski, 20-21; Hagan and Bellville, 27-28; Summit, March 6-7; Hernon and Wadley, 6-7; Dublin and Brewton, 8-9; Sandersville and Tennille, 10

ON SATURDAY Prepare for YOUR Sunday Dinner This Dessert of Jell-O

Dissolve one package Lemon Jell-O in one pint of boiling water. Just as it begins to thicken stir in one-fourth cup



maraschino cherries and one-fourth cup English walnut meats, mixed. When firm, serve with whipped cream.

It is delicious.

Jell-O is made in 7 flavors.

Costs 10 cents at all good grocers.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

District Stewards and Preachers' meeting at Millen, February 12, 10:30 a. m. Pastors, please remember, we are to observe the Centennial Jubilee of Lincoln's birth on the nearest Sunday to February 12, which will be Sunday, February 14. Each member is asked to give \$1.00 for Freedmen's Aid. Please send to Dr. Mason for envelope.

opes and make the day a great success. Let us go in for victory.

James Jackson,
District Superintendent.

WAYCROSS DISTRICT

FIRST ROUND

Valdosta, Dec. 27-28; Thomasville and Quitman, Jan. 3-4; Bainbridge, 6-7; Waycross, 9-10; Waycross Circuit, 16-17; Blackshear, 22-24; Patterson, 30-31; Folston and Traders Hill, Feb. 6-7; Glennmore and Homersville, 9-10; Nichols and Douglas, 11; Fitzgerald, 13-14; Cordele, 20-21; Ashburn, 22; Eastman and Abbyville, 27-28; Macon, March 5-7; Monroe Hill, 8; Bolingbroke, 10; Forsyth, 13-14; Liberty Hill, 20-21; Barnesville, 27-28; Vaughns, 29; Damesferry, 30; Flovilla, April 1; Adel and Hahira, 2. Dear Brothers: Let us plan for another year's success. We took our place in the front ranks in our Conference band. Now for a successful rally on Easter Day. Send to our book office for programmes to celebrate Lincoln's Birthday. The District Stewards and Pastors' Council will meet in Cordele, Ga., February 17, 1909, 9 a. m. Let us come prepared to help this struggling church. Each pastor should be present. E. W. Moore of Liberty Hill, Ga., will preach the opening Thursday night. J. H. Kemp, secretary of the District Stewards and Pastors' Council.—F. R. Bridges, District Superintendent.

It is not what we say, but what we are that counts with God, and when everything about us is under the control of his Spirit, we are possessed of a power which commands respect for Christ everywhere.

The New Discipline---1908.

THE NEW EDITION OF THE DISCIPLINE HAS BEEN THOROUGHLY REVISED TO COVER THE CHANGES ORDERED BY THE GENERAL CONFERENCE. SOME OF THESE CHANGES ARE IMPORTANT.

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TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

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Specialty, has perfected the only scientific, widely advertised so-called "Catarrh cures," do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Specialist Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the doctor earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give the the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you hawk up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel a dropping in back part of throat?

If you have some of the above symptoms your disease is Catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send a Catarrh Specialist SPROULE, B. A., (Graduate in Medicine and Surgery, Dublin University, formerly Surgeon British Royal Navy Medical Service), 432 Trade Building, Boston. Be sure and write to-day.

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Nineteen years ago a young, but highly honored Surgeon in the British Royal Navy astonished his friends by suddenly leaving the service and entering on private practice. That Surgeon was the now famous Catarrh Specialist SPROULE, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant, Specialist SPROULE studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject.

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1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have Catarrh of the bronchial tubes.

NAME

ADDRESS

ers; K. W. McMillan, 2 annual subscribers; J. W. Wormely, Jonas Williams; M. C. Cavines, 2 annual subscribers; M. C. Cavines; L. E. Bragg; Jno. J. Ketchum.

Washington—I. R. Davis, A. L. Banks, G. W. M. Haynes.

HONOR ROLL—J. H. Swann, I. H. Fulton, R. C. Worsbam, H. E. Burns, A. C. Lacy, G. J. Dobson, Wm. Neal, A. Davis, W. H. Stevens, Jno. W. Williamson, A. M. Trotter, J. J. Garrett, J. S. Thomas, P. M. Carmichael, M. L. Baldwin, W. J. S. Donaldson, A. B. Harris, G. W. Weir, J. A. Slate, E. L. Jackson, A. M. Mason, R. P. Threlkeld, Freeman Parker, D. F. Dudley, B. F. Branch, W. P. C. Morrison, A. G. Glenn, B. F. Young, W. H. Jones, L. L. Green, W. McIntosh, M. P. Franklin, W. J. King, J. D. Evans, G. W. Reeves, D. F. Vance, V. E. Johnson, W. H. Simpson, G. R. Bryant, A. D. Harris, J. J. Jackson, J. M. Deas, M. P. Moore, J. T. Cannon, J. T. Martin, D. C. Richardson, B. L. Roberts, A. S. J. Brown, W. T. Wright, W. H. Redmond.

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FIRST ANNUAL MEETING LAYMAN'S ASSOCIATION, LOUISIANA CONFERENCE

At the last session of the Louisiana Annual Conference, a layman's association was organized and a constitution partly framed and adopted. It was determined that this association should meet annually and at the same time and place as the conference. We are, therefore, to meet at Batou Rouge this year. We call the meeting for the second day of the conference, which is January 14, 1909. Each church should be represented by as many lay members as can be induced to come. The meeting is not limited to any basis of representation, but any person a member of the Methodist Episcopal Church, male or female, can become members. It is our purpose to take forward ground in the Christian enlightenment of our people. Ought the people not know more about the great movements of the church, the Laymen's, Missionary Movement, the Association Movement, the Educational Movement and the movement for greater, better and more effective Sunday schools? Is there not lack of interest along some lines because our people do not know the conditions or the needs? Is there not a great call for a special effort, on the part of our people, for the great "Africa Jubilee"? Ought not our generosity be appealed to and our enthusiasm aroused for a self-supporting SOUTHWESTERN CHRISTIAN ADVOCATE and a building perfect in all of its appointments? Are we effective along these lines and others of no less importance? If not, then let us get so by the systematic dissemination of the bountiful store of knowledge at hand. Let every pastor see that his charge is represented by at least one delegate. Let this delegate be capable of returning to that charge and enthusing the membership along these great lines laid out by the church. Some of the leading men of the church are expected to address this meeting and our plans are so well laid that there will be systematic work done all down the line, in the district conference, the quarterly conference and the church. Hoping that you will heed the call and let us to the work, we are, yours in Christ,

ISAAC W. YOUNG,
F. B. SMITH,
M. S. DAVAGE,
A. W. BAZIER,
GEO. W. FOREST,
HY. ANDREWS,
C. W. DALE.

LOCAL PREACHERS' INSTITUTE

November 13-14, the Local Preachers' Institute was held in Mount Jordan Church. Opening prayer by Brother H. H. McClain. Officers elected for the year, J. McRee, president; Samuel Jordan, secretary; George McGee, treasurer. The Rev. B. W. Roberson made a very able and timely address; response by the Rev. A. C. Lacy. A timely lecture was delivered by President J. McRee. Several interesting and helpful topics were discussed. The Institute opened the following morning with a devotional service. The lesson was helpfully reviewed by the Rev. A. C. Lacy. The Revs. B. W. Roberson and A. C. Lacy were elected instructors for the Local Preachers' Institute. The afternoon service opened at 2:30. Devotions conducted by the Revs. A. C. Lacy and J. McRee. A splendid address was made at this point by the Rev. A. C. Lacy. "Who Is Our Neighbor?" was discussed by S. L. Jordan, response by A. C. Lacy. "Shall a Local Preacher Solemnize

Matrimony?" by G. W. McGee. The next meeting will be held at Friendship Church, Wautubee, Miss.

SAMUEL JORDAN.

PREACHERS' MEETING

December 9, 1908, the Preachers' Meeting on the Alexandria District convened in St. Mark Methodist Episcopal Church, Opelousas. The meeting was called to order by the president, M. P. Franklin. Devotional exercises conducted by the president. Many of the brethren were present. The Sunday School lesson was taken up and taught by the Rev. D. G. Taylor and the Exegesis given by the Rev. J. W. Pearce. The next place for Preachers' Meeting in the month of February, 1909, is Bunkie, La. Good sermons were preached by the Revs. Thos. A. Hamton and S. M. G. Taylor. An invitation was extended to the sinners

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Next session opens Sept. 28, 1908. For further information, write,

J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

and two came up for prayer. Collection, good. Indications show that harmony is being gendered throughout the district and all are preparing to come down to the conference with good reports. An important question was taken up, "What Element Constitute a Successful Ministry?" The Revs. S. Green, W. H. Langs, S. M. G. Taylor, S. A. Mason, Dr. Chapman and J. G. Taylor all spoke well to the subject. Then followed the District Superintendent in the person of the Rev. J. J. Obee, with ready thoughts on any subjects introduced. He is helpful at any time when he is in our midst.

M. P. FRANKLIN, President.

W. L. AMOS, Secretary.

FROM ARIZONA.

Dear Brethren and Members of the West Texas Conference, and especially those of the Dallas District (of which I have been a member), with whom I have been associated in the work of the ministry: I wish to invite your attention to the fact that there is an imperative call for God-sent men to "Come over to Macedonia and help." I have been in this western country for two years, part of which time I resided in Albuquerque, New Mexico, surrounded by everything except a Methodist Episcopal Church. We have quite a number of members there, but they have joined the African Methodist Episcopal Church. I have traveled over New Mexico and the greater part of Arizona, and to my surprise have

not found a Methodist Episcopal Church. In Phoenix, where I am now residing, we have not a church, but quite a number of members. I have met one brother from the Texas Conference. He informed me that there are twenty or more members and the majority of this number have joined the African Methodist Episcopal Church. Phoenix is the capital of Arizona with a population of twelve thousand. It is known as a great health resort. People from all parts of the United States gather here in large numbers, seeking health. Men are dying very rapidly, and I feel that we need more God-sent men to warn the people. I long to see the day when the ministers of the South will realize the fact that they have been commissioned to go into all the world and preach the gospel of the Son of God. I am praying earnestly for God to send some of the heroes of the South out into this western territory. I am here alone and yet not alone, for I have the Holy Spirit with me daily and I am being led by the power of God.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. HENRIETTE E. LANDRY

Mrs. H. E. Landry, wife of the Rev. J. H. Landry, pastor of Westley Methodist Episcopal Church, Mansfield, La., departed this life December 5, 1908, at 12:48 p. m. She was a model wife, Christian and neighbor. Her life was worthy of imitation. She was loved by every one who knew her. She was a modest, honest and loving woman, one whose goodness, sweetness and loyalty to the man of her choice made her an ideal minister's wife. In her home the worthy visitor and children were ever welcome. She was a kind and loving mother, and in the training of her children taught them above all things the value of prayer. She had lived the life of a Christian and so met death unafraid, but with a smile on her face. Court No. 20 took part in the funeral service. A eulogy was read by Sally Howard. The Rev. M. V. Meeks, of the African Methodist Episcopal Church, read the scripture lesson, and in the service that followed the Rev. T. J. Johnson, District Superintendent; the Rev. T. A. Brown, of St. James, and the Rev. W. R. Butler, of St. Paul Churches, Shreveport, and the Rev. C. D. C. Bryan, of Flourney, participated. Sermons by the Rev. Messrs. Butler and Brown, and the Rev. Mr. Bryan read the life and death of the deceased.—C. D. C. Bryan.

The funeral service was held in Wesley Chapel, Napoleonville, La., December 8, 1908. On the arrival of the train a vast number of relatives and friends met the body, accompanied by the husband, mother and little children. The procession then slowly wended its way up the street to the little church where she had labored so faithfully, before her marriage on January 6, 1902, to the Rev. J. A. Landry, of the Louisiana Conference. The service was conducted by the Rev. C. Spears of Donaldsonville, and the Rev. J. L. Augustus, pastor. The choir, with Dr. G. H. Nelson as organist, rendered beautiful and appropriate music. The body was tenderly borne to the family tomb, and all that was mortal of "Lalla" (as she was familiarly called) was laid to rest. A husband, mother and father, four little children, two sisters and four brothers, and a host of other relatives and friends are left to mourn her demise.—Carrie C. Brooks.

(IN MEMORY OF MRS. CORDELIA ALLEN, WHO DEPARTED THIS LIFE OCTOBER 11, 1908)

Cordelia V. Allen was converted and joined Taylor Chapel 18 years ago. She was one of the foremost and energetic workers in the Taylor Church, in the city of Sedalia. Her presence at all church services was at all times felt. She was a devoted and consistent Christian woman and worker in the cause of Christ's kingdom. She was loyal to the cause which she espoused. The Epworth League Chapter in this church never had a more consecrated and enthusiastic worker than Mrs. Allen. She gave her time and her talent and in fact she laid her all on the Master's altar, and by so doing she

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was one of the most influential members in every department of this church and her influence in the church work is greatly missed. She has gone to the home of the saints and into the city of the living God. W. H. Smith, District Superintendent.

VICKUS.—During the month of October, 1908, Frank Vickus, Rosedale, La., entered into rest. He was a loyal member of Hartzell Methodist Church. A wife and several daughters survive him. Brother Vickus was one of the best local preachers of the church. He was fifty-five years of age.—J. D. Poole, pastor.

PHILIP.—November 21, 1908, Louisa Philip, a faithful member of Hartzell Church, Rosedale, La., fell asleep in Jesus. She gave thirty years of good service to the church. Age, fifty-one years. The end was peaceful.—J. D. Poole, pastor.

AMBLER.—Louvania Ambler, a faithful member of Newman Memorial Methodist Episcopal Church, Alexandria, La., after a brief illness, died December 11, 1908, at Morris, La., where she had gone to attend the wedding of a friend. Sister Ambler was born in 1840 and was 68 years 9 months old at the time of her death. She was converted and joined the Methodist Episcopal Church in 1870, during the pastorate of the Rev. Ebenezer Haywood. Thirty-eight years she gave to the service of the Master and His church. She was highly respected by white and colored. Her place will be hard to fill. It can truthfully be said she loved her church. She leaves four children, three sons and one daughter—Mrs. Young, wife of Dr. Isaac W. Young, and a host of relatives and friends. The Court of Calantha No. 15 and the Wise Women of the World turned out in a body as she was a member of these two orders. The funeral sermon was delivered by her pastor, assisted by the Revs. C. L. Reas,

Marriages

JEFFERSON-PERRY.—Mr. Sam Jefferson and Miss Maud Perry of Lumberton, Miss., November 29, 1908, at the home of Mrs. Grisson. Mr. Jefferson is a member of the Methodist Episcopal Church; his bride is a member of the Baptist Church. The Rev. W. McNeil officiated.

GAINS-SMITH.—At Boyce, La., November 26, 1908, in the home of the bride, Mr. Thomas Gains and Miss Gretchen Smith, the Rev. W. L. Amos officiating.

MATTA-CLARK.—At the home of the bride's parents in Baker, La., Mr. Harmon Matia and Miss Elizabeth Clark, Mr. Samuel Ford and Miss Vina Williams, the Rev. L. L. Green officiating.

P. A. King, D. A. Anderson.—R. C. Worsham, pastor.

JOHNSON.—Mrs. Sarah Johnson, born at Glencoe, La., July, 1882, died November 27, 1908, aged 26 years. She leaves a mother and father, brothers and sisters to mourn their loss. The remains were laid to rest at Crawford in Mt. Zion Cemetery, November 29. The funeral was attended by the writer. She was a member of Mt. Zion Methodist Episcopal Church, T. P. Norris, pastor.

WEATHERS.—Mrs. Nancy Weathers, aged 49 years, departed this life December 9, 1908. She leaves a mother, two sons and two daughters to mourn. The funeral was attended by the writer, assisted by the Rev. A. Murray at Crawford, La.—T. P. Norris, pastor.

LOUISIANA.

Waterproof—Thanksgiving Day was nicely observed. Our pastor, the Rev. A. L. Barker, preached a wonderful sermon. Many nice things were given him for the Thanksgiving dinner. The fourth quarterly conference was held Dec. 5-6, by the Rev. J. O. Brown, District Superintendent, who preached a strong and helpful sermon Sunday night. Raised this quarter, \$11.00.

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Crescent City Notes

Dr. and Mrs. B. M. Hubbard, of the North New Orleans District, desire to thank the Rev. C. W. Reeves and congregation of First Street Methodist Episcopal Church for a "Thanksgiving" turkey.

The Colored Young Men's Christian Association will hold next Sunday afternoon its services in Central Congregational Church, and the address on this occasion will be delivered by Dr. W. W. Lucas of Mississippi. A musical program upon which will appear some of the very best talent of the city, together with the St. James Choir, will add to the attraction of the program. The friends of the city are invited to be present.

MRS. JULIA E. NICKERSON.

This community received a very decided shock in the announcement of the death of Mrs. Julia Ellen Nickerson, which was quite unexpected to many, even to those in close touch with the family. Mrs. Nickerson was the daughter of Col. James Lewis, of this city, and wife of Prof. W. J. Nickerson, Dean of the Musical Department of Southern University. It is safe to say that the Lewis family is one of the most representative families of the city. The residence of Colonel Lewis in this community for seventy-five years, and having during the last forty years more or less held offices of public trust, gives special prominence to the death of his daughter. Mrs. Nickerson was loved and honored not chiefly because of her family connection but because of her personal worth. She was a graduate of Straight University, this city, and the New England Conservatory of Boston. As a violinist and cellist she excelled. Her renditions were always high class selections and presented with the enthusiasm and technique of a master. She was connected with the Public Schools of the City of New Orleans and was at one time Superintendent of Music and Drawing for all the colored schools. It was not Mrs. Nickerson's musical talent and literary ability as such that won for her a warm place in the hearts of the people of this community, but that her

talent was ever at the disposal of the community for any charitable enterprise and until the recent failing in her health there was scarcely a program of any note upon which she did not appear. It was her interest in things that sought the upliftment of mankind that won for her a large place in the community life. The funeral ceremony took place from St. Joseph Catholic Church of which she was a devout member. And while it is not the custom of the priests of that parish to deliver addresses at funeral services, so marked was the respect for the deceased that Father Welden delivered an address of length and beauty. It should be noted that the funeral was held in one of the largest and most representative white Catholic churches in the city of New Orleans. *The Daily Picayune* of this city contained a most favorable mention of Mrs. Nickerson, giving a brief account of her educational career and of her effort in the upliftment of humanity in this city. We extend to the husband, father, mother, brother, sisters and friends our sincere sympathy in this their deep sorrow.

LOUISIANA CONFERENCE EPWORTH LEAGUE STATE CONVENTION.

The session of the Epworth League State Convention of the Louisiana Annual Conference closed in a blaze of glory on last Sabbath at Wesley Chapel. The early morning prayer meeting was a shower of blessings. At eleven o'clock Dr. John Wier, president of New Orleans University, preached to the delight of all. At the three o'clock hour a Literary program was rendered. The hymn, "Blest be the tie that binds," was lined by the pastor, the Rev. H. Daniels. Prayer by the Rev. J. Larkin Burrell. The various city Leagues with banners unfurled came marching in, conspicuous among which were Union Chapel, Williams Chapel, Haven Chapel, Central Congregational League, as well as representatives from Simpson Memorial, the Progressive Baptist Church and LaHarpe. The chorus choir, composed of members of the city Leagues, sang beautifully. The address of welcome was delivered by Miss I. Williams of Wesley Chapel. A happy response was given by little Walter Chapman of Union Chapel. "Fostering an Encouragement" was the subject of a paper by John Smalls. A paper, "What has the League Done for the Young Folks," was read by Lillian Vignes of Union Chapel. Miss Edna Williams of Haven Chapel rendered a beautiful solo. "Look up, Lift up" was the subject of an essay by Miss B. Caldwell of Wesley Chapel. Mr. Albert Therence, representing Central Congregational League, spoke on "Perseverance." Mr. W. K. Hope of Union Bethel African Methodist Episcopal Endeavor, spoke briefly. "The Church, the Rich and the Poor" was the subject of a paper read by the Rev. Manassah Walker, of Williams Chapel. The Rev. Mr. Walker is a recent graduate of Gammon and took great interest in assisting Prof. C. W. Dale, State Epworth League President, and his cabinet in putting on the Convention. Appropriate remarks were given by the Rev. W. S. Chinn. Mr. E. J. McGruder, of Williams Chapel, addressed the Convention on the subject "Is Christianity Strength or Weakness?" Duet, "Come Unto Me," by Mesdames Mayo and Mitchell of Williams Chapel. "The League as an Opposer to Saloons," was the subject of a paper read by Mrs. Anna Tabor, of Wesley Chapel. "Can

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Address JOHN WIER, President
5318 St. Charles Avenue, New Orleans, La.

We Come Up to the Standard?" was read by Theophiles Panalle of Union Chapel. Miss Elena Parker of Williams Chapel read a paper on "The League as a Sin Chaser." Prof. M. S. Davage addressed the Convention and conveyed greetings from the bedside of Dr. I. Garland Penn, Assistant General Secretary of the Epworth League. Prof. T. B. Smith offered this resolution: "Resolved, that it is with deep sympathy and bowed heads that we learn of the illness of Dr. I. Garland Penn, and his inability to be with us, and that we pray for his speedy recovery to the end that he may still be the captain of our Epworth host."

At seven o'clock Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, preached.

Rev. John McKee, pastor of Haven Chapel, was master of ceremonies.

THE BIENVILLE SCHOOL

Much has been said in the columns of this paper from time to time concerning the Public Schools of the City of New Orleans. It is our pleasure at this time to refer to the dedication of the new Bienville Public School for colored youth, Prof. Albert Wicker, the dedicatory service taking place in the afternoon of November 24. This new school building, which cost \$27,000 and which is modern in every appointment, is admirably located on Bienville Avenue near Claiborne Avenue. It takes the place of the old Robertson School that was located within the restricted district.

Not only are the patrons of this school benefited by the change of location, but the new building is in every way superior to the old one, being larger and better equipped. And for this substantial advance in the educational facilities of our people in this city of New Orleans his Honor, Mayor Martin Behrman and the School Board are entitled to the sincere thanks of our people throughout the length and breadth of the city. In this connection it is a pleasure for us to acknowledge the many kindnesses on the part of Mayor Behrman manifested toward the colored people during his administration, and his willingness to assist in the various enterprises that look toward their elevation.

The dedicatory exercises were conducted under the direction of Professor Warren Easton, Superintendent of the Public Schools of the City of New Orleans. After the opening chorus prayer was offered by the Rev. J. W. Washington, D. D., pastor of St. James African Methodist Episcopal Church. The welcome address was delivered by the Rev. H. H. Dunn. The building was presented on the part of the city by a representative of his Honor, the Mayor of the city, and accepted by the Hon. Andrew H. Wilson, who has been president of the School Board for a number of years. The St. James choir rendered a selection, after which remarks of appreciation were made by Col. James Lewis. Colonel Lewis referred to the fact that he was disappointed that the school was not named Lincoln, inasmuch as it was given out at the first that this would be the name. It strikes us it would have been very appropriate for the City of New Orleans to thus honor the great Kentuckian by the naming of a school which seeks the elevation of a people that he freed on this the eve of the centennial of his birthday. The Hon. William Frantz, a member of the School Board, delivered a practical address and the Hon. James Madison Vance voiced on the part of the patrons of the school their thanks and appreciation to the School Board and the city for the new building. Miss Ora J. Wilson rendered a vocal selection and Mrs. Levenia DeBose, on behalf of the patrons' club presented to the school a very fine portrait of Superintendent Easton. The resolutions of the occasion were drawn up, and presented by Professor Arthur H. Colwell, the service closing with the singing of "America."

We give this much space to this local enterprise because of its important bearing upon the educational life of our people in this the greatest city of the South and as a recognition of a substantial step in advance to better the educational facilities for the Negro. The enrollment of this school has increased thirty or forty per cent because of the new location and the new building. The photograph of the building which is herewith reproduced was made by Mr. A. P. Bedou.



BIENVILLE SCHOOL, NEW ORLEANS

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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NEW YEAR'S GREETINGS.

New Year's day has a claim upon the thought of the people all its own. More than any other day of the year it is the time for a look into the future. It is a day of prophecy for the untouchable days. It is a fitting time in which to construct a life program to which we shall add here throughout the year. We look backward only to look forward, and gathering inspiration from the past we gather courage for the future.

We should profit by the experiences of the past and thus equip ourselves for the tasks of the future. Experience is a great schoolmaster, perhaps the greatest. We learn by doing. The experiences of the past year are the basis upon which we may construct our plans for the year that is coming. We know little of the future; we know much of the past. The success or the failure of the days that are yet to come depends largely upon the lessons we have learned from the days that are past.

The experiences of the past year should be an efficient teacher in bringing us to definite knowledge concerning ourselves so that we know our weakness as well as our strength; know the lines along which we are most likely to fail as well as the lines along which we are most likely to succeed. Self-knowledge is all-important, for a large per cent of the failures of life are to be attributed directly to the inability of the individual to properly understand himself and to properly place himself in the right attitude toward the world problems and in the place where he will be of the largest possible service to a common humanity.

Now with this thought let us cast our eyes into the future. The native African when he is urged to make haste in any given task replies that all of tomorrow is yet untouched. It is not this careless indifference and this child-like look into the future to which we refer. But every person should have some plan and to this plan there should be a diligent effort to adhere. The individual who lives in a harum-scarum way without any definite purpose, without special effort toward a definite end will at the close of his life have a very indefinite and unsatisfactory career. He who has had any experience at all in building knows that architectural plans are most important. They save time and labor and thereby money. We know if these plans are followed the building will assume certain proportions and will have certain external beauty and certain internal conveniences. Well, there are certain plans along which we should construct our lives that they may be of the largest possible comfort and satisfaction to ourselves as well as of the largest possible help to our fellowman.

It is hazardous to attempt to outline a life program for an individual. Rules multiply and are easily suggested. Baring these difficulties we take the chance and name a few definite policies that should find a place in the individual life of every one.

First. Every individual should seek to live within his own income or else he mortgages his happiness and likely his success to his creditor. There is no reason why one should be so anxious for comforts and luxuries and even what may be supposed to be the necessities of life to the extent that one would go beyond the bound of the weekly or the monthly income. It is said that John Wesley religiously adhered to the rule to save something out of whatever may have been the stipend that was due him, and thus he was saved embarrassment on account of

debts. John Wesley had seen his father humiliated because of debts and the family was humiliated thereby as well. A large percentage of men live upon the improvidence of certain individuals who are always mortgaging their income to satisfy a present want. There's a good deal of hard sense in one's living absolutely within the bounds of his income be it large or small, and the laying aside of a part of the income for the rainy day.

Second. Do something. There are many persons in this world who have no definite plan for the accomplishment of anything that looks toward the betterment of the social life in which they live or for the moral and spiritual uplift of the generation of which they are a part. There is no escape from the duty that is enjoined upon us by the opportunities that lie at our feet and the tasks that are ours. To be sure we are not all called to the same line of work, nor will the same sort of civic or moral reform appeal to one that appeals to another. And herein lies the strength and beauty of the law of individual living. But there is something that every person is called upon to do. Something outside of ourselves; something that pertains to others far more than it pertains to ourselves, and we ought to set about this task with all he might that is within us.

Third. Fulfill the purpose of the divine Father. Whether we do or do not accept the fundamental teachings of God's word and subscribe ourselves as followers of Jesus Christ, we are nevertheless within the territory of the Almighty, a territory that is His by creation, a territory that is His by redemption through the blood of His Son. We are His and the all-important question must be finally faced as to whether or not we so are filling our place in this Kingdom of God as to help bring the Kingdom on earth as it is in Heaven.

Now these are not all the rules and suggestions that might be made. Any person can multiply these according to their own thinking. We take little stock in resolves and pledges that are made on New Year's eve. Some of these mean well; others amount to little or nothing. But on this occasion there should be sober thinking so that we shall construct our program for 1909 in the light of the experiences of the past and thus protect our lives shall at all events be more successful and more happy.

With this message for the New Year the SOUTHWESTERN CHRISTIAN ADVOCATE sends forth its best wishes to all its readers. May peace, pleasure and prosperity be unto you and yours.

SERGEANT CARNEY IS DEAD

Heroism is inspirational. But heroism in flesh and blood in contrast with heroism of fiction and mythology moves men and women to large things. It is the heroism incarnate in the flesh that calls for the highest touches of poetry and of literature. The races that can produce genuine heroes are large races. The spirit of self-forgetfulness is an important element in heroism.

The Negro's record in the Civil War is a thrilling chapter. To his loyalty, devotion, self-forgetfulness, courage and capacity as a soldier the nation is debtor. The recent death of Sergeant William H. Carney, of the famous 54th Massachusetts, which was commanded by Colonel Robert Gould Shaw, calls attention to one of the very heroic individual incidents of the recent Civil struggles. In the heroic charge on Fort Wagner Colonel Shaw was killed and the color bearer was mortally wounded. Sergeant Carney, seeing that the color bearer, was disabled, threw away his gun and marched at the head of the column and held aloft the national colors. Under the ramparts of Fort Wagner, face to face with the foe, he bore aloft the colors and was

the target for attack. When the sound for retreat was given Sergeant Carney came down the embankment. The regiment which went in with 22 officers and 600 men suffered the loss of 14 officers killed and wounded, and 255 enlisted men killed and wounded. Sergeant Carney was several times wounded before he reached the camp. When he arrived at his old regiment, under charge of the Hospital Corp, he was given three cheers by his comrades to which he responded: "Boys, the old flag never touched the ground." In recognition of his bravery Congress voted him a medal and he was honored by the Commonwealth of Massachusetts which claimed though one of its humblest, one of its noblest citizens. At the time of his death, which was caused by an accident in the elevator at the State House where he was messenger to the Secretary of State, the Governor caused the flag to be lowered at half mast. This is significant when it is known that heretofore the flag was never placed at half mast except in the death of a President, an ex-President, a Governor, an ex-Governor or a Senator. But this time the flag was lowered at half mast for an humble messenger, but a messenger who had served the nation heroically.

Sergeant Carney was born in Norfolk, Virginia, in 1840 and while very young moved to New Bedford, Massachusetts, where he lived all his life, except two years at the close of the Civil War, which he spent in California. He enlisted under Colonel Shaw on February 1, 1863, in Company "C" of the 54th Massachusetts Regiment of Colored Volunteers. It is said that of recent years he has rehearsed to the school children again and again the story of the charge on Fort Wagner.

Sergeant Carney was made of the stuff of which men are made. He was a soldier brave and true. He was loyal and devoted to the flag. He was honored by his country as a representative citizen.

"BOYS THE OLD FLAG NEVER TOUCHED THE GROUND"

This sentence has become famous in American life and is often quoted. That it should be correctly quoted is important. The *Boston Transcript* gives the sentence as follows: "Dey got me, boys, but de old flag neber touched de groun." *Zion's Herald*, in a very beautiful tribute to Sergeant W. H. Carney, author of these words, used the same version, probably taking it from the *Boston Transcript*. There is no need of reducing this sentence that has become immortal to Negro dialect. In the first place we do not believe Sergeant Carney used any such broken English, however much it might in the opinion of some make the statement more characteristic. Sergeant Carney moved to New Bedford, Massachusetts, in 1840, and was therefore 23 years of age when he enlisted. He was educated in the schools of New Bedford and it is safe to say, whether he ever attended the schools or not, to have been in the midst of the New England atmosphere and have been brought up there from early childhood he would never have used such English as quoted by the *Boston Transcript* and the *Zion's Herald*. Sergeant Carney probably was not a liberally educated man, but he did possess sufficient education to fill the position of United States mail carrier for 32 years prior to six years ago at which time he became a messenger to Secretary of State of the Commonwealth of Massachusetts. There is on record Mr. Carney's version of the attack on Fort Wagner, and he gives the sentence in the following words: "Boys, the old flag never touched the ground." This is the proper wording and the version in broken Negro dialect is born in the brain of some enterprising editor.

A Vision

(Emancipation)

Written Expressly for the Southwestern Christian Advocate by James H. Lovell

Hurrah! Here comes the freedman's grand paradel
What cheerful music trains their gladsome feet!
What songs of triumph earth and sky pervade,
While on with even tread they march to greet
This joyful day with celebrations meet
To show a people's gratitude and praise
For two score years and seven now complete,
Since slavery's night bedimmed their brightest days,
And sorrows gloom attuned their reeds to plaintive
lays.

How grandly march these sons of morning light
So lately born of night long travail sore.
How radiant faces flush with hopes so bright
Declare their aspirations bubbling o'er.
The future beckons them with all its store
Of knowledge, wealth and fame so wondrous fair
That all the triumphs sung in classic lore
Or told of modern skill and genius rare,
Of statesman's craft and hoarded gold—cannot com-
pare.

What varied ranks! The man who tills the soil
And makes the Southern acres fleecy white,
And she who trains the youthful mind to toil,
With problems hard and long and maxims trite,
And he who sits at office desk to write
The world's waybill of concourse and of thought,
The man whose lyrics charm with glad delight,
And she whose phonic signs so quickly wrought
Are scanned with eye and keyed with fingers deftly
taught;—

The man who shoes the horse and forges plows,
And she who frills and tucks the skirt and gown,
The man who farms the creamy fluid of cows,
And he who barter wares at "Traders' Town,"
The law expert who braves "His Honor's" frown
And he who tells the cash of work and trade,
The man whom laws of health have giv'n renown,
And he to whom the call Divine is made—
How grandly moves this splendid host, this glad
parade!

But hark! What strange commotion this? What
sounds,
Confused and harsh that rend the peaceful air?—
This rowdy shout profane and vile which drowns
The band's clear note and songs melodious, rare?
A crowd, uncouth, unkempt with gloated glare,
Appears athwart the freedman's brilliant file,
Forbids the march, and spoils the ranks so fair,
And thus confusion reigns and strife, the while
They clash on class and caste, yet gain no farther
mile.

And who are these, great throngs, so mean or mien,
Who thus betray a meaner view of life,
Or worse—they have ideal none I ween,
But fare pell-mell in fun or spleen or strife?
These be the rabble mass with bloody knife,
With club and gun, with gambling cards and dice,
Who, filled with cursed rum, run riot rife,
Who by their nameless crimes and blackening vice
Spread terror o'er the land and all must pay the
price.

These too are freedmen, though but little free;
They, knowing not their bondage, twice are
bound,
For ign'rance blinds the ign'rant lest they see.
The mighty coils in which their lives are wound.
Unless the man who light elsewhere has found
Imparts a ray of learning's precious light,
The fatal gloom will still their lives surround.
Haste then, ye freedmen free, with torches bright
And lead this blinded brother out and give him sight.

The Race till now is one; its weal or woe
Is much entwined with all its motley mass.
The high may not so far outstrip the low,
While many judge the Race one general class.
Then let these gala New Years come and pass,
With joy exclaim our Ebenezer gained,
Still may we ne'er forget that gates of brass
Hold us from fairer future weal restrained
Until our larger mass in heart and mind are trained.
High Point, N. C.

Home Mission and Church Extension Work in Our Colored Conferences

Remarks of President R. S. Lovinggood Before the General Committee at Topeka, Kansas

The race question, in all its ramifications, is the most profoundly serious problem before the American people today. Where else in all the civilized nations have we had bloody horrors equal to the Atlanta and Springfield riots?

Think of it. Bloody assassins with fire, daggers, and guns murder innocent men wherever they are found, throw innocent women through street car windows, drag them across the streets and stab them. Curses, blood, murder, slaughter, fire, destruction! I know I am not an alarmist, but in all candor may not a similar riot happen in a hundred communities in our country any day?

Without now trying to fix the blame for such an occurrence, I call your attention to one hopeful point in the Atlanta riot. Touched and inspired by the spirit of Jesus, following the lead of their Master, Drs. J. W. E. Bowen and I. L. Thomas, though beaten, cursed, and imprisoned, did not strike back, but praying for their enemies, patiently pleaded and waited for deliverance, proving, as in many other instances, that the young, educated, Christian Negro of to-day is the safety-valve of racial conditions in our country.

The slave was good because he had no opportunity to be bad. But responsible character must be developed under freedom. The young, unchurched Negro fights back. The Christian Negro is patient, hopeful and believes these questions will be solved according to the principles of Jesus. The late Bishop Haygood once said that but for the Negro preacher it would have been almost impossible to inhabit the South just after the war. There are no mobs between white churches and black churches. Good black men and good white men can get along together anywhere, North or South. To destroy the

cursed saloon, to elevate the criminal class of Negroes, to make good white men and good black men is the work of this Board. And as Ray Stannard Baker says, it is not a question of medicine, it is a question of hygiene. It is the slow process of supporting preachers, of building churches, and thereby of building character. What greater mission has this organization in our American life?

I want to call your attention to the difficulties under which our Colored people labor in conducting their church work and in getting church benevolences. The good will of the white people in the local communities wherever our Colored churches are situated is a splendid asset and I am one of those who try to cultivate a friendly and helpful relation with the white people wherever I am. Our weal is one. We march to destiny abreast. Yet I call your attention to the fact that 90 per cent of Negro labor is in the lower strata where little wages is paid. You will find that 83 per cent of it is in the cotton fields. So when cotton fails we have little else to fall back on. The average Negro day wage is about 75 cents per day, or \$12 per month and he must pay his rent and care for his family out of this before he can get to his church dues. In some of our Northern cities where our Colored churches are located, the Negro is shut out from nearly all lucrative professions. The average pay of our pastors is less than \$300. There is more practical peonage in certain sections of this country than is generally known. Then, too, many Negroes have not learned how to handle what little money they do get. Many are extravagant, are easy going, allured by excursions and gee-gaws, and are often in a restless movement from community to community. At the same time the Negro is in the midst of a tremendous economic and industrial

competition. Crowded by the foreigners, shut out from the labor unions, he faces not a theory, but a cold-blooded condition. W. H. Stone, a distinguished Southern publicist, says: "We are now merely at the insignificant beginning of a movement of years, the very opening of a struggle between white and black in which there will be no element of sentiment, where sympathy will have no place, where the Negro will be called to prove his right to live or accept the consequences of failure." I tell you, my friends, it is a strenuous job to be a Negro. It would be interesting to you, my white friends, to try it a while. Retain all your intellectuality, your whiteness of soul, your aesthetic taste, but start out as a Negro to get a job and make it through the world. It would be interesting. It would be hilarious. Talk about heroism in the foreign missionary fields, on the lonely shores of Africa, or in the Boxer troubles. Some of the noblest heroes who ever followed the lowly Jesus "through floods and flames" are among the Negro Methodist pastors of our home fields, who, having heard the call of the Master, and having promised to follow Him to the last dregs in the bitterest cup, with tattered garments, with feet sore, with scarcely any meal in the barrel, contending often with a racial condition too delicate to be discussed by those of us who love peace rather than strife, gathering here and there a few dimes for the missions of the Church they love so well, wake some sad morning to find that signs ordering their members to leave the community have been posted upon the doors of their homes and they have fled, or perchance they have sought another field where they may find bread to eat. Discouraged, but not cast down, these humble followers of Jesus gather up their all and go forth to their Conference to render their report, still hoping, singing, and bravely trusting. I tell you, for I sleep in their humble parsonages, when the roll of heroes are made up in Heaven by those who stand watch over the useful and humble brave, there will appear the names of many humble Negro pastors of the Methodist Episcopal Church in this home field.

Now what has been the result of your efforts among us in the South? Notwithstanding all difficulties this has been your best missionary field in the United States. You now have 300,000 black Methodists, humble, forgiving, loyal to the Church, patriotic, loving, hoping, aspiring, throbbing with holy optimistic impulses. The year book of 1908 shows that for the ten years from 1896 to 1906 our white membership in the South, including the border states increased in membership 20,832 or 8 per cent. Our Negro membership increased 28,334 or 12 per cent. In the whole United States the whites increased eleven per cent. The blacks 12 per cent. So among the Negroes you find your best missionary field in the United States.

And in the midst of all our difficulties we are nevertheless working up toward self-support. Dr. R. E. Jones using the figures for 1905, shows that our church and parsonage property valuation in our Colored Conferences amounts to \$5,744,846. The Board of Church Extension had contributed up to that date to these Conferences in donations and loans, a total of \$647,756.75. But our Conferences had given to the Board \$94,858.34, which leaves at net investment by the Board in our Conferences of \$552,898.41. This taken from the valuation of our parsonage and church property shows that our struggling Conferences have given for church and parsonage property alone since our emancipation, if we had not paid back a single loan, \$5,191,947.21. This from a race not two generations old. We gave to this Board \$19,040 in 1907. Remember, too, we have also been giving to the Freedmen's Aid Society and other concerns in proportion. Still more, it is delightful to tell you that the Washington, Atlanta, Delaware and South Carolina Conferences were in 1905 self-supporting, that they were then carrying their own load. Dr. I. L. Thomas, your Field Agent, tells us that 78 out of 98 District Superintendents report that we are planning to enter 240 new preaching places, that 428 places need help from this Board, but best of all we now have 760 self-supporting charges.

Finally, if I may be permitted, in these times of mist and uncertainty for our black members, to interpret to you the spirit of my people, I would say we have dedicated ourselves to the task of becoming more thrifty, of saving our humble means, of purchasing homes that we may have a constant membership, of sacrificing and giving more and more to the benevolences of the Church we love, thus working upward toward self-support. We desire to cease to

be a missionary investment and as soon as possible become a missionary investor. We shall struggle to rear our children in the fear of God and teach them to do a man's part of the world's work. Whatever others may do, we will love our neighbors and treat them right. We will strive to be and do what God would have us to be and do. Then we know that whatever may betide, we shall not drift beyond His love and care. On the other hand, what are you going to do? It seems to me that the facts I have presented indicate that you should continue your kind help to our Colored Conferences, and that there should be some increase for the large cities, for Okla-

homa and the growing Western borders of Texas.

I have faith in the average white man. The Greek nation failed because the Greeks secured justice only to the Greeks. All others were barbarians. The Romans secured justice only to Romans. The weak were trampled upon. Shall the American white man fail? You white men have your opportunity in the black man to demonstrate your superiority. The Negro is weak; you are strong. I believe that the American white man, great and strong as he is, reinforced by the Christian religion, will solve every problem in the spirit of Jesus. Believing this, I go forth hoping and joyous.

Studies in the Southland

By the Rev. Jesse Bowman Young, D. D.

I have recently had the opportunity to spend a busy day in Atlanta. The city has grown amazingly since I visited it a decade ago, its new buildings, its fine residence sections, its great hotels, all indicating a place of cosmopolitan proportions and spirit. From the standpoint of commerce and as an educational center, the city seems to have the same strategic value to-day that it possessed in a military sense more than forty years ago, when Sherman and Johnston struggled over it—the one to capture and the other to defend it as a place of commanding importance. My one errand, however, was not to enjoy Atlanta, but to render some service for Gammon Theological Seminary, and to look in on the other institutions closely connected with that great school, practically all on the same campus. Dr. Bowen's administration is gratifying the Church and fulfilling the cordial prophecies made when he succeeded to the presidency. The attendance last year was one hundred, and this year's record will equal that registration. The work of Drs. Trever, Haines, and Yates fitly supplements that of the president, while the religious tone of the school, the lofty missionary aims that are cherished, and the emphasis that is put upon devout and manly character as fundamental in the varied qualifications of the preacher of the Gospel, betoken this institution as an elemental force in the uplifting of the colored race in this country and in Africa.

Clark University, one of our Freedmen's Aid schools, close by, is magnificently planted in the midst of a property of nearly five hundred acres, growing in value year by year. No one can study these two schools, thus linked intimately together, their buildings within a stone's throw of one another, without exalting the foresight and leadership of Bishop Gilbert Haven, who selected and at his own risk bought this great property, and the vigilant and far-seeing influence of Bishop Warren, who secured in large measure the money to pay for the plant. The devotion and skill of Bishops Clark and Walden, in view of their association with the pioneer efforts for the education and evangelization of the black man, here and in other parts of the South, are also here monumentalized. We looked into the faces of four hundred young colored people in the chapel of Clark University, where President Crogman, one of the most accomplished men of his race in all the land, is enthroned, and were told that a hundred more students were necessitated to occupy a separate room for their chapel services because Chrisman Hall was too small to hold the entire student body at one time. Who will come forward, in view of this situation, and build an administration hall and chapel for this university?

The Thayer Home, for young colored women, is located near the university, of which it is really a vital part, conducting the department of industrial training for the girls of that institution, although the home is under one of the bureaus of the Woman's Home Missionary Society. The home accommodates thirty boarders, but were there room it would be at once filled with a hundred young women, all eager to secure the training in various branches of domestic economy therein offered. Miss Mitchell, the long-time superintendent, in answer to a question or two, showed me the framed class pictures of the last three yearly outputs of graduates, and indicated the sort of work each one was doing—all of it high-grade—in this country or in Africa, and then said: "This sort of work could be manifolded three or four times each year, if only we had a new building for our girls." That building is sure to come, but it should be had at once. Somewhere there must be

found a man or woman who will put at the disposal of this great institution the sum of \$50,000 and say: "Here is the money for your new home. Make it an instrument for the uplifting of thousands of colored girls. I shall be grateful for such a monument."

A similar work, almost as vast in its scope, is being done by another institution owned and managed by the Woman's Home Missionary Society, here in Jacksonville, Fla.—Boylan Industrial Home and School, wherein, under the superintendency of Mrs. Watters, forty-five boarders and 365 day pupils are being trained in various branches, attention being especially directed to sewing, cooking and home economy. In the hospital the work of nurse-training is carried on and in addition settlement work in a needy section is administered. Here also new buildings are needed. The value of this work in the South is immeasurable. Most of those who are trained in these "homes" go out to train others and thus become a help to hundreds.

The Cookman Institute, in Jacksonville, under the direction of Dr. J. T. Docking, is one of the schools of the Freedmen's Aid Society. It is training hundreds of young people of both sexes with skill and devotion. Dr. Docking and his wife have been here for five years, each year adding to their influence and extending the range of their beneficent ministry. The sacrifice, the self-poise, the faith, the outflow of heart power and Christian zeal required in work such as this school has been doing can not be described, suggested, or measured. Those in other sections who by their gifts are making this heroic work possible in the South should rejoice that God has put within their reach opportunities to aid by their offerings in an enterprise which involves the uplifting of a race, and which forms an essential factor in the salvation of the American Republic.—In the *Western Christian Advocate*.

The Africa Jubilee

BY BISHOP HARTZELL

The year 1909 is to be historic in relation to the missionary work of the Methodist Episcopal Church in Africa. It is to be the Africa Diamond Jubilee year. It will commemorate the sending out of our first foreign missionary, 75 years ago. The whole Church will be asked to study the needs of our Africa missionary fields, and the unprecedented opportunities for the enlargement of the work, and, as an evidence of its loyalty to the voice of the Master to hasten the redemption of that Continent, the Church is asked to contribute \$300,000.00 in special gifts, in addition to the regular missionary collections.

It has been made plain by those best qualified to speak that it is my duty to remain in the United States a few months, and act as Chairman of the Africa Diamond Jubilee Commission. The work of preparation has been going forward since the close of the General Conference last May. Early in January each District Superintendent and Pastor will receive a letter calling special attention to the Jubilee, and will receive specimens of the literature which is being prepared. The expectation is that these communications will be the beginning of a church-wide campaign of education, prayer, discussion and enlarged contributions in the interest of a long neglected Continent and its multiplied millions of unsaved heathen.

The first public mass meeting will be held in the City of Washington, Monday evening, January 18. Among those participating will be Bishop Cranston, the resident Bishop, Vice president Fairbanks and President Roosevelt. In a conversation a few weeks ago the President manifested his interest in Africa, not only as related to commerce, politics and science, but also as to Missions. He also offered to co-operate in any way he could, before leaving for Africa, in promoting the plans of our Diamond Jubilee.

It is hoped that our ministry and people throughout the church will remember that night, and offer if but a silent prayer, that it may be the beginning of a series of meetings throughout the Church that will result in marvelous things for the glory of God in Africa. The Jubilee has not yet formally opened, but evidences of the blessing of God are already manifest. The Woman's Foreign Missionary Society is planning to raise \$50,000.00. We have already received seven \$5,000.00 subscriptions, and enough others to amount to \$10,000. One brother is considering the putting of \$50,000.00 into his will.

I would like to receive a thousand telegrams speaking hope and faith in the redemption of Africa to announce at that Washington meeting January 18.

A New Year Outlook

A new year begins today. It will be the old human life over again, with its happiness and grief, its success and failure, its godsend and curse, and a year hence we will look back smiling upon pleasant memories, and sorrowing over dark regrets.

It is in this state of mind that we resort to resolutions. We are going to do this and that, or omit to do them, as the case may demand. Making a good resolution kindles a little fire in the soul but it is likely very soon to go out. Resolutions never get above conditions. We resolve not to swear, to drink, to smoke, to get mad, to read mean books, to go to vicious plays, and all these go like a puff of smoke, if the old associations and conditions are maintained.

Conversion is the greatest event in life. It is in a moral as well as a religious sense. Professor Bowne explains it as a turning about and going in the other direction. It means a new trend, a new tendency, a new life. A resolution doesn't reach that far. Conversion is not a purveyor of little habits. It is inaugurating a general movement and letting the little incidents take care of themselves. That is the tendency of the day.

The whole philosophy of better living is not in "swearing off" but in "swearing on"; the inclination to do something and not to not do something. Life is the fruit of the mind, and runs along with its thoughts, high or low, generous or mean, just as they are. Henry Wood says in his Symphony of Nature, "the law that one grows like his ruling ideals has been long known, but it has been rarely utilized." Probably, the best New Year's resolution would be to utilize it.

Now, it ought not to be a hard task for a man to construct, in his mind, an ideal of the best man, the kindest neighbor, the noblest citizen, truest politician, the best type of business man. A person of any talent or promise at all can idealize upon any of these points. Then why not? Why not make use of the law? Here is the chance. It is the only way to make a New Year's resolution that will amount to a hill of beans.

Let us think the best things throughout this year. Let us build up the truest ideals; weave in a beatitude, the golden rule and the greatest commandment; here and there; and when this twelve-month rolls past, and a year hence, when we look back over it, we will be happier than we are today, even though the clouds drift by few and far between. Then we will realize the truth of what Gerald Massey sung:

Oh, youth, flame earnest, still aspire
With energies immortal;
To every haven of desire.
Each yearning opes a portal,
And though age wearies by the way,
And hearts break in the furrow,
We sow the golden grain today,
The harvest comes tomorrow.

—Ohio State Journal

THE CHRISTIAN LIFE

The Voice of the New Year

I asked the New Year for some motto sweet,
I asked and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
"Yes; this one thing all other things above,
God's will is love." —Ex.

The Victorious Life

BY HERBERT S. SEEKINGS

The Christian life has its martial note. It is instructive to observe how this idea permeates the New Testament Scriptures. Beautiful in their promise of peace and in their crowning of the gentler virtues of meekness, humility, and patience, they nevertheless abound with metaphor which suggests that the grim earnestness of the battlefield has a not altogether inappropriate association with the life of faith. "Fight the good fight of faith, lay hold on life eternal," wrote St. Paul to Timothy. And this obligation binds not only upon those who have entered the activities of the Christian ministry, but also upon every member of the Church. I recall those exquisite words which Samuel Rutherford wrote to the daughter of the provost of Kirkcudbright after the death of her mother: "Your dear mother, now blessed and perfected with glory, kept life in that place, and my desire is that you succeed her in that way." It is significant that Jesus, although he promised His disciples peace, held out to them no empty hope of an effortless and untried life. That would have been alluring, but the whole emphasis of His teaching tended to dissipate any such view. He declared that there would be that which would test their soul's powers even as the tribula tore the grain from the stalk in the Roman threshing-floor. "In the world ye have tribulation." But he added—and it was the inspiration of all their effort—"Be of good cheer; I have overcome the world." And to the seven Churches, despite the immaturity of their faith and life, was given the prospect of conquest. The promise of the glorified Lord in each particular was to them that overcame (Rev. 2:3). And in the background of St. John's words, "Whosoever is begotten of God overcometh the world," looms the assurance of Jesus to His followers: "I have overcome." By virtue of that supreme triumph might hope to overcome.

"And this is the victory that hath overcome the world, even our faith." It is against the world that the Christian has to contend; against the unworthy tendency which makes the self the center to which all our desires and endeavors tend—"the lust of the flesh, and the lust of the eyes"; against the superficial view which would exclude the spiritual from the life—"the vainglory of life"; and against everything which opposes the progress of the kingdom of God—the principle of the "anti-Christ." And it is this last which the apostle most probably has in his mind here. Against such a world the Christian must offer unyielding hostility. And to the mind of St. John the Christian is *already overcoming*. Moreover, the means of his triumph is his faith: "This is the victory—our faith."

Faith, then, is a militant and triumphant grace. But in order to appreciate the precise value of this particular use of the word "faith," we must free it from its usual associations. It is not of the faith which brings forgiveness that the apostle here speaks, though it necessarily includes this within its range. It is of *the* faith—a coordination of all the separate phases of faith; a firmly held and unreserved belief in the fact of Christ, of all He was and is—the faith, that is, which brings a greater salvation than the mere remission of sins, that he says it *overcomes*. The term as applied to the person of Christ may bear a meaning here akin to, though of course not so comprehensive as, that in the epistle of Jude (verse 3), when applied to the whole content of Christian doctrine. But it is not a faith which begins

and ends with creed; it is born of an experience, and is therefore something potent and glorious. And because of this, its vital quality, it gains for its holder a decisive victory over the world.—From "For Joy's Sake."

Let God Help You

What an immense lot of overloaded people there are in this world! We can see it in their careworn faces, and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The apostle had no reference to a wise thoughtfulness when he said: "Cast all your care upon him, for he careth for you." That much-perverted verse is accurately translated in the Revised Version—"Casting all your anxiety on him, because he careth for you." Now, just what our almighty and all-loving Father offers is—to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent his ravens to feed Elijah by the brookside, who protected Daniel in the den and kept Paul calm and cheerful in the hurricane is the very One who says to us, Roll your anxieties on Me, for I have you on My heart! To do this requires faith. When God says, Give over to Me what will break you down and I will help you through, he puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer for his sins before he can be saved, we must accept God's offer to lighten our loads by putting himself, as it were, into our hearts and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered, or the trial to be endured. This is a supernatural process. It actually means that the Divine Spirit comes into us and imparts divine strength just as much as the nutritious element in our daily bread imparts strength to our bodies. The "Everlasting Arm" is no less a support because it is an unseen arm; but we can feel it. My brother, have you ever felt the life of that almighty arm, when you came up victorious out of a great temptation, or calm out of a great sorrow, or strong out of a heavy "weight of afflictions"? God helped you.

Those who know how to use God's help are the calm Christians who possess their souls in quietness. Work never hurts us. A stiff fight does not exhaust us. It is worry that frets and fevers us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul, who fought beasts at Ephesus and bloody Nero at Rome, who was a "Board of Foreign Missions" in himself, and had the care of all the churches on him, never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren!" was his cheerful counsel to his comrades.—Rev. Theodore L. Cuyler, D. D.

A Life Garden

A garden-plot of sunny hours
God gives me when I wake,
And I can make it bright with flowers
All day for His dear sake.

Red roses if my heart is sweet
With love for all my own;
And heart's-ease springing at my feet
For every kindness shown.

And shining, sunny-marigold,
If I am brave and bright;
And lilies, for the thoughts that hold
My heart all pure and white.

Sweet violets, hiding in their leaves,
For truth and modesty;
And balsams, if a soul that grieves
Finds comforting in me.

And poppies, if my toil brings rest
To hands grown tired with care;
And always—first and last and best—
Forget-me-nots of prayer.

—Mabel Earle, in *Christian Endeavor World*.

A Resolve

FOR EVERY MORNING OF THE NEW YEAR

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—From a Calendar for 1908 by Bishop John H. Vincent.

Nuggets

BY HENRY F. COPE

Children wander from houses, seldom from homes.
The unresponsive father makes the rebellious son.
Nothing clears the vision better than tears in the eyes.

They who would be after God's heart must bend to his band.

Sorrow comes, not for us to cultivate it, but to cultivate us.

The self-absorbed sorrow never absorbs any of the world's sorrow.

Greater is he that will live for men than he that would die for them.

Selfishness conquers when we allow our griefs to hold others in gloom.

The greatness of any life is measured by its reaction from failure and sorrow.

There's many a weary watching ahead for parents who forget to watch their boys.

There is always a tempter to talk about God's ways being dark when our own have been devious.

—In the "Sunday School Times."

"Black Punch"

BY WILLIAM WESTON

In 1798 Bishop Asbury in passing a creek on his way to Charleston, S. C., saw a slave fishing and humming a ditty. His name was "Punch," and he was notoriously wicked. The good bishop thought, "There is an immortal soul to save for whom Christ died. How much better to save a soul that will live throughout eternity than be placed in charge of an empire."

"Do you ever pray, my friend?" asked the bishop.

"No, sir," promptly replied the Negro.

Without a word Asbury dismounted, tied his horse, and took his seat beside the astonished Negro. He reassured him with kind words, and began a minute conversation upon the awfulness of sin. He unfolded to the ignorant man the complete plan of redemption, and exhorted him to make his peace with God. After praying with Punch, he sang, as only that mighty voice could sing,

"Plunged in a gulf of deep despair,"

and then resumed his journey.

Twenty years afterward Asbury was in that region again. He was called upon by an aged Negro. It was Punch. And what a meeting! He had obtained the consent of his master, and had walked seventy miles to see him. He told the bishop that, as soon as he left him, he ran to his cabin. How he wept and prayed and mourned until, after weeks of groaning, God spoke peace to his soul. How his friends noticed the change, and when he prayed for them they were saved. His wicked master was powerfully converted, as were scores and hundreds of others.

At last a missionary was sent to them. Hobbling to his cabin door upon hearing a knock, he gazed for a moment on the stranger, then lifting his eyes and hands toward heaven, he exclaimed, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He had prayed that he might live until some one came to care for his flock—over three hundred members. In a few days he died, saying, "Lord, let thy servant depart in peace. Let—let—le—"

Preach a whole sermon to one soul? Yes! Save one! Save one!—In *Northwestern Christian Advocate*.

HOME AND YOUNG PEOPLE

The Day Is Done

BY MOSES JORDAN

Still and stiller the world was growing,
Slowly, slowly the night shades fell,
Faster came the chilly breeze
From among the waving trees,
Howling 'round the house,
As the golden eye closed slowly
'Gainst the world he'd left alone:
Darkness whispered from the mountain
That the lovely day was done.

Louder and louder sang the bird,
Perched upon a nubby bough,
Slowly flew the cawing crow
As his wings whipped to and fro.
On the empty air;
After all had gone to roost
But a cock that stood alone
Flapping his wings upon a fence
And telling the world the day was done.

Sadly and loudly bleated the sheep
As they marched towards their home,
Louder and louder as if too late
Squealed the pigs beside the gate,
Waiting for their corn.
From the pasture came the cows,
Steadily stepping one by one,
Going straight toward the lot
And telling the world the day was done.

Sadly and lowly a hymn was hummed,
Down beneath an oakwood grove
Where the elder children wept
And the little baby slept
On its neighbor's arm,
In a quaint old-fashioned cabin
Where the battle was fought and won
And the victor showed a sign
That her battling days were done.
Meridian, Miss.

Use the Thinker

"You have to use your thinker as well as your hands in this business." One of the correspondents in a big office was correcting the work of a new stenographer, and her words, though homely, were right to the point, writes Josephine Preston.

The use of the "thinker" is what makes the good student, the good worker in any line. No matter how easy a lesson may seem, how unimportant a bit of work, it is always worth while to give one's whole thought to it. It is surprising how many mistakes creep in through the open gate that the wandering thoughts leave behind them. This is so well understood in a certain office that when a worker who is usually careful begins to make mistakes, the explanation is always ready: "She has something else on her mind; her thoughts are not on her work." It may be some secret worry that takes her thoughts from her work; it may be happy anticipation of some pleasure that is to come. In either case the result is the same. Letters are sent to the wrong person or the wrong address; columns of figures are footed incorrectly; records are found to be incorrect or incomplete. The girl who lets herself dream over her work of the delightful trip which she has planned for her vacation may easily make enough mistakes in one afternoon to cause tangles that will require days to straighten out.

The girl who lets her wits go wool-gathering, as the saying is, when she should be getting her lessons, will spend twice as long as she need to at the task, and in the end will not have as clear an idea of what she has been over as she would have if she had spent less time but given her whole mind to her work. There is nothing that pays so well, that gives such good results, as concentrated attention to the work or study that the hour brings with it. Day-dreams and wandering thoughts should be saved for leisure hours; they have no place in the world of study or of work, where those who wish to succeed must use their "thinkers" to the best possible advantage.—Exchange.

The Loving-Cup

BY JULIA H. JOHNSTON

"Oh, it is so hard, so hard!"

"Yes, dear girl, I know it is." There was a tender pressure of the older woman's hand and then a bit of sympathetic silence.

"If I had done anything to bring on this illness with its long laying-aside," said Louise, "perhaps I might understand it better—at least the way of it, but I cannot find any connection between the trouble and any cause."

"We get into sad tangles when we meddle too much with second causes, Louise," was the response. "Not a sparrow falls without our Father. It is better to rest on that."

"If I could only see and feel the love in it," sighed the young girl.

"It is there, just the same," responded her comforter. "I will lend you one of my treasures, Louise, which has spoken comfortingly to me, and perhaps you may find help in it. I will send it, when I go home."

"Thank you, and thank you for not trying, as some do, to make me think that it is not hard to be taken out of all my active life and laid aside in this way. Saying so does not make it so. It helps me so much more to have you say that it really is not easy but that you are sorry and will try to help me."

"I have passed this way myself, and that makes a difference, perhaps," was the kind rejoinder, and then there was a bright and tender good-bye.

Before long the package came, and, when eagerly opened, the young girl's astonished eyes beheld an old-time loving-cup, quaintly chased, and somewhat battered, an heirloom coming down from some remote ancestor of Mrs. Barton.

"I wonder what is the interpretation thereof," exclaimed Louise, looking in the package for some message, her thoughts pleasantly diverted meanwhile from her pain and weariness. Presently she found a tiny scrap of a note, overlooked at first, but it only said: "A loving-cup, dear, is for close friends, and it has two handles. Think it out, and it will help you more."

Here was something to employ the girl's keen brain, and in the hours of enforced quiet, she pondered it over, recurring to all she knew of the ancient custom when the silver cup was first used. Friends drank from it in token of love and loyalty, and it had two handles. Yes, to be sure—and—and each friend took hold of a handle in lifting it to the lips of the one who drank. Was not that it?

But how could this help her? Was her friend's prayer that the loving Lord would suggest the comfort, a connecting link now? Was another link the girl's habit of turning the leaves of a wall-roll, morning by morning, and repeating the choice words while dressing? Surely the Spirit who brings holy things to remembrance suggested this bit of verse learned long before from the page of the roll:

O, shun not thou the loving-cup,
Nor tremble at its hue.
There is no bitter in the bowl
But Jesus drank it, too.

"Jesus holds the other handle!" she murmured to herself. The revelation came like an inspiration. "It is a loving-cup, though it is bitter. He tasted it first and He knows. A healing leaf sweetened the waters of Marah. Cannot anything be borne, if there is love in it?"

When Mrs. Barton came again, Louise lifted a bright, though thoughtful face.

"Thank you," she said simply, pointing to the silver cup. "It is just as hard as ever; I mean the thing itself, the cup, is just the same, but now I see why it has two handles, and I can see the Hand on one of them. It helps me so."

Mrs. Barton's face was glad. "I know how your eyes have been opened," she said. "Babies must have the cup held for them, but we who are older must do something for ourselves. You have taken the other handle yourself, Louise, and willingly, for now you know that it is a loving cup.—American Messenger.

Keep Sweet

Don't be foolish and get sour when things don't just come your way—

Don't you be a pampered baby and declare, "Now I won't play!"

Just go grinning on and bear it;
Have you heartache? Millions share it;
If you earn a crown, you'll wear it—
Keep sweet.

Don't go handing out your troubles to your busy fellow-men—

If you whine around they'll try to keep from meeting you again.

Don't declare the world's "agin" you,
Don't let pessimism win you,
Prove there's lots of good stuff in you—
Keep sweet.

If your dearest hopes seem blighted and despair looms into view,

Set your jaw and whisper grimly, "Though they're false, yet I'll be true."

Never let your heart grow bitter;
With your ear to Hope's transmitter,
Hear Love's songbirds bravely twitter,
"Keep sweet."

Bless your heart, this world's a good one, and will always help a man;

Hate, misanthropy, and malice have no place in Nature's plan.

Help your brother there who's sighing,
Keep his flag of courage flying;
Help him try—'twill keep you trying—
Keep sweet.

—Baltimore American.

"Johnny," said the teacher, "a lie can be acted as well as told. Now, if your father were to put sand in his sugar and sell it, he would be acting a lie, and doing very wrong."

"That's what mother told him," said Johnny, impetuously, "but he said he didn't care."—Selected.

The Cat's Pins

Martha had tormented Dinah, her kind old cat, for more than a half-hour without an interval of peace, when she gave Dinah's tail such an unmerciful pull that the poor old cat decided that forbearance had ceased to be a virtue, so she resorted to her claws for the first time in her life when with the child. Dinah gave Martha's little fat hand such a scratch that the blood fairly trickled, and she, with tears and blood streaming, went to Dinah with all the wrath in her voice she could command and said, "Give me those pins out of your hand this minute, miss!"—The Delineator.

Why He Lost His Friends

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was already to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.

He measured them by their ability to advance him.—Success.

INTERNATIONAL LESSON

First Quarter—Lesson 2, January 10, 1909—Title: "The Descent of the Holy Spirit."—(Acts 2:1-21). Golden Text: "I will pray the Father and He will give you another Comforter, that He may abide with you forever; even the Spirit of truth."—(John 14:16-17).

BY REV. CHAS. N. PACE

Home Readings.—Monday, Acts 2:1-11; Tuesday, Acts 2:12-21; Wednesday, Joel 2:21-32; Thursday, John 14:15-26; Friday, John 16:4-14; Saturday, 1 Cor. 12:1-3; Sunday, Rom. 8:1-14.

Introduction.—Again Christ's promise is fulfilled. Following His suggestion, the disciples tarried in Jerusalem for the endowment of power, for the coming of the Holy Spirit. They may not have known all that this meant, but they were certain that obedience to Christ was necessary. With what patience and faith they and their friends have waited. With hearts prepared for service and seeking only God's will, the promise is fulfilled. The Holy Spirit comes! The manifestations of His presence are wonderful: to the eyes a flame, to the ears a sound. But more important than these was the transformation worked within the lives of the disciples themselves. Now a new impelling energy possesses them. Henceforth they speak with authority and their testimony convinces those who hear.

Textual Study.—Verse 1. The day of Pentecost was an annual feast of the harvest home. Besides an occasion of thanksgiving for the harvests, it is believed this Jewish holiday commemorated the giving of the law on Mount Sinai. This occurred fifty days after their deliverance from Egypt, and God's appearance here was the beginning of the Jewish nation. So now fifty days after the deliverance from the bondage of sin wrought by Christ on Cal-

vary, God appears again and it becomes the birthday of the Christian Church.

Verses 2-4. The "sound" must have filled more than the house, for the multitudes heard. (Verse 6.) The tongue of fire was a symbol of the miraculous gift of utterance with which they spoke to all nationalities. To be "filled" with the Spirit marked a new epoch in religious experience, a new dispensation in the world's religious history.

Verses 5-8. Multitudes from outlying provinces were in the holy city for the feast. It was most opportune that this message be delivered just now. These provincial Jews returning to their homes and reciting what they had seen and heard, made the whole world feel the impact of this event.

Verses 9-11. Make a geographical survey of these people by examining a map. Here is evidence of the Gospel's universal sweep. Notice the "whosoever" in verse 21.

"What Meaneth This?"—That this "gift" is for all the Church. (Ch. 1:13-14.) "Upon each one of them" was the Holy Spirit visited. Let the followers of Christ claim this privilege. Pentecost should follow Calvary in every Christian experience.

That the great redemptive forces of the race come down "from heaven." Man needs not a growth from below, but an uplift from above.

That the Church must come to people with its message in the language they understand.

That the power of speech in Spirit-filled lives is incalculable. Compare this story of the tongue under the Spirit's control with what is said in James 3 about this "unruly member."

That a new Pentecost upon the Church to-day would immeasurably advance the kingdom of God.—In the *Central*.

NOTES ON EPWORTH LEAGUE DEVOTIONAL TOPICS

"For Us Who Are Lost"

Devotional topic for January 10. (Matt. 1:7; Acts 4:12; Eph. 1:7-8).

BY REV. J. R. MACFADDEN

Jesus Christ has caught the attention of the world because He offered Himself to the world as its Savior; and dared to meet sin on any field, in any life with an assurance of victory. Sin is the nightmare of the race. It is a withering, blighting plague. It spares neither inexperienced youth, splendid manhood, nor enfeebled old age. It halts neither at the humble workingman's cottage, nor the millionaire's mansion. It respects neither age, position, nor sex, beauty, culture, nor wealth. It lays its defiling curse on the most promising youth and leaves a noble manhood in wreck and a pure womanhood in ruin. It lays its blighting hand upon the joys of home and turns them into the woes of hell. It has not hesitated to enter even the sanctuary of the holy God in its endeavor to stop the mouth or ruin the reputation, even the character, of God's prophet. Sin is the horror of the ages. "Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord that the law of the Spirit of life in Jesus Christ makes me free from the law of sin and death." (Romans 7:24-25; 8:2).

Our Scripture in Outline.—We have the revelation of a Savior. (Matt. 1:7. "Thou shalt call His name Jesus, for it is He that shall save the people from their sin.") (See Luke 2:11; John 1:29; Acts 13:23).

(1). He saves from the penalty of past sins. That is something we can not do for ourselves. That is something none of our friends can do for us. This may be a humiliation to our youthful pride when in the enthusiasm of youth we think we can do anything that needs to be done. Here is one thing we can not do. We must have a Savior and we have.

God so loved that He gave his Son to live, to die, to live again to redeem us from the penalty of past sins. We can not redeem ourselves from past sins by merit, by sacrifice, by money, by anything of ourselves, our only way back to God is by Jesus.

(2). He saves us from the present power of sin. Recall the statement of Paul cited above of the tyrannizing power of sin: "For the good which I would I do not; but the evil which I would not that I practice." Is it any wonder that a man under such a tyrant should cry, "Who shall deliver me?" Does some one think this an extravagant statement of the dominion of sin over a man? Ask that poor man yonder under the tyranny of the habit of strong drink and he will tell that when the craving of his awful appetite seizes him, he will go through flood, fire, even to certain death, for a glass of liquor. No, no, words can not exaggerate the tyranny of sin; nor can words express the power of Jesus to save; this we know, that He can, He does, "take away the sin of the world."

He is the Only Savior.—Acts 4:12: "In none other is there salvation," no other name given wherein we can be saved. Jesus is not one of many possible Saviors; He is the only Savior. "No man cometh to the Father but by Me." "I am the Way." We do not deny that other religions have much truth in them. They could not exist if they did not have truth; but they can not save. Education and morals and philanthropy wonderfully bless humanity, but none of them nor all of them can save humanity. "In none other is there salvation" save in Jesus alone. Emerson sometimes spoke patronizingly of Jesus as one of the world's noblest teachers, and on an occasion was lecturing in Kingston, Canada; naming a number of great teachers, he was concluding a paragraph with, "I say then the world will ever reverence Jesus and His peers," when a voice from the gallery cried out, "Jesus has no peers! He has no peers!" The voice was that of a young collegian, William Ormiston, who later for eighteen

years was pastor of the Collegiate Reformed Church of New York. Nothing is truer than the enthusiastic outburst of this young student. Jesus has no peers. He is the only Savior.

He is an Abounding Savior.—Eph. 1:7-8: "In Whom we have redemption through His blood which He made to abound toward us." Spurgeon once said that when Christ enters the heart He is not satisfied until He occupies the whole of it; and to illustrate His statement told a story of a man whose garden was overgrown with weeds he could not destroy, until sowing the seeds of a strange flower, he was astonished after some months to find the garden of weeds had become a garden of beautiful flowers. What a flower-garden of the soul Jesus Christ can make! What flowers are His? Joy, Christ can make! What flowers are His? Joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control, love!

The revelation of God for us who are lost is the revelation of a Savior who saves to the uttermost all them who will come to God through Him.—In the *Central*.

Child Labor Day

The National Child Labor Committee has designated Sunday, January 24th, or Saturday, January 23rd, as Child Labor Day, and through the medium of the religious press is appealing to the clergymen throughout the country to devote some part of that day to the interest of the defenseless child workers in factories, mines, mills and sweat-shops. The Committee invites clergymen to speak on the subject of child labor at a regular service or to have it considered in Sabbath School or Young People's Society. The call is endorsed by a large number of representative New York ministers in a letter addressed to the clergy.

The Federal Church Council meeting in Philadelphia this month, representing thirty-three churches and nearly eighteen million communicants, unanimously adopted a resolution declaring that "the churches stand for the abolition of child labor."

Of the two million working children in this country, many thousands are in forms of labor not only injurious to the body and preventive of education, but which also offer the maximum menace to the moral life. This is sufficient warrant to call upon the churches to devote one day to these of whom Jesus said, "It is not the will of your Father which is in Heaven that one of these little ones should perish."

The National Child Labor Committee in its four years of work has witnessed improvements in the child labor laws of thirty-four states and is making a special effort at this session of Congress to secure the authorization of a Federal Children's Bureau. In a pamphlet recently issued by the Committee, the purpose and scope of this Bureau are thus described:

"Such a bureau should investigate and report upon all matters pertaining to the welfare of children and child life and would especially investigate questions of infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, employment, dangerous occupations, accidents and diseases of children of the industrial classes, legislation affecting children in the several states and territories, and such other facts as have a bearing upon the health, efficiency, character and training of children."

Literature describing this bureau; addresses by the leading experts of the country discussing the relation of child labor to health, education, citizenship, morals and the family life; suggested topics for sermons and selections for use in platform or conference meetings, or in Sabbath Schools, will be cheerfully furnished without charge on application to National Child Labor Committee, Owen R. Lovejoy, General Secretary, 105 East 22d Street, New York City.

The Song of the Wind

I've a great deal to do, a great deal to do;
Don't speak to me, children, I pray;
These little boys' hats must be blown off their heads,
And these little girls' bonnets away.
There are bushels of apples to gather to-day.
And, Oh! there's no end to the nuts;
Over many long roads I must traverse away.
And many by-lanes and short-cuts.

—Selected.

Churches in Conference

Closing Days of the First Federal Council in Philadelphia

Looking back on the day of final adjournment over the proceedings of the seven days during which delegates of thirty-four great religious denominations sat together in council, the dominant impression is of the large conviction of the social function of the Christian Church. Not only such questions as the Church and Modern Industry, the Church and the Immigrant Problem, Cooperation in Home Missions, made this strikingly evident; every religious question was viewed in its relations to society, or more properly speaking (although the phrase was only once used) to the Kingdom of God on earth. It was this sense of the social obligation which gave cogency to the general question of federation, state, local and national, to the introduction of such subjects as temperance, Sunday observance and family life and to the all-important subject of the religious education of the young.

The principal part of Saturday morning's session was given to the topic of "The Church and the Immigrant Problem." The resolutions presented by the Rev. Rockwood H. Potter, D. D., of Hartford, Conn., and unanimously adopted after an illuminating discussion compact with information and pulsing with inspiration, revealed a vivid sense of social obligation. The impulse given by the speakers and the logic of the facts give ground for confident expectation that the churches will in future take an effective part in training our foreign population to Christian citizenship.

The principal speakers were the Rev. Charles Stelzle, Secretary of the Department of Church and Labor of the Presbyterian Church and Prof. Edward A. Steiner, of Grinnell College, Iowa, a well-known expert on this question. Both speakers were careful to correct the common opinion as to the character of recent immigration. These people from Southern and Eastern Europe are not abnormally diseased, weak or criminal, nor are they of lower than average intelligence. Mr. Stelzle said that there are actually fewer illiterates proportionately among those of foreign birth than among those of native parentage. Over forty-four per cent of the members of Protestant churches in New York are of foreign birth. Seventy per cent of the two million depositors in New York savings banks came as immigrants. These people do live under undesirable conditions—and whose fault—and the preacher of socialism, and not Christian socialism either, is active and zealous and competent where city missionaries are weak, or the churches have given up the task. From a section in one city into which 300,000 immigrants have come, forty Protestant churches have moved away in as many years.

The question of language is indeed a difficult one, but, urged Professor Steiner, it is not so difficult as it might seem. A very small acquaintance with Polish or Italian or Modern Greek would go a long way toward establishing friendly relations, and for the rest, the public school and the evening school are doing their part. The essential thing—a matter of urgent necessity—is a change in the attitude of the churches toward these peoples. They should employ trained workers, speaking the language of the foreign group addressed. The prevailing methods are inadequate. Eight thousand Bohemian children are being carefully taught an anarchist catechism. It will not do to continue the present policy of indifference.

The most important of the resolutions adopted, referred to the fact that the present opportunity creates a unique demand for federate endeavor, and urged that the churches study conditions in the foreign sections of the great cities, lay out a plan of work and leave its prosecution to the denomination assigned by the Federation to each section. In this connection the importance of the American Bible and American Tract Societies with their trained colporters speaking foreign languages and their Bibles and literature in many tongues was recognized by resolutions.

The subject of Sunday School Instruction was presented by Mr. W. N. Hartshorn, of Boston, the

well-known Chairman of the Executive Committee, of the International Sunday School Association. He announced that as a result of the action of the International Convention of last year steps were being taken to provide a carefully graded course covering the entire period of Sunday School instruction. The discussion brought out the fact that considerable dissatisfaction was felt at the existing tendency to substitute attendance at Sunday School for church attendance by the children and a resolution urging the duty of parents to bring their children to church was subsequently adopted. The importance of qualified and well-trained teachers was brought out. The Rev. W. C. Boocock of Bayonne, N. J., proposed that young people's societies should be co-related with the Sunday-school and graded; the former to be a school of instruction and the latter a school of service, both to form a training school of Christian service to be made effective in adult life. Mr. Boocock also suggested that the federated churches of a town or city should be responsible for the religious instruction of the whole city with a sort of university extension department of Church history, Christian ethics and related branches. These suggestions were not acted upon by the body, but they will doubtless be worked out by more than our local federation.

The subject of Religious Instruction was continued on Monday afternoon with reports on Week Day Religious Instruction for School Children presented by the Rev. G. U. Wenner, D. D., of Christ Lutheran Evangelical Church, New York, and Religious Instruction in Higher Institutions by Chancellor D. S. Stephens of Kansas City University. Dr. Wenner has for a number of years carried on in his church on the east side a day, graded, religious school, occupying half an hour after school, a weekly half-hour to each grade, and not one child in his church is ever absent from the church service. This committee, alone perhaps, of all the committees of this body, had been charged with a special mandate by the Inter-Church Conference of 1905, namely, to work out a plan for securing from the public school authorities a weekly half day—perhaps Wednesday afternoon—for religious instruction, a custom already established in France. The Committee brought in a resolution to that effect, but the dread of a possible first step toward State interference, or the ultimate domination of one religious body in religious instruction appeared, to prevail, and the resolution after being referred back, was adopted in these terms:

"That to provide religious instruction for their children is not only the duty of the churches, it is their inherited and inherent right to be fully recognized by the State in its arrangement of the course of school studies, which right calls for more time during the work day to be given to religious instruction in the homes and churches of our land."

Another resolution calls upon all churches, ecclesiastical bodies, the religious and secular press, public and private educational resolutions, parents and all interested to realize their natural responsibility to promote the religious education of the young. Still another invited the National Education and the Religious Education Associations to appoint committees to act with a committee of the Council to arrange a plan for the religious education of the children of the country.

The subject of Religious Instruction in Higher Institutions, reported by Chancellor Stephens evoked an interesting discussion in the course of which the Rev. R. J. Boville, founder of Vacation Bible Schools and secretary of the National Bible School Committee had an opportunity to tell of the remarkable success of this movement in bringing city children under the influence of religious education during the long summer vacation, and of the admirable opportunity which these schools afford for the services of college men and women during the months when they are not engaged in study. The most important recommendation of the Committee unanimously adopted, was that:

"The governing boards of the several denominations represented in the Council establish permanent bureaus or boards whose duty it shall be to co-operate with one another and with institutions of higher learning in an organized effort to improve, to systematize and to maintain religious instruction and training in the educational agencies of our country."

Other resolutions were adopted recognizing the valuable work of the Religious Education Association, of the Young Men's and the Young Women's Christian Association and approving of the establishment of local denominational pastorates and halls in connection with State universities and undenominational institutions.

Finally, in view of the paramount importance of the subject, and the need of a unified plan the three committees on Sunday School Instruction, Week Day Religious Instruction and Religious Instruction in higher institutions were continued as a joint committee to report to the next Council. Concerning Sunday observance and temperance, there was practical unanimity and great enthusiasm.

In the matter of Temperance a committee of seven headed by the president of the Council, Bishop Hendrix, was appointed to wait upon President-elect Taft to express approval of his past action in the matter of prohibition, to report the opinion of this Council (total abstinence for the individual, prohibition for the United States) and to pledge its support in his future efforts to abate the drink traffic. A resolution asking for the better protection of the Indians in this matter was adopted.

One of the most interesting and constructive reports was that on Local Federations, presented by the Rev. E. P. Ryland, of Los Angeles. The federation of that City affords a striking illustration of what can be done by federation. It includes 150 churches; on its Council are three hundred picked men. The Council meets once a month, the Executive Committee meets weekly, and an annual mass meeting keeps the entire community in touch with the work. The mere existence of this federation proclaims the essential oneness of evangelical Christianity. There are thousands in every city as ignorant of the historic reasons for denominational divisions, as those of China or Korea. This federation makes possible well-ordered street preaching at twelve different points. The immediate result being that nearly a thousand men converted in the streets have made public profession of faith in Christ. The most striking witness to the efficacy of federation was given when our fleet was in Californian waters. California has no Sunday law; a great naval parade had been arranged for the Sunday after its arrival, which happened to be Easter Sunday. There was no law to appeal to, no time to call a mass meeting; but the Executive Committee of the Local Federation of Los Angeles met and sent a telegram to Admiral Evans, asking him to countermand the order for the parade, and though many forces combined to oppose such advice, he did countermand it and his order stood. This local federation keeps in touch with the city council and brings the forces of righteousness to bear upon its acts; it keeps informed on industrial questions and has done away with late Saturday opening in retail stores. It has established a Federation Club, which is a perfect beehive of church activity.

In the discussion that followed, the Federation of Trenton, N. J., was described by Dr. Macauley, showing remarkably effective work there, especially in developing the importance of the laity. From Trenton the plan of local federation has spread into six counties. Resolutions were adopted pledging the Federal Council to aid in developing local federation throughout the land.

Two matters of importance were considered during the closing session on Tuesday morning: the Report on International Relations, presented by Dean Henry Wade Rogers of Yale Law School, and that on Family Relations, written by Bishop Doane, but in his absence presented by a member of the Committee. The shortness of time prevented any discussion of the second report, concerning which indeed, there was thorough unanimity. Resolutions were adopted urging the duty of the Church to preserve the purity of the family, recognizing the threatening danger from increasing divorce and endorsing the uniform divorce bill formulated by the recent National Divorce Congress. To this Congress delegates had been appointed by the Inter Church Conference of 1905, and by the governors of forty states and there is ground for hope that a uniform divorce law may be enacted by Congress at no very distant date.

Dean Roger's very able and exhaustive report gave special emphasis to the importance that the Church should take action with respect to disarmament, a subject which the Hague Conferences have declined to consider. A resolution was adopted con-

(Continued on Page Ten.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Baton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

In our acknowledgment this week will be noticed a collection from First Street Church, this city, aggregating \$12.45. This church had previously given \$3.35, making its total contribution \$16.00. The Rev. C. W. Reeves is pastor. Union Church of this city through its pastor, Dr. J. F. Marshall, adds \$5.00 to its previous contribution to this cause, making the total collection to date from that church \$10.00. We call special attention, also, to the contribution of Dr. and Mrs. L. M. Dunton, of Claflin University, of \$5.00. We are approaching the \$700.00 line and the next few weeks ought to see a very substantial advance in this collection. It is important, brethren, and whatever we are going to do ought to be done at once.

Previously acknowledged	\$637.95
I. L. Pratt, Hattiesburg, Miss	1.00
J. F. Marshall, Union Chapel, New Orleans	5.00
Dr. and Mrs. L. M. Dunton, Orangeburg, S. C.	5.00
First St. Church, New Orleans—	
C. W. Reeves	1.00
Thomas Smith	1.00
F. B. Smith	1.00
Arminta White	1.00
Teresa Carter .....	.50
E. A. Jefferson .....	.50
John Williams .....	.50
J. A. Moton .....	.50
C. H. Thompson .....	.50
Cash .....	.50
Rosa Brown .....	.50
Locky Lee .....	.50
John Adams .....	.50
Ella Bertrand .....	.50
Public Offering	3.45
Total	\$661.40

"HENRY SMITH, JAN. '09"

These words found upon the pink lapel of your paper mean that the subscription of Henry Smith to the SOUTHWESTERN expires the first day of January, 1909, and it is important for him that he renew at once. In the first place we cannot begin to carry an expired subscription; it is against the rules of our publishers and then it is a bad business policy. In order that a subscriber may lose none of the issues it is well therefore for him to renew at once. This should be done promptly through the pastor or direct to this office. Renew your subscription now. Don't delay.

The Rev. O. S. Baketel, in writing upon some Southern observations, says: "We are in Nashville, the great centre of Southern Methodist. Here is their publishing house, their splendid Vanderbilt University and Theological School, and a fine array of large and well-equipped churches. We have one poor little affair, with a handful of people attending it. Northern Methodists come here, look over our church and congregation, and immediately proceed to join the Church South. Who can blame them? Is it not time, now that we are preaching fraternity, to begin to practice it? We are so convinced. Turn over some of these churches to the Church South. Go to Elizabeth City, North Carolina, a place of 10,000 people. Here are three strong churches of the Southern communion, with an aggregate of about 1,000 members. We have one poor little struggling society of 39 members, 30 of whom contribute nothing to pastoral support. Out of a salary of \$300, the Board of Home Missions pays \$250. The mission Conference to which this church belongs has a grant of \$2,500."

Of General Interest

AMERICAN TROOPS LEAVE CUBA

January first, 1909, will mark the beginning of the evacuation of Cuba by American troops. Several months will be required for the transportation of the Army from Cuba, so that complete evacuation will not be effected before April first. The Cubans, while entertaining kindly feelings for the Americans and being well pleased with the conduct of the troops are nevertheless highly elated over their withdrawal. This is the second occupation of Cuba by the American army. It began November, 1906, when the Palma government could not cope with the situation and a reign of anarchy was threatened in the island. The first occupation began about the close of the Spanish-American war and lasted two years. The troops were withdrawn with the proviso that, if the Government found itself unable to maintain law and order the United States would have the right to intervene; hence the second occupation.

It is to be hoped that the Cubans may prove themselves capable of self-government; for should a third occupation become necessary, the island would undoubtedly be annexed to the United States.

IMPORTANT LABOR DECISION

On December 23rd Justice Wright of the Supreme Court, of the District of Columbia, rendered a notable decision in the famous contempt case of the Buck Stove and Range Company, against Samuel Gompers, President, John Mitchell, vice-president, and Frank Morrison, secretary, of the American Federation of Labor. Mr. Gompers was sentenced to twelve months in prison; Mr. Mitchell to nine months and Mr. Morrison to six months. These officials were found guilty of contempt of Court in having violated an injunction previously ordered by Justice Gould forbidding the boycott of the products of the Buck Stove and Range Company and the placing of that company upon the "unfair" list. In rendering his decision which required two hours and twenty minutes Justice Wright said: "There has been a steady, determined, defiant conflict precipitated in the light of open day between the decrees of a tribunal ordained by the Government of the Federal Union and of the tribunals of another Federation grown up in the land. One or the other must succumb for those who would unlaw the land are public enemies."

This decision with its probable effects is being discussed by all the leading papers of the nation and is regarded as one of the most important labor decisions since the Deb's case in 1906. By some it is regarded as "a judicial emancipation from one of the worst forms of tyranny." By others it is being denounced as an outrage—especially by labor leaders. A monster demonstration by laboring men against the decision is being planned in New York city.

ONWARD MARCH OF PROHIBITION

During the past few years, and especially in the Southland, prohibition has been marching on. There has been an unprecedented growth of sentiment against the saloon and its kindred evils. On January first State wide prohibition laws will become operative in Mississippi, North Carolina and Alabama. The saloon had already been driven out of the greater part of these states by local option laws. Considerably more than half of the South's territory is dry, "absolutely," while in the remaining area the sale of intoxicating liquors is upon a restricted scale. Tennessee, Arkansas, and Texas are marked as battle grounds where, in the very near future, the issues of State wide prohibition will be fought out. The eyes of the nation have been fixed upon Georgia, which state has been in the prohibition column one year. From this state have come reports showing a decrease in the number of arrests for drunkenness; fewer cases of wife abandonment; a general decrease in criminality; while there has been a great increase in the number of laborers having bank accounts. Charitable institutions also report a falling off in cases of destitution. Similar reports have come from Alabama. In Birmingham, its chief city, the number of arrests decreased sixty per cent; deaths by violence, fifty per cent and business conditions have improved. On the other hand serious problems have arisen in some communities growing out of depleted county and municipal treasuries be-

cause of the loss of the whisky tax. Likewise the authorities have had considerable trouble in the successful prosecution of those engaged in the illicit sale of liquors. But on the whole it is easily seen that the troubles, largely financial, which have arisen are by no means to be compared with the blessings which have resulted from the operation of prohibition. Verily, the saloon must go.

Personal and General

Bishop Lewis has sailed for China.

Bishop Nuelsen holds the Little Rock Conference.

A Norwegian Danish Mission church in Philadelphia is to bear the name of the late Bishop McCabe.

Dr. Stephen J. Herben, editor of the *Epworth Herald*, has a popular lecture on "Wagons and Stars."

The Rev. Wm. Bartley of Houston, Texas, will spend January in Fowler, California, the guest of the Rev. L. V. Harrison.

Mrs. G. E. Harrison, wife of the Rev. L. V. Harrison, of Fowler, California, will spend the mid-winter in Redlands, with her parents.

Bishop Scott holds the West Africa Conference for Bishop Hartzell who remains in this country to direct the Africa Diamond Jubilee.

Mrs. Eliza Henry, wife of the Rev. J. S. Henry, pastor of the Methodist Episcopal Church at Hartford, Kentucky, died December 10, at the age of forty years.

Mrs. Obee, wife of the Rev. J. J. Obee, District Superintendent of the Alexandria District, and Mrs. A. Dejan, of this city, visited the SOUTHWESTERN office last week.

Mr. John A. Pace and Miss Fannie C. Hubbs, both of this city, were united in marriage on December 23 at the residence of the bride's parents, the Rev. and Mrs. A. Hubbs.

Mrs. Mattie Clay gave in marriage her daughter Julia Theresa, to the Rev. Beverly Tolbert McEwen, on Wednesday evening, December 30, at St. Paul Methodist Episcopal Church, Aberdeen, Mississippi.

The Rev. W. D. Leake, pastor at Vaiden, on the Greenwood District, Upper Mississippi Conference, enjoys the distinction of having led his district in the number of cash subscriptions handed in at the Conference. Out of a total of 54 he gave 24.

The first meeting of the trustees of the trustees of the Nepo Rural School Fund was held December 9 at Washington, D. C. President-elect Taft, who presided; Mr. Andrew Carnegie; Walter T. Page, of the *World's Work*; Dr. Booker T. Washington; Bishop Grant; Robert C. Ogden, of New York; Dr. James R. Dillard, of New Orleans, and many other distinguished men were present. During the year 38 industrial teachers have been employed and 18 schools assisted, and this work will shortly be augmented. About \$17,500 will be expended in 1909.

The *California Christian Advocate* says: "Bishop and Mrs. Hughes are rejoicing over the arrival of a Native Son of the Golden West. He arrived Wednesday morning, December 16, 1908, and will be pleased to see his friends not many days hence. It is said that the infant son of Pericles ruled his father, his father ruled Greece and therefore the infant son ruled Greece. We know that a very small boy is Emperor of China. A royal welcome is extended to this genuine Californian as he mounts the "diocesan" throne of the San Francisco See. Hats off! This is the first Episcopal son ever born on the Pacific coast and the second child ever born to any member of the Episcopal "bench."

The *Shelbyville County Sentinel*, a paper published in Southern Georgia, writing recently upon "Whites versus Blacks—the Coming Problem," discusses the advantages that are coming to Negroes through Northern philanthropists and calls upon the generous public to make provisions for education of whites in the South and then adds:

"The need is urgent. It is paramount. Industrial education is more needed by the illiterate whites of the South than scholastic. The hand and the brain should be trained together, to the end that it may not be in the near future that thousands of Negroes are better qualified than thousands of whites."

This paragraph ought to be the occasion for serious thought on the part of many of our people.

THE REV. W. D. GODMAN, D. D.

On Christmas night of this year in St. Augustine, Florida, the Rev. William D. Godman, D. D., educator, philanthropist, and a staunch friend to the Negro, went to his reward. Doctor Godman came to Louisiana a young man from Central Ohio in 1875, and from that day to the day of his death he was thoroughly interested in the uplift of the Negro, and particularly the Negro in the State of Louisiana. For thirty-three years he has been a member of the Louisiana Conference. Of recent years he has not been able to attend the sessions on account of ill health. But in the midst of his active career he never served in an official capacity in his Conference. He was content to seek out young men, to advance them. This was his chief delight.

Perhaps there has not been a day since Doctor Godman began his work among us in the State of Louisiana that he has not worked and planned for our people here. It was through his effort that Gilbert Academy and Industrial College at Baldwin, Louisiana, was established. Here we have not only a large plant for industrial education, but an Orphans' Home upon a plantation of 1,500 acres of the very best land in the State of Louisiana. Nearly every penny that has gone into this work has come through Doctor Godman, his wife, Mrs. W. Dexter Godman, who preceded him to the better world, and his daughter, Miss Inez. Recently through the columns of the SOUTHWESTERN Doctor Godman gave the following statement of his financial work for Gilbert College:

Cash endowment from Mr.	
William L. Gilbert	\$ 40,000
Cash endowment from Mrs.	
Barney	1,000
Lots and lands from Doctor	
Godman	1,500
Personal donations and gifts	
from Doctor Godman . . .	18,658.13
Given for Orphans' Home	
by Miss Godman	2,300
Given for Orphans' Home	
by Mrs. Godman	1,000
Improvement and buildings	
from many contributors . .	48,400

Making a total of \$112,858.13

In addition to this there is in the treasury of the Freedmen's Aid Society for the erection of a Library Hall, \$2,440. To equip this library Doctor Godman has given between two thousand and two thousand five hundred volumes, and it is stated by those who have examined this collection of books that there is no better reference library in the United States. Referring to this gift of books Doctor Godman says: "Knowing that the young people of the colored race have access to few libraries I have sought to furnish those who desire to investigate and to widen their knowledge an opportunity to do this under favorable circumstances." In all his arduous labor in behalf of our people he had the co-operation and the full sympathy of Mrs. Godman and Miss Inez. In the death of Doctor Godman we have lost one of our truest friends, a brother beloved, a faithful leader, and one of God's chosen servants to do His will on earth.

In preparing this sketch we are fortunate to have in the city of New Orleans two men who were the immediate successors of Doctor Godman as principals of Gilbert College. His immediate successor was the Rev. Dr. A. E. P. Albert, at one time editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. Doctor Albert was succeeded by the Rev. Dr. Pierre Landry. We are favored in having appreciations from these two representative men who know so well the life and character of Doctor Godman, and we publish the same herewith.

In referring to Doctor Godman, Doctor Landry says:

"Painful as it is to note the death of the Sainted W. D. Godman, A. M., D. D., late President of Gilbert Academy and Industrial College, Winsted, La., which occurred in Florida on the 25th inst., yet I count it a privilege to be called upon to furnish a few facts touching his useful career in Louis-

iana for the salvation of the people, the moral uplift, industrial training and Christian education of the Colored people.

"In the 70's Dr. Godman came to us as the worthy president of what is now the New Orleans University. Inspired by a desire for a field for more work, greater usefulness and larger possibilities he was put in charge of the Freedmen's Aid interests and the Orphan Home Plantation, at Baldwin, La. There, with his faithful wife and devoted daughter, Miss Inez, he started the work of reconstruction of the property which had been wrecked by storms and other disasters.

"In his heroic work for that institution I think you will see the evidences of an august personality."

"His letters to me in all these years may be found among the best and purest literature in my library. In spite of his poor health his mind was al-



THE REV. W. D. GODMAN, D. D.

Died in San Augustine, Florida, December 25, 1908

ways clear; and his interest in the work at Gilbert and for the people he loved so dearly was kept up to the last. 'Though dead yet he liveth.' He is gone, but left to his country the best type of American statesmanship; to his church the life of a real Christian minister and to my people the most unalloyed friendship. We shall ever remember him and pray God's sustaining grace to his dear daughter, Miss Inez, whose life cannot be separated from her father's in his labor of love in Louisiana."

In bearing testimony as to the force of character of Dr. Godman, his wise leadership, and consecration in service, Doctor Albert says:

"Verily, death leaves a shining mark, for in the whole galaxy of stars that helped to lighten our Southern skies, none shone with greater splendor and constancy than did that star of the first magnitude, whose taking off we so keenly mourn. Noble men and women have lived and labored among us. We have known to love and honor many of them, but we know of none that excelled Dr. Godman, in fitness for the work, in the excellence of his character, the gentleness and sweetness of his spirit, the equipment of his mental powers, the wisdom and

maturity of his counsels, his aptitude as a teacher, his kindness and firmness as an administrator, and withal with such a burning zeal and tireless energy in the development of the object of his devotion.

After serving with distinction, in the pastoral and educational work, in the Central Ohio Conference for a number of years, Dr. Godman was called of God, and commissioned by the church to enter the work in the Louisiana Conference in 1875. He began his work among us that year as President of New Orleans University, of the Orphans' Home, and of Gilbert Academy and Agricultural College, at Baldwin, La., which he organized April 1, 1875. His presidency of New Orleans University was marked with such thoroughness of instruction, such inspiration for the attainment of the most perfect ideal in character and Christian manhood, as to have elicited the highest commendation. Indeed it has become a proverb among us, that the Latin, Greek and Mathematics recited under President Godman equaled any good recitation in like branches in any Northern University. The result

of contact with such a man is best illustrated in the production of such characters as those of the Rev. J. W. E. Bowen, D. D., Ph. D., Rev. Ernest Lyon, D. D., Isaiah E. Mullon, M. D., Prof. J. E. L. Hoskins, Rev. J. T. B. Labou, J. F. Patty, LL. B., and other such worthy and successful leaders of the race, as have received his instruction and inspiration.

"Great as was Dr. Godman's ministry in the management of the New Orleans University, the concentration of his life's work was centered in the saving, upbuilding and development of the Orphans' Home and Gilbert College; as in the production of men and women from these institutions, fitted by character and education for the leadership of a race. He craved not for leadership among us. His soul was satisfied as he fitted worthy leaders of the race. That was the height and extent of his ambition. Verily, he sought not theirs, but them! Since 1895 Dr. Godman had been an invalid, until death brought him his honorable discharge at the close of the Christmastide of 1908, but during all those years, he continued in official relation to Gilbert College, as nominal president for a few years and then as President Emeritus until his death.

"He anticipated every need of the institution for which he had given his life, in all its departments, and he provided for its development in cash, in prayers and in benediction. Such would be the tribute of every one who has had charge of Gilbert from 1895 to the day of Dr. Godman's glorious translation, for he is not dead, but is not, for God took him.

"Like Wendell Phillips, Charles Sumner, Fred Douglass, Abraham Lincoln, U. S. Grant and men of that type, raised of God for specific purposes, in other fields of activities, we shall never see his like again.

"May his life, services and glorious end continue to bless the world to generations yet unborn; and may his ashes rest in peace, while his spirit await our coming and reunion in the better and brighter world to which he taught us all to travel."

At the close of the Savannah Conference the brethren of that body introduced a series of resolutions bearing upon the services of Bishop John W. Hamilton, D. D., who presided. These resolutions took notice of the Bishop's pains in looking after every detail of the Conference life, of his lectures and sermons, which were inspiring, "breathing so fresh the life and spirit of Jesus Christ," and giving a new touch of enthusiasm to the work of that Conference. The Conference prayed the blessings of the Almighty upon the Bishop and in view of the action of the last General Conference on the assignment of Bishops where it was found practical, to continuous service over Annual Conferences, requested the Board of Bishops to return Bishop Hamilton to them indefinitely. Mrs. Hamilton was present and addressed the Conference in the interest of the Woman's Home Missionary Society. She shared the honor shown her distinguished husband.

Churches in Conference

(Continued from Page Seven.)

cerning the duty of the Christian Church to take firm ground as opposed to war. A resolution asking for an adequate increase in the number of navy chaplains was also adopted.

The closing hour of the Council was occupied with routine business, the appointment of committees, adoption of by-laws and the election of the Corresponding Secretary. By a rising vote and with great applause the Rev. E. B. Sanford, D. D., to whom more than to any other one man the success of this movement, from its inception to the present time, is due was re-elected to that office.

Space permits only brief mention of three fully attended mass meetings on Sunday. That on The Church and Labor held in Lyric Hall, was attended by twenty-seven labor organizations whose representatives occupied the platform, the Rev. Charles Stelzle making the address. Bishop Whitaker presided over the meeting on Brotherhood. The third meeting was addressed especially to students and was largely attended. On Saturday evening, Wither- spoon Hall had been crowded to its utmost capacity by delegations from the Young Peoples Societies of the city and vicinity. On Monday evening a brilliant reception was given to the delegates and friends in the Academy of Music, Bishop Mackay Smith presiding, Dr. C. F. Aked of the Fifth Avenue Baptist Church, New York and Bishop Hendrix, president of the Council being the chief speakers. It remains only to mention a telegram of greeting sent by the Council to the President of the United States on Saturday and to record the adjournment of the Council, to meet at the call of the Executive Committee should any urgent emergency, occurring during the next quadrennium, demand such action.

The President and the Secretary.

The Rev. Eugene R. Hendrix, D. D., LL. D., the president of the Federal Council, is a bishop of the Methodist Episcopal Church, South, his residence being in Kansas City, Mo. He was born in Fayette, Mo., in 1847. His early education was taken in Central College in Fayette; in 1867 he was graduated from Wesleyan University, Middletown, Conn., and two years later from the Union Theological Seminary in New York. He visited the mission stations of his denomination early in his ministry and published the story of his travels in "Around the World," 1878; he founded the Mission of his Church in Korea, and was the fraternal messenger to the British Wesleyan Conference in 1900.

Bishop Hendrix has taken a vital interest in the Federation of the Churches since the movement was started and was especially active in the meeting of the Inter-Church Conference in New York in 1905. His presidency, which will continue for four years, is certain to be marked with progress in the development of the federative idea throughout the country and around the world.

Dr. Elias B. Sanford, who was re-elected corresponding secretary of the Federal Council is a Congregational clergyman, perhaps a trifle over sixty years of age. He is a graduate of Wesleyan University with the degree of M. A. from Yale University and the degree of D. D. from his alma mater, the pastor of Connecticut churches till 1894, and since then has been devoted to general service for the American Church at large. While still a pastor he published a history of Connecticut which has passed through four editions and a "Cyclopædia of Religious Knowledge" which has also been widely published.

Dr. Sanford's chief work has been devoted to the effort to bring our Christian denominations into closer fellowship. He was first the organizer in 1900 of the National Federation of Churches and Christian Workers, whose effort it was to bring together locally and in State organizations the members of various denominations for Christian work, and he was and still is its Secretary. When the attempt was made to create a more official and effective union of the denominations, to this National Federation the task was committed, with Dr. Sanford as its executive. In this he was wonderfully successful by his quiet, but persistent tact. He secured the appointment of officially appointed delegates by thirty of the principal Protestant denominations of the country, representing about seventeen million communicants, who met in conference in New York in 1905 and framed the organization of the Federal Council of Churches of Christ in America.

In achieving this federation of the American churches, Dr. Sanford, aided by wise counselors, did a work which a few years ago would have been thought impossible, and which solidifies the Christian forces of the country for religious and moral influence, and can not fail to limit the jealousies and rivalries which even good people are liable to. This Federal Council is a monument to his persistent, patient, unwearying labor; while he has kept himself out of prominence, satisfied to do wisely the very difficult and comprehensive work of secretary and organizer.

Report of the Council

The Committee on Literature and Education of the Council is charged with bringing out the Report of the Council which will be prepared at once during the supervision of the Corresponding Secretary.

The volume will contain about 600 pages, covering all of the papers prepared for the Philadelphia meeting, a carefully edited summary of the business sessions, a stenographic report of the popular meetings, photographs of Federation leaders and a full list of all the delegates.

The book will be published early in January and advance orders may be sent to the headquarters of the Federal Council in New York.

Until January 1 the price will be \$1.25, after that date \$1.50. If \$2 is received during the present month and a request accompanies the order, a copy of "Church Federation," the epoch-making report of the Inter-Church Conference on Federation held in New York in 1905 will also be sent. These two important volumes should be in every pastor's library and on the parlor table of every Christian especially interested in the Federation Movement, which now embraces thirty-four evangelical denominations and seventeen million communicants of Protestant Churches in America.

Dr. Sanford and the Committee on Literature and Education will be able to plan more wisely if the advance orders for the volumes are sent in as early as possible. Address The Church Federal Council, Room 81, Bible House, New York.

Colored Y. M. C. A. Fights Consumption

Washington, D. C.—Dr. J. E. Moorland, secretary of the Colored Men's Department of the International Committee of Young Men's Christian Associations, has addressed the following note to the Student and City Departments of the Colored Men's Y. M. C. A. throughout the country:

"I am deeply interested in the campaign being waged against Tuberculosis so splendidly directed by my friend Mr. Routzahn. I hope you will do all in your power to promote the worthy cause. By all means hold special meetings in accordance with the enclosed request."

Plan of Work

Every City and Student Y. M. C. A. is earnestly invited to attempt one or more of the following:

- 1—Give all or part of the Sunday meeting to health, and particularly tuberculosis or consumption.
- 2—Try to get the subject before educational and gymnasium classes during the week.
- 3—Get at least one minister to talk or preach on the subject.
- 4—Ask all the ministers to do likewise.
- 5—Call a meeting of physicians and ask their help in reaching churches, schools, etc.
- 6—Get at least one school teacher to help celebrate the "Week."
- 7—If possible secure the co-operation of the teachers in all colored schools and colleges.
- 8—Try to send speakers, doctors or others, to one or more country schools or churches.
- 9—Make special effort to attend or to get some one to attend the Congress at Tuskegee.
- 10—Send to E. G. Routzahn, Tuskegee, Alabama, or to Dr. Livingston Farrand, 105 East 22nd Street, New York, for printed information for yourself and speakers.
- 11—Report quickly what you will try to do, and later, what you do carry out, to E. G. Routzahn, Tuskegee, Alabama.

Remember

- 12—Remember that all of this is for the highest interests and physical well-being of both white and colored races and both are vitally interested in the success of the plans.

Spring Conferences, 1909

Plan of Episcopal Visitation January-June Conferences in the United States.

[N. B. The first eleven conferences are from the Fall Plan of 1908.]

(CHRONOLOGICAL)

SPRING CONFERENCES

Conference.	Place	Date	Bishop
St. Johns River	Miami, Fla.	Jan. 7	Cranstoe
Upper Mississippi	Tupelo	Jan. 7	Neely
Louisiana	Baton Rouge	Jan. 13	Neely
Mississippi	Meridian	Jan. 13	McIntyre
Arkansas	Siloam Springs, Ark.	Jan. 21	Spellmeyer
So. Fla. Mission	Tampa	Jan. 21	McIntyre
Hawaiian Mission	Honolulu	Feb. 10	Smith
Little Rock	Clow, Ark.	Jan. 28	Nuelsen
Florida	Fernandina	Jan. 28	McIntyre
Porto Rico Miss'n	Ponce	Feb. 4	Warren
Delaware	Cambridge, Md.	Feb. 10	Warren
New Jersey	Camden	Feb. 10	Wilson
Kansas	Clay Center	Feb. 10	Qnsyle
Williamington	Millford, Del.	Feb. 17	Moore
Philadelphia	Philadelphia	Feb. 17	Hamilton
St. Louis	St. Louis	Feb. 17	Anderson
Lincoln	Boley, Okla.	Feb. 17	Nuelsen
South Kansas	Coffeyville	Feb. 17	Qnsyle
Wyoming	Plymouth, Pa.	Feb. 24	Moore
Central Penn'a	Harrisburg	Feb. 24	Hamilton
Washington	Alexandria, Va.	Feb. 24	Berry
Lexington	Indianapolis, Ind.	Feb. 24	Anderson
Southwest Kansas	Kingman	Feb. 24	Nuelsen
Northwest Kansas	Belleville	Feb. 24	Hughes
New York East	Yonkers	Feb. 31	Goodsell
New Hampshire	Concord	Feb. 31	Moore
Baltimore	Baltimore	Feb. 31	Hamilton
New England	Lowell	Feb. 31	Berry
New York	New York	Feb. 31	McDowell
New Eng. South	Newark	Feb. 31	Wilson
North Indiana	Greenfield	Feb. 31	Neely
Cent. Missouri	Fayette	Feb. 31	Anderson
East German	Schenectady, N. Y.	Apr. 1	Hughes
East Maine	Ellsworth	Apr. 7	Nuelsen
Vermont	Hardwick	Apr. 14	Wilson
Troy	Gloversville, N. Y.	Apr. 14	Goodsell
Northern N. Y.	Potdam	Apr. 14	Berry
Eastern Swedish	Worcester, Mass.	Apr. 15	McDowell
Maine	Berlin, N. H.	Apr. 21	Qnsyle

FOREIGN CONFERENCES

MexicoMexico City.....Feb. 25...Spellmeyer

AFRICA

East Africa.....UmtaliJuly 10.....Harzell
LiberiaCiny, Ashland.....Feb. 3.....Scott
West Africa.....MalangeDec. 2.....Scott

CHINA

North China.....PekingOct. 7...Bashford
C. China Mission.....KinkiangOct. 21...Bashford
FochowFochowNov. 4...Bashford
HinghuaHinghuaNov. 18...Lewis
W. China Mission.....ChungkingFeb. 3, '09...Lewis

EUROPE

ItalyVeniceMay 12...Cranstoe
France Mission.....GrenobleMay 20...Burt
SwitzerlandBielJune 3...Cranstoe
South Germany.....StuttgartJune 9...Burt
North Germany.....ChemnitzJune 16...Cranstoe
DenmarkFredrikshavenJune 24...Cranstoe
NorwayPorsgrundJune 30...Cranstoe
SwedenUppsalaJuly 14...Cranstoe
Finland and St. Petersburg.....AboJuly 22...Burt
BulgariaPlevenAug. 28...Cranstoe

KOREA

Korea Conf.....SeoulJune 23.....Harris

SOUTH AMERICA—BISHOP BRISTOL

Bolivia Mission, Chili Conference, Eastern South American Conference, North Andes Mission. Places and dates to be announced later.

SOUTHERN ASIA

South India.....BangaloreDec. 10...Robinson
BengalAsansolDec. 17...Warne
North India.....MoradabadJan. 6...Warne
Central Province.....JabalpurJan. 6...Robinson
Northwest India.....MuttraJan. 14...Warne
BombayNadindJan. 14...Robinson
BurmaRangoonJan. 22...Oldham
MalayaSingaporeFeb. 5...Oldham
Philippine Islands.....ManilaFeb. 28...Oldham

Adopted by the Bishops at Indianapolis, Indiana, November 2, 1908.

L. B. Wilson, Secretary.
1026 Arch Street, Philadelphia, Pa.

Unto the Hills

From the lowlands where my feet are straying,
From the valley where the mist is staying,
From this by-way which the dust is spraying—
I will lift up mine eyes unto the hills.

From all the petty things that fill my day,
From just the sameness of my common way,
From disappointment which endures for aye—
I will lift up mine eyes unto the hills.

From the vain seeking, the restless striving,
From the pain and sorrow in my keeping,
From the sinful tares of mine own reaping—
I will lift up mine eyes unto the hills.

I will look up unto that quiet place
Which knows not strife, nor pain, nor any loss;
That with unveiled eyes I may see God's face
And in His peace forget my earthly cross.
—Jeanne Hepburn Mann, in New York Observer.

Doings of the Workmen

MISSISSIPPI

Okolona.—We are now battling through the last month of the year, and nearing the date of our approaching Annual Conference, January 7, 1909. Our labors for the year in this charge have been of no little pleasantness. Both pastors and people have worked zealously together from beginning to end, and both are anxious for further advancement in the charge. A soul-stirring revival was held during the month of August, resulting in 26 conversions, most of whom joined our church. The choir members, led by Mrs. M. Owens, have put in a new organ at a cost of \$90, and the trustees have installed a new stove at a cost of \$15. We have raised more than 80 per cent. on all claims. Peace and harmony prevail among the people.—N. H. Williams, pastor.

Amory.—Again we thank the Cabinet that met in Macon three years prior to this date for placing such a worthy leader as the Rev. J. J. Johnson at Amory for our pastor. During last month he attracted the following leaders of the church to our town: Dr. Jonea; the Rev. J. M. Thompson, pastor at Corinth; the Rev. A. A. Wright, of Ripley. On Thanksgiving we were highly entertained by Dr. W. W. Lucas, a great speaker of our church. Dr. W. C. Clay, our beloved District Superintendent, was also with us, and we are always glad to have Dr. Clay in our midst. Raised during the month, \$130.00.—Josephine Cooper.

Dickson.—On November 18th Bowman Chapel gave a grand reception to our new pastor, Dr. L. M. Moore, and Bishop Scott. Mr. Beck acted as master of ceremonies. Addresses of welcome were made by Mrs. E. D. Deshazzen, the Rev. J. C. Wilson and Dr. E. R. Grovelly of our church and the Rev. H. F. Smith, pastor of St. James African Methodist Episcopal Church. These were responded to by Dr. Moore. Then came Bishop Scott, and how he carried all his way! The house was crowded, with many on the outside. We are blessed this year to have with us our present pastor. We also have Dr. Gronelly with us, and he is a worker in the church. The people of the city were indeed glad to meet Bishop Scott, Dr. Gronelly and Dr. Moore. Next Sunday week is SOUTHWESTERN day here and all are joining the pastor to make it a great day in Dickson.—J. C. Bliss.

Lumberton.—A grand rally was given on the 4th Sunday in November, at the Methodist Episcopal Church. The Rev. Mr. Roston of the Baptist Church was with us. He preached an able sermon; raised \$17 for the pastor. We visited the Rev. Mr. Rostons church Sunday (2d) and raised for him \$31.—W. McNell, pastor.

Lamkin.—The fourth quarterly conference was held at Burn's Chapel December 12-13. The conference was a success in every way, spiritually and financially. Success attended every report that was made. The Rev. A. J. McNair, D. D., preached at 11 o'clock a. m. Sunday and all were made happy indeed. Collections paid District Superintendent, \$8.05; paid pastor, \$25. Amount raised by Miss Sarah, Cheatham and Mr. C. D. Coleman for ceiling the church, \$21.80. Total amount raised, \$54.85.—C. D. Coleman.

Pass Christian.—Our fourth quar-



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terly conference was a great success. The Rev. S. H. Cannon, District Superintendent, is the man for the place. He knows just how to carry on his business. He held the conference with all reports from every department of the charge in hand. Paid the pastor \$146 this quarter; paid the District Superintendent in full and raised \$36.45 in the conference. We have raised for all causes this year \$1,346.46 and expect to come to conference with a round report and with a good list of subscribers for the good old paper. St. Paul Methodist Episcopal Church, Pass Christian, is in the lead and has the banner on the Gulfport District Mississippi Conference. We also had a grand time on Thanksgiving Day. At the 11 o'clock service the old Methodist Episcopal Church was well crowded, and also at night there were many gifts to the poor by the Woman's Home Missionary Society. We also raised for missions in cash, \$5.60. The Woman's Home Mission Society is a great power, as is also the Sunday School with Prof. J. W. Randolph at its head. This is a splendid place and people.

J. K. Comfort, pastor.

Alva.—Thanksgiving Day at New Salem Methodist Episcopal Church was a great day, it was the first occasion of this kind in the history of our church and men, women and children were made to rejoice as never before. Prof. T. C. Millea, the teacher of our public school at this place, rendered good service in conducting the services. A thanks offering of \$2.00 was raised for our pastor as the close of the Thanksgiving service. The Woman's Home Missionary Society was organized with the following officers: L. C. Franzler, president; S. T. Dunn, vice-president; Emma Dunn, secretary; G. A. McCulston, assistant; Florence Dunn, treasurer.

G. M. Frazier.

Pearlington.—Our fourth quarterly conference was held on Nov. 13, the Rev. S. H. Cannon, District Superintendent, in the chair. There was a splendid quarter. Class No. 1, W. Groomes, leader, raised \$9.00; No. 7, M. Holmes \$5.00, total received \$14.00. Paid District Superintendent \$14.00; paid pastor this year, \$312.00; mission money raised, \$27.00.

Thanksgiving day was indeed a treat to the old people of Pearlington. Mrs. Ida Burton and Mrs. Agnes Peters worked hard to make it pleasant for the old people. The dinner was given at the public school house. The old people had an old-time Methodist

speaking meeting and the church was greatly revived. Mrs. Burton raised \$7.00 for the old people who could not come to the meeting.

H. W. Wood, Pastor.

Corinth.—Our fourth quarterly conference convened Nov. 27, 1908, with Dr. Clay in the chair. The conference was a success in every way; the Doctor had been very sick, but from the spiritual power manifested in his sermon on Sunday night, was proof that he had been with Jesus. The sacrament was taken by the largest number in the history of my ministry at this place. Raised his quarterage in full. J. M. Thompeon.

Garlandville.—Our fourth quarterly conference convened at the parsonage, Nov. 19, 1908, the Rev. W. M. Morria, District Superintendent, in the chair. The reports showed marked improvement on all lines; conversions \$35.00; accessions for the year, \$38; benevolence raised, \$35.00; paid pastor, \$257.65; district superintendent, \$61.40; bishop, \$2.25; conference claimants, \$3.00; total \$359.30; amounts raised this year for all causes, \$532.80. We promised to have a SOUTHWESTERN rally, Nov. 11-15, 1908, but could not do so because Mt. Zion was destroyed by fire, Oct. 8, 1908. Nevertheless the editor may look for two or three dollars at the annual conference. We are planning to rebuild Mt. Zion.

R. B. Anderson, Pastor.

Escatawpa.—There was a rally, given by the stewards and trustees, for the benefit of the pastor's salary, the second Sunday in November. The Ladies' Aid assisted in the rally. Division was made by tribes, with the following captains and preachers: Sister B. Robinson, captain, sermon by the Rev. W. S. Andrews, raised \$6.29; Sister M. Bryant, captain, sermon by W. Underwood, collection \$3.75; Slater Bettie Lee, captain, sermon by G. W. Hawkins, collection \$9.78. On Friday night, November 6, a grand entertainment was given for benevolence. Several visiting brethren were present. The Rev. J. K. Comfort spoke in the interest of the race, and the Rev. S. L. Pitts followed with a timely address. Tillie Lindsey Larry read an essay, Lucina Oliver entertained the audience with a song, and Prof. B. K. Bardwell made an interesting talk. The collection was raised by Bro. John Thomas. The people of Escatawpa are devising many plans for the raising of the pastor's salary, also Mission and District Superintendent's assessments. They are exerting themselves to pay up all possible claims by the fourth quarter. Quite a number contributed 50 cents each, and the following persons paid \$1.00 each: John Thomas, paid in rally, \$3.00; W. Underwood, Saul Gregler, B. K. Bardwell, G. W. Hawkins, P. W. Stragfield, Isaac Robinson, S. Moffett, Warren Moffett, A. Jackson, S. Andrews, W. N. Hardick, W. M. Bayard.

Dellisle.—Our rally at this place was a grand success in every way. The following persons contributed: M. Thomas, \$5.25; Mary Hill, \$5.00; Jennie Butler, \$5.00; A. Neelon, \$5.00; M. Jordan, \$2.05; R. White, \$1.70; J. Burton, \$1.00; H. Hills, \$1.00; N. Antoine, \$1.05; B. Young, \$1.00; E. D. Parker, \$1.05; B. A. Fleming, \$1.00; M. A. Jordan, \$1.05; H. White, \$1.00; L. Swannier, \$1.00; A. Burton, 50c; M. Seleatan, 30c; H. Swannier, 50c; C. Daniel, 50c; A. Mally, 50c; M. Barhine, 50c. Total for the day, \$50.25. This was the Willing Workers' Club Rally, and the Lord did bless us. I am doing well on this work this year, and all the people love me, and I love them, too. I am doing all I can to bring up a round report to the Conference this year. Please

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find enclosed \$1.00, to be applied on the improvement of the building. Pray for our success.—J. Butler, pastor.

ALABAMA.

The Rev. W. H. Nelson, Ph. D., D. D., of the Central Alabama Conference, has just been re-appointed pastor to the Lake Side Methodist Episcopal Church of Huntsville, Ala. The peculiar feature, however, about this recent appointment of the Doctor is that it is the fourth time he has been appointed to this same congregation. The appointment as received by a very excellent reception and warmest words of welcome by Dr. B. E. Scruggs, Prof. H. C. Binford, Jr., Mr. J. H. Poe, Recording Steward; H. C. Binford, Sr., Grand Master of the Masonic Fraternity of Alabama; Miss McKinney, the daughter of Dr. A. W. McKinney, and Dr. A. W. McKinney himself, the former President of the Central Alabama Academy. The Huntsville Herald has the following to say:

"Dr. W. H. Nelson, who has just been appointed pastor to the Methodist Episcopal Church, is a scholar and a preacher. We believe he is one of the ablest ministers in the Methodist Episcopal Church, regardless of race. His first sermon last Sunday morning was one of the most able we have ever listened to."

District Superintendent A. S. Williams presided at the reception with grace and dignity, and spoke many words of welcome and appreciative love and esteem.

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Conference Notices

Special Notices

NOTICE.

All delegates who expect to attend the Conference of the Woman's Home Missionary Society at Boley, Okla., will please notify me at least one month before the sitting of the Annual Conference to be held at Prowitt Methodist Episcopal Church, Boley, Okla., March 17, 1909.

MRS. M. J. MCKAY...

LITTLE ROCK CONFERENCE.

BOARD OF EXAMINERS.

The Board of Examiners of the Little Rock Conference will meet at Clevo, Ark., January 27, 1909, in Wiley Chapel, at 9 o'clock a. m. All members of the board and all under-graduates are requested to be present. Members of the Board: W. McIntosh and J. L. Wilson; first year—W. H. Morris and D. H. E. Harris; second year—P. W. Webb and D. W. Boatner; third year, C. W. Whitehead and C. A. Taylor; fourth year, G. N. Johnson and W. A. Smith; orders—J. M. Cox and M. B. A. Cain.

W. R. R. DUNCAN, President.

G. T. SAXTON, Registrar.

District Rounds

PARIS DISTRICT.

FIRST ROUND.

Honey Grove and Bonham, Dec. 26-27; Bagwell, Jan. 2-3; Terrell and Rosser, 9-10; Greenville, 10-11; Free Hope Circuit, 16-17; Clarksville Circuit, 17-18; Medill Circuit, 23-24; Paris Circuit, 30-31; Paris Station, Feb. 6-7; Clarksville Station, 13-14; Sulphur Springs & W., 21-22; Chicota Circuit, 27-28; Wolfe City and Ladonia, March 6-7; Morgan's Chapel and West Paris, Feb. 5-6; DeKaKib Circuit, March 13-14; Red River Circuit, 20-21. Brethren: God has wonderfully blessed us in the past. Let us begin this Conference year with a larger faith in Him. Let's carry sunshine everywhere we go, thus emulating the example set us by Bishop Quayle, "the Sunshine Bishop." We must do a greater work this year than ever before; the general benevolences must have closer attention. We must make good. I am proud of you, my noble brother soldiers, for the achievements of the past year; you accomplished a great work. We shall not be satisfied until the world is brought to Christ. I shall give you notice later of group meetings to be held on the district; hold yourselves in readiness to respond on short notice. Keep the cause of Home Missions and Church Extension before the people. Set aside a special rally day for this cause and ask each member to give 50 cents per capita for that cause. Present all claims now; don't allow them to go over until fall or you may fall. Send monies where they belong, do not hold them until Conference. Wishing you a Merry Christmas and a prosperous and a Happy New Year—Jas. I. Gilmore, District Superintendent.

ATLANTA DISTRICT

FIRST ROUND

Foss Chapel, Dec. 23-27; Grantville, 26-27; Newnan Ct., Jan. 2-3; Arlel Bowen, 6-10; College Park, 15-17; Hogansville, 22-24; Hogansville Ct., 23-24; North Atlanta, 28-31; Warren Chapel,

JELL-O

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Every one of the seven Jell-O flavors is so good that, as explained in a former announcement, no one has ever yet been able to determine which is best, and no mistake is possible if a choice is made at random.

With a great many ladies the Chocolate flavor is especially popular. One of the favored recipes is this one for

CHOCOLATE WALNUT JELL-O.

Dissolve one package Chocolate Jell-O in one pint of boiling water. When it begins to harden, add one-half cup English walnut meats and half a dozen figs cut up fine. Set away to become firm and serve with whipped cream.

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31-Feb. 1; Palmetto, Feb. 6-7; Central Ave., 14-15; University, 17-21; Newnan, 28-Mar. 1; Enon Grove, March 6-7; Lutherville, 13-14; Grantville Ct., 20-21. Brethren: Once more we have made our reports. We have done well but let us rally again. Observe Lincoln's birthday, February 14, and Easter Sunday, April 11. We will not omit the collections nor use Easter for local causes but send in our benevolent money at once and get vouchers. The District Stewards and pastors will meet in Newnan, January 29 at 11 o'clock a. m. Let us not forget the SOUTHWESTERN CHRISTIAN ADVOCATE.

C. L. Johnson,
District Superintendent.

MARSHALL DISTRICT

FIRST ROUND

Ebenezer, Dec. 27-28; Jefferson, Jan. 2-3; Texarkana, 10-11; Lodi, 16-17; Longview and Tyler, 22-24; Hawkins, 30-31; Harlton, Feb. 6-7; Pittsburg, 13-14; Daingerfield, 20-21; Mineola, 27-28; Queen City, March, 6-7; Marshall Cir., 13-14; Mallalieu, 20-21; Woodlawn, 27-28; Lasater, April 3-4. Brethren: There are three classes of pastors on the Marshall District—the "I Cant's," "I Wants" and the "I Wills." Now, in what class do you fall?

J. O. Williams,
District Superintendent.

NAVASOTA DISTRICT

FIRST ROUND

Caldwell Circuit, Jan. 2-3; Anderson Circuit, 9-10; Brenham Station, 15-17; Brenham Circuit, 16-17; Brenham Mission, 15-17; Clay Circuit, 20; Bollvillo Circuit, 23-24; Sealy Circuit, 30-31; Brookshire Circuit, Feb. 6-7; Hockly Circuit, 13-14; Waller Circuit, 20-21; Hempstead Station, 26-28; Hempstead Circuit, 27-28; Navasota Station, March 6-7; Navasota Circuit, 5-7; Yarboro Circuit, 13-14; Millican Circuit, 20-21. My Dear Brethren: As it has pleased our Heavenly Father to trust us with

the charge of his work for another year, let us do our best. May I suggest and urge upon you to raise your conference claimants' collection on Watch Night and arrange to observe Lincoln's Birthday February 12 for Freedmen's Aid Society. The best way is to plan for the year. Don't wait until the last and hard part of the season to set up your plans and then be defeated, but start with the year. Make good use of all the rally days and start to succeed.

B. M. Taylor,
District Superintendent.

HUNTSVILLE DISTRICT.

FIRST ROUND.

Spring, December 26-27; Spring Circuit, January 2-3; Dodge, 9-10; Conroe, 16-17; Camella, 23-24; Onolaska, 30-31; Huntsville Circuit, Feb. 6-7; Shiro, 13-14; Laurella, 20-21; Woodville and Town Bluff, 22-23; Fostoria and New Caney, 27-28; Huntsville Sta., Mar. 7; Trinity and Oakhurst, 9-10; Livingston, 13-14; Jasper Newton, 20-21; Bonware and Burville, 24-25; Lovelady Circuit, 27-28; Rayford and Keenan, January 28. Now, dear brethren, with a clear view we see a new year before us, but I invite you to see God in every avenue. He is there. The events of 1908 in the Christian work of our great Texas Conference are written in God's book of remembrance. It is too late to do well that which was not done well, but let us start well this year and do everything well, and at the proper time. I am sure that after listening to the lectures of that noble minister of God, Bishop W. A. Quayle, we are all better ministers than ever before; and, too, I am sure that each pastor learned at this session of our Conference that our appointments are made

on the amount of work we do. I am sure, brethren, I come to you a better man than ever before. Now organize your people for a successful year's work. God bless you. Get ready to celebrate the great Easter day, April 11, 1909. I will get your apportionment to you as soon as possible. I wish you a Happy New Year.—W. Hartley Jackson, District Superintendent.

SEDALIA DISTRICT

FIRST ROUND

Ottorville, Dec. 26-27; Georgetown, Jan. 2-3; Sweet Springs, 9-10; Knobnoster, 12-14; Warrensburg, 16-17; Holden, 19-20; Lamonte, 21-22; Clinton, 23-24; Osceola, 26-28; Harrisonville, 20-31; Joplin, Feb. 6-7; Neosho, 10-11; Carthage, 13-14; Ozark, 17-18; Springfield, 20-21; Lebanon, 24-26; Rolla, 27-28; Greenfield, March 6-7; Sedalla, 13-14; Beaman, 17-18; Versailles, 20-21; California, 23-25. Dear Brethren: The close of this round will bring us to the Annual Conference. I hope that each pastor will see to it that his report is full, complete in every department. Raise every dollar for the benevolences, pay the pastor, collect conference claimants' assessment, the Episcopal Fund and the District Superintendent's claims. Brethren, all of this is our bounden duty. Read the SOUTHWESTERN. It is just what we need to help us in our church work. W. H. Smith, District Superintendent.

PALESTINE DISTRICT.

FIRST DISTRICT.

Hearne and Sutton, Dec. 27-28; East Calvert, 26-27; East Mexia, Jan. 2-3; Fairfield, 9-10; Winkler, 16-17; Oakwood 23-24; Palestine Station, 29-31; Palestine Circuit, 30-31; Jacksonville, Feb. 6-7; Hemphill, 13-14; San Augus-

The New Discipline---1908.

THE NEW EDITION OF THE DISCIPLINE HAS BEEN THOROUGHLY REVISED TO COVER THE CHANGES ORDERED BY THE GENERAL CONFERENCE. SOME OF THESE CHANGES ARE IMPORTANT.

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MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

Dec. 20-21; Jewett, 27-28; Leona, Mrs. G-7; Madisonville, 13-14; Magogoches Circuit, Feb. 8. Dear Pastors of the Palestine District: We begin another year's work with hope and expectation of great things, and well we should. Let us begin now. Observe Watch Night as far as possible, and let all of our members and friends give something on that night. Then let the Sunday nearest February 12th, Lincoln's birthday, be a great day for the Freedmen's Aid Society. Let each pastor arrange to have an appropriate program for the occasion. A Happy New Year for Christ and His cause.—M. Q. A. Fuller, District Superintendent.

LA GRANGE DISTRICT.

FIRST ROUND.

LaGrange, Dec. 27-28; LaGrange Circuit, 26-27; Culloden, Jan. 2-3; Odessa, 9-10; Chipley, 16-17; Concord, 23-24; Yatesville, 30-31; Lovelace, Feb. 6-7; Greenville and Columbus, 13-14; Whitesville, 20-21; West Point, 27-28; Woodbury and Warm Springs, March 6-7; Knott and Chalybeate Springs, 13-14; Harris, 20-21. Dear Colleagues and Yoke-Fellows in the Cause of Christ—The new Conference year presents another opportunity to try our strength and improve on the past. Our work was a success this year. Let's do better the next. Get the programs and make Lincoln's Day count. Stewards and preachers council will convene at Woodbury, January 12th, 11 a. m. Let all be present. Our motto: "Through Conflicts to Glory."—J. S. Stripling, District Superintendent.

HOUSTON DISTRICT.

FIRST ROUND.

St. Paul, December 27-28; Wesley Tabernacle, 27-29; Trinity, January 3-4; Mallaleu, 3-5; St. James, 3-6; Anchor, 9-10; St. James, Beaumont, 15-17; McCabe Memorial, 17-18; Boynton, 24-25; St. Mark, 24-26; Sloa Street, 24-27; M. Vernon, 31-Feb. 1; Harrisburg, 3-4; 30-31; Orange, Feb. 7-8; Liberty, 13-14; Wallisville, 20-21; Richmond, 27-28; Kendleton, March 6-7; Thompson, 13-14; Roeville, 20-21; Deepwater and Laporte, —; Shishee and Batson, —; China Mission, —. Brethren—Before this reaches you the old year will

be saying adieu and the New Year saluting you. I therefore take this opportunity to greet you and wish you a Merry Christmas and a Happy New Year. Ours was a pleasant task together last year; let it be even better this year. Strive in the beginning of the year to raise all your benevolence, so that no chances be taken about our collections. Just do your best, as you know how to do. You cannot fail to win—no man can with God helping him. Command me, I am at your service. With malice toward none, with heart and hands free, we enter the field for another year. God bless you all—Mercer Johnson, District Superintendent.

NASHVILLE DISTRICT.

The Nashville District of the Tennessee Conference convened December 9, 1908, in the beautiful little city of Murfreesboro. The Rev. W. R. Smith, District Superintendent, called the Conference together. Many of the brethren answered at roll call. Each day's session was ably presided over by our most worthy District Superintendent. The reports of the pastors showed that since the adjournment of the Annual Conference they have been on their fields laboring for the advancement of the kingdom of our Lord and Saviour. Many visitors were introduced to the Conference, among them being Dr. Luther Johnson, son of the Rev. Tom Johnson, who is making headway in the field of medicine at Murfreesboro. We hope for his success. Dr. J. A. Kumler, President of Walden University, was introduced and the anniversary of Walden was had. Dr. Kumler was the chief speaker. His speech was a very timely and interesting exposition of the work of the great school that has done so much to help and make our people what they are. We thank God for the work that is being done in this school under President J. A. Kumler. Three sermons were preached during the Conference by the Revs. J. H. Means, J. H. Ellis and A. Ransom. They were gladly received and enjoyed by all. The Nashville District, with its venerable Superintendent, has raised its flag with the motto inscribed thereon: "In the name of God we will conquer or die."—E. J. Guthrie, Secretary; J. H. Ellis and F. N. Collier, Assistant Secretaries.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Doings of the Workmen

LOUISIANA

New Orleans.—In connection with the Epworth League Convention programme at Wesley Church, the Rev. H. Daniel, pastor, was a banquet, which was very successfully carried out on the night of December 19th, at Wesley Chapel Hall, New Orleans, under the auspices of the following committees: Union Chapel—Miss R. B. Smith, Mrs. Anna Smith, Mrs. B. Richardsoa, Mrs. Alice Russell, Mrs. Susan Pinell, Miss M. Smith, Mr. Roman, Geo. Grisson, L. Landry and Paul Kennedy; Wesley Chapel—Miss I. Williams, Winifred Mack, Mrs. Anna Tabor, Susan Leman, Miss H. Gordon, Mr. W. B. Buchanan, Zilli Tabor, Aey. Johnson, Orange Thompson, A. J. Jones, Peter Gaskin, Martin Dixon; Haven Chapel—Miss Birdie Brown, Mrs. C. Brown, Miss Emily Green, Mr. Emile Smith, Mrs. J. M. Small and Luke Smith. The following faithful ones, through their

personal efforts, raised and turned over to the committee on banquet ten dollars: Mrs. Rosa Faulk, Miss Elsie Charliss, Lillie Fisher, Ellena Parker, Mrs. Floreaco Mack, Miss Mitchell and the Rev. Manassa Walker. The following pastors were present: The Revs. J. McKee, J. O. Richards, Allen Luster, J. Rolax, D. M. Seals, Drs. J. F. Marshall and H. Duan, of Central Congregational Church. More than two hundred persons were sumptuously banqueted, all who were present speaking in terms of the highest praise of the affair. H. R. Knox, chairman; Ruth B. Smith, secretary; Rev. H. Dsalet, pastor of Wesley Church.

MISSOURI

Osceola and Humansville Circuit.—This circuit is enjoying one of the most successful year's work in the history of the church. The pastor, the Rev. L. R. Graat, is a very earnest worker and is beloved by the members and congregation of these two churches on the Osceola Circuit. The work is at all times prosperous. During the third quarter revival meetings were held as in the first and second quarters. The pastor and trustees have made some very much needed repairs on the churches this year to the amount of more than one hundred dollars. Our third quarterly conference and meetings were a real benediction to these churches. This circuit will make a splendid report at the Annual Conference in March. The Rev. W. H. Smith, District Superintendent, rendered valuable service at the third quarterly meeting. He is held in very high esteem over the entire circuit, and we very much regret that his term on the district expires in the Annual Conference next March. The Sedalia District has had phenomenal success during these almost six years.

Robert McDonald.

NORTH CAROLINA

Central Randolph Charge.—Our first quarterly conference convened at St. Peter Methodist Episcopal Church October 31st to November 1st, with our new District Superintendent, the Rev. S. F. B. Peace, in the chair. Notwithstanding the fact that we had had only one week since the close of our annual conference, most all the officials were present with good reports; and a hearty welcome for both Superintendent and pastor. Money raised this quarter: For District Superintendent, \$8.50; pastor, \$10.00; Bennett College, \$1.00; missions \$0.50; total \$20.00. Sunday was a high day spiritually. Our beloved District Superintendent Peace preached two delightful sermons. We are beginning our fourth year's work on this charge and the people seem to have "a mind to work." The salary for pastor was raised from \$215 to \$300 and the collections so far are double that of any previous year of our pastorate in the same time.—W. T. Lomax, pastor.

W. H. M. SOCIETY, LOUISIANA CONFERENCE.

To the members of the Woman's Home Missionary Society of the Mississippi Conference, there will be no Conference meeting in Meridian January 13, 1909.

The Annual meeting will convene in June at Crystal Springs. Let every sister be present in that meeting.

J. R. Crump, Pres.

K. B. Jamorson, Sect.

L. P. Brown May, Cor. Sect.

God will take his child to himself at full growth. He knows when that is

MISCELLANEOUS NOTES

Bishop Quayle delivered a splendid lecture at Blinn College, Brenham, Texas, November 23, on Rip Van Winkle.

The Rev. A. Brown desires his correspondents to address him at Belton, Texas, instead of 724 White Street, Fort Worth.

The Rev. and Mrs. C. Mitchell of St. James Methodist Episcopal Church, Belrose, Louisiana, welcomed the arrival of a fine daughter on December 8.

Appropriate services were held in our church at Washington, La., on Thanksgiving Day. Splendid papers were read by Miss H. Boles and Miss N. Greene, our pastor's daughter.

At Daaville, Mo., a revival meeting was held in which the pastor was assisted by Geo. Grady and J. A. C. Wade. Twenty-two members were taken into the church. The club turned in \$21 the fifth Sunday for the Rev. J. I. Rolan, pastor.

Through the kindness of Mr. Riley Williams, the SOUTHWESTERN representative was conveyed to the seat of the Aberdeen District Conference and also found pleasant waiting and attention during his stay between trains at Brooksville. Mr. Williams and his good wife are a set of true Methodists.

Louisville charge has just closed a glorious revival with great success at Pleasant Grove Methodist Episcopal Church, Mill Creek, Miss. Conversions, 74. Raised during the revival \$63. Our pastor was assisted in the revival by the Rev. J. Burton, pastor of our church at Ackerman, Miss., who rendered great help. The pastor is loved by all and deserves much credit for planning so wisely this revival.

On Monday night, November 30, the members and friends of Revels Memorial, Greenville, Miss., presented their pastor with several pounds of choice groceries. The storm was led by Bro. Agie, Sisters McDill, Mitchel, Fullilove, Divlae, Bell, Leveal and others that space prevents mentioning. Their pastor, the Rev. J. A. Slate, is proud of his people and much pleased over this splendid year's work, to date having raised in cash nearly \$900.

November 22, 1908, at St. John's Methodist Episcopal Church, Fordville, N. J., was one of the best days. I have spent with my people. We had planned the burning of the mortgage which was held against our property on that day. The Rev. B. W. Berry of our church, Bridgeton, preached at 10:45 and showed himself master of that which he had in hand. At 3 o'clock the Revs. Berry and J. H. Brown held their hearers spellbound. After their addresses the mortgage burning took place. At 7:30 the Rev. A. A. Collias, of Trinity African Methodist Episcopal Church, Gouldtown, occupied the pulpit. This was indeed a day of great rejoicing for us. What crowned the occasion above all was that a lovely daughter came to the parsonage at 8 o'clock a. m., fully in time to join us in the programme for the day.—T. H. W.

BOOK EXCHANGE You will save 1-3 or more of the original net cash price of the books of the Conference Course of Study, and the Local Preachers' Course by buying and selling through the Book Exchange, carried on by J. J. BUELL, SARVER, PA. Write for Price List.

NOTES OF RACIAL PROGRESS.

AS REPORTED BY THE NATIONAL NEGRO BUSINESS LEAGUE.

The Negroes of Temple, Texas, own more nice homes than in any other city of its size in the state. Their dwellings are of the most approved and modern style.

M. D. Butts, near Calvert, Texas, owns 600 acres of Robertson County land. He gathered 50 bales of cotton this year. He has 20 mules, 50 cows, 25 horses, 30 hogs and hundreds of chickens, etc. He is said to be worth fully \$30,000.

Mr. Jesse Binga, 3633 State Street, Chicago, has recently opened a private bank, which is meeting with success and prospects favorable. Before embarking in the banking business Mr. Binga had been conducting a realty and loan business, which he will also continue just the same.

The total assets of the Pioneer Building and Loan Association of Greensboro, N. C., as shown by the recently issued annual report, are \$18,561.73. The total value of the eleven series issued up to that time was \$15,336.70. Mr. J. E. Dillinger is president and Prof. James B. Dudley is secretary and treasurer.

The Baltimore Steam Boat Company, incorporated under the laws of Maryland with an authorized capital stock of \$60,000, makes its initial bow to the public. Their certificate of incorporation authorizes them to engage in water excursions, bathing, beach and hotel business. The whole outfit is owned and managed by a company of energetic business men of the race, with Mr. George W. Brown as president.

The Local Negro Business League of Louisville, Ky., is beginning to make preparations for the entertainment of the National Body next August. There was a large and enthusiastic meeting of the leading business and professional men on the night of the 12th of November. In this meeting the officers of the League, who are to have charge of affairs during the session of the National Organization, were elected. Mr. D. L. Knight was made president; Rev. Dr. L. G. Jordan, corresponding secretary, and Mr. Cary B. Lewis, publicity agent. Mr. Lewis is correspondent of the *Courier-Journal* and of the *Indianapolis Freeman*. The citizens and press, both white and colored, are with the local League; and as soon as President Knight appoints his different committees, the real work of the local League for the entertainment of the National body will begin. The people of Louisville will undoubtedly be equal to the emergency, as their reputation for hospitality and entertainment is national.

The first regularly organized state fair the Negroes ever held in South Carolina was opened the 10th of November and continued throughout the week. The press, both white and colored, pronounced it a decided success, not only in point of attendance, but in the extensive display of exhibits, representing almost every kind of industry, and at the same time making an excellent showing in the educational field. Governor Ansel was the principal speaker of the occasion, and his encouraging remarks were enthusiastically cheered by the 10,000 visitors present on the grounds. The Governor and hundreds of other white visitors

expressed themselves as being agreeably surprised at the abundance, the variety and the excellence of the exhibits. To add to the credit and good reputation of the race, the local papers observed that during the week the streets were crowded with well dressed and prosperous looking Negroes; that perfect order prevailed and not a drunken or disorderly one was seen anywhere.

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We will send a trial package to any one free for his name and address.

Eat what you will or when you will, then take a Stuart Dyspepsia Tablet and see how you will digest that meal. In a short time your stomach will have a natural supply of gastric juices and your whole system will be able to take care of digestion easily.

Ask any druggist about Stuart's Dyspepsia Tablets. His answer will tell more than we can say. Ask him how they sell. If you want to buy them give him 50c. But if you want to test them write us and you will receive a trial package by mail without cost. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

Doings of the Workmen

TENNESSEE

McMinnville.—Our new pastor, in the person of the Rev. J. Ellis, came to us immediately after the adjournment of the Tennessee Annual Conference. He preached his first sermon October 25th to a large and appreciative congregation. Every one is highly pleased with him. He is a good preacher, a deep thinker, and a great reasoner. His sermons are very plausible. He has awakened a great spiritual enthusiasm in the church and community. We bespeak for the Rev. Mr. Ellis a successful year's work. Our church is moving nicely under the new administration. He has a noble wife who has taken a helpful interest in the work also. Our first quarterly conference for the new conference year was held by our beloved District Superintendent, the Rev. W. R. Smith, November 15-16. He preached an excellent sermon and then administered the Lord's Supper. We had an outpouring of the Spirit during these services. The Superintendent was paid in full. The business session of the conference was pleasant and harmonious. The church work generally has taken on a new life. —Mrs. R. O. Speers.

MISSISSIPPI

Ocean Springs—Thanksgiving Day was observed in grand style. The church was nicely decorated by Mrs. Leontine Wallace and Miss Lillian Stuart. The following speeches were made: "Our Excellent Past Master,

Straight University.

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Next session opens Sept. 28, 1908. For further information, write,

J. M. MATTHEWS, A. B., Acting Principal, Baldwin, La.

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auspices of the captains of various clubs, who, with their knowledge of arranging affairs, made it quite a success. The interest of the SOUTHWESTERN CHRISTIAN ADVOCATE is being carefully looked after, and in due course of time, we expect to roll up a large subscription. M. Estella Meggs.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. J. B. SMITH

On the morning of the 17th day of April, 1908, the soul of the Rev. J. B. Smith of Pass Christian, Miss., passed into the great beyond. It was a striking coincidence that it was Good Friday, his birthday. He died in his 85th year. He had served the Methodist Episcopal Church in many places, the following being the most notable: Kosciusko, Crystal Springs, Bolton, Edwards, Forest, Pass Christian, Handsboro, Augusta, Enterprise, Vicksburg, China Grove, Barlow, Moss Point, Columbia and Crystal Springs Circuit from which place he was superannuated and moved to Pass Christian, where he spent the remainder of his days in his own home. Father Smith was Methodist to the core and stood for the highest standard of Christian perfection. His funeral was conducted by the Rev. A. M. Trotter of Handsboro, assisted by the Revs. J. E. Holmes of Bay St. Louis, and the Rev. J. K. Comfort, of Pass Christian. Father Smith left a wife and many friends to mourn their loss.

J. E. H.

THE REV. FRANK GARY

There have been few, if any funerals, in our city, at which there was a more representative gathering of all the people, to testify by their presence the estimation in which they held the deceased, than was assembled at St. Paul Methodist Episcopal Church, Fifteenth and Broadway, Tuesday, November 14, 1908, to pay the last respects to the remains of the Rev. Frank Gary, the first pastor of the new St. Paul Church. A representative of every class of our citizenship, the common laborer, the skilled workman, the politician, the editor, the teacher and the minister, each was there to testify that one whose personality counted for something in this life had ceased to exist here. At the funeral services the Rev. J. M. Johnson, Superintendent of the Houston District, acted as master of ceremonies, and introduced the Rev. J. I. Gilmore, Superintendent of the Paris District, who read a short biography of the deceased. The Rev. Geo. A. Deslandes read the dying testimony and the present pastor, the Rev. L. S. Blakeney preached the funeral sermon. Besides many prominent citizens and these others just mentioned, there were present from out of the city the Rev. C. C. Minegan of Houston; the Rev. H. A. Wells of Waco; the Rev. B. M. Taylor, Superintendent of the Navasota District; the Rev. W. A. Fortson of Houston; the Rev. S. A. Kelly of the Anderson Circuit, and a delegation from the church at Houston, of which the Rev. Mr. Gary had formerly been pastor, being his last charge. The deceased was born in South Carolina in 1862 and came to Texas when quite a boy. He was admitted to full membership in the Texas Conference in 1885 and was several times honored by it, being elected secretary for four consecutive years

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and elected to the general conference three times. He was also elected conference treasurer and as a member of the Board of Control of the "Epworth League." He was not only graduated from "Gammon Theological Seminary" but held the degrees "B. A." and "D. D." from Wiley University, from which he was also graduated. He was pastor of St. Paul church for twelve years, beginning his pastorate at the old church on East Ave. H. This church was destroyed in the storm of 1900 and it was through his efforts that the present location was secured and the new church erected thereon. Besides a wife and daughter, many friends are left to mourn his departure from this life.—Henry T. Davis.

MRS. ELIZA HENRY

Mrs. Eliza Henry, wife of the Rev. J. S. Henry, pastor at Hartford, Ky., born in Fayette County, Ky., forty years ago, died December 10, 1908, after years of great suffering. She was married to the Rev. Mr. Henry in 1894. She was a beloved and faithful member of Asbury Methodist Episcopal Church, Lexington, Ky., to which place the remains were brought. Her life was one of faithfulness and hope until the end and her death was triumphant. By her own request the writer preached her funeral sermon. The Revs. Dr. L. M. Hagood, W. H. Stevenson, G. F. Carr and Bush assisted. She fought a good fight and kept the faith.

H. W. Simmons, Pastor.

REV. JOHN W. DAVIS.

Rev. J. W. Davis, a member of the Upper Mississippi Annual Conference of the Methodist Episcopal Church, departed this life December 6, 1908. He joined the Methodist Episcopal Church in early life and lived a consistent Christian. He was early called

to the ministry, and in preparation spent four years in Gammon Theological Seminary. He served some of the leading appointments in the Upper Mississippi Conference as pastor, was for six years Presiding Elder on the Greenville District, after which he was assigned to Ittabena, Miss. As pastor of this place his health failed him and he was compelled to vacate for a full year. After regaining his health he took work again, and was appointed to the French Camp Circuit. This place he served until August, 1908, when he became sick and was unable to continue his work. He was taken with that dread disease, Consumption, with which he suffered until he died. He was all of a Christian minister. All who knew him loved him. During his illness he was visited by many and he gave them to know that his hope was in Christ. He died as he lived. In the hour of death he called E. H. Holmes, his brother, wife and sister, and asked them to sing, "I'm going home to die no more," and while we sang for him he was shouting on his bed, saying, "Glory! Glory! My soul is full of joy." Then he asked us to sing, "How sweet the name of Jesus sounds in a believer's ear," and bade all good-bye. Thus he died. Another great man has fallen. He leaves a wife, brothers and sisters and a host of friends to mourn. His funeral was preached by Rev. G. Orange, of Ittabena, Miss. The Revs. W. H. Braxton and F. G. Wilbon and E. H. Holmes took part in the service. His body was buried with Masonic honors by the A. F. & A. Masons.—E. H. Holmes.

OKLAHOMA

Arcadia.—Our third quarterly conference of Luther and Arcadia charge was held at Douglas, November 7th. District Superintendent W. F. Smith presided. The officers of Ames Chapel and of Douglas constituted the quarterly session. District Superintendent Smith in an intelligent and Christian manner conducted the session. The quarterly conference showed marks of improvement by the report of Pastor and Exhorter, Class Leaders, Superintendents of Sunday schools, Ladies' Aid, and the Woman's Home Missionary Society. On Sunday at Ames Chapel District Superintendent W. F. Smith preached at 11:30 to a large congregation. His subject was "Prayer Meeting." So powerful was his sermon that every Christian in the house rejoiced. Prayer by the Rev. Mr. Owens, of the Baptist Church. The sacrament was administered by the District Superintendent, assisted by the Rev. Mr. Owens of the Baptist Church, and the pastor. Mr. Owens is an example to all of our Baptist preachers and members. Let the Gospel have its way to the heart, then we all are disciples of Christ. At night Dr. Smith preached again to a crowded house on the subject of "Conversion." It was a high day at Ames Chapel. Raised for the District Superintendent, Benevolent causes and pastor during the conference for all purposes, \$17.20. Also on the 14th the Missionary sisters gave an entertainment at Ames Chapel for the benevolent causes. Good for the sisters of Ames. A box supper was proposed for Thanksgiving night service in the day.—A. Wallace, pastor.

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SUBSCRIPTIONS RECEIVED.

Oct. 29-Nov. 30.

ATLANTA-SAVANNAH.

G. A. Veil, Bertha Veil; D. H. Martin, J. E. Stone, D. C. Richardson, Van Griffin, Roxie Martin; W. B. Woods, Georgia Sims, Frank Moreland; S. Owens, J. D. Meaders; W. W. Williams, A. J. Booth, A. H. Jackson.

CENTRAL ALABAMA-MOBILE.

Thos. A. Sanders, 9 annual subs.; Z. A. Jackson, J. L. Mitchell, Thos. S. Sanders, James Harkness; J. H. Bynum, 3 annual subs.; F. E. Wynne, Richard Gilbert, Wm. Perry, F. Brandon.

CENTRAL MISSOURI.

B. F. Bateman, Daly Sharp; J. A. C. Wade, 3 annual subs.

LEXINGTON.

B. W. Kirtley, J. P. Franklin, Emma Thomas, Chas. S. Briggs, 3 annual subs.; P. T. Gorham; Lula Durham.

LINCOLN.

Wm. Dawson, 4 annual subs.; C. A. Wallace, 3 annual subs.; Val P. Mitchem, A. R. Norris, Mattie Reddix; Walter Brown, 6 annual subs.

LITTLE ROCK.

S. L. Stephen, 2 annual subs.; D. W. Boatner, E. A. Minn; J. O. Adams, Charley Jones; H. O. Dunlap, Lula McCary, C. N. Johnson, B. Jones, W. J. S. Donaldson, G. S. Perry, W. H. Simpson, Susan Yander, David Hall, 2 annual subs.; B. F. Young, G. P. Payne, C. G. Curtis, G. Hale, S. McDonald, Wash Gates, Emma E. Simms, J. O. Adams, M. Adams.

LOUISIANA.

Thos. Williams, 4 annual subs.; Wilson Scott, Sam M. Williams, M. S. Gains, E. H. Hall, 3 annual subs.; Jno. Weir, J. A. Benry, J. A. Vincent, 2 annual subs.; W. L. Amos; L. G. Gaines, A. D. Augustine, A. C. Mitchell, 2 annual subs.; Andy Courtney, J. D. Peal, 5 annual subs.; Out Bodie, D. D. Williams, Jefferson Dillar, L. Isabel, J. M. Vignes, A. B. Venable, 5 annual subs.; J. T. Hall, B. F. Branch, A. J. Baker, James Smith, M. S. Goins, 3 annual subs.; T. A. Hampton, 3 annual subs.; R. P. Y. Green, 2 annual subs.

MISSISSIPPI-UPPER.

C. H. Johnson, W. L. Scott, Emma Wells, R. N. Jones, 6 annual subs.; W. H. Golden, 2 annual subs.; I. A. Carter, 3 annual subs.; T. S. Thomas, W. R. Tapley, R. Howze, 4 annual subs.; C. W. Joy, Dan Hodgest, E. C. F. Troupe, 13 annual subs.; W. L. Lamb, H. W. Jenkins, F. Williams, P. H. Rembert, 2 annual subs.; S. M. Haynes, 2 annual subs.; J. M. Nevils, Richard McMillan, D. F. Dudley, H. Medlock, B. W. Robinson, 5 annual subs.; O. A. Jordan, F. Sykes, J. J. Dobson, V. L. Lester, N. W. Ross, Isom Berge; A. B. Britton, 5 annual subs.; S. A. Davis, Jno. Jackson, James Young, C. A. Jordan, 2 annual subs.; D. L. Tubbs, 7 annual subs.; S. H. Canas, B. Bell, E. C. F. Troupe, Charley Wynn, W. A. Rogers, Martin Jones, D. R. Bentley, L. C. Brown, I. L. Pratt, J. O. Hiddler, G. W. Gaster, C. Berry, A. Reed, 4 annual subs.

NORTH CAROLINA.

W. R. Zeigler, 3 annual subs.; North

Carolina Annual Conference, 173 annual subs.; B. F. Thomas; Jas. Owens, N. D. Shamborger, 2 annual subs.; S. McDonald, 2 annual subs.; A. W. McMaster, W. J. Thompson, J. H. Lovell, E. Taylor, S. P. West, P. L. Pettiford, W. P. Hayes, A. G. Jenkins, 6 annual subs.

SOUTH CAROLINA.

L. G. Gregg, 2 annual subs.; M. Goodlet, 2 annual subs.; I. H. Fulton, 4 annual subs.; J. P. Robinson, I. S. Lingle.

TENNESSEE—EAST.

Tennessee Annual Conference, 111 annual subs.; East Tennessee Annual Conference, 85 annual subs.; J. M. Lyte, M. K. Blackmore, H. W. Key, E. L. Green, C. J. Sams, 2 annual subs.; A. Mitchell.

TEXAS—WEST.

E. H. Holden, 7 annual subs.; J. H. Swann, 10 annual subs.; S. H. Richardson, 4 annual subs.; Henry Echols, A. Brown, C. H. Wagner, W. H. Smith, Mrs. S. M. Smith, H. Brentar, J. O. Williams, 3 annual subs.; H. H. Qualls, A. R. L. Moor, A. T. Jackson, Cora Watson, G. R. Bryant, C. W. Holden, J. H. Swann, 4 annual subs.; Henry Christmas.

WASHINGTON.

Chas. Briggs, Ella Colbert.

HONOR ROLL—Thos. Sanders, J. H. Blum, J. A. C. Wade, Chas. S. Briggs, Wm. Dawson, B. W. Kirtley, Thos. Williams, R. N. Jones, T. A. Carter, E. H. Holden, J. H. Swann, S. H. Richardson, R. Howze, M. S. Goins, E. H. Hall, E. C. F. Troupe, J. D. Pool, B. W. Robinson, C. A. Wallace, J. O. Williams, A. B. Britton, A. B. Venable, C. J. Sams, D. L. Tubbs, I. H. Fulton.

Crescent City Notes

LAFON OLD FOLKS HOME

The Board of Control of the Lafon Old Folks' Home is hereby called for a special meeting to be held at the Home on Wednesday, January 6, 1909, at 12 o'clock noon. Let every member be present in person or by proxy, as business of special importance is to be considered. Pastors of city churches will please send their apportionment of coal as soon as possible, and see to it that their churches bring up their monthly contributions. The Home is in pressing need of funds to keep up expenses, and to complete the general repairs, painting, etc., so nappily begun. Request all friends of the aged and infirm of the race to contribute to their support while they live and remember them in their wills.

Fraternally, A. E. P. Albert,
Vice and Acting President.

W. H. M. SOCIETY Special Notice

To the State officers and various auxiliaries of the Woman's Home Missionary Society of the Louisiana Conference, you are hereby called upon to meet at Baton Rouge, La., Friday, January 15, 1909, at 3 p. m. Mrs. E. L. Knostman, secretary of the Southwest Bureau, will be present and plans will be discussed and devised for the rebuilding of the Peck Home. Let all come with their reports and ready to pay their dues.

Mrs. D. C. Mean, Pres.
Mrs. C. Hayman, Rec. Secty.

The banquet of the Epworth League State Convention at Wesley Hall was

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a grand success. About 250 people were present, among whom were representatives of almost all the churches of the city. After partaking of the bountiful and palatable repast, spicy after-dinner speeches were made by the Revs. H. H. Dunn of Central Congregational Church, J. O. Richards of Williams Chapel, John McKee of Haven Chapel, M. R. Walker of Williams Chapel, and Mr. Thomas Smith of First St. Church. The special efforts of Mrs. Anna Tabor, Mrs. Faulk and Misses Smith and Florence Mayo in the way of preparing the hall and in general, are worthy of much commendation and praise. The sum of \$10 was given President Dale toward defraying the expenses of the banquet by Williams Chapel, through the following committee: Bro. Walker, Mrs. Rosa Faulk, Misses Ellena Parker, Elsie Charles, Loretta Dudley and Lillie Fisher. Waitresses were furnished by the different churches of the city. The banquet was one of the features of the convention and was by all means a success.—Peter M. Murray.

LOUISIANA ANNUAL CONFERENCE rates

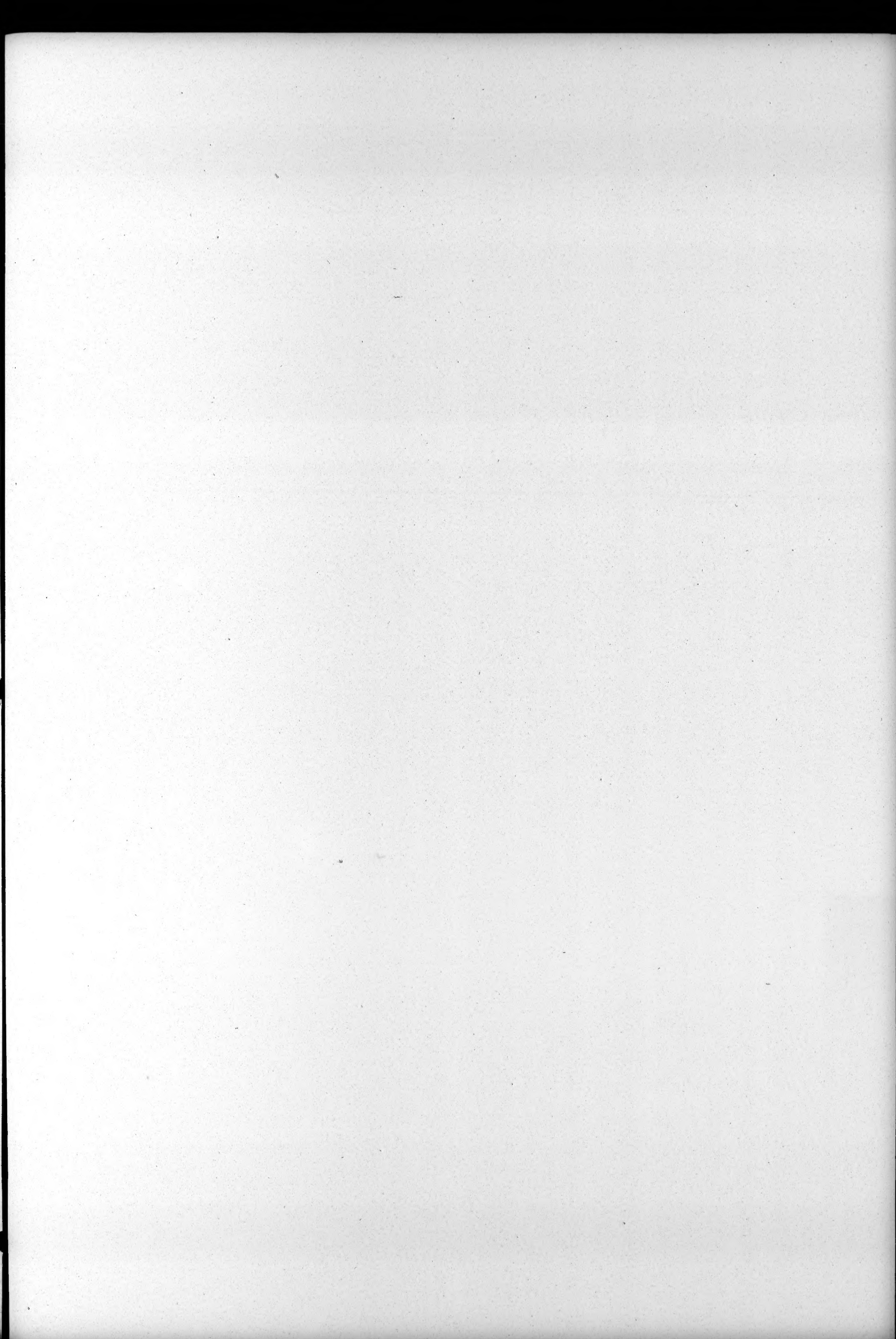
Open rate of fare and one-third for the round trip from all points in Louisiana to Baton Rouge and return. Minimum selling rate, fifty cents; tickets to be on sale January 11 to 14 inclusive, good for return leaving Baton Rouge up to and including January 21, 1909. Tickets to be good going, commencing date of sale and for continuous passage in each direction. All who contemplate attending the conference will please take notice and purchase return tickets. For all who would like to attend on Sunday and stay over until the appointments are read, one fare. Train leaving New Orleans at 7 a. m. January 17 at the Union Station will reach Baton Rouge at 10:30 a. m., giving all a chance to hear the Bishop's sermon at 11 a. m. and take in the other exercises of the day. Cars will be left on switch for the convenience of passengers.

C. W. Reeves,
R. R. Secty., Louisiana Conference.

FULCHON-MOTON.—The marriage of Miss Beulah Moton to Mr. Chas. A. Fulchon was celebrated on Tuesday evening, December 15, 1908, at 7 o'clock at the home of the bride's parents, 320 S. Scott street. The parlor was tastefully decorated with palms and ferns; in the center of the room hung a large white bell, under which the ceremony was performed. To the strains of Mendelssohn's wedding march, played by Mrs. B. O. Hosmer, the bride came in on the arm of her father. At the conclusion of the ceremony Miss E. Lowery sang "Call Me Thine Own." The bride was beautifully attired in a directoire gown of grandmother's swiss over white satin, with trimmings of mache lace. She carried a bouquet of lilies of the valley and maiden hair ferns. Mr. E. Boutie acted as best man. Miss Beulah Moton, the bride's sister, as bridesmaid, was gowned in

white mull over silk. The bride and groom were the recipients of many pretty and useful presents, among which were a jardiniere given by Mrs. T. J. Fiebleman, silver tray, Miss Matilda Murphy, cut glass berry set, Mrs. P. Wilson; breakfast set, Mr. and Mrs. L. Perryman; pair hand-painted vases, Mr. and Mrs. Brent; China cups, Mr. and Mrs. Robinson; three stands of cream, Steward Sisters First St. Methodist Episcopal Church; pr. vase and centerpiece, Mr. D. Johnson; linen pillow shams, Miss E. Lowery; Spread, table cover, dresser and washstand scarf, Mr. and Mrs. I. Johnson; flower stand, Mr. H. Batchelor; sofa pillow and centerpiece, Mr. J. Oten; china cracker-jar, Misses E. Brown, R. Dorsey, M. Stalsworth; china teapot, Mr. R. D. Sensley; silver sugar bowl, Mr. and Mrs. L. Waif; fruit dish and stand, Mr. and Mrs. A. Graves; velvet rug and mantel scarf, Miss W. A. Lowery; Battenburg dollies, Miss E. Leahman; lemonade set, Mr. and Mrs. T. M. J. Clark; half dozen desert saucers, Mr. and Mrs. W. Percy; china centerpiece, Mr. and Mrs. C. Hunter; box of handkerchiefs and wall ornament, Miss T. Carter; neckwear, Rev. Mr. and Mrs. C. W. Reeves; cake stand, Mrs. A. Taylor; silver soup ladle, Trustee and Steward Boards of First St. Methodist Episcopal Church; granite oven, Mrs. Mosby; fruit and salad bowls, Mr. and Mrs. Belt; celery glass and powder mug, silver mounted comb and brush, Mrs. E. J. Plunket, East Baton Rouge; bisque statues, Mr. and Mrs. S. E. Worms.

The second anniversary of the Purity Lodge, No. 54, of the Ancient and Accepted Scottish Rite of Free Masonry, was celebrated at First Street Church Sunday night. A number of the members of the Supreme Council and of the Grand Consistory were present and took part in the services. The Most Powerful Sovereign Commander, J. N. Cherl, presided. Mr. C. H. Thompson, Secretary of the Lodge, acted as master of ceremonies. The main auditorium of the church was crowded. The ceremonies were simple and impressive. The sermon was preached by the Rev. M. S. Davage, of the SOUTHWESTERN CHRISTIAN ADVOCATE, after which appropriate remarks upon the order were made by the Most Powerful Sovereign J. N. Cherl, the Grand Chancellor R. C. Metoyer and Master of Ceremonies C. H. Thompson, showing the authority of the Council, the length of time it had been in existence and the general recognition accorded it throughout the world. Collections were taken amounting to \$46; \$10.40 was received in public collection; \$14.40 was given by the Lodge and \$12.45 was given by the church on the New Building Fund of the SOUTHWESTERN CHRISTIAN ADVOCATE. The choir rendered excellent music. The members of the Lodge expressed themselves as being greatly pleased with the cordial entertainment given by the members.—C. W. Reeves.



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